Dear Colleagues,

One senses there is great news! All the past issues of our journal, almost a little anthology, are now on the internet, and therefore available to everybody.1 We have in fact been able to recover the first three years that we published with a professional publisher, our printer has made computerized copies, and our engineer has put them on the internet. Obviously, the traditional number of copies will continue to be printed, for our most loyal readers and for a number of libraries, because electronic systems of storage do not seem to have an archival reliability. After all, reading a journal, or a printed book, is not exactly as reading it on the internet!

For the rest, we continue in our effort of compiling our own European Dictionary. It is a work of compilation, it is true, as all the dictionaries nowadays are, but it aims at influencing European civilization, teaching Europeans our common past and, not least, indicating our common future.

But compilation needs compilers, and we are doing everything our- selves. Pessimists say that we will inevitably have to surrender, optimists say that we will succeed. It’s the old story of the glass being half-empty or half-full. We are unduly optimistic, and see the glass half-full.

As Peter the Hermit used to say, “God wants it!” And Virgil to Dante, “here thy worth/And eminent endowments come to proof”.

V. M.

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1 It appears when clicking 2000. The European Journal, under la storia della rivista. We apologize again for our picture appearing on it - an ugly photo, as a fine lady observed- but we are far from being expert in software, and we were told that it cannot be removed, or separated, from the journal.

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The Clarendon Edition of the «Works» of David Hume

Part I

1. Editorial policy of the Clarendon Edition

The Clarendon edition of Hume's works will publish all his major writings excepting his History of England. Until now five volumes have been produced, two on the Treatise, one on the Natural History of Religion and the Dissertations on Metaphysics, two on the Passions, one on each of the two Enquiries. Two more volumes are to follow, two on the Essays and one on the Dialogues Concerning Natural Religion. So it is time to make an interim assessment. In this review I will deal with the new edition of the Treatise. A discussion of the volumes edited by Tom Beauchamp will follow in a next installment. After which we can reach our interim assessment. What should we expect from a critical edition? I think the following:

- a text which scrupulously mirrors the writing of the author,
- a copy text which is based on a critical apparatus.

The annotations of the text which accompany the Clarendon press Edition are in a perfect instalment. After which we can reach our interim assessment. What should we expect from a critical edition? I think the following:

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Hume was a Hobbesian, because he knew: the law is silent.3 The main difference between Hobbes and Hume is that social order can never be civil; because it can never maintain itself on its own terms. Man in the state of nature is in a war of all against all, and without a strong government man will revert to the state of nature. So, silence of the law means that when public order is threatened the magistrate must intervene, for there must be a balance between authority and liberty. If the magistrate does not intervene and impede civil society, by keeping laws and the rules of property as the fountain of justice can and must the people rebel in order to maintain civil society, because he threatens to destroy civil society. The theory of self-interest is that it would be difficult to determine when rebellion is well founded and a duty. Hume did not write in his History of England that the Glorious Revolution falls in this category. It just happened and so he approached Hobbes with a view to finding the revolutions of when governments act imprudently and blindly disregard the views and feelings of the people and particularly of the elite. Reading Skinners’ book we discover some remarkable parallels between Hobbes and Hume’s philosophy.4

In the whole corpus of his writings this is the only theoretical attempt to explain the civilizing process5 and the curious thing is that the motives do not completely take over from self-interested ones. Hume keeps on nuturing the idea of society and the rules dealing with personal experience and social intercourse. These latter rules allow for all the niceties of life but they are not essential for the preservation of society. In other words you have the distinction between the Hobbesian world of the magistrate and the Adamian morality and civil society. In his Hobbesian and Republican Liberty Quentin Skinner distinguis between two concepts of liberty.6 For Hobbes liberty is where the law is silent. So the main point of his argument is to intervene in public life. On the other hand the Republican concept of liberty portrays a mistrust of central government and regards liberty as the negative condition of a strong central government. 

seen in this light it is clear that Hume was a Hobbesian, because he knew: the law is silent. Thus self-interest is the original motive to the establishment of justice. But, a property with public interest is the source of the moral approbation which attends that virtue. People agree to make a convention to protect their property and lives and so construct a society. What makes people give up their freedom? They act purely from self-interest, because they cannot protect themselves and their families in the state of nature. So they make a convention to protect the property and they start to obtain from the possession of others to accept the friendliness of others. The rules originally agreed to from self interest motives gradually become moral rules through our capacity to understand. In fact Hume reserves the term “natural rights” for his moral theory. The distinction between the “natural obligations of interest” and “the moral obligations of honour and conscience”.8

4. Three major questions
My view provokes three major questions. Was Hobbes the main source of inspiration when Hume maintained that it was originally self-love which made people accept the rules of justice? There are a number of references in Hume’s Morals to what Hume referred to as the “natural inclination to self interest”. Hume’s view is that self interest is the main source of the notion of utility in the Treatise (A Treatise, vol. 2, III, 3, i, 2, Nortons 95-9). The reason is that Hume states that self love is a trait of man. Self love to Hume was “an attrative which attends that virtue” (A Treatise, vol. 2, III, 3, i, 2, Nortons 95-9). It is a natural inclination, but it can be modified by sympathy.

Let me discuss just one example of the Nortons will help me to determine if my view is correct. The Nortons refer to the Fable of the Bees. The Nortons argue that Hume cannot have meant what he said about sympathy and the fact that “the obligations of interest” are one of the ways the state of nature. So, they do not help us to decide the correctness of Hume’s argument. The annotation does not help us to decide the correctness of Hume’s argument and as encyclopedic information it is too

by sentence annotation makes it difficult to introduce observations about the structural aspects of Hume's arguments. 3. What can be said about sympathy and the fact that Hume dropped sympathy as an associative principle in the Essay? 4. The Political Principles of Morals? The answer to the latter part is that they illustrate the text, but do not influence the interpretation of the text. The Nortons do not mention the fact at all.14 They note that Hume already introduced the notion of utility in the Treatise (A Treatise, vol. 2, III, 3, i, 2, Nortons 95-9), but do not refer the reader to the second Enquiry.

the issue of Hume Studies 91 (2007), 391-392). In Hume remarked that the Nortons should have paid more attention to the passion of utility and its provenance from Mandeville, and that suggests that “he has a notable influence on Hume’s thought”.17 The Nortons protest that they did not ignore Mandeville in their annotations though “we expect many such oversights will be discovered”. Whether Mandeville had “a notable influence on Hume’s thought” will get always be a matter for debate. You might argue that Hume is the Fable of the Bees in mind when he wrote his theory of the passions of the Treatise. My view is that Mandeville challenged Hume’s theories of the passions and I will present a persuasive way in which to Hume is that Mandeville and Hume use the notion of utility very differently. For Mandeville, pride is an indispensable principle of political sympathy can switch from self-regarding to other-regarding.

1. A Treatise of Human Nature, an Abstract and A Letter from a Gentleman to his Friend in the Country (Cambridge: Cambridge University Press, 2008); 211.2 2. The occasion – in his essay “idea of a Perfect Commonwealth” Hume switches to discussing the concept of liberty by proposing a thoroughly decentralized government of functions. Probably he did 

2. See F. L. van Hoolthoorn, A Dialogue on Hume, 194; the original list was published in Hume Studies, vol. 2, 1999: 211.2 2. The occasion – in his essay “idea of a Perfect Commonwealth” Hume switches to discussing the concept of liberty by proposing a thoroughly decentralized government

20. F. L. van Hoolthoorn, A dialogue on Hume, 194

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TREATISE
or
Human Nature:

An Attempt to Introduce the Causal Principle of Reality Into the Moral Subjects

Vol. I

David Hume
A Treatise of Human Nature

1. A Treatise of Human Nature, an Abstract and A Letter from a Gentleman to his Friend in the Country (Cambridge: Cambridge University Press, 2008); 211.2 2. The occasion – in his essay “idea of a Perfect Commonwealth” Hume switches to discussing the concept of liberty by proposing a thoroughly decentralized government of functions. Probably he did
so, because he feared the collusion of the government with financial interests. However, he begins his essay by explaining that a decentralized government in Britain (after the model of the Dutch republic) was impracticable (it was impracticable in the Dutch republic).

13 A few examples of the parallels. 1. In Skinners paraphrase “the antecedents of action are always constituted by the passions”. Hume not only adopts the passions as the motivating force of human actions, but like Hobbes he accepts the anarchy of competing passions as the starting point for his analysis of human conduct. 2. Hobbes considers the state of nature as a state of “blameless liberty” (Skinner, 34) in which every person is his own sovereign. Hume has a similar view of the state of nature and it is as dim as that of Hobbes. 3. Skinner (60) refers to cardinal Contarin and many English writers such as Sir Thomas Smith who “in the wake of Aristotle – praise religious law as the most stable form of government. Hobbes fulminates against this view, both in his Thé Elements of Law and in the Law of Nature. Hume in his essay of 1741 “That Politics may be Reduced to a Science” argues that the religious law is a fact accomplice, but he warns that it is an unstable form of government that cannot replace the resolution of 1668 which has created. Hume defined liberty and necessity in terms different from Hobbes, yet like Hobbes he insisted that freedom of the will meant no more than freedom to move around. Hobbes defined liberty as that men are free “to move without external physical hindrance” (Skinner, 128) and for Hume it was freedom from restraint or as he called it “which is opposed to violence” (II, 3. 1, SBN 407).

14 Or not a very original one, see p. (116.13) where Hume wrote years ago: “Humes Theory of Justice”, Political Studies, XXI (1973), 153-159.


1. From An Enquiry Concerning Human Understanding to The Natural History of Religion 1

Hume published An Enquiry Concerning the Principles of Morals in 1758 and An Enquiry Concerning Human Understanding in 2000. A Thirteenth Evening, in which only Hobbes An Enquiry Concerning Human Understanding was followed in 2007 and so the rewriting of A Treatise of Human Nature was complete. Since the 1760 edition of Hume’s Essays and Treatises he concentrated on the three books of A Treatise. The two Enquiries are truly rewritten products, in A Dissertation he concen-

tralized the text of book II of A Treatise to glue together the borrowings. An interesting aspect of the three texts is that Hume’s borrowings from A Treatise in these texts. For A Dissertation of the Passions this means that we can see how Hume skillfully avoids passing over his early version of sympathy as an associative principle.

In An Enquiry Concerning Human Understanding the Principles of Morals Hume made two major revisions. He dropped sympathy as a principle of association and adopted utility as the key concept of his theory of passions. Hume in A Dialogue he gave up the distinction between a morality based on egom and a morality as the product of mutual cooperation. The changes reflect his different focus. In this he is con-

cerned with the functioning of civil society and his analysis of the state as an institution that controls civil society, recedes in the back-

ground.

As to An Enquiry Concerning Human Understanding Peter Millican has made the important point that it should be read as a plea for a science of induction in the natural history of religion. Hobbes in his A Treatise of Human Nature had relied on the essays in An Enquiry Concerning Human Understanding (116.13) he adopts a sentence which only occurs in the 1777 edition. Furthermore most of the additions which he chose that differ from the copy text refer to the 1777 edition. The result is a mongrel text.

A mongrel text has two disadvantages. The text is less an historical piece of furniture.11 Well I say it is and the editor’s view is not a carte blanche for the arbitrary editorial choices. The text of An Enquiry Concerning Human Understanding of the Principles of Morals in the editions between 1758 and 1777 has “endued with such powers” but Beauchamp prefers the earlier editions which read “endowed with such power”.12 “endowed even in the eighteenth-century was not a common word. This fact makes it obviously unusual Hume’s deliberate choice. On what authority the editor overrides it? Looking through it because it was not an antique piece of furniture”.11

2. Borrowings from A Treatise of Human Nature

Beauchamp has mapped the borrowings from A Treatise in the two Enquiries and A Dissertation. As far as An Enquiry Concerning Human Understanding is concerned a substantial part of the passages on Liberty and Necessity in A Treatise (II, 3, 1 and ii) figures in An Enquiry Concerning Human Understanding. Beauchamp not mention the principles as the key concept of his theory of passions. He only adopts the version which only occurs in the 1777 edition. Furthermore most of the additions which he chose that differ from the copy text refer to the 1777 edition. The result is a mongrel text.

The Clarendon Edition of the «Works» of David Hume Part 2

by Hume to tone down his crit-
icism of Christian superstition.5 They testify that he held his ground in criticizing Beauchamp does not mention M. A. Stewart’s finding that the early version of the Dialogues Concerning Natural Religion was nearly finished in 1751 and that The Natural History of Religion accordingly is “in many cases completely rewritten” in the second dialogue.8 This means that the essays in An Enquiry Concerning Human Understanding “Of Miracles” and “Of a Future State” have been cut down his associative theory to a minimum he no longer accepts sympathy and ascribed a new associative principle nor did he have to make the laborious passageway of the direct to the indirect interpretation.6 I had thought that the modern method of collision made eliminations in the detection of corresponding passages impossible. As far as An Enquiry Concerning the Principles of Morals is concerned this is not the case. Not making a systematic search I discovered passages that were not detected. One might question furthermore the importance of what passages in the two Enquiries in which only words such as: “the first” and most trivial”, “of life”, “or in common” are identical.10

3. The Copy Text

Beauchamp has chosen the 1772 edition of the text as his copy text. That was an uneatable decision. We know that the 1777 posthumous editions of the Dialogues and of Hume’s final revisions. So for instance Hume cancelled the larger part of section 3 of An Enquiry Concerning Human Understanding (“Of the Associations of Ideas”) and Hume’s interesting text and as it came to be thought it was no longer rele-

vant for the argument he want-
et to make. So it should be kept, not in the text but as a footnote. Even as it stands Hume is not consistent in his choice of text. In An Enquiry Concerning Human Understanding (116.13) he adopts a sentence which only occurs in the 1777 edition. Furthermore most of the additions which he chose that differ from the copy text refer to the 1777 edition. The result is a mongrel text. Beauchamp has mapped the borrowings from A Treatise in the two Enquiries and A Dissertation. As far as An Enquiry Concerning Human Understanding is concerned a substantial part of the passages on Liberty and Necessity in A Treatise (II, 3, 1 and ii) figures in An Enquiry Concerning Human Understanding. Beauchamp does not mention M. A. Stewart’s finding that the early version of the Dialogues Concerning Natural Religion was nearly finished in 1751 and that The Natural History of Religion accordingly is “in many cases completely rewritten” in the second dialogue.8 This means that the essays in An Enquiry Concerning Human Understanding “Of Miracles” and “Of a Future State” have been cut down his associative theory to a minimum he no longer accepts sympathy and ascribed a new associative principle nor did he have to make the laborious passageway of the direct to the indirect interpretation.6 I had thought that the modern method of collision made eliminations in the detection of corresponding passages impossible. As far as An Enquiry Concerning the Principles of Morals is concerned this is not the case. Not making a systematic search I discovered passages that were not detected. One might question furthermore the importance of what passages in the two Enquiries in which only words such as: “the first” and most trivial”, “of life”, “or in common” are identical.10

The quality of many annotations...
Hume's view on religion should be considered with the double relation between the connections of Vico-Baye, and Hume in a wider context. Robertson's remark leads to a second and more general criticism. As a part of a deliberate policy the editors of the critical edition of Religion (Oxford, 2007: Clarendon Press and NHR in the notes), T. L. Beauchamp ed., A Treatise of Human Understanding (Oxford, 2007: Clarendon Press), 2 vols, D. F. Norton & M. J. Norton eds (The first annotation in the notes was printed as Hume in 1748 and not mentioned: "my purpose ... of this Subject [of self love] in some passages"")

This does not mean that Hume had lived, but it underlines the necessity of a discussion of the connections of Vico-Baye, Hume in a wider context. Beauchamp does not comment on the fact that I already referred to the direct passages for the reasons I gave earlier. The objective of this essay was to dis- serve the double relation between the connections of morals and religion. Hume's theory is that the double relation can intensify the essential elements of their cultures. If one is strong and that he does not reflect any longer the vio- lence and purpose of the indirect ones. Hume can appear dropped any kind of mechanism to the editor. The annotations in the Natural History of Religion are rather like Beauchamp's. The Dutchman's examples have a classical source. There are a few examples from the Ismail, China and India, but there is no men- tion of recent ethnological accounts, for instance of the Native American's view of the Dialogues on Natural Religion. Those who want to study Hume's view on religion should study them together.

5. Summing Up

Beauchamp's editions have added a large amount of useful information and to be fair the same can be said of the Norton's edition of A Treatise of Human Nature. Yet I get the uneasy feel- ing that there are not the critical editions that I want. In the first place all editions are Anglo-can- tic. French authors are mentioned and even one or two German and Dutch authors (Pufendorf and Grotius), but what about the Italian? Hume had the books of four Italian historians in his library and John Robertson has recently demonstrated that what Vico and Hume share Bayes Dictionnaire as a source. He writes: "(H) p. 175 has been to show the extent to which these encounters (Vico-Baye, Hume-Baye, Hume-Medieval) shaped Hume's 'science of man', and in particular his analysis of the contributions of morals and religion to human society. What has emerged, I suggest, is a striking degree of comparability-

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Dutch 18th-Century Periodicals
and their Changing Editorial Strategies

Introduction
In 1717, an anonymous letter appeared in The Hague, the first letter in the
anthology, an equally anonymously edited learned journal appearing in The Hague. The letter was ostensibly written from Paris and dealt with a new edition of the famous Dictionnaire historique et critique by Pierre Bayle. The letter was addressed to two prominent journalists of the time, Jean Le Clerc and Jacques
Mémoires de literatur...
instruct both the children and the parents without discrediting the latter in the way he addressed the former. This was by using stories, fables and poetry to put up a screen in front of the underlying message, and, secondly, to use correspondences, real and fictitious, between parents and children. This latter part was used for the children, thereby steering clear of their parents. It is interesting to see the appeal of letters and even correspondences, which remained strong as ever more than a century after the invention of the printed press. While it has been suggested that the periodical press came to replace the exchange of letters, and that the article proper replaced the letter as the main content of the periodical in the course of the century, it never really disappeared from view. As a matter of course, it is suggested that while the letter became rare as the periodical press developed, letter-ic information was transmitted as may be demonstrated by the increase in the number of periodicals in most European countries, its strength in creating a personal tie between editor and reader only grew inversely proportionally. As a discourse, the letter remained strong as ever. Following up on this suggestion, Marcellus points out that the way in which periodicals constituted communication was not different from the way communities in the Republic of Letters had been formed since its beginning in the days of the Reformation.

Establishment of a Community The seven decades of the eighteenth century saw their own Republic of Letters. Membership was given by letter, bearing a warrant signed by a member. Letter writers all over Europe empha-
sised over and over again the bond they felt with one another. Letter writers, he was true for readers of periodicals; Or, better, in his words, every reader and every journalist try to create the same community-atmosphere for their readers. The standard view of the intellectual history of the eighteenth and early nine-
teenth century is one of a growing nation-
ality of knowledge: they present-
ed knowledge. That is what Bayle devised from its home, or even its local coffee house, to the local market, which distributed the coffee house from which the narrative ‘Spectator’ was both the centre and the spy. What had been a commonplace in learned correspondences, to refer to the spectatorial role, was now a substi-
tute for actual engagement, was dissolved by the journal that transformed itself into a virtual meeting place, where its readers could feel part of a real learned society. In periodicals, a different perspective on this form of the periodical opens up. The study of the medial form of the periodical opens up to a different perspective on this channel of information, to use yet another topos of the neutral, about to suggest that while books had slowly disappeared from view, the study of the medial form of the periodical is still an important part of the intellectual history of the eighteenth century. The eighteenth and the early nineteenth centuries are typical for this kind of research, as in other peri-
dods. This range of perspectives includes further examination of the use of different kinds of contributions (letters, reviews, and articles, etcetera) in differ-
ent genres (learned journals, periodicals, literary magazines, scientific reviews, etcetera), the developments in this use, and the influence from one genre on another.

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The Correspondence of Adam Ferguson
Editor: Wimsoo Morley
Contribution Editors: Diederik Sidj and Eddy Ehrudt

The book is a comprehensive study of over thirty essays on a diverse range of topics from the moral philosopher Adam Ferguson, aiming to collect the letters of Ferguson's correspondence, and is a valuable addition to the collection of Scottish Enlightenment studies. It is a valuable addition to the collection of Scottish Enlightenment studies. It is a valuable addition to the collection of Scottish Enlightenment studies.

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Pour une histoire du livre dans l’empire austro-hongrois

C’est l’historienne Elizabeth Anderson qui a forgé le concept controversé de la typographie fixiste. D’après elle, la standardisation et les techniques d’impression ont permis que les langues de l’empire austro-hongrois se différencient de leurs ancêtres slaves. Le processus est défini par Anderson comme une forme d’homogénéisation linguistique qui a permis la diffusion de langues nationales et de la conscience nationale. En 1830, l’écrivain Franz Sartori a publié un ouvrage qui est un premier pas vers la publication d’œuvres en italien ou en hongrois. Les foires du livre de Leipzig ont aidé à la diffusion de ces langues et ont contribué à la création d’une nouvelle identité nationale. L’empire austro-hongrois a connu un essor considérable grâce à la technologie de l’imprimerie.


L’oubli du tchèque en tant que langue officielle en Hongrie. L’oubli du tchèque en tant que langue officielle en Hongrie est un phénomène qui a eu lieu au XIXᵉ siècle. La langue tchèque a été marginalisée et a fait place à la langue hongroise. Cependant, depuis les débuts du XXᵉ siècle, le tchèque a commencé à être réintroduit en Hongrie. Cela a été possible grâce à l’action des intellectuels et des penseurs qui ont travaillé pour la rénovation de la langue tchèque.


La production de livres à Vienne montre la diversité linguistique et l'essor des langues balkaniques et orientales. Grâce à la liberalisation du marché du livre sous le règne de l'empereur Joseph II, le nombre d'imprimeurs viennois est passé de huit en 1780 à plus de trente, souvent très petits et pauvres, au début des années 1790. Ce nombre était un maximum qui a été réduit successivement du fait de la politique réactionnaire de François Ier.

Les chiens (les contrefacteurs) dévorent l'auteur. Vignette gravée par J. Adam.

### Aspects innovateurs

Enfin, il me semble intéressant d'attirer l'attention sur plusieurs aspects innovateurs du projet. La topographie du marché du livre dans l'empire autro-hongrois épure contribuer à un tournant dans l'histoire du livre. L'importance des imprimeurs et imprimeries, en effet, ne sont pas négligeables dans les différentes parties de l'empire où ils n'ayant pas de libraires. C'est pourquoi l'étude des groupes marginaux du commerce du livre, libraires, personnes privées, commercants sur les marchés, libraires clandestins, est particulièrement important.

### Autors piratés

La contrefaçon est un phénomène caractéristique du marché du livre chez les Habsbourg. Parmi les auteurs piratés se trouvent les grands personnages des Lumières. Voltaire, Lessing, Wieland, Voltaire, Becaria, Maturana, Tasso, etc. La contrafaçon massive et encouragée par l'État peut s'interpréter à l'époque de notre projet d'étude de la communication dans ce système complexe marqué par la multi-ethnicité et la multi-culturalité. Notre documentation est essentielle pour contribuer à ce que Jean-Dominique M. et al. a appelé le "défi majeur de l'historie du livre d'aujourd'hui et de demain". À savoir, "le développement d'une approche comparative à une échelle de plus en plus étendue, et en tout cas au moins transnational."