

# The Lessico Intellettuale Europeo and its Activities

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**Résumé.** Le «*Lessico Intellettuale Europeo*» (LIE) est un Centre d'Études du «*Consiglio Nazionale delle Ricerche*» qui opère désormais depuis plus d'une vingtaine d'années. Les activités du Centre ont de multiples orientations qui sont cependant toutes tournées vers l'étude de la terminologie culturelle et des moyens d'expression dont les différentes disciplines se sont dotées à travers les siècles. Le Centre possède une banque de données régulièrement mise à jour et enrichie. C'est au LIE que sont élaborés et mis au point les lexiques par auteur ou ceux se rapportant à certaines *tranches* chronologiques, concordances, relevés statistiques et index en tout genre. La collection des publications du LIE réunit des données informatiques et des essais relatifs à la langue philosophique et au vocabulaire technique. Le LIE publie également une revue, *Lexicon Philosophicum*, qui se veut un espace ouvert aux chercheurs s'occupant d'études spécifiques dans le domaine de la lexicographie philosophique.

**Keywords:** Computers and the humanities, history of philosophy, philosophical terminology, lexicon of culture, activities of the LIE, lexicons, concordances, indexes.

**Mots-clés :** Ordinateurs et sciences humaines, histoire de la philosophie, terminologie philosophique, lexique de culture, activités du LIE, lexiques, concordances, indices.

The Lessico Intellettuale Europeo (LIE) was established in 1964 as a Consiglio Nazionale delle Ricerche (CNR) "study group". Initially the allocation of funds available only permitted a small and temporary team of scholarship holders and occasional collaborators to promote some special projects.<sup>1</sup> Later, in 1967, as the scientific and technological structure expanded, an electronic filing programme for the lexicons of certain authors was developed and, in particular, Baumgarten's *Meditationes philosophicae* and *Aesthetica*, two of the

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<sup>1</sup> For further details see the first pages of the essay by GREGORY (T.): 1976, "Rapport sur les activités du Lessico Intellettuale Europeo", in Fattori e Bianchi: 1976, pp. 21-43.

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major texts of eighteenth-century culture, were recorded on special punched cards.<sup>2</sup>

In 1969 the original "group" became a CNR Study Centre, which it still is today, with a Scientific Council composed of both university and non-university experts and scholars of different extraction, presided over by Eugenio Garin, and a permanent staff. The LIE began bringing out publications the same year. The first volumes in the series, that to date numbers 59 volumes, were *Un glossario filosofico ebraico-italiano del XIII secolo* by Giuseppe Sermoneta, the essay by Giovanni Crapulli on *Mathesis universalis* and *Ricerche lessicali su opere di Descartes e Spinoza* by G. Crapulli and Emilia Giancotti Boscherini.<sup>3</sup>

Tullio Gregory is the director of the LIE and he, together with the members of the Scientific Council, has been responsible for the Centre's activities since its inception. Today there are ten researchers and three specialized technicians at the LIE, who are in charge of the programming and the data base, and the recording and storage of documentary material.

The Centre's scientific activities are directed to many lines of research, which are, however, all inspired by a common methodological hypothesis based on the conviction that the history of philosophy and science, of culture and, if

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<sup>2</sup> The LIE had had at its disposal for some time lemmatized concordances and the frequency list of the forms of Baumgarten's works. It is now compiling an aesthetic lexicon of Baumgarten, edited by Pimpinella (P.) and Lamarra (A.).

<sup>3</sup> For the complete titles of the above-mentioned works see numbers [1], [2], and [3], of the list of *Pubblicazioni del Lessico Intellettuale Europeo*, at the end of this note. Subsequently this catalogue will be referred to as *Pubblicazioni*. The volumes in circulation are distributed by Editore Leo S. Olschki, c.p. 66, I-50100 Firenze. On the activities of the LIE and the possibilities of computer science applied to the humanities, cf. LAMARRA (A.): 1979, "Uses of the Computer in the Work of the Lessico Intellettuale Europeo", *XXVII Convegno Internazionale delle Comunicazioni, Relazioni e Memorie*, (Genova), pp. 295-320; LAMARRA (A.): 1982, "Computers and Philosophical Lexicography: the Activities of the Lessico Intellettuale Europeo", *Computers and the Humanities*, XVI, pp. 223-228; PIMPINELLA (P.): 1984, "Philosophische Lexicographie und Ideengeschichte in Lessico Intellettuale Europeo", *Archiv für Begriffsgeschichte*, XXVIII, pp. 298-320; RUSSO (A.): 1985, "A Data-Base for the Compiling of a Philosophical Dictionary", in HAMESSE (J.), ZAMPOLLI (A.), eds., *Computers in Literary and Linguistic Computing — L'ordinateur et les recherches littéraires et linguistiques*, (Paris-Genève), pp. 321-333; RUSSO (A.): 1992, "Una base di dati testuali : storia, problemi, evoluzioni di un corpus di testi filosofici", a paper read at the Conference *Informatica e umanistica*, held at the University of Venice from 29 to 31 October 1992; ADAMO (G.): 1989, ed., *Trattamento, edizione e stampa di testi con il computer*, (Roma); LAMARRA (A.) and PROCESI (L.): 1989, "The Work of the Lessico Intellettuale Europeo (LIE) [1970-1984]" in THALLER (M.), MULLER (A.), eds., *Computer in den Geisteswissenschaften. Konzepte und Berichte*, (Frankfurt-New York), pp. 55-62. Cf. also the special issue of *Computers and the Humanities*, XXIV (1990) on "Humanities Computing in Italy", and particularly the article by SPINOSA (G.), "Philosophical Lexicography: the LIE and the Use of the Computer", pp. 375-379.

you like, of ideas, should be analyzed by starting from an examination of the “expressive instruments” adopted by these same disciplines down through the centuries.

This approach repropose the need, as Garin stressed in the 1<sup>st</sup> International Conference of the LIE, “for a return to the works in their authenticity, in a rigorous analysis, that not only focusses on the historical contexts, but also examines the more subtle intricate design beyond the visible immediacy of the page.”<sup>4</sup> Therefore, in Garin’s words, it is important “to follow the thinker paying extremely close attention to his expressions, to their possible variation, to their permanence, to their stratification, to the insistence on terms, connections, altered shades of meaning, internal fluctuations, and to hidden cadences.”<sup>4</sup> Hence the constant attention to the particular details of an author’s lexis; hence, above all, as regards the LIE, the orientation of the lexical and historico-critical analysis towards the language of philosophers, towards that vocabulary that is the vehicle of their thought.<sup>5</sup>

The Centre has been perfecting its instruments, its approach and its techniques for examining texts over the years, with the purpose of grasping and examining their genesis, tradition, internal variations and more or less explicit connections. It is not by chance that this analysis has concentrated on particular authors and particular historical periods that are considered crucial for the development of philosophical and scientific thought. To give an example, we can take a brief look at one of the projects currently under way at the LIE: the *Thesaurus mediae et recentioris latinitatis*.

This undertaking<sup>6</sup> involves setting up a data base of neologisms, semantic calques and loan-words that have enriched the Latin language over the centuries, from the Scholastic age to modern times.

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<sup>4</sup> GARIN (E.), “Relazione introduttiva”, in Fattori e Bianchi: 1976, p. 6.

<sup>5</sup> See the brief but incisive essay, GARIN (E.): 1990, “Indirizzo di saluto”, in Fattori e Bianchi: 1990.

<sup>6</sup> On the *Thesaurus* project, cf. GREGORY (T.): 1979, “Pour un Thesaurus Mediae et Recentioris Latinitatis”, in Fattori e Bianchi: 1979, pp. 719–738; DURO (A.): 1979, “Aspects Techniques”, in *ibid.*, pp. 739–745; GREGORY (T.): 1988, “Lessico Intellettuale Europeo : Recherches sur la terminologie intellectuelle du Moyen Âge”, in *Terminologie de la vie intellectuelle au Moyen Âge*, (Turnhout), pp. 105–108; BOZZI (A.), EMMANUELE (S.): 1982, “I. Esperimento di fusione automatica di lessici di autori latini in ‘machine readable form’ : problemi, metodi, risultati. II. Elaborazione dei dati e procedure operative”, in Fattori e Bianchi: 1982, pp. 377–392; the following essays by SPINOSA (G.): 1984, “Gli indici dell’ ‘Aristoteles latinus’ : esperienza di lavoro in vista di una loro inclusione nel ‘Thesaurus Mediae et Recentioris Latinitatis’ ”; BOZZI (A.): 1984, “Sistema per la redazione semi-automatica delle voci”, and EMMANUELE (S.): 1984, “Tecnica di gestione interattiva di dati lessicali relativi al TMRL”, all published in Fattori e Bianchi: 1984;

Particular attention is being paid to the twelfth and thirteenth centuries, in other words, to the great period when Aristotle's works and the works of his commentators were translated from Greek and Arabic;<sup>7</sup> at that time a real crop of new vocabulary or different spellings flooded the ancient Latin linguistic legacy, increasing and enriching its expressive potentiality and thus evidencing the persistent extraordinary vitality of medieval Latin.

In fact, this eruption of philosophical and scientific texts unknown before forced the language to equip itself and renew its apparatus to cope with a lexical heritage that escaped traditional documentation and which, for the most part, subsequently entered the Romance languages and, in particular, modern scientific vocabulary.<sup>8</sup>

The extensive scenario of translations, a vast and relatively unexplored terrain, has therefore acquired great importance in the LIE's researches: "the translation of works of physics—writes Giacinta Spinosa, currently co-ordinator of the project—mathematics, astronomy, astrology, alchemy, medicine and zoology, on the one hand gives a new thrust to disciplines the knowledge of which was until then limited to abridged versions of the medieval encyclopaedias, in which the analogical and symbolical view linked to the interpretation of the sacred text extended to the whole of knowledge; on the other hand, it forefronts

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SPINOSA (G.): 1985, "Alcune traslitterazioni nelle versioni greco-latine di Aristototele", *Lexicon philosophicum*, 1, pp. 117–126; SPINOSA (G.), "A Computerized 'Thesaurus Mediae et Recentioris Latinitatis': a Project by the Lessico Intellettuale Europeo", in Thaller und Muller: 1989, pp. 75–80; SPINOSA (G.): 1989, "L'Aristotele latino nel 'Thesaurus Mediae et Recentioris Latinitatis' del Lessico Intellettuale Europeo", in *Lexicon philosophicum*, 4, pp. 113–116; SPINOSA (G.): 1990, "Le origini del lessico scientifico moderno nell'Aristotele latino", in TYÖRINOJA (R.), LEHTINEN (A.I.), FØLLESDAL (D.) eds, *Knowledge and the Sciences in Medieval Philosophy* (Helsinki), pp. 670–678; SPINOSA (G.): 1992, "Il lessico della cultura filosofica medievale e le ricerche informatiche", in *Méthodologies informatiques et nouveaux horizons dans les recherches médiévales*, (Turnhout), pp. 177–224.

<sup>7</sup> On this subject see the studies mentioned in GREGORY (T.): 1991, "Sul lessico filosofico latino del Seicento e del Settecento", *Lexicon philosophicum*, 5, p. 6, note 9, and also his "Forme di conoscenza e ideali di sapere nella cultura medievale", in Työrinoja, Lehtinen, Føllesdal: 1990, pp. 10–71.

<sup>8</sup> Many of these words are entered in the following Latin dictionaries used at the LIE as "reference dictionaries": CLARE (P.G.W.): 1982, ed. *Oxford Latin Dictionary*, (Oxford); CORRADINI (F.), PERIN G.: 1940, eds. *Lexicon totius Latinitatis ab Aegidio Forcellini lucubratum* [...], vols I–IV, (Patavii); *Thesaurus linguae Latinae*. Editus auctoritate et consilio Academicarum quinque Germanicarum [...], vols. I–X, (Lipsiae), 1900–1987; LATHAM (R.E.): 1965, *Revised Medieval Latin Word-List*, (London); *Glossarium mediae et infimae Latinitatis. Conditum a carolo Du Fresne Domino Du Cange* [...], Editio nova, tt. I–X, Niort, 1883–1887 [réimpr.: Graz, 1954]; BLAISE (A.): 1954, *Dictionnaire latin-français des auteurs chrétiens* (Turnhout).

the need for Latin vocabulary to adapt to the conceptual and terminological needs that emerged with the rapid development of new areas of inquiry."<sup>9</sup>

The seventeenth and eighteenth centuries provide the perfect material for observing the above-mentioned group of phenomena developing and taking root. A major project of the LIE is directed towards this pivotal period for western culture: the *Lessico filosofico dei secoli XVII e XVIII*.

This work aims to provide scholars with an ample synopsis of the philosophical vocabulary of several authors, over a period of time stretching from the beginning of the seventeenth century to the death of Kant.<sup>10</sup> The *Lessico* has been subdivided into several sections corresponding to different linguistic environments (Latin, English, French, German), taking into account, however, the fact that the semantic register of some concepts or whole lexical families cannot leave out of consideration the history and meanings those terms have acquired in the various geographical areas, by interacting with different cultures and languages.

Currently, the subject of research is the Latin linguistic environment. In this case too the LIE data base is being used. It contains 17,000 documents in all, a total of around 2,500,000 occurrences, obtained from the electronic filing of 55 works in Latin, from Galileo's *Sidereus nuncius*, 1610, to Kant's *Dissertatio*, 1770.<sup>11</sup>

During this period Latin was gradually abandoned as the principal vehicle for transmitting knowledge, even though the language continued to renew itself and adapt to the new organization of culture and science.

<sup>9</sup> SPINOSA (G.), "Le origini del lessico scientifico nell'Aristotele latino", *op. cit.*, pp. 670–671.

<sup>10</sup> On the period of time considered in the *Lessico filosofico dei secoli XVII e XVIII*, see Fattori's introduction to volume I of the work (cf. *Pubblicazioni*, no. 57). On the origins and objectives of the project, cf. ADAMO (G.), VENEZIANI (M.): 1981, "Progetto di un lemmario automatico latino per il 'Lessico del linguaggio filosofico dei secoli XVII e XVIII'", in *Convegno Nazionale sui lessici tecnici del Sei e Settecento*, (Pisa), pp. 185–194; LAMARRA (A.), PIMPINELLA (P.): 1981, "Automatizzazione di archivi lessicografici. Un esperimento nell'ambito della redazione del 'Dizionario filosofico del Seicento e del Settecento'", *Bollettino d'informazione del Centro di Elaborazione Automatica di Dati e Documenti Storico-artistici*, II, pp. 157–173; LAMARRA (A.), PIMPINELLA (P.): 1983, "Le dictionnaire philosophique des XVII<sup>e</sup> et XVIII<sup>e</sup> siècles. Expériences d'automatisation", in *Les disciplines humanistes et leurs bibliographies à l'âge de l'informatique. Table ronde du CNRS*, (Paris), pp. 103–115; ADAMO (G.), VENEZIANI (M.), "A Data Base for a Philosophical Dictionary of the Seventeenth and Eighteenth Centuries", in *Data Bases in the Humanities and Social Sciences*, (Osprey), pp. 150–154; BIANCHI (M.L.), "Techniques informatiques et manuelles dans la rédaction du 'Lessico Filosofico dei secoli XVII e XVIII'", in *Computers in Literary and Linguistic Computing*, *op. cit.*, pp. 23–29.

<sup>11</sup> The LIE data base uses the Information Retrieval programme STAIRS/CMS, REL. 2. on a 3090 IBM computer in the Computer Centre at the University of Rome "La Sapienza", to which LIE is linked.

In fact, the seventeenth and eighteenth centuries mark “the differentiation and establishment of European philosophical vocabulary, in both the similarities and differences between the various languages;”<sup>12</sup> it was almost an “incandescent magma” that was becoming solidified and in this tangled *silva*, “the forms introduced distinctions.” In the course of these two centuries the philosophical and scientific lexis became established, that vocabulary which has its roots in the long period of Renaissance (and even earlier Humanistic) translations, editions and heated debates of the great works of classical antiquity.

Thus a new science emerged, “the great systems were developed, the new encyclopaedia of knowledge was ordered and organized, the first great histories were woven, the analysis of its foundations and structures was begun.”<sup>12</sup> And the common matrix of scientific vocabulary was no longer barbarous-Scholastic or even Humanistic Latin, but a “neo-Latin” that was greatly influenced by the different national idioms.

The *Lessico filosofico dei secoli XVII e XVIII*, edited by Marta Fattori, in collaboration with Massimo L. Bianchi,<sup>13</sup> provides the map of this chequered path.

After the long stage of recording the texts, their correction, and the subsequent compiling of the entries, we began publishing the work in 1992. The first volume (*a-aetherius*), will be followed within the year by the second (*aetherius-animula*); the other volumes are scheduled to be published at six-monthly intervals.

The individual entries in the *Lessico* are not introduced by any definition, in order not to superimpose a particular meaning on the more ancient meaning by using current terminology. Each entry is followed by the most significant passages of the works under consideration—in chronological order of publication—chosen by the compilers from the vast mass of documentary material stored in the LIE data base.

If one runs through the list of authors and works quoted one has an idea of the objectives of a scientific project that is intended, among other things, to be an appeal “to the value the study of the language of an author and of a period, in all its variations and ambiguities, its transcriptions and translations, its remote matrixes and close assonances acquires in historical research.”<sup>14</sup>

<sup>12</sup> GARIN (E.), “Relazione introduttiva”, in *I Colloquio Internazionale*, *op. cit.*, p. 16.

<sup>13</sup> Cf. *Pubblicazioni*, no. 57.

<sup>14</sup> GREGORY (T.), “Presentazione”, in *Lessico filosofico dei secoli XVII e XVIII*, *op. cit.* The following is a list of the sources for the *Lessico filosofico dei secoli XVII e XVIII*. The abbreviated name of the author and work is followed by the year of publication in square brackets: GALILEI,

The international conferences organized by the LIE every three years are devoted to the identification of the uses of particular philosophical terms, to their equivalents in vernacular languages, and to the study of their sources. They offer an important opportunity for reflection on the various lexicographical projects and for exchange and verification between scholars engaged in various areas of research. The essays contained in the Conference Proceedings permit the history of the term under investigation to be reconstructed in its entirety, and also illustrate the multiple uses of computers in the humanities.

A first introductory conference concerned the projects in progress, the problems posed, and the prospects indicated by the completion of the various undertakings. Then followed conferences on *Ordo* in 1977, on *Res* in 1980, on *Spiritus* in 1983, on *Phantasia-Imaginatio* in 1986, on *Idea* in 1989, and on *Ratio* in 1992 (proceedings forthcoming).<sup>15</sup> The next conference, scheduled for January 1995, will be devoted to the analysis of *Sensus* in its double meaning of faculty of feeling and receiving impressions produced by external stimuli, and of meaning, of the concept expressed by a word or sentence.

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*Sidereus nuncius* [1610]; KEPLER, *Harmonice mundi* [1619]; CAMPANELLA, *De sensu rerum et magia* [1620]; BACON, *Novum organum* [1620]; BACON, *De dignitate et augmentis scientiarum* [1623]; HERBERT, *De veritate* [1624]; Gassendi, *Exercitationes paradoxicae* [1624-58]; GROOT, *De jure belli ac pacis* [1625]; DESCARTES, *Regulae ad directionem ingenii* [1627-28, date of writing (1701)]; KOMENSKY, *Prodromus pansophiae* [1639]; DESCARTES, *Meditationes de prima philosophia* [1641]; DESCARTES, *Objectiones cum responsionibus* [1641]; DESCARTES, *Objectiones septimae in meditationes* [1642]; HOBBS, *De cive* [1642]; DESCARTES, *Principia philosophiae* [1644]; HOBBS, *De corpore* [1655]; CLAUBERG, *De cognitioe Dei* [1655]; HOBBS, *De homine* [1658]; GEULINCX, *Ethica* [1665]; MORE, *Enchiridion ethicum* [1667-69]; SPINOZA, *Tractatus theologico-politicus* [1670]; MORE, *Enchiridion metaphysicum* [1671]; PUFENDORF, *De jure naturae et gentium* [1672]; SPINOZA, *Tractatus de intellectus emendatione* [1677]; SPINOZA, *Ethica* [1677]; LEIBNIZ, *Nova methodus* [1684]; LEIBNIZ, *Meditationes de cognitione* [1684]; LEIBNIZ, *Brevis demonstratio* [1686]; LEIBNIZ, *De geometria recondita* [1686]; NEWTON, *Philosophiae naturalis principia mathematica* [1687]; TSCHIRNHAUS, *Medicina mentis* [1687]; LEIBNIZ, *Tentamen de motuum coelestium causis* [1689]; LEIBNIZ, *De causa gravitatis* [1690]; GEULINCX, *Metaphysica* [1691]; LEIBNIZ, *De legibus naturae* [1691]; LEIBNIZ, *De primae philosophiae emendatione* [1694]; LEIBNIZ, *Specimen dynamicum* [1695]; LEIBNIZ, *De ipsa natura* [1698]; VICO, *De nostri temporis studiorum ratione* [1708]; LEIBNIZ, *Causa Dei* [1710]; VICO, *De antiquissima Italorum sapientia* [1710]; WOLFF, *Discursus praeliminaris* [1731]; WOLFF, *Philosophia prima sive ontologia* [1730]; WOLFF, *Cosmologia generalis* [1731]; WOLFF, *Psychologia empirica* [1732]; WOLFF, *Psychologia rationalis* [1734]; BAUMGARTEN, *Meditationes philosophicae* [1735]; 's GRAVESANDE, *Introductio ad philosophiam* [1736]; GENOVESI, *Elementa metaphysicae I* [1743]; GENOVESI, *Elementa artis logicocriticae* [1745]; GENOVESI, *Elementa metaphysicae II* [1747]; BAUMGARTEN, *Aesthetica* [1750-58]; GENOVESI, *Elementa metaphysica III* [1751]; KANT, *De igne* [1755]; KANT, *Nova dilucidatio* [1755]; KANT, *Monadologia physica* [1756]; KANT, *De mundi sensibilis atque intelligibilis forma et principiis dissertatio* [1770].

<sup>15</sup> For the Proceedings of the conferences cited, cf. *Pubblicazioni*, no. 11, 20-21, 26, 32, 46, 51.

Here lexical analysis is integrated with historico-critical analysis, with the history of the texts and their formation, tradition and success down through the centuries.

Elements for analysis and reflection have emerged from seminars organized on specific themes or deriving from precise methodological requirements, connected with carrying out research. This led to the following conferences on *Francis Bacon. Terminologia e fortuna nel XVII secolo*, on *I sogni nel medioevo*, on *Storia delle idee. Problemi e prospettive* and, last but not least, on *L'infinito in Leibniz. Problemi e terminologia*.<sup>16</sup>

The LIE series of publications also has an ample section devoted to monographs in which the results of researches on the vocabulary of philosophers are published: specific subjects are dealt with by specialists who in their studies have directed their research to individual authors, specific periods and to some terms or families of terms, or who are working on different lexicographical projects. As regards classical antiquity, for instance, Antonia Cancrini's study *Syneidesis. Il tema semantico della "con-scientia" nella Grecia antica*,<sup>17</sup> examines, through very extensive documentation, the difference in meaning between the terms and syntagms in the various statements of the concept of conscience; and Walter Belardi's volume *Filosofia, grammatica e retorica nel pensiero antico*,<sup>18</sup> is a collection of various essays on theories of language in the ancient world.

There are also numerous volumes devoted to medieval philosophical terminology, at times complete with very detailed indexes and inventories,<sup>19</sup> such as Alfonso Maierù's important book on *Terminologia logica della tarda scolastica*. These volumes are extensive studies that analyze the changes in the meaning of certain terms as compared to others, the developing precision of certain notions, the modification of some meanings in the different fields of literature, logic, biblical interpretation and the intellectual lexis of the period when the universities were established and a specific technical vocabulary emerged.

As we have said, the Centre's projects have particularly focussed on the period between the sixteenth and eighteenth centuries. The essays on *Mathesis universalis. Genesi di un'idea nel XVI secolo*<sup>20</sup> are devoted to the origins

<sup>16</sup> Cf. *Pubblicazioni*, no. 33, 35, 49, 52.

<sup>17</sup> Cf. *Pubblicazioni*, no. 6.

<sup>18</sup> Cf. *Pubblicazioni*, no. 37.

<sup>19</sup> Cf. *Pubblicazioni*, no. 5, 8, 9, 39.

<sup>20</sup> Cf. *Pubblicazioni*, no. 2.

of modern scientific thought. In this volume, G. Crapulli follows the stages of that problematic course, so full of fluctuations and uncertainties, that led to the formulation of the notion of the essential unity of all mathematical sciences. In the volume *Signatura rerum. Segni, magia e conoscenza da Paracelso a Leibniz*,<sup>21</sup> M.L. Bianchi examines in depth the Paracelsian theory of the *signaturae*, showing its connections and implications in other authors, right up to "its eclipse in the following century and its fleeting revival in the philosophy of Romanticism." Paolo Galluzzi, author of *Momento. Studi Galileiani*,<sup>22</sup> provides us with a detailed analysis of the occurrences of the term "momento" in some texts that date from the origins of modern science. The above-mentioned *Ricerche lessicali su opere di Descartes e Spinoza*<sup>23</sup> illustrate the major break with earlier philosophical tradition by starting from specific elements of the lexis of these two authors. In his essay *Segno e linguaggio in George Berkeley*,<sup>24</sup> Paolo F. Mugnai underlines the typical features of Berkeley's philosophy, which attempts to reject the seventeenth-century mechanistic model and replace it with a new doctrine of signs and language.

An extensive examination of the catalogues and inventories of famous private libraries can be found in the collection recently edited by Eugenio Canone, *Bibliothecae selectae. Da Cusano a Leopardi*,<sup>25</sup> from which the function of libraries as "places" of memory and vehicles for the transmission and communication of knowledge emerges extremely clearly. In other words, the history of philosophy is also understood as the history of texts, their formation, stratification and circulation or, more generally, as the history of culture.

Finally, as regards the analysis of some terms from the nineteenth and twentieth centuries we must mention Marcella D'Abbiere's studies on "*Alienazione*" in Hegel. *Usi e significati di Entäusserung, Entfremdung, Veräusserung*<sup>26</sup> and, on the history of English twentieth-century moral philosophy mention must be made of *Le analisi del linguaggio morale. "Buono" e "dovere" nella filosofia inglese dal 1903 al 1965* by Eugenio Lecaldano.<sup>27</sup>

All the projects referred to so far and the experience of the LIE to date in this particular area of the analysis of philosophical language involve the

<sup>21</sup> Cf. *Pubblicazioni*, no. 43.

<sup>22</sup> Cf. *Pubblicazioni*, no. 19.

<sup>23</sup> Cf. *Pubblicazioni*, no. 3.

<sup>24</sup> Cf. *Pubblicazioni*, no. 22.

<sup>25</sup> Cf. *Pubblicazioni*, no. 58.

<sup>26</sup> Cf. *Pubblicazioni*, no. 7.

<sup>27</sup> Cf. *Pubblicazioni*, no. 4.

compiling of indexes, concordances and lexicons of individual authors or works. The development of these “instruments” indispensable to research constitutes, as has been said, a level of increasing “centrifugation” of the text, however the conviction still holds good that, especially in the field of the history of ideas, “les mots n’assument un sens que dans leur contexte et que celui-ci doit être défini à chaque fois avec l’ampleur nécessaire pour donner un sens au mot et le rattacher, dans la mesure du possible, à l’horizon culturel et historique de l’auteur; c’est seulement de cette façon que l’on pourra apporter des éclaircissements — sans forcer le sens — sur la polysémie radicale qui est le propre du langage philosophique.”<sup>28</sup>

The Centre has published numerous lexicographical instruments, which are particularly useful not only for historians of culture, but also for philologists and linguists.

The *Index du Corpus Hermeticum*<sup>29</sup> is the indispensable complement to the Nock-Festugière edition of a fundamental document of the culture of late antiquity. The *Glossarium Epicureum*<sup>30</sup> elaborated from the index cards developed by Usener, the editor of the most famous collection of Epicurean texts, allows one to examine the ancient philosopher’s language in depth through the electronic filing of his most complex works. Then we must also mention the *Note di lessicografia ippocratica. Il trattato sulle arie, le acque, i luoghi*<sup>31</sup> edited by Andrea Bozzi and the first two weighty volumes of the *Lessico delle “Novellae” di Giustiniano nella versione dell’ “Authenticum”* by Anna Maria Bartoletti Colombo.<sup>32</sup> The *Indices chemicorum graecorum*<sup>33</sup> by Robert Halleux show in exemplary fashion that if the terminological analysis provided by lexicons, indexes and concordances is a precious instrument for the understanding and interpretation of an author or a work, in the case of alchemic literature lexical electronic filing provides a real key to deciphering the theoretical discourse.

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<sup>28</sup> GREGORY (T), “Rapport sur les activités du Lessico Intellettuale Europeo”, in *I Colloquio Internazionale*, *op. cit.*, p. 27.

<sup>29</sup> Cf. *Pubblicazioni*, no. 13.

<sup>30</sup> Cf. *Pubblicazioni*, no. 14.

<sup>31</sup> Cf. *Pubblicazioni*, no. 28.

<sup>32</sup> Cf. *Pubblicazioni*, no. 30 and 38.

<sup>33</sup> Cf. *Pubblicazioni*, no. 31.

Lexical electronic filing and conceptual analysis merge in the *Glossario filosofico ebraico-italiano del XIII secolo*<sup>34</sup> in which Giuseppe Sermoneta combines the terminological element and analytic commentary, illustrating the development of a linguistic legacy of medieval Jewish culture and its subsequent reception.

With regard to lexical electronic filing, as we have seen the LIE series of publications includes many concerning works of ancient and medieval culture, however, by far the largest number is devoted to the period between the sixteenth and eighteenth centuries. Here it is possible to observe the decline of Latin as the principal means of communication among the learned, and its slow, but inexorable replacement by national languages. In this continual exchange with Latin, the philosophical vocabulary is evidence of the evolution, transformation and consolidation of intellectual terminology.

Descartes is a case in point. A bilingual author *par excellence*, he chooses Latin for his more purely “philosophical” works, but he coins new words, attributes new meanings to old words or even introduces Latin terms or sentences into French contexts, when he does not deem the latter sufficient to render the lexical richness and appropriateness of certain Latin expressions. The indexes of the *Regulae ad directionem ingenii* and of the *Discours de la méthode*, compiled respectively by J.-R. Armogathe and J.-L. Marion, and by P.-A. Cahné as part of the *Équipe Descartes*<sup>35</sup> research projects, allow one to analyze this phenomenon from the exhaustive electronic filing of two major works of modern philosophical thought.

Though Baruch Spinoza’s philosophical work appears more well-knit and to be written only in Latin, it is possible to find Hispanisms, major variations in spelling and anomalous forms in his vocabulary; new meaning is given to traditional terminology, following Descartes’ lexical and philosophical example. The *Indici del “Tractatus de intellectus emendatione”* and of the *Tractatus theologico-politicus*<sup>36</sup> are instruments for examining Spinoza’s terminology in depth, both have been published in “Lexicon philosophicum”, the LIE journal; they almost complete the electronic filing of Spinoza’s works, that began with

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<sup>34</sup> Cf. *Pubblicazioni*, no. 1.

<sup>35</sup> Cf. *Pubblicazioni*, no. 10 and 12.

<sup>36</sup> Cf. CANONE (E.), TOTARO (G.): 1991, “Il ‘Tractatus de intellectus emendatione’ di Spinoza. Index locorum”, *Lexicon Philosophicum*, 5, pp. 21–127; TOTARO (G.), VENEZIANI (M.): 1993, “Indici e concordanze del ‘Tractatus theologico-politicus’ di Spinoza”, *ibid.*, 6, pp. 51–204.

the publication of the indexes and concordances of the *Ethica* and of the *Tractatus politicus*<sup>37</sup>.

One electronic filing of texts that best documents the introduction into the intellectual lexis of new sections of vocabulary—especially in the fields of metaphysics, theology and the sciences—is the *Lessico greco-latino*<sup>38</sup> by Marsilio Ficino.

A new and decisive thrust to researches in this direction came from the publication of the *Lessico di Giordano Bruno*<sup>39</sup> by Michele Ciliberto, which provides an ample selection of the most significant words from *Dialoghi italiani* and *Candelaio*, giving a picture of Bruno's lexical variety and linguistic vitality and, more generally, of Renaissance philosophical terminology. The LIE has also published the anastatic reprint of the *Summa terminorum metaphysicorum*<sup>40</sup> by Giordano Bruno, one of his lesser known works, but it contains all his "metafisica".

Among the projects currently underway at the LIE, E. Canone's original research deserves a special mention. It entails the publication of a unified computer index of the entries (lemmas, syntagms and locutions) of the major Latin philosophical lexicons of the seventeenth century, from the brief *Synopsis* by H.L. Chasteigner, 1612, to the *Lexicon rationale* by E. Chauvin, 1692.

Though engaged in the development of different lexicographical instruments (*index verborum*, *index locorum*, frequency lists, lemmatized and unlemmatized concordances, vocabulary lists, form lists etc.), the LIE has always stressed the importance of author lexicons as crucial instruments, especially in researches into the history of ideas, because of their ability to take into account the radical polysemy of the language of philosophy. As we have already said, only words in contexts of varying lengths, depending on the need to make the text comprehensible, express and illustrate their meaning to the full.

The *Lessico del "Novum organum" di Francesco Bacone*<sup>41</sup> compiled by M. Fattori comes into this particular province. It is the result of painstakingly selecting and compiling around 2,200 entries, from the more extensive data obtained from electronic filing. It is superfluous to insist on the usefulness

<sup>37</sup> Cf. GUÉRET (M.), ROBINET (A.), TOMBEUR (P.): 1977, *Ethica. Concordances, index, listes de fréquences, tables comparatives*, Latin text, translation by MOREAU (P.-F.), electronic index by MOREAU (P.-F.) and BOUVERESSE (R.), (Paris).

<sup>38</sup> Cf. *Pubblicazioni*, no. 15.

<sup>39</sup> Cf. *Pubblicazioni*, no. 16–17.

<sup>40</sup> Cf. *Pubblicazioni*, no. 48.

<sup>41</sup> Cf. *Pubblicazioni*, no. 23–24.

of a *Lessico* of this kind. Works like this enable the reader to access the author's language directly and synoptically grasp—as in the case of Bacon and his *Novum organum*, opposed, as the title suggests, to the old, Aristotelian *Organon*—the enrichment and transformation of the philosophico-scientific dictionary at the beginning of the seventeenth century.

A lexicon of the *Paragranum*, Paracelsus's most successful and significant philosophical work, is scheduled to be published by the LIE during the course of this year: the volume will be compiled by M.L. Bianchi who has already published the indexes.<sup>42</sup> The latter provide the reader with a kind of "Ariadne's thread", which is indispensable for finding one's way through the dense forest of Paracelsian vocabulary, which is particularly bristling with difficulties and lexical "novelties".

While the vocabulary of Paracelsus and Bacon documents the profoundly innovative range of their thought, an equally radical transformation is to be found in philosophical language at the beginning of the German Enlightenment. The *Lessico filosofico della Früaufklärung*,<sup>43</sup> edited by Dagmar von Wille, is evidence of the vitality and the use of Latin in some works by Christian Thomasius, Christian Wolff and Johann Georg Walch, at the beginning of that heated debate which was to lead to the adoption of *sermo vulgaris* in scientific disciplines. As is well-known, Thomasius was the first to give university lectures in German, thus claiming the need to transfer into his *Mutter-Sprache* that intellectual legacy that had until then been expressed exclusively in Latin. The *Lessico* permits one to observe the transformations that were the first consequences of that complex debate, the insertions and overlappings of the two languages, the attempts—already anticipated by Leibniz<sup>44</sup>—to conclude a project for the complete emancipation of the German philosophical lexis.

Kant is an exemplary case in point. He underlines the need to resort to the more firmly-established Latin terminology even in German texts when specific *Kunstwörter* cannot be found in the national idiom. In fact the great period of philosophical and scientific Latin prose comes to a close with Kant: with the adoption of the vernacular, Latin lost its function as the vehicle of expression common to all intellectuals and became exclusively relegated to

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<sup>42</sup> Cf. *Pubblicazioni*, no. 47.

<sup>43</sup> Cf. *Pubblicazioni*, no. 54.

<sup>44</sup> E. Canone edited the *index locorum* of the *Ermahnung an die Teutsche*, the text in which Leibniz hoped for "the foundation of a company which, sponsored by a noble patron, would publish a series of fundamental works written in German" (*Lexicon philosophicum*, 4–1989, p. 3). Regarding the Leibniz lexicon, LIE is currently compiling a "contrastive" concordance of the Latin, German and French versions of the *Monadologia*, edited by Lamarra, Pimpinella and Tognon.

ecclesiastical disciplines and circles. The two volumes of the *Indici e concordanze degli scritti latini di Immanuel Kant*<sup>45</sup>—part of a more extensive bilateral project of lexical researches on Kant's works being carried out by the LIE (co-ordinator: P. Pimpinella) and the Philosophy Department of the University of Trier (co-ordinator: N. Hinske)—provide a key for accessing and reading some fundamental works of Kantian metaphysics and for establishing a philosophical terminology that was to be further developed in the "Transcendental Dialectics".

The imminent publication of a lexicon of Baumgarten's aesthetic vocabulary, from the point of view of philosophical language, will allow one to follow the evolution and development of that debate which led in the German-speaking area to the creation of the "desperate means"—these are Kant's words—of neologisms, some of which, like for instance the very term *aesthetica*, were destined to be particularly successful.<sup>46</sup>

With regard to the Italian language area, Vico's *Orazioni inaugurali*,<sup>47</sup> a document of great importance for the elaboration of the later *Scienza nuova*,<sup>48</sup> have been analyzed and undergone electronic filing. The publication of the indexes and concordances of another major work by Vico is also scheduled: the *De antiquissima Italorum sapientia*, edited by G. Adamo.

In addition to researches on the subject of lexicometry, bibliographies of the material and usages of authors, the results of which have been partially published,<sup>49</sup> the LIE has brought out a journal, "Lexicon philosophicum. Quaderni di terminologia filosofica e storia delle idee", that has now reached its sixth issue, edited by Antonio Lamarra and Lidia Procesi. The journal is intended to be a kind of permanent workshop for scholars who wish to communicate the results of their researches, publish lexicographical instruments related to the LIE's programmes, compare different work experiences; in other words, "Lexicon philosophicum" aims to make its own contribution to that debate that is an indispensable resource for the scientific community in general and for the humanities in particular.

<sup>45</sup> Cf. *Pubblicazioni*, no. 42 and 53.

<sup>46</sup> See GREGORY (T.), "Sul lessico filosofico latino del Seicento e del Settecento", *op. cit.*, pp. 2 and 10, in particular.

<sup>47</sup> Cf. *Pubblicazioni*, no. 55.

<sup>48</sup> The LIE has published the anastatic reprint of the Naples 1725 edition, complete with concordances and frequency indexes, of G. Vico's *Principi di una scienza nuova intorno alla natura delle nazioni*, edited by DURO (A.) [Rome], 1981 (*Pubblicazioni*, no. 25).

<sup>49</sup> See the volumes cited in the list of *Pubblicazioni*, no. 27, 29, 36, 41, 44.

A final consideration remains to be made. The initial enthusiasm aroused by the episodic application of computer science in the field of the humanities, has now given way to greater awareness. Today the computer is a widely-used product and users who are more expert—and therefore more aware of problems and results—have a more critical attitude towards computer science. And yet, computer science does not always succeed in exhaustively meeting the demands of the researcher in the humanities, not only as regards the flexibility and user friendliness of the technology available, but also its capacity to respond adequately to specific needs. There is a lack of personalized systems and those currently in circulation soon become obsolete and not very practicable. It is therefore a question of checking and redefining roles and tasks, whilst being aware of the possibility today of acquiring very refined instruments for processing texts and, also of the need to claim the prerogatives of scientific research.

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