

The Experimental Philology's Manifesto

Physics and Philology from hour to hour are pushing away from each other; nowadays the gap separating the two Sciences is widening; there shines no hope of filling the widening gap: the Physics landing men and machines on the lunar soil, sending dogs, monkeys, men and women up in the skies and hurling in the space computerized observatories to look at Mars, Venus and the other planets; the Philology spending time, money and brains to study Moon, Mars, Venus and the other planets seen only as source of poetical inspiration, seen as pagan deities with all their myths.

Today, satellites and nuclear bombs rotating in the skies, we blame the Physics for the nuclear menace; gods and goddesses dead and buried with all their myths, we reproach to the Philology its inertia.

The causes of the existing gap between the physical and the philological field, are two:

- 1) the employ of a new and sound Methodology by the Physicists;
- 2) the obstinate refusal of the *inertial law* by the Philologists.

The First Law of Mechanics: the fundamental *dos pa sto* of the Physicists¹ and anathema for the Philologists, assured success to the Physics and condemned the Philology to ineffectiveness².

The lack of a sound and renovate Methodology in the philological studies has blocked the Philology and there is no hope of awakening it from its sleep and slumber.

The Philologists of all times, of the various countries and of the different schools, strenuously proclaimed and proclaim the possess of truth and by every means, by hook or by crook they defended and defend their contrasting conclusions.

As the czech poet Machar wrote of the Greeks, the Philologists talk and talk; having no intention to put an end to their quarrelings about the greek and roman writers, about their life, ideals and works, they do not confess to ignore the substance of the greek and latin language and the particularities of the two societies which invented and used and transformed the respective language.

We owe to the Philologists the dispersion of the dilapidated substance of the greek and latin culture, of the greek and roman societies.

Between society and language we understand an interdependent interchange: the mutations of the society corresponding to the diachronic mutations of the language, there are for the Philologist two possibilities:

- 1) know the society necessary to the Science of the language;
- 2) know the language necessary to the Science of the society... *tertium non datur!*

The Physicists long ago repudiated the aristotelian doctrine and the aristotelism; so pushing apart the absurdities of the syllogism, they founded the new Physics and went up the skies and penetrated the atoms, moving from the *inertial law*; the Philologists refusing Aristoteles but not the aristotelism and for it refusing the *inertial law*, now pay the fault of their haughtiness and they still go

the wrong way not knowing whence they move, where they stay, where are and which their aims and goals.

The Philology lacks a sound and renovate Methodology.

The Philologists consider the *parole*, consider the *langue* as the fundamental base of their Science and of their Methodology but many and controversial being the definitions of the *parole* and of the *langue* there is not a universally accepted Methodology in the philological field.

To found a new and valid Methodology, first we must uncover the nature of the *parole*, establishing its structure, fixing its mutations in the form and changes in its meaning, duly marking its disappearance, following the *parole* along all its way to fossilization: all chapters must be studied and duly ruled only after the *parole* has been understood deeply and profoundly defined³.

The *parole* has material nature and corporeal effects.

There is no doubt about the materiality of the *parole*; the Stoic School taught the corporeity of the *parole* and so informed Seneca⁴ and wrote Sextus Empiricus⁵: authors who acknowledged their debt to the rhetoricians and grammarians of the Stoic School.

Of the materiality or corporeity of the *parole* were aware the Romans who refusing disquisitions and subtilities, settled the problem using two different words but with the same root: *res* to indicate the abstract *parole* and *ver+bum* to indicate the concrete or material *parole*⁶.

The materiality or corporeity of the *parole* clearly explains the birth, the diachronic growth, the slow or rapid changes of the *parole*, its disappearance and its fossilization at the extreme stadium of its long or short life⁷.

Now, how to explain all the mutations of the *parole* beginning with its birth and finishing with its death or better with its fossilization if a new force does not resuscitate it to new life for a new meaning in a renovated society?

The *parole* being material or corporeal is subjected to all the physical forces like all other object, body or particle; subjected to the impact of the physical force, the *parole* does not stop changing along the diachronic process of time. The force operating upon the *parole* bears the explanation of the causes of all the mutations of the *parole*.

The existence of the postulated cause, the operating force, the changes of the *parole*, the materiality or corporeity of the *parole* together justify the employ of the First Law of Mechanics in the philological field: the *inertial law* proclaims: «*The particle will remain in a state of rest or of uniform velocity (that is of motion in a straight line at constant speed) until it is compelled to change that state by an impressed force*»⁸.

In consequence of the premise, we dare change the galilean-newtonian *inertial law* applying it to the philological field so passing from Physics to Philology: «*The parole remains in its state of rest until it is compelled to change that state of rest by an impressed force which constrains it to move in the straight line of constant entropy*».

The galilean-newtonian law which changed the Physics did not change the

Philology because it was ignored and strenuously fought by the unanimous chorus of all the contemporary Philologists who with the ineffable Cremonini, refused to put their eyes to the lens of the *cannocchiale* of Galileo Galilei, so blocking and enervating the philological studies and not comparing the *state of rest* of the Philology to the *state of motion* of the Physics in the marvellous line of its stupendous achievements.

The Philologists who earnestly refused to introduce the First Law of Mechanics in their studies, they also refused the new Physics Methodology in their philological inquiries so procuring detriment and damage to their Science, left a long way behind the detested Physics.

The want and lack of a new and sound Methodology in the philological studies, is evidenced by the same Philologists who *ore rotundo* proclaim to have and to use the surest Methodology while they all are still disputing about the name of their Science.

The Philologists still quarrel about the name of their Science, calling it by various and different names: *Semasiology*, *Sematology*, *Clossology*, «*Rhematics*», «*Rhematolog*, *Semantics* and, last but not least, *Philology*⁹.

The name: *Philology* has affirmed itself over the other names and nowadays the Science is known and is cultivated by the name of *Philology*. In this troublesome context and situation, the necessity of clarifying compels us to revisit the ancient name: *Philology* given to the Science of the *paroles*, to see if it applies well to the Philological Science.

Philology for us is not the Science of the sole *paroles* because the greek compound name bears a double meaning so restoring the greek word: *lògos* at its true signification.

Philology is the Science of the *paroles*: *lògoi*, not extinguishing itself in the *paroles* but amplifying itself in the description of the various aspects of the people, of the society which the *parole* and the *langue* invented, used and transformed in the time's process. This is the double meaning of *lògos* and *lògoi* as we read in the *Historiai* of the greek Herodotus, the father of history.

Philology: the Science of the *paroles*, the Science of the *history*; there are not two separated Sciences but one Science for an unitarian but twofold study of the *paroles* to penetrate the secrets of a given society, of the *history* of the society in order to reconstitute the eventually missing links of the language.

Society and language: twofold faces of the same money!

To establish the Methodology for a new *Philology*, we formulate the following axioms:

- 1) The *parole*: a perfect mirror reflecting the society at a given moment;
- 2) The *parole* changes as changes the society at a given moment;
- 3) The *parole* falls, declines, disappears as falls, declines and disappears the society which invented and used the *parole* in the short or long arch of time.

In order to demonstrate valid the axioms and to give a real demonstration of the new Methodology in the philological studies. we have chosen at random fourwords: *paroles*: two greek and two latino The preference given to the greek

and latin *paroles* is not due to the love for Greece and Rome but because it is easier to follow their diachronic process than to study the *paroles* of the modern languages in continuous mutations.

The first *parole* we propose, is the latin word: *bellum*.

Bellum in all dictionaries is translated with: *guerra, guerre, Gefecht, gevecht, slag, war, Krieg*: translation inexact because it is misleading not alerting the scholar or the student of the enormous distance existing between the latin word: *bellum* and the words of the modern languages.

There a clear demonstration of the proverb: *Translate is betray!*; we must not confound the *paroles* if we do not want confound the societies: the modern society is very different from the roman society as *bellum* differs from the *parole: guerra* of the italian vulgar language.

Who believes right the translation, he does not comprehend the exact meaning of the latin word: *bellum* infiltrating into it the meaning of the barbarian and german word: *werra* which had and has nothing in common with the latin word as the barbarian society had nothing in common with the roman society.

Tracherously infiltrating in the latin word: *bellum* the meaning of the foreign and barbarian word: *werra*, there was made with extreme subtlety and with extreme degree of ignorance a grave offence to the latin language, to the Roman people as a whole and to the roman society which till now lies under the blow of this unacceptable translation and injury.

Bellum=Duellum not to be translated *werra*; *bellum = duellum* was at its beginnings, at the beginning of the roman society the *fight of two*, indicating the recourse to arms to solve the contrast between two peoples as we read of the *bellum* between Romans and Albans resolved by a duel sustained by the Horatii and Curatii at *Albalonga*. as we read of the *bellum = duellum* between Romans and Sabini in the roman *Forum*; in those ancient time, there was not *war* but *duel* of chosen champions and after between two peoples at variance, in order to settle their dispute with the assistance of the national gods and with the sacred function of the respective priests.

Slowly but constantly in the course of time. Rome enlarged its territory and we read of other *bella=duella* by which the Romans settling the disputes with the neighbouring peoples, never aimed at destroying them as was the aim of the barbarian *werra*.

So *bellum=duellum* slowly changed from *fight of two* champions to «fight of two peoples»; losing its singularity of the plurality of the fighters but preserving its sacred nature if till the times of the emperor Trajan. *Optimus Princeps Incomparabilis*, the declaration of war was the duty of the *Feciales*, who opened the hostilities, hurling a blood-stained lance in the *ager hostilis* not far from the walls of Rome.

There came the Barbarians and the *Romanorum Imperium* collapsed, declining and falling under the violent onslaught of the Goths, Ostrogoths, Eruli, Vandals and Langobards.

Fell and disappeared the *Imperium* and with it fell and disappeared the roman

society and down went the latin language slowly substituted by the rising vulgar tongues.

Of the changing politics, of the disappearance of the society and of the fossilization of the latin language, we uncover a direct proof in the new *paroles* invented and used by the new societies in their new *langue*. In the english vocabulary, all the words alluring to war: *helmet, shield, bow, dart, sword* and so on, are not of latin matrice but of barbarian and saxon mould.

The same variation in the vulgar tongues: all the *paroles* alluring to war are not of latin matrice but of german root.

With a few words in the vulgar tongues remained but with different meaning the word *duellum*; *duello, duel*, which for the Knights of the Round Table signified the will to fight for the poor and weak in defence of the ideals of the Knighthood and of the Holy Graal: at the time of *la belle Epoque*, *duel* signified a fight of two for personal offence or for the beauty of the dame: nowadays there are no duels, the *parole* being near to its disappearance it is used only metaphorically: the slow falling of the *parole* into fossilization.

The passage from the latin *langue* to the vulgar tongues, the disappearance of the words alluring to war, are clear testimonies of the predominance of the barbarian elements in the spanish, french, portuguese, roumanian, and italian societies: in the changing meaning of the *paroles* we must see the changing thought of the changing societies.

The idea of the war as *duellum* changed in the idea of the war of destruction if the aim of the Barbarians was the complete destruction of the opposing foe overthrowing the affirmed society.

The historian writing the history of the Roman people only if he knows the meaning of the *parole*; *bellum=duellum* shall not deviate from the right way, shall not deviate confounding the reader instilling in his mind the invented idea of Rome continually on the battle-fields, always assaulting external and pacific peoples, enjoying a state of perpetual war; the historian should give credit to the proverb: *Romanus sedendo vincit*. Fighting its wars, Rome applied one or all the three moments of its politics: 1) *parcere subiectis*; 2) *paci imponere morem*; 3) *debellare superbos*, i.e.: 1) *raise the prostrated foe*; 2) *habituate peoples to peace*; 3) *take away the weapons of the superbs*; and that was a different politics: *bellum=duellum* being the preamble of peace and the prelude of progress.

The passage from the latin to the vulgar vocabulary bears a direct testimony of the external force operating upon the *paroles*, of the same force operating upon the society, renewing the language, renewing the society under the onslaughts of the barbarian invaders who with their war-cries imported in the south of Europe blond hair and blue eyes and the practice of the war of destruction¹⁰.

Rome founded by people of dark hairs and dark eyes and dark complexion was and is different from the Rome of the historians! To demonstrate the effects of an internal force upon the «*paroles*», we have picked the *parole*: *Εκκλησια*, from the greek vocabulary¹¹.

Εκκλησια: at the origin indicated an assembly duly summoned: in the heroic

times, as we read in the Homeric poems, the *parole: Εκκλησια* indicated in the Iliad the assembly of the fighting heroes to discuss military matters: the *parole: Εκκλησια*, in the Odyssey, indicated the assembly of the Notables at court to discuss political matters and the decision of sending back to his homeland the foreigner Odysseus with dark eyes, dark hairs and dark complexion, born as all the Phaeacians from the same mediterranean stock. When the greek *polis* affirmed its political status and its power the *parole: Εκκλησια* passed to indicate the popular assembly; the popular assembly lost its importance when it was dispersed by the tyrants, as we read of the Thirty Tyrants.

The dispersed popular assembly did not reappear in the hellenistic times, the hellenistic sovereigns preferring their private council to the blundering popular assembly.

To escape death and to avoid fossilization, the *parole: Εκκλησια*, changed its meaning and in the hellenistic time, indicated the assembly of the sons of Abraham in the place of prayers: the Synagogue; the change of meaning from the political to the religious acceptance of the word testimonies the presence of the Israelites in all the territories of the hellenistic monarchies¹².

In the NT, the *parole: Εκκλησια: Ecclesia* indicated the first group of the believers in Christ.

The Apostles preaching the Gospel in all the countries and cities of the Mediterranean Ekumene, the *parole: Εκκλησια, Ecclesia* indicated the whole of the believers living and praying together.

In the *Cod. Just.*, the christian church being well established, the *parole: Εκκλησια, Ecclesia*, indicated the place of prayers of the christian believers.

The transposition of the *parole: Ecclesia* in the italian word: *chiesa*, spanish: *iglesia*, french: *église* bearing reference only to the building of prayers and not to the christian belief, indicates the disappearance of the pagan worship and the destruction or transformation of the pagan temples.

The new religion converted the *Gentiles* of the *Imperium* and Rome, superb of its many temples, had *Ecclesiae* and *Basilicae* dedicated to the martyrs of Christ.

Another proof of the internal force or cause operating upon the *parole* we find in the latin *parole imperium*.

The substantive: *imperium* and the verb *imperare* were in continual use during the *Regnum*, during the *Res publica*, during the *Imperium*, during the *Dominatus*; if the *paroles: imperium* and *imperare* were used under different political regimes by the different roman societies, the two *paroles* indicated something that could not be changed by the changing political regime or by the changing society of Rome: then the *parole: imperium* indicating what was stable and fixed, represented the substance of the *antiqui mores Romani*: the sound and perfect motor of all the roman political actions.

Imperium: the special and particular endowment of the *pater familias* who had sucked it from the mouth of his dying father with the last, ceremonial kiss¹³.

Imperium, assuredly a strong constituent of the *patria potestas* which derived its authority from *imperium*, of *imperium* being a private manifestation and exercise.

The *patria potestas* accomplished many tasks in the familiar ambitus as in the political field.

The *pater familias* was the family priest; was commander-in-chief of the family combat-group in the field; was the provisor of the living means for all the family components; was the protector of the clients; gave the daughters in matrimony; elected the wife for the sons; legitimated the newborn son; condemned to death the guilty; gave freedom to the slaves; adopted a foreigner into the family¹⁴. If those the tasks the *pater familias* carried on in his life, they were also the base of the political tasks the *pater* exercised in the Roman Senate; the familiar tasks were automatically transformed in political tasks.

To ascertain the origin of the *parole: imperium*, we must search the literary sources. There being strong ambiguity, the Philologists and the Historians gave and give to *imperium* the meaning of: «Supreme Command of the Combined Roman Forces in the battle-field» and to *imperator* the meaning of: *Victorious Commander in chief*: a right interpretation indeed, but a reductive and incomplete translation because it is partial, supporting only one of the many tasks of the *pater familias* in the family ambitus and of the *pater* in the Senate¹⁵. We find the most ancient source of the *parole: imperium* in the realm of the *sermo sermo rusticus*: Ovid, Vergil, Columella, Pliny the Older, Cicero and Tacite used the word: *imperium, imperare* in their works¹⁶.

Imperium, imperare in the agricultural language indicated the necessity for the tillers along the left bank of the blond river Tiber to *work plain* the soil and for the wine-dressers of the hills to *prune equal* the wine-branches if they wanted good grain from the soil and good wine from the wine-yards¹⁷.

So the *patres familias* worked the soil and pruned the wine-branches and the same work was done by the *patres* in the Senate for all the Roman people and for the *externae nationes* in the aim of rendering all *equal* before the law.

The roman *imperatores* and the other authorities endowed with «*imperium: maior potestas cum imperio; minor potestas sine imperio*» among the military tasks had the power to give the *civitas Romana* to the people *pruning* them and separating the worthy from the unworthy. As the *pater familias* adopted a foreigner into the family group so the *imperatores* and the *praefecti* made citizen the foreigner incorporating him in the roman society, in the Roman Army.

The *parole: imperium* restored to its ancient and true meaning, is to be considered the motor of the roman growth and the explanation of the greatness of Rome; only *imperium* thus interpreted explains the presence in Rome of kings who were racially not Romans; explains emperors who were not Italians, like Traian, Septimius Severus, Diocletian and Philip the Arab who celebrated the first millenium of Rome: explains the coesistence of so different *Romani cives* from all the countries of the *Imperium*. There were roman citizen of Italy and Illyria, of Africa and Arabia, of Greece and Macedonia, of Syria and Palestine, of Spain, Gallia and Britannia, of Germany, Noricum, Pannonia and Dacia, all of them collaborating with arms and brains to aggrandize Rome and to defend the roman *imperium* and their countries.

The state of *civis pleni juris* was a juridical, not a racial category! In the first period of the roman history, the *parole: imperium* changed under the impact of an internal cause and not of an external force. After the Antoninian Edict: «Omnes in orbe Romano qui sunt: cives Romani facti sunt» the *imperium* began to change, there being no more necessity to make new citizens, all being citizens by law and *imperium* losing the principal of its tasks.

In the times of the *dominatus*, the *parole: imperium* accelerated its changing under the impact of an external force: the invading Barbarians, from *imperare ut* passing to *imperare facere* to give greater resonance to the military command of the Roman Army.

In the word *entropy* we see the changing of the *parole*, the changing of the roman politics, the sign of the collapse and the commencement of the end of Rome and of the decline of the Roman Empire and the ruin of the roman society and the fossilization of the latin *langue* as we read in the Langobard King Rotari's Edict and in the famous «Carte Capuane» and in the documents of S. Mary in Cinglis and of S. Salvatore in Cucuruzzo.

The fourth and last *parole* by us subjected to inquiry following the Methodology of the Experimental Philology¹⁸, is the greek *parole: Γεωμετρία*, transposed as: *Geometry* in all the modern languages but not translated because what indicates nowadays *Geometry*, it is not what at the beginning indicated the greek word: *Γεωμετρία*.

The greek historian Herodotus: *the father of history* wrote in His *Historiai* and we refer His thought not His words: greek philosophers had introduced in the greek *poleis* and gave as fruit of their mind what was a genuine product of the Egyptian priests.

Among the other Sciences thus deceitfully smuggled from Egypt to Greece, there was *Geometry*.

Geometry was effectively developed in the egyptian soil, by egyptian hands and minds of the state-experts who had the duty and the task of measuring the tillable soil along the two banks of the sacred river Nile, after the two annual inundations. in order to reassign the arable soil to the legitimate owners. The science of *Geometry* in the hands of the egyptian priests aimed at the exact survey of the tillable country soil in order to avoid strifes, quarrels and bloody fights among the tillers if peace in the fields meant more grain in the public granary for the starving people.

The science of *Geometry* from Egypt passing in Greece, the *parole* lost its original meaning and changed because in the greek country and lands there was no use for *Geometry*: science measuring the soil, because in Greece there were no inundations.

Losing its contact with the everyday reality, necessities and uses, the *Geometry* became an abstract science: «one of the three principal branches of mathematics (the other two being algebra and analysis) may be described as the branch which deals with the properties of space»¹⁹.

Euclides wrote his treatise of *Geometry* and for a long, long time He was the

top and enjoyed the authority of the *ipse dixit*. Nowadays there are other *Geometries* which deal with space and its properties but from different points and different perspectives: the *Differential Geometry*, the *Projective Geometry*, the *Inversion Geometry*, the *Synthetic Geometry*, the *Analytic Geometry*; there are also *non-euclidean geometries* derived from the studies of Saville, Saccheri, Lambert, Gauss, Lobachewski, Bolyai, Riemann, Helmholtz, Beltrami.

Geometry gives a good example of a *parole* which at the beginning was subjected to an external cause but in Greece changing into science began its long voyage upon the writing-tables of the Scientists where it was subjected to a transcultural force: the force of all its continuous transformations.

At end of the proposed inquiry about the four *paroles*, we affirm and we are sure of our affirmation, that the results obtained with the four *paroles* are the results obtainable from all the *paroles* if subjected to the same Methodology of the same Experimental Philology.

Concluding our work and the paper, we dare signalize the ten axioms of the Experimental Philology:

- 1) The *parole* is material; immaterial is the meaning of the *parole*;
- 2) the material *parole* is subjected to internal, external, transcultural force which in short or long time modifies *parole* and meaning;
- 3) the force causes the *entropy*; *decay* of the *parole*;
- 4) the force operates upon the material *parole* as operates upon the material object, body and particle;
- 5) the *parole* is itself only at the point of a considered time; the *meaning* is itself only in the point of a considered time;
- 6) the *parole* changes in its diachronic process as changes the *meaning* as changes the society which invented and used the *parole* and the *langue*;
- 7) *parole* is consumed by the *entropy* as the objects are consumed by *attrition*;
- 8) the *parole* reflecting the society as a loyal mirror, is a two faced money to be spent only by the man who knows the *meaning* of the *parole* and the *history* of the society;
- 9) objective history of mankind relies only upon the *paroles*;
- 10) the Science which studies together the *parole* and the *society*, is the *Experimental Philology* known also as the *Dynamic Philology*²⁰.

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Note

¹ *Dos pas sto; da mihi ubi consistam*: it was the doric motto of the famous Archimedes of Syracuse in the Magna Graecia of Sicily.

² For a clear and limpid demonstration we could say without contradiction: we read books and treatises, articles and essays about the life and works of the mantuan Poet Vergil but we continue to ignore who were His parents, His relatives, His birthplace and the origin and the meaning of His nomenclatura: *praenomen: Publius, nomen: Vergilius, cognomen: Maro* and the Philologists have as yet not put an end to their quarrelsome diatribes about the celtic blood of Vergil derived from His parents: *Magia Polla* of the Volsci and *Vergiliomarus* of the celtic *tuath*: tribe of the *Andes*.

³ The assertor of the Experimental Philology does not accept all the philological conclusions of the famous Linguist F. De Saussure; in the same time acknowledges the validity of the simple but profound intuition of the: *parole* and of the: *langue*. It is understood that the Experimental Philology is inclined to antepone for its particular methodology, the *parole* to the *langue*.

⁴ *Quid est enim vox nisi intentio aeris ut audiatur, linguae formata percussu?* (Sen., N.Q., 2,6,3).

⁵ Sext. Emp., *Against the Logicians*, II, 12.

⁶ *Res* ab original signified the *parole* understood as the ultimate decision of man; the man who formulated it expressed his *res* by *verba* as the gods expressed their will by indicating it to the human beings with signs appropriated to the *fatum*. *Fatum* the *parole* of god; *res* the *parole* of man introduce a new chapter in the roman theology.

⁷ The diachronic process of the *parole* for the Experimental Philology is *entropy* or *decay*, every *parole* being positive at the beginning and negative at the end of the process.

⁸ *Encycl. Britan.*, W. Benton, Chicago 1963, vol. 15, p. 147, s. v.: Mechanics.

⁹ «Les grammariens avaient déjà depuis le début du XIX siècle, le terme: «semasiologie» ou étude des significations, toujours formé sur le radical grec *sema* (signe). Le linguiste français Michel Bréal lui substitue le mot *sémantique* pour désigner «la science des significations» et de «lois qui président à la transformation des sens»; «étude (nous dit-il) si nouvelle qu'elle n'a même pas encore reçu de nom»; en fait elle relève - en le renouvelant et en l'enrichissant, de la *sémasiologie*. Les deux mots se confondent et employés concurremment, éliminent de nouveaux termes: *sématologie, glossologie, rhématique, rhématologie* etc. qui ne font que des apparitions sporadiques. Sémantique-adopté ici-est en train de supplanter sémasiologie, au moins en France et dans les pays de langue anglaise». (P. Guiraud, *La Sémantique*, Press Univer. de France, Paris, 1955, p. 8).

¹⁰ It is not a rife of a bagatelle: put an end to the long *querelle* which from the times of Pisistratus and Aristarchus till our days has fatigued minds and brains trying to ascertain the Iliad older than the Odyssey and vice-versa. The *Experimental Philology* proclaims older the Odyssey than the Iliad moving from the difference of hairs and eyes in the heroes of the two epic poems. In the Odyssey the hero Odysseus has dark hairs, dark eyes, dark features in his dark complexion; in the Iliad we read of heroes who have blond hairs, blue eyes and candid features in a white complexion. Odysseus is the sea-farer hero of the society of Mycenae and Crete which at the time was at its apex as we see in the paintings of Haghia Triada, Cnossos and Festos. Achilles is the blond protagonist of the fighting madness of the Iliad; the blond hero is the specimen of the blond people of fighters who invaded the Greece from the north and subjugated the native people of dark features: the mediterraneans. To the invasion of this multitude of blond fighters is referable the extinction of the mycenean culture and society.

¹¹ «Ἐκκλησία»: Ecclesia: is a compound greek name; it results from: *εκ*: from and *κλησία*, from the verb: *καλεω* signifying: calling from; *i.e.*: from the house, from the place, from other places.

¹² In Alexandria of Egypt there was a very florid diaspora of Ebrews; there, the Bible was translated from aramaic into greek by Seventy Experts: the so called: *Ἑβδομηκοντά*: *Septuaginta*: the Seventy.

¹³ «More veterum, apud quos parens proximus, cognatus aut amicus intimus, admoto ad os morientis ore, extremum eius spiritum quasi excipere et haurire velle videbatur» J. Juvenco, *P. Virgilii Maronis, Opera Omnia*, A. Delalain, Parigi, 1810, p. 277, n. 685).

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¹⁶ Verg., *Georg.* I, 98-99; II, 362-370; Colum., *De Re Rust.*, 3, 3, 6; 4, 24, 21; 4, 28, 12; Plin., *N.H.*, 17, 22, 178; Sen., *Dial.*, 9, 12, 5; Tacit., *De Germ.*, 26; Cic., *Cato Major*, 51; Ovid., *Fast.*, 2, 296.

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¹⁸ The name of *Experimental Philology* was given to the Philological Science by the late prof. Nicola Petruzzellis, emeritus of Theoretical Philosophy in the University of Naples. To this Man of Science we are bound by special respect and profound admiration because he compelled us to prefer *Experimental* to *Dymanic*.

¹⁹ *Encycl. Britan.*, W. Benton, Chicago, 1963, vol.10, p. 174, S.V.: *Geometry*.

²⁰ *Dynamic Philology* is the name we prefer to indicate the new Philology and its new Methodology as opposed to the old Philology and its Methodology. *Experimental Philology* is justified by the *Experimental Physics*; *Dynamic Philology* is

justified by its inexhaustible attempts to penetrate the *paroles* in order to reconstitute the society which invented and used the *paroles* leaving them as the true society's photos for the future generations.

Note

¹ *Dos pas sto; da mihi ubi consistam*: it was the doric motto of the famous Archimedes of Syracuse in the Magna Graecia of Sicily.

² For a clear and limpid demonstration we could say without contradiction: we read books and treatises, articles and essays about the life and works of the mantuan Poet Vergil but we continue to ignore who were His parents, His relatives, His birthplace and the origin and the meaning of His nomenclatura: *praenomen: Publius, nomen: Vergilius, cognomen: Maro* and the Philologists have as yet not put an end to their quarrelsome diatribes about the celtic blood of Vergil derived from His parents: *Magia Polla* of the Volsci and *Vergiliomarus* of the celtic *tuath*: tribe of the *Andes*.

³ The assertor of the Experimental Philology does not accept all the philological conclusions of the famous Linguist F. De Saussure; in the same time acknowledges the validity of the simple but profound intuition of the: *parole* and of the: *langue*. It is understood that the Experimental Philology is inclined to antepone for its particular methodology, the *parole* to the *langue*.

⁴ *Quid est enim vox nisi intentio aeris ut audiatur, linguae formata percussu?* (Sen., N.Q., 2,6,3).

⁵ Sext. Emp., *Against the Logicians*, II, 12.

⁶ *Res* ab original signified the *parole* understood as the ultimate decision of man; the man who formulated it expressed his *res* by *verba* as the gods expressed their will by indicating it to the human beings with signs appropriated to the *fatum*. *Fatum* the *parole* of god; *res* the *parole* of man introduce a new chapter in the roman theology.

⁷ The diachronic process of the *parole* for the Experimental Philology is *entropy* or *decay*, every *parole* being positive at the beginning and negative at the end of the process.

⁸ *Encycl. Britan.*, W. Benton, Chicago 1963, vol. 15, p. 147, s. v.: Mechanics.

⁹ «Les grammariens avaient déjà depuis le début du XIX siècle, le terme: «semasiologie» ou étude des significations, toujours formé sur le radical grec *sema* (signe). Le linguiste français Michel Bréal lui substitue le mot *sémantique* pour désigner «la science des significations» et de «lois qui président à la transformation des sens»; «étude (nous dit-il) si nouvelle qu'elle n'a même pas encore reçu de nom»; en fait elle relève - en le renouvelant et en l'enrichissant, de la *sémasiologie*. Les deux mots se confondent et employés concurremment, éliminent de nouveaux termes: *sématologie, glossologie, rhématique, rhématologie* etc. qui ne font que des apparitions sporadiques. Sémantique-adopté ici-est en train de supplanter sémasiologie, au moins en France et dans les pays de langue anglaise». (P. Guiraud, *La Sémantique*, Press Univer. de France, Paris, 1955, p. 8).

¹⁰ It is not a rife of a bagatelle: put an end to the long *querelle* which from the times of Pisistratus and Aristarchus till our days has fatigued minds and brains trying to ascertain the Iliad older than the Odyssey and vice-versa. The *Experimental Philology* proclaims older the Odyssey than the Iliad moving from the difference of hairs and eyes in the heroes of the two epic poems. In the Odyssey the hero Odysseus has dark hairs, dark eyes, dark features in his dark complexion; in the Iliad we read of heroes who have blond hairs, blue eyes and candid features in a white complexion. Odysseus is the sea-farer hero of the society of Mycenae and Crete which at the time was at its apex as we see in the paintings of Haghia Triada, Cnossos and Festos. Achilles is the blond protagonist of the fighting madness of the Iliad; the blond hero is the specimen of the blond people of fighters who invaded the Greece from the north and subjugated the native people of dark features: the mediterraneans. To the invasion of this multitude of blond fighters is referable the extinction of the mycenean culture and society.

¹¹ «Ἐκκλησία»: Ecclesia: is a compound greek name; it results from: *εκ*: from and *κλησία*, from the verb: *καλεω* signifying: calling from; *i.e.*: from the house, from the place, from other places.

¹² In Alexandria of Egypt there was a very florid diaspora of Ebrews; there, the Bible was translated from aramaic into greek by Seventy Experts: the so called: *Ἑβδομήκοντα*: *Septuaginta*: the Seventy.

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