

## PHILOLOGY

An International Journal on the Evolution of Languages, Cultures and Texts

General Editor: Francesco Benozzo

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**P**hilology is an international peer-reviewed journal devoted to the study of human traditions as they emerge from oral, written, carved, painted, digital, performed, ancient, contemporary texts.

The journal aspires to be the expression of philological studies in the present day, insofar as the contemporary world should be understood in its multicultural complexity and philology must therefore be re-founded as a social science. To this end, we encourage constant dialogue with the methodologies of other disciplines, including linguistics, cultural anthropology, archaeology, paleoethnology, genetics and cultural biology. *Philology* promotes all efforts to go beyond the traditional boundaries of our habitual fields of enquiry, with the purpose of accomplishing anti-dogmatic and unprejudiced tools for facing the challenges of contemporaneity.

In opposition to the taboos against retrospective analyses now common in the Humanities, the journal embraces the need to return to the study of the origins and evolution of languages, cultures, texts and signs, and to follow the inroads opened during the last decade by neo-evolutionistic and neo-Darwinian theories. In this sense, we understand philology in accordance with its original omnivorous vocation: taking our cue from August Böckh's famous definition of philology as «the knowledge of what is and has been known», we see philology as the knowledge of what is not and hasn't yet been known.

*Philology* does not primarily deal with texts and interactions between them, but rather with the rich, wide-reaching webs of re-

lationships among humans and their artefacts, including texts. Textual criticism is also encompassed in this view, which is its original and calling, but as only one of the possible techniques for penetrating the texts' underlying meanings, as a way to understand something beyond the texts themselves. Philology is a strategy of reflexive learning, not a single method of observation.

Philology was born as a subversive discipline, one that asserts our right to read and study holy texts, despite the obscurantism of their guardians. However, the field has gradually transformed its inclination towards freedom into inflexible methods and regimes of «truth». As scholars open to questioning our own complex, ever-changing roles in the contemporary world, we must doggedly refuse to be co-opted by mainstream studies and must assert our right to be irreverent, which lies at the very root of the notion of science. In the light of the foregoing, *Philology* sees research first and foremost as a form of rebellion and as a defense of dissent.

The journal is open to a wide variety of interdisciplinary approaches, from the study of language evolution to literary interpretation, from textual criticism to the investigation of texts and ethno-texts, from etymological reconstructions to the cognitive analyses of archaeological facies. Philological problems exist in the grammar of signs inscribed on a prehistoric stone or a shamanic drum no less than they do in the transmission of a text from one old manuscript to another.

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