

ARS INVENIENDI

28

Direttore

Fabrizio LOMONACO

Università degli Studi di Napoli “Federico II”

Comitato scientifico

Louis BEGIONI

Università degli Studi di Roma “Tor Vergata”

Giuseppe CACCIATORE

Università degli Studi di Napoli “Federico II”

Domenico CONTE

Università degli Studi di Napoli “Federico II”

Antonello GIUGLIANO

Università degli Studi di Napoli “Federico II”

Matthias KAUFMANN

Martin Luther Universität Halle Wittenberg

Edoardo MASSIMILLA

Università degli Studi di Napoli “Federico II”

ROCCO PITITTO

Università degli Studi di Napoli “Federico II”

José Manuel SEVILLA FERNÁNDEZ

Universidad de Sevilla

ARS INVENIENDI

Questa collana dell'ex Dipartimento di Filosofia "Antonio Aliotta" (confluito nel Dipartimento di Studi Umanistici dell'Università degli Studi di Napoli "Federico II") nasce come "porta" aperta al dialogo interculturale con studiosi vicini e lontani dalla grande tradizione napoletana e italiana. Lo scopo è di offrire un nuovo luogo di confronto senza pregiudizi ma con una sola prerogativa, quella della serietà scientifica degli studi praticati e proposti sui più aggiornati itinerari della filosofia e della storiografia, della filologia e della letteratura nell'età della globalizzazione e in un'Università che cambia.

Le pubblicazioni di questa collana sono preventivamente sottoposte alla procedura di valutazione nella forma di *blind peer-review*.

INVESTIGATIONS ON GIAMBATTISTA VICO IN THE THIRD MILLENNIUM
New Perspectives from Brazil, Italy, Japan and Russia
(Mosca, 29–31/05/2013)

Università degli Studi di Napoli «Federico II» Dipartimento di Studi Umanistici
Università Nazionale di Ricerche «Scuola Superiore delle Scienze economiche» (Mosca)
Istituto di Storia e Teoria del Sapere umanistico (IGITI)
in collaborazione con Istituto di Storia Universale dell'Accademia Russa delle Scienze

Comitato scientifico:

- Fabrizio Lomonaco (pres.)
- Julia V. Ivanova
- Claudia Megale
- Sertório de Amorim e Silva Neto
- Stefania Sini
- Pavel V. Sokolov (segr.)
- Mark A. Youssim

Questo volume è pubblicato con i contributi finanziari della Regione Campania e dell'ex Dipartimento di Filosofia «A. Aliotta», confluito nel Dipartimento di Studi umanistici dell'Università degli Studi di Napoli «Federico II» (fondi della ricerca 2012–2013: “Acta di Logos”).

Investigations on Giambattista Vico in the Third Millennium

New Perspectives from Brazil, Italy, Japan and Russia

edited by

Julia V. Ivanova
Fabrizio Lomonaco

Preface by

Julia V. Ivanova and Fabrizio Lomonaco

Contributions by

Romana Bassi
Daria S. Farafonova
Andrey A. Isérov
Julia V. Ivanova
Fabrizio Lomonaco
Vitalij L. Makhlin
Claudia Megale
Yelena N. Penskaya

Alexandr G. Pogoniailo
Mikhail V. Shumilin
Sertório de Amorim e Silva Neto
Stefania Sini
Pavel V. Sokolov
Tadao Uemura
Elena A. Vishlenkova
Mark A. Youssim



Copyright © MMXIV
ARACNE editrice S.r.l.

www.aracneeditrice.it
info@aracneeditrice.it

via Raffaele Garofalo, 133/ A-B
00173 Roma
(06) 93781065

ISBN 978-88-548-6971-4

*I diritti di traduzione, di memorizzazione elettronica,
di riproduzione e di adattamento anche parziale,
con qualsiasi mezzo, sono riservati per tutti i Paesi.*

*Non sono assolutamente consentite le fotocopie
senza il permesso scritto dell'Editore.*

I edizione: marzo 2014

Contents

- 9 Preface
- 13 Vico's autobiography as metaphor
Tadao Uemura
- 21 Vico «istorico» and philosopher in his *Vita*
Fabrizio Lomonaco
- 41 Encounters and confrontations in the *Vita* of Giambattista Vico
Claudia Megale
- 67 Giambattista Vico's *discreta domanda* between cartesian hypothesis, biblical demonstration and *mathesis politica*
Pavel V. Sokolov
- 79 Giambattista Vico: philosophy of authority
Alexandr G. Pogonailo
- 95 «Fancied bodies to be gods»: ethical aspects of the mind–body relationship in the *New Science*
Romana Bassi
- 109 Impersonality, shame, and origins of sociality or *Nova Scientia ex Constantia Philologiae eruenda*
Julia V. Ivanova
- 123 History, poetry, and «New Science» of G.B. Vico
Mark A. Youssim
- 131 Giambattista Vico's philosophy of history in Russian opinion journalism of the second half of the 19th century: Valerian Maykov, Mikhail Stasyulevich, Pyotr Kudryavtsev, Yevgeny Feoktistov
Yelena N. Penskaya

- 147 Vichian approach to Homer in Giulio Bajamonti
Mikhail V. Shumilin
- 157 The ideas by Giambattista Vico within the theoretical framework
of the studies of eastern Russian (the first half of the 19th century)
Elena A. Vishlenkova
- 167 «Rischiare la mitologia contemporanea attraverso l'antichità»:
Vico's theory in Giuseppe Ferrari's concept of political periods
Daria S. Farafonova
- 177 Edward Said and Giambattista Vico
Andrey A. Isérov
- 189 Philology and modernity: Vico, Auerbach, and us
Vitalij L. Makhlin
- 199 The fictive persons of a serious poem: on Vico's anthropology of
"literature"
Stefania Sini
- 217 Vico and the science of Giants: implications for the analysis of
Brazilian culture
Sertório de Amorim e Silva Neto

Preface

Why hold a congress on Vico today at the beginning of a new millennium with a century behind it that could certainly be considered to have reached a mature critical and historiographical understanding of Vico's thought? Why induce people, even if unintentionally, to put forward once again the cliché of the topicality of a thinker who is difficult to classify in the scholastic gallery of «great spirits» (between empiricism and rationalism, recalling old school manuals) of the history of thought, each taken out of his historical context and defined according to a certain type in an ascending, always improving line without interruptions or slackening? First of all, the answer can be readily found in the need to contest this form of organization of knowledge in the hope of a serious, in–depth study of the documented relationship between an author and his success, a theme involving not only specialized studies (philosophical or others) but also basic common knowledge cultivated at school. Moreover, Vico is a special kind of classic scholar, one who put important questions in unusual ways in all the areas he touched upon, including his research method that dispenses with a science of methodology; his «criticism of reality» by means of *topica* and *ingenium*; his science of man without the logical involutions of Cartesianism and abstract metaphysics, reluctant to recognize the complicated but ineluctable «becoming» of man, who, by using his imagination, arrives at reason from the history of words (philology) and philosophy of things; and his very human philology, not only inseparable from philosophy but constituting a presupposition of it as *nuova arte critica* (as it would be called in *Scienza Nuova*, where Vico uses the two dimensions of eternal *ratio* and religious, poetic, and juridical language).

Vico was a thinker who wrote his own autobiography as a «historian» to contest a certain way of understanding philosophy (Cartesian) and the sense of the universal it presupposes. The need for a unity–distinction of systems of knowledge in their plurality and situationality is sufficient to appeal to the responsibility of men without falling into any kind of solipsism; hence the approach to the new «natural rights of people» (before the *Scienza nuova* and its «common nature of nations»), which means banning every ancient and modern natural law incapable of agreement on the themes and problems inherent to modern ethics. There is a need not for a «moral of the

solitary people» or of *monastics* (as Vico wrote), but for a philosophy for the «political philosophers», able to know their constitutive coexistence with other beings. Without forcing it into a present context, this can give rise to a better understanding of the modern concept of European citizenship, relying upon a relationship between philosophies and cities.

In the current impasse in the process of European integration, it appears more and more necessary to overcome the purely economic perspective and recover the links between ideas, people, and places. In this connection, we must go further in our investigations on the modern forms of nation–states (central in Vico’s thought) in order to understand the reasons for the dissolution of the daily «global» context in light of questions that are philosophical because they use *facts* that must be *verified* in the existence of populations. The conceptual framework provided by Vichian philosophy sheds new light on the crisis of the modern European conscience, in the world of values and actions divided between a localized perspective of the «territorial states» and a new need for *constancy* and *coherence* of ethical behaviour inspired by the principles of reason and universal justice. These reasons have made obvious the opportuneness of a meeting that could articulate the above–stated problems in the new panorama of these new global problems with and without Vico.

This long–expected event took place in Moscow in May 2013. The Moscow Congress «Investigations on Giambattista Vico in the Third Millennium» was intended to provide an intellectual platform for scholars of Vichian thought from different parts of the world to share and discuss achievements and perspectives borne both in long–established European traditions of Vichian studies (Italian and Russian) and in schools that are relatively young but already rich in insights — in Asia (Japanese school, represented by T. Uemura, who published an edition of the *Autobiography* in 2012) and in Latin America (Brazilian schools headed by Humberto Guido and Sertório de Amorim e Silva Neto).

The Congress aimed to establish an international research network in order to create new centers of Vico studies and to encourage further development of the existing ones. The conference brought together scholars involved in six main areas of Vichian studies: linguistics and poetics, history, anthropology, jurisprudence and rhetoric, practical philosophy and philology, and metaphysics and religion. Among the keynote discussion topics, of particular importance was the problem of *veritas* in both its theoretical and practical forms. At the conference sections devoted to Vico’s attitude towards Descartes and 17th–18th centuries Cartesianism, special attention was paid to the Neapolitan’s pivotal formula *verum–factum–certum* and its metaphysical and juridical dimensions. Other key issues examined at the conference — not without drawing cautious and fruitful analogies with

the contemporary intellectual culture — were those of method, law, and literary hermeneutics.

It has been shown that the study of the Vichian approach to literature and relations between history and poetry, especially his category of *sublime*, have a high potential for ethnography and the study of Brazilian culture. A series of papers dealt with Vico's significance for contemporary philology and philosophy. Another significant topic was that of truth–falsehood (*verum–falsum*), considered in connection with a Vichian approach to the language of law and mind–body relations, a theme that inevitably implies comparisons with Cartesian anthropology. The Vichian category of the *conscience of certain*, situated at an intersection of mythology and Cartesian critique, was the focus of a paper that examined the notion of punishment in *De universi juris uno principio et fine uno*. Another paper touched upon the delicate problem of *gigantologia* set somewhere between sacred and profane history. A vast array of investigations have been devoted to Vico's role in modern and contemporary culture with particular reference to the philosophy of history in Russia, the theory of «historical periods» in G. Ferrari, E. Said's Orientalism, and contemporary Anglo–American hermeneutics and rhetorics.

Due to the tremendous efforts of the organizers, the Congress was crowned with well–deserved success and will justly go down in the history of 21st–century Vichian scholarship. But purely scientific results were not the unique goal set and effectively realized by the conference team. Another significant achievement was to bring together scientific research and education in order to establish a close connection between these two fields. A felicitous experiment of this mutually beneficial cooperation — CERTAME VICHIANO — has been carried out in Italy under the auspices of the University of Naples “Federico II” with the collaboration of the Interuniversity Consortium *Civiltà del mediterraneo* and the City of Bacoli (April 2013). The *Certame* was favoured with the participation of a number of schools from Naples and its province and involved high–level scientific institutions: the «P. Piovani Foundation for the Studies on G. Vico» and the section of the CNR dedicated to Vico's legacy. The winner of the *Certame*, Claudia Falanga, attended the Moscow Congress and presented her paper, which was awarded with the *Premio Vico*.

However unexpected it may seem to those who are familiar with the conventional image of the history of Vichian scholarship, the pioneering decision to hold the Vichian Congress in Moscow was by no means arbitrary. In fact, the peripheral centers of the reception of Vico's legacy — Slavic

countries, the Middle East, the Far East (to a lesser extent) — still remain a blank spot in Western-centered Vichian historiography. In the case of Russia, the scarce attention paid to Vico's thought is part of a larger problem that can be defined as the marginalizing (on ideological grounds) of early modern intellectual history in Soviet historiography. The indifference of Russian scholars towards Vico looks like a counterpart of the Neapolitan's grotesque representations of the *Muscovites'* civilization: suffice it to mention the famous passages of the *New Science*, according to which «the Czar of Muscovy, although Christian, rules over men of sluggish minds», who pertinaciously stick to the «custom of fathers really selling their children». But on closer examination, retracing the outlines of the two-century-long Russian reception of Vico makes it possible to appreciate the variety of theoretical frameworks Russian intellectuals sought to impose on the Neapolitan's legacy: from the 18th-century «physiology of peoples» (V. Y. Bulygin) and the Hegelian philosophy of history (P. Kudryavtsev, etc.) to non-official Soviet Marxism (A. Guber).

In recent works of Russian scholars dedicated to Vico, one of the predominant research topics seems to be the presence of Vichian thought in contemporary sociology and the theory of the humanities. The historical reconstruction of the Russian reception of Vico undertaken by the authors of this series of articles has paved the way for an ambitious project of translating Vichian opera into Russian, which has already yielded its first fruit: the translation of the IIIth and VIIth chapters of *De nostri temporis studiorum ratione* is nearly ready to come off the press. But the goals of the project are not confined to translation; the utmost objective is VICO-LEXICON, a comprehensive vocabulary including names and categories collected on the basis of Vichian opera as well as the key notions and main characters of Vico's *Wirkungsgeschichte*.

Naples — Moscow, 5 november 2013

FABRIZIO LOMONACO, JULIA V. IVANOVA