

EACH NATION HAS ITS JOVE, ITS HERCULES, ITS HOMER AND... ITS VICO

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Abstract: We are basing ourselves fully and literally on the theory that language is absolutely the unique and progressive patrimony, both physical and spiritual of a nation. From this comes that if every nation has “vichianially” its Jove, Hercules and Homer, it must also be able to have its special Giambattista Vico. To assure ourselves, we analyzed the three organized national and mature centers of the sustainable maintenance and propagation of Vico, but also various smaller, of groups and single individuals, that stand as Vichian lighthouses more on European and Asian lands than on the American and African ones. Vico’s “essences” – facing new conditions and situations – will not oppose or challenge, but absorb, transform and emerge.

Keywords: *De Antiquissima* (language), Jove (religion), Hercules (prose, action), Homer (poetry, inventiveness).

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To those who have some knowledge of Giambattista Vico, who spent his life in Naples, from his day of birth to the one of death, the title above should be, at least in part, comprehensible because it refers to two unbelievably great Vichian discovered conceptual realities, within the structure of his philosophy.

The first¹ refers latently to Hercules’s story. Using M. Danesi’s reflections, Eric Gans of the Anthropoetics Program in Education at the University of California wrote:

Denouncing the artificial rationalism of social contract theory, Vico affirms that only religious “terror” can tame a “savage” people in Hobbes’s state of nature. Providence generates this terror by awakening an idea of the sacred that is first attributed to the new post-diluvian phenomena of thunder and lightning. This natural sacred terror is understood anthropomorphically, following the principle that men attribute “their own nature” to forces they do not understand. Whence the universality of the god Jove/Jupiter, so, Vico insists, is found (along with his son Hercules) in “every gentile nation”.

In a condensed way, the last paragraph of two known scholars is based on the principle XLIII (which the first translators of the Third *New Science* subdivided in numbered paragraphs 196, 197, 198) that the reader is invited to read meditatively, as Vico suggested.

The second discovery condenses two full books (chapters) of the *New Science*, one on poetic wisdom and the other on the true Homer. “Poetic wisdom” is the comprehensive expression narrating the legendary humanizing development of the first human in its becoming *sapiens*, that is, capable of savoring and mapping sensorially its environment.

¹ M. Danesi, *The Languages of the Law: An Integrated View From Vico and Conceptual Metaphor Theory*, in «International Journal for the Semiotics of Law», XXV (2012), 1, pp. 95-106: Work on the relation between figurative language and the law is a fairly recent trend, within legal discourse studies, linguistics, and semiotics. The work in conceptual metaphor theory is starting to unpack the underlying metaphorical and metonymic structure of legal language, producing some new and important insights into the nature of this language. In them are missing the views of the G. Vico, who was the first to understand the power of figurative language in the creation of symbolic systems, like language and the law. His tripartite evolutionary model of language shows that there is not one language of the law, but three “languages” (G. Vico, *New Science*, Bk. 4, Section 5). By integrating Vico’s model with the work in conceptual metaphor theory it will be possible to penetrate the underlying conceptual structure of legal discourse and thus lead to a more insightful science of this discourse.

“True Homer” the second step of the legendary socializing development of the first humans is also the comprehensive expression meaning that as the *Law of the Twelve Table* has concealed the history of the natural law of the heroic gentes of Latium, so the Homeric poems the true great treasure stores of the customs of early Greece have concealed the national law of the gentes of Greece².

Having said just what is needed about Hercules and Homer, our imaginative line of thought brings us to what Vico, thirty-four years before the third *New Science*, wrote, that is, to a philological metaphysics or linguistic ontology based on some native words used by the ancient Latins. The extensive Latin title evidently has not yet captured the modern rushing imagination of scholars in general, but this Vichian work was translated by L.M. Palmer in 1988 and again by J. Taylor in 2010³. Their conclusions show the origin, the direction, and the goal in their thought. Palmer, who translated and introduced the work, wrote: «We are the makers of truths because it is only when we produce that we become like God. [...] human nature [...] it had better be creative if it wants to be fully human. The idea of the origin and development of institutions as a way of saving humans from dissolution is not far off». Miner, instead, does an auto confession:

Throughout his work, Vico conducts a dialogue between two apparently opposed voices. The first voice, the voice of humility, continually speaking of human weakness, and even nothingness [...]. The second voice, by contrast, never tires of asserting the heroic and even divine quality of the human mind. [...] These two voices, though opposed according to one set of considerations, are in another sense complementary much as the virtues of magnanimity and humility are both opposed and complementary in the treatment of Thomas Aquinas. [...] Like Pascal, Vico takes adequate thinking about the human and the divine to require the acknowledgment of both grandeur and misery. If the voice of humility is not allowed to speak, one will sooner or later succumb to the delusion that infinite truths can be captured in human language, in definitions or “proposition”. The forms will become formulae. But if the voice of magnanimity is not heard, metaphysics will not promote and strengthen culture, but weaken and perhaps even destroy it. It will cease to be advantageous for life and thereby undo itself⁴.

Relying ourselves on what has been merely mentioned, we may state that, according to Vico’s philosophy, every society absorbs “Vico”⁵ according to its culture, which is speech and conduct that by usage creates speech. Here, the issue is the question of whether “Vico” as he is translatable into another culture, without distortions. After all, any interpretation of his metaphysics concludes always with some imminent catastrophic menace or factual danger. He was aware of that, when he discarded his metaphysics and “began to search”, for a few years, a “new science”. His first step in this direction produced, in 1720, another work in Latin, *The One Principle and the One End of the Universal Right*⁶, in which, abstractly and historically, the acuteness of Vico’s mental eyes saw “right” as the progressive establishment of true human social nature: an evolving freedom, increasingly enjoying

² G. Vico, *The New Science of Giambattista Vico*, translated by Th.G. Bergin and M.H. Fisch, New York, Cornell University Press, 1968, book III, chapter II, pp. 902-904.

³ G. Vico, *On The Most Ancient Wisdom of the Italians: Unearthed from the Origins of the Latin Language*, translated by L.M. Palmer, New York, Cornell University Press, 1988, and again Vico, *On The Most Ancient Wisdom of the Italians Drawn out from the Origins of the Latin Language*, translated by J. Taylor with an Introduction by Robert Miner, New Haven, Yale University Press, 2010.

⁴ Ivi, p. xxvi.

⁵ “Vico” that is his whole philosophy, personality, spirit, worldviews.

⁶ G. Vico, *De Uno Universi Iuris Principio et Fine Uno*, Napoli, Felice Mosca, 1720, translated as G. Vico, *Universal Right*, Amsterdam/New York, Rodopi-Brill, 2000.

rights and duties. “Rights, that increase” with the progressive positive and conscious growth of culture, speech, and society⁷. Each individual or a crowd of motivated peoples cannot have all the same rights instantaneously but progressively. Even though many other individuals do enjoy them, to have rights means to have the needed maturity whatever, however, in various societies “interior maturity” means on the condition that their society has reached a certain peak of civilization. Human nature is not identical in every part of the world; climate, customs, habits, conduct, language, culture, economy, vegetative and animal lives, are making societies differentiated, the more they are spatially distanced. It is true that contemporary over population and density, assimilation and standardization, have made the citizens of all societies to use almost all the same great technical means, especially those within the immediate common personal usage and at the reach of the hands of most workers or retirees.

Thus, from all the above, let us derive some questions for consideration:

(1) Would a “translated Vico” one read in a non-native language of Vico (Latin and Italian) be considered “the original Vico”?

(2) How reliable are “translated primary sources” or “original primary sources” read by non-native or non-expert in the original language of the masterpieces? And what about the impending menace of intelligent androids? Would they not elaborate all the data possible on Vico and create an absolutely possible Vico completely suitable to the selected nation’s language, culture, history, location, climate, antiquity, religion, flora and fauna, and mythology?

(3) With the actual possibility of buying literary masterpieces in their own original language, would we not be helping natural resources, if we teach principal works of literature in the original and read them in the original, instead of having ambitiously to translate English into Italian and Italian (or Latin) into English, and so on?

All three questions have no correct answer; they were made for pure curiosity. This curiosity brings us to our concern now for the following areas.

(A) Many years ago, we were interested in “Were is Vico in the Web?” Something has been published about. Now, we can state that at least for this fact “Vico stands Absolutely Well”. However, we are not going to write directly on this, but we want to discover where in the world are the irradiating centers from which Vico’s works are made known and scholarly explained⁸.

(B) What kind of Vico? This may require more attention and penetration; but would try to let experts talk. I always believed that we become an allegory of the great philosopher we admire, study, and teach and that its philosophy blends with what we presently are or make.

Our inquiry now would start with a general analysis of the three major centers of irradiation of Vico in the whole world. We will (a) compare about a quarter only of a century of diffusive activity, as the course of «New Vico Studies» and «Cuadernos sobre Vico» has been; for the «Bollettino del Centro di Studi Vichiani» we considered volumes 1, 2, 3 and from 26 to 47 (2017); (b) count the number of the authors who wrote essays that

⁷ That is why, thereby, in 1721, he wrote the *De Constantia Jurisprudens (On the Perseverance of the Jurist)*. For which, see F. Lomonaco, *Tracing the Path of Giambattista Vico’s Universal Right*, Milano-Udine, Mimesis International, 2017, chapter 3, particularly pp. 116-117.

⁸ Any search should be for Vico, otherwise, you may, waste time.

were published in their journals, and (c) speak the central domineering topics that would show and characterize the kind of Vico that they think they represent⁹.

Given their positive interactive reciprocal influence and exchange, we will present some data in a comparative way of the three centers' important presence and validity for Vico. The following table summarizes a certain amount of data collected as explained at (a).

A summary of the rapports between Authors and Articles
[*Explanation*: 91 (1 x 91) means that 91 authors contributed only 1 article; and so on]

<i>life</i>	<i>1971-2018</i>	<i>1983-2009</i>	<i>1991-2018</i>
<i>title</i>	<i>BCSV</i>	<i>NVS</i>	<i>CUADERNOS SOBRE VICO</i>
<i>language</i>	<i>Italian Language</i>	<i>English Language</i>	<i>Spanish Language</i>
authors	154 authors, of which 111 participated once	122 authors, of which 91 participated once	163 authors, of which 112 participated once
articles	366 articles written	244 articles written	308 articles written
	Of 154 authors, 30 authors contributed 229 articles:	Of 122 authors, 30 authors contributed 153 articles:	Of 163 authors, 30 authors contributed 153 articles:
	Of 154 authors, 10 authors contributed 142 article	Out of 122 authors, 10 contributed 105 articles:	Out of 163 authors, 10 contributed 82 articles
formula	Formula: {(# of articles) = [(# of articles) x (# of authors)]}		
	111 (1 x 111) + 26 (2 x 13) + 27 (3 x 9) + 16 (4 x 4) + 10 (5 x 2) + 18 (6 x 3) + 00 (7 x 0) + 16 (8 x 2) + 27 (9 x 3) + 10 (10 x 1) + 11 (11 x 1) + 16 (16 x 1) + 17 (17 x 1) + 38 (19 x 2) + 23 (23 x 1) =	91 (1 x 91) + 30 (2 x 15) + 18 (3 x 6) + 08 (4 x 2) + 00 (5 x 0) + 12 (6 x 2) + 00 (7 x 0) + 08 (8 x 1) + 09 (9 x 1) + 00 (10 x 0) + 11 (11 x 1) + 15 (15 x 1) + 17 (17 x 1) + 00 (19 x 0) + 25 (25 x 1) =	112 (1 x 112) + 44 (2 x 22) + 30 (3 x 10) + 20 (4 x 5) + 35 (5 x 7) + 00 (6 x 0) + 14 (7 x 2) + 16 (8 x 2) + 09 (9 x 1) + 10 (10 x 1) + 00 (11 x 0) + 00 (15 x 0) + 18 (18 x 1) + 00 (19 x 0) + 00 (25 x 0) =
	366 art./154 auth.	244 art./122 auth.	308 art./163 auth.
location	Italy La Sapienza, Rome Federico II University, Naples	Atlanta: USA Emory University Institute Vico Studies	Sevilla: Spain University of Sevilla Centro de Investigaciones

The strength of the two surviving centers is undeniable; the dismissal of the American journal of the Institute for Vico Studies is unforgivable. Vico is secured in Italy by State

⁹ For all three Centers we have considered only the media of the production in 25 years, which is exactly where we are for «New Vico Studies» and «Cuadernos sobre Vico». For «Bollettino del Centro Studi Vichiani», we considered 24 volumes (1-3) + (26-47), to make it quantitatively comparable with the life of the other two centers.

Agencies and will survive as long as there is Italy, attracting the interest and the contributes from authors of all different countries, as it did since the 18th-19th centuries and officially since the 20th century. The *Centro de investigaciones sobre Vico* (CISV) at the University of Sevilla is presently well connected with the Italian Vico Centers and Agencies, and, like «*Bollettino del Centro di Studi vichiani*», its «*Cuadernos sobre Vico*» has a strong basic group of expert Vichians, who teach, translate and propagate the type of Vico suitable to the contemporary Spanish modern reality. All the masterpieces of Vico are by now already translated into Spanish and valued. The «*Cuadernos sobre Vico*» and the «*Bollettino del Centro di Studi vichiani*» are available at the respective sites, but at the Italian CNR also the Spanish can be found. One important challenging perspective should now be mentioned for this important center of studies on Vico. There has been and there is the challenge coming from the Universidad Complutense de Madrid and its famous professor José Luis Abellán García-González, where he taught from 1968 to 2003. Roberto Dalla Mora, recently on «*Rocinante*»¹⁰, has written on Abellán's conceptions about the doing

of history of the Spanish philosophical thought, which must develop in three steps: (a) with the application of an interdisciplinary model, in which the humanistic sciences must come intertwined among themselves and the social sciences; (b) with the total change of the academic paradigm and of the auto referential logic of departments; (c) with an intercultural performative reflection, that is, with an effective propension to the social and institutional praxis.

No one should doubt that these three stages have a perfect counterpart in the finalities wished by the Vichian Scholars of the *Centro de Investigaciones*. They may have to underline strongly how suitable the doctrines of Vico are to the Spanish culture and society, which may require new perspectives and penetration into his doctrines and structures. After all, Dalla Mora is convinced that in our time «the study of the Spanish Thought is a discipline that is conquering wider and more grounds». That is what can be started through the means of the prosperous efficiency and influential growth of the «*Cuadernos sobre Vico*» and its editorial staff. Vico should not be considered foreigner but “Spanish”. In order to survive, the Centro and «*Cuadernos sobre Vico*» must increase the true sensation and knowledge that Vico historically absorbed hispanistic realities at his own time and, already in the last two centuries, he was studied by giants of thought and action in the hispano and iberoamerican countries. In 1988 the *Asociación de Hispanismo Filosófico* was formed as the conglomerate of all existing previous groups that made the first steps toward a profounder study of the philosophy in Spanish language. Already in 1989 the constitutive group of the *Asociación* published a bulletin that by 1996 became «*Revista de Hispanismo Filosófico*», which has already celebrated its first quarter of a century, as, auspiciously, «*Cuadernos sobre Vico*» also did.

Fulvio Tessitore has eulogized Professor J.M. Sevilla, when reviewing in «*Bollettino del Centro di Studi vichiani*» one of the most famous books written by Sevilla, with these words: «Sevilla is fully dedicated to what he has done and is doing for more than two decades: the critical evaluation of the diffusion of the philosophy of Vico in Spain and, also, the critical solicitation of original studies on Vico in Spanish»¹¹. This tells us that the Master

¹⁰ R. Dalla Mora, *Intorno a José Luis Abellán e all'importanza del suo lavoro per l'ispanistica filosofica contemporanea*, in «*Rocinante. Rivista di filosofia iberica, iberoamericana e interculturale*», X (2017), 10, pp. 9-18.

¹¹ F. Tessitore, review of J.M. Sevilla Fernández, *Prolegómenos para una crítica de la razón problemática. Motivos en Vico y Ortega*, presentación de E. Hidalgo-Serna, Barcelona, Anthropos, 2011, in «*Bollettino del Centro di Studi vichiani*», XLI (2011), 2, pp. 76-81.

of the Sevillian *Centro de Investigaciones sobre Vico* whose last name symbolizes also the name of the city and of the University in which he teaches performed a double cultural function, each one of significant importance. The professor restarted the ancient and intense, intrinsic relationship between the Culture of the Kingdom of Naples and the Spanish Culture. But what is even more important is the fact that Sevilla Fernandez (professor, university, city) has constituted an authentic observatory for the interpretation of the fortune of Vico within the Hispanic Culture, thanks to the information provided and the weight of such information, which has been divulged from 1991 through the «Cuadernos sobre Vico».

Our above summary of data and comments and what follows have no pretense of being scientific or convincing, but simply of being a collection of a certain and informative data capable to give us some information on our topic about Vico. From the material in the presented table, any reader can formulate personal reactions, insights, and suggestions. Here, (1) we may ask why about 100 authors gave up on Vico after having written one article. Could it have been because they contributed excellently having an expertise in a different science that brought a new side in the polyhedron of Vichian structure? For a sustainability of their production, it would have been needed, perhaps, a praise, a reaction, a contact. Would the same reason be valid for the 100 who contributed 2 articles? Or the 75 who wrote 3 articles?

(2) Why is it that 3 authors, at the bottom, contributed such rich number of articles, as 61 («Bollettino del Centro di Studi vichiani»), 57 («New Vico Studies»), and 37 («Cuadernos sobre Vico»)? Is it possible that the highest in the group of contributors had to write the highest number of articles? Were the nine individual authors mentioned at (2) members of the Board of Directors, Consultants, etc.? It seems that the answer to this must remain ambiguous.

All the three Centers, beside their native language, accept excellent articles in those different languages that they wish to have and are able to translate into them. Thus, speaking of topics, there are some general essential and obligatory lines to be followed according to the specific goal of each center, in relation to the frequency of the journal: economic, editorial, political, and stimulating. Given that Vico wrote in Latin or Italian, the «Bollettino del Centro di Studi vichiani» has the principal duty of caring for the critical editions or definitive editions of all the works of Vico (ecdotics, exploration, divulgation, research) and, in addition, they should collect the historical data of the literature in Italian on Vico, a literature that covers 350 years. When we speak of «Bollettino del Centro di Studi vichiani», we mean also CNR, ISPF, Portale Vico, which are all within Governmental Agencies. In a way, Italy, as a State, control proudly Vico. In fact, most often authors are professors in Official State Universities.

The other two Centers have the principal duty of caring for the most perfect interpretation possible of the masterpieces of Vico into their own language. The phenomenon of multiple important Anglo-Saxon translations of the Third *New Science*, in 1948 (2^a rp. 1968) and 2010; of *On the Most Ancient Wisdom*, in 1988 and 2017; and of *Universal Right/Universal Law, De uno Universi Iuris Principio*, in 2000 and in 2009, brings up scholarly questions, which at times, seem embarrassing and discouraging. This tendency is dangerous: first, because the second edition takes advantage of the first and partially violates copyright; second, the interpretation may even partially be differently in perspective and would confuse what words actually were intended to mean. A second edition of the first edition or reprint may take advantage of few new perspectives of most known scholars. Briefly, there is the danger of misunderstanding in research and debates. Fortunately, this has happened

typically only on the land of freedom, the United States of America, and in the English Language works alone. The two Centers should particularly encourage young scholars to compare Vico with any of their most famous philosophers or thinkers, no matter, in whatever field of science or studies.

Returning to the issue of duplication of the major works, something else is the important point for scholarship. Duplication of uncritical or indefinite or non-national editions should be absolutely distinguished from translations of definite, critical, national editions. The responsible committees should approve or support after serious, careful, professional analysis one only edition of the definitive works of Vico in any other foreign language. These, let call them *primary editions*, will become the *de facto* primary sources for research and studies. This task, naturally, will fall on the shoulders of the CNR, ISPF, «Bollettino del Centro di Studi vichiani» and «Portale Vico». If the problem is presented in this way, the dual or more translations of the same works of Vico will contribute, as Donald Phillip Verene suggested, to a new perspective or more profound general understanding of Vico.

Having mentioned Spanish and Italian activities, we should speak also of Verene's *Vico nel mondo anglosassone*. Verene points out four cardinal motivations that Vico seems to caused within the Anglo-Saxon World of US: «Vico and Joyce», «the fantastic universal», «autobiography and self-consciousness», and at last the universal awareness that we are all in our modern time in a truly critical period that requires the continuous reflection and attention to the effects of the factual barbarism of the modern age¹². These topics have been present in the works of Verene created during 1995-2009: his collaboration with J.D. Schaeffer produced some new translations in English of particularly some Latin scripts of Vico, like the *De Uno* and *De Constantia*, for the last few volumes at the sun setting «New Vico Studies». Andrea Battistini, in 1999, was jolly in his beginning and then earnestly underlined the American interest for the works of Vico that relate to «humanistic education». He did praise Tagliacozzo and mentioned his famous tree of knowledge, which is fully unknown in USA. Andrea was a prophet as Giorgio, when discouragously repeated «box populi, box dei». Even more than in 1999, twenty years almost later, especially the youngsters, are wholly depending, unable of being critical, on the absolute «box dei» in their pocket¹³. Thus, from a similar perspective, D.L. Marshall¹⁴ well said:

Vico's fungibility gives reason for pause. Someone who can be folded into all manner of intellectual projects may be suspect. But Vico is more colonizing than colonized and, thus, the diversity of his receptions is evidence of creativity, and not merely malleability. The only way to deal with Vico is to dive into the multiplicity of plausible interpretations and find in them the makings of a new line of inquiry.

For many years a group of French Vichian Scholars, some certainly disciples of Alain Pons, has formed the *Centre D'Études Sur Giambattista Vico* (associated with *Centre d'Études en Rhétoric, Philosophie et Histoire des Idées*): they contributed several articles to «Bollettino del Centro di Studi vichiani», «New Vico Studies», and «Cuadernos sobre Vico»; it is important that they are in a strong collaboration and perennial contact with the ex Centro Studi Vichiani of Naples (now Istituto per la storia del pensiero filosofico e

¹² D.Ph. Verene, *Vico nel mondo anglosassone*, Napoli, La Città del Sole, 1995.

¹³ A. Battistini, *Vico negli States: il farmaco dell'ingegno enciclopedico*, in A. Quarta, P. Pellegrino (a cura di), *Humanitas. Studi in memoria di Antonio Verri*, 2 voll., Lecce, Mario Congedo Editore, 1999, vol. I, pp. 1-18.

¹⁴ D.L. Marshall, *The Current State of Vico Scholarship*, in «Journal of the History of Ideas», LXXII (2011), 1, pp. 141-160.

scientifico moderno - CNR). Furthermore, they assigned to themselves the task of translating into French the major works of Vico. In fact, Alain Pons, who put forth the *Vie de Giambattista Vico écrite par lui-même, Lettres, La méthode des études de notre temps*, in 1981, translated and published the *New Science* 1744, *Principes d'une science nouvelle relative à la nature commune des nations*, in 2001; Bruno Pinchard had published, with his introduction, J. Michelet's translation of the *De l'antique sagesse de l'Italie*, in 1993. Pierre Girard, introducing the translation of Pons of the *New Science*, suggested how French people should value the work and why:

Ce travail annonce le renouveau des études sur Vico en France. En re-traduisant le texte de Vico, Alain Pons offre au lecteur français une entrée remarquable dans la pensée vichienne, confirmant en cela l'axiome d'Antoine Berman selon lequel c'est souvent dans l'espace de la *re-traduction* que la traduction a produit ses chefs-d'œuvre. Le couronnement de cette traduction par le prix Halgérine-Kaminski et le prix de l'Académie des Sciences morales et politiques n'en est que la plus juste récompense.

I assume and wish that in the future they will be able to create their own Vichian Journal in French. It will be the only means for young French scholars to involve themselves in the art of expressing themselves, share comfortably their minds, and come to know colleagues within France. The creation of a journal is a primary condition for the life and the survival of a center (either in cartaceous format or in on-line format). It is for having terminated the life of the «New Vico Studies» that there is a sense of an incommunicable loss and disorientation of multi directional free new perspectives or interpretations that both misunderstand “the work” or “the text” of the. Vico in USA. Giorgio Tagliacozzo (1909-1996), the known founder of «New Vico Studies» and Prophet of Vico in the USA, would have never agreed. He was the “Voice of America” for the Italians during the WWII. The *Institute for Vico Studies*, if still alive, should have changed the «New Vico Studies» journal from cartaceous to digital on-line as, for instance, it is a fact that the members of the *Centre d'Etudes sur Giambattista Vico* are using Ens Editions (Ens de Lyon), the Laboratoire Italien (Politique et Société). This enormous interest for politics and society has been part of the life of Lyon, its university, professors and post-graduates, since the '60s and the '70s. It is there that the clergy became labourers and were inspired to act in society and in the ex colonies. An Italian young Jesuit priest, Vincenzo Barbieri, for instance, who had been prepared by its Society of Jesus as to become missionary in Africa, became so much imbued of the ideal of secularization of the missionary counterpart for the lay Catholics who wished to get involved that he did not depart for the mission and made his mission the call for lay voluntaries to become missionary not of faith per se, but of human love for all human beings in need. He dedicated his life from 1965 to 2010 to create, support, and direct for a while the biggest agency of a laical and professional voluntaries, at the service of ONU, FAO, UNESCO, etc. The actual situation of the Vico in French is debated in the writings of Pierre Girard (*Vico en France*, 1995-2005) and Philippe Simon (*L'image moyenne de Vico en France au XIX siècle*).

To be noticed is the existence of a Circle of interest for Vico at the University of Lleida in Catalonia (Spain), headed by Amadeu Viana, a contributor to «Bollettino del Centro di Studi vichiani» and «Cuadernos sobre Vico». Amadeu Viana is currently Professor of Linguistics in the Departament de Filologia Catalana i Comunicació at the Universitat de Lleida. Viana's research agenda has focused on discourse analysis and the history of ideas, most particularly on the history of dialogue and a pragmatic approach to language. He has

translated and edited *Aspectes del pensament sociolingüístic europeu*¹⁵, a primer about the foundations of sociolinguistic thinking from Dante to Meillet. In *Raons relatives*¹⁶ he collected research about literacy and discourse, rhetoric and sociolinguistic history. As part of his interest in the history of sociolinguistic ideas, he has done research on the “work” of Giambattista Vico¹⁷. As a member of the *International Pragmatics Association* and the *International Society for Humor Studies*, he is also interested in humor and linguistics and has published *Acròbates de l'emoció*¹⁸, a study about conversation, meaning and humor. He has been Visiting Professor at the University of Naples Federico II, the University of California at Berkeley and the University of Chicago. His teaching at the Universitat of Lleida has focused on syntax and sociolinguistics, discourse ideas and pragmatics. He has translated L. Carroll¹⁹ and G.C. Lichtenberg's aphorisms²⁰. Currently he is exploring the relationship between Vico and C.S. Peirce and their biosemiotic implications.

In Brasil, a group, almost unnoticed until now, that calls itself *Grupo de estudos da Filosofia social de G. Vico* (Universidad Federal de Uberlandia, UFU) was founded and formed in 1997. The two Scholars coordinators, Humberto Guido and Sertorio de Amorim Silva Neto declared that

The Group of Studies of the Philosophy of Vico of the UFU rely on the contributions of all the other professors, whatever their level and field of research. The nucleus of the professors of the founding group have been particularly dedicated to the study of the Social Philosophy of Vico. Nonetheless, the activity of the general group of UFU are involved (a) in the editorial project of the translation of the works of the Neapolitan Philosopher and (b) in the divulgation and expansion of Vichian Studies in the Portuguese Language. The Group cooperates with the advanced post-graduation programs of the National Institute of Philosophy (IFILO) and participates with the Group of “Philosophy of History and Modernity” of the National Association of Post-Graduation in Philosophy (ANPOF). Thus, this Group maintains interchanges with the European Centers of Studies of the works of *GB Vico* and conveniently cooperated inter-institutionally with the University of Studies of Naples, the “Federico II”, since 2013.

Most of the books in their library are the traditional volumes of the works of Vico published by different editors and houses of printing in the 19th-20th centuries. Several other Vico's works in their library are in the Spanish translations of the 20th-21st century. Both Humberto Guido & Sertorio Silva Neto contribute to «Cuadernos sobre Vico» and «Bollettino del Centro di Studi vichiani». However, a Brazilian Vico is not at the present identifiable. The group, as it is the fate of the principle of *constitution*, without *news*, no *faith*.

Pio Colonnello writing *Itinerari di filosofia ispanoamericana* and mentioning Ortega y Gasset, Eugenio Ímaz (*Introducción a Vico*), and Eduardo Nicol (*Historicismo y existencialismo*), concluded, in a comparison of Vico with Hegel, that «la differenza consisterebbe nel fatto che per quest'ultimo il processo ha una regolarità crescente tale da essere sempre accrescitivo, mentre per Vico esso è puramente reiterativo»²¹. This is not in

¹⁵ A. Viana (ed.), *Aspectes del pensament sociolingüístic europeu*, Barcelona, Barcanova, 1995.

¹⁶ A. Viana, *Raons relatives*, Lleida, UdL, 1997.

¹⁷ Cf. S. Caianiello, A. Viana (a cura di), *Vico nella storia della filologia*, Napoli, Alfredo Guida, 2004; A. Viana, *Tempesta de signes*, Lleida, Pagès, 2015.

¹⁸ A. Viana, *Acròbates de l'emoció. Exploracions sobre conversa, humor i sentit*, Tarragona, Arola, 2004.

¹⁹ L. Carroll, *A través de l'espill*, traducción de A. Viana, Barcelona, Quaderns Crema, 1985.

²⁰ G.C. Lichtenberg, *Quaderns de notes, traducción de Amadeu Viana*, Girona, Ela Geminada, 2012.

²¹ F. Lomonaco, review of P. Colonnello, *Itinerari di filosofia ispanoamericana*, Roma, Armando, 2007, in «Bollettino del Centro di Studi vichiani», XXXIX (2009), 1, p. 220.

my bag. The recourses are caused by social and political factors that fracture the barbaric age and gradually move, like after a winter, to the spring of a new and better period. Recourse is accruing, according to the nature of the nation, the values of civilization and spiritualization of its citizens. We are now at a high level of technology in building artificial humans and are truly everywhere and anywhere using tools that should associate and unite natural humans. The immense number of immigrants, refugees, are all using these contemporary means of communication and association. If we are patient enough, blindly, we will soon accept the new anthropoid with their higher mental abilities and have the whole world under one visual-musical language that will reduce the usage of the regular local speech that, in time, would bring an age of obscurantism and uncertainties and security/danger; and as technology and technocrats would take over with media, hypnotize the crowds with entertainment (virtual or physical) and reduce or limit the interior powers of the qualified educated and civilized subjects. We are dangerously progressing.

The ideas moving around in these pages cannot avoid to mention again how powerful and dedicated is the arm of the Italian Government in its support of the structures made in action of all the agencies that deal in one way or another with Vico. I have said something about what the «Cuadernos sobre Vico» should be doing or should continue to do, but anytime I expressed a desire or a perspective, soon after I find them both already in the right perspective organized as an active operation. For example, the Italian Scholars are scrupulously kindly interested to collect and study all what is said and written about Vico in the whole world and share immediate information through one or another of the branches of their organized main structure. Thus I realized that presently this script is written for my own information, knowing very well how seriously interested readers are better knowledgeable than I on these topics. What I just wrote, I do insist, runs also as the “Spanish Vico” as on an entirely parallel line to the “Italian Vico”. This qualification of “Spanish” and “Italian” (which can be easily extended to many others, if we think «alla comune natura delle nazioni») is merely distinguished by the changing speech, customs, and laws of the contemporary civil human beings. This reminds us of the discussion on the validity of the expression “history of Italian philosophy” for the volumes of the work of Eugenio Garin²².

In Argentina, Alberto Mario Damiani, a world-wide known professor at the Universidad Nacional de Rosario, who generously contributes to all Vichian Journals, has created an absolutely challenging, if not revolutionary conception of Vico, whose «linguistic pragmatics and practical philosophy» should be most important in the present modern world’s events. A series of writings like *Filosofía y Formación Ética y Ciudadana | Polimodal 2. La Democracia* and so is the other volume, *Filosofía y Formación Ética y Ciudadana | Polimodal. 5. Antropología Filosófica y Estética*. His *Domesticar a los gigantes. Sentido y Praxis en Vico* should very well be the slogan to act in the *Age of the Strongmen*²³.

Sema Onal Akkas, presented the Turks, in 2007, with Giambattista Vico, Yeni Belim (New Science). A professor at the University of Ankara, who is actively involved in

²² E. Garin, *History of Italian Philosophy*, introduction by L. Pompa, translated from Italian and edited by G.A. Pinton, 2 voll., Amsterdam-New York, Rodopi-Brill, 2008. The chapter on Vico is in 2nd vol., pp. 663-682. The Association of Teachers of Italian had a video debate in 2010 on the validity of qualifying a philosophy with a nationalistic adjective: Italian.

²³ I. Bremmer, *The “Strongmen Era” Is Here. Here’s What It Means for You*, in «Time», 14 May 2018. The author of the article, Ian Bremmer, has written *Us vs. Them: the Failure of Globalism*, New York, Portfolio/Penguin, 2018.

providing sensitive articles on the nature of societies and political institutions, according to the Vico's system, to as many as possible internal and foreign journals. Onal Akkas has written in «Felsefe Dünyası»²⁴, «Jeopolitik»²⁵, «Siyaset ve Toplum»²⁶, «Dogu Bati»²⁷, what underlines pressing unsatisfactions in a society, using Vichian themes. The source of this notices are given in «Bollettino del Centro di Studi vichiani»²⁸.

Tadao Uemura, already a professor at the University of Tokyo in the foreign languages, is the major expert of Vico in Japan. His studies interlace philosophy, sociology, and history and he arrived through them to the confrontation with the domineering influxes of contemporary culture and to a colloquy with the most famous intellectuals of our times in a process of a continuous formal personal growth. Tadao, like Viana in Catalonia, has a precised mission of building the structures into which to erect a Japanese Vico. His mission is not easy, but, again like Viana, he is an expert in languages and has written a lot about his own mental constructions that creates varieties of new perspectives on language, life, emotions, characters, social interrelationships and an all new referential usage of history. All his published books I could find are not for English Readers but for Japanese Readers who read contemporary Japanese language. It is for this kind of audience that he is selling his books some like the one title *Muchō no ansanburu* to stop the reader in «the instant time that seems eternal» – «in the localized place that is out of space» – to confess to infinity «what is the sense of living»²⁹. He has published, in 1998, after 3 or 4 essays on the title of which you can recognized “Vico”, in Japanese a book with the title *Barokku-jin Vico*, placed under a penciled outline of a figure of Vico. Tadao Uemura jumps into Vico *ex nihilo*: did he read the translation in Japanese of Benedetto Croce's on the philosophy of Vico that has been available since 1932?³⁰ Tadao wrote that he read Croce (translated by Aoki Iwao and published in 1942 in Tokyo)³¹ in Italian and in Japanese when he encounter Vico for the second time in the mid sixties. His first meeting with Vico was in the beginning sixties between Karl Marx and Georges Sorel. But his reading of Croce for Croce and not for Vico, made him miss Hegel and Vico. The third time, Tadao met Vico through the philology of a Japanese of the 18th century and Edmund Husserl. His mental journey within the labyrinth of Vico's works and those of German and French contemporary Thinkers forces Tadao to comparison with Japanese Authors and traditions. Consistently, he is speaking to his countrymen and women, sharing with them his discoveries of the European Vico; he makes them partners and, for sure, we expect that many would be sharing their perspectives³². At the same time, Tadao's perspectives on Vico bring us to review and

²⁴ S. Önal, *Bacon ve Vico'da Ýlahi ve Ýnsani Bilgi [Sapienza umana e divina in Bacone e in Vico]*, in «Felsefe Dünyası», XXXIX (2004), pp. 133-143.

²⁵ S. Önal, *Tarih ve Ulus, [Storia e Nazione]*, in «Jeopolitik», XXVII (2006), pp. 84-88.

²⁶ S. Önal, *Vico'da uluslarýn kültürel kökeni [L'origine culturale delle nazioni in Vico]*, in «Siyaset ve Toplum», IV (2005), pp. 149-156.

²⁷ S. Önal, *Vico ve Milliyetçilik [Vico e il Nazionalismo]*, in «Dogu Bati», XXXIX (2007), pp. 117-127.

²⁸ S. Önal, *Vico e gli studi di filosofia in Turchia*, in «Bollettino del Centro di Studi vichiani», XXXVIII (2008), 1, pp. 141-151.

²⁹ T. Uemura, *Giambattista Vico nella crisi delle scienze europee*, in «Bollettino del Centro di Studi vichiani», XXXVIII (2008), 1, pp. 123-139.

³⁰ R. Carbone, review of D. Armando, F. Masini, M. Sanna (a cura di), *Vico e l'Oriente: Cina, Giappone, Corea*, Roma, Tiellemedia Editore, 2008, in «Bollettino del Centro di Studi vichiani», XLIII (2013), 1-2, pp. 178-190.

³¹ T. Uemura, *Giambattista Vico nella crisi delle scienze europee*, cit., p. 124.

³² The continuous references to Japanese Thinkers while speaking of his reflections on Vico, in the above translated from Japanese article in «Bollettino del Centro di Studi vichiani», XXXVIII (2008), 1, shows how much he expect some input and reaction from his connationals.

enrich ours, seeing how much Vico with his masterpieces has spoken uniformly «in all ideal possible languages».

In China, the translation of Vico is of an essential importance and represent a rare and difficult work, given the impossible uniformity of the two cultures and societies. Federico Masini, who publishes books for learning Chinese, underlines «the immense difference between the two worlds»³³. In 1997, Lu Xiaohe published *Weike zhuzuo xuna* [A Collection of Vico's works]³⁴, but more recently Zhang Xiaoyong published another collection *Weike, Lun renwen jiaoyu Daxue kaxue dianli yanjingji*³⁵ [Vico and humanistic education: the Inaugural Orations]. Included are also *The Heroic Mind* and DNTSR, already present in the collection of Lu Xiaohe. At one year distance, Zhang Xiaoyong published *Weike, Lun Yidali zuigulao de zhihui – Cong Ladingyu yuanfajue er lai* [On the Most Ancient Wisdom of the Italians]³⁶.

The giant work *El espejo de la época* and all the other similar essays of Prof. J.M. Sevilla Fernández, like the recent *Destellos de Vico en revistas culturales y literarias españolas*, bring informing and challenging notices on how Vico was present in the last two centuries (19th and 20th) in South and Central America in nations of people who experienced historically certain facts and events in society that confirmed the truth of some structural theories of Vico³⁷. Thus, as it was mentioned above by Fulvio Tessitore, Sevilla is the watch-dog of Vico for everything that happens or is announced within the whole Hispano-American World. He is also the Bean of Light for all Vichian navigations in the ocean of living beings. One of the two great networks on the literary research and literary production on Vico's presence and influence in our modern world and a laboratory open to old and new students and scholars, from any country, writing in their own language, sharing their own views and being shared in Spanish (or Italian, if we think of the «Bollettino del Centro di Studi vichiani») with other students and scholars to be appreciated, valued, and discussed.

Looking at the path followed by the volumes of the «Bollettino del Centro di Studi vichiani» from 1971 to 2000, Fabrizio Lomonaco³⁸, points succinctly at the highway traversed by the large spiritual community of authors moving on the theme of language, some in relation also with the problem of ecdotics: words in language are notations of concepts, and concepts dance within the structures of language³⁹, but as they unite with a single meaning of words they figure out and create «concreteness». There is a new logic of compactness and solidity in the evaluation and viability of language. Modernity, in its

³³ F. Masini, review WEIKE, *Lun renwen jiaoyu – Daxue kaxue dianli yanjiangji* [Vico e l'educazione umanistica – Raccolta di Orazioni inaugurali per l'anno accademico], trad. cin. Zhang Xiaoyong, Guilin, Guangxi Shifan daxue chubanshe [Casa editrice dell'Università Normale del Guangxi], 2005, in «Bollettino del Centro di Studi vichiani», XXXVIII (2008), 1, pp. 256-257.

³⁴ L. Xiaohe, *Weike zhuzuo xuna*, Beijing, Shangwu yinshuguan, 1997.

³⁵ Z. Xiaoyong, *Weike, Lun renwen jiaoyu Daxue kaxue dianli yanjingji*, Guilin, Normal University Press of Guangxi, 2005.

³⁶ Z. Xiaoyong, *Weike, Lun Yidali zuigulao de zhihui – Cong Ladingyu yuanfajue er lai*, Shanghai, Shanghai Sanlian shudian, 2006.

³⁷ J.M. Sevilla Fernández, *Destellos de Vico en revistas culturales y literaria españolas. Nuevos capítulos viquianos en la cultura españolas entre 1841 y 1936* [Adenda I a *El espejo de la época*], in «Cuadernos sobre Vico», 30-31 (2016-2017), pp. 349-384, particularly endnote 121.

³⁸ Cf. F. Lomonaco, *Filosofia e filologia, linguaggio e storia nel «Bollettino del Centro di Studi vichiani» (1971-2000)*, in «Archivio di storia della cultura», XIX (2006), pp. 131-168.

³⁹ J.C. Scaliger, *De Causis Linguae Latinae*, Ginevra, apud Petrum Santandreamum, 1580, *Introd.*: «Discimus per auditum tamquam per instrumentum & per voces tamquam per notas. Est enim vox nota earum notionum, quae in anima sunt. vocis affectionis tres: formatio, compositio, veritas. Veritas est orationis aequatio cum re cuius est nota; compositio est unio partium pro earum proportione; formatio est creatio & figuratio».

contemporary historiography is ultra-sensitive for language, even though it speaks and writes less goes for historic and symbolic forms of poetic and prosaic language, both of which seems to generate obscurity more than intelligence. It is mentioned that German scholars began philological philosophy before the scholars of other various nations, and thus we may say that multitude seem to know what philological philosophy means. It seems so, but I do not believe that we could prove that with substantial arguments and facts. The German language, like Greek, moves parallel on two rails of philology and philosophy, and we can agree with Giambattista Vico and Giuseppe Ferrari, another Vichian Prophet, one century before Giorgio Tagliacozzo. After all, reading Vico, too, sounded and sounds like reading Greek. Speaking of new historicism, Lomonaco qualified it as «critico-problematico», distinct and distant from the idealistic and Crocian interpretation.

Another important theme that Lomonaco underlined is that of the «fantastic universals», as Verene did in his «science of imagination» These Vichian universals have turned upside down the hierarchy between “word” and “history”. Now, a “word” could be “more history” than an “event”. Language, modernity says, is no longer a corollary exited from the philosophy of history, but the argument itself on which the *New Science* has its foundations. This moves the moderns to individuate the Neapolitan philosopher in the theoretician of the “word” as the natural expression of language, and in the one thinker who has elevated the signs as far as they are the distinctive characters of the civil world of nations to become an object of study. These few lines underline the actual most eminent and common topic of research in every nation and in every living language. The consequence of the universal participation in this task results in an effective politicism for Vichian Scholars who should meditate on language and on the kind of «practical philosophy of intervention» that could be derived from a Vico naturalized «according to the common nature of their nation».

The common valence of the philosophy of Vico will emerge thus by means of opening itself up to an intermediate universe language in its philosophical valence which will present the possibility of concreteness not only of our personal certainties but also of the universal verities acceptable to all, and contemporaneously of actually opening and manifesting the concreteness of the factuality of personal actions and common events. In modernity, words will be virtual actions; in super modernity, they will be megaliths.