

Vico describes the differences between the poetic and philosophic ages, using adjectives such as “addimesticato,” “incivilito,” “umanato” and “impietosito” to suggest a development from the bloody, violent, and wild scenes of Homer’s *Iliad* to the philosopher’s dryer analyses because the “truculenza e fierezza di stile” can only come from minds not yet primed for philosophy. The authority of any word reflects and must corroborate “the ideas and institutions characteristic of the period in which it was uttered,” extending philology’s equivalence to history to the nature of the souls common to a specific time (Haddock 592). It is this widespread, shared mentality that, while confining its authority to a specific temporal period, also suggests a proper historical study—a study that characterizes distinct ages and thus develops “a set of criteria to distinguish the compass of meanings for the utterances of any one period” (Haddock 598). The application of Vico’s method requires then the “recognition that the transmutation of cultures was at the same time a transmutation of modes of thought [...] for it is only by matching the artifact with its presuppositions (difficult though this may be in the case of brutes incapable of ratiocination) that the historian is saved from the temptation of his own ‘conceits,’” which anachronistically impose one mentality onto another (Haddock 598).²⁹

To understand the true nature of Homer as representative of the peoples of the poetic age of man is, according to Vico, a recognition of and then resolution to the temporal conditions limiting the apprehension of an exemplar’s applicability across different situations. An individual can, by acknowledging the specificity and uniqueness of an example (person or word) from the past, “[divulge] primeval truths” to the present and consequently perceive the “human totality” within history and gain “an expanded consciousness” of the mind’s changes over time (Armstrong 7, 13). This totality, or rather the knowledge of it, depends on Homer’s representational and archival status, even of a past more distant than his own, as Vico writes that the materials attributed to Homer arrived to “him” already altered and corrupted, diverging from their first change into myth.³⁰ Armstrong quotes Hans Blumenberg’s *Work on Myth* to underscore how insight

²⁹ Richard Armstrong similarly analyzes Vico’s restoration of the past from the present’s frame of mind, describing Homer “as an archive of social memory” into which the method of the *Scienza* can tap; he writes, “The civilized mind [...] has to work against its own ingrained rationality in order to grasp the ‘first operation’ thinking of the heroic age, which, Vico clearly asserts, was closer to its own corporeality and in a sense to Nature. Behind the negativity of the Homeric mythology, then, stands the inherent historical alienation of the human mind from itself through the course of its development. For the thought-world of the past is in essence falsified by the thought-world of the present” (“From *Huponia* to Paranoia: On the Secular Co-optation of Homeric Religion in Vico, Feuerbach, and Freud” 5).

³⁰ In his analysis of the “sapienza poetica,” specifically “nella scoperta de’ caratteri poetici, ne’ quali unicamente consiste l’essenza della medesima poesia,” Vico historically contextualizes Homer: “Ond’egli è da porsi nella terza età de’ poeti eroici: dopo la prima [età], che ritrovò tali favole in uso di vere narrazioni, nella prima propria significazione della voce *múthos*, che da essi

range of vision” (252-253). From Vico’s reversal of Machiavellian Fortune, Mazzotta concludes that the *Scienza nuova*, in the end, equates politics and theology, casting history and the knowledge it archives under a new, typological scheme.²⁶

It appears, however, that Mazzotta’s argument veers too far from the many detailed parts of human (legal) life that constitute the entire *Scienza nuova* in favor of the totalizing whole that Vico most clearly envisions at the work’s end. Bruce Haddock explains the danger of such prioritization, writing that “though he [Vico] refers repeatedly to God’s eternal order, his principal concern through the *Scienza nuova* is not to give a rational justification of God’s plan but rather to account for the order which can be discerned in the emerging customs of men” (*Vico’s Political Thought* 194).²⁷ Haddock continues, “Just how far the transcendent and immanent conceptions of providence are compatible, and indeed whether or not Vico’s argument could be restated in purely secular terms, is among the most text questions in Vichian scholarship (194). For Haddock, who provides a lucid summary of how Vico’s ideation of the law in history innovates from the legal positions of his contemporaries, the *Scienza nuova* explicates a new purpose for political philosophy, that is, “not to answer substantive questions about political life but to establish the framework in which particular arguments make sense”; for example, “instead of designating discrete spheres for the *jus naturale* and the *jus civile*, Vico maintained that the ends of *jus naturale* are in fact fulfilled through the *jus civile*” (200, 85). Any theory must depend on its historical actualization as Vico’s “treatment of political ideas was a corollary of his larger reconstruction of the genesis of modes of thought” (202). Therefore, as Haddock explains, because “in ‘making’ civil institutions, men were thus contributing to the moulding of their own characters, [...] it was through the study of history that they could form an idea of what they were and what they could be” (202). Haddock argues that, through history, Vico finds a way to harmonize contingency and the theoretical inviolability of his science.

In his essay, “Vico’s Theory of the Causes of Historical Change,” Leon Pompa similarly foregrounds Vico’s historically-placed legal theory, noting “a genuine resemblance between Vico’s views and the theories of Natural Law and Social Contract schools” in that “men require [...] a legally structured social context” (9).²⁸ Despite this

²⁶ For a similarly eschatological reading of the *Scienza nuova*, see Karl Löwith, *Meaning in History: The Theological Implications of the Philosophy of History*, particularly pages 123-135.

²⁷ For a more succinct version of the arguments and observations Haddock details in his book, see his article “Heroes and the Law: Vico on the Foundations of Political Order.”

²⁸ Pompa defines both Social Contract and Natural Law theorists as offering two different explanations for the formation of society. While both schools recognize society as a means to protect human life and secure rights, Social Contract theorists attribute its establishment to a fear-guided agreement (as man by nature is destructive and avaricious) and Natural Law theorists, to the inevitable fulfillment of an innate tendency. Rights, therefore, are either determined through the subjugation to an authority figure, or recognized as essential to all men equally. For a more detailed comparison of Vico and his contemporaries, see John D. Schaeffer’s article, “Vico’s

basic commonality, Vico pinpoints insurmountable deficiencies in both schools of thought; “the social contract theorists had gone wrong because they failed to realize how totally dependent man’s abilities were on his social background and had tried to explain the social background by reference to some mythical prior abilities”; and regarding the natural law theorists, “Vico rejected the whole idea that man had inalienable rights and that man always had the faculty of reason which enabled him to distinguish what these rights were” (10). Pompa concludes that “Vico rejected both these conceptions because they failed to take into account not just the fact that man is socially conditioned but that he is historically conditioned” (11). In the development of society, Vico privileges the development of man therefore, as Pompa identifies the evolution from “communal” to “individual,” he illustrates how Vico correlates the epistemological growth of man to his perception of a society so defined by either schools of natural law or social contract; Pompa writes that “at the very moment when men appeared capable of setting up the perfectly organized society, one based upon reason and not imagination, man’s vices would reassert themselves and begin to undermine his socially conditioned behavior” (14). Thus attempts to safeguard humanity from a state of nature though the formation of society depend on forces prior to reason or reasoned choice, which can in fact precipitate the very instability they seek to avoid. Moreover, Vico, by contrasting his theories with those of his contemporaries, bestows upon the historian the task to force political philosophers to see beyond their frame of reference and understand the true causes of change as transhistorical, not individual.

Marco Vanzulli, in “Leggi e conflitto sociale in Giambattista Vico,” synthesizes Pompa’s argument on Vico’s novelty, specifically focusing on the law’s conciliatory role in society; he explains that the law is “*il medium* attraverso cui il sociale e il politico s’incontrano” because it intersects “la natura razionale dell’uomo” and “l’ordine ‘eterno’ che si ravvisa nelle cose civili” as an “elemento tendenzialmente parificatore nel senso dell’equità” (2). Vanzulli echoes Pompa’s interpretation of how history, for Vico, plays a central role as mediator between the knowledge of legal practices and the establishment of civic duties, yet Vanzulli’s argument primarily deals with the law “nella sua migliore espressione,” namely in conflict resolution as an equalizing means, and he thereby introduces a prevalent thread in the studies of the *Scienza nuova*’s final two books (4). For example, in “Vichian Normative Political Theory: History and Human Nature,” David Edward Rose compares the reasons behind society’s acceptance of laws according to two theories: because these laws reflect values either held to be universal and true (“liberalism”); or because these values are already conditioned by and derived from the

Counter-Enlightenment Theory of Natural Law,” wherein he explains how “Vico’s attitude [toward natural law] is that it is a product of a historical process that had a particular myth of origin, but a process that employed the religious and rhetorical resources of a certain *sensus communis* in a long historical, political, and cultural development, to arrive at rational (and ultimately secular) standards of equity” (105).

Bitcoin Wallet providers like Trezor and Electrum.

Electrum 0.18.8 is available for details at github.

In a recent announcement on Twitter, Electrum advised users to disable the automatic connection option and manually select a server, while the company is developing a more powerful Electrum. When Electrum wallets are synchronized with malicious servers, they are instructed to "update" clients provided by hackers, resulting in the loss of assets contained in older versions. Previously, in December 2018, Electrum.

A new repo qtum-electrum-new has been built to add qtum-re

lated features to the latest code for Bitcoin electrum.

Like Bitcoin's core wallet, Electrum Wallet allows users to control their own funds and private keys. Electrum wallets' private keys can also be exported and used on other supported wallets to access funds. Electrum apps are available for Windows, Linux, OSX and Android, but do not support iOS and browser clients.

Wallet, Coldlar, Electrum, Huobi.

Electrum Litecoin Wallet review: Lightweight Litecoin customers.

If digital forensics is a problem, use a solution like the Tails operating system.

Bitcoin Wallet Electrum

now supports Lightning Online Payments According to Coindesk July 11th, Bitcoin Wallet Electrum now supports Lightning Web Payments. It has previously been reported that Bitcoin Wallet Electrum has released a beta version of Electrum 4.0, adding support for the Bitcoin Lightning Network.

As mentioned earlier, because electrum light wallets are different from Bitcoin light wallets such as MultiBit or Breadwallet, they cannot communicate directly with bitcoin full nodes and can only communicate with electrum.

Electrum DASH "PrivateSend" is on TestNet.

Supports stealing Bi

tcoinGold, electrumG, btcprivate (electrum-btcp), bitcore, Exodus.

A new repo qtum-electrum-new has been built to add qtum-related features to the latest code for Bitcoin electrum.

According to the dimensionality reduction security laboratory (johnwick.io), hackers launched a denial of service (DoS) attack on the well-known wallet Electrum server. The hackers used a botnet of more than 140,000 computers to attack Electrum nodes and deployed malicious nodes at the same time . When users connect to these malicious nodes and use the old version of Electrum to send transactions



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INTERNET OF THINGS

Giambattista Vico, associates two dimensions to law—“certitude” and “authority”—which reflect the *Scienza nuova*’s appraisal of historical contingencies and the universality of history’s cyclical eternal form (37). Moreover, Caponigri establishes the validity of these dimensions through the dialectic of the *verum-factum* principle that delineates the planes for certain and true knowledge in history; he explains, “The ‘certum’ and the ‘verum’ [...] are dimensions, not of single laws, but of the total process of law, and represent the alternate dynamism of that process, the one toward the immediacy, the concreteness, the multiplicity of the law in its historical structures, the other toward its unity in idea” (38). The unification of these two purposes of law, namely “the historical process of the formation of juridical structures and the ideal principle of law,” leads to Caponigri’s principal argument, which is to contend that Vico proposes ideas as time’s true measure, transforming his science into “a pure phenomenology of human polity, that is, the order of the temporal succession of its concrete forms based on the inner articulations of its idea” (39, 91, 216). Tellingly, Caponigri returns the present discussion to the core dilemma between the one and the many, the individual’s personal capacities and his role in the ideation and propagation of the collective, meriting, from this dilemma, a more detailed close-reading of the sequence from poetical Homer, to common sense, and finally to laws.

5. Laws Fulfilled: Concluding the *Scienza nuova*

In the opening *degnità* to the *Scienza nuova*, Vico lays out the core principles to his historiographical epistemology and testifies to the inevitability of Machiavellian resonances. Like Machiavelli’s oft-cited precept of “andare dietro alla verità effettuale della cosa, che all’immaginazione di essa” (*Principe* XV), Vico affirms the fundamental practicality of politics, distinguishing it from philosophical theory; he states respectively in the sixth and seventh *degnità* that:

La filosofia considera l’uomo quale dev’essere, e sì non può fruttare ch’a pochissimi, che vogliono vivere nella repubblica di Platone, non rovesciarsi nella feccia di Romolo.

La legislazione considera l’uomo qual è, per farne buoni usi nell’umana società; come della ferocia, dell’avarizia, dell’ambizione, che sono gli tre vizi che portano a travverso tutto il gener umano, ne fa la milizia, la mercatanzia e la corte, e sì la fortezza, l’opulenza e la sapienza delle repubbliche (*Scienza nuova* 131-132).

The unavoidable *rovescia* into the bodily, emotional impulses, which necessitate laws, by virtue of their sober view of humanity, as appropriate guides, also and more significantly affirms Vico’s practical understanding of the motor behind all social entities in (real) history: human nature with its *ferocia*, *avarizia*, and *ambizione*. Vico continues to explain the process towards the *legislazione* that serves to “farne buoni usi” of humanity’s otherwise wayward characteristics, introducing his concept of the *senso comune* as it

Plato's attack on poetry, beginning with the claim that poetry "produces images instead of a direct apprehension of originals, or in other words, falsehoods masquerading the truth" and similarly that "poetry is morally or politically defective because it encourages the license of desire, and in particular, of Eros" (*Quarrel* 1). The true guide to the city must be philosophy, according to Plato, as philosophy strives for "completeness as wisdom" in contrast to "completeness as satisfaction" of desire (*Quarrel* 13). The systemic classification Aristotle devises to organize the various inclinations within humanity offers a variegated composite in contrast to Platonic completeness. Yet this completeness fails to account for change because change cannot be rationally understood; Plato's republic can never fully safeguard itself from that which resides outside its operating system. Therefore no science of change can exist for the protection of the state even as laws and customs provide the appearance of stability and mask their unscientific foundation against this irrational threat (*Quarrel* 30).

The institution of laws and customs nevertheless invoked as an authoritative response to flux explains how the founders' elided use of poetic patterns is a strategy that not only provides insight into the purpose of literature in politics to correct the curiosity-driven isolation in every citizen, but also blurs the boundaries between cognitive modes; in other words, "a corrective to the abstractions of 'theory' requires not merely a turn to the world of practice, but a self-conscious and self-consciously literary turn that refuses the neat distinction between theory and practice" (Cascardi *Discourse of Politics* 9).

Such a corrective—necessary for the success and continued efficacy of politics—that collapses the immanent world of practice and the transcendent realm of theory is prevalent in and, according to Roberto Esposito, unique to the Italian context.³⁰ Esposito contends that politics, in Italian thought, is at its most innovative and problematic when expressed through the relationship between transcendent stability and immanent conflict, and that the treatment of history is similarly inventive for the claim that all history contains within itself the ahistorical (*Pensiero vivente* 27). He writes, "Già lo scarto, incolmabile, tra storia sacra e storia profana scompagna l'ordine cronologico della successione, sdoppiando l'origine in due polarità non coincidenti," revealing how the persistent search for an origin is, always and already, illusory. Secular history consists of

the Platonic man must contend with the impossible task of conducting politics despite nature's unpredictable changes (xii-xiii).

³⁰ Noting the excluded or peripheral position of politics and history within modern philosophical thought, Esposito makes a claim for Italian difference. He writes, "Diversamente dalla tradizione che, tra Descartes e Kant, si istituisce nella costituzione della soggettività o nella teoria della conoscenza, la riflessione italiana si presenta rovesciata, e come estroflessa, nel mondo della vita storica e politica." He explains, "l'impressione è che il nostro pensiero, per esprimere un oggetto irrepresentabile nel gergo filosofico professionale, adoperi un lessico di volta in volta diverso di tipo politico, storico, poetico, per poi ricostituirsi, in forma rovesciata, all'interno di ciascuna di essi" (*Pensiero vivente* 12-13). The reworking of language from the inside-out of different disciplines enables Italian thinkers to express ideas through and across previously unrelated modes.

interpreter of Vico's text—and of the human world—can acutely perceive and gain insight into change and, as Chapter One sought to underscore, begin to circumvent its destructive effects.

Indeed, Chapter One showed how both authors' interlocutors—Machiavelli's prince and Vico's reader—must actively engage their respective texts in order to learn how to reorient their perspective on the world and, in effect, think allegorically—that is, construct a frame of mind that perceives two different moments in time contemporaneously and anticipates change by preemptive continuity. Ultimately, a more productive view of mutability leads to a greater understanding of how political systems emerge, fall apart, and critically, how they survive. Despite the end goal of developing a new politics, the agent of this process remains the individual, and thus the need to expand the bounds of applicability is at the core of any political construction. Machiavelli reimagines the portraits of princes genre in *Castruccio Castracani*, and, by revealing and accentuating the risks and shortcomings of following exemplary models, he questions the integrity and wholeness of selves more generally. If the attention given to defining what it means to be a model is in vain, then do shifting circumstances equally weaken and render ineffectual the care afforded to constructing the self, whatever a "self" is? The answers Machiavelli suggests obliquely Vico crystallizes in the centrally positioned third book of the *Scienza nuova*. In "Della scoperta del vero Omero," Vico investigates the ways in which Homer's exemplarity depends less on an individual's merits than on a collective representational impulse. That a person's identity becomes a vehicle for the majority's ideas, desires, and will reinvents the crippled exemplary model and its role in guaranteeing political stability.

2. On Homer's Exemplarity

Debates on Homer, a Classical poet, and on the exemplarity of his texts predate the crisis of exemplarity that undermined the moral and political models of Christian, Early Modern Europe. Nevertheless, the concerns of Classical philosophers over the role of poetics in philosophy and in politics have much in common with the anxieties over rhetorical and practical exigencies that could justify or elide un-Christian actions. Thinkers beginning from Classical antiquity employed allegory as the solution to the interpretation not only of problematic texts, but also of texts whose temporal distance undermined their relevance to the interpreter's world. However increasingly during the Early Modern period, a heightened awareness of historical specificity and the contingencies that would nullify an exemplary text's validity incited new analyses of Homer and, more broadly, debates on human models across various disciplines. As Catherine Labio notes, these new discussions combined the allegorical practices of biblical scholars with the humanists' pursuit for linguistic historicity, of which Lorenzo Valla's refutation of the *Donation of Constantine* is an example, in order to sanction a new interpretive model with historical knowledge as its lens (*Origins of the Enlightenment* 37-38).