

WEBVTT

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I've got a brief little table of contents here just an overview what we're going to talk about. I've got a it's broken up into four parts there's an introduction.

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There's a section called circumventing Descartes, and there is a third section called v goes master key.

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And then finally, and finally, there is a section the philology of the lived imagination, which might seem as though we don't get to that we won't get the gist of the paper, but actually that section is reserved for projecting these ideas out and I think

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we'll spend that time.

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Just kind of in q amp A, this is definitely as you will see a larger project in the works, and I hope you all enjoy I'm going to get started with a quote here.

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The lack of clearness of the relation of philosophy to philology, and the failure to distinguish between the two quite different ways of conceiving the reduction of philology to a science or in one's the consequences.

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And the causes of the obscurity which prevails in the new science by this name we refer to the whole mass of research and theory which Giambattista Vico which was producing from 1722 1730.

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The new science agreeably to the various meanings of the terms philosophy and philology and of the relation between them consists of three groups of investigation, philosophical historical and empirical all together it contains a philosophy of mind.

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A history, or group of histories and a social science.

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This passage is from Benedicto crochet is the philosophy of Giambattista Biko, which was translated into English by RG Collingwood in 1916 Collingwood a philosopher historian and leading expert in his time on room in Britain was perhaps the greatest English

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student of crochet, and of the obscure anti enlightenment philosopher Giambattista Vico, the inventor of will use that term loosely here, the philosophy of history won't use it too loosely though.

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And who's thinking permeated coaches own philosophy, and we should also say, and we'll see Collingwood's.

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What we have no record of their meeting Collingwood was also a colleague of Jr. Tolkien roughly between the years 1924 1934. For many years as fact is gone on a 10, while criticism and commentary of tokens works.

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the Inklings and a bunched list of topical concerns like evil ecology, mythology and faith all of them for good reason.

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But perhaps this is why in the 2000 2007 posthumous publication of RG Collingwood's writings on folk tales and magic, as the philosophy of enchantment studies and folk tales cultural criticism and anthropology, along with associated essays by editors

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David blue Shay, Wendy James and Philip Smallwood.

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Perhaps this is why it was received with somewhat muted excitement to the token scholarly community, and a guest editorial format Lauren issue 45.

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Tom should be presciently advised however, that the unexplored connections between Collingwood and Tolkien was one area. We're talking studies could actually expand into new territory should be noted RG Collingwood and Tolkien were both fellows of Pembroke

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College for nearly a decade till 1934 when calling would took up a chair at CS Lewis's model and did the three of them ever talked about agree about disagree about the subject of folk tales on which Collingwood was working and publicly lecturing in the

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1930s.

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In order to begin answering these question I suggest that folk tales may not be the only, or even the most fruitful way into this fascinating investigation.

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Well, I will not offer any specific records on folk tales. It is certainly possible that a deeper and more fundamental connection may lie in Collingwood and talking shared view of language history and imagination that has its common source in the full

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illogical philosophy of Giambattista Vico whose dates are 1668 to 1744.

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Although we lack the documented interactions between Tolkien and calling what is we have for Tolkien and Lewis. We do have two pieces of evidence on which a decade of collegial conversation may be imaginatively built up.

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For instance, Colin Hammond note in an online agenda to their detail the JR Tolkien companion and guide Volume One chronology 2006, they say this, by 14 January 1936 Tolkien assists RG and calling would.

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The Wayne fleet professor of metaphysical philosophy at Oxford and a colleague, get Pembroke College untiring Lee with problems of Celtic philology, those are calling words words as calling would will write in the preface David 14 January 1936 two books

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one through four the Roman Britain and the English settlement of RG Collingwood now on page 264 of Roman Britain and the English settlements Collingwood mentions in a footnote regard regarding the word solace.

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The Goddess of the hot springs at bath, that quote, she is traditionally called soul, but Professor Tolkien points out to me that the Celtic nominative can only be soo list, and our authority for believing that even the Romans made a nominative school

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the analogy of their own words soul, perhaps, meaning the same is not good, the Celtic solace may mean the eye, and this again may mean the sun and quote. Now this mention of Tolkien in the preface and foot know by calling would should raise some questions.

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We might easily assume that this footnote was the extent of their conversation.

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We seek out why seek out however philologist why Professor Tolkien and to what extent where their conversations that two years after leaving Pembroke was Professor Tolkien's contributions and conversations, not only noteworthy but publicly appreciated.

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A similar and likely related line of questions arises and Professor Tolkien end of life personal library donated to the Oxford English faculty library.

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After tokens death in 1973 several hundred books were donated to the Bodleian and English faculty libraries at Oxford, with the vast majority

of the collection I'll be at the academic collection residing in the English faculty library.

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The collection is populated with what one may expect from Tokyo Tyson titles such as how door hammer.

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Vc 193, and even a copy of the every man series publication of the high history of the holy grail Vc 2681 title that stands out as not being remotely related to Tolkien's research or interests, however, is none other than Vc 181, the archaeology of Roman

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Britain by RG Collingwood.

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One can only speculate as to the reason why Tolkien had and presumably read Collingwood's landmark historical work.

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Now unfortunately I should know that when I did my research in 2006, that my notes. Don't mention any underlines or no patients that are commensurate with Tolkien having read a text and study the text.

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But this is merely a clerical detail at the moment and doesn't really negate the possibility that he read the text.

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Now, was the book a gift from Collingwood for Tolkien's Research Help, perhaps Tolkien was curious to read Collingwood's philosophy of history, apply to a specific topic, Roman Britain.

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In his autobiography calling would dedicate an entire chapter to the writing of Roman Britain. It was necessary for the advancement of my philosophical work rights calling what that I should be current constantly engage not only in philosophical studies,

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but in historical studies as well, for the purpose for this purpose Roman Britain was very suitable.

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It was a short book I wrote it in two days.

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Which I can't believe, but I can't believe it was designed to be Elementary, and it was full of faults, however, and this is important here, it serves to lay down once and for all my general attitude towards the problems, and even more important my general

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conception of what the problems were, one can easily imagine calling would say these lines, as he handed the professor Tolkien a copy of the book, Roman Britain written between written in 1921, and then revised and 1931 was calling what's first scholarly

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foray into the problems of historical research. After is 1916 translation of cockroaches philosophy of Giambattista Vico, and in his first working out of his general attitude towards philosophy of history, built up from Biko.

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Maybe then this is why Tolkien was interested in the book.

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At this point we may infer a line of reasoning born from conversations between Tolkien and Collingwood about a specific way to think about and do history to think about and do history, language, and philology that resonated with Tolkien and prompted him

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to read the text.

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Now, before moving on to Vico and to better understand how VECO influenced their work, or possibly did we might do well to consider what negative issue both calling wouldn't talking would have had in common with their companion contemporaries, and then

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consequently found sympathetic in each other.

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circumventing Descartes.

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The historical setting of the tense academic environment at Oxford that put people like Tolkien and his circle on the path of the long retreat has been covered in great detail and I'm pretty Carpenter's the Inklings and jr Tolkien a biography in the School

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of English Language and Literature specifically this bitter division was exemplified in the lit Lang debates that dominated tokens tech tenure at Oxford, and what you spent a considerable amount of time covering his own valedictory address.

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to was in the academic minority regarding his own views on the function and philosophy of history, as he's talked to challenge the assumptions of historical inquiry, made by the increasing influence of the natural sciences.

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Philosophically what we generally label anti modern or even anti enlightenment, as I did before. In both Tolkien and Collingwood however might be more accurately characterized as anti Cartesian all be abroad, it's certainly the rational foundational ism

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I'll be abroad, it's certainly the rational foundational ism of Rene de cards discourse on method and meditations on first philosophy that constitute the modern world's radical break with the medieval Christian tradition and the philosophical bedrock

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of modern thinking, which had and represents the philosophical bedrock of modern thinking, which had reached full bloom in the early 20th century.

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More specifically, what I mean is that a lot with Vic Einstein's truck status logical philosophic This was published in 1921, and it might be seen as the fullest expression of the Cartesian capito where you're kind of thinking subject in the British analytic

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tradition and Martin Heidegger design insights, was published in 1927, which was the last attempt to kind of correct the tradition before it was abandoned for the most part after World War Two.

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In Western continental philosophy as a whole.

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It should be of no surprise that both Collingwood and Tokyo means extra ordinarily productive 1930s their decade of the 1930s are a working out of a response.

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Each in their own way to those philosophical problems in the midst of this late tradition, will circle back to that idea if it's confusing and the q&a here, if I if I didn't articulate it well.

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but moving forward here in Collingwood's, the idea of history, written during the early months of 1936 is principal critique of the modern historical tradition begins with Descartes.

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It begins with Cartesian history or is geography, and the denial of history as a branch of knowledge all together. This is what calling was pushing back against Day cards for critiques of history as outlined by Collingwood are strikingly and pointedly

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antithetical to Tolkien's own concerns that is Descartes' views of history that calling with his outline are antithetical to Tolkien's own

concerns listen to these one historical escapism the historian is a traveler by living away from home becomes a

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stranger to his own age to historical period ism historical narratives are not trustworthy accounts of the past three anti utilitarian idea of history untrustworthy narratives cannot really assist us to understand what is possible and us to act effectively

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in the present for history as fantasy building. The way in which historians even at best distort the past is by making it appear more splendid than it really was that the list is provocative when framed by tokens own concerns.

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It should be no surprise or recall that Tolkien made a sharp distinction between the escape of the prisoner, and the flight of the Quisling and referred to the cinema religion as a history of the Elves, which looked at things through elevation minds.

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These are very calling would like terms and Vichy in terms, or that the pivotal Chapter The early chapter and Lord of the Rings The shadow of the past was originally titled ancient history.

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Letter 1312 will Milton Waldman also seems to jump from the page and direct contra distinction to Descartes when token rights, but an equally basic passion of mine are beneath you on the brink was for myth, not allegory, and for fairy story.

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And above all, for heroic legend on the brink of fairy tale, and history.

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Now here token seems to specifically echo Rico, with the larger implications that such word was rooted in the belief that language poetry method history.

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and recovery of which a radical anti Cartesian project here had great bearing. And this is important on understanding what it means to live today.

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This final point of recovery is of significance and begins our turn towards Vico proper. It seems to echo Collingwood's profound Vichy and historical proposition that quote historical knowledge is the reenactments of the past of past thought encapsulated

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in a context of present thoughts which, by contrast, contradicting it confine it to a plane different from theirs. We study history rights

Collingwood in order to see more clearly into the situation in which we are called upon to act.

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The president.

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If what the historian knows in the past thoughts and past thoughts. And if he knows them by rethinking that himself it follows that the knowledge he achieved by historical inquiry is not knowledge of his situation, as opposed to knowledge of himself.

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He is a knowledge of his situation, which is at the same time, knowledge of himself.

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These are not common concerns.

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These are specific philosophical assumptions about the nature of knowing language and history as a targeted inversion of the dominant Cartesian values of their day.

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Such Cartesian philosophical assumptions and value sought to direct the finger.

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The bs Cartesian values that they were trying to invert they sought to direct the thinker away from the mythological away from the phila logical away from the historical and towards the grounded certainty of scientific knowledge.

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Turning to Vico then it is of paramount importance to clarify that to characterize Collingwood in Tolkien's projects as anti modern would be the hitch they're thinking to the anti Cartesian German philosophical tradition of the late 18th and 19th centuries

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and thereby making unnecessary even inaccurate I think parallels to romanticism.

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Admittedly, Callie and I know that that statement will get me in hot water but the larger project kind of needs to kind of bear that out. Admittedly, calling would certainly does have traces of Hegel and content is philosophical genealogy would require

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more detailed parsing to Collingwood however Vico was a brilliant historian, whose historical method was axiomatic because he did not

impugn the validity of mathematical knowledge, but he did in Pune the Cartesian theory of knowledge, with its implication

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that no other kind of knowledge was possible.

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With Vico Collingwood in Tolkien were able to bypass that tradition on a hole in much the same way that own Barfield did and we'll talk more about Barfield, but if you, if you can see that I this is anticipating a bypassing of Barfield himself as well.

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And it gave them the, the, the ability to approach the problem in a way more akin to the kind of the philosophers have their own age we're doing.

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Friends of Britain Oh, Martin Heidegger and even the later victim Stein, but those that's that's getting us off track, let's get back to Beco here. The Master Key.

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Well there's not been a lot of work exploring the intersection of Giambattista Biko and Tolkien. We should begin by noting the admirable work of Mark, Ozzy Ozzy Ozzy weeks, I didn't get a chance to ask him how you pronounce his last name and I bet that

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there's a silent z, the silent Zed that was mentioned earlier, but we're just going to say Merrick for now on America, demonstrating so Merrick demonstrates the parallel visions of eco and token in his chapter from eco to token, the affirmation of myth

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against the tyranny of reason.

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The chapter is in found in volume in the volume Tolkien's The Lord of the Rings sources interpretations 2008, which was edited by Stratford Caldicot and Thomas hunger.

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It explores the similarities in philological and mythological interests between the two figures.

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The investigation, however, leans heavily into the idea that Vico and Tolkien are anti moderns.

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And it characterizes them as revivals of myth, right to labels that are, they're helpful academically, but ultimately they distance us from the fullness of their work.

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And also we distance us from exploring the fiscal philosophical possibilities of a philology of what we're going to call the lived imagination.

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The absence of Collingwood and Ozzy a week's chapter, also seems to limit the possibility of a shared intentional philosophical project at work.

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Now with a nod to Tom ship chippy suggestion Collingwood is beginning to seem to be the key here, revealing the intersection, revealing this intersection and calling what opens up the possibilities of new avenues in talking scholarship, this is what she

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was talking about, this is what we're doing. necessary to understand Rico's complex and philology is his master key.

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The assertion that there was a time when humans lived and expressed a poetic motive being in the world, or as Vico calls it a holy corporeal imagination.

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This corporeal or lived. Imagination is usually is unusually similar to Tolkien and Collingwood's unique projects as already discussed, and it's exemplified by unique philosophies of language and history.

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And that's the task of the rest of this talk, I've got five minutes left and maybe we'll dip in one or two minutes. With your permission. Here to kind of finish this up.

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This is particularly significant in terms of Tolkien studies as Collingwood, and Rico's influence on Tolkien long overshadowed by the influence of Garfield's poetic diction.

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And this is due to the kind of the groundbreaking work of Berlin fly go right into splintered life is a magnificent book.

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But the influence of Barfield quoting diction may actually be or the, the influence of Collingwood and Vico may actually be as or even more significant and influence on talking during is highly productive period between 1929 and 1939.

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Again, Collingwood isn't is the intersection between Rico and in Tokyo, possibly even making Tolkien's reception of Garfield's poetic diction, which happens in 28, I believe is the, the entry from from Lewis.

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It makes his reception of poetic diction and the ancient semantic unity possible.

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Ultimately the manifold points of contact among the three FICO calling would have told you should conceivably make future readings of talking impossible without the inclusion of Biko and calling would, I would assert, that's the hope here.

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I would assert, that's the whole peer historian Isaiah Berlin credits Vigo and his unique blend of social anthropology, the comparative and historical studies of philology linguistics Ethnology jurisprudence literature mythology.

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This is very Berlin.

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But he credits Vigo with being the first scholar in the west to launch an assault on enlightenment logic reasoning and reasoning, anticipating the linguistic philosophy of Johan yea or common by 50 years.

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Much of egos unique work was really overlooked at his time. He's like a, he's like Kierkegaard in provincial Copenhagen Vigo was never read or understood in his own time and was quickly forgotten in the backwater Kingdom of Naples.

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His historical philology, including his characterization of history language and story closely resembles Tolkien unique fill a logical views on language imagination in history.

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of imagination philology and the classics. The essential elements of a humanist education at the time.

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And they had become past say in in Rico's time in really kind of rejected by with students of Descartes and Cartesian discourse on method.

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I'm going to skip down here a little bit. Just to make sure that we've got time. He was steeped in the literature of humanism says Berlin in the classical authors, his mind was analytical for scientific, it was not analytical nor was it scientific, but

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his mind was literary and intuitive Vichy and Phil illogical history is characterized and bigos autobiography. By the by the ability to enter into their spirit he says the spirit of the Latins, in this case, by means of filho philosophical criticism,

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just as the Latin Arthur's authors of the 16th century had done.

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Now on this point of entering into, we may begin to think of something like Tokyo Civil War land, which was written in 32 and the second part completed in 34, which is perfectly situated in the midst of tokens possible discussions with calling What about

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all of this.

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In many ways, Civil War land now seems like tokens first real vision endeavor.

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Berlin flyers description of civil war land as a combination of philology with a leap of imagination, the penetration into a lost attitude of mind. see all of this now begins to come together.

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But here of course Flogger is thinking about Barfield and poetic diction when she's writing this right but in many ways, I think it's clear that Tolkien is exposed to this information before reading poetic diction.

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Nonetheless, vehicles concerns and pictures like those of Collingwood and Tolkien ask what is the nature and relationship of human forms of life language in the world for Vico language myth history and institutional behavior, where the lines to follow

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a broader and deeper human understanding of self and the world by the publication by the publication of the third edition of CMC and woven 1744 Vico had virtually dismantled the Enlightenment assumptions of his time, and created a wholly new methodology

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for humane studies centered on phyllo logical readings of human activity, historical context, and human imaginative understanding here viscose assertions that there was a time when humans lived and expressed a poetic mode of being in the world as a lived

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imagination, become central to understanding the intersection of the three Biko calling women token.

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And the third edition of the new science and voila, Vico argued that the humans in the first age of humanity express themselves in a more original merry way what Homer called the language of the gods.

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Listen to this. Hence poetic wisdom. The first wisdom of the Gentile world must have begun with a metaphysics, not rational and abstract like the learned men now the Cartesian, but felt and imagined as these first men must have been who without power

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of raw to sing.

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Sin nation. We're all robust sense and vigorous imagination.

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By corporeal imagination or lived imagination Vico means a sensibility that is wholly in flashed. It's a sensibility that's approximately situate in the world, and expressed as opposed to edit unity of word act and be as Vico says humans lived poetic

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lives because the first poets were such by nature, not by art.

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The idea that there was once poets by nature, or as Vico calls them, true narrators there a narrative was a complete assault on the Cartesian project and Descartes' notion of meditation mandatory.

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rather than the first principles of logic of logical and non contradictory law or mathematical reasoning vision reasoning in narration visioning reasoning is narration that in story there is thought and thinking here Vico recalls the Muses and his yacht.

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Right from the geography scene of what was his and his to come.

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There is that a relationship and Biko is lived philology between language in history as well. For history cannot be more certain rights Vico then when he who makes the thing also narrates them.

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So to make story is to make history, and to enter into those lives and to draw the back is the act of history and storytelling and learning to live a new today.

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History is none other than understanding through philology or recovery and detailed reconstruction of previous or other forms of life through the human imagination.

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This is what Tolkien was trying to do with the cold guitar, right, to make the argument that to do literature to do history we need to kind of

just study these words this is what the students need this languages  
Benedetto crochet notes Cartesian ism kind

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of find a universal ID and abstract forms ignored the individualized thing, and shrank and horror from the tangled forest of history Vico plunged eagerly interested in that department Berlin's own assessment of egos historical practice and philology of

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history echoes elements of Tolkien, we're going to skip that here for a second. And let me just see what we have left here. Good, good, good, good. Just three more paragraphs and then we'll call it a day for q amp a.

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Those self deceptive pictures of human living in length, through, let me start again.

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Through self deceptive pictures of human living and language, we have forgotten our region every mode of being.

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It's our task to zoom and recover those worlds, those strange forms of life. This Phil illogical exploration and recovery was vital to viscose rejection of Cartesian anthropology, because he believed, and this is the point that Sandra Luft are used has

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been greatly misunderstood in Rico himself.

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Is that human being in the world as poetic creatures. Right. This ancient semantic unity is an anthropological truth and every age.

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Is it Barfield project as well in many ways.

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Living poetically is a primordial facet of what it means to be a human being immersed in the world. This is none other than the reality of what because talking about here in the new science Vico describes three distinct ages of human creativity, and this

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is covered by oz a week so I'm going to skip it but essentially there's three ages, the age of the poet, God who creates and binds together language action in world there's a second age of the natural poets who live move and have their being with the

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lived imagination. And then the third age. Right, our modern age. Now significantly though the lived imagination is present, also in the third as for Rico.

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of the Cartesian cognitive subject. What vehicles picture of an original very poetic motive being affords us that is the possibility of zooming this originality life world, not unlike Tolkien's belief in the power of film illogical recovery and Collingwood's

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historical imagination, revealing it to be an essential part of what it means to be human.

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And this is the implication for token that there is a huge kind of philosophical project at work here, rather than conscious records that mythology and language are the favorite tools of imaginative philology.

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Their tropes that embody the unique expression of each civilizations form of life and characterizations today Vigo. Let's see, I'm going to skip down here to this last paragraph and we'll finish with this through the humane studies, then we can zoom lost

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modes of human activity throughout history through the unique human capacity of reconstructive Fantasia.

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This kind of understanding is only possible through the causes per casas Vigo says on the account of what has been observed, not to be confused with a correlation of events or an observational knowledge, as we would understand and knowledge for courses

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is a deliberate activity oriented knowledge that allows us to attend to those internal relationships and interconnections that are brought between thought action observation theory and motivation.

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So when token says he's going to go find out what this word means, or what the elves meant by it or some when he's going to go find that out. That's what he's searching for those inter kind of activities, the implications are astounding.

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We may certainly see how calling would, and consequently Tolkien might have found in picos in Vico a physiological and philosophical interlocutor on which to expand the projects, the work to be done with calling when Tolkien is rich more broadly, however,

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the task ahead seems clear, how do we make sense of and project, the possibilities of this vision philology and history in our own understanding of tokens work.

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And with that will bring it to a close, and I invite your questions and critiques and hopes and dreams as well.

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I want to say thank you that was white.

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Yeah, I did not know about calling would I want to had something I wanted to say that I ran across because second hand through Northrop Frye in his book *The Great Code*, which is just fascinating and I use this for a paper that almost parallels what you're

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saying but more about language development and, and in language that the power of speech x.

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Right, right. Fry calls these phases that you're talking about the metaphoric the meta mimic, and the demotic, and then there's a fourth phase of record so the return to the beginning and that's kind of this thing you're talking about this call back to

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a poetic way of thinking. So, thank you very much. I'm wondering, did Barfield know about because work.

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Yeah, so this is, we only he's only mentioned of knowing about work that was similar was of Coleridge, that, that, that later on I think it might be romanticism come of age, might be the text, but he says that he later found out, it's one in one of the

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premises oh no it's the preface of the the second preface of production addiction, but he says that he later found out that calling would that Coleridge had similar idea, but not to my knowledge, any mention of Vico.

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I've been in contact with Barfield grandson, but not about Biko per se. It is possible that right i mean it Barfield is a devout Anthropocene Salafist.

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Right. And so it's possible that through their Vico his work is kind of filtering in.

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I think what may be possible to though is that remember Benedict to approach a crutches aesthetics is very important to Lewis as well that's

a whole other topic that can be explored Lewis mentions crochet several times in the discarded image.

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So there is a possible connection with

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Barfield and Lewis conversations that may have crochet convert kind of Rico filtering in through crochet, and this is where the tangled web kind of kind of really gets to can get us in trouble.

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But I think we're talking specifically. I think the new avenue that emerges is, does this change or can expand our understanding of what Tolkien was up to right because he's so notoriously silent on his influences the influences are almost automatic.

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So, yeah, thank you that's wonderful yeah no surprise, these are all thinkers that in many ways I'm all for kind of reviving and bringing back into the conversation.

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Another wonderful thing that happens when token scholarship.

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It looks like you have a man, you got, David and Leslie with their hands up. Oh please, I can't see that.

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I will be I'll be happy to help you with that. So thank you. Thank you. Lovely. So David's hand is up and then we'll go to Leslie.

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Okay. Um, I think I may have misunderstood something that you said early on, you said, we're talking about talking to a colleague would knowing each other.

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Because I think you said something to the effect of the, it's not known if they ever had any conversations or something of that effect, but clearly that's not true, because we have called me what's testimony to the things that talking about.

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Right. Yeah.

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Yeah, thank you very much no no you didn't misunderstand I definitely kind of failed and kind of communicated that well i think that i think what I mean to say is compared to the kind of meeting notes of who is at the, who is at the Inklings meeting or

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something that, you know, that Lewis or Warnie Lewis may have jack or Ward he had may have noted that somebody said right so along those lines is what I mean, yeah, we've got this kind of secondary understanding that oh okay well they did talk how often

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do they talk was it just a one off thing, or we don't have anything like that, that I know of yet so I what I did. The next step of the project obviously is to kind of build look at faculty meeting notes, painting, you know what faculty meetings are they

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there together to calling whatever kind of support, kind of tokens ideas and faculty meetings and stuff like that. So, yeah, I would think that their relationship with Collingwood was at Pembroke would probably be a good one to look at because Pembroke

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was at that time of three small college, and there were less than two dozen fellows. So, they would probably have met each other college meetings and and pretty well acquainted.

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That's wonderful. That's wonderful detail. Okay, thank you. Yep.

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So Leslie I know you put your hand down but your question in the chat is absolutely lovely and I was very curious about it too so she asks, could you say more about a time when humans lived in an active imagination whole world.

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Right. Yeah. Um, so, so, so three things.

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One is what we know. You know, Berlin Flogger does a wonderful job with this and splintered life and getting us into what Barfield is thinking that might look like so I know I've been skirting around Barfield tried to kind of cut him out a little bit.

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But we know what a world of ancient semantic unity might might look like.

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One example is this kind of hearing the thunder, right, and an early humans rather than running into a cave, making the sound, PA, and that part being associated with Zoo so this is the whole kind of proto indo European root system that Barfield talks

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about Vico is very much talking about the same thing, that that word pa is intruded into their reality.

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And the word doesn't just mean thunder, it means thunder and lightning and Zeus, and all of these other things now important but more importantly for our purposes, when talking says that he is kind of writing a history of the Elves, or the history of

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the way that elves think their minds. Right. Tolkien, I would argue is writing a history, right, this is what separates mythical away from fantasy and I'm a bit.

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I you know I'll lay my cards out here, I am not in the camp that it's kind of like Tolkien is kind of like inventing the fantasy genre, therefore all fantasy is kind of fantastic poking in these in this way, really isn't a category more like Dante, and

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I think history will will justify that or category like Milton, there's a specific philosophical project at work.

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But done with the purity of the belief of what that work.

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The details of that craft philology language sounds vowel shifts.

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So, I would point to that early example that we have in Barfield Zapotec diction Vika, it's basically what Vico is saying, and also the first and second ages of Middle Earth.

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Awesome. So I see a hand up from Giovanni and from Janet will do both of them and then call it that, and on all of the lovely questions, the conversation can of course continue and the both the breakout room on discord as well as the text chat so Giovanni

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your first.

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Thanks for that brilliant presentation which touches on much which I also studied, and then going to relate some related topics, tomorrow.

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But for now I just was was looking for.

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Did you ever find any connection with William Butler Yeats to also.

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It's true that we would have to, to deny it all he's real fast action, which is something which I, I've never found completely developed in full

detail because the story of imagination in philosophy goes all the way back to Greek philosophy, Greek philosophy,

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perhaps on the resort and perhaps even earlier. And so we're going to use a saying that talking studies can find the fertile field in his inquiry, but I was wondering, on why precisely Do you feel we should single out Vico in this Eastern philosophy if

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he also has breast cancer as well as followers. That's my question.

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Yeah, no, Giovanni that's wonderful and I'd love to talk more of this. I think that the answer is that that really that no to the has been outside of the scope of my research.

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The short answer is that that the path has been very narrow, it seems as though. Tom shift, should be left a clue for us in 2008 about exploring these connections.

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And there's something I mean, it is of significance that outside of Benedicto Croce, who is kind of bringing Vico and who is his aesthetics is really built on on Rico's the implications of egos work, but Collingwood translating crochet, he doesn't do

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it because you know he wants to get tenure ship or anything. He's translating the work to get the information.

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And at the time, in the English language Collingwood is the one in possession of of vehicles work now.

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So we bring in ah well what about what about gates important with Collingwood is that calling would in Tolkien are at the high table together there at faculty meetings to together.

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And so the point of connection is very solid or there's a strong argument to be made. Now there's a larger project of the implications of kind of, hey wait a second, maybe like Rico is is really kind of the master key for much of what's happening

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at that time in the early 20th century.

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So it's not a final connection but I think it puts it puts a last piece into the puzzle, or into the mosaic of tokens work that I think has been

missing and it's a rich piece, it's a jewel that that in some ways I would argue it's a jewel that has been

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missing from this image.

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And so that's that's that's the hope with that but I look forward to hearing more Giovanni about your work and I think there was one last question I wanted to invite everyone, make sure everyone had my email because I'm happy to kind of field questions

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and take up more conversation, through email as well, but I think there was a last question, though, sort of, yes there is perfect so there is from Janet and that'll be our last one Catherine and I already chatting so we're doing that tech support text

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wise so we have a little bit of extra time because she's being very generous so Janet Europe.

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You're currently muted but I'm sure it is brilliant what you're saying.

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Yes. Okay, good to see that a little bit down there because my screen was drawn. Just wanted to get back to what Leslie said about what does it look like this, early phase.

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And, you know, I'd run across a couple of quotes that I, I used, which I thought were wonderful that subject and object are linked by a common power of energy, there's potential magic in any use of words all words in this phase of language or concrete.

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There's a quote from Ernst Cassirer, the world is performed by language and Berlin Pflieger says language is the creator of phenomena. So, its language is, is, is magic at that point when you say something, it is something.

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So I'm just finding this this fascinating that it, it parallels in development of language and speech. History yeah the idea of history and so on. Quite, quite rich here quite interesting.

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Thank you know that's that's wonderful and I will end with, with a little bit of a plug because this is this is a second project I'm finishing up another project under the working title Tolkien's House of being, and that phrase itself House of being as

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borrowed borrowed from the phenomenology of Martin Heidegger, which is extraordinarily similar in many ways to this kind of language, this idea of language, insofar as Heidegger says that language is the house of being.

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And so there's some kind of poetic project at work that that I know Tolkien is not nowhere near connected to that work at all but what might be the more interesting question or more important question for our own age.

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And this is kind of little this kind of barf field in. But what does that magic that poetic relationship between us and language and world look like today.

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What are the implications. And I think that's where kind of the token and theology and religion, conversation. and if you know it's wonderful and important and.

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But, it may, kind of, it falls sometimes in the realm of moralism whereas, there's actually like an ontological project at work here that the implications are.

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I don't know, it blows my mind when I think about it.

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So I need to do a little bit more word trying to articulate that and capture the magic that you just mentioned with those quotes because those are certainly something that that I want to touch and when I retold in and when my hopes for my children, my

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my you know my four boys when they read it. That's what I want them to experience not just kind of, you know, charging in Eleanor fields, but, you know, not just the heroic virtue, but the relationship to history and maps, and trees and language and sounds

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and music right. That's a, that's a, that's a vision of beauty.

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Well you wanted us to have your email, do you want to drop that in the chat or anything. Oh yeah, yeah let me do that. If you pop it in the chat I'll also put it in the discord channel, so that folks can see it.

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Yeah. Thank you all so much. Thank you for being here. This is so it really is wonderful.

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Let me see I'm gonna put it right here sorry about the camera moving around. This is my phone here.

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Okay.

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That is correct. Right now God e

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dot loro@gmail.com. Wonderful, thank you so much for your presentation and.

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Thank you. Thank you all for being here. I really appreciate it.

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Thank you, you all take care and have a wonderful conference I'm sorry that I'm going to be on the move and not able to listen to other speakers I'll probably listen to from the road but I'm about to jump into a moving van now.

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Lovely. Well thank you again so much, and I'm going to welcome, Catherine Colvin, who is our next speaker, we'll just do a quick check to make sure.

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Wonderful. Alright so, Catherine.

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Do you share any audio or just the video.

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It's going to be just the video after all. All right, perfect. Can you try sharing your screen, so we can double check that. Absolutely.

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So, if we were all in a conference room together this would be the moment where I was going up and us putting a level air mic and rearranging the tables so just pretend you're doing this, unfortunately.

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But if folks would like to go and continue the discussion from the prior speaker folks can continue it in the on the discord channel.

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All right, I can see it, it's good.

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I love a romantic person in the background with. Yes.

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Lovely spun gold hair.

