



Johann Georg Hamann

Walter Lowrie



Johann Georg Hamann:

Johann Georg Hamann Philosophy and Faith W.M. Alexander, 2012-12-06 THE PROBLEM OF THE INTERPRETATION OF HAMANN Johann Georg Hamann is an intriguing but poorly known figure in the contemporary intellectual world Yet this is the man whom Kierkegaard saluted as Emperor whose writings were to have been arranged for publication by none other than Goethe himself and whom Dilthey numbered among the primordial figures in the rise of modern historical consciousness There are reasons for the persistence of this general ignorance Hamann is deep And in addition there is his forbidding style The readers of Kierkegaard and Dilthey two other giants who themselves achieved late recognition have not had to face this kind of imposing obstacle Not only does Hamann expect his readers to handle themselves in deep water but to intuit their way between his ideas which bob up like islands with no visible connection between them Like Kierkegaard too Hamann has had his troubles with the public He himself referred to the hope that he would be understood by a better posterity In fact only the last few years have seen the printing of some of his more controversial writings in particular his theories on the nature of human sexuality **Hearings** United States. Congress. House, 1962 **Johann Georg Hamann** Walter Lowrie, 2016-02-22 **A Contemporary in Dissent** Oswald Bayer, 2012-01-31 In this biography translated for the first time into English German theologian Oswald Bayer describes the life and work of journalist theologian Johann Georg Hamann 1730 1788 At a time when it seemed that the forces of secularization were attempting to claim the future Hamann churned out small publications aimed at undermining the Enlightenment zeitgeist turning its assumptions upside down and skewering its pretensions Although largely forgotten until recent times Hamann as radical dissenter whom Goethe called the brightest man of his age remains relevant today as Bayer shows in this book Hamann: Writings on Philosophy and Language Kenneth Haynes, 2007-09-06 Johann Georg Hamann 1730 88 is a major figure not only in German philosophy but also in literature and religious history In his own time he wrote penetrating criticisms of Herder Kant Mendelssohn and other Enlightenment thinkers after his death he was an important figure for Goethe Hegel Kierkegaard and others It was only in the twentieth century however that the full and radical extent of his linguistic critique of philosophy was recognized This volume presents a translation of a wide selection of his essays including both famous and lesser known works Hamann's enigmatic prose style was deliberately at odds with Enlightenment assumptions about language and a full apparatus of annotation explains the numerous allusions in his essays The volume is completed by a historical and philosophical introduction and suggestions for further reading **Johann Georg Hamann** W. M. Alexander (writer on philosophy.), 1966 *Hamann and the Tradition* Lisa Marie Anderson, 2012-04-30 Recent years have witnessed a resurgence of scholarly interest in the work of Johann Georg Hamann 1730 1788 across disciplines New translations of work by and about Hamann are appearing as are a number of books and articles on Hamann's aesthetics theories of language and sexuality and unique place in Enlightenment and counter Enlightenment thought Edited by Lisa

Marie Anderson Hamann and the Tradition gathers established and emerging scholars to examine the full range of Hamann's impact be it on German Romanticism or on the very practice of theology Of particular interest to those not familiar with Hamann will be a chapter devoted to examining or in some cases placing Hamann in dialogue with other important thinkers such as Socrates David Hume Friedrich Nietzsche Martin Buber Franz Rosenzweig and Ludwig Wittgenstein *Unity and language* James C. O'Flaherty,1952 This 1952 study is an investigation into the nature of language that focuses on reinterpreting Hamann's theories of language in light of twentieth century linguistic philosophy One of the first studies of Hamann to be presented in English it poses many questions of universal concern and interest **Unity and Language** James C. O'Flaherty,2020-05-01 This 1952 study is an investigation into the nature of language that focuses on reinterpreting Hamann's theories of language in light of twentieth century linguistic philosophy One of the first studies of Hamann to be presented in English it poses many questions of universal concern and interest *Johann Georg Hamann and the Enlightenment Project* Robert Alan Sparling,2011-01-01 Johann Georg Hamann 1730 1788 was a German philosopher who offered in his writings a radical critique of the Enlightenment's reverence for reason A pivotal figure in the Sturm und Drang movement his thought influenced such writers as Johann Wolfgang von Goethe and Johann Gottfried Herder As a friend of Immanuel Kant Hamann was the first writer to comment on the Critique of Pure Reason and his work foreshadows the linguistic turn in philosophy as well as numerous elements of twentieth century hermeneutics and existentialism *Johann Georg Hamann and the Enlightenment Project* addresses Hamann's oeuvre from the perspective of political philosophy focusing on his views concerning the public use of reason social contract theory autonomy aesthetic morality and the politics of taste and the technocratic ideal of enlightened despotism Robert Alan Sparling situates Hamann's work historically elucidates his somewhat difficult writing and argues for his relevance in the ongoing culture wars over the merits of the Enlightenment project **Johann Georg Hamann** Larry Vaughan,1989 This study discusses how J G Hamann the Magus of the North who stood godfather to Goethe's generation delved into language and history His view of language was mediated by the depths and power of the Kabbalah his treatment of history was activated by the suffering and endurance of the Jews Language embodied a people's deeper history for Hamann and as such unified his perspective His concrete approach directed towards the creative word went against the grain of received opinion and stirred Benjamin's speculations in the twentieth century In Hamann's conversion vision Cain slew Abel as fratricide would end German Kultur **Writings on Philosophy and Language** Johann Georg Hamann,2007 Johann Georg Hamann 1730 1788 is a major figure not only in German philosophy but also in literature and religious history In his own time he wrote penetrating criticisms of Herder Kant Mendelssohn and other Enlightenment thinkers after his death he was an important figure for Goethe Hegel Kierkegaard and others It was only in the twentieth century however that the full and radical extent of his linguistic critique of philosophy was recognized This 2007 volume presents a translation of a wide selection of his essays including both famous and lesser known

works Hamann's enigmatic prose style was deliberately at odds with Enlightenment assumptions about language and a full apparatus of annotation explains the numerous allusions in his essays The volume is completed by a historical and philosophical introduction and suggestions for further reading *Hamann's Writings* Georg Wilhelm Friedrich Hegel, 2024-05-09 Johann Georg Hamann was a significant figure in German philosophy during the 18th century known for his contributions to the Sturm und Drang literary movement and his influence on later philosophers particularly Immanuel Kant and Søren Kierkegaard Hamann was a German Lutheran philosopher and writer from Königsberg known as the Magician of the North He was a major figure in post-Kantian philosophy and a leading voice of the Counter-Enlightenment movement The son of a midwife and a barber surgeon Hamann studied philosophy and theology at the University of Königsberg Despite his extensive knowledge and fluency in several languages he never held an official academic or ecclesiastical position in part because of a pronounced speech impediment Finally through the intercession of his acquaintance Immanuel Kant he found employment as a low level official in Frederick the Great's tax office Hamann's philosophical journey took a significant turn during a business trip to London in 1758 where he experienced a profound Christian conversion This experience led him to abandon his commitment to the secular Enlightenment in favor of a more orthodox view of Protestant Christianity Hamann subsequently became a fierce critic of the Enlightenment particularly its emphasis on reason and scientific rationality During his time in Jena Hegel wrote a lengthy review of the collected works of Johann Georg Hamann engaging deeply with this enigmatic thinker known as the Magus of the North The review emerged from a broader intellectual context in which German philosophers were wrestling with questions of language reason and faith themes that dominated Hamann's cryptic writings Although Hamann had died in 1788 his influence persisted through figures such as Herder and Jacobi making Hegel's critical engagement with his work particularly timely The review shows Hegel's evolving philosophical method and his complex relationship to religious thought during a formative period of his intellectual development The text reveals Hegel's deep ambivalence toward Hamann's approach While recognizing Hamann's genius and the power of his insights into the role of language in human understanding Hegel ultimately criticized what he saw as Hamann's retreat into subjective feeling and religious immediacy In particular Hegel took issue with Hamann's rejection of systematic philosophical reflection in favor of an immediate faith-based grasp of truth that relied heavily on wordplay and biblical imagery For Hegel this approach though poetic and powerful failed to achieve the kind of conceptual clarity and systematic understanding that philosophy requires The review thus serves as a key document for understanding how Hegel positioned himself against competing approaches to questions of knowledge faith and reason in early nineteenth century German thought This modern translation contains an afterword explaining this work's place in Hegel's larger philosophic system the relevant historical background and a timeline of his life and works The modern language of the translation and scholarly apparatus are designed to orient the modern reader to Hegel's world in his time and highlight the continued influence of Hegel in our day Hegel a generally inaccessible

philosopher due to the sheer size and intricacy of his thought is explained through the interpretation of Tolstoy Nietzsche Schopenhauer and Heidegger in this Afterword to make his historically important body of work accessible to the armchair philosopher

Hamann on Language and Religion Terence J. German, 1981

Johann Georg Hamann's Relational Metacriticism Gwen Griffith Dickson, 2010-10-06 No detailed description available for Johann Georg Hamann's Relational Metacriticism

Johann Georg Hamann William Marvin Alexander, 1966

Hegel on Hamann G. W. F. Hegel, 2008-07-31

Philosophers theologians and literary critics welcome Anderson's stunning translation since Hamann is gaining renewed attention not only as a key figure of German intellectual history but also as an early forerunner of postmodern thought Relationships between Enlightenment Counter Enlightenment and Idealism come to the fore as Hegel reflects on Hamann's critiques of his contemporaries Immanuel Kant Moses Mendelssohn J G Herder and F H Jacobi This book is essential both for readers of Hegel or Hamann and for those interested in the history of German thought the philosophy of religion language and hermeneutics or friendship as a philosophical category

After Enlightenment John R. Betz, 2012-03-12

After Enlightenment Hamann as Post Secular Visionary is a comprehensive introduction to the life and works of eighteenth century German philosopher J G Hamann the founding father of what has come to be known as Radical Orthodoxy Provides a long overdue comprehensive introduction to Hamann's fascinating life and controversial works including his role as a friend and critic of Kant and some of the most renowned German intellectuals of the age Features substantial new translations of the most important passages from across Hamann's writings some of which have never been translated into English Examines Hamann's highly original views on a range of topics including faith reason revelation Christianity biblical exegesis Socrates theological aesthetics language sexuality religion politics and the relationship between Judaism and Christianity Presents Hamann as the founding father of a distinctly post modern post secular theology and as such as an alternative to the postmodern triumvirate of Nietzsche Heidegger and Derrida Considers Hamann's work as a touchstone of modern Jewish Christian dialogue in view of debates with his friend Moses Mendelssohn Explores Hamann's role as the visionary founder of a metacritical movement that radically calls into question the basic principles of modern secular reason and thus reprises the debate between those defending Hamann's views and those labeling him the *le noir* of the Enlightenment

J.G. Hamann, 1730-1788 Ronald Gregor Smith, 1960

[London Writings](#) Johann Hamann, 2021-05-31 The first complete English translation of this seminal work by the recently rediscovered 18th century German philosopher hailed for his critique of the Enlightenment his anticipation of postmodernism and his relevance to contemporary theology In this journal Hamann recounts his early life his conversion to Christianity his thoughts upon reading the Bible and reflections on other topics that he would develop throughout his life

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