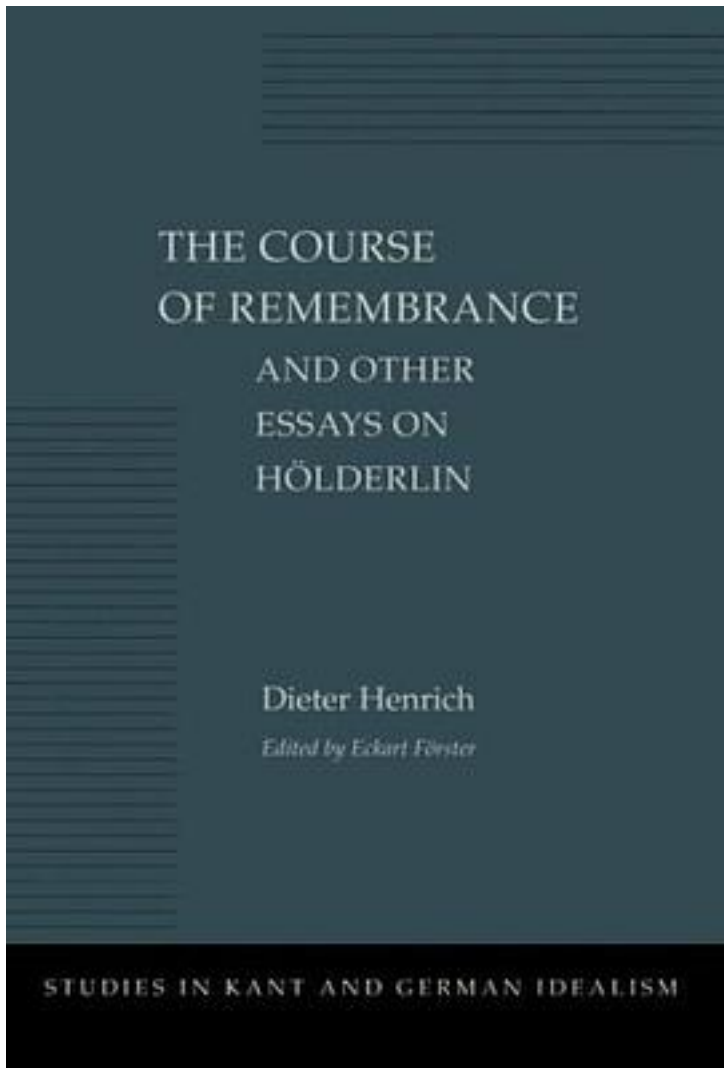


# The Course of Remembrance and Other Essays on Holderlin (Studies in Kant and German Idealism)



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Friedrich Holderlin (1770-1843) has long been recognized as one of the greatest poets of the German language, but his importance to philosophy has surfaced only comparatively recently. Although Schelling and Hegel acknowledged Holderlin early on as their equal, for a long time his philosophical thought remained unknown outside the small circle of his friends. Among the most prominent figures in the rediscovery of Holderlin's thought is Dieter Henrich, who, in a series of highly influential studies over the last thirty years, has shown that Holderlin played a decisive role in the development of philosophy from Kant to Hegel, and hence in the formation of German Idealism. Among other things, Henrich demonstrated that Holderlin, while still a student, launched a powerful critique of Fichte's "Wissenschaftslehre" and outlined an alternative to the dominant view of the foundation of philosophy. This alternative proved pathbreaking for his philosophical friends, forcing Hegel, for example, to abandon his own Kantianism and, eventually, to give systematic articulation to a position that went even beyond Holderlin's. This volume includes six of Henrich's most important essays on Holderlin's philosophical significance. Among the topics discussed are Holderlin's motivation and methodological orientation in his work on German Idealism, the intellectual atmosphere of Holderlin's student years and the philosophical problems that occupied him, Holderlin's attitude toward any first-principle philosophy, and the complex personal and philosophical relationships between Hegel and Holderlin. The last essay is a long, detailed interpretation of one of Holderlin's greatest poems, "Remembrance." In elucidating its lyric composition and structure, Henrich also seeks to show how it incorporates and develops Holderlin's philosophical thought.

作者介绍:

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标签

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Hölderlin

黑格尔研究

詩論

评论

重点读了Henrich解读Hegel与Hölderlin的思想关联的部分，收获很大。确实需要重新定位后者在整个德国观念论（特别是后康德-费希特观念论）中的地位。

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