

TABLE OF CONTENTS

INTRODUCTION	1
Contemporary concern with rôle of language in cognition, 1. Basal importance of unity-concept in Hamann's philosophy, 2-3. Foundations of unity-concept sought in language, 3-4. Hamann's aversion to system, 4-5. Hamann no metaphysical monist, 5. Opposition to Enlightenment, 6-7. Nadler's current research and publications, 7-8. Qualified optimism regarding Hamann's significance, 8. Author's procedure in translating, 8-9.	
CHAPTER I. THE PRIMACY OF NATURAL LANGUAGE	10
Unger's perpetuation of the Hegelian view of Hamann, 10-11. Revelation and natural language, 11-12. Imagery of the Old Testament, 13. Self-knowledge, 13-14. Nature, 14-15. Nature and the parabolic expression of truth, 15-16. Definitions of the terms "natural," "poetic," and "abstract language," 16-17. Antithesis of natural and abstract language, 17. Hamann's emphasis upon linguistic form, 17-20. Language reform as rational control of natural language, 20-23. Hamann's interest in linguistics, 23-26. Natural language as a clue to the nature of reality, 26-32.	
CHAPTER II. LANGUAGE AND EXPERIENCE	33
Verbalistic nature of all cognitive experience, 33. Appeal to <i>principia coincidentiae oppositorum</i> as a linguistic principle, 33-34. Relation of thought and language in the philosophy of representative thinkers, 34-35. Reason and experience cognitively effective only in language, 35-39. Uniting bond of thought and language mysterious, 39. Verbalistic interpretation of experience opposed to mutual identification of self, nature, and God, 39-42. Socratic ignorance as an appeal to experience, 42-44. Genius as the creator of new symbolic syntheses, 45. Human living as symbolic action, 46.	
CHAPTER III. THE DUALITY IN UNITY OF LANGUAGE	47
Failure of interpreters to analyse Hamann's idea of linguistic unity, 47. Identification of abstractions as relational symbolism, 48-51. Fundamental relations of time and space experientially derived, 52-54. Revelation within framework of time and space, 54-55. Limitations of subject-object dualism in interpretation of Hamann's thought, 55-56. Hamann's general relativism, 56-60. Reality of objects, 60. Epistemological status of faith, 60-61. Relational symbols of ordinary language as archetypes of abstractions, 61-63. Unger's misunderstanding of Hamann's idea of linguistic unity, 63-65. Religious implications of unity of language, 65-66. Concept	

of linguistic unity as key to understanding of Hamann, 66-67. Linguistic philosophy in eighteenth century, 67-68. "Sense-unit," 68. Categories of language and universal grammar, 68-69. Categories of language and Goethe's *Urphänomen*, 69-70. Hamann's criticism of Herder's theory of origin of language, 70-72. Divine origin of language, 72. Recapitulation, 72-73.

CHAPTER IV. REASON AND EXPERIENCE74

Linguistic unity destroyed by excessive ratiocination, 74. Critique of abstractions as subjective symbolism, 75-77. Lessing's theory of revelation seen as a rejection of revelational experience, 77-79. Restoration of analytic judgment implied in Lessing's theory, 79-80. Discontinuity between reason and history in Lessing's thought, 80. Contemporary revaluation of Hamann's critique of Kantianism, 81-83. Similarities and differences between Hamann and Kant, 83-84. Linguistic criterion applied to Kant, 85. Hamann's *Metacritique of the Purism of Pure Reason*, 85-87. Reinterpretation of Hamann's critique of Kantianism, 87-89. Hamann's anticipation of twentieth century criticism of Kant, 89-90. Ground of linguistic unity exterior to mind, 90-91. Philosophy of "verbalism" opposed to Enlightenment, 91-92. Theological implications of bipolar nature of language, 92-93. Hamann's tendency to draw inferences from natural language to reality, 94.

CHAPTER V. SUMMARY AND CONCLUSION

Hamann's linguistic philosophy not a basis for metaphysical monism 95-96. Faith as basis of Hamann's philosophy of unity, 96-97. Dualistic implications of Hamann's epistemology, 97-98. Aversion to abstraction and the scientific spirit, 98-99. Hamann's inconsistency in opposing abstraction, 99. Hamann's vacillating confidence in language theory, 99. Permanent importance of critique of abstractions and covert doctrine of relations in interpretation of Hamann, 99-100.

VI. NOTES101-113

VII. BIBLIOGRAPHY114-118

VIII. INDEX OF PERSONS119-121