

1. Any understanding: data, inquiry, imagination, insight, formulation, reflection, reflective understanding, judgement -- cumulations over time.

2. Understanding in time of objects in time.

Time (a) numerus et mensura.. (b) nunc entis mobilis .

esse nat.: same substance potencies; developing habits; successive acts

esse int.: same subject, successive acts, one field of objects with ever shifting division into future, present, past

insight, anticipative of future, = foresight = set of possibilities with respective probabilities and provision for events according to probab

insight, retrospective of past, = hindsight, some possibilities have become events: possibility to actuality, probability to certainty, rest el.

coming events cast their shadows before for foresight they are only shadows (possibilities), there are many alternatives, one cannot pick winners with certainty

for hindsight, they are realized possibilities, de facto intelligibil intelligibility: not necessity, not arbitrary, natural in phys chem

biol, informed by intentional in sensitive & intellect

man is moral inasmuch as individually responsible for life he leads and men are historically conscious inasmuch as collectively assume responsibility for world in which they live their lives.

[not general of history but applying elements in understanding of historical understanding]

3. First approximation to history: life diary memoirs biography

Living to diary: exercise signate, vécu thématique, existenziell existenzial, experiential & knowledge; unless most of life in keeping diary, diary abbreviates selects sketches indicates; large implicit context draws to contemp, intimate

Diary to memoirs: as diary advances, retrospect lengthens, more, & more remote, possibilities realized, earlier events acquire fuller significance, earlier judgements need to be qualified corrected, unmentioned events have to be recalled inserted -- if rewritten, then memoirs, autobiography: new units of organization (day by day, period by period: period determined by centre of organization, types of dominant concern, types of task problem types of personal relations

Memoirs to biography: from outside; not "I thought, felt..", but a, b, c, seem to show he thought, felt.. -- memory yields to research -- no personal involvement -- subject and contemporaries equally 3rd person -- more attention to situation (Life & Times) -- more explanation to later generation -- retrospective intelligibilities not realized in lifetime

4. Second approximation: ~~Basic History~~ ^{Individual to Community} ~~Narrative History~~

Set of biographies on contemporary subjects and their successors overlap; they share a common field -- the same field was shared by many others, whose biographies might be written, and by many more whose biographies won't be written -- there emerges a viewpoint in which the "lives" are part of the "times", the individual life a life in community, individual deeds part of community undertakings -- one inquires into the history of the community, the city, the state, the nation, the set of interdependent nations.

There occur the same type of transpositions from vécu to thématique, from constitutive to retrospective intelligibility, from shorter to longer units of organization, as in first approximation but the material basis is far larger in extent, far more complex, less accessible, the centre shifts from individual to group, from private events to public events, from course of a life to course of affairs of community

Still what is community, how do its affairs emerge develop proceed. An answer to such questions is necessary to understand what history is about; but the answers are not directly obtainable by historical methods; and the necessity of answers does not appear except by the trial and error of writing history without bothering about such answers.

5. Naive Narrative History (NNH).

For NNH the community is the conspicuous community (state church)-- its vehicle is narrative, ordered recital of events -- it recounts who did what when where under what circumstances from what motives with what results -- its principal function tends to be existential

The victim of Manesia does not know his name occupation property obligations &c... A community unaware of itself as a community cannot function as a community... The simplest vehicle of such common self-awareness is narrative -- the larger the community and the longer it lasts the greater the need for NH, and the more the materials to be worked up

Such narrative is not a list of bald facts: it is artistic (selects orders describes), ethical (apportions praise blame), apologetic (corrects false & tendentious accounts), explanatory (accounts for existing institutions by narrating their genesis, for non-existing by how they became antiquated), prophetic (a present exercise of foresight in light of past).

6. Critical Narrative History (CNH).

NNH is multiple: same persons and events appear differently in different NNH of each country faction sect generation; but the real persons and the real events were under principle of contradiction; CNH aims at the unique "real" person event sequence, wie es eigentlich gewesen

CNH proceeds from base of exhaustive research: all relevant documents

CNH is critical: does not postulate documents to have been impeccable products of CNH; rather inclines to view that it can arrive at the facts though all witnesses lying and all clues planted (history science not belief)

CNH is documentary: it makes no factual assertions unsupported by critically evaluated documentary evidence

CNH is explanatory: it reduces the manifold of doc to a coherent intelligible narrative supported at each point by reliable evidence

CNH is progressive cumulative: as modern science, it is not certain and definitive, but through ever fuller research, ever new perspectives, ever more complete checking, it aims through probability to reach an ever more complete balanced accurate and probable picture.

7. The Crisis of CNH. Dilthey Becker Heussi Marrou Aron Richardson.

CNH is philosophically naive: (a) object of history (b) human knowing

(a) The constitutive intelligibility of events lives is not thématique but vécu, not yet determinate by subsequent events but indeterminate in host of possibilities, not in one mind but in many groups of different minds, not only what was thought but also what was overlooked, not immediately accessible to us but only mediately through a chance and scattered mass of later thematized and retrospective intelligibilities grasped by different persons with different viewpoints purposes at different places and times. "Wie es eigentlich gewesen" would be total recall of all (selected) memories; minimal thematization would be stream of consciousness narrative.

(b) For the naive realist knowing is not answering but looking; thématique if true is vécu over again; retrospective if true must have been already there (it was but in potency & many others); unification (selection importance) must have been there or false, subjective.

The philosophic (unconscious) naive realism of CNH postulates an historical object and the critique of possible historical objects and operations reveals the object to be unobtainable.

CNH has to be stripped of mythical object: complete vivid detailed omniscient reconstruction of the past is not science, not scholarship, but the art of historical fiction. It can serve heuristic purpose, as images of electron, electromagnetic field.

Once stripped of naivete, the historian has to face philosophic issues: cognitional, is knowing looking or answering; epistemological, is foundation the "out there" or truth qua transcendent (what is true in any context can be truly stated in any other sufficiently developed and known context; is man object of behavioral science or Geisteswissenschaft)

B

8. Differentiated History. Basic and Special.

Basic history is concerned with the common field of special histories. It provides the mapping and dating of events, the identification and distinction of persons and groups, the external public description of persons and events, the more obvious to everybody interconnections.

Special history combines specialized knowledge with historical techniques: history of culture (language art literature religion), institutions (family morals society education state law economy technics churches), doctrines (natural & human sciences, philosophy, history theology), movements (from meaning to common meaning on potential formal full realized levels; organicity genesis dialectic).

math's

Differentiated history (a) transposes distinction between conspicuous (state church) community and minor communities to a distinction between conspicuous categories (external public obvious) in basic history and categories of specialized knowledge in special history;

(b) transposes the distinction between history and biography (public concern vs private opinion taste) to a distinction between common and external events and (potentially or actually) common meanings -- in the long run it is not politicians and churchmen but (1936) ideas that rule the world (Keynes, General theory employ interest money

(c) takes the unformulated historical sense of CHN (common sense grasp of commonsense of earlier period) and formulates it in the history of developing cultures institutions doctrines movements

~~(a) integrates human sciences with historical study, history of~~

(d) integrates historical dimension with other branches of specialized knowledge (only a mathematician can write history of maths) and simultaneously extends other specialized knowledge into knowledge of history.

9. Integrated history.

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Development is from undifferentiated whole to differentiated parts to integration of differentiated parts; second stage must be considerably advanced before third becomes clearly recognized possibility; possibility advances through trial and error to actuality.

History of cultures institutions doctrines is history of meanings becoming common meanings in movements, organically complementing one another, developing and expanding, dialectically opposing one another, &c.

Basic history of events is the fate of history of meanings; by history the vécu of experience becomes the thématique of experiment; but the experimnt is instructive rather than decisive -- the conditions for recurrence do not recur or can be eliminated.

10. Fragestellung (Fs).

Every Fs occurs within transcendental and relative horizon (TH RH).

Within different TH every statement has a different meaning, for they differ on reality knowing objectivity -- change of TH is intellectual conversion (naive realism, idealism, critical realism); conversion may follow reflection on written histories but it is not produced by historical methods. Ditto, faith as Aufhebung of natural TH.

With every advance of human and to some extent natural science, of institutions and cultures, a fuller RH becomes possible

TH and RH define horizon of possible experience understanding evidence what is beyond one's TH is manifest nonsense; what is beyond one's RH may cause unease, concern, in open person, but is not accurately apprehend Differences in TH and RH not to be eliminated by historical methods; an extrinsic of differences in historical views conclusions presentations

Fs may begin from anywhere, but one must let it, encourage it, to be modified corrected transformed through intercourse with data; one has to discover the problems of past and its potentialities to see events as the realization of potentialities, of some not others

cause
problems

Lower FS concerned with short-run intelligibility of data; it is analogous to determination of empirical law; the FS is right if it raises the questions that the data can answer; if questions and answers hit the bull's-eye by leaving no approximate further questions to be answered

Higher FS is concerned with long-run intelligibility of data; same criterion of no further questions on higher level; stands to a set of lower FS's as system to empirical laws; it is the higher context that embraces into a single view the many lower FS. Butterfield on Origins of Modern Science, compared with specialist studies on individual thinkers from 1300 to 1800.

Lower FS more what people were thinking of, higher FS more ^What about people were overlooking, what despite their limitations they were bringing

To work out heuristic structure of integrated history has not been properly thought of -- Toynbee's Study suggestive of HS

The difficulty is that true knowledge of past can be attained but the conditions of attaining it are not recognized

For the naive realist, understanding is projection; for him history is an endless mass of more or less unintelligible data; he always smuggles in some understanding (his own).

For the positivist, legitimate questions cannot rise above level of behavioral science; he can do basic history, but he usually succumbs to conventional or revolutionary propaganda, or settles for edition index&c

The relativist idealist essentialist flings open the doors to understanding, Geisteswissenschaften; but he has no criteria or techniques for judgement; he produces a manifold of equally good (from his vp) illuminations interpretations.