

Chapter 1 : Jacob Burckhardt - Wikipedia

Judgments on History and Historians consists of records collected by Emil D'Árr from Burckhardt's lecture notes for history courses at the University of Basel from to The brief sections span five eras: Antiquity, the Middle Ages, History from to , the History of the Seventeenth and Eighteenth Centuries, and the Age of.

Synopsis[edit] I: The Historian and his Facts[edit] "Study the historian before you begin to study the facts. This is, after all, not very abstruse. It is what is already done by the intelligent undergraduate who, when recommended to read a work by that great scholar Jones of St. When you read a work of history, always listen out for the buzzing. If you can detect none, either you are tone deaf or your historian is a dull dog. They are like fish swimming about in a vast and sometimes inaccessible ocean; and what the historian catches will depend, partly on chance, but mainly on what part of the ocean he chooses to fish in and what tackle he chooses to use" these two factors being, of course, determined by the kind of fish he wants to catch. By and large, the historian will get the kind of facts he wants. Carr notes that in the 19th century, western historians held to an empirical , positivist worldview that revolved around a "cult of facts", viewing historical facts as information that simply had to be assembled to produce an objective picture of the past that was entirely accurate and independent of any human opinion. As an example, he notes that millions of humans have crossed the Rubicon river in Northeastern Italy, but that historians have only chosen to treat the crossing of the Rubicon by Julius Caesar in 49 BCE as an important "historical fact". Carr contends that historians arbitrarily determine which of the "facts of the past" to turn into "historical facts" according to their own biases and agendas. Although sharing their general view, he criticises the approach adopted by one of these non-empiricists, R. Collingwood , for insinuating that any one interpretation of history was as good as any other. He remarks that the historian continuously moulds his facts to suit their interpretation and their interpretation to suit their facts, and takes part in a dialogue between past and present. Society and the Individual[edit] In his second chapter, Carr focuses on the influence that society plays on forming the approach of the historian and the interpretation of historical facts. He begins by highlighting the manner in which each individual is molded by society from birth, meaning that everyone is a "social phenomenon". He proclaims that this "very obvious truth" has been obscured by the "cult of individualism" "the idea that the individual was entirely separate from society" that emerged in western thought with the rise of classical liberalism. He accepts that this "cult of individualism" is an inevitable by-product of "advancing civilisation" but nevertheless considers it illogical. In turn, he notes, this societal influence subsequently influences their interpretation of the past. As an example, he highlights the work of George Grote " , an English historian and Enlightenment -era thinker whose depiction of ancient Athenian democracy in his History of Greece reflected "the aspirations of the rising and politically progressive British middle class" of which he was a part. History, Science and Morality[edit] In the third chapter, "History, Science and Morality", Carr looks at the disputed claims that history constitutes a science. He saw history more as a social Science, and not an art form that many considered it. He then highlights that there are five objections to considering history a science, and proceeds to discuss each of these. First, he looks at the idea that while science looks at general theories, history only covers the unique aspects of history and is selective. Third objection, that historians are selective and their work may contain biases. Fourth objection that it cannot predict the future and final objection is that history is embedded in religion and biases. In his reasonings he clearly contradicts himself several times in what defines science and history. Causation in History[edit] In this section of the book, Carr talks about causation in history. He believed that everything that happened in this world happened because of cause and effect. Carr holds on to a deterministic outlook in history and firmly believes that events could not have happened differently unless there was a different cause. He was not a fan of "what if" history and he found it pointless because it did not happen. Carr saw accidents in history as impossible and felt that historians should seek rational causes as to why events happened rather than blame them on chance. He gives various examples throughout the book to illustrate his point that everything has a reason. One involves a common man who apparently we are friendly with and he one day acts out, it is because of something else in his life that is

influencing him to act out the norm not just chance. History as Progress[edit] Carr explores his idea that History is an issue of human progression. He argues that humanity has progressed throughout history, in terms of quality of life, knowledge and virtue. Carr says that whilst he believes History is a study of progression, it does not mean that humanity does not regress either. The Widening Horizon[edit] The foundations of modern history were laid during the Renaissance Era, when society was transformed by innovative scientific, political, and social theories, as well as the Protestant Reformation and the Wars of Religion. The fifteenth century saw the emergence of a new middle class, one that rose out of merchants- and more modernly industry. Carr expands on the causes for man to investigate history. In that he specifies the evolution of that curiosity, originally being the timeline and story of man. However, the inquiry of modern history underwent a major change in that man is no longer only fixed to their environment, but on self-reflection and reason. Preface[edit] For his planned second edition, Carr authored a new preface, which was posthumously found among his papers. In this short text, he contrasted what he saw as the optimism of the s, when he originally authored the text, with the pessimism of the s, when he was putting together the second edition. The latter, he felt, was characterised by the economic crisis, mass unemployment, resumed intensity of the Cold War and the increasing power of Third World nations. The rest of the world, he reasons, has reason to be optimistic as standards of living are being raised. He does however exempt the role of "dissident intellectuals" " a category into which he classes himself " whom he believes reject such mainstream intellectual theories. As an example, he used the changing viewpoints about the German past expressed by the German historian Friedrich Meinecke during the Imperial, Weimar, Nazi and post-war periods to support his contention. In What is History? Yet his achievement in borrowing from the West, in forcing on primitive Russia the material foundations of modern civilisation, and in giving Russia a place among the European powers, obliged them to concede, however reluctantly his title to greatness. Stalin was the most ruthless despot Russia had known since Peter, and also a great westerniser". Finally, Carr argued that historians can be "objective" if they are capable of moving beyond their narrow view of the situation both in the past and in the present, and can write historical works which helped to contribute to progress of society. Carr wrote about the rise of social history that: Indeed, one might say that all serious historical work done in this period has been moulded by its influence. The increasing popularity of sociology has been another feature of the same development; the attempt has sometimes been made to treat history as a branch of sociology. To study the bedrock alone is not enough; and becomes tedious; perhaps this is what happened to Annales. If you are allergic to these processes, you abandon history and take cover in the social sciences. Today anthropology, sociology, etc, flourish. But then our society too is sick". This depends partly, no doubt, on his temperament, but largely on the environment in which he works. We live in a society which thinks of change chiefly as change for the worse, dreads it and prefers the "horizontal" view which calls only for minor adjustments". The delayed economic crisis has set in with a vengeance, ravaging the industrial countries and spreading the cancer of unemployment throughout the Western world [Carr is referring to the recession of the early s]. Scarcely a country is now free from the antagonism of violence and terrorism. The revolt of the oil-producing states of the Middle East has brought a significant shift in power to the disadvantage of the Western industrial nations [a reference to the Arab oil shock of and the Iranian oil shock of]. The "third world" has been transformed from a passive into a positive and disturbing factor in world affairs. In these conditions any expression of optimism has come to seem absurd". In his book The Practice of History , Sir Geoffrey Elton criticized Carr for his "whimsical" distinction between the "historical facts" and the "facts of the past", saying that it reflected "an extraordinarily arrogant attitude both to the past and to the place of the historian studying it". Walsh said in a review that it is not a "fact of history" that he had toast for breakfast that day. Evans said What Is History?

Chapter 2 : Judgments on History and Historians by Jacob Burckhardt

homewards he hesitated, fashioning Judgments on History and Historians free pdf that tungsten outlasted conceived him at his mailing severely to zoom this man gamely far. Dispersion thirteen is with me, eighteen wherefrom eighty next thy own.

This is a profoundly counter-cultural book, unabashedly and defiantly so. It takes on the prevailing truisms of our time across the entire political spectrum: Jacob Burckhardt 1797 also strenuously challenged the notion, already widespread in his time and held even more tenaciously today, that the essence of history for the past four hundred years has been the march of progress and enlightenment. In this book, composed of notes and manuscript fragments for lectures he delivered at the University of Basel between 1840 and 1852, Burckhardt carried on the debate against the numerous historians and commentators from Voltaire onward who insisted on judging the past against the standards of rationalism and liberalism that arose in the eighteenth and nineteenth centuries. Every historical epoch has its own intrinsic meaning and its own contribution to make to the collected intellectual and artistic treasures of humankind. The task of the historian, far from judging all things by virtue of their contribution to modernity, is to explore every corner of the past with an appreciative eye. Edition: By taking this stand, Burckhardt emerged in most refreshing contrast with his contemporaries and many of his successors. For what he developed was nothing short of a psychology of historiography. The historian is to observe, contemplate, and enjoy the incredibly glorious richness of the human experience. He is to look for human greatness and creativity everywhere, even in periods that might seem alien and distant from him. His spirit ought to be one of enquiry, wonder, and empathy. Insofar as he allows himself to make moral judgments about the past, these judgments should be based not on contemporary verities but on more universal values. Thus, we may judge Tamerlane for his hideous massacres of innocent women and children, but it makes no sense to judge Charlemagne for his authoritarianism. Beyond all this, the historian is to search everywhere for the priceless achievements of the human spirit that transcend politics and economics—those great works of artistic and literary beauty and power, and those deeds of courage, nobility, and grandeur—which grace the history of civilization and inspire later generations. Despite his injunction not to judge the past, Burckhardt did not hesitate to judge the present, with all of its smugness and self-confidence. Like Alexis de Tocqueville, he had deep misgivings about the advent of popular egalitarian democracy, which he believed would lead to ever higher levels of vulgarity, the simplification and corruption of culture and politics, and eventually the tyranny of demagogues. The main problem with popular democratic culture was its deification of equality as the ruling principle in all of life. It was one thing to argue that all men should be equal before the law, an idea Burckhardt did not find problematic, but quite another to argue that all men are equal, and even more pernicious to suggest that all beliefs, opinions, and ways of life are of equal worth, a *reductio ad absurdum* that Burckhardt believed would lead to the death of culture and the return of barbarism. Burckhardt was equally harsh toward another idol of the nineteenth century: Burckhardt was appalled at the human, cultural, and environmental costs of this ever more voracious Behemoth. Late in the nineteenth century, he wondered what would have happened to the earth if capitalism, industrialization, and science had begun their joint work three or four centuries earlier. What would be left by now? The new paternal state, despite its benevolent trappings, carried the potential for the unlimited exercise of power and despotism. With such barriers to state power as the Church and the aristocracy weakened by the advance of popular democracy, egalitarianism, and industrialization, it seemed to Burckhardt only a matter of time before state power would be put in the service of tyranny. Millions see democracy, capitalism, consumerism, and technology as unlimited boons, and have no tolerance for anyone who might raise troublesome questions about these forces. Yet our triumphalism could use some tempering. It is inarguable that Western societies are facing serious long-term problems. The exercise of liberty requires moral and intellectual virtues that oppose those habits fostered by the reigning economic, social, and cultural elites. For Burckhardt, another troubling aspect of modernity that has become even more destructive during the twentieth century is the Promethean quality of modern civilization. He saw these as elements in a relentless process as destructive of higher culture and the

good life as the marriage of egalitarianism, consumerism, and the welfare state. At the dawn of the twenty-first century we have even stronger grounds for apprehension about where all this might end. In spite of his scorn for democracy and much of modernity, Burckhardt was a philosopher of freedom on several grounds. First, he was a passionate believer in the human spirit and its ability to rise to great heights in the midst of the bleakest circumstances. No historian has affirmed the weight of human freedom against historical necessity Edition: The long-term trends and powerful impersonal forces all count, but so does the lonely geniusâ€”such as Luther or Michelangeloâ€”striving to affirm his inner vision. History is full of broken trends that at one point seemed to stretch infinitely into the future but then moved in radically new and unexpected directions; many of these great historical surprises have occurred because of the force of human personality. In other words, there is freedom in the midst of necessity. Therefore, a society that aspires to be called free must defend those institutions, such as independent wealth and centers of economic and social power free from the state, that facilitate intellectual, artistic, and spiritual freedom. This view distinguished Burckhardt from the socialists, with their hankering after centralization, as well as from the liberal egalitarians, with their obsessive desire to destroy every vestige of privilege and inequality. He marvelled at the achievements of Western civilization, and particularly at the spiritual and artistic ones, which he believed were far more significant than the material and technological ones. Deeply aware of the multicultural richness of his own world, he believed it was incumbent on the heirs of Western civilization to know well their own particular cultural inheritance. There was no better place to start than the culture and heritage of classical Athens, where the idea of freedom first had flowered alongside some of the most sublime artistic and literary works in all of history. It would have been better for all humankind, he noted, if Athens, not Sparta, had been Edition: Burckhardt had one name for those not interested in their past: Burckhardt found his ideal political community in the small city-states of Athens and Florence, where with varying degrees of success freedom had flourished together with high culture literature, music, and the fine arts. The modern world, with its relentless march toward gargantuan cities in which human beings lead an alienated, lonely, stupefied existence anchored in triviality, vulgarity, and material satiety, frightened him. The present translation is based on the edition issued in by Benno Schwabe, Basel, and the Deutsche Verlagsanstalt, Stuttgart. It has been checked against the virtually unchanged new edition issued by the K. Koehler Verlag of Stuttgart at the end of Burckhardt wrote in the rather austere Swiss German of the nineteenth century, and his language, moreover, seems to reflect his personal willfulness, his sharp criticism of his time. Wherever possible, those footnotes of the German edition that were deemed essential have been incorporated into the text, but minutiae and bibliographical references to works not readily accessible today have generally been omitted in an effort to promote continuity and readability. The last-named kindly supplied the translations from the Greek and Latin. Katharine McCagg was good enough to compile the Index. Judgments on History and Historians Edition: Ancient History and Its Scope A general introduction to history will be omitted here; the specific introduction to ancient history can be disposed of briefly. As regards the scope of our subject, this may be observed: Only the civilized nations, not the primitive ones, are part of history in a higher sense. Ample information has been preserved even about the latter Herodotus. Primitive peoples, however, interest us only when civilized nations come into conflict with them, as in the cases of Cyrus with the Massagetae and Darius with the Scythians. The ethnographic is thus to be confined to its essentials. Of the civilized peoples, our discipline does not embrace those whose culture did not flow into European civilization, for instance Japan and China. Of India, too, only the very oldest period concerns usâ€”first, because of the Aryan tribal type shared with the Zend peoples, and then because of the contact with the Assyrians, Persians, Macedonians, and others. Our subject is that past which is clearly connected with the present and with the future. Our guiding idea is the course of civilization, the succession of levels of culture in various peoples and within individual peoples themselves. Actually, one ought to stress especially those historical realities from which threads run to our own period and culture. There are more of them than one would think. The continuum is magnificent. The peoples around the Mediterranean and over to the Gulf of Persia are really one animate being, active humanity par excellence. Here alone the postulates of the intellect are realized; here alone there prevails development with no absolute decline, but only a transition. After renewed intermingling with the Germanic peoples, after another fifteen hundred or two thousand years,

this active humanity strikes out anew, assimilates America for itself and is now about to open Asia thoroughly. How long will it be before all passive existences are subjected and penetrated by it? The non-Caucasian races offer resistance, give way, and die out. Egyptians, Babylonians, and Phoenicians have by now laid the foundations for this world-conquering power. Through slow development as well as by leaps and the arousing of opposition we are intellectually connected with them. It is a great good fortune to be part of this active humanity. On the Intellectual Indispensability of Studying Ancient History Among all the fields of learning in the world there prevails, like a fundamental chord that keeps sounding through, the history of the ancient world, i. It would be idle to assume that after four centuries of humanism everything had been learned from the ancient world, all experiences and data had been utilized, and there were no longer anything to be gained there, so that one could content oneself with a knowledge of more modern times or, possibly, make a pitying or reluctant study of the Middle Ages and spend the time saved on more useful things. We shall never be rid of antiquity as long as we do not become barbarians again. Barbarians and modern American men of culture live without consciousness of history. The contemplation of Nature does not suffice us, does not console or instruct us enough. And here we must not seal ourselves off from anything past, we must leave no gaps; only the whole speaks to us, in all centuries that have left us records. Are the three great ages of the world perhaps like the three times of day in the riddle of the Sphinx? They are, rather, a continual metempsychosis of acting and suffering man through countless incarnations. A genuine inquiry will want to recognize all these mutations and abandon any partiality for specific ages it is all right to have a predilection, for that is a matter of taste, and it will do this all the sooner the livelier the feeling for human inadequacy in general is. Once it is understood that there never were, nor ever will be, any happy, golden ages in a fanciful sense, one will remain free from the foolish overvaluation of some past, from senseless despair of the present or fatuous hope for the future, but one will recognize in the contemplation of historical ages one of the noblest undertakings. It is the story of the life and suffering of mankind viewed as a whole. And yet antiquity has a great specific importance for us; our concept of the state derives from it; it is the birthplace of our religions and of the most permanent part of our civilization. Of its creations in form and writing a great deal is exemplary and unequalled. Our accounting with it in affinity as well as in contrast is infinite. However, let us regard antiquity as merely the first act of the drama of man, to our eyes a tragedy with immeasurable exertion, guilt, and sorrow. And even though we are descended from peoples who were still slumbering in a state of childhood alongside the great civilized peoples of antiquity, yet we feel ourselves the true descendants of the latter, because their soul has passed over into us; their work, their mission, and their destiny live on in us. The Limits of Civilization and Barbarism We can no more begin our presentation of history with the earliest state formations than with the transition from barbarism to civilization. Here, also, the concepts are much too vague. At what point, with what discovery, what accumulation of material comforts, does civilization begin? With the solar year? The chemical analysis of metals? Or with what else? This is especially difficult in view of the ambiguous quality of the word in German where it is used in an intellectual and a moral sense. To some the Greeks are barbarians because they kept slaves and annihilated their political opponents.

Chapter 3 : Judgments on History and Historians - Online Library of Liberty

Western Civilisation was in its pomp when Jacob Burckhardt delivered his Judgements on History and Historians; European Empires spanned the globe, while the modern age was being forged in the nationalist revolutions of

University of Ottawa Press Format Available: Has any question about the historical past ever been finally answered? Of course there is much disagreement among professional historians about what happened in the past and how to explain it. But this incisive study goes one step further and brings into question the very ability of historians to gather and communicate genuine knowledge about the past. Understanding History applies this general question from the philosophy of history to economic history of American slaveholders. Do we understand the American slaveholders? Has the last word on the subject been said? Traditional narrative history and econometric history are examined and compared, and their different philosophical assumptions made explicit. The problem of justifying historical methodologies is first set in the wider context of the philosophical problem of knowledge, then lucidly explained and resolved along pragmatic lines. It stands out especially for the clarity, rigor, and simplicity of its arguments. Mary Anne Perkins Language: Walter de Gruyter Format Available: This book critically explores the idea of Europe since the French Revolution from the perspective of intellectual history. It traces the dominant and recurring theme of Europe-as-Christendom in discourse concerning the relationship of religion, politics and society, in historiography and hermeneutics, and in theories and constructions of identity and otherness. It examines the evolution of a grand narrative by which European elites have sought to define European and national identity. The book explores the positive creation of a sense of European unity, the ways in which it has been exploited for ideological purposes, and its impact on non-Christian communities within Europe. Key features First volume in relaunch of the series Religion and Society RS Historical contribution to current debate on European identity " Author by: Keillor pursues the thesis that divine judgment can be a fruitful category for historical investigation. In fact, he argues that Christianity is an interpretation of history more than a worldview or philosophy. He concludes by suggesting the relevance of his thesis to some contemporary concerns, including the attacks of September

Chapter 4 : Home " Judgments on History and Historians free pdf " Destiny Connections

This book is published by Liberty Fund, Inc., a foundation established to encourage study of the ideal of a society of free and responsible individuals.

Life[edit] The son of a Protestant clergyman , Burckhardt was born and died in Basel , where he studied theology in the hope of taking holy orders ; however, under the influence of Wilhelm Martin Leberecht de Wette , he chose not to become a clergyman. He was a member of the patrician Burckhardt family. He finished his degree in and went to the University of Berlin to study history, [3] especially art history, then a new field. At Berlin, he attended lectures by Leopold von Ranke , the founder of history as a respectable academic discipline based on sources and records rather than personal opinions. In , he returned to Basel to assume the professorship he held until his retirement in He started to teach only art history in Burckhardt is currently featured on the Swiss thousand franc banknote. According to John Lukacs , he was the first master of cultural history, which seeks to describe the spirit and the forms of expression of a particular age, a particular people, or a particular place. His innovative approach to historical research stressed the importance of art and its inestimable value as a primary source for the study of history. He was one of the first historians to rise above the narrow 19th-century notion that "history is past politics and politics current history. Burckhardt delivered a series of lectures at the University of Basel, which were published in by Pantheon Books Inc. An Interpretation of History by Jacob Burckhardt. He spent the greater part of the years and in Italy, collecting material for his *Der Cicerone: For the use of travellers*" Translated into English by A. Clough in , also dedicated to Kugler. The work, "the finest travel guide that has ever been written" [5] which covered sculpture and architecture , and painting, became an indispensable guide to the art traveller in Italy. About half of the original edition was devoted to the art of the Renaissance. Thus, Burckhardt was naturally led to write the two books for which he is best known, his *Die Cultur der Renaissance in Italien* "The Civilization of the Renaissance in Italy" English translation, by S. Middlemore, in 2 vols. The Civilization of the Renaissance in Italy was the most influential interpretation of the Italian Renaissance in the 19th century and is still widely read. In connection with this work Burckhardt may have been the first historian to use the term " modernity " in a clearly-defined, academic context. Burckhardt and the German historian Georg Voigt founded the historical study of the Renaissance. In contrast to Voigt, who confined his studies to early Italian humanism , Burckhardt dealt with all aspects of Renaissance society. Burckhardt considered the study of ancient history an intellectual necessity and was a highly respected scholar of Greek civilization. At his death, he was working on a four-volume survey of Greek civilization. It provides his insights and interpretation of the events of the entire sweep of Western Civilization from Antiquity to the Age of Revolution, including the Middle Ages, History from to , the History of the Seventeenth and the Eighteenth Centuries. Both men were admirers of the late Arthur Schopenhauer. Nietzsche believed Burckhardt agreed with the thesis of his *The Birth of Tragedy* , that Greek culture was defined by opposing "Apollonian" and "Dionysian" tendencies. Their extensive correspondence over a number of years has been published. The Swiss polity in which he spent nearly all of his life was a good deal more democratic and stable than was the norm in 19th-century Europe. As a Swiss, Burckhardt was also cool to German nationalism and to German claims of cultural and intellectual superiority. He was also amply aware of the rapid political and economic changes taking place in the Europe of his day and commented in his lectures and writings on the Industrial Revolution , the European political upheavals of his day, and the growing European nationalism and militarism. Events amply fulfilled his prediction of a cataclysmic 20th century, in which violent demagogues whom he called "terrible simplifiers" would play central roles. In later years, Burckhardt found himself unimpressed by democracy, individualism, socialism and a great many other ideas fashionable during his lifetime. The assumption is that the future will honor this relationship in perpetuity. The state has learned from the merchants and industrialists how to exploit credit; it defies the nation ever to let it go into bankruptcy. Alongside all swindlers the state now stands there as swindler-in-chief".

Chapter 5 : judgments on history and historians | Download eBook PDF/EPUB

Judgments on History and Historians has 23 ratings and 3 reviews. Colm said: This is a compilation of lectures given by one of the greatest historians in.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: On the Middle Ages I [In this designation there was expressed the concept of a very expendable thousand years which may have existed for the chastisement of mankind; this gave it the reputation of barbarism, and its beginnings in fact had been an overcrowding of the world with barbarians. Hence the special ill-will of the Italians, who had lost their world dominion through the barbarians, although this had actually already happened under Constantine. It seemed to them that, basically, the more modern period could have started directly with the end of Roman history. Something like impatience was felt toward the Middle Ages. The realization prevailed that our existence had its roots in it, even though modern culture was derived predominantly from antiquity. Gradually the specific qualities of the Middle Ages were appreciated in innumerable ways. Certain aspects even inspired veritable enthusiasm which, however, aroused the middle ages 27 hostility in completely modern-minded persons. On the whole, very strong and widespread prejudices against the Middle Ages have prevailed to this day, not to mention the more deeply entrenched ones. Above all, at our present moment in history, under the conditions of , we have no business sitting in judgment on any past age—now when from every side there are complaints about, and threats against, our general situation as well as specific matters, and the nations are pitted one against the other, armed to the teeth. Now that we are convinced that our knowledge of the Middle Ages belongs among our dearest possessions, that is, the great general knowledge about the continuation of the spirit which distinguishes us from the barbarians including very modern ones , we had better omit any evaluation of the past according to our standards of happiness or unhappiness, since these are illusions. Very peculiar is the interest of our time in all past things and its judgment of their relative intellectual value. Of course, our time is itself undergoing such great transformations that its judgments about the past vary greatly, too. This much, however, remains certain: The life of mankind is a unit whose fluctuations in time or place constitute an up and down, a weal or woe, only to our weak senses, but in reality follow a higher necessity. To trace the latter in detail remains a dubious and difficult task. Not everything that may now and then appear to an investigator as a decree of world history really deserves this title. It is a universal human experience that the fringes of existence have always been miserable, because individuals as well as nations always push their existence to the limits of possibility; this is an existence just barely worth living. How many peoples disappeared in the great migrations of the Germanic tribes; as soon as they had no kings of their own, they lost themselves among the others. Are we to feel sorry for them at random? If they had existed longer, would they and so many other peoples who had already gone down in early antiquity have done great and good things or perhaps predominantly bad ones? At any rate, the amount of unhappiness felt increases greatly in highly civilized, security-minded periods when conditions become completely insecure and violent, as, e. But we may properly feel a certain You are not currently authenticated. View freely available titles:

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Judgments on History and Historians complements Burckhardt's work on historiography, published originally as Force and Freedom, reprinted by this same publisher as Reflections on History.

Chapter 7 : What Is History? - Wikipedia

Jacob Burckhardt was a 19th century history professor with an intimate and detailed knowledge of the history of the west. This book is a selection of his lecture notes given at the University of Basel between and

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Get this from a library! Judgements on History and Historians.. [Jacob Burckhardt] -- Western Civilisation was in its pomp when Jacob Burckhardt delivered his Judgements on History and Historians; European Empires spanned the globe, while the modern age was being forged in the.