

TRANSLATING HEIDEGGER'S *SEIN UND ZEIT* INTRODUCTION

It is well known that only a few philosophical works have attained an international celebrity in such a short time as compared to *Sein und Zeit*. Also, few phenomenological works have provoked so many debates and reconfigured in such a radical way the conceptual frame and the main directions of contemporary thought as this Heideggerian masterpiece did. It is not here the place to discuss what exactly turned this volume into a fundamental opus in the history of philosophy and which are the reasons that imposed this oeuvre on the highest arena of international philosophy. There have been already published many volumes which discussed the various aspects of *Sein und Zeit*'s importance in the field of contemporary thinking.

But the celebrity of *Sein und Zeit* is also related to the mechanisms of propagation through which this work has attained a worldwide fame. Since one essential element of this propagation consists in the special work of translation, we considered it is worth dedicating an issue of *Studia Phaenomenologica* to the translations of *Sein und Zeit*. Therefore, this volume has the intention to cover this specific aspect of the international spread-out of Heidegger's thought. It is beyond doubt that the influence and the international irradiation of *Sein und Zeit* are due to the consecutive translations that traversed and irrigated various philosophical cultures of the world. The spread of this oeuvre is simultaneous with the spread of its translations and with their propagation in the networks of other cultures. Thus, besides the exegetical commentary on Heidegger's thought, the act of translation remains one of the most efficient ways of the worldwide spread of *Sein und Zeit*, and besides the history of its exegesis, the history of its translations remains equally determinative for the actual state of international Heideggerian research.

Therefore, the main strategists of this propagation are the translators themselves. Because the good reception of Heidegger's thinking in the various worldwide areas of contemporary philosophy depends on the

knowledge and tenacity of each translator. On the other hand, the confrontation that a translator has with Heidegger's text constitutes maybe one of the most radical experiences of reading Heidegger. And the profound knowledge and the hermeneutical talent that a translator should show constitute decisive ingredients for the validity of any translation whatsoever. Indeed, few things are more reputed as being difficult than a translation from Heidegger, and much more when *Sein und Zeit* is at stake, a work characterized by a very sharp precision of conceptual articulation and by an extraordinary terminological rigueur. We can reproduce here a suggestive passage from the introduction of the Romanian translation of *Sein und Zeit*:

In writing *Being and time*, Heidegger constructed a discourse. This means that he advanced step by step, establishing, with each step, the premises of the next step. There is no *single* word that has been written accidentally in these pages nor that has appeared without having the quality of a present and future element of construction. Everything entering the stage is taken-over, preserved and introduced in configurations and expressions growing one from the other and amplifying themselves. Perhaps no book in the world has ever been written, in a natural language, in such a rigorous manner. It would be appropriate to compare it with a *fugue* in which the whole advances as the notes succeed one another in the same order, making one feel that, as they endlessly come back, they never step forward.¹

The effort supposed by such an undertaking of translation, the sacrifice required by such a work, the abnegation necessary to linger on minutely on the infinite nuances of a concept or another, developing slowly and making small steps, all that makes the act of translating Heidegger's opus an act almost heroic in the area of every culture. That's why this volume is meant to be also a highly deserved tribute to the silent and apparently humble work, but not less sublime, done by the translators of Martin Heidegger's oeuvre worldwide.

We can indicate some statistical facts concerning our topic. So far, there are complete translations of *Sein und Zeit* in 21 languages: in Bulgarian, Chinese, Czech, Dutch, English, Finnish, French, Greek, Georgian, Hungarian, Italian, Japanese, Korean, Polish, Portuguese, Romanian, Russian, Serbian-Croatian, Slovenian, Spanish and Swedish. There is a recent partial translation in Persian, and there are in preparation translations in Arabic, Norwegian and Turkish. We can easily see that geographically, within these 25 languages, the European languages seem to dom-

¹ G. LIICEANU, "Cîteva repere", in M. HEIDEGGER, *Ființă și timp*, translated by Gabriel Liiceanu and Cătălin Cioabă, Humanitas, Bucharest, 2003, p. XV.

inate in comparison to the Extra-European languages (18 *versus* 7). If we focus on the family languages in which translations of *Sein und Zeit* were made, we can see that the best represented are the Slavic languages, 6 languages having the privilege of possessing a translation of this work: Bulgarian, Czech, Polish, Russian, Serbo-Croatian and Slovenian. Then, there are 5 Romanic languages in which this translation have been made: in French, Italian, Portuguese, Romanian and Spanish. Only three Germanic languages have a translation of *Being and Time*: Dutch, English, and Swedish (however, as the fourth one, the Norwegian translation is under preparation). Also, there are translations in two Finno-Ugric languages (in Finnish and Hungarian) and in one basic Indo-European language (Greek). Also, we must note the extra-European spread of *Sein und Zeit* through extra-European languages. We can find a translation in one Caucasian language (Georgian), in one Semitic language (Arabic), in one Turkic language (Turkish), in one Indo-Iranian language (Persian), in one Sino-Tibetan language (Chinese) and in other two Altaic languages (Japanese and Korean).

The Eurocentric dominance is however equilibrated by the fact that we can find the most numerous translations in an Asiatic language: *Sein und Zeit* has been translated 6 times in Japanese. The next place is occupied also by an Asian language, the Korean, who has 3 complete translations accomplished of Heidegger's *magnum opus*. Then, two translations can be found in English, French, Italian and Spanish; here, we can mention that French has a third but partial translation. Only one complete translation is to be found in Bulgarian, Chinese, Czech, Dutch, Finnish, Greek, Georgian, Hungarian, Polish, Portuguese, Romanian (where another partial translation can be found), in Russian, Serbian-Croatian, Slovenian, and Swedish. Finally, only a partial translation is to be found in Persian. Statistically, we can also mention that there are three women translators of *Sein und Zeit*: Marcia Sá Cavalcante Schuback in Portuguese, Joan Stambaugh in English and Andrina Tonkli-Komel in Slovenian.

To the "quantitative" record of the Japanese culture, with its 6 complete translations (some of them reworked and re-edited), we can add another one: the Japanese has also the merit of having made, chronologically, the first translation of *Sein und Zeit* in 1939-40. This first Japanese translation was followed only in 1951 by the Spanish translation, in 1953 by the Italian one, in 1962 by the English one. In 1964, when the first partial French version was being made, the Japanese translators have already finished the fourth complete translation of *Sein und Zeit*.

Regarding the 25 languages in which *Sein und Zeit* was translated, there are 38 complete translations of Heidegger's work, 4 partial translations (in French 1964, in Romanian 1994, in English 2001, in Persian 2001), and other 16 reworked re-editions of some of these translations. For a clearer perspective the reader can find next to this introduction a *Timeline of Sein und Zeit*, an overview that benefited by the help of many authors in this volume. Also, due to our Italian colleague, Corrado Badocco, we publish a prospect of the *German editions of Heidegger's Sein und Zeit*, who also helped us, as well as other scholars, to offer a bibliography concerning the topic: "Heidegger and Translation".

We must say that the seminal idea of this volume comes from the main Romanian translator of *Sein und Zeit*, Gabriel Liiceanu, who launched this idea in a discussion with the Spanish translator, Jorge Eduardo Rivera, at the Institute Cervantes of Bucharest in 2003. This discussion was also honored by the presence of Walter Biemel, who received in the very next day the title of *Doctor Honoris Causa* at the University of Bucharest.

We invited to participate in all the translators of *Sein und Zeit*. Finally, 22 translators, corresponding to 17 languages, have accepted our invitation: translators in Bulgarian, Czech, Dutch, English, Finnish, French, Greek, Hungarian, Italian, Japanese, Korean, Portuguese, Romanian, Slovenian, Spanish, Swedish, and Turkish. For an easier and more neutral perspective, we ordered their articles in the alphabetical order of their languages. In a few cases, we invited translators whose work is soon to be published, and translators involved in the work of re-editing and re-making older translations. For various reasons, there are seven languages in which *Sein und Zeit* was translated (or is to be translated soon) and which are not represented in this volume: Arabic, Chinese, Georgian, Norwegian, Persian, Polish and Russian.

The aim of this volume is to discuss the challenge that this masterpiece has addressed to each language and also to make manifest the impact and irradiation that this work has produced all over the world in various national cultures. We have suggested the authors to cover in their contributions some of the following aspects that we deem as central to the purpose of our volume: 1) The historical aspect, regarding the context and status of Heidegger translations in the respective country at the moment of translating *Sein und Zeit*; 2) The auto-biographical aspect: each translator was invited to tell the personal story of his/her own involvement with Heidegger's *Sein und Zeit*, how he/she came to translate this masterpiece; 3) The personal "adventure" of the translation itself: the translator is invited to tell the story of his/her confrontation with Heidegger's text and of its most difficult aspects; 4) The impact

the translation of *Sein und Zeit* had on that culture; 5) The different possibilities of translating Heidegger's work – the “literal” translation vs. the “hermeneutical-interpretative” one – and the translator's reasons for choosing one manner or another; 6) The capacity of each language to undertake the task of expressing what is idiomatic in Heidegger's work, and consequently what seems to be un-translatable.

Following this central topic, we invited several researchers to discuss in a shorter dossier the state of the Heideggerian translations in the last decade, not only the translation of *Sein und Zeit*. This second dossier contains 5 review-articles which focus on Heidegger-translations in English, Finnish, French, Italian, and Romanian.

We are very thankful to our friends and colleagues who helped us in configuring this volume, in the diverse stages of its elaboration: Emanuela Timotin, Andrei Timotin, Gabriel Cercel, Paul Balogh, Bogdan Mincă, Corrado Badocco and Aurelién Demars.

Cristian CIOCAN

A TIMELINE OF *SEIN UND ZEIT*

- 1927 – The publication of *Sein und Zeit* (with the mention „Erste Hälfte“) as the eighth issue of *Jahrbuch für Philosophie und phänomenologische Forschung*, edited by Edmund Husserl, In collaboration with M. Geiger, M. Heidegger, A. Pfaender, M. Scheler, Max Niemeyer Verlag, Halle a. d. S.
- The simultaneous publication of the first edition of *Sein und Zeit* at Max Niemeyer Verlag, Halle a. d. S.
- 1929 – The second edition of *Sein und Zeit*, Max Niemeyer, Verlag, Halle a. d. S.
- 1931 – The third edition of *Sein und Zeit*, Max Niemeyer Verlag, Halle a. d. S.
- 1935 – The fourth edition of *Sein und Zeit*, Max Niemeyer Verlag, Halle a.d.S.
- 1939/40 – The first **Japanese** translation: *Sonzai to Jikan*. Translator: Sanehito Terashima. Publishing House: Mikasa-shobo, Tokyo.
- 1941 – The fifth edition of *Sein und Zeit*, Max Niemeyer Verlag, Halle a.d.S. Elimination of the dedication to Edmund Husserl).
- 1949 – The sixth edition of *Sein und Zeit*, Neomarius Verlag, Tübingen.
- 1951 – The first **Spanish** translation: *El ser y el tiempo*. Translator: José Gaos. Publishing House: Fondo de cultura económica, México.
- 1953 – The seventh edition of *Sein und Zeit*, Max Niemeyer Verlag, Tübingen (Elimination of the mention “first part”. Addition of Heidegger’s preface to the seventh German edition).
- The first **Italian** translation: *Essere e tempo*. Translator: Pietro Chiodi. Publishing House: Fratelli Bocca Editori, Milano-Roma.
- 1957 – The eighth edition of *Sein und Zeit*, Max Niemeyer Verlag, Tübingen.
- 1960 – The ninth edition of *Sein und Zeit*, Max Niemeyer Verlag, Tübingen.
- 1960/66 – The second **Japanese** translation: *Sonzai to Jikan*. Translator: Keikichi Matsuo, Publishing House: Keiso-shobo, Tokyo.

- 1960/61/63 – The third **Japanese** translation: *Sonzai to Jikan*. Translator: Tsutomu Kuwaki. Publishing House: Iwanami-shoten, Tokyo.
- 1962 – The first **English** translation: *Being and time*. Translators: John Macquarrie & Edward Robinson. Publishing House: Blackwell, Oxford; SCM Press, London; Harper, New York.
- 1963 – The tenth edition of *Sein und Zeit*, Max Niemeyer Verlag, Tübingen.
- 1963/64 – The fourth **Japanese** translation: *Sonzai to Jikan*. Translators: Sadao Hosoya, Yutaka Kamei, Hiromu Funabashi. Publishing House: Riso-sha, Tokyo.
- 1964 – The first partial **French** translation (§§ 1-44): *L'être et le temps*. Translators: Rudolf Boehm and Alphonse de Waelhens. Publishing House: Gallimard, Paris.
- 1967 – The eleventh edition of *Sein und Zeit*, Max Niemeyer Verlag, Tübingen.
- The fifth **Japanese** translation: *U to Toki*. Translator: Koichi Tsujimura, in collaboration with Hartmut Buchner. Publishing House: Kawade-shobo-shinsha, Tokyo.
- 1969 – The reworked version of the first **Italian** translation: *Essere e tempo*. Translator: Pietro Chiodi. Publishing House: U.T.E.T., Torino.
- 1970 – The second edition of the reworked version of the first **Italian** translation: *Essere e tempo*. Translator: Pietro Chiodi. Publishing House: Longanesi, Milano.
- 1971 – The sixth **Japanese** translation: *Sonzai to Jikan*. Translators: Tasuku Hara, Jiro Watanabe. Publishing House: Chuokoron-sha, Tokyo.
- The revised version of the first **Spanish** translation: *El ser y el tiempo*. Translator: José Gaos. Publishing House: Fondo de cultura económica, México.
- 1972 – The twelfth edition of *Sein und Zeit*, Max Niemeyer Verlag, Tübingen.
- 1973 – The first **Korean** translation: *Chonchae-wa sigan*. Translator: Kyu-Ho Lee. Publishing House: Chongsanmunhwasa, Seoul.
- 1976 – The thirteenth edition of *Sein und Zeit*, Max Niemeyer Verlag, Tübingen.
- The third edition of the reworked version of the first **Italian** translation: *Essere e tempo*. Translator: Pietro Chiodi. Publishing House: Longanesi, Milano.

- 1977 – The publication of *Sein und Zeit* as the 2nd volume of Heidegger's *Gesamtausgabe*, edited by Friedrich-Wilhelm von Herrmann at Vittorio Klostermann Verlag, Frankfurt am Main (with Heidegger's marginal notes).
- The fourteenth edition of *Sein und Zeit*, Max Niemeyer Verlag, Tübingen (with Heidegger's marginal notes).
- 1978 – The first part of the **Greek** translation: *Εἶναι και χρόνος*. Translator: Ioannis Tzavaras. Publishing House: Dodoni, Athens.
- 1979/84 – The fifteenth edition of *Sein und Zeit*, Max Niemeyer Verlag, Tübingen.
- 1980 – The new edition of the sixth **Japanese** translation (1971): *Sonzai to Jikan*. Translators: Tasuku Hara, Jiro Watanabe. Publishing House: Chuokoron-sha, Tokyo.
- 1981 – The **Swedish** translation: *Varat och tiden*. Translator: Richard Matz. Publishing House: Daidalos, Göteborg.
- 1981-1989 – The underground edition of **Czech** translation (17 installments), *Bytí a čas*, 2/3 of the book. Translators: Ivan Chvatík, Pavel Kouba, Miroslav Petricek, Jiri Nemec. Prague.
- 1985 – The first complete and unofficial **French** translation: *Être et temps*. Translator: Emmanuel Martineau (*édition hors commerce*). Publishing House: Authentica, Paris.
- The **Serbian-Croatian** translation: *Bitak i vrijeme*. Translators: Hrvoje Sarinic and Gajo Petrovic. Publishing House: Naprijed, Zagreb.
 - The second part of the **Greek** translation: *Εἶναι και χρόνος*. Translator: Giannis Tzavaras. Publishing House: Dodoni, Athens.
- 1986 – The 16th edition of *Sein und Zeit*, Max Niemeyer Verlag, Tübingen.
- The second complete and official **French** translation: *Être et temps*. Translator: François Vezin [“d’après les travaux de Rudolf Boehm et Alphonse de Waelhens (première partie <i.e. the first part of French translation: 1964>), Jean Lauxerrois et Claude Roëls (deuxième partie)”]. Publishing House: Gallimard, Paris.
 - The second **Korean** translation: *Chonchae-wa sigan*. Translators: Myong-Oh Chung and Sunchul Chun. Publishing House: Yangwoodang, Seoul.
- 1987 – The **Portuguese** translation: *Ser e tempo*. Translator: Marcia Sá Cavalcante Schuback. Publishing House: Petrópolis: Vozes.

- 1989 – The reprint of the *Jahrbuch für Philosophie und phänomenologische Forschung* with the first edition of *Sein und Zeit*. Publishing House: Schmidt Periodicals, Bad Feilnbach.
- The **Hungarian** translation: *Lét és idő*. Translators: Vajda Mihály, Angyalosi Gergely, Bacsó Béla, Kardos András, Orosz István. Publishing House: Gondolat, Budapest.
 - The **Georgian** translation: *Qophiecega da dco*. Translator: Guram Tewsadse, Tibilisi.
 - The third **Korean** translation: *Chonchae-wa sigan*. Translator: Yangbum Chun. Publishing House: Sigankwagongansa, Seoul.
- 1990 – The **Chinese** translation: *Cunzai-yu-shijian*. Translators: Chen Jiaying and Wang Qingjie. Publishing House: Guikuan Tushu, Taiwan.
- 1993 – The 17th edition of *Sein und Zeit*, Max Niemeyer Verlag, Tübingen.
- The new edition of the fourth **Japanese** translation (1963/64): *Sonzai to Jikan*. Translator: Sadao Hosoya. Publishing House: Chikuma-shobo, Tokyo.
 - The **Polish** translation: *Bycie i czas*. Translator: Bogdan Baran. Publishing House: PWN, Warszawa.
 - The first partial **Romanian** translation: *Ființă și timp*. Translator: Dorin Tilinca. Publishing House: Editura Jurnalul Literar, București.
- 1995 – The first **Korean** translation: *Chonchae-wa sigan*. Translator: Kwang-Hie Soh. Publishing House: Kyungmunsa, Seoul.
- 1996 – The second **English** translation: *Being and Time*. Translator: Joan Stambaugh. Publishing House: SUNY Press, New York
- The official **Czech** translation: *Bytí a čas*. Translators: Ivan Chvatik, Pavel Kouba, Miroslav Petricek and Jiri Nemeč. Publishing House: Oikoumene, Praha.
- 1997 – The first **Russian** translation: *Bytie i vremja*. Translator: Wladimir Bibikhin. Publishing House: Ad Marginem, Moskva.
- The **Slovenian** translation: *Bit in čas*. Translators: Tine Hribar, Valentin Kalan, Andrina Tonkli-Komel, Dean Komel, Aleš Košar, Ivan Urbančič. Publishing House: Slovenska Matica, V Ljubljani.
 - The second **Spanish** translation: *Ser y tiempo*. Translator: Jorge Eduardo Rivera. Publishing House: Editorial Universitaria, Santiago de Chile.
 - The new edition of the fifth **Japanese** translation: *U to Toki*. Translators: Koichi Tsujimura and Hartmut Buchner. Publishing House: Sobunsha, Tokyo.

- 1998 – The **Dutch** translation: *Zijn en tijd*. Translator: Mark Wildschut. Publishing House: SUN, Nijmegen.
- The second **Korean** translation: *Chonjae wa sigan*. Translator: Ki-Sang Lee. Publishing House: Kkach'i, Seoul.
 - The corrected edition of the second **Spanish** translation: *Ser y tiempo*. Translator: Jorge Eduardo Rivera. Publishing House: Editorial Universitaria, Santiago de Chile.
 - The second edition of the first **Korean** translation: *Chonchae-wa sigan*. Translator: Kwang-Hie Soh. Publishing House: Kyungmunsa, Seoul.
- 1999 – The second edition of the **Chinese** translation: *Cunzai-yu-shi-jian*. Translators: Chen Jiaying and Wang Qingjie. Publishing House: Sanlian Shudian, Beijing.
- 2000 – The **Finnish** translation: *Oleminen ja aika*. Translator: Reijo Kupiainen. Publishing House: Vastapaino.
- 2001 – The eighteenth edition of *Sein und Zeit*, Max Niemeyer Verlag, Tübingen.
- The second edition of the **Hungarian** translation: *Lét és idő*. Translators: Vajda Mihály, Angyalosi Gergely, Bacsó Béla, Kardos András, Orosz István. Publishing House: Osiris, Budapest.
 - The first partial edition of the **Persian** translation: *Daramad-i Vujud va Zaman*. Translated by: Manuchihr Asadi. Publishing House: Nasr-i Pursish, Abadan.
- 2002 – The second edition of the **Czech** translation: *Bytí a čas*. Translator: Ivan Chvatik. Publishing House: Oikoumene, Praha
- 2003 – The first complete **Romanian** translation: *Ființă și timp*. Translators: Gabriel Liiceanu and Cătălin Cioabă. Publishing House: Humanitas, București.
- The third revised edition of the second **Spanish** translation: *Ser y tiempo*. Translator: Jorge Eduardo Rivera. Publishing House: Trotta, Madrid.
 - The new edition of the sixth and seventh **Japanese** translations (1971 and 1980): *Sonzai to Jikan*. Translators: Jiro Watanabe and Tasuku Hara. Publishing House: Chuokoron-shinsha, Tokyo.
- 2004 – The **Bulgarian** translation: *Bitie i vreme*. Translator: Dimitar Sashev, Akademie-Verlag “Marin Drinov”, Sofia.
- The fourteenth edition of the **Portuguese** translation: *Ser e tempo*. Translator: Marcia Sá Cavalcante Schuback. Publishing House: Petrópolis: Vozes.
- 2005 – The third edition of the first **Italian** translation. Translator: Pietro Chiodi (*Essere e tempo*, 1970), reworked and edited by

Franco Volpi, with appendixes in collaboration with Corrado Badocco. Publishing House: Longanesi, Milano.

In preparation:

The first **Arabic** translation: *Al-wujud waz-zaman*.

Translator: Mohamed Mahjoub.

The second **Arabic** translation: *Al-kaune wa l-zamane*.

Translator: Moussa Wehbe.

The second **Italian** translation: *Essere e tempo*.

Translator: Alfredo Marini. Publishing House: Mondadori, Milano, 2006.

The **Norwegian** translation.

The second **Russian** translation: *Bytiye i vremya*.

Translator: Evgeny Borisov.

The **Turkish** translation: *Varlık ve Zaman*.

Translator: Kaan H. Ökten.

Re-editions:

The **Japanese** version (the fifth edition, translated by Koichi Tsujimura and Hartmut Buchner, Sobunsha, Tokyo, 1997), will be reworked by Ryosuke Ohashi.

German Editions of Heidegger's *Sein und Zeit**

Compiled by Corrado BADOCCO
(Vicenza / Padua)

Sein und Zeit. Erste Hälfte. In: *Jahrbuch für Philosophie und phänomenologische Forschung*, Band VIII (1927), pp. v-ix + 1-438. [Reprinted, Bad Feilnbach: Schmidt Periodicals 1989.]

On April 1, 1926, Heidegger handed the manuscript version (*Reinschrift*) of the first thirty-eight sections to the publisher Max Niemeyer (Halle an der Saale) and exactly one year later the first edition of *Sein und Zeit* was published as an article in the eighth volume of the *Yearbook for Philosophy and Phenomenological Research* (edited by Edmund Husserl in collaboration with Moritz Geiger, Martin Heidegger, Alexander Pfänder, Max Scheler), sharing this issue of the *Yearbook* with Oskar Becker's treatise *Mathematische Existenz. Untersuchungen zur Logik und Ontologie mathematischer Phänomene* (pp. ix-xii + 439-809).

Sein und Zeit. Erste Hälfte. [Sonderdruck aus *Jahrbuch für Philosophie und phänomenologische Forschung*, Band VIII, herausgegeben von E. Husserl.] Halle a.d.S.: Max Niemeyer Verlag 1927.

Sein und Zeit was published also as a separate volume (the so-called *Sonderdruck*), extracted from the *Jahrbuch*. This *Separatausgabe* of *Sein und Zeit* printed however the wrong number of the volume on the title-page: vol. 7 instead of 8), and added the dedication (*Widmung*) to Edmund Husserl for his sixty-seventh birthday (Husserl was born on April 8, 1859): "Edmund Husserl / in Verehrung und Freundschaft / zugeeignet / Todtnauberg i. bad. Schwarzwald. Zum 8. April 1926". Already for the cele-

* This prospect is a survey of all the German editions of *Sein und Zeit* published so far, and their specific differences. Since a critical edition of *Sein und Zeit* is still lacking, one's choice of the right edition to start the translation from, is not an indifferent one. Moreover, the latest editions do not actually seem to improve the previous versions of the text. All these changes are registered by Rainer A. BAST and Heinrich P. DELFOSSE in *Handbuch zum Textstudium von Martin Heideggers 'Sein und Zeit'*, Vol. 1: *Stellenindizes, Philologisch-kritischer Apparat*, Stuttgart-Bad Cannstatt: Frommann-Holzboog 1979. Their work cover all the editions published before 1989, and in some cases they compare the Heidegger's own manuscript (with his annotation) with the published versions (as Otto PÖGGELER remembers in his review of Bast and Delfosse's work in *Phänomenologische Forschungen* 11, 1981, pp. 166-173). Some integration is provided by Rainer A. BAST in "Philologisches zur 15. Auflage von *Sein und Zeit* und zum *Humanismusbrief*" (in *Man and World* 13, 1980, pp. 241-250), and in "Ist Heideggers *Sein und Zeit* ein Patchwork?" (in *Information Philosophie* 1986, n. 4, pp. 18-30). The complete bibliographical data concerning all the writings cited by Heidegger in *Sein und Zeit* is offered in the appendix to its Italian translation: *Essere e tempo*. Longanesi: Milano 2005, pp. 522-552.

bration of Husserl's sixty-seventh birthday, Heidegger gives him a sheet with a similar handwritten dedication ("Edmund Husserl in dankbarer Verehrung und Freundschaft. Todtnauberg i. bad. Schwarzwald. Zum 8. April 1926"). Husserl saved this sheet and glued it into his own personal copy of the *Sonderdruck* that Heidegger offered for his sixty-eighth birthday with a quote from Gotthold Ephraim Lessing's *Das Testament Johannis* (1777) as dedication: "Die größte Deutlichkeit war mir immer die größte Schönheit," Lessing. 8. April 1927". It's controversial whether this separate edition (*Separatausgabe*) came before or after the one in the *Jahrbuch*, and, besides, whether the first edition appeared in the early or in the late April. Almost certainly *Sein und Zeit* was not published in the "February of 1927" as Heidegger recalls in *Mein Weg in die Phänomenologie* (1963, also in *Zur Sache des Denkens*. Tübingen 1969, pp. 81-90, here p. 88). According to Rainer A. Bast and Heinrich P. Delfosse the *Sonderdruck* was published "shortly after" the edition in the *Jahrbuch* (cf. *Handbuch zum Textstudium von Martin Heideggers 'Sein und Zeit'*, vol. 1, p. 382). According to Friedrich-Wilhelm von Herrmann — based on a copy of the *Reinschrift* in his possession, where Heidegger marked the dates when he finished correcting the galley proofs — the first edition appeared precisely "on April 27, with a little delay," in the *Jahrbuch* and contemporaneously as *Sonderdruck* (cf. *Heideggers 'Grundprobleme der Phänomenologie': Zur 'Zweiten Hälfte' von 'Sein und Zeit'*. Frankfurt a.M. 1991, § 1). According to Theodore Kisiel (based on Husserl's letters to Heidegger of May 8 and May 24, 1927) the order of publication was reversed, but he asserts that the *Sonderdruck* appeared in "late April 1927" (cf. *The Genesis of Heidegger's 'Being and Time'*. Berkeley-Los Angeles-London 1993, p. 486 f.). Thomas Sheehan and Richard Palmer — in order to justify Heidegger's handwritten dedication in Husserl's copy of the *Sonderdruck* — agree with Kisiel's reconstruction, but they assert that the *Sonderdruck* was published "in early April, 1927" (cf. their prefaces in Edmund Husserl, *Collected Works*, vol. 6: *Psychological and Transcendental Phenomenology, and the Confrontation with Heidegger*. Dordrecht 1997).

Sein und Zeit. Erste Hälfte. [Sonderdruck aus *Jahrbuch für Philosophie und phänomenologische Forschung*, Band VIII, herausgegeben von E. Husserl.] Halle a.d.S.: Max Niemeyer Verlag ²1929, ³1931, ⁴1935.

Since the second edition, the text of *Sein und Zeit* suffered some minor variations, even though all the editions are indicated as "unchanged". In the margins of his personal copy (*Handexemplar*) of this second edition, Heidegger wrote down marginal notes (*Randbemerkungen*), also making some emendations and corrections. A part of these marginalia (notes, queries, and marks) are now published since the fourteenth edition (in appendix) and also in the *Gesamtausgabe* edition (as footnotes). Friedrich-Wilhelm von Herrmann remembers that in 1931, when the third edition became necessary, Heidegger thought to rework the text of the *First Half* starting from the Freiburg lecture course *Vom Wesen der menschlichen Freiheit. Einleitung in die Philosophie* (summer semester 1931) and to complete it with

the *Second Half* (cf. *Heideggers Philosophie der Kunst. Eine systematische Interpretation der 'Holzwege'-Abhandlung 'Der Ursprung des Kunstwerkes.'* Frankfurt a.M. 1980, ²1994, § 1).

Sein und Zeit. [Sonderdruck aus *Jahrbuch für Philosophie und phänomenologische Forschung*, Band VIII, herausgegeben von E. Husserl.] Halle a.d.S.: Max Niemeyer Verlag ⁵1941.

For typographical reasons, in the fifth edition the caption "*Erste Hälfte*" (*First Half* or *First Part*) was removed and so was the dedication to Husserl. In *Unterwegs zur Sprache* (1959, also in *Gesamtausgabe*, vol. 12. Frankfurt a.M. 1985, p. 259), the later Heidegger recalls that this cancellation of the *Widmung* was due to pressure from his publisher Hermann Niemeyer (1883-1964) — who was since 1911 the director of the publishing house founded in 1870 by his father Maximilian David Niemeyer (1841-1911) — for fear that the publication of the book had been forbidden in consequence of the racial laws (Husserl was a Jew).

Sein und Zeit. Erste Hälfte. [Zuerst erschienen als Sonderdruck aus *Jahrbuch für Philosophie und phänomenologische Forschung*, Band VIII, herausgegeben von Edmund Husserl.] Tübingen: Neomarius Verlag ⁶1949.

In this first edition of *Sein und Zeit* published after the end of the Second World War and for the first time at Tübingen — where Hermann Niemeyer transferred his publishing house in the same year —, the caption "*Erste Hälfte*" and also the *Widmung* have been restored. Starting with this edition, *Sein und Zeit* is no longer just a "Sonderdruck", but it becomes an autonomous book ("Zuerst erschienen als...": "First published as...").

Sein und Zeit. [Zuerst erschienen als Sonderdruck aus *Jahrbuch für Philosophie und phänomenologische Forschung*, Band VIII, herausgegeben von Edmund Husserl.] Tübingen: Max Niemeyer Verlag ⁷1953, ⁸1957.

The seventh edition of *Sein und Zeit* brings some changes in comparison to the previous editions. The negligible modifications brought to the text and to some notes were due to the general rearrangement of the pagination, such that some words hyphenated by Heidegger in the previous editions (as graphical mark for existential concepts, i.e. the "existentials") now become simple words or, being considered misprints, have been re-united. Even if these cases are infrequent, in order to clear the ambiguities of the text we must turn to a necessary comparison with previous editions. Moreover, starting with this edition, Heidegger removed the caption "*Erste Hälfte*" definitively, justifying this cancellation and the changes in the text in a short "Preliminary Note" (*Vorbemerkung*) — in which the title of the *Yearbook* is indicated incorrectly: "*Jahrbuch für Phänomenologie und phänomenologische Forschung*" instead of "*Jahrbuch für Philosophie und phänomenologische Forschung*".

Sein und Zeit. Tübingen: Max Niemeyer Verlag ⁹1960, ¹⁰1963, ¹¹1967, ¹²1972.

In the ninth edition the text of the *Vorbemerkung* is modified. Instead of "The text of the present reprint, that appears as seventh edition..." we have: "The text of the present reprint, that appears as ninth edition...".

Sein und Zeit. Tübingen: Max Niemeyer Verlag ¹³1976.

The first posthumous edition of *Sein und Zeit* appeared in the September of 1976, few months after Heidegger's death (May 26, 1976). In the text of the *Vorbemerkung* — indicated now as “Preliminary Note to the ninth edition” — the following modification occurred: “The text of the present reprint, that appears as ninth edition...” turned into “The text of the present reprint...”.

Sein und Zeit. Unveränderter Text mit Randbemerkungen des Autors aus dem “Hüttenexemplar”. In: *Martin Heidegger Gesamtausgabe*. I. Abteilung: *Veröffentlichte Schriften 1914-1970*. Band 1. Herausgegeben von Friedrich-Wilhelm von Herrmann. Frankfurt am Main: Vittorio Klostermann Verlag 1977.

The version edited by Friedrich-Wilhelm von Herrmann was published in April 1977 as the second volume of the complete edition of Heidegger's works (the *Gesamtausgabe*). This new edition introduces remarkable differences as compared to all the previous editions. More than just correcting some misprints, the edition makes some small changes to the text, without informing the reader. The changes are based on the corrections brought during several years by Heidegger to his personal copy (the so-called *Hüttenexemplar*, the “copy from the cabin,” i.e. the second edition of 1929). But the real innovation of this edition consists in the publishing, for the first time, as footnotes, of the 157 marginal notes (*Randbemerkungen*) that Heidegger wrote in his personal copy. The pagination of this *Gesamtausgabe* edition is remarkably different from the previous editions, while in the margins we can find the corresponding page number of the fourteenth edition at Niemeyer. This edition has misprints and also brings ambiguity due to the repagination. The text of the *Vorbemerkung* is again changed — now indicated as “Preliminary Note to seventh edition 1953” and no longer as “Preliminary Note to ninth edition”. The title of the *Jahrbuch* is written in wrong fashion, as it also happens in the *Nachwort des Herausgebers* (from July 1976).

Sein und Zeit. Durchgesehene Auflage, mit den Randbemerkungen aus dem Handexemplar des Autors im Anhang. Tübingen: Max Niemeyer Verlag ¹⁴1977.

This new edition (the *Einzelausgabe*, so called because it is not published in the *Gesamtausgabe*) appeared in October 1977, few months after the *Gesamtausgabe* edition, also edited by Friedrich-Wilhelm von Herrmann. This edition introduces a few significant changes as compared to all the previous editions from Niemeyer, but also compared to the edition from *Gesamtausgabe*. It includes for the first time Heidegger's marginal notes, but in an appendix (pp. 439-445) in order to maintain the pagination of the previous editions. The text shows some changes when compared to the edition published as second volume of the *Gesamtausgabe*. Especially, it restored the original text of the *Vorbemerkung* — indicated therefore as “Preliminary Note to the seventh edition 1953” — and it also corrected the title of the *Jahrbuch*.

Sein und Zeit. An Hand der Gesamtausgabe durchgesehene Auflage mit dem Randbemerkungen aus dem Handexemplar des Autors im Anhang. Tübingen: Max Niemeyer Verlag ¹⁵1979.

Published in April 1979, this fifteenth edition was again edited by Friedrich-Wilhelm von Herrmann and actually followed only partially the text published in the *Gesamtausgabe*, making some little changes, maintaining the marginal notes in appendix, and correcting some printing errors.

Sein und Zeit. Unveränderte Nachdruck der 15., an Hand der Gesamtausgabe durchgesehene Auflage mit den Randbemerkungen aus dem Handexemplar des Autors im Anhang, Tübingen: Max Niemeyer Verlag ¹⁶1986, ¹⁷1993, ¹⁸2001.

Beginning with 1986, all editions published at Niemeyer reproduce the same text of the fifteenth edition.

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