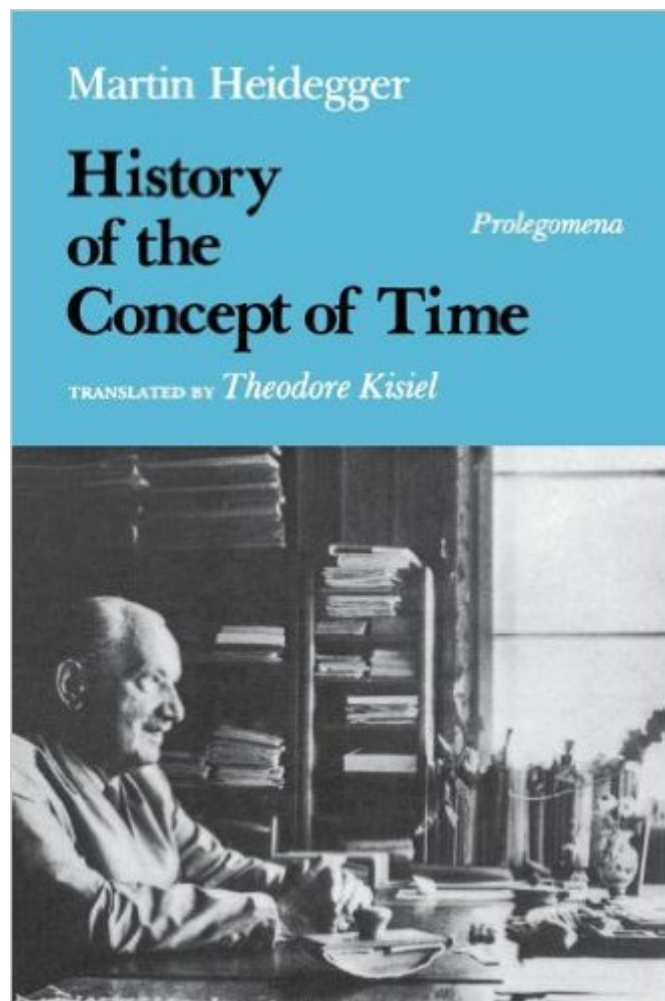


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History Of The Concept Of Time: Prolegomena (Studies In Phenomenology And Existential Philosophy)



Synopsis

Heidegger's lecture course at the University of Marburg in the summer of 1925, an early version of *Being and Time* (1927), offers a unique glimpse into the motivations that prompted the writing of this great philosopher's master work and the presuppositions that gave shape to it. The book embarks upon a provisional description of what Heidegger calls "Dasein," the field in which both being and time become manifest. Heidegger analyzes Dasein in its everydayness in a deepening sequence of terms: being-in-the-world, worldhood, and care as the being of Dasein. The course ends by sketching the themes of death and conscience and their relevance to an ontology that makes the phenomenon of time central. Theodore Kisiel's outstanding translation permits English-speaking readers to appreciate the central importance of this text in the development of Heidegger's thought.

Book Information

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Customer Reviews

As a student with a great deal of interest in Heidegger's ontological inquiry, I found this to be an indispensable supplement to *Being and Time*. Where *Being and Time* seems unbearably difficult to understand, *History of the Concept of Time* offers clarification. Since it is a collection of lecture/notes, the writing is usually more straight-forward, which as we know is a blessing when it comes to Heidegger. I would recommend reading *Being and Time* and *History of the Concept of Time* in tandem.

Perhaps, one of the first and least interesting of Heidegger's long phenomenology books from the 1920s. Most of what is contained within this text is worked out brilliantly in his masterwork 'Being and Time, e.g., the ontological/ontic structures of temporality. Ironically, there is little exposition of 'history' or the history of the 'concept of time' in this work. I read this work during my thesis on Heidegger's thinking on spatiality. It contains some insights regarding this aspect of Heidegger's thought, but does not add much to 'Being and Time.' I recommend this to serious and budding Heidegger scholars, but others with only a passing interest I would recommend 'Being and Time' and 'The Basic Problems Of Phenomenology' as much better choices.

'Heidegger's History of the Concept of Time', translated by Kisiel, is a compilation of Heidegger's lecture notes from a 1925 course taught at the University of Marburg. These lectures cover much of the same ground articulated in 'Being and Time' (1927), and can be read as an draft of Heidegger's magnum opus. Often one of the greatest challenges that students face in reading historic thinkers is the question of context. That is, what is the intellectual milieu that the writer is working within, and, what question(s) are they seeking to address? Getting a feel for these considerations can be particularly difficult with an abstruse writer such as Heidegger. As such, these lecture notes are invaluable in situating the reader and providing valuable context. Kisiel's translation of 'History of the Concept of Time' is clear and accessible possessing a smoothness that is absent in some English translations of Heidegger. John Drabinski's 'Between Husserl and Heidegger' (available on-line course), is an excellent companion to when reading this text - it discusses History of the Concept of Time in addition to other works by Husserl and Heidegger. Drabinski is a capable commentator and his pedagogical approach of working from within Heidegger's language, while challenging for the novice, is an ultimately rewarding approach. Overall, 'The History of the Concept of Time' is an excellent addition to the corpus of Heideggerian work available in English. I highly recommended it for all students of Heidegger, particularly those approaching Being and Time for first time.

Anyone coming from a rational empiricist background need not be offended by Heidegger's thinking since he does manage to look at matters from a radically different perspective that is novel and worthy of consideration. In this way, he expands our own thinking and puts into critical relief our own position. This is considered by scholars to be the best exposition of phenomenology. The fact Heidegger is able to explain other thinkers and other philosophers in such a superb manner seems to indicate how thoroughly he thought through to get to his own position. Paul Edwards cursory dismissal of Heidegger, although a worthy cause in itself, doesn't do justice to Heidegger.

Helpful for getting into B&T.

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