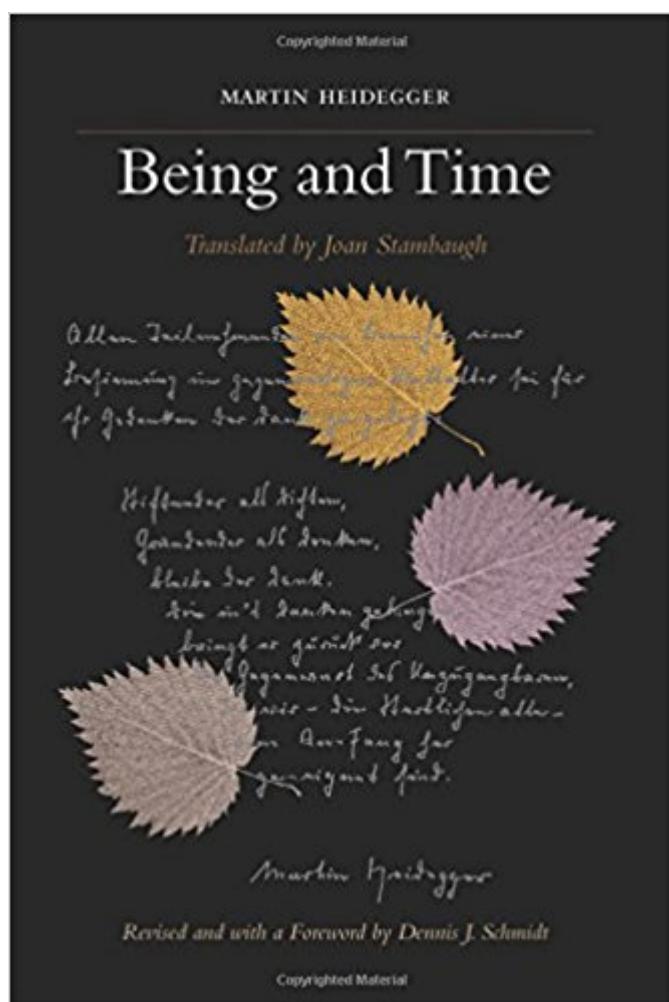


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Being And Time: A Revised Edition Of The Stambaugh Translation (SUNY Series In Contemporary Continental Philosophy)



Synopsis

A revised translation of Heidegger's most important work. The publication in 1927 of Martin Heidegger's magnum opus signaled an intellectual event of the first order and had an impact in fields far beyond that of philosophy proper. *Being and Time* has long been recognized as a landmark work of the twentieth century for its original analyses of the character of philosophic inquiry and the relation of the possibility of such inquiry to the human situation. Still provocative and much disputed, Heidegger's text has been taken as the inspiration for a variety of innovative movements in fields ranging from psychoanalysis, literary theory, and existentialism to ethics, hermeneutics, and theology. A work that disturbs the traditions of philosophizing that it inherits, *Being and Time* raises questions about the end of philosophy and the possibilities for thinking liberated from the presumptions of metaphysics. The Stambaugh translation captures the vitality of the language and thinking animating Heidegger's original text. It is also the most comprehensive edition insofar as it includes the marginal notes made by Heidegger in his own copy of *Being and Time*, and takes into account the many changes that he made in the final German edition of 1976. The revisions to the original translation correct ambiguities and problems that have become apparent since the translation first appeared. Bracketed German words have also been liberally inserted both to clarify and highlight words and connections that are difficult to translate, and to link this translation more closely to the German text. This definitive edition will serve the needs of scholars well acquainted with Heidegger's work and of students approaching Heidegger for the first time. Praise for the original edition—Stambaugh's new version has large virtues, and improves on the only alternative—it is best suited to beginning or general audiences—These will find its spare and unobtrusive apparatus, which lets the text stand out more simply on its own and not bristling with flagged complications, a decisive virtue—As a supplement or for comparison, or as a vehicle for reacquainting oneself with the work, it gives excellent service.—TLS—This new translation offers the text in a more precise and understandable English than earlier editions.—Library Journal—Stambaugh's greatest merit as a translator is her ability to render the most difficult of Heidegger's prose into an English that remains both elegant and as faithful as possible to the original.—The bilingual glossary and index in the back are marvelously helpful.—Any translation of *Sein und Zeit* cannot help being a welcome contribution, even a significant landmark, within the world of Heidegger scholarship.—MLN

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Customer Reviews

Martin Heidegger paved the road trod on by the existentialists with the 1927 publication of *Being and Time*. His encyclopedic knowledge of philosophy from ancient to modern times led him to rethink the most basic concepts underlying our thinking about ourselves. Emphasizing the "sense of being" (dasein) over other interpretations of conscious existence, he argued that specific and concrete ideas form the bases of our perceptions, and that thinking about abstractions leads to confusion at best. Thus, for example, "time" is only meaningful as it is experienced: the time it takes to drive to work, eat lunch, or read a book is real to us; the concept of "time" is not. Unfortunately, his writing is difficult to follow, even for the dedicated student. Heidegger is best read in German: his neologisms and other wordplay strain the talents of even the best translators. Still, his thoughts about authentic being and his turning the philosophical ground inspired many of the greatest thinkers of the mid 20th century, from Sartre to Derrida. Unfortunately, political and other considerations forced Heidegger to leave *Being and Time* unfinished; we can only wonder what might have been otherwise. --Rob Lightner --This text refers to the Hardcover edition.

One of the landmarks of 20th-century philosophy, Heidegger's 1927 treatise is thought to have been the inspiration for such subjects as psychoanalysis, existentialism, ethics, hermeneutics, and more. This new translation by one of Heidegger's students offers the text in a more precise and understandable English than earlier editions. Copyright 1996 Reed Business Information, Inc. --This text refers to the Hardcover edition.

I've given this a 5-star rating for two reasons: First, *Being and Time* is an important work, not only for understanding 20th century philosophy, but for understanding what it means to be human. Everyone ought to read this book, not just those interested in philosophy. Second, Stambaugh's translation, while not perfect, makes this work much more accessible than previous translations.

I am Germanless, but in comparing this translation to MacQuarrie and Robinson I find 1) Stambaugh is easier to read with a free flow in her English which however at times leads to indefininess; 2) Stambaugh will sometimes come to a more definite and clearer conclusion than M&R, but then sometimes the reverse; 3) Stambaugh has an excellent index organized much like M&R's with a few headings M&R does not have BUT it has NO German index as M&R has; 4) Stambaugh has the later marginal comments Heidegger made that M&R does not. However, sometimes M&R has a formulation that seems more precise and more like Heidegger than Stambaugh. M&R also has footnotes on the translation that are sometimes crucial to understanding what is going on in the main text. And its English index has a few headings not found in Stambaugh as well as having a German word index. Having BOTH translations, and being able to compare them, can be an immense help in understanding Heidegger.

Very good book and to the translator as well. But I recommend the readers to have the other earlier translation as well to distinguish the sinew, not to have a clearer understanding, but a tool for more corroboration.

Certainly, there is substantial variation in motivation of readers to read *Being and Time* (1927) by Martin Heidegger. This variation can range from the lowly motivated, "Guess it might be nice to understand Heidegger," to the highly motivated, "I must understand Heidegger, at all cost." Readers can also vary in their expertise in philosophy from those who are general readers to graduate students and professors of philosophy. I count myself among the latter spectrum, i.e., the highly motivated, although I'm not a professor of philosophy nor was I a graduate student in philosophy. Insofar as one is sufficiently primed to read *Being and Time*, this translation by Joan Stambaugh and Dennis J. Schmidt makes Heidegger especially accessible. My first attempt to read *Being and Time* ended in frustration and failure. So I obtained several seemingly more comprehensible books: "Introduction to Metaphysics," by Martin Heidegger (English version, 2000, Yale University Press); "Being-in-the-World," by Hubert L. Dreyfus (1991, MIT Press); and

"Heidegger Explained," by Graham Harman (2007, Carus Publishing, Open Court). After studying the books mentioned above I obtained *Being and Time* in the current translation (Stambaugh/Schmidt). What a difference! Compared to my first attempt reading *Being and Time* the second time proceeded more smoothly and with greater comprehension. Preparing myself by reading the preparatory works mention above was well worth the effort. *Being and Time* is now highly accessible to this highly motivated reader. Whether one studies texts supplementary to *Being and Time* I suggest one method of reading Heidegger's treatise: simply plod along as best as one can. The temptation - at least for me - was to meditate on small bites of text trying to digest their meaning perfectly. This is a bad strategy in my opinion. Using this method, finishing *Being and Time* could take months. Instead simply move along at a slow but steady pace without worrying about perfect comprehension. This is because Heidegger repeats the major themes in *Being and Time* throughout the entire book. Perhaps think of reading *Being and Time* as climbing a steep, treacherous mountain. The highly motivated hiker encounters all sorts of difficulties along the way but keeps moving forward towards the summit. I recommend highly this translation of *Being and Time*.

S&Z gets 5 stars always, but I am giving 5 stars for the translation.

Heidegger is already fairly dense to begin with, but I think this translation does a great job. Personally, I found this particular translation significantly easier to read than the older Macquarrie/Robinson version. Additionally, the Kindle Text-To-Speech function is extremely helpful. Reading really good philosophy always gave me a headache and made the going rather slow. But reading on my Kindle, with the Text-To-Speech function in tandem, allows me to get through a heavy text like this in A SINGLE DAY!! I feel like a philosophical-cyborg. :P

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