

BEING & TIME

Overall Aim: Fundamental Ontology

(remembering the question of the meaning of Being.)

PART ONE: EXISTENTIAL ANALYTIC

Exposition of the task of preparatory analysis §§9-11.

CHAPTER I

↓ Reveals

BEING-IN-THE-WORLD

as the fundamental phenomenon.
(Orientation: §12A)

SUGGESTED ORDER OF READING	
1. §§9-11	6. §§35-38
2. Orienting Sections: 12A, 14, pre 25, 28, 39, 45, 63	7. §§28-34
3. §§15-24	8. §§39-42
4. §§25-27	9. §§43-44
5. §§12-13	10. §§45 →

CH. III

WHERE? (THERE)

Reveals the "worldhood" of the world in the phenomenon of:

BESORGEN (orientation §14)

Umwelt } §§15-18:
 Umsicht }
 Um-zu } Zuhandenheit/
 Vorhandenheit

↓
Verweisung/
Besorgende Umsicht
(concernful circumspection)

↳ Contrast with Descartes §§19-21

↳ Spatiality: §§22-24

CH IV

WHO? (US)

Reveals Mitdasein in the phenomenon of:

FÜRSORGE

↳ Nachsicht/
Rücksicht

(Orientation: pre §25)

↳ Who is the existential 'I'? §25

↳ Mitdasein §26

↳ Everyday Selfhood: the 'they' §27.

CHS II & V

How? (WITH)

Reveals Being-in as such in the phenomenon of authentic discourse

(Orientation - §§12B & 13 - §28)

A. ↳ Existential constitution of the "there"

1. Befindlichkeit §§29-30

2. Understanding §§31-33

} discourse §34

↑ authentic

↓ inauthentic

B. ↳ Everydayness

1. Gossip §35

2. Curiosity §36

3. Ambiguity §37

} falling & thrownness §38

CH VI

Totality of Being-in-the-world as a structural whole revealed in the phenomenon of

CARE (Orientation: §39)

↳ Angst §40 → Being-ahead §41 → Pre-ontological confirmations §42

↳ Reality §43 → Truth §44.

Ghost Contents page
Engl & Deutsch

§ 45

BEING - IN - THE - WORLD

CARE § 45

BEING A WHOLE
(Being Towards Death)
§§ 46 - 53
§ 53

RESOLUTIONNESS
§§ 54 - 60
§ 60

TEMPORALITY § 63
§§ 61 - 66 § 65
§ 66
§ 63 on ~~to~~
~~to~~ 67

TEMPORALITY
(Zeitlichkeit)

"time" of Dasein § 67
§ 67 (?)

EVERYDAYNESS
Discoveredness § 68
Transcendence § 69
Spatiality § 70
§ 71

HISTORICALITY
(~~Zeitlichkeit~~)
§§ 72 - 77
§ 72

WITHIN-TIME-NESS
(Innerzeitigkeit)
§§ 78 - 83

§ 78 § 79
§ 80 § 81 § 83

TEMPORALITÄT

"time" of Being

Now that...

"Dateable
and Significant
when/then"

Not yet...

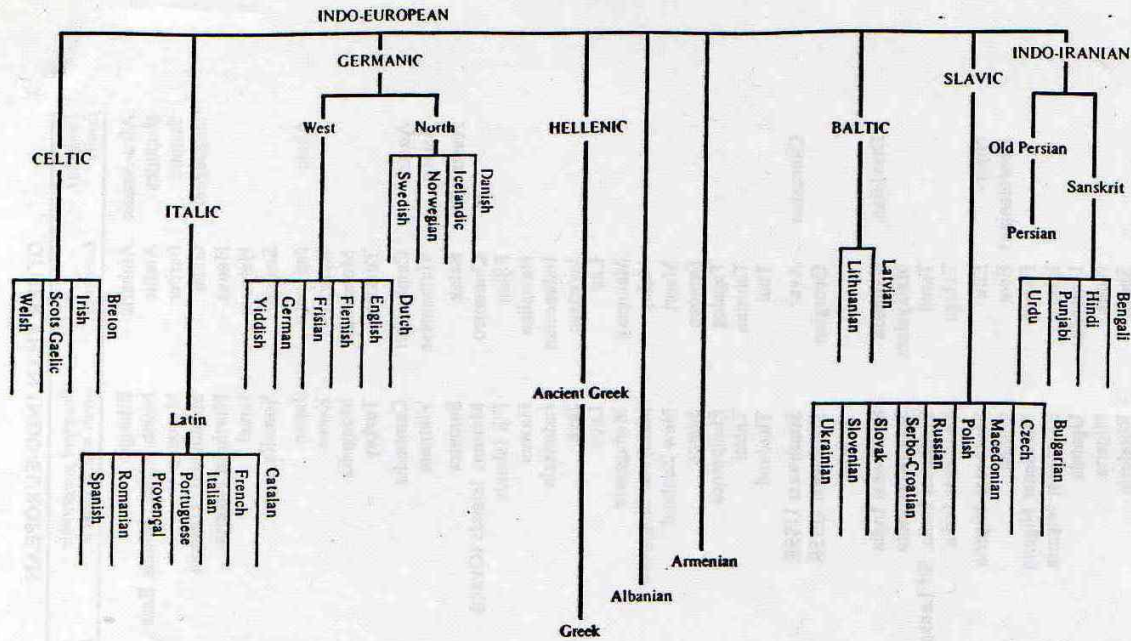
PROJECTION

objective ↔ subjective
↓
(pro) "jective"

RIDDLES OF THE EXETER BOOK

48

Moððe word fræt; mē þæt þūhte
wæðlicu wyrd, þā ic þæt wundor gefrægn,
þæt se wyrm forswalg wera gied sumes,
þeof in þýstro, þrymfæstne cwíde
ond þæs strangan stapol. Stælgíest ne was
wihte þý glcawra | þe hē þam wordum swealg.



THE TOWER OF BABEL. LANGUAGES OF THE WORLD
344

Linguistic Paleontology

History is too serious to be left to historians.

IAIN MACLEOD, in the *Observer* (July 16, 1961)

A fascinating application of historical linguistics is deducing information about the culture and location of an ancient civilization for which we have no written history, using as data its partially reconstructed language. Such studies are known as linguistic paleontology, and have been carried out extensively on Indo-European.

We have no direct written knowledge of the Indo-European peoples. They are prehistoric. Yet with Holmesian ingenuity and tenacity, linguists have deduced quite a few things about the ancestors of many of us. For instance, in reconstructing Proto-Indo-European, we find a word for "daughter-in-law," but no word for "son-in-law." This leads us to believe that when a couple "married," they lived in the man's family. This in turn indicates that these people did not form matriarchal families.

We find that the Indo-Europeans had terms for "cow," "sheep," "goat," "pig," "dog," "wolf," "duck," "bee," "oak," "beech," "willow," and "grain." But the lack of terms for vegetables or for special kinds of grain indicates a people that relied heavily on animal sources for food.

The words for "beech," "oak," "salmon," and "wolf," which are known to have existed in Proto-Indo-European, have been used in an attempt to pinpoint the geographical location of the Indo-European speech community. The lack of terms for trees of the Mediterranean or Asiatic areas, such as the olive, cypress, and palm, coupled with the presence of terms for beech and oak trees, which are indigenous to eastern and central Europe, suggests an Indo-European homeland near those places, though this homeland might well have extended as far east as the Volga River. This hypothesis is supported by the presence of terms for "wolf" and "salmon," creatures of that geographic area, and the lack of terms for animals indigenous to Asia. Archeological discoveries in Rumania and the Ukraine support this hypothesis.

Knowing that Proto-Indo-European had no terms for silver, gold, and iron, we can deduce, though not without some doubts, that they were pre-iron-age peoples, placing them in time before 4000 B.C.

For language families without any written history, the attempt to reconstruct an earlier language from several modern languages shown to be related may be the only way of gaining any information about the history of the speakers of those languages. This method has proved to be modestly effective in the case of American Indian languages, although detailed knowledge is still lacking. But we do get a rough picture of where the various American Indian people were at what point in time. Knowing that two languages are closely related, but widely separated geographically, tells us that one or the other group of speakers migrated (or that they both migrated in opposite directions). By linguistic means it is sometimes possible to determine approximately when the languages separated, and therefore when the peoples themselves separated.

AN INTRODUCTION TO LANGUAGE

SECOND EDITION

Victoria Fromkin
University of California, Los Angeles

Robert Rodman
North Carolina State University, Raleigh

By this means, scholars have now concluded that the ancestors of the African Bantu people began their migration about 2,300 years ago, spreading from a region in the north throughout all Africa. Archeologists and linguists have worked together to trace the migration of these people. The historical search started in the nineteenth century, when European explorers found that their porters, cooks, and escorts were able to speak a language that tribes throughout Africa could understand. While there were many differences between the different tribal languages, there were also many similarities, and it appeared that all these languages were related. This family of languages was named Bantu by the nineteenth-century German scholar Wilhelm H. I. Bleek, when he found that *mu-ntu* meant "man" and *ba-ntu* meant "men" in many of these languages. It is now generally believed that more than 130 million Africans speak languages derived from a common Bantu ancestor. Through archeological evidence and linguistic evidence the history of these people has been traced. Professor Christopher Ehret of the University of California at Los Angeles has conducted intensive research on the non-Bantu words which have entered the Bantu languages, words which illustrate the sequence of events in the migration of the Bantu people.

Linguistic paleontology thus shows that the study of linguistic change brings with it auxiliary rewards of knowledge in other fields.

A study of linguistic change could have been the inspiration for Shelley, who pointed out in his poem "Mutability" that:

Man's yesterday may ne'er be like his morrow;
Nought may endure but Mutability.

OTHER THAN INDO-EUROPEAN

Language family	Language	Principal geographic areas where spoken	Number of speakers (rank in parentheses)	
Afro-Asiatic (includes Semitic languages)	Amharic	Ethiopia	8,000,000	
	Arabic	North Africa, Middle East	(7) 100,000,000	
	Berber	Morocco	6,000,000	
	Galla	Somaliand, Ethiopia	7,000,000	
	Hausa	Northern Nigeria	20,000,000	
	Hebrew	Israel	3,000,000	
	Somali	Somalia	2,000,000	
	Altaic	Japanese	Japan	(7) 100,000,000
		Korean	Korea	(23) 34,000,000
		Mongolian	Mongolia	1,600,000
Austro-Asiatic	Turkish	Turkey	24,000,000	
	Cambodian	Cambodia	6,000,000	
	Vietnamese	Vietnam	(26) 28,000,000	
Austro-Tai	Batak	Sumatra	2,000,000	
	Chamorro	Mariana Islands (Guam)	50,000	
	Fijian	Fiji Islands	200,000	
	Hawaiian	Hawaii	250	
	Indonesian	Indonesia	(13) 50,000,000	
	Javanese	Java	(17) 45,000,000	
	Lao	Laos	10,000,000	
	Malagasy	Madagascar	6,500,000	
	Malay	Malaysia, Singapore	10,000,000	
	Maori	New Zealand	100,000	
	Samoan	Samoa	130,000	
	Tagalog	Philippines	10,000,000	
	Tahitian	Tahiti	66,000	
Caucasian	Thai	Thailand	(24) 30,000,000	
	Avar	Southwest USSR	270,000	
	Georgian	Southwest USSR	2,700,000	
Dravidian	Kannada	Southwest India	22,000,000	
	Malayalam	Southwest India	22,000,000	
	Tamil	Southeast India, Sri Lanka	(17) 45,000,000	
	Telugu	Southeast India	(13) 50,000,000	
Niger-Kordofanian	Efik	Southeast Nigeria	2,000,000	
	Ewe	Ghana	1,700,000	
	Fulani	Northeast Nigeria	8,000,000	
	Igbo	Southeast Nigeria	6,000,000	
	Luganda	Uganda	1,500,000	
	Nupe	Nigeria	325,000	
	Shona	Rhodesia	118,000	
	Swahili	East Africa	15,000,000	
	Twi	Ghana, Ivory Coast	2,000,000	
	Yoruba	Nigeria	12,000,000	
Zulu	South Africa	2,000,000		

Sino-Tibetan	Burmese	Burma	Number of speakers
Cantonese	South China (Canton)	16,000,000	
Hakka	Southeast China	27,000,000	
Mandarin	North China	(23) 30,000,000	
Taiwanese	Formosa	(1) 387,000,000	
Tibetan	Tibet	15,000,000	
Wu	East central China	4,000,000	
Uralic	Estonian	Estonia (USSR)	(16) 46,000,000
	Finnish	Finland	1,000,000
	Hungarian	Hungary	5,000,000
	Lapp	Northern parts of Norway, Finland, Sweden, USSR	12,000,000
			30,000

Amerindian Subfamily	Language	Principal geographic areas where spoken	Number of speakers
Algonquian	Arapaho	Wyoming	2,000
	Blackfoot	Montana	5,000
	Cheyenne	Montana	3,000
	Cree	Ontario (Canada)	62,000
	Menomini	Wisconsin	300
	Ojibwa	Ontario	40,000
Athapaskan	Apache	Oklahoma	10
	Chipewyan	Alberta (Canada)	5,000
	Navajo	Arizona	120,000
	Sarsi	Alberta	50

Iroquoian	Cherokee	Oklahoma, North Carolina	10,000
	Mohawk	Northern New York	1,000
Mayan	Maya	Guatemala	300,000
	Quechumaran	Bolivia, Peru	6,000,000
Uto-Aztecan	Hopi	Northwest Arizona	4,800
	Nahuatl (Aztec)	Southern Mexico	1,000,000
	Pima	Southern Arizona	18,000
Yuman	Diegueño	Southern California	185
	Mohave	Western Arizona	850

NOTE: Obviously, we have omitted thousands of languages. These are given merely to provide some examples of some of the languages in some of the language families and sub-families.

NOT MENTIONED = Australian Aboriginal
 Pre European Occupation - approx. 600 languages
 Surviving today - approx. 150 languages

1.	Moððe word fræt.	Me þæt þuhte
2.	wrætlicu wyrð	þa ic þæt wundor gefrægen
3.	þæt se wyrm forswealg	wera gied sumes
4.	þeof in þystro	þrymfæstne cwide
5.	ond þæs strangan staþol.	Stælgieost ne wæs
6.	wihtes þy gleawra	þe he þam wordum swealg.

1.	A moth ate words.	To me that seemed
2.	a finely-wrought fate	when I heard of that wonder
3.	that a worm consumed	some person's speech,
4.	a thief in the darkness,	a glorious pronouncement
5.	and its firm foundation.	But the thieving guest
6.	was none the wiser	for having swallowed every word.

1	Frige mec frodum wordum	Ne læt þinne ferð onhæle
2	degol þæt þu deopost cunne	Nelle ic þe min dyrne geseccan
3	gif þu me þinne hygecræft hylest	ond þine heortan geþohtas
4	gleawe men sceolon gieddum wrixlan	

*Ask me wise questions
mystery that you deepest know
if you conceal from me your wisdom
Wise men owe each other puzzles ¹*

*let not your understanding be hidden
I do not want to tell you my secret
and your heart's thoughts.*

(NB: both **ð** and **þ** are pronounced “th”). In these mere 35 words the following cognitive vocabulary is employed:

- line 1. frod: wise/old
ferð: mind/spirit/understanding
onhæle: secret/hidden (helan: to cover/hide)
- line 2. degol: mystery
cunnan: to know/know how to
dyrne: secret
- line 3. hyge: mind/heart/mood/disposition/courage/pride/thought
hygecraft: wisdom
hylest: conceal
heort: heart/courage/cheer
þencan: think/consider/aim
- line 4. gleaw: sagacious/wise/prudent/clever
sceolon from sceal: to owe/be obliged or compelled
giedd: song/poem/speech/narrative/tale/proverb/riddle

¹ Translating both “ferð” (line 1) and “heort” (line 3) as “heart”, as does Rodrigues (*Anglo-Saxon Verse Charms, Maxims and Heroic Legends*, p.111) obscures their difference (although he does translate *ferð* as “mind” in line 19). Translating line two’s second part as “I will not tell you my secret”, as do both Rodrigues (*ibid.*) and Mackie (*The Exeter Book* vol.II,p.33), fails to emphasize the volitional element which “willen” carried in Anglo-Saxon – “Nelle ic” (i.e. “Ne wille ic” – i.e. is not just “I am not going to” (i.e. I will not do it), but “I do not want to” (i.e. I do not will it).

own contribution to that genre which we have seen reaches back through Leibniz and Malebranche to Ricci: the dialogue between an Occidental and an Oriental thinker written by an Occidental thinker. Heidegger's interlocuter is a Japanese student of a Count Kuki. The Japanese thinker asks Heidegger (indicated by the letter I for "Inquirer"):

J: If I understand you rightly, you mean to say that the metaphysical manner of forming ideas is in a certain respect unavoidable.

I: That is what Kant saw clearly in his own way.

J: Yet we realize only rarely the full implications of his insight.

I: Because Kant was unable to develop it beyond metaphysics...¹

Heidegger is clear about his own development: "...what matters is to see appearance as the reality of presence in its essential origin."

J: This message makes the claim on man that he respond to it...

I: ... to listen and belong to it as man.

J: And this is what you call *being* human, if you here still admit the word "being".

I: Man is the message-bearer of the message which the two-fold's unconcealment speaks to him....

J: The distance is the boundlessness which is shown to us in *Ku*, which means the sky's emptiness.

I: Then, man, as the message-bearer of the message of the two-fold's unconcealment would also be he who walks the boundary of the boundless.

J: And on this path he seeks the boundary's mystery...

I: ... which cannot be hidden in anything other than the voice that determines and tunes his nature....

J: We Japanese have – I think I may say so – an innate understanding for your kind of reserve. A mystery is a mystery only when it does not even come out *that* mystery is at work.

I: To those who are superficial and in a hurry, no less than to those who are deliberate and reflective, it must look as though there were no mystery anywhere.

J: But we are surrounded by the danger, not just of talking too loudly about the mystery, but of missing its working.

I: To guard the purity of the mystery's wellspring seems to me hardest of all....

J: The course of such a dialogue would have to have a character all its own, with more silence than talk.

I: Above all, silence about silence...

J: Because to talk and write about silence is what produces the most obnoxious chatter...

I: Who could simply be silent of silence?

J: That would be authentic saying..

I: ... and would remain the constant prologue to an authentic dialogue *of* language.

J: Are we not attempting the impossible?

I: Indeed – so long as man has not yet been given the pure gift of the messenger's course that the message needs which grants to man the unconcealment of the two-fold.²

Joseph Joubert, whom I cited in the epigraph for this dissertation, writes in another of his aphorisms in a notebook from 1796: "I love to see two truths at the same time. Every good comparison gives the mind this advantage".³ This suggestive reflection in fact indicates a crucial challenge for metaphysics: to think the fundamental meaning of what I have been calling "stereo thought", or what Heidegger calls "the twofold". The monistic tendency in metaphysics from Plato to Hegel can be described metaphorically as "mono thought": the ultimacy of unity is always the ideal aspiration and the absolute assumption. If, however, we take seriously the doctrine of the inescapability of illusion, then metaphysics must think the mixture of being and illusion in every source, "originally". It is the contrast *between* the two, then, that allows the stereo effect to add *depth* to perception. The auditory perception of depth, like the visual perception of color, is not essential to perception as such, and mono sound or black-and-white vision are of course quite possible. The perception of auditory qualities like depth or tone, and visual ones like color, reveal that there is simply *more* to reality than had been previously appreciated, not that there is "another" reality. Duality and unity are two possible perspectives on the one reality, both of which have to be experienced synchronously, and neither of which ever exist in a "pure" state.

1 *On The Way To Language* p.25

2 *ibid* .: extracted from pages 40, 50 and 52-53.

3 Paul Auster, ed. & tr. *The Notebooks of Joseph Joubert* p.23