

SELECTED PAPERS ON PHENOMENOLOGY

Karl Schuhmann

Selected papers on phenomenology

Edited by

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Preface

When Karl Schuhmann heard that he was fatally ill and only had a short time left to live, he asked us to publish a collection of selected articles after his death. He had drawn up a list of what he considered his best papers, and gave us the licence to edit and publish them as we saw fit. After that, understandably, he did not want to talk about the project any more. This left us with a number of decisions that we could no longer ask his advice about. Since both of us had been involved in preparing publications with Schuhmann in the past, we are familiar with his preferences and habits in this sphere. Moreover, he put at our disposal all the material he had. This enabled us to edit the papers collected in this volume according to the standards that we believe Karl Schuhmann himself would have appreciated.

A collection of papers in different languages, published in different contexts, over a longer period of time, is inevitably heterogeneous. They are arranged here in the chronological order in which Schuhmann wrote them. For the more recent articles we could use soft copies, but the older ones had to be scanned. Although we offer the articles in a coherent layout and format, we did not strive after complete consistency. That would have required a (sometimes drastic) rewriting of his texts, which we considered as beyond our editorial authority. Whenever the orthographical and typographical conventions of a published article were internally consistent – and that was mostly the case – we did not interfere with them, even though this entailed minor differences between the papers in this collection. The only significant exception is that we have incorporated all bibliographical references in the footnotes, rather than retaining a “List of Works Cited” at the end of individual articles. All papers in the present volume – with the single exception of the Daubert chronicle, which appears here for the first time – have been published before in some form. The articles are given here in the languages in which Schuhmann wrote them: German, French and English. Articles published in Italian were replaced by the original German versions from which they were translated.

In those cases where we had at our disposal later corrections or additions entered by Schuhmann himself, we integrated these into the text. Obvious misprints and minor errors have been corrected. We occasionally ventured to improve the wording, e.g. in the case of Germanisms in an English text. On the basis of our experience in working with Karl Schuhmann, we know that he welcomed such suggestions. But this has been done only where the improvement could be achieved by superficial changes: we have refrained from rephrasing entire sentences. All the editorial interventions mentioned so far have been implemented tacitly. Whenever an additional remark imposed itself, we have given this in the form of an asterisked footnote, signed “*Eds.*” All numbered footnotes are Schuhmann’s. Square brackets (in the texts and footnotes) are his, too.

We are grateful to Kluwer Academic Publishers, and in particular to Maja de Keijzer, for their willingness to publish these papers, and for all the support we have received. Warm thanks are due to the Department of Philosophy of Utrecht University, the Leiden-Utrecht Zeno Research Institute for Philosophy and its Applications and the Department of Philosophy of Nijmegen University, for help – financial and otherwise – to realize this project; to Typographica Academica Traiectina for their superior preparation of the copy for the press; to Sander de Boer for help in scanning and correcting the texts; to Barry Smith for his invaluable advice; and to Stefano Besoli for providing us original and digital versions of Schuhmann’s texts. Most of all, and in more ways than we can express here, we are deeply indebted to Elisabeth Schuhmann.

Cees Leijenhorst
Piet Steenbakkens

Karl Schuhmann, 19 March 1941 – 18 March 2003

Karl Josef Schuhmann was born in the Bavarian village of Hausen, near Würzburg, Germany, on 19 March 1941. He attended the *Volksschule* in Würzburg from 1947 to 1950, and subsequently, from 1950 to 1960, the *Städtisches Realgymnasium* in the same town. He developed scholarly interests at school, in particular in Old Germanic studies, under the influence of his German teacher Norbert Wagner, and in philosophy. Yet when he left school, he was planning to pursue an artistic vocation as a violinist. When he was nineteen years old, however, an accident during a camping holiday in Finland put an end to any prospects of a career as a professional violinist: he cut his finger with a knife, and although it healed well, the left hand would never again have the dexterity required for the level Schuhmann aspired at. He never touched the violin again; at the time when he left off playing, he could perform Mendelssohn's violin concerto. Instead, he started playing the guitar, an instrument his mother had already made him familiar with. With the change of instrument went a change in repertoire: rather than classical music, Schuhmann henceforth played jazz, and even – in his student years – pop music on the electric guitar, which he did not like particularly, but which did bring in some cash.

Since a serious musical career was now out of the question, he decided to choose a scholarly occupation instead. He went to study philosophy and German Studies at the University of Munich (1960–61) and at the *Pädagogische Hochschule* in Esslingen (1961–63). In 1963, Schuhmann moved to Louvain, Belgium. His decision to go there was influenced by accidental circumstances: he felt Munich was too big a town, and his favourite sister worked and lived in Brussels at the time. Moving to Louvain turned out to be a decisive step in Schuhmann's life. In Louvain, he became interested in the history of philosophy and in phenomenology, inspired by the great Father Van Breda, who had rescued Husserl's manuscripts from the Nazis and founded the Husserl Archives in Louvain. Father Van Breda became not only Schuhmann's teacher, but also a close friend. In 1966, Schuhmann obtained his licentiate *magna cum laude*, with a thesis about Fichte, supervised by A. Wylleman. Though written in Louvain, this thesis is still somewhat in the vein of his study years in Germany, where his main interest was German idealism. Schuhmann worked from 1967 till 1971 at the Husserl Archives, and in 1971 he became lecturer at the Catholic University of Louvain. In 1972 Schuhmann obtained his doctor's degree in Louvain with a thesis on *Die Fundamentalbetrachtung der Phänomenologie: Zum Weltproblem in der Philosophie Edmund Husserls*. A year later he was elected *Magister Cooptatus* at the 'Hoger Instituut voor Wijsbegeerte' – the first bearer of this venerable title since 1968, the year in which the Dutch-language 'Katholieke Universiteit Leuven' was founded as an independent institution. For this degree Schuhmann submitted a two-volume thesis on *Die Dialektik der Phänomenologie*.

Schuhmann's years at the Husserl Archives were remarkably productive. He quickly mastered Husserl's notorious Gabelsberger shorthand, produced a most helpful *Index Nominum* to Husserl's *Nachlass* and edited a number of Husserl's works, among these the voluminous *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie*. It was in Louvain, too, that he met Herbert Spiegelberg, the German-American historian of phenomenology, who had personally been involved in the rise of the phenomenological movement. Spiegelberg soon became a close friend and asked Schuhmann for help in revising his *The Phenomenological Movement*, a new edition of which appeared in 1982. Schuhmann's Louvain years also laid the foundation for his *Husserl-Chronik*, a meticulous day-to-day chronicle of Husserl's activities and works, which appeared in 1977.

After Van Breda died, Schuhmann left Louvain for Utrecht in 1975, where he had been offered the chair of the History of Philosophy since the Renaissance and the History of Contemporary Philosophy. Until then, the Netherlands had been familiar to him mainly because of its acclaimed system of bicycle paths, biking being one of Schuhmann's hobbies. Though Schuhmann had a highly successful and productive career in Utrecht, he always cherished a certain nostalgia for Flanders and his Louvain years.

In Utrecht, Schuhmann continued to work on phenomenology. One of his greatest achievements was without doubt his monumental ten-volume edition of Husserl's correspondence, which he produced together with his wife Elisabeth. Normally such a project would have been undertaken by a team of editors, and they would have needed at least twice the amount of time Schuhmann spent. With his incredible energy and unflinching work ethic Schuhmann was able to finish this publication in only a few years, meanwhile dutifully fulfilling his other university responsibilities, such as teaching and thesis supervision. In his Utrecht years, Schuhmann and Jitendra Nath Mohanty founded *Husserl Studies*. This scholarly journal testifies once more to his love for solid philological and historical research, which he did not confine to Husserl alone. Schuhmann developed a predilection for the Munich school of phenomenology, noted for its realism and rejection of Husserl's idealism. Here, too, one of Schuhmann's priorities was to make the material accessible to interested scholars by means of reliable editions and historical tools. One of his first targets was Johannes Daubert, who had never published a single line, but had composed a large amount of manuscripts, now kept in the Bavarian State Library in Munich. Schuhmann simply could not resist the challenge of breaking the code of Daubert's personal shorthand. After he had done so in 1976, he found that the manuscripts did indeed contain some highly interesting discussions of Husserl, to which – together with his good friend Barry Smith – he devoted a number of studies. His wife Elisabeth took over the task of elaborating a complete transcription of Daubert's manuscripts. This precious tool can now be consulted in the Bavarian State Library, too. Another important project was the critical edition, again in collaboration with Barry Smith, of the works of Adolf Reinach.

Schuhmann never limited himself to the task of a mere editor. In his entire research he always pursued a double strategy of editorial work and interpretive studies. Schuhmann authored a range of ground-breaking interpretations of Husserl's works and *Denkweg*. The same is true for the Munich school of phenomenology. Several of his publications on this subject contain passages of a more systematic and evaluative nature, which indicate an affinity with Munich realism and its arguments against the later Husserl's idealism. Yet this does not imply that Schuhmann ever retracted his initial sympathies for idealism. He always maintained a broad, inclusive view of philosophy in general and phenomenology in particular, stressing unity and continuity rather than diversity and conflict – as, for instance, between realism and idealism in phenomenology.

In Utrecht Schuhmann also came to be a specialist of Hobbes and of Renaissance philosophy. The decision to do research on Hobbes was not the result of deliberate planning. Schuhmann was dissatisfied with his own answers to students' questions with respect to Hobbes – one of the many subjects in the broad survey courses of the history of philosophy he taught. He embarked on a mission to fathom this philosophy, which initially was foreign and enigmatic to him, and he became one of the world's leading Hobbes specialists. Schuhmann was one of the first scholars after Frithiof Brandt's dissertation in 1928 to draw attention to Hobbes's natural philosophy again. He also published a wide range of articles on Hobbes's political philosophy. Here again Schuhmann was concerned first and foremost to make materials available (again) to the scholarly community. Analogous to his *Husserl-Chronik*, he published a *Chronique* of Hobbes's life. His work on the dating of the various manuscripts leading up to Hobbes's main work on theoretical philosophy, *De Corpore*, was ground-breaking. Schuhmann spent months, even years, counting commas, as he called his painstaking philological labour. The result, however, was a completely new view of Hobbes's development as a natural philosopher. Though Schuhmann's untimely death prevented him from presenting this new view in a systematic form, the first results can be glimpsed from the extensive introduction to his German translation of *De Corpore*. This translation is based on the work for his new critical edition of *De Corpore* – the first one after Molesworth's in the nineteenth century. A manuscript on which he bestowed great efforts was Hobbes's so-called *Short Tract*. Schuhmann finally established Hobbes's authorship of this text, an issue that had been debated for more than a hundred years. When he learned about his fatal disease, one of his greatest concerns was to finish the new, critical edition of the *Leviathan*, which he had been preparing together with John Rogers. His introductory volume, 270 pages of densely packed scholarship, is a monument of indefatigable philological work. The edition itself will set new standards for the future. What he was not able to finish, though, was the edition of Hobbes's complete Latin works, a project he had developed in collaboration with Yves Charles Zarka. In this area of research, too, Schuhmann was not only a careful editor. He published a wide range of articles that put Hobbes's natural as well

as political philosophy in its historical context. This context includes Renaissance philosophy, one of his dearest subjects. Among his favourite authors were Ficino, Pico and Bruno. Though he valued studies of sources highly, his work went well beyond that. He also developed a penetrating interpretation of the more systematic aspects of Hobbes's philosophy.

Another project that Schuhmann worked on very hard in order to have it ready before his death was a new edition of Tacitus' *Germania*, in collaboration with his son Roland. Though Schuhmann was not trained as a classicist, he was a great Latinist and had a deep love of classical literature. His death, however, sadly prevented him from pursuing a project he had planned to embark on after his retirement, only three years away: the edition of the collected works of Franz Brentano. He looked forward to this venture and had already prepared a detailed schedule for the edition.

In his seminars on Husserl Schuhmann often repeated that in our days of publish or perish Husserl, with his cupboard full of research manuscripts, but a meagre publication list, would probably never have become a full professor. *Mutatis mutandis* the same could be said of Schuhmann himself, not as regards his dauntingly long bibliography or his excellent reputation as a teacher, but with respect to his qualities as a networker, fund-raiser or manager, activities so cherished by university administrations nowadays. Schuhmann was certainly not a networker in the modern sense. He avoided conferences as much as he could, claiming that reading the proceedings would cost less time. He had no patience with small talk and preferred the silence of his study over faculty gossip. On the other hand, he was not a recluse either. Not unlike Marin Mersenne, whose importance he always stressed, Schuhmann maintained a dense correspondence network that stretched all over the world. He was a highly respected member of all the important research institutions and networks in his main fields of research, and a member of the Royal Netherlands Academy of Arts and Sciences.

Schuhmann enjoyed great popularity among his students, even to the extent of being something of a cult figure, who, for example, never even bothered to take off his coat in class. Schuhmann was the opposite of a *chroniqueur* who reports with detachment the obsolete opinions of great dead philosophers. Quite the contrary, in his lectures and seminars Schuhman identified himself completely with the philosophers he discussed, endorsing their topics, drives, preferences and antipathies. With his great wit and erudition, Schuhmann was an inexhaustible source for anecdotes and unusual information, well beyond the textbooks. Schuhmann took all questions seriously, even the really stupid ones, which by clever rephrasing he transformed into profound queries that received equally profound answers, leaving the questioners amazed at their own brilliance. Schuhmann did have an aura of being unapproachable. This was probably due in part to a certain natural shyness, but also in part to a conscious wish to maintain a protective zone around his research activities. Nevertheless, the students who dared approach him

after class or at home with their pressing questions were always astounded by the amount of time and devotion Schuhmann awarded them. He considered his teaching responsibilities as a high moral obligation, but also as a source of delight and as a means of sharing the wisdom he had amassed during his long hours of studious solitude. He had the same sense of responsibility towards the PhD students whose work he supervised. It was impossible for him to have many PhD students at the same time, as he invested an unparalleled amount of time in energy in their education. He tried to instill high standards of scholarly precision and dedication. This attitude made his supervision truly inspiring, but sometimes a bit overwhelming, too.

In recent years Schuhmann's health, which had always been robust, seemed to be declining. A medical examination in August 2002 revealed a malignant tumour. One of Karl Schuhmann's characteristic traits was his ability to radically separate important matters from minor ones, and to act accordingly. The seven months left to him he spent to finish what he saw as the most urgent projects, as far as he was still capable of doing so. He also made arrangements so that others could continue at least part of his work.

There are many different ways in which people can face the inevitable. Karl and his wife Elisabeth did so in a way that profoundly impressed us. Karl Schuhmann died on the evening of Tuesday, 18 March 2003, the eve of his sixty-second birthday. He was one of those great scholars who helped shaping the historiography of philosophy, and will continue to influence future research. We are confident that the selected papers offered here will add to his fame as an extraordinary historian, and will keep alive the memory of an extraordinary man.

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