# CONTENTS

Acknowledgements ix
Preface xi

1 Why being itself and not just being? 1
1.1 *Seinsfrage* and *Denkweg* 1
1.2 Three meanings of the word *Sein* 4
1.3 The ground-theme of *Being and Time* 8
1.4 What does *Möglichkeit* mean? 15
1.5 Translating *Möglichkeit* 22
1.6 The word of the *Seinsfrage* 27

2 Owning to the belongingness to being 30
2.1 Enowned owning and the stress for words 31
2.2 Translating *Seyn* 34
2.3 Translating *Geschichte* 36
2.4 Returnership 43

3 Translation, tradition, and the other onset of thinking 47
3.1 Onset and *Unterschied* 47
3.2 Tradition as translation 55
3.3 The *Denkweg*-sense of interpretation 60

4 Husserl and Heidegger on *Dasein* 63
4.1 The word *Dasein* 64
4.2 Husserl on *Dasein* and the scope of transcendental phenomenology 65
4.3 Heidegger on *Da-sein* and the scope of the *Seinsfrage* 73
4.4 Coining *Da-sein* in English 82
5 Minding that "we" cannot ever *not* think *being*  
5.1 Who is "we"?  
5.2 Enowning as the word  
5.3 The word-treasure of enowning  
5.4 Translating *Wesen*  
5.5 Translating *Da-seyn*  
5.6 Minding the mind  

6 The origin of speech  
6.1 *Da-sein* and the de-homination of man  
6.2 The temper of silence  

Epilogue: Seven questions  

Appendix: "Putting in the seed"  

*With Parvis Emad*

*Notes*  
*Index*