

else.* That Appropriation, seen as it is shown by Saying, cannot be represented either as an occurrence or a happening--it can only be experienced as the abiding gift yielded by Saying. There is nothing else from which the Appropriation itself can be derived, even less in whose terms it can be explained. The appropriating event is not the outcome (result) of something else, but the giving yield whose giving reach alone is what gives us such things as "there is," a "there is" of which even Being itself stands in need to come into its own as presence

In order to pursue in thought the being of language and to say of it what is its own, a transformation of language is needed which we can neither compel nor invent. This transformation does not result from the procurement of newly formed words and phrases. It touches on our relation to language, which is determined by destiny: whether and in what way the nature of language, as the arch-tidings of Appropriation, will retain us in Appropriation. For that appropriating, holding, self-retaining is the relation of all relations. Thus *our* saying--always an answering--remains forever relational. Relation is thought of here always in terms of the appropriation, and no longer conceived in the form of a mere reference. Our relation to language defines itself in terms of the mode in which we, who are needed in the usage of language, belong to the Appropriation.

Martin Heidegger 1889-1976

Heidegger was born on September 26, 1889 in Messkirch in south-west Germany to a Catholic family. His father worked as sexton in the local church. In his early youth Heidegger was being prepared for the priesthood. In 1903 he went to the high school in Konstanz, where the church supported him by a scholarship, and then, in 1906, he moved to Freiburg. His interest in philosophy first arose during his high school studies in Freiburg when, being seventeen, he read Franz Brentano's book entitled *On the Manifold Meaning of Being according to Aristotle*.

Martin Heidegger turned into one of the most original and important philosophers of the 20th century, but also the most controversial. His thinking has contributed to such diverse fields as phenomenology (Merleau-Ponty), existentialism (Sartre, Ortega y Gasset), hermeneutics (Gadamer, Ricoeur), political theory (Arendt, Marcuse), psychology (Boss, Binswanger, Rollo May), theology (Bultmann, Rahner, Tillich), and postmodernism (Derrida). His main concern was ontology or the study of being. In his fundamental treatise, *Being and Time*, he attempted to access being (*Sein*) by means of phenomenological analysis of human existence (*Dasein*) in respect to its temporal and historical character. In his later works Heidegger had stressed the nihilism of modern technological society, and attempted to win Western philosophical tradition back to the question of being. He placed an emphasis on language as the vehicle through which the question of being could be unfolded, and on the special role of poetry. His writings are notoriously difficult. *Being and Time* remains still his most influential work.