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6. Facticity as the being-there of Dasein in the awileness of temporal particularity. The ""today""Chapter Three: Being-Interpreted in Today's Today; 7. Historical consciousness as an exponent of being-interpreted in the today; 8. Today's philosophy as an exponent of being-interpreted in the today; 9. Insert: ""Dialectic"" and phenomenology; 10. A look at the course of interpretation; Chapter Four: Analysis of Each Interpretation Regarding Its Mode of Being-Related to Its Object; 11. The interpretation of Dasein in historical consciousness
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20. A description of the everyday world on the basis of going about dealings in which we tarry for a whileChapter Four: Significance as the Character of the World's Being-Encountered; 21 An analysis of significance (first version); 22. An analysis of significance (second version); 23. Disclosedness; 24. Familiarity; 25. The unpredictable and comparative; 26. The character of the world's being-encountered; Appendix: Inserts and Supplements; I. Investigations for a hermeneutics of facticity (1-1-1924) [regarding 15, 19-20]; II. Themes (1-1-1924) [regarding 7-13]
III. In overview (1-1-1924) [regarding 7-13, 14-15]IV. Hermeneutics and dialectic (regarding 9); V. Human being [regarding 4-5, 2, 14]; VI. Ontology. Natura hominis (regarding 4-5, 13); VII. The initial engagement and bringing into play (regarding 3, p. 14); VIII. Consummation [regarding Foreword]; IX. Phenomenology (regarding 9, p. 37); X. Homo iustus [regarding 4-5]; XI. On Paul [regarding 4-5]; XII. Signifying (regarding 22); Editor's Epilogue; Translator's Epilogue; Endnotes on the Translation; Glossary; German-English; A; B; C; D; E; F; G; H; I; J; K; L; M; N; O; P; R; S; T
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Sommario/riassunto

First published in 1988 as volume 63 of his Collected Works, Ontology-The Hermeneutics of Facticity is the text of Heidegger's lecture course at the University of Freiburg during the summer of 1923. In these lectures, Heidegger reviews and makes critical appropriations of the hermeneutic tradition from Plato, Aristotle, and Augustine to Schleiermacher and Dilthey in order to reformulate the question of being on the basis of facticity and the everyday world. Specific themes deal with the history of ontology, the development of phenomenology and its relation to Hegelian dialectic, traditional th
