

Preface to the Translation

At the 1978 meeting of the Hegel Society of America, held at Pennsylvania State University, John Burbidge called together all the members in attendance from Ontario and Quebec and suggested that the group meet regularly somewhere in Toronto to discuss issues of common interest. He also suggested that, as a catalyst for discussion, the group undertake a common project, such as the translation of a Hegelian text. H. S. Harris proposed the Jena Logic as a suitable candidate. Both Burbidge's idea and Harris's specific proposal were accepted, and a meeting that was to be the first of a long series was soon called at Trinity College in the University of Toronto. In the early stages the group was able to work from a draft prepared by André Dekker. Subsequently, those named below undertook in turn to provide preliminary translations, which were then submitted for discussion and revision to the group as a whole. Burbidge, Donogho, di Giovanni, Harris, Pfohl, and Schmitz formed a core group that provided continuity. Peter Preuss contributed valuable editorial comments from a distance.

At first the group had no intention of ever publishing the results of its work. Over the years, however, as the group became more cohesive and was drawn more and more into the problems of interpreting and translating an early Hegelian text, its members slowly came to appreciate the complexity and the value of the project they had undertaken. They decided at one point to extend the translation to include the Metaphysics, too, and to see to it that the translation would eventually be published. The Logic and Metaphysics represent, in effect, half of Hegel's 1804-5 system. The group chose not to tackle the third and largest part, the Philosophy of Nature, because its trans-

lation would require specialized knowledge that none of the members has and also because it is removed from the interests of all of them. The final text was edited by Burbidge and di Giovanni, and the index prepared by Pfohl.

The text we used was that edited by R.-P. Horstmann and J. H. Trede in volume seven (1971) of the critical edition of Hegel's work, which will be referred to as CE. The bracketed numbers in our text indicate the beginning of the pages in the critical edition. We have not felt bound by the German editors' decisions, however, and have frequently preferred the original manuscript to their emendations. We have on occasion incorporated suggestions from two previous editions, that of H. Ehrenberg and H. Link (*Hegels erstes System*) and that of G. Lasson (*Jenenser Logik, Metaphysik und Naturphilosophie*). Most of our emendations involve punctuation (locating the comma that demarcates the range of a subordinate clause; introducing semi-colons into run-on sentences, and so forth), providing auxiliary verbs where only an infinitive or participle is present, and variations in grammatical suffixes and pronominal genders. At many points we compared our proposals with the French translation of D. Souche-Dagues, *Logique et Métaphysique, Iéna 1804–1805*. Unfortunately, the Italian translation of F. Chiereghin et al., *Logica e metafisica di Jena*, appeared too late to be of use to us in the translation.

The manuscript proper is a good copy (or *reine Schrift*) prepared by Hegel himself. In the first part minor amendments appear, indicating that Hegel made editorial revisions on a later reading. From the beginning of 'The Syllogism,' however, there is less evidence of careful revision, and in the sections on the syllogism and proportion we find a number of comments entered in the margin and extensive underlining, which suggests that Hegel used this material either for lectures or in preparing a later manuscript.

Hegel's numbering of the sections follows no consistent convention, and in the Metaphysics it becomes quite confused. The major sections are numbered: I. Cognition as System of First Principles; B. Metaphysics of Objectivity; C. Metaphysics of Subjectivity. The subsections of I are labelled A, B, and C; those of B as I, B, C; and those of C as I, II, III. We have left these numberings in the text, but the table of contents is structured on the underlying principles. We have indicated the relative level of the titles of the various sections by means of typography.

Some pages of the original manuscript are missing. Hegel used large sheets, folded in four, and numbered each set of four. Missing are sheets 1 to 3, the inner half of sheet 6, all of sheet 7, and the inner half of sheet 39.

Although a good copy, the manuscript is written in a language that is just as cumbersome and obscure as only Hegel (and especially the younger Hegel) would use. In our translation we have endeavoured to get to the meaning of Hegel's text and render it in a language that, while faithful to the original, yet retains as little as possible of its cumbersomeness. Any translation is first of all appropriation. It can therefore make the text much more accessible by clarifying it in the very process of translating it. That task in part resolves itself into the development of certain conventions, and the most important of the conventions we adopted are summarized in the glossary. Some must be noted here, however, because of their especially broad application:

- To distinguish *formelle*, *ideelle*, and *reelle* from *formale*, *ideale*, and *reale*, we use with the English “formal,” “ideal,” and “real” the subscript ₂ (for example, “formal₂”) to indicate the German form that has two *ls*.
- The article *ein* used with a neuter adjective or participle we translate “something . . .”; *das* with an adjective is translated “what is. . .” For example, *ein gesetztes*: “something posited”; *das gesetzte*: “what is posited.”
- In German the gender of a pronoun frequently allows a precise reference to the appropriate noun. In our translation we have often substituted nouns for pronouns when the reference is clear in German but would become problematic in English if the pronoun were kept.
- Occasionally, where a root is common to several different German words used in the same discussion, we have included the originals. We have done the same where our translation has had to deviate from conventions to clarify meaning.
- We have used parentheses as punctuation, along with frequent dashes and semi-colons, to bring some order into the long, intricate sentences of Hegel. Square brackets, however, indicate insertions either by the German editors or by the translators.

The translators express their appreciation to the provost of Trinity College, Professor F. K. Hare, who most graciously provided facilities for our use and encouraged us with our venture. They also wish to

acknowledge grants from Trent University and McGill University that helped to defray some of the costs of the translation and of the preparation of the final manuscript.

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