



## Obituary for Karl Schuhmann

Karl Schuhmann, who had been Editor of *Husserl Studies* (along with J.N. Mohanty) from its beginning up to 1993, died on March 18, 2002. He was born in 1941 in Hausen (Bavaria) and studied at the Institute for Philosophy at the University of Leuven from 1963 to 1966. In 1967 he began his academic career at Leuven as an assistant in the Husserl Archive. He received his doctorate at Leuven in 1970 with a dissertation on the concept of the world in Husserl (*Die Fundamentalbetrachtung der Phänomenologie. Zum Weltproblem in der Phänomenologie Edmund Husserls*. The Hague: Martinus Nijhoff, 1971). The dissertation was followed by a study of the relationship between Husserl and Pfänder (*Die Dialektik der Phänomenologie Band I: Husserl über Pfänder*. The Hague: Martinus Nijhoff, 1973). At Leuven in 1973 he received the title of “Magister Cooptatus” of philosophy (this is an equivalent to the German Habilitation) with his study on Pfänder and an interpretation of Husserl’s *Ideen I* (*Die Dialektik der Phänomenologie II: Reine Phänomenologie und phänomenologische Philosophie. Historisch-analytische Monographie über Husserls “Ideen I”*. The Hague: Martinus Nijhoff, 1973). He left the University of Leuven in 1974 and became a Professor of modern and contemporary philosophy at the University of Utrecht, where he taught until 2002. As a teacher he was popular with students and he was highly respected by his colleagues as a scholar and historian.

His activity as an historian of philosophy was impressive: among other things, he prepared a critical edition of Husserl’s *Ideen I* (*Husserliana III/1 & 2*. The Hague: Martinus Nijhoff, 1976) and the *Husserl-Chronik* (The Hague: Martinus Nijhoff, 1977), which recorded Edmund Husserl’s personal and scholarly activities in detail. In 1989 he published in two volumes (along with Barry Smith) the work of Adolf Reinach (*Sämtliche Werke*. Philosophia Verlag, München). Together with his wife Elisabeth Schuhmann he published the collected correspondence of Husserl in ten volumes (Dordrecht: Kluwer Academic Publishers, 1994). After that he edited some of Husserl’s shorter texts, wrote a monograph *Husserls Staatsphilosophie* (Freiburg: Alber, 1988) and many other articles and critical studies.

Karl Schuhmann was also a highly esteemed authority on seventeenth century philosophy. His publications in this area were centered on the work of Thomas Hobbes: *Hobbes: une chronique. Cheminement de sa pensée et de sa vie* (Paris: Vrin, 1998), a German translation of Hobbes’ *De corpore* (*Elemente*

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*der Philosophie. Erste Abteilung: Der Körper.* Hamburg: Verlag Felix Meiner, 1999) as well as a new edition of Hobbes' *Leviathan* (together with G.A.J. Rogers, to appear soon from the Thoemmes Press, Bristol).

*The Editors*

## A Note on Karl Schuhmann

J.N. MOHANTY

When I was in Calcutta, in the early sixties of the last century, Karl, of whom I knew nothing then, requested me to let him have a copy of a paper I had published in the fifties on Husserl and Fichte. I sent it to him. Some time later, he sent me a copy of Husserl's review of a German translation of the Buddha's sayings, with a note that it was in return for my paper. Soon afterwards, I got to know of Karl's incomparable Husserl scholarship, and when in the eighties I proposed to Kluwer that we bring out a journal "Husserl Studies," Karl was my obvious choice to help me edit it. This began a decade's close cooperation between us in editing *Husserl Studies*. We agreed that he would scrutinize the textual scholarship and I the philosophical argument and/or analysis. Our collaboration was harmonious. His critical evaluation was most rigorous and earned from me nothing but respect. He was impatient about articles (esp. from American authors) which did not cite Husserl in the original German. Careful scholarship was his strongest point. A certain impatience with shoddy scholarship he could not hide. As was inevitable, we exchanged letters so often, but did not see each other very much. I believe, only once I visited with him and his family in Utrecht, he was halfway through his work on Husserl's *Briefwechsel*. His kindness and hospitality overwhelmed me. He was to participate in the phenomenology and Indian Philosophy Conference that the Center for Advanced Research had organized in Delhi, but could not come. However, his paper on Husserl's understanding, and changing attitudes, towards Indian Philosophy was a marvelous and meticulously researched contribution to the conference. In an essay on Husserl on Indexicals, he showed, again with careful scholarship, that my 1964 criticism of Husserl's theory of indexicals correctly anticipated the position towards which Husserl was eventually to move. I was as much flattered by his finding, as amazed by his careful reading of the *Nachlass*. One of his major contributions to Husserl Scholarship is his "discovery" that Husserl did not get his concept of intentionality from Brentano as is generally supposed to be the case, but rather developed it in the context of his reflections on Twardowski's well-known work. Only Karl could have drawn attention to this.

