

Das Erlöschen der Natur:
European Revolutionary Discourse in
19th Century Tagalog Translation
(A study of Jose Rizal's translation of Friedrich Schiller's *Wilhelm Tell*)

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ABBREVIATIONS

ST	Source Text
TT	Target Text
SL	Source Language
TL	Target Language
WT	Wilhelm Tell (Schiller)
GT	Guillermo Tell (Rizal)

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Chapter 1: Jose Rizal's Translation of *Wilhelm Tell*

Not many know that Jose Rizal (1861-1896), the Philippine national hero and author of the novels *Noli me Tangere* (1887) and *El Filibusterismo* (1891), had among other things also translated Friedrich Schiller's (1759-1805) *Wilhelm Tell* (1804) direct from German into the Tagalog language as *Guillermo Tell* (1886).¹ Rizal took up the study of the German language during his stay in Germany (1886-1887) and worked on some other translations aside from *Wilhelm Tell*. Among the writings he translated or attempted to translate from German into either Spanish or Tagalog were the scientific ethnological writings by the scholars Ferdinand Blumentritt² (1853-1913), Theodor Waitz³ (1821-1864), Fedor Jagor's (1817-1900) *Reisen in den Philippinen*⁴ (1873) and five children's stories in German translations by the Danish writer Hans Christian Andersen.⁵

Why in the first place did Rizal choose to translate Schiller's *Wilhelm Tell*⁶ into the Tagalog language? Rizal explained to his Austrian friend Blumentritt that his countrymen (specifically his brother) had requested him for a Tagalog translation of this work by Schiller. Rizal wrote his friend Blumentritt from Leipzig on Oct. 2, 1886,

¹ Further information on Rizal's stay in Germany can be found in Hermogenes E. Bacareza, "Rizal, the Initiator of Philippine-German Cultural relations," in *Jose Rizal in Germany* (Bonn: Inter Nationes, 1986), 11-33. More on Rizal from the German point of view can be read in Bernhard Dahm, *Jose Rizal: der Nationalheld der Filipinos* (Gottingen: Muster-Schmidt, 1988). A translation of his first novel in German is also extant: Jose Rizal, *Noli me tangere*, trans. A. del Cueto-Mört (Frankfurt: Insel-Verlag, 1987).

² This work was Blumentritt's "Bericht über die Ethnographie der Insel Mindanao." The finished Spanish translation was sent by Rizal from Berlin on November 28, 1886 to Blumentritt. More on Blumentritt in Harry Sichrovsky, *Der Revolutionär von Leitmeritz. Ferdinand Blumentritt und der philippinische Freiheitskampf* (Wien, 1983).

³ Rizal attempted to translate the fifth volume of Theodor Waitz's *Anthropologie der Naturvölker* which was especially devoted to the study of Malays. He probably started the translation on 29, Nov. 1886 (Letter to Blumentritt dated November 28, 1886) and finished up to a third of it by December 1886. But he wrote in another letter to Blumentritt dated April 24, 1887 that he had not yet been able to finish it. Cf. Jose Rizal, *The Rizal-Blumentritt Correspondence. Vol. 1 (1886-1889)* (Manila: National Historical Institute).

⁴ He expressed his intent to Blumentritt to translate this work into "Tagalisch" on 26, January 1887, Berlin.

⁵ Cf. Nilo Ocampo, *May Gawa Caming Natapus Dini: si Rizal at ang Wikang Tagalog* (Quezon City: OVCRD, 2002), 474-515.

⁶ The original manuscript of Rizal's translation in 82 large manuscript pages is available at the Philippine National Library in the Mariano Ponce Collection. Schiller's original *Wilhelm Tell* was first published in 1804. Cf. Friedrich Schiller, *Wilhelm Tell*, vol. 10, *Schillers Werke, Nationalausgabe*, ed. Siegfried Seidel (Weimar: Hermann Böhlau Nachfolger, 1980), 129-277.

Ich bitte Sie um Entschuldigung weil ich versäumt habe, Ihren wie immer freundlichen Brief zu beantworten: ich war und bin noch sehr beschäftigt, denn meine Landsleute haben mir tagalische Übersetzungen von Schiller's Werken verlangt. Wie schwer muss diese Arbeit für mich seindass können Sie sich leicht einbilden, da Sie manche von den Eigentümlichkeiten unserer Sprache kennen, welche eine sehr verschiedene Ausdruckart als die deutsche hat. Ich muss eine Phrase lange besinnen und betrachten, und dann suche ich den entsprechende Ausdruck auf Tagalisch, die Umschreibungen und die germanismos sorgfältig vermeidend [sic]. Ich tröste mich mit dem Gedanke dass ich die Ehre haben werde den grossen Schiller den Philippinen in Tagalisch vorzustellen.⁷

(I ask you for forgiveness that I did not answer your friendly letter immediately. I was and still am very busy because my countrymen have asked me for Tagalog translations of Schiller's work. You can easily imagine how difficult this work for me is since you know some of the characteristics of our language which has a very different style of expression from the German. I have to think over a phrase long and hard and then I attempt to look for a corresponding Tagalog expression and to avoid circumlocutions and germanisms. I comfort myself with the thought that I will have the honor of introducing the great Schiller to the Filipinos in the Tagalog language.)

Rizal pointed out in his letter to Blumentritt that the latter surely knew the great difficulties a translator from German to Tagalog would face, since Blumentritt knew from his ethnolinguistic studies the "peculiarities" (Eigentümlichkeiten) of the Tagalog language which

⁷ Cf. *The Rizal-Blumentritt Correspondence. Vol. 1*, 15.

possessed a "very different mode of expression" ("sehr verschiedene Ausdruckart") from the German language.

In further letters to Blumentritt (December 24 and 30 of 1886),⁸ Rizal sheds light on his views regarding translational "correspondence" and accuracy at the level of individual words. His opinions can be derived from his sustained effort to discover translations of key terms from German into the Spanish language. For example, Rizal thought it inappropriate to fashion a technical neologism from the Greek language into Spanish which can then be made to correspond to the German word "Kopffjäger" (headhunter). In his opinion, such a method ends up producing a word which is "too mild" and "too scientific" (wissenschaftlich) for the subject at hand pertaining to the concept of "Stämme" or "tribes" ("ich bin nicht der Meinung einen technischen Ausdruck aus dem Griechisch bilden: es wäre für jene Stämme zu mild und zu wissenschaftlich."). It could be inferred from this that Rizal discursively associated the notion of "tribe" with a rather *more* "harsh" and *less* "scientific" world of discourse.⁹ The word "Stamm" itself is equated by Rizal, after much thought, with the Spanish word "tribu" since the terms "raza" and "casta" seem to him "too large" as entities to be equated with "Stamm." He also affirmed the inverse proposition that a "tribu" is, in truth, smaller than a "raza" and is a mere part of a "raza" ("Tribu ist kleiner wie raza, und bedeutet so wie eine Abteilung der raza."). "Casta" on the other hand, simply cannot be equated with "Stamm" because, in contrast to the former, it is *more* a political term than an ethnographic one ("Casta scheint mir mehr politisch als ethnographisch.").¹⁰

⁸ Cf. *The Rizal-Blumentritt Correspondence, Vol. 1*, 31-34.

⁹ Rizal wrote to Blumentritt from Berlin on December 24, 1886: "Jetzt da Sie mir die Bedeutung des Wortes Kopffjäger geben, kann ich vielleicht Ihnen die zwei entsprechenden Wörter *Degollador* oder *Decapitador* vorschlagen: ich bin nicht der Meinung einen technischen Ausdruck aus dem Griechisch bilden: es wäre für jene Stämme zu mild und zu wissenschaftlich." (Now that you have given me the meaning of the word 'Kopffjäger' (headhunter), I can perhaps recommend the two corresponding words *degollador* or *decapitador*: I do not agree with using a technical expression from the Greek since it would be too mild and scientific for tribes.)

¹⁰ Letter from Rizal to Blumentritt dated December 30, 1886: "Ich habe in meinem Dominguez Wörterbuch nach dem Namen *Raza* gesehen, und ich glaube dass diese Bedeutung für Stamm nicht passt. Wir nennen Razas die Caucasica, Mongola, Americana, Malaya und Negro: weiter geben wir diesen Namen den Völkern, welche bedeutend gross sind wie etwa ½ Millionen, was Sie Nationen heissen: nur, wir nennen nicht Nationen die Völker die nicht unabhängig sind; z.B. raza tagala, visaya etc. aber nicht nacion tagala, visaya, im Gegentheil, raza und

From the scattered reflections above, Rizal's search for correspondences at the word level can thereby be summed up as a series of approximations involving judgments such as "more or less," "too big or too small," "too much or too little." All of which revolved around the metaphorical boundaries determining the limits of words called "definitions" (Bedeutungen). Rizal's exercises with the word "Stamm" by means of a throughgoing trial and error method of matching prospective candidates such as "raza" and "casta" led him to discover an equivalent in the Spanish word "tribu." Facing the possibility of a lack of an unambiguous translation, one option open to the translator would have been direct linguistic borrowing into the target-language. On the other hand, in a letter to Rizal dated June 29, 1890, Blumentritt proposed the method of word-formation in the interest of national *Sprachreinigung* (language purification),

I have noticed that in Tagalog there are still many Spanish words. I believe that many of these could be combined anew through the formation of Tagalog words and roots, because like all Malayan languages (and also German), Tagalog is very suitable for the formation of new words. We Germans are beginning to clean our language of foreign words; thus, we say now: *Erdkunde* instead of *Geographie*, *Völkerkunde* instead

nacion española etc. Tribu ist kleiner wie raza, und bedeutet so wie eine Abteilung der raza; z.B. la raza indio, la tribu de Juda, de Levi etc. Clan wird schon in Spanisch angenommen, aber nur in seiner ersten und ursprünglichen Bedeutung, wie eine Zusammenstellung mehrerer Familien in Schottland. Casta scheint mir mehr politisch als ethnographisch, und in dieser Hinsicht gebe ich dem Namen kein grosser Werth. Tribu ist der gebräuchlichste Name welchen die Spanier den Völker geben, die weder eine grosse Menge bilden, noch Regierung haben, noch grosse Bedeutung; und Sie geben diesen Namen immer in Beziehung zu einem Tronco aus welchem die Tribus stämmen, z.B. Tribu de Juda, de Levi, de Dan in Beziehung zum Vater Jacob etc. Augenblicklich finde ich in meinem Kopf keinen anderen Ausdruck für Stamm..." (I have also seen the word *Raza* in my Dominguez dictionary and I think that this meaning is not appropriate for *Stamm* (tribe). We call *Razas* the *Caucasica*, *Mongola*, *Americana*, *Malaya* and *Negro*: We do not call nations the people who are not independent; for ex. *raza tagala*, *visaya* etc. but not *nacion tagala*, *visaya* in contrast to *raza* and *nacion española* etc. *Tribu* is smaller than *raza* and pertains to something like a part of a *raza*; for. ex. *la raza indio*, *la tribu de Juda*, *de Levi* etc. *Clan* is already accepted in Spanish but only in its first and original meaning as the aggragation of many families in Scotland. *Casta* seems to me more a political as an ethnographic term and in regard to this I do not give it any great value. *Tribu* is the most frequent name which the Spaniards give to peoples who neither have large numbers nor have governments. And they give this name in relation to the branch from which the tribes originate, for ex. *tribu de Juda*, *de Levi*, *de Dan* in relation to the father Jacob etc. I cannot find any other expression for *Stamm* at the moment...)

Ethnographie, Weltweisheit instead of *Philosophie, Sprachkunde* instead of *Linguistik, Gesichtskreis* instead of *Horizont* etc.¹¹

Blumentritt was probably here referring to the activities of such organizations as *Der allgemeine deutsche Sprachverein* (1885-1943) which was at that time one of the most prestigious and dynamic language societies in Europe before it got entangled in Nazi politics.¹² Armed with the slogan: "Gedenke auch wenn du die deutsche Sprache sprichst, dass du ein Deutscher bist," it proposed such unwieldy words as "Küchenezetteln" (Menu), "Überraschungskunststück" (Trick), "Werf-Fangkünstler" (Jongleur) and "Rauchrolle" (Zigarre) among others.¹³ But despite the nationalist appeal of this strategy proposed by Blumentritt, Rizal did not really take up this suggestion except for some examples which will later turn up in his translation of *Wilhelm Tell* (e.g., "amang-bayan" for "Vater-land"). Instead, when Rizal was still unable after much effort to find the "exact" equivalent for a word during translation, he tried to understand and translate not the word (Wort) but the "sense" (Sinn), which results in what he terms a "freer" translation than it would otherwise have been if word-for-word correspondences could have been strictly maintained.¹⁴ As he wrote Blumentritt on November 28, 1886 (referring to his translation of the latter's "Bericht über die Ethnographie der Insel Mindanao"), "meine Übersetzung ist in mehreren Stellen ein wenig frei, doch habe ich immer gesucht [sic], den Sinn, wenn nicht die Worte, genau zu übersetzen." (My translation is a little bit free but I always tried to accurately translate the meaning, if not the word.). Rizal's elder brother, Paciano Mercado Rizal (1851-1930), also outlined a strikingly similar approach to translation which perhaps gives some insight on how the task of translation was popularly perceived in the Philippines during that time. Paciano wrote, "the

¹¹ Letter from Blumentritt to Rizal, written in Leitmeritz on June 29, 1890 Cf. Jose Rizal, *The Rizal-Blumentritt Correspondence. Vol. II (1890-1896)* (Manila: National Historical Institute), 365-366.

¹² Peter V. Polenz, "Sprachpurismus und Nationalsozialismus," in *Germanistik – eine deutsche Wissenschaft* (Frankfurt a.M.: Suhrkamp, 1971), 111-165.

¹³ George Thomas, *Linguistic Purism* (London: Longman, 1991), 106-107.

¹⁴ Cf. *The Rizal-Blumentritt Correspondence, Vol. I*, 25-27.

translation is based on words when these can be understood, and the translation becomes free when these are not so clear. However we must never depart from the sense (*kahulugan*)."¹⁵ (Ang pagsasalin ay iniayon sa mga salita kapag ito'y mauunawaan, at ginagawang malaya naman kapag iyon ay may kalabuan datapua't hindi lumalayo kailanman sa kahulugan...) The realization of a general lack of a one-to-one equivalence at the level of the word impelled Rizal to raise the unit of translation to the level of the phrase or broader textual context in which the "sense" could be more easily obtained. Further elaborations on this can be found in Rizal's letter to Blumentritt where he discusses in some detail the principles informing his translation of Schiller's *Wilhelm Tell*. The process he outlined can be broken down into three phases:

- 1) The translator must first "think over" (*besinnen/betrachten*) the meaning of each individual "phrase" ("*ich muss eine Phrase lange besinnen und betrachten*") during the process of translation. That is, he considers the meaning of "phrases" as a whole and not simply the words which make them up as the proper unit of translation, the meanings of which must be grasped in succession to each other. The ambiguous notion of the "phrase" can here be understood as any complete grammatical semantic unit larger than the individual word. This phase of "thinking over" represents the best efforts of the translator to "understand" and grasp the "phrase" within its own linguistic system of relations/affinities and on its own linguistic terms. This requires a great familiarity with the source language to the point of approaching a competence comparable with one's mother tongue. However, such a competence should not be considered a prerequisite for embarking on translation work. Since it is indeed one of the methods by which such a competence could actually be developed. Rizal wrote to Blumentritt that he agreed with the him that among the methods of learning

¹⁵ Jose Rizal, *Pakikipagsulatan ni Rizal sa Kanyang mga Kasambahay. 1876-1896* (Manila: Pambansang Komisyon ng Ikasandaang Taon ni Jose Rizal, 1962), 323-324.

languages, the method of learning by translating works seemed to him to be the most reasonable (Vernünftigste). His learning of German proceeded apace until he could write that hearing German spoken aroused almost the same joy in him as when one heard his own "Muttersprache."¹⁶ ("Wenn ich Deutsch sprechen höre, so empfangen ich sogleich eine grosse Freude, wie etwa ich meine Muttersprache selbst höre.")

- 2) Then, in the second phase of translation, the translator looks for the "corresponding expression" (entsprechende Ausdruck) in Tagalog for the German phrase. This second stage of translation represents the deliberate and experimental juxtaposition of two linguistic realities in order to find an expression (Ausdruck) in the target language (Tagalog) which "corresponds" (entsprechend) to the original "phrase," the meaning of which had already been subjected to careful interpretation in the first stage.
- 3) During the third phase, Rizal sought to further integrate the phrase which had been identified as "corresponding" to the phrase in the original language into the target-language. This process requires a stringent rule which dictates that the translator carefully avoid all "germanismos" and circumlocutions (Umschreibungen) in the final translation.

This tripartite process can be outlined schematically as follows: (1) the first stage represents an intralinguistic relation within the source language; (2) the second stage represents an "interlinguistic" relation between the source and target language; (3) the third and final stage represents an intralinguistic relation or process within the target-language itself of absorbing, integrating and naturalizing the translated text. Rizal thus attempted to explain

¹⁶ Rizal wrote to Blumentritt from Geneva on June 6, 1887: "Ich denke immer an Deutschland und an die deutschen Gelehrten: ich spreche immer mit Viola von der deutschen Treue und Ehrlichkeit trotzdem und manchmal derbem Umschlag; wenn ich Deutsch sprechen höre, so empfangen ich sogleich eine grosse Freude wie etwa ich meine Muttersprache selbst höre." (I always think of Germany and the German scholars: I always speak with Viola about the German loyalty and directness despite their sometimes shabby appearance. When I hear German spoken, I immediately feel a joy akin to hearing my mother tongue.) Cf. *The Rizal-Blumentritt Correspondence, Vol. 1*, 95.

the very ground of possibility of translation itself as a practice of transmitting meaning or "communicating" between languages possessing individual "peculiarities" and "very different modes of expression." The work of "the great Schiller" could thereby be introduced in a language as foreign to its conception as the Tagalog language to the Filipinos. Rizal's method was therefore not oriented in the direction of *Germanizing* Tagalog but of *Tagalizing* the German. The goal therefore was to naturalize the German work within the Tagalog language (without however completely obliterating the origins of the work by removing the markers of "foreignness" such as proper nouns of people, places and certain other markers of cultural differences).¹⁷ The analysis seems to lead to the hypothesis that Rizal as translator actually worked at the level of the "phrase" and larger context rather than at the level of the individual word in forging meaning concordances. Given the fact that it is almost impossible to find any complete correspondence between roughly equivalent words in two languages this seems to be the natural path to take. Rizal apparently also gave premium to the "sense" of each phrase over and above rigid lexical mirroring. These semantic differences constitute part of the "peculiarities" (*Eigentümlichkeiten*) of Tagalog (and now Filipino) in relation to German. These differences however, did not in his view represent insurmountable obstacles which would foreclose the possibility of translation as a practice of inter-cultural transmission.

The question of the "reception" of Schiller's work which Rizal had tried to "introduce" to the Filipino reading public by means of his translation represents another area for investigation which can now be taken up briefly. There is no available record regarding the "countrymen" from the town of Calamba, Laguna who had requested Rizal to translate *Wilhelm Tell* except regarding the intermediary role of his brother Paciano. Neither is it

¹⁷ Such an almost complete obliteration of all foreign markers compounded by an almost thoroughgoing depoliticization was attempted in the last Filipino adaptation of Bertolt Brecht's *Dreigroschenoper* (entitled *Operang Tatlumpera*) performed by the Philippine Educational Theater Association (PETA) during Brecht's Centennial (1998). Glecya Atienza "Paglulundo ng Kultura sa Pagsasalin ng Dula: Ilang Tala sa Pagsasalin ng Dula ni Bertolt Brecht sa Karanasan ng PETA" (2003) [Manuscript]

definitely known whether the play was ever performed during Rizal's short lifetime.¹⁸ The study of the reception of the translation can thus only make use of certain letters discussing the translation, various short studies and the few citations it has received in biographies and histories. Even before Rizal announced the completion of his translation of *Wilhelm Tell* in his correspondences, there were already rumors brewing around the project.¹⁹ (One of Rizal's friends, Evaristo Aguirre, even proposed to him the translation of Goethe's *Faust* after the Schiller translation.) Rizal's first stringent and demanding reader after the completion of the manuscript was his elder brother Paciano whom he put in charge of doing the necessary corrections (Rizal had sent the translation to the Philippines on or before Nov. 22, 1886).²⁰ Rizal wrote Paciano,

Inaasahan kong iwawasto mo at ng iba ang mga salitang iyon, hindi naman ng lahat, at huwag naman ninyong pagsusumundan ang salin sa Kastila na mayroon kayo riyang, sa dahilang, sabihin niyo ang gusto niyong sabihin, iyo'y isang saling hindi tuwirang hinango sa aleman kundi sa pranses.²¹

(I hope that you and others will correct those words [which I found difficult], but not all, and do not follow the translation in Spanish which you have there, for the reason that, and here you can say what you like, that is a translation not direct from German but from French.)

¹⁸ The theater group Philippine Educational Theater Association (PETA) performed Rizal's translation in the 90s under the direction of Paul Morales.

¹⁹ Letters from Evaristo Aguirre to Rizal dated September 15, 1886 and October, 24 1886 in Jose Rizal, *Rizal's Correspondence with Fellow Reformists* (Manila: National Historical Institute, 1992), 33-57, 66—70.

²⁰ Rizal wrote Blumentritt from Berlin on November 22, 1886: "Ich habe schon Schiller's Tragodien nach Hause zugeschickt, wie Andersen's Märchen für meine Neffen: ich will auch etwas für die Wissenschaften und besonders für die Geschichte meines Vaterlandes arbeiten." (I have already sent Schiller's tragedies home as well as the fairy tales of Andersen: I also want to accomplish something for the sciences and I especially want to work on the history of my country.) Cf. *The Rizal-Blumentritt Correspondence, Vol. 1*, 21-22.

²¹ Letter from Rizal to Paciano dated October, 12 1886. Cf. Rizal, *Pakikipagsulatan ni Rizal*, 310.

It is noticeable that Rizal asserts here the greater accuracy or faithfulness of his direct translation in comparison to the available copies of *Wilhelm Tell* in the Philippines which were "mere" relay translations from French into Spanish. Although there is no proof that the edition he may have been referring to (Jose Yxart's translation of 1881) was indeed a relay-translation, he warned his brother not to set too much store by these Spanish versions in any revisions they might make to his translation. Incidentally, this also seems to indicate that copies of *Wilhelm Tell* in Spanish translation were already in circulation among their townmates and acquaintances. Paciano then wrote back in a somewhat reproachful tone,

Itong huli'y maaari nang tanggapin, lalo na sa dahilang hindi mo ginamit ang wikang ito nang mahigit sa apat na taon, datapuwa't para sa aming walang ginagamit kundi ang wikang iyan, ang inaakala naming napapabuti pang lalo ang pagkakasalin, malaki ang pagkakalayo niyon sa orihinal, sa wari ko, sa tanging ayos ng pananagalog ay may ilang bahaging bagaman tamang-tama ay mahirap namang maunawaan.²²

([Your translation] is acceptable, all the more so since you did not use this language for more than four years, however, for those of us who do not use any but that language, we think that the translation can be further improved, it is much different from the original, in the particular way of rendering into Tagalog, I think that there are parts which are difficult to understand though absolutely correct.)

It is evident that Paciano criticizes Rizal's rustiness at using his own native tongue even though the latter is readily forgiven and excused for this shortcoming given the fact that he had rarely used Tagalog in his stay in Europe. In fact, Rizal's Tagalog would further

²² Letter from Paciano to Rizal, December 3, 1886. Cf. Rizal, *Pakikipagsulatan ni Rizal*, 310.

decline until he would confess that he is "no longer accustomed to write in Tagalog."²³ This translation is in fact, Rizal's longest work (82 large manuscript pages) in the Tagalog language. This is aside from its innovative use of Rizal's proposed new orthography for the Tagalog which uses the German "k" instead of using the confusing "qu" or "c" from Spanish. A short explanation of this new orthography is attached to the end of the translation itself with a comparison with the ancient and "more appropriate" Tagalog syllabary with its own letter "k" written as "ᜏᜒ."²⁴ (Cf. Figures 1 and 2) In Paciano's view however, Rizal's translation is merely "acceptable" (maaari nang tanggapin). He thought that the translation could further be improved by improving those passages which, though undoubtedly correct from a grammatical point of view, were exceptionally hard to understand (bagaman tamang-tama ay mahirap namang maunawaan). Above all, Paciano seemed interested in improving the clarity of expression so that it might more easily be understood by the general Tagalog-speaking public which was after all the intended audience of such a play.

Rizal's second important reader was his friend Mariano Ponce (1863-1918). The latter would in fact write in his preface to the first published edition of Rizal's translation (1908) that Rizal had authorized him to "look over the Tagalog rendition which had been done on the run, given lack of time" (patakbo ang kaniyang pagkagawa, sa kakulangan ng panahon) since he was also at that time putting the finishing touches on his first novel, *Noli me Tangere*, before sending it to the printer in Berlin. Ponce would end up being the custodian of the manuscript until many years after Rizal's execution. In his preface, Ponce also gave a few critical comments on the translation. In his view,

²³ Cited in Nilo S. Ocampo, preface to *Etikang Tagalog* (Manila: Lathalaing P.L., 1997), xix. Despite his oft expressed linguistic nationalism, Rizal would write only a few works in Tagalog compared to the voluminous collection of his works in Spanish.

²⁴ The role of Rizal's translations in paving the way for the reception of his proposed new orthography for the Tagalog language cannot be taken up here, Rizal's orthography of the Tagalog language is a departure from the tradition of writing which developed under Spanish colonial rule. Some of his suggestions have been incorporated into modern Filipino but many have also been discarded. Cf. Jose Rizal, "Tungkol sa Bagong Palatitikang Tagalog," in *Mga Iba't Ibang Sinulat ni Rizal (1873-1892)* (Manila: Pambansang Komisyon ng mga Bayani, 1964), 79-92.

Guillermo Tell.

Trahediang tinulâ ni Schiller sa mitang Aleman isinulat ni J. R. Schlegel
Panasthin

- | | |
|--|--|
| <p><u>Hermano Gessler</u> - Pimungtukum ng Austria
sa Schwyz at sa Uri</p> <p><u>Werner</u> - Mahal na tao, Baron sa <u>Attinghausen</u>.</p> <p><u>Ulrich</u> sa <u>Rudenx</u> - Kanigang pamamakin.</p> <p><u>Werner Stauffacher</u> -</p> <p><u>Konrad Humm</u> - -</p> <p><u>Fel Feding</u> - - -</p> <p><u>Hans auf der Mauer</u> - - -</p> <p><u>Terg im Hofe</u> - - -</p> <p><u>Ulrich</u> - Panday - - -</p> <p><u>Jost</u> sa <u>Weiler</u> - - -</p> <p><u>Walther Fürst</u> - - -</p> <p><u>Tell (Wilhelm)</u> - - -</p> <p><u>Rasselmann</u>, cura - - -</p> <p><u>Petermann</u>, sacerdote - - -</p> <p><u>Kuoni</u>, pastol - - -</p> <p><u>Werni</u>, mangangangas -</p> <p><u>Cesodi</u>, mangangangas -</p> <p><u>Arnold</u> sa <u>Melchtal</u></p> <p><u>Louard</u> Baumgarten</p> <p><u>Maier</u> sa <u>Sernen</u></p> <p><u>Struth</u> sa <u>Winkelried</u></p> | <p><u>Klaus</u> sa <u>Flie</u> - - -</p> <p><u>Burkhardt</u> sa <u>Büchel</u> - - -</p> <p><u>Arnold</u> sa <u>Seuwa</u> - - -</p> <p><u>Walther</u> - - -</p> <p><u>Guillermo</u> - anak ni Tell</p> <p><u>Pfeifer</u> sa <u>Luserna</u></p> <p><u>Kunz</u> sa <u>Gersau</u></p> <p><u>Jenni</u> - bataan ng mangangangas</p> <p><u>Seppi</u> - bataan ng pastol.</p> <p><u>Gertrud</u> - asawa ni <u>Stauffacher</u></p> <p><u>Edwig</u> - asawa ni Tell, anak ni <u>W. Fürst</u></p> <p><u>Bertha</u> sa <u>Brunck</u>, may amang dalaga</p> <p><u>Amgard</u> -</p> <p><u>Meinhild</u> - asawa ng mga magulang</p> <p><u>Elsbeth</u> - sasaká</p> <p><u>Hildegard</u> -</p> <p><u>Frieshardt</u> -</p> <p><u>Leuthold</u> - sundalong upahan</p> <p><u>Rudolph</u> der <u>Harre</u>, cordero ni <u>Gessler</u></p> <p><u>Johannes</u> Pumatay magulang ni <u>Dupin</u> sa <u>Sonth</u></p> <p><u>Stüssi</u> - bantay bitikid</p> <p><u>Ang Turo</u> sa <u>Uri</u></p> |
|--|--|

Isang sugo ng Kaharian - Isang magpapapatag - Martin Kantro, mga gastadot, alaga -
Magtabanay - Mga Kapatid ng Kaanang-gaia - Kabayohan ni Gessler at ni Landenberg
Faang bayun - Babai at anak ni Winkelried sa mga mayon sa Kabundukan.

Unang babâs

Unang hati o bahagi

Pampang nabatong matarik ng dagatang Tierwaldstetter, katapat ng Schwyz,
ang dagat, si nanasok sa lupa: isang kubu sa bati ng pangpang at isang batang palatag;
namamanta: sakaitasan ng pangpang, pagkat, matatamanan sa limang ng
mas ang mga kahayan, mayon at bahayun ng Schwyz. Sa kalina ng manononon
ay napatikita ang Hatzen, libot ng alapang: sa kanan, sa malayo ang
mga bundok ng ilal. Dapat maninig, bago itas ang tabing, ang limo ng Kuhreiner
at ang tagumbing ng Kuhreiner ng mga bitik na dapat humang isang sumang
kali-agkahudâ ng Antino (Batang namamanta, aavit: limo ng Kuhreiner)

Figure 1: First Page of Rizal's Guillermo Tell Manuscript

Huling hati,

ang taong libis sa buhat ng bahay ni Tell, pati ng mga kaibigang naglibot, pumunta
 mga magpapakang matitipong munit. Ang ibai magpapakang sa isang mata
 sa itulay na magdadaan sa ibatas ng Schächer's Walther Fürst Kasamang
 lamang hati, si Melchthal at Stauffacher ay naninanguna, ang ibai magpapakang
 Kasamang; pag libis ni Tell, ay babatun sa ng mawalan sa hiyaman.)

Lakhat-Mabuhay si Tell! ang mangangaso' at maghilitas!

(Samantalang ang mga namuni ay babatun sa Tell at siya panakapin
 sisiput pa si Rudenz at si Bertha; magkapin ni Rudenz ang mga
 saraka, at si Hedwig ni Bertha; ang musikang nasa kabundukan ang
 bay dito sa pipiny palabas. Kapag ito natabas, ay pagigitan si Bertha sa
 mga taong bayan.)

Bertha. Mga taong bayan! Kaibigang tumay! Tangapin ninyo ako sa
 ininyong pagpapiti-sapi, ako ang unang magpapakang sa sakatama
 ng bayot sa lupa ng Kalayahan. Sa ininyong ^{magpapakang} ~~magpapakang~~ Kasamang
 ilinalagai ko ang ating katuturan, ibig ninyo' akong ipagpatun
 na parang isang kababayan?

Mga taong bayan - Ibig namin at idadamai ang arin at dugin.

Bertha - Sia nana! Kumang ganso, si, iacobot ko dito sa hiyaman ang
 Kanaon, ang malayang babai sa Suiza, sa ~~magpapakang~~ ^{magpapakang} ~~magpapakang~~ ^{magpapakang}

Rudenz - At ipinapatubay ko na malayang labat ang ~~magpapakang~~ ^{magpapakang} ~~magpapakang~~ ^{magpapakang} mga abag
 (Samantalang ang mga kaibigang tututunay ay babatun ang babing)

Catagusan

Nota! Pagbutihin ang pagka-eulat: ang y ai gamitin lamang sa pagka-
 ang silaba; sa huli ai dapat i lamang. Ang e sa tagalog ai di dapat makit
 hindi sa huling silaba, at ang tumay ay malapit sa ee, panis ng e italian
 hindi panis ng Kastila. Ang e ai dapat al' sin panis ng q na hindi Karlang
 gairudin naman ang ee Kasamang ng q; sa tagalog ai ualang geie, ni gii p
 sa Kastila. Ang eulat tagalog ai dapat maging eulat tagalog at hindi ita
 sa Kastila, at ang isa pang kabutihan nito, ai gagaan ang pag aaral ng m
 babai, na magai ng Ca, ce, ci, co ~~ca, ce, ci, co~~; que, qui, quo, que, at ga, ge, go
 go, gu, at qua, que, que, qui, qui, quo, que; ay ualang pag aaralan hindi k
 ke, ki, ko, ke, at ga, ge, gi, go, gu, alinamang sa matandang eulat tagalog

a	i	u	ka	ga	nga	ta	da	na	pa	ba	ma	ya	ta	ua	sa	ha
α	ι	υ	κ	γ	γκ	τ	δ	ν	π	β	μ	ψ	τ	υ	σ	ρ

1. ~~...~~

Figure 2: Last Page of Rizal's Guillermo Tell Manuscript (with ancient Tagalog script)

Ipinalapit na totoo ni Rizal sa wikang Aleman ang kanyang paglilipat sa tagalog ng mga salita at kaisipan, na kung magkaminsang nagkakailangang makaalam ng wikang aleman bago mawatasan ang tagalog na katapat... Dahil dito'y inakala kong salingin ang ilang pook ng salaysay... Binago ko lamang yaong inaakala kong hindi madaling mawatasan, ayon sa kasalukuyang kilos ng ating wika.²⁵

(Rizal stayed too close to the German language in his translation into Tagalog of the words and thoughts, so that sometimes one needs to know German in order to understand the Tagalog equivalent... Because of this I thought I had to retouch some parts of the narrative... I changed only that which I thought could not easily be understood, according to the contemporary workings of our language.)

It turns out that, despite his own strictures, Rizal had not been completely successful in purging all "germanisms" and circumlocutions from the last draft of his translation. Ponce thought that the chief weakness of the translation lay in the fact that it was still too faithful to German to the point that in order to understand some parts of the Tagalog text, you would have had to back-translate it into German. Paciano's complaint that Rizal's Tagalog had grown feeble is thereby complemented by Ponce's view that the German was still too dominant and pervasive in the translation. Like Paciano, however, Ponce failed to give concrete examples of these perceived weaknesses. Some examples of "translational interference"²⁶ in this work can here be remarked upon:

²⁵ In Mariano Ponce, "Salita sa Dula ni Schiller na Tinagalog ni Rizal," in Jose Rizal, *Guillermo Tell*, ed. Mariano Ponce (Manila: Libreria Manila Filatelica, 1908), 14.

²⁶ Defined somewhat narrowly as follows, "Interferenz (negative Transfer) nennt man die Übertragung von lexikalischen und/oder strukturellen Einheiten einer Erstsprache auf die Strukturen einer Zweitsprache bezogen." (One calls it interference [negative transfer] when the lexical and/or structural units of one language is transferred into the structure of another language.) Cf. Heidrun Gerzymisch-Arbogast, *Übersetzungswissenschaftliches Propädeutikum* (Tübingen: Francke, 1994), 107.

<p>(1) pag-aralin mong kilanlin Lern dieses Volk der Hirten kennen</p> <p>(2) mag-aral iyuko sa akin ang leeg dass sie den Nacken mir lernen beugen</p>	<p>The first example sees the transference of the word "kennenlernen" literally into Tagalog as "pag-aralin kilanlin" (learn to be acquainted). The second seems to echo this by rendering the verb combination "lernen beugen" as "mag-aral iyuko" (learn to bend).</p>
<p>(1) siya ay nagkukulang sa ating lahat uns allen fehlt er</p> <p>(2) magkukulang ba siya sa atin soll er allein uns fehlen</p> <p>(3) ako ay kinukulang sa kanya er fehlt mir</p>	<p>The translation of "fehlen" (to lack/ to be absent/ to miss) into various forms of the verb "kulang" with the unusual meaning of "being missing/missed" is clearly a direct transference from the German. The first two examples also show an effort to reproduce the dative case in relation to "fehlen," in the first two by using the preposition "sa" in combination with the pronoun "atin" with the "mag-" and "nag-" forms of the verb "kulang." The third example seems to use a relatively unusual form of the verb "kulang."</p>
<p>(1) pabayaang sumpaang ang pangako ng bagong bigkis lasst uns den Eid des neuen Bundes schwören</p> <p>(2) pabayaang pakinggan Lasset hören</p>	<p>Rizal clearly attempts above to translate the passive form using "lassen" into Tagalog as "pabayaang". The verb combinations "lassen... hören" and "lassen schwören" are therefore translated respectively as "pabayaang pakinggan" and "pabayaang sumpaang." These are intelligible if somewhat unusual forms in Tagalog.</p>

Ponce's claim to have changed the text minimally or just "retouched some parts of the narrative" is belied at the lexical level alone by the preliminary quantitative findings (which have been here extracted using simple concordance computer programs) that Ponce's and Rizal's versions share only 61.5% of the total number of word-forms between them. As many as 1260 unique word-forms in the Ponce version do not appear at all in the "original translation." (Cf. Fig. 3) Among these are the words "Inangbayan" (mother country) and "nanghihimagsik" (undertaking revolution) which were both important words during the 1896 Revolution. A most interesting and distinctively theatrical device in Ponce's revision is the the foreign oppressor's use of the Spanish language such as "En el nombre de emperador! Escuchad!"²⁷ These revisions indicate that whatever may be the general merits of Ponce's tinkering with Rizal's text, his version (of 1908) clearly cannot be used for making a translation analysis of the more "authentic" version based on Rizal's handwritten manuscript.²⁸ It also indicates that Ponce found a great part of Rizal's translation unsatisfactory from the point of view of its "contemporary workings" which thus necessitated

²⁷ Rizal, *Guillermo Tell*, ed. Mariano Ponce, 51. This is similar to the scheming "contrabidas" (anti-heros) in Filipino movies who often speak English.

²⁸ The published version which is based on Rizal's handwritten manuscript was published as Schiller, Friedrich von., *Guillermo Tell*, trans. of *Wilhelm Tell* by Jose Rizal in *Mga Iba't Ibang Sinulat ni Rizal (1873-1892)* (Manila: Pambansang Komisyon ng mga Bayani, 1964), 148-248.

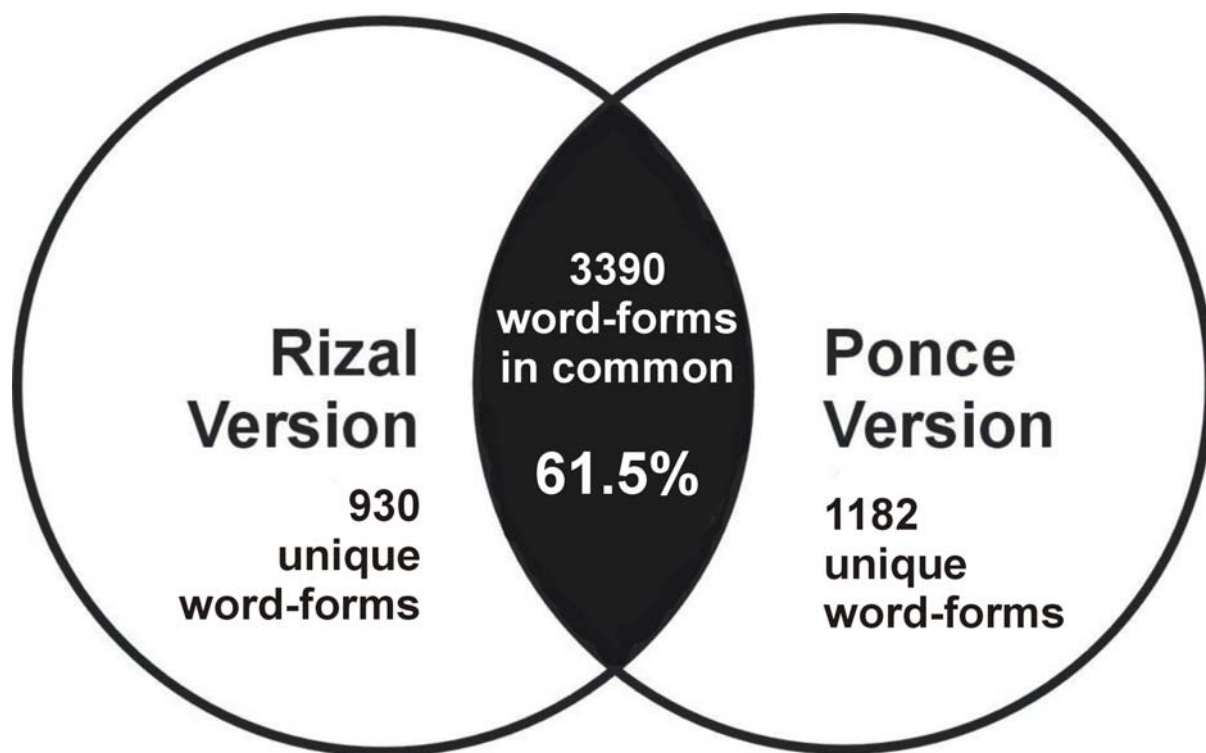


Figure 3: Common Word-forms in Rizal's original and Ponce's edition

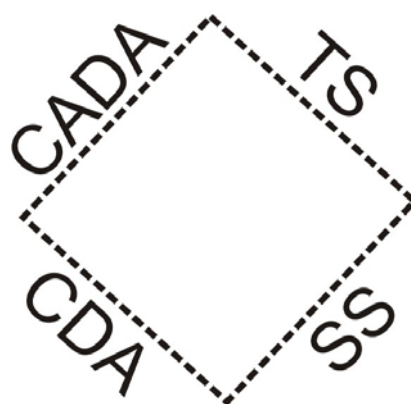


Figure 4: Combination of Methodological Approaches

a comprehensive intervention into the text. Such translational "weaknesses" as Ponce had detected in Rizal's version (not to mention the weaknesses of "his own" edition) had probably adversely affected the reception of the Schiller translation for many decades.²⁹ The manifest "foreignness" of Rizal's translation of Schiller, would not let the Filipino reader forget that she/he was reading a translation of a work. Furthermore, the fact that it was *Rizal's* translation made matters worse since it would be unendingly eclipsed by Rizal's major works and consigned by Filipino readers to the periphery. It is therefore not surprising that not many scholars or critics have looked into Rizal's translation of *Wilhelm Tell*. One of the few who have written a relatively substantial analysis of Rizal's Schiller translation, Tarrosa Subido, regretted her inability to analyze the accuracy of Rizal's translation due to her lack of German. The virtue, however of Subido's piece is that she seriously tried to answer the question of why in the first place Rizal translated *Wilhelm Tell*, thereby setting off a chain of interpretations along determinate lines. Ponce's opinion that Rizal's translations were mere products of restless melancholia and the homesickness of the exile or "pangpalipas-lungkot"³⁰ as he put it, is much inferior to Subido's interpretation. Subido's reading of the translation reflects the horizon of expectations which Filipinos have seemed to automatically employ whenever they read Rizal. Subido asks a series of legitimate questions,

²⁹ Koller broaches the extremely relevant question whether a "Rohübersetzung" (draft translation) can actually form the object of *Übersetzungswissenschaft*, "Kann eine Rohfassung in der ZS, die für bestimmte Empfänger und zu bestimmten Zwecken angefertigt wird und die unter Umständen zahlreiche syntaktische, lexikalische und stilistische Mängel und Unkorrektheiten aufweist (Mängel, die ganz bewußt in Kauf genommen werden), schon als eigentliche Übersetzung bezeichnet werden? Oder anders gefragt: Welche Qualitätsforderungen müssen an eine Übersetzung gestellt werden, damit sie als eigentliche Übersetzung gelten kann?" (Can a draft in the target language which has been produced for a limited readership and for definite purposes which under the circumstances display several syntactic, lexical and stylistic shortcomings and errors [shortcomings which have been consciously taken into account], be referred to as a genuine translation? Or in other words: what quality standards must be expected of a translation so that it can be accepted as a genuine translation?) Werner Koller, *Einführung in die Übersetzungswissenschaft* (Wiebelsheim: Quelle und Meyer, 2001), 203. Furthermore, "Hierin liegt das 'normative Dilemma' der Übersetzungswissenschaft: Sie muß ihre Gegenstände aufgrund von bestimmten Äquivalenzforderungen zunächst einmal festlegen, d.h. sie muß feststellen, ob der Text eine 'eigentliche' Übersetzung ist oder nicht – und sie hat gleichzeitig die Aufgabe, diese Gegenstände, d.h. vorliegende Übersetzungen, hinsichtlich Übersetzungsäquivalenzbeziehungen zu beschreiben und ggf. Äquivalenzforderungen abzuleiten." (Herein lies the 'normative dilemma' of translation science: its object must first be determined on the basis of definite equivalence requirements. This means that it must determine if the text is a genuine translation or not and at the same time has the task of describing the translation in question with respect to relationships of translation equivalence, and if necessary to draw out equivalence requirements from the text itself.) Koller, *Einführung in die Übersetzungswissenschaft*, 205.

³⁰ Rizal, *Guillermo Tell*, ed. Mariano Ponce, 8.

Bakit ang *William Tell* pa ang kinagiliwan ni Rizal na isatagalog, dulang ang tagpuan ay sa isang pook na napakalayo sa inang bayan, at maging ang pangyayaring isinasaad ay ukol din sa mga dantaong malaon nang lumipas, na ang mga tauhan doo'y di ... kilala ng Kapilipinuhan – sa madaling salita'y ang dulang ito'y tila walang kahalagahan sa buhay ng Pilipino.³¹

(Why did Rizal take up the translation of *William Tell* into Tagalog, a play set in a place so far away from the mother country, and even the events related happened many centuries past, and the characters are unknown to the Filipino people – in short, this play seems to have no significance in the life of the Filipino.)

Taking everything into account, Subido asserts that Schiller's play *seems* to have absolutely "no value" (walang kahalagahan) or significance for the Filipino reader. But Subido cannot accept that Rizal would produce such a work without value to the Filipinos. She therefore attempted to revalue the work by situating it within the realm of Rizal's possible "intentions." According to Subido,

Ang dumidiwa sa William Tell ay dili iba kundi pag-ibig sa tinubuan bayan: ang habilin doo'y walang iba kundi ang pag-aadya sa sariling kalayaan... Sa labi ng ilang tauhan, ibig waring iparating ni Rizal sa minumutyang bayan ang sarili niyang damdamin... Ang pagkakaisa ng tatlong Canton sa Schwyz, Uri at Unterwalden, na ibagsak ang dayuhang pamahalaan, at ang tinamong pagkatimawa nila, matapos na maranasan ang pagpapakumbaba, pagtitiis at pamumuhunan ng buhay, sabay ang

³¹ T. Tarosa Subido, *Ang Guillermo Tell ni Rizal. Ilang Kuro* (Manila: Lupon sa Kaarawan ng Pagsilang ni Rizal, 1943), 5.

pananalig nila sa makatarungang Diyos, ay siya waring ibig ipataos ni Rizal sa isip ng kanyang mga karugo sa Luzon, Bisaya at Mindanaw.³²

(The driving spirit in *William Tell* is none other than love for one's native country: the message there is none other than the pursuit of one's own freedom... In the mouths of a few characters, Rizal apparently wishes to communicate his feelings to his beloved county... The unity of the three cantons at Schwyz, Uri and Unterwalden, to overthrow the foreign government, and the freedom they obtained after experiencing humiliation, suffering and putting their lives at stake, with their faith in a just God, is probably what Rizal wanted to impress upon his countrymen in Luzon, Visayas and Mindanao.)

Subido's reading can undoubtedly stand as the conventional nationalist interpretation on this matter. What it lacks in originality is however made up for by its clarity. It is therefore only by looking at *Wilhelm Tell* through the prism of the Philippine Revolution and the life of Rizal himself that Filipinos would be able to relate to the far away events and unknown characters in this play. Quite interestingly, the terms of this interpretation are reversed in the following text written by one Campbell Dauncey, an Englishwoman who published an account of her stay in the Philippines (1906). Dauncey wrote as follows,

I think you may be amused to hear about a Filipino *Fiesta*, which took place yesterday, called Rizal Day – the anniversary of the death of the national hero, a

³² Subido, *Ang Guillermo Tell ni Rizal*, 8-9. Compare this with Zaide, "Rizal translated Schiller's *William Tell* from German into Tagalog so that Filipinos might know the story of that champion of Swiss independence." Gregorio F. Zaide, *Jose Rizal: Asia's First Apostle of Nationalism* (Manila: FNB Enterprises, 1970), 100.

Filipino of the name of Doctor Rizal. He was the Wilhelm Tell of the Philippines, except that his existence was a reality, not a myth.³³

Jose Rizal, a man unknown to the English and to Europeans in general, had to be translated as the *Wilhelm Tell* of the Philippines in order that he could be more easily grasped by them. As if trapped in a Borgesian nightmare, the translator ended up being the translated. Only in this case, the translation was actually the "real" thing and the "original" just a myth.

Rizal's attempt in his *Guillermo Tell* to translate the text/discourse of Western nationalism into the more accessible Tagalog (which he viewed as the possible basis of a future national language) represented an effort which proceeds in an opposite direction to that which has been taken by many Filipino intellectuals since Rizal's time. Insofar as Rizal also saw Filipino society as being divided between his ilustrado comrades and the broader masses, his approach (at least in his Schiller translation) was to attempt to break through this all too easy and complacent self-containment of ilustrado nationalist discourse and to make it overflow this social boundary in an attempt to engage and involve the masses in a nationalist dialogue of an altogether different nature. However, since the translation was apparently never performed in Rizal's lifetime and during the period of the Philippine Revolution, the only thing that remains as evidence of this dialogical intent is the material of the translation itself. Only by bringing this text into an intertextual discursive relation with the other texts of Philippine nationalism will it be possible to throw light on this attempted dialogue in translation that was missed. Relevant for this context is Vicente Rafael's book *Contracting Colonialism*³⁴, which was perhaps the first study to use a generalized paradigm of translation

³³ Campbell Dauncey, *An Englishwoman in the Philippines* (London: John Murray, 1906), 50. Cited by Quibuyen in Floro Quibuyen, *Rizal, American Hegemony, and Philippine Nationalism: A Nation Aborted* (Quezon City: Ateneo de Manila Press, 1999), 278. Another interesting piece of trivia is the fact that the most famous sculptures both of Wilhelm Tell and Jose Rizal were made by the Swiss sculptor Richard Kissling (1848-1919).

³⁴ Vicente L. Rafael, *Contracting colonialism: translation and Christian conversion in Tagalog society under early Spanish rule* (Quezon City: AdMU Press, 1988).

in developing an account of cultural dynamics in 19th century Philippine colonial society. Drawing upon James Siegel's expanded concept of translation³⁵ as applied to Javanese society and Wolters' concept of "localization" in Southeast Asian Studies³⁶, Rafael attempted to reconstruct a distinctively "Tagalog notion of translation" which turned out to be fundamentally at odds with the practice and concept of translation of the Spanish missionaries. This "Tagalog" notion of translation undermined the Christian project of conversion and frustrated the attempts of missionaries at making any deep inroads into Tagalog/Philippine culture. Siegel and Rafael viewed the shock effects produced by the failure of translation in the positive light of providing the possible basis for disrupting an oppressive social order, which for the former was Suharto's *Orde Baru*, and for the latter, the Spanish colonial regime in 19th century Philippines. However, as the sociologist Göran Therborn points out, it is not the "failure" of consensus/translation itself which can lead to effective social change but that the really crucial factor is the existence of effective "organized counter-claims to legitimacy."³⁷ In other words, the most important thing is the attainment of consensus (or "successful" translation) among the oppressed of what exists, what is right and what is possible. Rizal's effort, symbolized by his translation, at opening up a discursive space in which the masses become involved in the dialogical construal and construction of the nation thus raises the question regarding the broader significance of "translation" in the Philippine context. As Caroline Hau wrote,

The theoretical and practical task of thinking through and making the revolution becomes an imperative reaching beyond the narrow specialization of 'intellectual' work to claim the efforts and activities of all the movement's members. This democratized

³⁵ James T. Siegel, *Solo in the new Order: language and hierarchy in an Indonesian city* (Princeton: Princeton University Press, 1986).

³⁶ Oliver W. Wolters, *History, culture, region in Southeast Asian perspectives* (Ithaca: Southeast Asian Program, Cornell Univ., 1999).

³⁷ Göran Therborn, *The ideology of power and the power of ideology* (London: Verso, 1988), 106.

notion of revolutionary praxis suggests that the calculus of thought and action cannot be exhausted or completed by only a few of the people involved in the struggle since contingency, the incompleteness of the revolution, makes it all the more important to ask the question of *which* judgment and *which* course of action have to be made, and to embark on radical action.³⁸

In this context of building a consensus among the oppressed, not only interlinguistic translation is important, but perhaps even more so, *intralinguistic* translation. In other words, the "common project" of the nation must be pursued on the basis of a genuine pedagogical project oriented towards liberation from oppression and hunger. The ultimate "failure" of Rizal's translation project and his emphatic return to the "kami" (exclusive-we) perspective of the *ilustrados* who had arrogated upon themselves the sole responsibility of determining the future of the "nation," had to be corrected in the end by the revolutionary *Katipunan's* "tayo" (inclusive-we) perspective in which the people, all of the oppressed, are called upon to "think and dream for and among themselves" their own fate and that of the nation.

This study is the first full-length study of Rizal's translation of *Wilhelm Tell*. The aim of this study, in contrast with the earlier commentaries, is primarily to undertake a comparison of what may be termed the "ideological structuration" of the translation compared to that of the original work. It is motivated primarily by the question of how such a play, which is essentially devoted to the exposition of nationalist topoi and late 18th century European conceptions of natural law, could have been translated into a language so distant from its original socio-economic context and so alien from the distinctively German intellectual culture which produced it. The contemporary theoretical tools of discourse analysis as it has been developed by the school of Critical Discourse Analysis (CDA), led by scholars such as

³⁸ Caroline Hau, *Necessary Fictions: Philippine Literature and the nation, 1946-1980* (Quezon City: AdMU Press, 2000).

Norman Fairclough and Ruth Wodak,³⁹ would seem to permit a deeper and more sophisticated approach to this question than has heretofore been provided by more traditional qualitative methods. Indeed, the analysis of the discourses of the "nation" and of its discursive construction and representation has become somewhat of an epidemic of late. The growth of CDA has also seen the parallel development of the extremely promising project of Translation Studies (TS) which focuses on the role of ideologies in the translational process such as that proposed by Andre Lefevere and Susan Bassnet.⁴⁰ However, only a very few studies have so far attempted to combine the approaches of CDA and TS. Obviously, such a combination would require the discursive analysis of the "ideological structurations" of both the source text (ST) and target text (TT) separately and in comparison with each other. But a researcher who attempted such a project on all but the shortest of texts would face seemingly insurmountable problems in organizing her/his data in such a way that both the analysis of detail and comprehensiveness are not sacrificed. Rigorous translation analysis (comparison of the ST and TT) at the micro-level of discourse can end up becoming an almost unmanageable enterprise which produces a mass of detailed observations at the same time that the equally valuable objective of producing a general perspective recedes more and more from view. To overcome this major obstacle, the current study has therefore attempted not only to combine the insights of CDA and TS but also to draw upon the increasingly significant and sophisticated field of Computer-Aided Discourse Analysis (CADA) which has rapidly advanced with the contributions of such scholars as Michael Stubbs, Gilbert Youmans and Michael Hoey.⁴¹ New tools in quantitative text analysis which have been introduced by these writers such as "vocabulary flow graphs" and "repetition matrices" shall be used here perhaps

³⁹ Cf. Norman Fairclough, *Critical Discourse Analysis: The Critical Study of Language* (Essex: Longman, 1995) and Ruth Wodak et al., *Zur diskursiven Konstruktion nationaler Identität* (Frankfurt a.M.: Suhrkamp, 1998).

⁴⁰ Cf. Susan Bassnet and Andre Lefevere, *Constructing Cultures: essays on literary translation* (Clevedon: Multilingual Matters, 1998).

⁴¹ Cf. Michael Stubbs, *Words and Phrases: Corpus Studies of Lexical Semantics* (Oxford: Blackwell Publishing, 2002), Gilbert Youmans, "A New Tool for Discourse Analysis: the Vocabulary-Management Profile," *Language* 67, no. 4 (1991): 763-789. and Michael Hoey, *Patterns of Lexis in Text* (Oxford: Oxford University Press, 1991).

for the first time in translation studies. This somewhat lengthy discussion attempts to contribute methodologically to the discipline of translation studies in general rather than focusing primarily on the materials under scrutiny. The first half of the second chapter shall consequently be devoted to an effort to combine CDA, CADA and TS (here inspired particularly by the important contributions of German *Übersetzungswissenschaft* especially by Heidrun Gerzymisch-Arbogast's works⁴²), into one coherent approach. The results of the purely quantitative aspect of this combination as applied to the two texts in question shall then be shown and discussed in the second half. Additional problems which were faced in organizing the mass of textual data extracted by means of computer-aided methods were solved in the third chapter by drawing from the important insights of the type of CDA known as Sociocriticism as represented by the theoretical work of the French Hispanist Edmond Cros.⁴³ This latter approach proposes the analysis of "microsemiotic structures" of whole texts employing a combination of qualitative and quantitative methods. Particularly useful has been Cros' procedure of extracting "semiotic texts" and the re-structuration of the raw textual material by means of so-called "co-referential relations." The interpretation of these semiotic texts was then undertaken using literary and historical material from both the German and Philippine literary and intellectual cultures under consideration. Much of the valuable material which has provided insight into the materials at hand have been provided by the type of German historical discourse analysis known as *Begriffsgeschichte* (Kosselleck) and by a parallel historiographical tendency in the Philippines known as *Pantayong Pananaw* (Salazar).⁴⁴ The last chapter then undertakes an in-depth analysis of the translation of the concept of "Natur" into Tagalog using the quantitative and qualitative findings of the previous

⁴² Cf. Gerzymisch-Arbogast, *Übersetzungswissenschaftliches Propädeutikum*, Heidrun Gerzymisch-Arbogast, "Equivalence Parameters and Evaluation," *Meta* XLVI, no 2 (2001). and Heidrun Gerzymisch-Arbogast and Karl Mundersbach, *Methoden des wissenschaftlichen Übersetzens* (Tübingen a.o.: Francke, 1998).

⁴³ Cf. Edmond Cros, *Theory and Practice of Sociocriticism* (Minneapolis: University of Minnesota Press, 1988).

⁴⁴ Cf. Reinhart Koselleck, *Vergangene Zukunft: Zur Semantik Geschichtlicher Zeiten* (Frankfurt Am Main: Suhrkamp, 1979) and Zeus A. Salazar, *The Malayan Connection: Ang Pilipinas sa Dunia Melayu* (Quezon City: Palimbagan ng Lahi, 1998).

chapters. Further methodological inspiration was derived from the writings of Dipesh Chakrabarty and Partha Chatterjee, two leading members of the Subaltern Studies (SS) group.⁴⁵ Chakrabarty's distinction between "sociological" and "non-sociological" translation served a particularly crucial role in the analysis which entailed primarily the discussion of the translation of "Natur" as Tagalog "loob" (innermost being) and its implications for the ideological restructuring of *Wilhelm Tell* in its Tagalog version. Relevant issues such as the comparison of Schiller's notion of the "schöne Seele" (beautiful soul) and the externally similar concept of "kagandahang loob" (beautiful loob) were also carried out. Broader considerations on the theory of translation, the ideologies of nationalism in the Philippines and the problem of Eurocentrism was also attempted with reference to the works of Filipino scholars such as Vicente Rafael and Reynaldo Ileto.⁴⁶ Abstracting from some of its purely methodological aims, this study is of interest insofar as it may afford readers insight into some of the ideological dynamics constitutive of 19th century nationalism in the Philippines, the implications of which may extend up to the present day.

⁴⁵ Cf. Dipesh Chakrabarty, *Provincializing Europe* (Princeton: Princeton University Press, 2000) and Partha Chatterjee and Partha Chatterjee, *The Nation and its Fragments: Colonial and Postcolonial Histories* (Delhi: Oxford University Press, 1995).

⁴⁶ Cf. Rafael, *Contracting colonialism: translation and Christian conversion in Tagalog society under early Spanish rule* and Reynaldo C. Ileto, *Pasyon and Revolution: Popular Movements in the Philippines, 1840 - 1910* (Quezon City: AdMu Press 1989).

Chapter 2: Reconstructing Structures of Textual Cohesion

The main objective of the present chapter is to devise a suitable computer-aided method for the comparison of the "ideological systems" which inform the original text of *Wilhelm Tell* and its translation by Rizal into Tagalog. This objective thereby allows it to bypass all considerations of translational "quality" whether of a prescriptive or (ostensibly) descriptive nature. This also frees it from the task of having to deal with the other aspects of the translational process which do not directly concern the ideological structuration of the texts.

The main challenge which therefore confronts this chapter is the "reconstruction"/"construction" of these ideological systems both in the source-text (ST) and in the target-text (TT). These re-constructions should then be "compared" in order that the translational and ideological "shifts" which occurred in the process of textual "re-production" (translation) can be made, as far as possible, explicit. But these statements, despite their deceptive simplicity, give rise to several difficult and seemingly intractable questions such as: How are ideological systems to be "reconstructed" from texts which are in principle capable of producing a range of interpretations? How can a single method for "reconstructing" these ideological systems in both the ST and the TT be devised in order to ensure the "comparability" of the results?

Current developments in the field of computer-aided corpus and translation analysis which will later be discussed in detail have here been put to use in order to find partial and tentative answers to these questions in the course of this chapter. But the main inspiration for the approach adapted here is the type of translation analysis which has been proposed by Heidrun Gerzymisch-Arbogast in a series of densely argued publications. Although Gerzymisch-Arbogast's theory of translation evaluation has been designed with very different

goals in mind, it nevertheless seems to point towards the most interesting directions in the pursuit of such a study of "comparative ideologies" in translation. Her most important contribution to the development of the "Science of Translation" (*Übersetzungswissenschaft*) from this perspective is her rigorous application of the concepts and principles of textual "coherence" to translation analysis as an area of study. In particular, her use of "semantic networks" as a visualization tool in the comparative evaluation of the cohesive structure of the ST and TT seems to point towards the possibility of comparing the ST and the TT as textual wholes rather than as loose collections of words or sentences. The following long quote is Gerzymisch-Arbogast's description of how semantic networks can be constructed for the purposes of translation analysis:

The semantic networks used for our purposes are based on the meaning and text theory of "leksemantics," which proceeds from the basic idea that all factual information (information about objects and reality) in a text can be expressed in the form of relations. Relations consist of arguments (mostly nominal concepts) and relators (mostly verbs). The resulting textual network is fundamentally made up by arguments... and relators... with the arrow connecting these two elements indicating the agent position and/or goal or other semantic roles... When extracting networks from texts, each sentence or text unit is classified according to whether the expressions contained in it are relators, i.e. verbs or verbal groups in need of complements, or whether they are arguments, i.e. nominal expressions. A relation representing a natural language utterance contains in its minimal structure at least one relator and at least one argument. Arguments directly related to the starting argument via a relator are classified as being on the first meaning level of the starting argument. In a further step it is possible to differentiate arguments which emanate from the end points of the first meaning level thus constituting a second meaning level. This procedure can be

repeated until there are no further relations to which arguments can be connected (level (n)). The network levels represent the meaning levels of a concept and the level of conceptual differentiation of a text. We can produce a network in which all relations connected with a particular concept in the text (and thus all information relating to that concept) are instantaneously (synchronously or synchronically) visible. In a synchronous semantic network the linear structure of the text is given up. Networks are extracted from texts in a multi-step procedure: 1) segmentation of text in utterances; 2) conversion of utterances into relations; 3) entering the relation into a computer data sheet; 4) listing necessary hypotheses; 5) evaluation of relations and formation of network (with computer support); 6) graphic visualization...¹

It is clear from Gerzymisch-Arbogast's description of the method of construction of semantic networks that this process consists broadly of two phases. The first is where the "explicit" connections between arguments and relations are identified in order to reduce the text to a series of propositions amenable to visual representation as a "core network."² This phase, according to her account, appears to be completely interpretation-independent and amenable to "automatic generation" and therefore particularly suited to computer-aided processing.³ It is only in the second phase, where the still unconnected parts of the text ("islands") are connected to the larger network clusters by means of connecting hypotheses, that "subjective" interpretation actually comes into play. Since the "background knowledges" (e.g. *Kulturwissen*) which readers bring to their reading of a text are not all exactly alike, it is obvious to Gerzymisch-Arbogast that these connecting hypotheses which work towards the

¹ More detailed discussions in Heidrun Gerzymisch-Arbogast, *Übersetzungswissenschaftliches Propädeutikum* (Tübingen: Francke, 1994), Heidrun Gerzymisch-Arbogast, "Equivalence Parameters and Evaluation," *Meta* XLVI, no 2 (2001), and Heidrun Gerzymisch-Arbogast and Karl Mudersbach, *Methoden des wissenschaftlichen Übersetzens* (Tübingen a.o.: Francke, 1998).

² Gerzymisch-Arbogast, "Equivalence Parameters and Evaluation," 232.

³ The specially designed computer programs which Gerzymisch-Arbogast uses are named *Aspectra* and *Relatan*. Gerzymisch-Arbogast and Mudersbach, *Methoden*, 77.

actual "concretisation" (*Konkretisierung*) of the text would vary in more or less significant ways from reader to reader. This conception of semantic networks presupposes the existence of a basic "common" and "objective" core network for every text which functions to objectively limit the range of interpretation (which is confined to hypothesis-building). This does not at all mean that Gerzymisch-Arbogast thinks that texts can have only one interpretation,

Man braucht nur das "Buch der Bücher," die Bibel, zu nennen, um sich vorstellen zu können, zu welch' unterschiedlichen Interpretationen ein und derselbe Text führen kann. Es läßt sich daher sagen, daß das Textverständnis sowohl inter-individuell (von verschiedenen Personen verschieden) als auch intra-individuell (von einer Person zu unterschiedlicher Zeit) variieren kann.⁴

(One need only mention the "book of books," or the Bible, in order to realize how a single text can lead to so many different interpretations. One can conclude from this that textual interpretation varies on the inter-individual [differing with each individual] as well as as intra-individual [differing with the point in time that a single person reads the same text] levels.)

The function of Gerzymisch-Arbogast's method of making "text comprehension accessible to description" ("für einen Dritten systematisch nachvollziehbar machen") is precisely to render the decision-making processes behind the construction of these secondary "connecting hypotheses" (that is to say, the process of "individual interpretation") explicit.⁵

⁴ Gerzymisch-Arbogast, *Übersetzungswissenschaftliches Propädeutikum*, 26.

⁵ Gerzymisch-Arbogast, *Übersetzungswissenschaftliches Propädeutikum*, 73.: "Mit Hilfe semantischer Netze ist das individuelle Textverständnis der Leserin/Übersetzerin nachvollzieh- bzw. abbildbar, indem die individuell möglicherweise variierenden Hypothesen von den im Text verbalisierten Relationen unterschieden und entsprechend kenntlich gemacht werden. Die durch die metasprachlichen Interpretationen notwendig werdende Vielfalt von Beschreibungskategorien entfällt." (The individual comprehension of the reader/translator becomes

Since the amount (and "types") of "background knowledges" which readers possess also influences the degree to which they are capable of joining up or filling in the "coherence gaps" in a text, Gerzymisch-Arbogast predominantly explains failures of coherence (*mangelnde Kohärenz*) by pointing to a lack or insufficiency of knowledge if not simple error on the part of the reader/translator.⁶ On the whole, Gerzymisch-Arbogast's account of the process of text comprehension (*Textverständnis*) seems to strongly parallel those which have come from a phenomenological-hermeneutic position such as the early theoretical statements of Wolfgang Iser in *Rezeptionstheorie*.⁷ Iser's concepts of "schematisierten Ansichten" (determinate aspects) and "Leerstellen" (gaps) immediately come to mind in this respect as having parallels in Gerzymisch-Arbogast's schema. The concept of "Leerstellen," which according to Iser, opens up the "Auslegungsspielraum" (room for interpretation) in the interaction of the reader with the text, seems to be just another name for the "gap" (or "Kohärenzlücken" for Gerzymisch-Arbogast) between the larger semantic clusters in a network and the separated and unconnected islands. Compare for instance the following account of "text processing" from Gerzymisch-Arbogast,

Coherence may be represented as the connectivity of the relations in a text. Semantic networks ("text mapping") can help to visualize the coherence of texts. Not all

traceable and visualizable with the help of semantic networks in so far as the individual and possibly varying hypotheses drawn out from the relations verbalized in the text differ from one another and are accordingly made explicit. The necessary variety of descriptive categories required by metalinguistic interpretations simply become superfluous.) Cf. Gerzymisch-Arbogast, *Übersetzungswissenschaftliches Propädeutikum*, 73.

⁶ Gerzymisch-Arbogast, *Übersetzungswissenschaftliches Propädeutikum*, 73.: "Semantische Netze bieten die Möglichkeit der komplementären Beschreibung makro- bzw. mikrostruktureller Phänomene bzw. Abweichungen. So kann z.B. eine mangelnde Geschlossenheit. (Kohärenz) des Textes (makrostrukturelle Perspektive) durch unterschiedliche (lexikalische) Verstöße (mikrostrukturelle Perspektive) nachgewiesen werden." (Semantic networks offer the possibility of a complementary description of macro- and microstructural phenomena and their deviations. For example, the insufficient coherence of a text [macrostructural perspective] stemming from various [lexical] incongruities can be established.)

⁷ Both the theoretical positions of Gerzymisch-Arbogast and Iser therefore reveal the distinguishing trait of a "literary positivism": "die positivistisch-beschreibende Einstellung kann sich auf die Untersuchung der Texte selbst richten, um beispielsweise die Merkmale eines Textes festzuhalten, die jederzeit intersubjektiv überprüfbar sind." (The positivist-descriptivist perspective can devote itself to the investigation of a text in order to determine its characteristics which can be checked intersubjectively at anytime.) This procedure is devoted to bringing out the "invariante Struktur" of the text. Cf. Jürgen Hauff et al., *Methodendiskussion: Arbeitsbuch zur Literaturwissenschaft*, vol. 1, Positivismus, Formalismus/ Strukturalismus (Frankfurt a.M.: Hain, 1991), 47.

relations can always be connected with other relations. Unconnected arguments and relations form so-called "islands," which need individual (coherence building) hypotheses to be connected with the core network. The number of islands in a network represents its openness for reader interpretation, its degree of connectivity indicates its level of "coherence." Hypotheses are graphically represented by a dotted line to differentiate them from relations and to indicate that this is information not supplied in the text but by the individual reader. Coherence is a relevant EQUIVALENCE parameter for translation purposes because it may differ in original and translated texts, for instance in the case of holistic cultural patterns when additional information needs to be supplied to adjust the translation to the target reader's expectations.⁸

with that of Iser,

Zwischen den "schematisierten Ansichten" [a term Iser borrowed from Ingarden. – RG] entsteht eine Leerstelle, die sich durch die Bestimmtheit der aneinander stoßenden Ansichten ergibt. Solche Leerstellen eröffnen dann eine Auslegungsspielraum für die Art, in der man die in den Ansichten vorgestellten

⁸ Gerzymisch-Arbogast, "Equivalence Parameters and Evaluation," 232. Compare the above quotation with the following, perhaps more revealing, explanation, "Zur Analyse der Konnexität ['Geschlossenheit/' 'Kohärenz' - RG] werden die bei der Vernetzung entstandenen unabhängigen Teilnetze ausgewertet, die wiederum Aussagen über die Gegliedertheit des gesamten Textes zulassen: Je mehr voneinander unabhängige Teilnetze beim automatischen Vernetzungsprozess entstehen, desto weniger zusammenhängend bzw. kohärent ist die Informationsfolge im Text. Diese unabhängigen Teilnetze werden Inseln genannt. Ergeben sich Inseln im Textnetz, ist der Leser auf Hypothesen angewiesen, die (nicht verbalisierte semantische) Bezüge im Text herstellen, um so eventuelle Kohärenzlücken schließen und den Text als zusammenhängende Einheit verstehen zu können. Je weniger Inseln ein Text aufweist, desto zusammenhängender, 'eindeutiger' ist der Text strukturiert. Über die separate Kenntlichmachung der Hypothesen... werden individuell ablaufende Verstehensprozesse transparent und intersubjektiv überprüfbar gemacht." (To analyze cohesion, the independent network fragments which have been produced in the process of network construction shall be evaluated. This will in turn allow statements on the structure of the whole text. The more stand-alone network fragments which have been produced in the process of automated network production, the less coherent the information flow of the text. These stand-alone network fragments will be called islands. When islands turn up in the text network, the reader will be have to rely on hypotheses so that the [unverbalized] relations in the text can be produced such that coherence gaps can be closed and the text can be understood as a coherent unity. The less islands a text exhibits, the more coherent and 'unambiguous' the structure of the text. By means of the individual recognition of each hypothesis... the flow of the individual process of comprehension can be made transparent and intersubjectively observable.) Gerzymisch-Arbogast, *Übersetzungswissenschaftliches Propädeutikum*, 65.

Aspekte aufeinander beziehen kann. Sie sind durch den Text selbst überhaupt nicht zu beseitigen... Der Leser wird die Leerstellen dauernd auffüllen beziehungsweise beseitigen. Indem er sie beseitigt, nutzt er den Auslegungsspielraum und stellt selbst die nicht formulierten Beziehungen zwischen den einzelnen Ansichten her. Dass dies so ist, lässt sich an der einfachen Erfahrungstatsache ablesen, dass die Zweitlektüre eines literarischen Textes oftmals einen von der Erstlektüre abweichenden Eindruck produziert. Die Gründe dafür mögen in der jeweiligen Befindlichkeit des Lesers zu suchen sein, dennoch muss der Text die Bedingungen für unterschiedliche Realisierungen enthalten.⁹

(Gaps turn up between the "determinate aspects" which are themselves the products of collisions between determinate aspects in the text. Such gaps open up spaces for interpretation regarding the particular way in which the elements offered up by the determinate aspects can be brought into relation with one another. These gaps cannot be eliminated on the basis of the text alone... The reader constantly fills up and eliminates these empty spaces. During this process of elimination, the reader makes use of this interpretative leeway and establishes the unformulated relationships between the different aspects. This is evident from the simple fact that a second reading of a literary text often produces a different impression from that of the first reading. This in turn may be explained on the basis of the existential situation of the reader. However, the text itself must contain the conditions for its different realizations.)

While such portrayals of the reading process may have their merits precisely in the explicitation of the reading process, some of their inherent limitations and unacceptable

⁹ Wolfgang Iser, "Die Appellstruktur der Texte," in *Rezeptionsästhetik: Theorie und Praxis*, ed. Rainer Warning (München: Wilhelm Fink, 1975), 235.

assumptions must nonetheless be acknowledged. In the first place, the distinction between the non-interpretive and interpretive phases in the construction of semantic networks seems untenable. Even the text linguists who impressed Gerzymisch-Arbogast with the utility of "semantic networks"¹⁰ have been much more cautious in making their analogous distinction between "determinate" and "typical" links which they view not as rigidly separate entities but as indicating merely different intensities and strengths of "linkage." They even emphasized that such a distinction is ultimately a "fuzzy" and relative one.¹¹ In contrast to Gerzymisch-Arbogast's negative judgement of "incoherence"¹² or "inadequate textual coherence," de Beaugrande and Dressler even point out that, depending on the communicative situation, a degree of *tolerance* to a "lack" or "inadequacy" in textual coherence always exists,

People can and do use texts which, for various motives, do not seem fully cohesive and coherent. We should therefore include the attitudes of text users among the standards of textuality... These attitudes involve some tolerance toward disturbances of cohesion or coherence, as long as the purposeful nature of communication is upheld.¹³

¹⁰ Robert-Alain De Beaugrande and Wolfgang Dressler, *Introduction to text linguistics* (Longman: London, 1981).

¹¹ Beaugrande and Dressler, *Introduction to text linguistics*, 86, 107.: "If concepts indeed subsume different knowledge elements according to the conditions of activation, then concepts cannot be primitive, monolithic units. Instead, concepts must have their own components held together by a particular strength of linkage. Components essential to the very identity of the concept constitute determinate knowledge (e.g. all humans are mortal). Components true for most but not all instances of the concept constitute typical knowledge (e.g. humans usually live in communities)... As Loftus and Loftus point out, this gradation is also fuzzy. Very few components, for example, turn out to be absolutely determinate... Still, some gradation of strength of linkage is probably necessary if concepts are to be operational." All these discussions can of course be related to Quine's (1953) criticism of the Kantian analytic-synthetic distinction.

¹² Gerzymisch-Arbogast, *Übersetzungswissenschaftliches Propädeutikum*, 72. Although she will later modify her terminology in a footnote (9) in Gerzymisch-Arbogast, "Equivalence Parameters and Evaluation," 240.: "The expression un-coherent is used here to indicate that the text can be made coherent by an individual reader's interpretation. 'Incoherent' is reserved for nonsensical contexts."

¹³ Beaugrande and Dressler, *Introduction to text linguistics*, 113. Mona Baker even considers failures of coherence as part of the day-to-day experience of human communication, "We could perhaps say that texts are neither coherent nor incoherent by themselves, that whether a text coheres or not depends on the ability of the reader to make sense of it by relating it to what s/he already knows or to a familiar world, whether this world is real or fictional. A text which coheres for one reader may therefore not cohere for another." Mona Baker, *In other words* (London: Routledge, 1992), 221.

These cautionary words disappear completely in Gerzymisch-Arbogast's discussions on semantic networks and are not addressed even implicitly.¹⁴ Indeed, her drive towards something like a maximal textual coherence seems to be a residue of the particular attitudes towards reading which have been uncritically accepted in traditional literary studies (including Iser's theory of reception). According to the literary theorist Terry Eagleton,

Iser's model of reading is fundamentally functionalist: the parts must be made to adapt coherently to the whole. Behind this arbitrary prejudice, in fact, lies the influence of Gestalt psychology, with its concern to integrate discrete perceptions into an intelligible whole. It is true that this prejudice runs so deep in modern critics that it is difficult to see it as just that – a doctrinal predilection, which is no less arguable and contentious than any other. There is absolutely no need to suppose that works of literature either do or should constitute harmonious wholes, and many suggestive frictions and collisions of meaning must be blandly "processed" by literary criticism to induce them to do so... the "openness" of the work is something which is to be gradually eliminated, as the reader comes to construct a working hypothesis which can account for and render mutually coherent the greatest number of the work's elements... Textual indeterminacies just spur us on to the act of abolishing them, replacing them with a stable meaning. They must, in Iser's revealingly authoritarian term, be 'normalized' – tamed and subdued to some firm structure of sense.¹⁵

Eagleton also pointedly criticized Iser's notion of textual "concretization" as producing what it presupposes,

¹⁴ Although she does seem to recognize the relativity of textual coherence in the following quote, "Dabei muß immer klar erkennbar bleiben, welche Relationen aus dem Text hinzugefügt wurden, um den Text – *aus der individuellen Sicht* der Übersetzerin – kohärent zu machen." (In doing so, it must always be clearly discernible which relations have been added to the text in the process of making it coherent *from the individual point of view* of the translator.) [my itals. – RG] In Gerzymisch-Arbogast and Mundersbach, *Methoden*, 107.

¹⁵ Terry Eagleton, *Literary Theory: An Introduction* (Oxford: Blackwell, 1993), 81.

Reception theory of the Jauss and Iser kind seems to raise a pressing epistemological problem. If one considers the "text in itself" as a kind of skeleton, a set of "schemata" waiting to be concretized in various ways by various readers, how can one discuss these schemata at all without having already concretized them? In speaking of the "text itself," measuring it as a norm against particular interpretations of it, is one ever dealing with anything more than one's own concretization? Is the critic claiming some Godlike knowledge of the "text in itself," a knowledge denied to the mere reader who has to make do with his or her inevitably partial construction of the text?¹⁶

The last criticism obviously has a lot to do with Gerzymisch-Arbogast's conception of "core networks" which are said to be extracted "automatically" from texts. Isn't the phase of automated core network construction which is allegedly accomplished "before interpretation" actually itself a product of interpretation? In the same way that subsequent reception theorists have objected to Iser's notion of "determinacy" (*Bestimmtheit*) in texts because it posited a textual core which was immune from and insulated from history and society¹⁷, the conception of an automatically "extracted" semantic network which serves as the "invariant given" existing "in the text" prior to interpretation seems to be an illusion which goes in the direction of what has aptly been termed a "metaphysic of the text."¹⁸ Such a criticism does not of course entail the complete meaning indeterminacy of texts. It is just a fact that some cohesive

¹⁶ Eagleton, *Literary Theory*, 84-85.

¹⁷ Despite its pragmatist excesses, Fish's critique of Iser made the important observation that, "every component in such an account – the determinacies or textual segments, the indeterminacies or gaps, and the adventures of the reader's 'wandering viewpoint' – will be the products of an interpretative strategy that demands them, and therefore no one of those components can constitute the independent given which serves to ground the interpretative process." Stanley Fish, "Why no one's afraid of Wolfgang Iser," in his *Doing what comes naturally: change, rhetoric, and the practice of theory in literary and legal studies* (Durham, NC: Duke University Press, 1989), 68-86.

¹⁸ Tony Bennett, *Formalism and Marxism* (New York: Routledge, 2003), 134.: "The text is always 'worked'. In one form or another, in the variant forms of its concrete existence, it always comes to us overlaid by the different determinants – the uses to which it is put, the annotations which are appended to it, the editor's preface, the design of the cover – which 'produce' it for consumption in concrete form."

links which are suggested by a particularly situated reading of a text seems more "naturalized" or "commonsensical" than other links which seem to demand an explicit act of interpretation. The process of forming these commonsensical links therefore seems "automatic" rather than "hermeneutic."¹⁹ A text therefore represents an objective fact which is however never accessed "in-itself" without the mediation of culture and history. The "automatic" construction of a "first-level" semantic network which is invariant in principle for all possible readers (from all times and places) is simply a myth.

According to Gerzymisch-Arbogast, "Ein Text bzw. die individuelle Lesart (Textverständnis des Lesers) läßt sich als semantisches Netz darstellen. Das hat den Vorteil, daß das Gesamtverständnis des Lesers (und natürlich auch des Übersetzers) abbildbar wird, d.h. von einem Dritten nachvollzogen werden kann."²⁰ (A text, or as the case may be, an individual reading (text comprehension) can be visualized as a semantic net. This has the advantage that the complete text comprehension of the reader [and naturally, that of the translator as well] can be represented visually, which means that it can be apprehended by a third.) In other words, it makes the subjective process of "text comprehension accessible to description."²¹ But it is obvious that this representation of the "way of reading" (*Lesart*) of the reader (in this case, the translator) which is observable to a "third" has also been constructed by a "third" and not by the reader or translator herself. (And even if this representation were constructed by the reader herself, it would still constitute a potentially contestable self-interpretation unless the impossible assumption were made that readers are completely

¹⁹ Tzvetan Todorov, *Symbolism and Interpretation* (Ithaca: Cornell University Press, 1984).

²⁰ Gerzymisch-Arbogast, *Übersetzungswissenschaftliches Propädeutikum*, 66. Cf. also Gerzymisch-Arbogast, *Übersetzungswissenschaftliches Propädeutikum*, 73.

²¹ Gerzymisch-Arbogast, "Equivalence Parameters and Evaluation," 230. Gerzymisch-Arbogast, *Übersetzungswissenschaftliches Propädeutikum*, 230.: "Die Forderung nach klaren, einheitlichen Kriterien heißt allerdings nicht, daß wir beim Übersetzen ganz auf die Subjektivität des Einzelnen verzichten können... Wir wollen aber versuchen, die individuelle Subjektivität bei der Entscheidungsfindung für einen Dritten nachvollziehbar, fachlich formuliert, *intersubjektiv überprüfbar* [intersubjektive Überprüfbarkeit] bzw. *transparent* zu machen." (The demand for clear and unified criteria does not mean that we can completely give up individual subjectivity in translation... We will however try to make the subjectivity of the individual in its process of decision-making observable for a third. Technically formulated, we will try to make it intersubjectively observable or, as the case may be, transparent.)

transparent to themselves.) Gerzymisch-Arbogast apparently labors under some kind of unacknowledged paradox in her application of semantic networks to the comparison of the ST and TT. In her view, these semantic networks provide a language-independent framework (sprachunabhängige Netz) for bringing to light the areas of correlation and deviation of an ST and TT in relation to each other.²² The "similarity" of the the TT to the ST can therefore be "measured" by comparing these visual representations of texts: "Der Grad der Ähnlichkeit von Originalnetz und Zieltextnetz bestimmt die 'Nähe' der Übersetzung in Bezug auf das Original."²³ (The degree of similarity between the original network and the translation determines the 'closeness' of the translation with respect to the original.) But the actual situation is far more complex. In fact, she is not comparing her "explicitated"²⁴ interpretation of the ST with the explicitated *interpretation of the translator of the ST* as it was "extracted" from the TT. The two semantic networks she is comparing, are merely representations of her own explicitated interpretations of the ST and the TT. Her treatment of the TT as a kind of "sedimented" or fossilized reading process which can be used to reveal how the translator read and understood the ST overlooks the fact that this can, at most, only be *a reading of a reading*. (The same problem can also be attributed to *Skopostheorie*.) Contrary to Gerzymisch-Arbogast's hopes of using semantic networks as a language-independent *tertium comparationis* Maczewski objects that,

²² Gerzymisch-Arbogast, *Übersetzungswissenschaftliches Propädeutikum*, 56.: "Wir haben hier also eine Darstellungsart, die von der Einzelsprache unabhängig ist." (We have here a method of visual representation which is independent of any particular language.) Gerzymisch-Arbogast, *Übersetzungswissenschaftliches Propädeutikum*, 56.

²³ Gerzymisch-Arbogast, *Übersetzungswissenschaftliches Propädeutikum*, 72. Cf. also Gerzymisch-Arbogast, *Übersetzungswissenschaftliches Propädeutikum*, 74.: "Unterschiedliche Übersetzungsfunktionen lassen sich möglicherweise durch manifeste Abweichungen der Netzstrukturen von Original und Übersetzung systematisch beschreiben. Die Entwicklung eines Beschreibungsrahmens für strukturelle Abweichungen in Original und Übersetzung könnte auch dazu dienen, den Begriff der Übersetzungsfunktion zu konkretisieren." (Different translation functions may possibly let themselves be systematically described by means of the discrepancies between the network structures of the original and the translation. The development of a descriptive frame for structural divergences between the original and the translation may serve to concretize the concept of the function of the translation.)

²⁴ An awkward but here indispensable translation of the German adjective "nachvollziehbar."

[Die semantischen Netzwerke] müssen sprachabhängig interpretiert werden und können nicht allein anhand ihrer Form verglichen werden. Dies widerspricht der ursprünglichen Absicht, gemäß der im "Idealfall," der durch die Anlage der Fallstudie gegeben sei, "die relationale Struktur der beiden Text im Sinne einer 'Isomorphie' identisch" sei. Daher fragt sich, ob der beträchtliche Visualisierungsaufwand im Einzelfall lohnt.²⁵

([The semantic networks] must be interpreted with reference to language and cannot be compared with each other only with respect to their form. This contradicts the original intention corresponding to an "ideal case" backed up by case studies in which "the relational structure of the two texts are identical in the sense of being 'isomorphic'." It can therefore be asked whether the substantial effort of arriving at such a visualization of an individual case is at all worth it.)

Given the extremely laborious process of constructing Gerzymisch-Arbogast's semantic networks, it does make one think whether all of the trouble was worth it if these cannot deliver what has been promised anyway.²⁶ The most that she can therefore show is how much, according to *her reading* as a translator analyst, the ST and the TT correspond or deviate from each other. The potential contestability of her explicitated interpretation of the TT itself does not appear to be an issue in any of her methodological treatises and constitutes an obvious point of hermeneutic naiveté. Whatever the case may be, Gerzymisch-Arbogast underlines the necessity of arriving at a singular interpretation of the text because this serves as the very

²⁵ Jan-Mirko Maczewski, "Every Bit Doth Almost Tell My Name": *computergestützte Übersetzungsforschung am Beispiel Von Shakespeares Sonetten Im Deutschen* (Frankfurt Am Main: Peter Lang, 1999), 84.

²⁶ In fact, her *Übersetzungswissenschaftliches Propädeutikum* (1994) in all of its 150 pages could only discuss the semantic networks corresponding to the first page (ST and TT) of the translated novel (Lawrence Norfolk's *Lemprière's Dictionary*) under consideration.

basis and presupposition of her approach.²⁷ It is also the sole presupposition which allows her to maintain the difficult proposition that "coherence, text topic, thematic and isotopic patterns remain invariant in translation."²⁸ Reservations regarding the singularity of interpretation not only applies to her use of text networks but also to her broader claim that such networks can be used to visualize and represent whole culture-systems, "Für jeden dieser kulturspezifischen Bezugsbereiche sind theoretisch entsprechende kontrastive Netze (idealerweise über eine Datenbank abrufbar) zu erstellen."²⁹ (Each of these culture-specific areas of concern correspond theoretically to contrastive networks which can be generated [and ideally made accessible by means of a databank].) The translator analyst appears in her account as a "super-reader" capable of mediating between readings of the ST and TT and even of whole cultural totalities. Gerzymisch-Arbogast's account of "insufficient coherence" as a product of "insufficient information" on the part of the reader/translator also seems to posit an idealized reader capable of constructing *optimal textual coherence*. This "super-reader" is nothing but a mythology which is closely connected to the ideology of "expertise" already criticized in the field of translation by Pym.³⁰ This is a trait which unfortunately seems to run throughout Gerzymisch-Arbogast's work and reflected in their unnecessarily jargonistic style.³¹ Despite

²⁷ Gerzymisch-Arbogast and Mudersbach, *Methoden*, 110.: "Durch diese Vorgehensweise sollte – neben der Intention, eine möglichst einheitliche Ausgangs- und Vergleichsbasis zu schaffen – auch verhindert werden, daß die Möglichkeit differierender Interpretationen des Texts zum zentralen Gegenstand gemacht wird. Vielmehr sollte auf der Basis eines gesicherten und dokumentierten Textverständnisses die konzertierte Schrittfolge am Beispiel unterschiedlicher Sprachkombinationen vorgestellt und diskutiert werden." (By means of this procedure of establishing a common starting point and basis for comparison, it should also become possible to avoid making the differing interpretations of the text the main topic of discussion. It should be the case that on the basis of a secure and documented comprehension of the text, the concerted sequence of different language combinations can, for example, be visualized and discussed.)

²⁸ Gerzymisch-Arbogast, "Equivalence Parameters and Evaluation," 239.

²⁹ Gerzymisch-Arbogast, *Übersetzungswissenschaftliches Propädeutikum*, 83. This is similar in principle to Juliane House's (1997) concept of "culture filter" to be used in the process of translation. Cf. Juliane House, *Translation Quality Assessment: A Model Revisited* (Tübingen: Gunter Narr Verlag, 1997).

³⁰ Anthony Pym, "Ideologies of the expert in discourses on translator training," in *Problems and trends in the teaching of interpreting and translation*, ed. M. Snell-Hornby and Y. Gambier (Misano: Istituto San Pellegrino, 1996), 139-149.

³¹ Pym, "Ideologies of the expert," 1.: "Theoretical and promotional discourses on translator-training increasingly draw their authority from an elitist or specialized representation of the profession. One of the key terms is 'expert', commonly found in collocations like 'translation/interpreting should be left to the expert', or 'the translator is an/the expert in cross-cultural communication'. Recent developments extend the semantic field to include the term 'consultant', as in Vermeer's suggested inclusion of translators in a 'new profession, the 'intercultural management assistant' or 'consultant' (forthcoming). In keeping with this trend, one of the aims of

the attempt to shift from a discourse of "objectivity" to that of "transparency,"³² the positing of a seemingly invariant textual substrate which is supposed to be "extracted" from the text itself represents an all too obvious return to a purportedly "objective" base of interpretation within this theoretical model. This primary level of textual coherence is therefore deemed as a "given" while most disputes regarding the remaining "gray areas" (coherence gaps) can be solved by "increasing knowledge" and by consulting experts. Conflicts of interpretation are therefore explained away as being the result of either an insufficient attention to the text or due to an insufficient knowledge base.³³ These conflicts therefore end up being reduced to mere problems of improving "reader competence" and upgrading "information retrieval."

It can be plausibly shown that some of the problems in Gerzymisch-Arbogast's approach seems to be traceable to the elimination of the distinction between "cohesion" and

the European Society for Translation Studies (EST) is 'to offer urgently needed *consulting services* on issues where *specific expertise* is required' (italics mine, here and throughout the citations). The EST thus organizes things like a Workshop on Curriculum Design conducted by '*experts* from various countries' (*EST Newsletter* 3, November 1993). Notice the impressive spread of the term. A certain ideology of the expert appears in descriptions of ideal translators, in certain institutionalized modes of training ideal translators, and in certain ways of promoting and reproducing such training. It represents a powerful ideal." Hans J. Vermeer offers another account of this ideal of the translator as "expert," "Häufig können zwei Personen nicht unmittelbar miteinander über Kulturen hinweg kommunizieren, weil sie über keine gemeinsame Sprache verfügen oder der eine des anderen Verhaltenskonventionen nicht versteht usw. In solchen Fällen wird ein Experte für transkulturelle – man spricht, wie soeben angemerkt, terminologisch üblicherweise von 'interkultureller' – Kommunikation hinzugezogen, der die beabsichtigte Kommunikation zustande bringen soll. Ein solcher Experte heiße 'Translator' seine Tätigkeit 'translatorisches Handeln.'" (It is frequently the case that two persons from different cultures are not able to directly communicate because they do not have access to a common language or because one does not understand the behavioral conventions of the other etc. In such cases, recourse will be made to an expert for transcultural – or, as it has just now been remarked, one usually speaks of 'intercultural' – communication who should make it possible for the desired communication to take place. Such an expert is called a 'translator' and his activity is called 'translational activity'.) Hans Vermeer, *Skopos und Translationsauftrag – Aufsätze* (Frankfurt: IKO, 1992), 66.

³² Gerzymisch-Arbogast, "Equivalence Parameters and Evaluation," 237.: "the desideratum of 'objectivity' (which is probably unobtainable given people's preferences and the influence of stereotyped judgement on their decision-making) should be replaced by the condition of 'transparency' of the equivalence criteria, their consistent application... and of the evaluator's ranking of these criteria with respect to their relevance in the translation."

³³ Cf. "textinterne Hypothesen" and "textexterne Hypothesen" in Gerzymisch-Arbogast and Mudersbach, *Methoden*, 56.) Norman Fairclough, *Critical Discourse Analysis: The Critical Study of Language* (Essex: Longman, 1995), 44.: "The concept of BGK reduces diverse aspects of the 'backgrounded material' which is drawn upon in interaction – beliefs, values, ideologies, as well as knowledge properly so called – to 'knowledge'. 'Knowledge' implies facts to be known, facts coded in propositions which are straightforwardly related to them. But 'ideology'... involves the representation of 'the world' from the perspective of a particular interest, so that the relationship between proposition and fact is not transparent, but mediated representational activity. So ideology cannot be reduced to 'knowledge' without distortion."

"coherence" in her analytical schema.³⁴ While it is indeed true that such a distinction cannot and should not be considered as depicting a rigid separation between different levels of "textual reality"³⁵, the elimination of such a distinction, when it is not accompanied by a constant analytical vigilance, may lead to the all too easy unmediated reduction and flattening of one level to another. For instance, the claim regarding the existence of an "automatischen Vernetzungsprozess" seems to imply that the process of constructing semantic networks (which is in reality dependent upon the capacity of a reader to construct coherence relations) is merely an "automatic" process which extracts the necessary information for its construction from the "surface" properties of the text itself. This confusion of distinct levels leads to the exaggerated and unreasonable hopes which Gerzymisch-Arbogast has attached to the construction of semantic networks. Maczewski therefore emphasizes that no matter how complicated Gerzymisch-Arbogast's schemas and visual networks are, these are nevertheless still too simple/simplistic in relation to the complex textual processes which she claims these represent,

³⁴ One rare occurrence of the word "Kohäsion" in Gerzymisch-Arbogast and Mudersbach, *Methoden*, 43. seems to equate it with "Kohärenz" while the words "Kohäsion" and "Kohärenz" do not appear at all in the subject index of Koller's (2001) fundamental book on German *Übersetzungswissenschaft*. Cf. Werner Koller, *Einführung in die Übersetzungswissenschaft* (Wiebelsheim: Quelle und Meyer, 2001). On the other hand, "Kohärenz" takes on altogether another meaning in the Functionalist school of translation, also known as Skopostheorie, "Intertextuelle Kohärenz meint einen skopos-adäquaten Zusammenhang zwischen einem Translat und einem Ausgangstext." (Intertextual coherence pertains to a purpose-adequate relationship between a source and target text.) Vermeer, *Skopos und Translationsauftrag*, 73.

³⁵ Cf. Klaus Brinker, *Linguistische Textanalyse*, 18.: "In einigen textlinguistischen Arbeiten wird Kohäsion und Kohärenz unterschieden. 'Kohäsion' meint dann die Verknüpfung der Oberflächenelemente des Textes durch bestimmte grammatische Mittel, während 'Kohärenz' den konzeptionellen Zusammenhang des Textes, d.h. die zugrundeliegende Konstellation von Begriffen und Relationen, bezeichnet. Diese Unterscheidung ist unnötig; sie kann sogar irreführend sein, wenn sie dazu verwendet wird, die ältere Textlinguistik als reine 'Kohäsionslinguistik' abzustempeln. Der enge Zusammenhang zwischen expliziten (morphologisch-syntaktischen) und impliziten (semantischen-kognitiven) Formen textueller Kohärenz ist von Anfang an gesehen worden. – Wir gehen im folgenden von einem umfassenden Kohärenzkonzept aus, das nach verschiedenen Aspekten (grammatisch, thematisch, pragmatisch, kognitiv; explizit, implizit usw.) differenziert wird." (Some works in text linguistics make a distinction between cohesion and coherence. 'Cohesion' then means the linkage between surface elements of a text through particular grammatical means, while 'coherence' means the conceptual connectivity of a text, the basic underlying constellation of concepts and relations. This differentiation is unnecessary and can even lead to error when it is used to characterize the older text linguistics as a pure 'linguistics of cohesion.' The close relationship between explicit [morphological-syntactic] and implicit [semantic-cognitive] forms of textual coherence was taken into account from the very beginning. – We shall proceed in the following discussion with a broad concept of coherence which will be differentiated according to different aspects [grammatical, thematic, pragmatic, cognitive, explicit, implicit etc.]

Insgesamt scheinen die Möglichkeiten der aus der KI [Künstlichen Intelligenz] übernommenen Konzepts zur Wissensrepräsentation angesichts der Komplexität des betrachteten Objektes an ihre Grenzen zu stoßen. Die Verfahren können als Leitfaden für die Erstellung eines ZT zu einem AT einen wichtigen Beitrag zur Objektivierung des Übersetzens leisten und in ihrer Funktion der Visualisierung von Textinterpretationen auch dem Übersetzungsforscher hilfreich sein. Jedoch sollten auch die Grenzen der formal-begrifflichen Erfassung bedacht werden. Die Vernachlässigung der Varianz von AT-Interpretationen ist ein großes Problem für die Übertragung der Methoden auf die Übersetzungsforschung, da ein konsensuales Verständnis des AT schon innerhalb seiner eigenen Sprache oft nicht erreicht werden kann.³⁶

(In general, it looks as if the possibilities offered by the concept of knowledge representation borrowed from artificial intelligence seems to have certain limits. When used to develop guidelines for the production of a target text from a source text, this procedure can contribute much to making translation more objective. Its function in the visualization of text interpretation can also be of use to the researcher. The limits of a formal-conceptual approach should however be considered. The disregard of variations in the interpretation of the source text is a big obstacle for such a method since it is already the case that a consensual understanding of the source text cannot be attained even within its own language of origin.)

The use of the concept of "cohesion" proper which seems to have been studiously avoided all throughout Gerzymisch-Arbogast's writings can at least emphasize the importance of elaborating distinct even if not rigidly separate levels of textual analysis. Distinctions between

³⁶ Maczewski, *"Every Bit Doth Almost Tell My Name,"* 85.

"cohesion" and "coherence" and among the different types of cohesive "surface phenomena" observable in texts can help clarify which types among these are currently amenable to being "processed automatically."³⁷ The evasion of the distinction has led to much obscurity as to what aspect and level of text-processing can actually be entrusted to automation at its current stage of development. For example, "coherence" has been defined by de Beaugrande and Dressler as follows,

We would define [the] continuity of senses as the foundation of coherence, being the mutual access and relevance within a configuration of concepts and relations. The configuration underlying a text is the textual world which may or may not agree with the established version of the "real world," i.e. that version of the human situation considered by society or social group. Note, however, that the textual world contains more than the sense of the expressions in the surface text: cognitive processes contribute a certain amount of commonsense knowledge derived from the participants' expectations and experience regarding the organization of events and situations.³⁸

Even just a cursory reading of this definition of "coherence" would show that if coherence as visualized in semantic networks were now capable of automatic recognition and construction, then the major and up to now apparently intractable problems of machine translation would have likewise been solved. (But these have not been.) The claim that semantic networks can now be automatically constructed shows an inflated notion of the present-day capabilities of artificially intelligent systems.³⁹

³⁷ While it is not inconceivable that more and more complex levels of textual reality may become accessible to computation in the future (independently of whether such an eventuality may be desirable or not), such advances cannot be attained by misrepresenting or underestimating the complexity of the human mind, but only by further complexifying the comparatively "primitive" level, of existing artificial intelligences.

³⁸ Beaugrande and Dressler, *Introduction to text linguistics*, 84-85.

³⁹ Pym, "Ideologies of the expert," 8.: "For some, empirical science can offer a way round the outright manipulation of subjective expertise. Intersubjectively testable hypotheses, contrasted empirical experiments, data bases and, more pragmatically, a wide direct experience of many different situations could all be factors

Lacking both the advanced software and computing facilities which may (even today) allow for a less rudimentary level of automated text processing, it is suggested here that some "steps backwards" be taken in relation to Gerzymisch-Arbogast's proposal for the automatic generation of semantic networks. What is being proposed here, therefore, is the comparative analysis of a TT and ST by using certain tentative and elementary hypotheses in the realm of corpus linguistics regarding the computer-aided analysis of electronic texts. These methods are to be used interactively and in a completely exploratory spirit with very minimal presuppositions. This approach therefore still takes Gerzymisch-Arbogast's attempt to make a comparison of the ST to the TT as "texts," that is to say, not just as bunches of words, phrases and sentences but as discursive wholes held together by structures of cohesion and coherence as its major point of reference. The difference is that many of her assumptions both with respect to the method of constructing semantic networks from texts and in relation to her understanding of their nature and significance do not here come into play. The focus and concentration in this study on the most elementary surface and empirical aspect of texts should be understood neither as implying the belief that the most important aspects of texts are reducible to these directly observable phenomena nor the notion that quantification can take the place of interpretation. Computers cannot interpret texts, but can only aid the human reader by making new types of textual phenomena (often of an extremely fine-grained nature) accessible to interpretation.⁴⁰

Fairclough is correct that "the interpretation of texts is a dialectical process resulting from the interface of the variable interpretative resources people bring to bear on the text, and properties of the text itself."⁴¹ But this also gives rise to the questions of what these so-called

underlying a more substantial approach to translator training. So-called 'descriptive translation studies', which might talk of anything from polysystems to EEG probability mapping, could offer a way out of boomerang expertise. I am suspicious, however, of the kind of gung-ho positivism that immediately offers an unshakeable scientific alternative to merely 'personal theories'. The problem is not just the notoriously inept standards of much empirical research in our field."

⁴⁰ Michael Stubbs, *Words and Phrases: Corpus Studies of Lexical Semantics* (Oxford: Blackwell Publishing, 2002), 124, 142.

⁴¹ Fairclough, *Critical Discourse Analysis*, 9.

"properties of the text itself" are and which ones among them can serve as objects of computer-aided textual analysis. The distinction which should be developed here therefore is not that made by Gerzymisch-Arbogast between what she called "core networks" and "hypothetical connectors," but rather that between "the formal features which the computer finds in the text and the human reader's interpretation of the text."⁴² Michael Hoey's propositions that "cohesion is a property of the text" and that "coherence is a facet of the reader's evaluation of a text" so that "cohesion is objective, capable in principle of automatic recognition, while coherence is subjective and judgements concerning it may vary from reader to reader"⁴³ seems, along this line of argument, to represent a more reasonable alternative than Gerzymisch-Arbogast's conflation of levels. Furthermore, Hoey's conception of "cohesive ties" in a text which "predispose the reader" to construct textual "coherence"⁴⁴ presents a more acceptable way of framing the complex relationship which informs the interaction of these levels which avoids both a rigid absolutist separation or an outright conflation. The current study therefore reinstates the distinction between "cohesion" and "coherence" and, insofar as the initial level of the analysis is concerned, remains rigorously and literally at the "surface" level of the texts and, at least at the level of computer-aided processing, "consciously eschewing syntax and semantics."⁴⁵ The only type of potentially "cohesive" textual relation which shall be taken into account is the brute repetition of word-forms or lemmas throughout the length of the text. The advantage of such a straightforward method of producing cross-linguistic quantitative data for the comparison of the ST and the TT is that they initially involve, in comparison with Gerzymisch-Arbogast's approach, only the most minimal degree of involvement with the semantic content of the texts. Indeed, only the initial conversion of

⁴² Stubbs, *Words and Phrases*, 143.

⁴³ Michael Hoey, *Patterns of Lexis in Text* (Oxford: Oxford University Press, 1991), 12.

⁴⁴ Hoey, *Patterns of Lexis in Text*, 12.

⁴⁵ Hoey, *Patterns of Lexis in Text*, 21. The same restrictions are followed here as that described by Stubbs, *Words and Phrases*, 141.: "The distributional methods which I have used are designed to remain as close to the surface of the text as possible, and to make no reference to any other structural organization. They treat the text as a statistical and lexical unit, whose unity is due to the simplest possible mechanism of patterns of unlemmatized word forms. So, there are many other (purely lexical) features of texts which these methods are unable to capture."

the texts into a form amenable to computer processing represents the most potentially "distorting" (but unavoidable) intervention into the semantic content of the texts themselves.⁴⁶

The simplified concepts of "cohesion" and of "lexical cohesion" as used in this study must first be clarified and properly delimited. The first type of "lexical cohesion" which is here employed refers to patterns of brute reiteration/repetition of a particular word-form or lemma as one goes along along the length of a text. The definition of "word-form" or "lemma" is as "a string of contiguous alphanumeric characters with space on either side."⁴⁷ This type of cohesion is therefore an empirical phenomenon which reflects textual surface features. Since lemmatization, or the reduction of inflected word-forms to their roots, has not been applied in the preparation of the electronic texts to be analyzed, the terms reiteration/repetition here does not apply to the previous or subsequent occurrence in the text of synonyms, near-synonyms, superordinate concepts and anaphora. The use of the concept of "lexical cohesion" as simple word-form repetition along the stretch of a text is therefore much more elementary and far narrower than it is conventionally employed in most of the literature on the subject. Higher forms of cohesive relations identified by Michael Hoey as "complex lexical repetition"⁴⁸ have been completely bracketed out of the initial phase of quantification.⁴⁹ Despite the opinion of some writers⁵⁰ that lemmatization (at least for the English language and in relation to certain applications) is not absolutely necessary to arrive at acceptably accurate results, the evident limitations of this extreme adhesion to surface level analysis must be accepted and duly recognized at the same time that such information as may

⁴⁶ Gerlinde Hardt-Mautner, "Only Connect. Critical Discourse Analysis and Corpus Linguistics," *UCREL Technical Papers* vol. 6: 4 (1995): "One of the problems with 'superficial' quantification (i.e. taking account of formal linguistic categories rather than semantic ones) is that the coding and counting procedures distance the analyst from the source text. Once a linguistic phenomenon has become a tick on a coding sheet, to be processed by statistics software, the co-text, so vital for interpretation, is lost, and very often irretrievably so."

⁴⁷ Winthrop Francis, Henry Kucera and Andrew Mackie, *Frequency analysis of English Usage: lexicon and grammar* (Boston: Houghton-Mifflin, 1982), 3.

⁴⁸ Hoey, *Patterns of Lexis in Text*, 55.

⁴⁹ Hoey, *Patterns of Lexis in Text*, 55.: "Closely related to simple lexical repetition is complex lexical repetition. This occurs when two lexical items share a lexical morpheme, but are not formally identical (as defined in our discussion of simple repetition), or when they are formally identical, but have different grammatical functions."

⁵⁰ Gilbert Youmans, "The Vocabulary-Management-Profile: Two Stories by William Faulkner," *Empirical Studies of the Arts* 12, no. 2 (1994): 115.

be produced at this level should also be fully explored and maximized. Whatever may be the case, the current working hypothesis is that the mere reiteration/repetition of lemmas or word-forms contribute substantially to the surface cohesion of a text as a hypothetical unified whole.⁵¹

The second type of lexical cohesion which is relevant to this particular analysis, aside from that of repetition, revolves around the notion of "collocation." The broadest definition of collocation as the "grouping of all those items in a text that are semantically related" seems to reduce "collocation" to a synonym of other basic terms such as lexical or semantic fields.⁵² But collocation is also defined more narrowly as "any instance which involves a pair of lexical items that are associated with each other in the language in some way."⁵³ This somewhat more precise definition therefore has something to do with frequent instances of "co-occurrence of words,"⁵⁴ or in other words, with the "relationship a lexical item has with items that appear with greater than random probability in its (textual) context."⁵⁵ Computer-aided corpus analysis has developed a specialized terminology to describe the number of *instances* (or frequency) of co-occurrence of word-pairs and the proximity of their co-occurrence. The particular word-forms or lemmas being investigated in this type of conventional collocational analysis (which may or may not include the use of computers) are called "nodes" while the lemmas or word-forms co-occurring with the nodes in a particular corpus or text (excluding most function words) are called "collocates." "Collocates" are in turn classified with respect to their occurrence to the left or to the right of their associated

⁵¹ Cf. Klaus Brinker, *Linguistische Textanalyse: eine Einführung in Grundbegriffe und Methoden* (Berlin: Erich Schmidt, 2001), 47.: "U.L. Figge hat in diesem Zusammenhang die These aufgestellt, daß die relative Häufigkeit, mit der bestimmte Textgegenstände (Referenzträger) wiederaufgenommen werden, Hinweise auf die Haupt- und Nebengegenstände von Texten geben könne... Man darf diese nicht weiter explizierte Andeutung Figges allerdings nicht zu mathematisch-statistisch verstehen..." (U.L Figge has proposed in this context the theses that the relative frequency by which definite textual objects [bearers of reference] were repeated can give information on the main and secondary topics of texts... One should not interpret this suggestion of Figge in an excessively mathematical-statistical manner...)

⁵² Bronwen Martin and Felizitas Ringham, *Dictionary of Semiotics* (London: Cassell, 2000), 36.

⁵³ Baker, *In other words*, 203.

⁵⁴ Stubbs, *Words and Phrases*, 29.

⁵⁵ Hoey, *Patterns of Lexis in Text*, 7.

"nodes" and with respect to their "distance" or "span" from the "nodes." The span is counted in terms of the number of word-forms separating the node from the collocate. The so-called "strength of collocation"⁵⁶ of the node to its significant collocate/s, that is to say the probability of their empirical co-occurrence, can be estimated statistically with reference to adequately large language corpuses using simple frequency analysis.⁵⁷ The most obvious advantage of computer tools such as concordancers in text analysis is that these "enable accurate and rapid access to surface features over a whole text, reducing the arduousness and tedium of what has previously been a manual task."⁵⁸

On the other hand, the major weakness of such types of conventional collocational analysis employing simple "concordance" software⁵⁹ becomes all too evident when it is applied to small word corpuses such as single texts. In such cases, the "strength of attraction" between collocates cannot be arrived at in any simple quantitative manner because of the statistically insignificant sizes of the texts being analyzed. Instances of co-occurrence with meager frequencies of one, two or three which seem to be typical of single-text corpuses certainly cannot be reliably utilized to ascertain the degree/strength of attraction between any two collocates. Furthermore, even the frequent co-occurrence of particular collocates within a text may be less significant than a *single* co-occurrence of crucial importance in relation to the meaning of the text as a whole. Indeed, it may even be the case that something which is

⁵⁶ Hoey, *Patterns of Lexis in Text*, 219.: "Collocation does not exist in language independent of its grounding in text, and we acquire collocations, as we acquire other aspects of language, through encountering texts in the course of our lives (the text being here as elsewhere neutral as to speech or writing). Each time we encounter a word in context, that context must either reinforce, modify, or help create collocation(s) for us: depending on the texts we encounter, there will be individual variations in the types and strengths of collocation we each recognize."

⁵⁷ Stubbs, *Words and Phrases*, 81.; Stubbs, "Computer-assisted Text and Corpus Analysis," 305.

⁵⁸ Jeremy Munday, "A computer-assisted approach to the analysis of translation shifts," *Meta* XLIII, no. 4 (1998), 1.; Stubbs, "Computer-assisted Text and Corpus Analysis," 304.: "Individual texts are interpreted against an intertextual background of norms of language use. These norms, which are expressed largely in recurring collocations of words, can be revealed by the computer-assisted analysis of large corpora."

⁵⁹ Lyn Bowker, "Towards a Methodology for a Corpus-Based Approach to Translation Evaluation," *Meta* XLVI, no. 2 (2001), 349.: "A concordancer retrieves all the occurrences of a particular search pattern in its immediate contexts and displays these in an easy-to-read format... In translation, the main advantage afforded by concordancing tools is that they allow translators to see terms in a variety of contexts simultaneously, which in turn allows them to detect various kinds of linguistic and conceptual patterns that are sometimes difficult to spot in isolated printed resources."

"unsaid" throughout the whole text may in the end, in the context of some well-argued interpretations, be the most important "statement" of all. The dependence on the frequency of occurrence as an indicator of lexical or collocational "significance" seems to be the most serious hindrance to computer-aided text analysis. Its stark primitiveness in comparison to the sophisticated interpretative apparatus of the human mind is probably one of the main reasons why such quantitative methods have not been readily accepted by scholars working in this domain.

A second problem of traditional collocational analysis is the inability of the analysis to work with units larger than the phrase or sentence. Identified collocations are usually instantiated within single sentences or, at most, adjacent sentences. According to Stubbs, "There is some consensus, but no total agreement, that significant collocates are usually found within a span of 4:4 (meaning four words to the left or four words to the right of the node. – RG)."⁶⁰ However, this is obviously inadequate for tracking "long-distance lexical relations"⁶¹ between word-forms as they appear in a text since these relations far exceed the level of a sentence. Such a problem brings to mind the related concept of "isotopy" which was introduced by Algirdas Greimas into the field of semiotics.⁶² According to a much (or over-) simplified definition of this term, "isotopy refers to recurring semic categories whose presence ensures sustained meaning in the flow of a text...Isotopies are to be found on the figurative level, allowing for the assembling of semantic fields perceptible on the textual surface; or, by constant repetition of the same lexeme for example, they amount to semantic specification."⁶³ Putting aside the complex terminological and philosophical apparatus which underlies this concept while appreciating its intuitive plausibility, it is apparent that the type of cohesion ("sustained meaning in the flow of the text") characteristic of isotopy ("perceptible on the textual surface") cannot be confined to the sentence level.

⁶⁰ Stubbs, *Words and Phrases*, 29.

⁶¹ Hoey, *Patterns of Lexis in Text*, 24.

⁶² Umberto Eco, *Semiotics and the Philosophy of Language* (Bloomington: Indiana U.P., 1984), 189-201.

⁶³ Martin and Ringham, *Dictionary of Semiotics*, 77.

A third major weakness of traditional collocation analysis in relation to the particular demands of text analysis is that the "node" whose collocates are to be investigated must be decided upon in advance by the researcher.⁶⁴ Williams noted this as a problem which arose while he was writing his important work *Keywords*, "The significance, it can be said, is in the selection. I realize how arbitrary some inclusions and exclusions may seem to others. But out of some two hundred words, which I chose because I saw or heard them being used in quite general discussion in what seemed to me interesting or difficult ways, I then selected sixty and wrote notes and short essays on them."⁶⁵ This particular method of pre-selection is of course understandable in corpus linguistics where words and their uses are often the main objects of investigation, but in cases where particular texts are being analyzed, the pre-selection of words which are deemed worthy of investigation in these texts (besides appearing somewhat arbitrary), can end up becoming case studies of the uses of particular words rather than producing actual studies of the texts themselves. The cohesive relations which are being uncovered in such exemplificatory case studies have therefore less to do with cohesive lexical structures within the text than with cohesive relations between words within a particular language. Although the ideal present-day solution to this problem is doubtless still the creative combination of computer-aided methods with a rigorous and perceptive qualitative textual analysis, some methods have, in the meantime, been designed which aim to make possible the "automatic" identification of "nodes" or so-called "key-words" for texts being studied. One example of such a method compares the text to a large language corpus and by means of this process identifies words in the text which are "unusually" frequent/infrequent in reference to the large corpus as a whole. The "key-ness" of words in a particular text is therefore determined by their "atypical" frequency of realization in relation to norms derived

⁶⁴ One then needs to find "a word-based 'peg' to hang the analysis on – a discrete, searchable item around which the higher-level phenomenon that we are after is expected to cluster... In issue-centred studies, as many CDA projects indeed are, a close reading of a small but reasonable representative sample of texts will usually reveal key terms that are central to the issue concerned." Hardt-Mautner, "Only Connect," 19.

⁶⁵ Raymond Williams, *Keywords: a vocabulary of culture and society* (New York: Oxford University Press, 1985), 12.

from large corpuses. In terms of information theory, when the appearances of a word-form in a text deviates from the average/normal probability of its use, it is then considered a carrier of high information.⁶⁶ This method however seems limited especially when applied to old historical texts to which no appropriate existing large or "quality corpus"⁶⁷ can be correlated. Another proposed computational method uses so-called "neural networks" which operate in analogy with the functioning of the neurons of biological brains to measure the strength of connection between all word-forms in a particular text. This elegant and somewhat more complicated method treats each distinct word-form in the text as a single neuron/node and calculates exhaustively the degree or strength of association of each node in relation to all other neurons/nodes by reference to their frequency and distance of co-occurrence within the text. The end result of the calculations can therefore produce cluster graphs which correspond to the empirical clustering of word-forms in the text.⁶⁸ The most striking advantages of this latter method is that it is not dependent for the analysis upon the existence of an electronic corpus of adequate size and quality, aside from its being completely language-independent. It may therefore have great potential for use in the analysis of translation.

Concurrent with further testing and problematization, the two methods mentioned above (using Wordsmith or CATPAC software) can serve as useful tools, alone or in combination, to overcome the traditional constraints of collocation analysis such as the problem of the prior selection of nodes or the inability to satisfactorily account for relations of collocation which occur beyond the limited boundaries of a sentence. However, the central problem of computer-aided text analysis regarding the dependence of its calculations on the

⁶⁶ Mike Scott, *Wordsmith Tools*, version 4.0. [computer software] (Oxford: Oxford University Press, 2004). A demo of version 4.0 can be downloaded from <http://www.lexically.net/wordsmith>.

⁶⁷ Lyn Bowker, "Towards a Methodology for a Corpus-Based Approach to Translation Evaluation."

⁶⁸ See for example the software CATPAC II designed by John Woelfel. Cf. John Woelfel, "Artificial Neural Networks for Cluster Analysis." Paper presented at the American Marketing Association Attitude Research Conference, Phoenix, AZ, Jan, 1993. More information about CATPAC can be found at the website: www.galileoco.com. The close connection between the new and flexible methods of marketing and neural network processing seems to point to a strong "homological" relation between this concept of the functioning of the human brain and the dominant ideological framework prevailing in the current "post-Fordist" conjuncture. Cf. David Harvey, *The Condition of Postmodernity: An Enquiry Into the Origins of Cultural Change* (Cambridge, MA: Blackwell, 1990).

frequency of occurrence and co-occurrence of word-forms remains unresolved for both approaches. The methods which were employed in the current study and which have been based on the independent textlinguistic investigations of Youmans and of Hoey seek to circumvent this last limitation.

The particular type of "collocation" which is most significant for the approach introduced by Youmans differs from that which has been produced by the previous approaches in that the degrees of "attraction" between word-forms or lemmas are not measured in terms of statistical frequency but established by means of very particular and special conditions of co-occurrence in texts. The determination of these collocational relations requires that two conditions be fulfilled: (1) That the co-occurring word-forms or collocates are occurring for the first time in the text and; (2) That these word-forms co-occur in precisely those areas of the text which exhibit particularly dense clusterings of lexical first-appearances. These conditions can be ascertained for any text by means of using a program which scans the electronic text by using a "scan window" the length of which is specified in terms of number of words (this length is variable and user-defined).⁶⁹ This scan window then moves along the text one word at a time, and counts the number of new words occurring within every scan window until the end of the file is reached. The results which consist in a consecutive series of absolute values of new words occurring in the consecutive scan windows can then be graphed (producing "vocabulary flow graphs") so that the areas in the text which contain high concentrations of newly occurring words can be seen and identified visually as peaks. Although the most appropriate length of the scan window cannot as of yet be correlated with the specific features of particular texts, the most important thing seems to be the maintenance of a balance between bringing out the broadest features of the text as a whole (using large scan windows) and keeping the smaller details sufficiently visible (using smaller scan

⁶⁹ Stubbs, *Words and Phrases*, 140.: "It will take considerable work before we know just what can be discovered with the method. For example, is there an optimum span setting for discovering finer and coarser units in texts of different lengths? Are there identifiable recurring vocabulary curves for short stories? Do different types of texts have predictably different kinds of lexical organization?"

windows).⁷⁰ If the determining factors in traditional collocational analysis consists mainly in ascertaining the spatial contiguity of the collocates and the frequency of their co-occurrence (both of which can then be taken together as aggregate textual data), the determining factors for this alternative type of cohesion are spatial contiguities combined with the temporal simultaneity of their initial occurrences in significant areas of the text (which is here conceived of as a linear phenomenon).

Stubbs emphasizes the importance of this approach for the computer-aided analysis of texts, "Youmans's work is a neat example of an all too rare event in linguistics: a previously unknown phenomenon which can be observed with a relatively simple technique. His method works, and provides replicable findings, in a small area of the social world which was previously thought to be closed to systematic study, it makes visible a kind of linguistic patterning which was previously invisible and unsuspected."⁷¹

It is evident that this type of collocational analysis can dispense with the notions of "node" and "collocate" as they have been defined in traditional collocational analysis since the objects of analysis are not just word-pairs but word-clusters whose elements are generated simultaneously. The concepts "span" and "left/right collocation" also lose importance since

⁷⁰ Stubbs, *Words and Phrases*, 136-137.

⁷¹ Cf. Stubbs, *Words and Phrases*, 143-144. But maybe not completely " unsuspected " after all. Reinhart Koselleck's conception of the " Sattelzeit " which informed the ambitious *Grundbegriffe* project is the analogue in historiography of this linguistic insight, " Die heuristische Vorgriff der Lexikararbeit besteht in der Vermutung, daß sich seit der Mitte des achzehnten Jahrhunderts ein tiefgreifender Bedeutungswandel klassischer topoi vollzogen, daß alte Worte neue Sinngehalte gewonnen haben, die mit Annäherung an unsere Gegenwart keiner Übersetzung mehr bedürftig sind. Der heuristische Vorgriff führt sozusagen eine ' Sattelzeit ' ein, in der sich die Herkunft unserer Präsenz wandelt... Plötzlich aufbrechende, schließlich anhaltende Veränderungen machen den Erfahrungshorizont beweglich, auf die ganze Terminologie, besonders ihre relevanten Begriffe, reaktiv oder provokativ bezogen werden. Zunächst ist es auffallend und ein vom Lexikon bestätigtes Ergebnis bisheriger Forschung [Stammler], daß seit etwa 1770 eine Fülle neuer Worte und Wortbedeutungen auftauchen, Zeugnisse neuer Welterfassung, die die gesamte Sprache indizieren." (The anticipatory heuristic principle of the work on the lexicon is based on the conjecture that a dramatic meaning shift of classical topoi took place since the middle of the 18th century. Old words have taken on new meanings which increasingly do not require translation as we approach our contemporary period. The anticipatory heuristic principle introduces a so-called ' Sattelzeit ' as the origin of our present period. Suddenly erupting, eventually enduring changes make the horizon of experience fluid, as regards its whole terminology, especially its relevant concepts whether as a reaction or as provocation. First of all, it is remarkable and one of the confirmed results of previous research (Stammler) that since around 1770 an abundance of new words and word meanings surfaced, witnesses to a new worldview, which is indicated by the language as a whole.) Cf. Reinhart Koselleck, " Einleitung," in *Geschichtliche Grundbegriffe. Historisches Lexikon zur politisch-sozialen Sprache in Deutschland*, vol. 1, eds. Otto Brunner, Werner Conze and Reinhart Koselleck (Stuttgart: Klett-Cotta, 1972), XIII-XXIII.

the clusters of co-occurring word-forms which are here produced more often than not exceed the boundaries of phrases and sentences. In addition, the discovery procedure for the identification of significant lexical elements does not require the prior selection of particular word-forms or "nodes" as in traditional collocation analysis. Most importantly, the fact that these cohesive surface relations are established with no reference to the subsequent frequencies of occurrence of the co-occurring word-forms means that this type of collocation analysis is particularly useful for the analysis of small corpora such as single texts. One occurrence of a collocate suffices as long as the conditions cited above are fulfilled. What may turn out to be significant word-forms in relation to other members of a particular cluster can be captured even if these appear only once in the text so long as their first and last appearance occurs in an area with a high rate of introduction of new vocabulary. Despite its manifest advantages over the traditional method, this type of collocational analysis, with its more restricted conditions of collocation, obviously cannot replace the other types and can and should be used in careful conjunction with them.

The inspiration for this method of analyzing the rate of generation of new word-forms along the length of a text seems to have come from the basic insights of "information theory." Youmans speaks of the vocabulary flow graphs as illustrating the "information flow" of a text.⁷² This is incidentally why he dubbed the vocabulary flow graphs as "vocabulary management profiles" (VMPs) in analogy with the term "information management profiles" (the business connotations of which are unwanted here). According to him, "These fluctuations correlate with the flow of information in discourse. When authors introduce a new topic, the incidence of new vocabulary tends to increase (and repetitions decrease); conversely, when authors elaborate upon an old topic, the incidence of new vocabulary tends to decrease (and repetitions increase)."⁷³ But "information flow," as it is normally defined in

⁷² Gilbert Youmans, "A New Tool for Discourse Analysis: the Vocabulary-Management Profile," *Language* 67, no. 4 (1991): 763-789.

⁷³ Gilbert Youmans, "The Vocabulary-Management-Profile," 2.

information theory, does not simply correspond to the ratio of new elements in relation to old elements in a particular message as encoded in word-forms. Viewed from the perspective of the receiver, the "amount of information" actually transmitted is "the difference in the informational content of the message and the amount of knowledge stored in the receiver's code before the act of communication. The individual code itself expands with every informational input."⁷⁴ The essential connection between the receiver and the difficulty of the message is also emphasized by Stubbs,

We find a text difficult to understand if it is lexically and semantically dense: that is, if there is too little repetition of vocabulary, if frequent topic changes mean that too much new vocabulary is being introduced too rapidly, and if too many of the words are unfamiliar or being used in unusual combinations... These expectations of what is likely to be said – our knowledge of what is probable and conventional – can only come from other texts which we have read or heard in the past. This means that individual texts are interpreted against an intertextual background of norms of language use.⁷⁵

The concepts of "new" or "old" therefore cannot be grasped by considering the properties of the message alone and neglecting the "structure of expectations" which each receiver brings to bear upon the text. It is not simply the "newness" of the elements which appear in the message which correspond to "information" but, more precisely, their statistical "probability" of occurrence in a particular context according to the expectations of a receiver.⁷⁶ Information can only be measured in relation to a receiver armed with expectations (when it is human) or

⁷⁴ Winfried Nöth, *Handbuch der Semiotik*, 2nd ed. (Stuttgart: Metzler, 1999), 142.

⁷⁵ Michael Stubbs, "Computer-assisted Text and Corpus Analysis: Lexical Cohesion and Communicative Competence," in *The Handbook of Discourse Analysis*, eds. D. Schiffrin, D. Tannen, and H. Hamilton (Malden: Blackwell, 2001), 304.

⁷⁶ Nöth, *Handbuch*, 135.

statistical probabilities (when it is a machine). Youmans' misconceived attempt to formulate a concept of information without a receiver which is based completely on the physical properties of the message misrepresents the actual significance of this approach. A more satisfactory interpretation on these vocabulary flow graphs than that presented by the misplaced analogy of information theory therefore has to be found if their actual significance is to be understood. When the text is considered as a linear entity, "the simplest possible binary distinction between words in a text" may indeed be, as Youmans asserts, "the contrast between new and repeated vocabulary." The question which thus arises at this point revolves around the possible significance of the patterns of distribution of these new and repeated vocabulary along the text. Youmans found out that the "major upturns in the VMP tend to occur near major constituent boundaries of a discourse; for example, near the beginning of a new episode in a story or with the description of a new setting or the introduction of a new character. Conversely, downturns in the VMP normally signal a continuation of the episode, description, or characterization."⁷⁷ Following this important insight, Stubbs further elaborates the connection between the patterns of occurrence of new words and the flow of "topics" in a text,

As the text gets longer, the probability of new words steadily declines. The speaker-writer is under two opposing pressures. New words are needed in order to develop and broaden the topic, otherwise the same things are being continually repeated. And old words are needed in order to make the text cohesive, otherwise the text will become impossibly diverse and incomprehensible. (This is often expressed by saying that a text must have a certain level of redundancy.)... So, in creating the text, the speaker-writer makes choices from the available vocabulary, and alternates between repeating old words and introducing new words (with different patterns of repetition for lexical

⁷⁷ Gilbert Youmans, "The Vocabulary-Management-Profile," 2.

and grammatical words). These opposing pressures operate not only over whole texts, but cyclically over small sections of texts. Texts turn out to have distributions of old and new vocabulary, which show both regularities and breaks.⁷⁸

In other words, these distribution patterns of "regularities and breaks" seem to give some visual indication of the introduction, development, exhaustion, renewal and replacement of "topics" or themes along the stretch of a text. Given the highly experimental nature of this method, Stubbs urges caution when arriving at conclusions from such graphs,

Care needs to be taken in interpreting such curves, and data on many texts will have to be compared before the principles are well understood. The down-slopes tell us relatively little about the text structure. First, there is a general tendency for the type-token ratio to decrease over the whole text... Second, for a given down-slope, we do not know whether old words have occurred much earlier in the text or only recently... up-slopes are easier to interpret: these are the points at which new lexis is being used for the first time. If a prominent up-slope occurs late in the text, then this is likely to signal a major boundary. The new words have, as it were, had the chance to occur during the whole story so far, but they have not occurred till now. Although late in the text, a burst of new vocabulary is introducing a new turn in the story.⁷⁹

The fact that an unusually large number of words appear together for the first time in a text seems to indicate some strength of cohesion between the words. It is as if one knot in a vast (linguistic) net had been pulled out of the water taking along with it several other knots to the surface. The strength of attraction which holds this cluster of initially co-occurring words together may be due to factors such as the internal cohesive structure of the text, the cohesion

⁷⁸ Stubbs, *Words and Phrases*, 134.

⁷⁹ Stubbs, *Words and Phrases*, 137-138.

of words in existing languages and discourses, or to both forces acting together or against each other. Extremely interesting directions for the interpretation of the data provided by vocabulary flow graphs are suggested by Fairclough's discussion on the sociolinguistic grounding of these textual vocabulary patterns:

It is important to avoid a one-sided emphasis on either repetitive or creative properties of texts. Any text is part repetition, part creation, and texts are sites of tension between centripetal and centrifugal pressures. Texts will vary in the relative weight of these pressures depending upon social conditions so that some texts will be relatively normative whereas others are relatively creative. Centripetal pressures follow from the need in producing a text to draw upon given conventions, of two main classes; a language, and an order of discourse – that is, a historically particular structuring of discursive (text-producing) practices... Centrifugal pressures come from the specificity of particular situations of text-production, the fact that situations do not endlessly repeat one another, but are, on the contrary, endlessly novel and problematic in new ways... *The tension between repetition and creation, centripetal and centrifugal pressures, manifests itself in varying degrees of homogeneity or heterogeneity of textual forms and meanings.* A relatively homogeneous text is relatively consistent semantically and formally – a consistent construction of relations between text producer and audience through the text for instance may be partly realized through modality. A relatively heterogeneous text may by contrast construct text producer-audience relations in diverse and contradictory ways, partly realized in inconsistent and clashing modalities. *The heterogeneities of texts code social contradictions.* It is this property of texts that makes them the sensitive indicators of sociocultural processes and change I referred to above in discussing texture. Social contradictions may even be condensed into particular collocations in texts, particular

patterns of co-occurrence and mutual predictability between words, for instance, the collocation *enterprise culture*. The homogeneities/heterogeneities of texts can be shown through intertextual analysis of the links between a text and other texts and text types, which is a necessary complement to linguistic analysis within the analysis of texts.⁸⁰

Fairclough's sequence of binary oppositions in the long citation above ("repetitive"/ "creative," "normative"/ "creative," "centripetal"/ "centrifugal," "homogeneity"/ "heterogeneity") develops and draws wide-ranging implications from the basic opposition between "new"/"old" vocabulary. Naturally, the the original simple opposition between "new" and "old" words cannot simply be "translated" into these other conceptual oppositions. These should rather be seen as merely representing possible ways of developing a reading or interpretation of this basic opposition as it appears in the empirical text. One possible way of interpreting the "vocabulary flow graphs" described above is therefore to view them with the aid of such concepts introduced by Fairclough and other discourse theorists such as "orders of discourse" and "linguistic stratification."⁸¹ Furthermore, Fairclough's view on language has been deeply influenced by the contributions of the Russian theoretician of the novel, Mikhail Bakhtin, from whom he derived such notions as the "centripetal" and "centrifugal" forces in language. Bakhtin considers these "forces" as two elements which co-exist in any living language: "alongside the centripetal forces, the centrifugal forces of language carry on their uninterrupted work; alongside verbal-ideological decentralization and disunification go forward."⁸² Languages intersect with each other and produce what he called the phenomena of "heteroglossia," "multi-accentuality" and "hybridity." Texts should therefore neither be viewed as "harmonious" and "coherent" totalities nor as completely indeterminate fluxes of

⁸⁰ Fairclough, *Critical Discourse Analysis*, 7-8. My itals. – RG.

⁸¹ Fairclough, *Critical Discourse Analysis*, 10-15.

⁸² Mikhail Bakhtin, *The Dialogic Imagination: Four Essays* (Austin Texas: University of Texas Press, 1981), 272.

"difference" but should rather be viewed as fractured and contradictory entities torn apart by contradictory forces. Eagleton underlines this "fact" of the text,

Texts belong to language as a whole, have intricate relations to other linguistic practices, however much they might also subvert and violate them; and language is not in fact something we are free to do what we like with... This is part of what is meant by saying that the literary work constrains our interpretations of it, or that its meaning is to some extent "immanent" in it. Language is a field of social forces which shape us to our roots, and it is an academicist delusion to see the literary work as an arena of infinite possibility which escapes it.⁸³

Most useful for the current study is the notion that the "stratification" of languages can (at least on one level) be treated as an empirical textual phenomenon. According to Bakhtin, "The longer this stratifying saturation [with specific intentions and accents] goes on, the broader the social circle encompassed by it and consequently the more substantial the social force bringing about such a stratification of language, then *the more sharply focused and stable will be those traces*."⁸⁴ Such a notion points towards the possibility for developing empirical and quantitative approaches in the study of textual-ideological phenomena which could effectively

⁸³ Eagleton, *Literary Theory*, 87-88.

⁸⁴ Bakhtin, *The Dialogic Imagination*, 293. My italics. –RG. From an information theory point of view, Ferruccio Rossi-Landi, *Linguistics and Economics* (The Hague: Mouton, 1975), 193: "The ruling class increases the redundancy of messages which confirm its own position, and covers with noise or if necessary with real and proper disturbance or 'jamming' the codification and circulation of messages which might instead weaken its position. The subordinate class is placed in the condition of being able to decodify with particular ease, and therefore of considering 'real' or 'natural', those messages which are sufficiently redundant to overcome the noise or disturbance which might distort their reception, or those messages which they receive with codifying modalities or through channels which are particularly free from noise or disturbance. For those messages, the operation of subtracting spurious from total information is either unnecessary or reduced to the minimum. It may be objected that redundancy is not due to the free choice of the transmitter, but rather to the statistical rules which govern the use of the signs in question, in our case, of words. But this does not change anything. The ruling class finds itself in the position of transmitter, and imposes on both its members and on the members of the other classes the acceptance of certain sub-systems of signs rather than of others; alternatively, you have subaltern transmitters, who, overpowered by the ruling class, limit themselves to using its codes *or else keep quiet*."

reply to Stubbs' reproach that "[Fairclough provides] no methods for calculating heterogeneity in texts."⁸⁵

In addition, Youmans' observation that upturns in the vocabulary flow graphs sometimes correspond with the introduction of new characters in a story, connects with Bakhtin's conception of "character zone" which has much broader implications than just referring to vocabulary specific to certain characters in a literary work. Bakhtin writes, "A character in a novel always has, as we have said, a zone of his own, his own sphere of influence on the authorial context surrounding him, a sphere that extends – and often quite far – beyond the boundaries of the direct discourse allotted to him."⁸⁶ These so-called "character zones" become particularly significant for the investigation of texts as ideological phenomena, if it is accepted that, "The speaking person in the novel is always, to one degree or another, an ideologue, and his words are always ideologemes. A particular language in a novel is always a particular way of viewing the world, one that strives for social significance. It is precisely as ideologemes that discourse becomes the object of representation in the novel."⁸⁷ Vocabulary flow graphs can therefore be potentially used for identifying zones and detecting linguistic stratification, collocational stability and semantic inertia empirically. It is indeed a possibility, as Fairclough notes, "that the current computational explosion might make [the 'computational paradigm'] an increasingly attractive direction for discourse analysis, which will no doubt produce significant advances in certain directions, much as transformational-generative grammar did, and at much the same cost in terms of the desocialization of language and discourse."⁸⁸ But this need not be the case as Hardt-Mautner has pointed out.⁸⁹ Computer-aided methods can certainly contribute to the "social" study of language and discourse. This is something which Stubbs has also emphasized in his interesting constructive

⁸⁵ Michael Stubbs, "Whorf's children: critical comments on critical discourse analysis," in *Evolving Models of Language*, eds. A. Wray and A. Ryan (Clevedon: Multilingual Matters, 1997), 100-116.

⁸⁶ Bakhtin, *The Dialogic Imagination*, 320.

⁸⁷ Bakhtin, *The Dialogic Imagination*, 333.

⁸⁸ Fairclough, *Critical Discourse Analysis*, 49.

⁸⁹ Hardt-Mautner, "Only Connect."

but one-dimensional pragmatist critique of Fairclough's approach.⁹⁰ Fairclough has in fact, more recently begun to use computer-aided approaches himself although with very healthy and reasonable view as to their inherent limitations,

The sort of detailed text analysis I introduce is a form of "qualitative" social analysis. It is rather "labour-intensive" and can be productively applied to samples of research material rather than to large bodies of text. Though the amount of material that can be analysed depends on the level of detail: textual analysis can focus on just a selected few features of texts, or many features simultaneously. But this form of qualitative analysis can usefully be supplemented by the "quantitative analysis" offered by corpus linguistics, as de Beaugrande and Stubbs argue. The packages available (such as Wordsmith...) allow one, for instance, to identify the "keywords" in a corpus of texts, and to investigate distinctive patterns of co-occurrence or collocation between keywords and other words. Such findings are of value, though their value is limited, and they need to be complemented by more intensive and detailed qualitative textual analysis.⁹¹

For example, a very important weakness of this method of producing vocabulary flow graphs is that more subtle semantic phenomena important for a "social" approach to language such as "heteroglossia" and "hybridity" cannot be brought to light. It can perhaps only identify possible zones of intense lexical productivity where these may likely turn up.

In addition to the use of graphs of vocabulary flow, graphs showing the occurrence of hapax legomena can be generated which show which parts of the text being analyzed are most (or least) lexically idiosyncratic or "centrifugal" in relation to textual cohesion as a

⁹⁰ Michael Stubbs, "Whorf's children."

⁹¹ Norman Fairclough, *Analyzing discourse: textual analysis for social research* (New York: Routledge, 2003), 6.

whole. A "hapaxa" is here understood as a word occurring only once in a text, and not in terms of the more conventional meaning of having been used only once (or very few times) in a language.⁹² The peaks of newly introduced words in the vocabulary flow graphs may indicate points in the text where new topics are being introduced which may in turn generate lexical reverberations throughout a longer stretch of the text. In contrast, the peaks in the occurrence of hapaxes in a text stand out like isolated lexical islands. Points of coincidence of peaks of vocabulary introduction and hapaxa allow for many different explanations. Depending on the ratio between the hapaxes and the new words which will still subsequently appear in the text, the text area corresponding to the peak may still exhibit strong cohesive links with the following segments of text despite the high number of hapaxes present.

While the hapaxa graphs can show which parts of the text have only weak or perhaps almost non-existent relations of lexical cohesion with the surrounding text, these cannot show which lexical clusters in the vocabulary flow graphs are further taken up and elaborated in the succeeding sections of the text. In other words, they cannot identify which sections of the text possess strong or relatively strong relations of "centripetal" lexical cohesion to other parts of the text. Vocabulary flow graphs can indicate points of high discursive productivity but have no way of showing if these points are genuinely generative or initiatory in relation to the text as a whole since these are by definition "blind" to subsequent occurrences of previously identified new words. In addition, word-forms with important cohesive relations to subsequently occurring word-forms are not detected if they have already surfaced earlier in the text. It is therefore also blind to "old" word-forms which may have strong cohesive relations to the new-word cluster as a whole. The partial solution suggested by Youmans and Stubbs to adjust the program to identify words again as "new" if they have not occurred after a particular span seems to present several problems of its own particularly once again with

⁹² This has now become a conventional definition in many corpus linguistic studies working with computers. Cf. R. Marcinkevičienė, "Hapax Legomena as a Platform for Text Alignment," in *Proceedings of the Third European Seminar: Translation Equivalence* (Italy: Montecatini Terme, 1997), 125 – 137.

regard to determining the "optimal" span setting for particular texts.⁹³ Setting the span from 50 or 5000 seems an arbitrary exercise lacking more defining parameters. Another method must therefore be devised in order to empirically establish the relations of strong lexical cohesion which keeps the text thematically unified.

A modified form of Hoey's "repetition matrix" shall here be employed to serve this purpose.⁹⁴ An advantage of this method is that it is especially suited for quantification since it remains at the surface of the textual phenomena. The use of the repetition matrix was devised by Hoey in order to record the lexical relations of each sentence to all other sentences in a text. In this context, Hoey defines cohesion "as the way certain words or grammatical features of a sentence can connect that sentence to its predecessors (and successors) in a text."⁹⁵ Like the method introduced by Youmans, though in an inverted sense, the basis of this approach is the phenomenon of repetition of lexical elements throughout a text.⁹⁶ The simplest way of constructing a repetition matrix is by starting from the first sentence in a text and then counting the number of lexical commonalities it has with each succeeding sentence, taking these down in a table until the last sentence of the text is reached. Hoey calls each instance of lexical commonality between two sentences a "link," while an unusually high number (or above average) of "links" between two sentences is called a "bond."⁹⁷ By means of this method, stronger and weaker relations, higher and lower "densities" of lexical cohesion (as a function of simple lexical repetition) between different sentences making up the text can be visually represented. Although most applications of his theory have been in the domain of

⁹³ Stubbs, *Words and Phrases*, 137.

⁹⁴ Hoey, *Patterns of Lexis in Text*, 84-90.

⁹⁵ Hoey, *Patterns of Lexis in Text*, 3.

⁹⁶ Hoey, *Patterns of Lexis in Text*, 52.: "The simplest form of repetition is also the simplest kind of lexical relation, namely the link that may exist between two tokens of a type."

⁹⁷ Hoey, *Patterns of Lexis in Text*, 91.: "Since we are interested in repetition that appears to serve some text-organizing function, we will only concentrate on those cases of linkage that, within the text, show an above-average degree of connection. It would seem *prima facie* probable that these will be the cases that have significance. What we need is a degree of repetition high enough to distinguish significant pairs from insignificant pairs and low enough to leave us with something to investigate." In addition, Hoey, *Patterns of Lexis in Text*, 55.: "Bonds are defined relatively with regard to the proportion of sentence pairs that would be included for any given cut-off point: this follows quite naturally from our wish to consider only above-average density of linkage."

automatic text summarization, Hoey himself had pointed out the utility of the repetition matrices in identifying "lexical chains" in a text.⁹⁸ This potential stands out clearly in Hoey's discussion of the pioneering contributions of Michael Phillips⁹⁹ in the following excerpts:

Phillips computed such networks for chapter-length stretches of text. The natural next step was for him to compare the collocational networks for the same group of words in other chapters. What this revealed was that the networks were not constant throughout the book but varied from chapter to chapter. In some they disappeared altogether, while in others they were strongly present though in slightly different groupings. This is important in that it shows that collocation is text-sensitive and that clusters of repetitions occur irregularly (and therefore significantly) at long distance... Since networks vary from chapter to chapter, the presence in any two chapters of networks closely resembling each other can be used as a measure of the closeness of relationship of those chapters... At first sight it might appear that what Phillips is saying is obvious – namely that chapters with more subject-matter in common will have more vocabulary in common. But, looked at more closely, he is in fact making some bold and exciting claims. The obvious claim is that chapters with shared content will also share vocabulary. The novel claim is that this vocabulary is tightly organized in terms of collocation and that in broad terms it allows the identification of topic opening and topic closing and of the text's general pattern of organization. What Phillips is saying is that there is an organization to text that can be identified without recourse to any semantic analysis or intuition, and organization that is solely the product of long-distance lexical relations... The lexical relations that are used indicate that academic texts contain clusters of repetition at distances greatly exceeding those normally

⁹⁸ Hoey, *Patterns of Lexis in Text*, 3, 85.

⁹⁹ Michael Phillips, *Aspects of Text Structure - An Investigation of the Lexical Organisation of Text* (Amsterdam: North-Holland, 1985).

considered. In short, he is claiming (or at least it can be claimed for him) that systematic repetition organizes book-length texts through collocation – and *that* is not obvious.¹⁰⁰

These earlier investigations by Phillips point to the existence of the phenomenon called "intercollocation" which is described by Hoey as follows, "In other words, if word *a* collocated with words *b*, *c*, and *d*, there was a reasonable chance that *b* might also collocate with *c* and *d*, and so forth... for a collocation to be establishable there must first be some repetition of the relevant words. In other words, if *a* is shown to collocate with *b* and *c* there must have occurred a number of sentences in which *a*, *b*, and *c* were repeated in close proximity to each other."¹⁰¹ This concept of "intercollocation" (which is obviously related to the type of inter-lexical cohesion encountered in vocabulary flow graphs) is perhaps one of the most enlightening attempts at explaining "clustering" phenomena in texts and in language. More precisely than the results available through vocabulary flow graphs, repetition matrices can make the fields of centripetal cohesion stretching throughout the text partly visible.¹⁰²

The main difference between Hoey's repetition matrix and the one which which has been used in this study is that the former approach depends on the relations of lexical repetition between sentences, while the current method divides the text into any number of desired parts of equal length (in terms of words), the lexical relations to all other parts of the text of which are calculated by counting instances of lexical commonalities.¹⁰³ This is aside from the fact that Hoey constructed his repetition matrices by hand while a computer program was devised to facilitate the task for this study.¹⁰⁴ The number of lexical "links" between all

¹⁰⁰ Hoey, *Patterns of Lexis in Text*, 22-24.

¹⁰¹ Hoey, *Patterns of Lexis in Text*, 21-22.

¹⁰² *Contra* Stubbs, "Computer-assisted Text and Corpus Analysis," 315.

¹⁰³ This method derives from the following account of Stubbs, "Computer-assisted Text and Corpus Analysis," 314.: "If we divide a large corpus into 10,000-word segments, the occurrence of a given word, say *Kennedy*, will be distributed quite unevenly across the segments: perhaps several occurrences in two or three segments, but none at all elsewhere, and this uneven distribution is itself one mechanism of cohesion."

¹⁰⁴ Hoey, *Patterns of Lexis in Text*, 77.

parts of a text can then be counted regardless of the divisions between sentences at any level of detail required depending on the length of the text being analyzed. The essential difference between the scanning process here devised from that used in the production of vocabulary flow graphs is that while the former moves along the text one word at a time, the current method (in order to avoid an exponential increase in reported values) moves along the text in "chunks" corresponding to the length of the scan window. Repeating words in each segment are also counted only once in each text segment in order to avoid the uncontrolled multiplication of links between text segments. The subsequent re-occurrences of a word in each segment therefore does not count as a new link. (This delimitation also has something to do with the use of a basically "raw" electronic text which contains continually repeating function words.) The multiple occurrence of one word in the segment currently being compared shall therefore be counted only once and paired as a link with all the other instances of this word in the segments which have been compared to it. The number of links between text segments shall therefore depend on the number of unique words (types) they share in common. Since all function and content words will be counted in the text segments, only the above average incidence (mean plus standard deviation value) of repeated words for every segment shall be considered as indicating a significant degree of lexical cohesion and classified as a "bond." More accurate results may be produced when the use of a "stop list" of function words allows the exclusion of frequently occurring words from the analysis. But, lacking a stop list, it is hoped that this will not have a significant effect on the general results. As Hoey pointed out to support this, "It is not the presence of isolated links that has significance, but the clustering of links. In consequence, the stray doubtful case will normally cease to matter once these clusters are identified."¹⁰⁵ Similar also to Youmans' hypothesis that vocabulary flow graphs can point to the introduction and exhaustion of themes in a text, Hoey

¹⁰⁵ Hoey, *Patterns of Lexis in Text*, 92.

considers those segments identified as having many bonds with succeeding text segments as "topic-opening" while those with more bonds to previous segments as "topic-closing."¹⁰⁶

The challenge for the current analysis is the attempt to use the hapaxa and vocabulary flow graphs in conjunction with the repetition matrices in order to identify central lexical items for the texts as a whole both in their immediate contexts (most especially of their cluster formations) and in their broader patterns of cohesive dispersion throughout the TT and ST.¹⁰⁷ The experimental method devised here for determining the central lexical items/clusters of the respective texts proceeds as follows:

1. *Using the repetition matrix, identify the segments which displays the strongest cohesive relation with the succeeding parts.* Most significant for the analysis of cohesion throughout the text as a whole would be the segments of high subsequent cohesion which occur, as a rule of the thumb, at least in the first one third of the text. A cohesive relation is considered "strong" (and therefore classified as a "bond") in the case of segments which have values which equal or exceed the mean plus standard deviation calculated for all the values in the matrix.
2. *Determine all the word-forms which the initial segment shares with each succeeding segment in the repetition matrix with which it has a strong cohesive relation.* These word-

¹⁰⁶ Hoey, *Patterns of Lexis in Text*, 34.: "Sentences linked by repetition would be more closely related to each other than those not so linked even if they are separated by a number of sentences. Some sentences would be seen to be linked to a variety of other sentences, while others would be linked to few or none; the former would be central to the text, the latter marginal. Of the central sentences... some would function as topic initiators; these would be the ones that subsequent sentences would be linked to. Others would have a retrospective function; these would link primarily to earlier sentences... It might be possible to use central sentences to produce a readable summary of the text or to trace themes through the text by using all the sentences that link with a particular sentence."

¹⁰⁷ This approach to extracting "central concepts" from a text also owes much to Gerzymisch-Arbogast's discussion however unacceptable her conception of "semantic network." According to Gerzymisch-Arbogast, "Equivalence Parameters and Evaluation," 232.: "The representation of texts via semantic networks allows us to establish the text topic of a given text as the concept or argument in a text which encompasses (= binds) the highest number of relations. Text topic and thematic patterns are relevant EQUIVALENCE parameters because we can now describe such text features as the number of topics in a text and whether the resulting pattern is text type-specific (e.g. thematic patterns in LSP texts vs. operative texts). For translation evaluation purposes we need to ask how the thematic pattern of the original differs from the translation and what the motivations for these differences are. It is one of the desiderata for translation theory to provide a systematic catalog of motivations for variations in ST/TT thematic patterns." Gerzymisch-Arbogast, "Equivalence Parameters and Evaluation," 232.

forms in common then constitute the shared lexis of the initial segment for each successive segment. Each co-occurring word is counted as a "link."

3. *Collect all these word-forms in common together and rank them in terms of number of co-occurrence with the initial segment.* The resulting values are therefore the number of links each word has with the initial segment. The result of this ranking (preferably after the function words and other words of "low significance" have been filtered out) will show which word-forms co-occur most frequently with those in the initial cluster. Word-forms with the most number of links show a high probability of clustering behaviour. The great advantage of this method of identifying word-form clusters and of determining the relative frequency of each cluster element in relation to each other is that it proceeds without any other information apart from that provided by the repetition matrices.
4. *Identify the main lexical items/clusters which perform a global cohesive function in the text by scanning the ranked incidences of co-occurrences of words in all the segments with a high number of bonds.* This will naturally depend upon a combination of qualitative judgement (knowledge of the text in question) combined with the quantitative information obtained from the procedure outlined above.
5. *Combine the lexical items in all the highest ranking segments in the repetition matrix and rank these in terms of frequency of occurrence.* By means of further qualitative analysis and assessment of the results, this process will produce the lexical elements which have contributed the most to global lexical cohesion in the text.

The lexical clusters which have been produced using the repetition matrices can then be compared as needed to the more undifferentiated results of the vocabulary flow and hapaxa graphs since these latter carry more information regarding the original context of appearance of some major lexical clusters in the text.¹⁰⁸ The main hypothesis which guides this method

¹⁰⁸ The lexical items which significantly co-occur with any particular selected word-form in the text can also be ascertained by seeking the first segment in which that word-form occurs and comparing this initial segment with all other succeeding segments in which this word-form occurs. All word-forms which appear in common in both

must however be made explicit and testable. It is that the cohesive relation between a segment which displays an unusually high number of bonds with other segments along the subsequent length of the text is not primarily attributable to the repetition of unconnected and discrete words but is rather due to the presence in these segments of one or many lexical clusters in common. In other words, that the segments which display the strongest degree of surface cohesion with the rest of the text contain lexical clusters whose members resurface in different combinations and intensities in other locations in the text. These lexical items and clusters play a major role in maintaining the cohesion of the text as a whole and thus serve, not only a local, but a global cohesive function. They are therefore useful in assessing or determining the main cohesive structure which keeps the text together.¹⁰⁹ The data provided by the vocabulary flow and hapaxa graphs can then be used to further investigate the lexical clusters and thematic unities in the text. The partiality of the information on areas of lexical stratification which is provided by the vocabulary and hapaxa graphs can only contribute to a broader and much more accurate textual picture when these are used in conjunction with repetition matrices. Much future work needs to be done to test and improve the methods here being proposed. Several parameters have been deliberately set aside and the evaluative

the initial segment and all the other segments containing that segment are then counted in terms of their frequency of co-occurrence. By this means, the number of "links" binding the word-form in question to other co-occurring word-forms can be determined. The higher the number of these links (excluding function words), the higher the probability that these word-forms are closely related to the initial word being analyzed. A limitation of this method is naturally that only the word-forms which occur in the initial segment are identified as significantly re-occurring with the word-form in question. Youmans' insight that that the "first appearance" of word-forms in a text usually occurs as waves of strongly related word-forms serves (though perhaps only weakly) to justify this approach. (Other significant collocations can also be identified by consecutively using each succeeding segment which contains the word-form as the initial segment to be compared with the subsequent segments which contain the word-form until the last occurrence is reached. This additional step will not be employed here.) This guided search method can be employed to complement the non-guided method of determining the lexical items which contribute the most to the global cohesion of the text. The particular contribution of each selected lexical item to the cohesion of the text as a whole and the lexical-elements which most significantly co-occur with it in the text can, by means of this method, be approximately ascertained. Both these methods can, in principle, be fully automated although most of stages except those requiring massive number-crunching have been accomplished manually in this study.

¹⁰⁹ Hoey, *Patterns of Lexis in Text*, 8. Hoey stresses the proper perspective on the data, "But the key point remains: reiteration and collocation... are lexical relations, not in the first instance textual ones. In so far as they contribute to the creation and organization of text, the organization is lexical. Of course, the relationship between lexical and textual relations is not unidirectional... The text provides the context for the creation and interpretation of lexical relations, just as lexical relations help create the texture [of the text]."

measures (however disputable) for assessing the actual significance and reliability of the data which can be produced through them still seem to be lacking.

The significance of these foregoing methods for the analysis of translation can now be clarified. The most important characteristic of all these methods, namely, the production of vocabulary flow and hapaxa graphs, and the generation of repetition matrices, is that these are completely knowledge and language-independent and can therefore provide results which can be compared across languages. These methods make absolutely no reference to semantic content nor to any interpretative schema. They just count surface phenomena, and herein lies both their potentials and limitations.¹¹⁰ The potential value of these methods depends upon the goals of translation analysis. Recapitulating the main objective of this study as the comparison of the "ideological systems" which inform the original text of *Wilhelm Tell* and its translation by Rizal into Tagalog, these methods can obviously help to identify significant lexical clusters in both the ST and the TT by using vocabulary flow and hapaxa graphs. It is hoped that the most significant of these lexical clusters shall consist of SL- and TL-specific central concepts which bind the texts as wholes together. These also promise to facilitate the task of comparing and contrasting the significant lexical cluster formations in the ST and the TT (location in the text, elements, relations). This shall be carried out with the aid of more conventional historical, philological and interpretative methods. As such, this second objective may be characterized as exemplifying a type of "comparative approach" to ideologies with a specific emphasis on the fact of linguistic/discursive specificity.

As already stated at the beginning, the current study therefore differs fundamentally in its objectives from the approach of Gerzymisch-Arbogast and from most other types of

¹¹⁰ Well taken is Stolze's observation that, "Doch eine Analyse der Oberflächenstruktur der Texte, und sei sie noch so genau, führt nicht gleich zum adäquaten Verständnis, denn die Sprache ist nicht selbsts die Sache... Die Fixierung auf textimmanent sichtbar werdende 'Oberflächenelemente' borniert den eigenen Horizont." (An analysis of the surface structure of a text, however precise it may be, does not immediately lead to adequate comprehension of the text, since the language itself is not the object... The fixation on text-immanent observable 'surface elements' restricts its own horizon.) Cf. Rade Gundis Stolze, *Hermeneutisches Übersetzen: linguistische Kategorien des Verstehens und Formulierens beim Übersetzen* (Tübingen: Narr, 1992), 56. One should however make a distinction here between a "fixation" upon surface phenomena and the detailed analysis of these in the service of deepening and enriching interpretation.

translation analyses as generically conceived. The goal is not at all to ascertain or measure "translational accuracy" by making painstaking and erudite comparisons between miniscule parts of the ST and the TT until a total perspective is attained. Since the main interest of this study is the comparison of ideological systems as they appear and are elaborated in the TT and ST, several other considerations important to the practice of translation analysis havenot been taken into consideration. The use of language-independent data for the comparison of the TT and ST do not at all serve to measure the "closeness of fit" or "deviation" of the TT to the ST but simply to arrive at an empirical representation of *zones of comparison* which are considered from a non-normative point of view. The objective is not therefore to point out where the TT strays from the ST in order to say that the TT "should have been better realized in this way." The TT is here approached as a cultural phenomenon in its own right demanding an analysis which recognizes and highlights its own internal cultural-ideological logic. The points of difference or "shifts" of the TT from the ST therefore does not represent failures of translation but deserves explanation independent of such blanket terms as "error"/ "inadequacy." Genzler stressed the need for a new attitude in the analysis of translations,

The advantage of working with overt translated literature begins to emerge: with careful study, the shifts, the misrecognitions, and the relations which constitute them become even more visible than the one-to-one correspondences. Traditional translation theory, based upon notions governing traditional monolingualistic criticism, tended to dismiss such shifts as "errors" and "mistakes." As I have suggested, such standards imply notions of substantialism and textual equivalence that limit certain other possibilities of translation practice, marginalize unorthodox translations, and impinge upon real intercultural exchange. Current translation criticism, however, is beginning

to compare the nature of the "mistake" to the original, analyze the relation, and identify the causes.¹¹¹

To accomplish these goals, the electronic versions of the texts under consideration had to be carefully prepared. The digital version of Schillers' *Wilhelm Tell* (WT) was downloaded from the popular Gutenberg archive of German literature¹¹² whereas the Tagalog translation *Guillermo Tell* (GT) was prepared manually. Two versions of both digital texts are being currently maintained. The first version is a complete, formatted and (as far as possible) faithful digital version of the encoded text. In the second version, which was the one used for computer-aided processing and analysis, all the titles, subtitles, stage directions and character titles were deleted and all formatting and punctuation removed since these could interfere with the results of the various computer programs to be employed and are in any case explicitly factored out in the analysis.¹¹³ The digital text of the GT (based on the transcription from Rizal's handwritten manuscripts rather than on Ponce's revised version) in particular required heavy checking and rechecking for spelling and other errors.¹¹⁴ It was also edited to make it conform as much as possible to modern spelling conventions since the original had many spelling inconsistencies which would adversely affect the word search functions of the various programs in use (for ex., *kalayaan* and *kalayahan*). Tagalog translations of some compound words from German such as *Landvogt* have been formatted as single words *hukom-ng-bayan/hukom-ng-lupa* in order to avoid the proliferation of their component terms

¹¹¹ Edwin Genzler, *Contemporary Translation Theories* (London: Routledge, 1993), 196.

¹¹² Downloaded from <http://gutenberg.spiegel.de/autoren/schiller.htm> (last date of access 14.09.2004)

¹¹³ The three computer programs which were used to extract the data for the vocabulary flow graphs, hapaxa graphs and repetition matrices was written by the author. The programs were implemented and compiled using the ICON programming language (windows version 9.3) which was developed in the 1990s by Ralph Griswold (University of Arizona). ICON has two advantages over other similar languages such as C or C++ for the particular application under discussion in that it is both especially designed for text processing and at the same time lends itself well to quick problem-solving because of its "very high level" characteristics. In addition to this, it is free and available for download with extensive documentation included (<http://www.cs.arizona.edu/icon/>).

¹¹⁴ However, some errors have unfortunately not been eliminated until the last minute. At position 6695 in GT a stray "t" has been recognized as unique word. In the case of WT, the version downloaded from Gutenberg lacks verse 181 in the play while various errors such as the inadvertent joining together of words such as "bodenund" (9072) and "fuerstwas" (7342). These are however relatively minor and cannot affect the overall results.

as individual items. The individual words in both the WT and GT have not however been lemmatized with the result that the different inflected word forms with the same roots would register as different "words" for the computer programs. The reason for this is that lemmatization would have changed the digital texts too radically to the point of making them virtually unreadable and would risk the erasure of the contextual meaning and subtleties of the original materials. This may especially be the case with such a "synthetic" heavily affixative language as Tagalog.¹¹⁵ Despite the many potential problems which may arise (here especially in the case of German capitalized nouns) the German and the Tagalog texts were both reduced to uniform lowercase texts. All uppercase characters were converted automatically to lowercase in order to simplify the automated accessing of words. It was nevertheless hoped that this radical change in the surface appearance of the texts would not lead to problems affecting the validity of the analysis as a whole. Word lists¹¹⁶ produced from the GT and WT files show the following general features:

Table 1: Comparison of WT and GT Wordlists

	Wilhelm Tell (ST)	Guillermo Tell (TT)
Unique words	4821	4320
Total words	23783	25277
Lexical Complexity*	0.20	0.170

*[Lexical Complexity = Unique Words/ Total Words]

It can be seen that the ST has a relatively higher level of lexical density/complexity than the TT.¹¹⁷ This indicates the presence of a higher level of lexical diversity in relation to the total number of words contained in the text. Even as the translation employed 1494 more

¹¹⁵ Curtis D. McFarland, *A Frequency Count of Filipino* (Manila: Linguistic Society of the Philippines, 1989), 16-18.

¹¹⁶ Susan Hockey, "Textual Databases," in *Using Computers in Linguistics: A Practical Guide*, eds. John Lawler and Helen Aristar-Dry (New York: Routledge, 1998), 115.: "A word list is a list of words where each word is accompanied by a number indicating how many times that word occurs."

¹¹⁷ Jeremy Munday, "A computer-assisted approach to the analysis of translation shifts."

words than the total number of words (called tokens) in the source text, it also at the same time made use of 501 less unique words (called types) than the latter. It can therefore be hypothesized from the greater type:token ratio of the ST that a possible major tendency of the translation lies towards the "neutralization" of lexical terms in the original. This means that many individual words in the original may have been translated by using the same individual lexical item in the translation. That is, a many-to-one relation of "neutralization" exists between several concepts in the source text to those of the translation.¹¹⁸ Another possible translation strategy was the employment of combinations of lexical items in the target language in order to arrive at approximate equivalences to individual words in the original ("explicitation").¹¹⁹

Despite the intuitive value of such information on the global characteristics of the texts such as lexical complexity, it seems that not much can actually be done with these in order to investigate the actual cohesive structure of the texts in question.¹²⁰ These cohesive structures can best be made explicit, as has been already discussed above, by using repetition matrices in conjunction with vocabulary flow and hapaxa graphs.

The first objective as explained above can be partially accomplished by producing vocabulary flow graphs for the ST and the TT. These vocabulary flow graphs have been produced using the scan lengths (in number of words) of 300. Other scan lengths can be seen in Figures 5 and 6 (100, 500 and 1000) but the scan length of 300 has been chosen because of the visibility of the general overall structure of vocabulary flow at the same time that sufficient detail has been preserved. Larger scan lengths will emphasize the valleys and peaks

¹¹⁸ Koller, *Einführung in die Übersetzungswissenschaft*, 230-231.; Otto Kade, *Zufall und Gesetzmässigkeit in der Übersetzung* (Leipzig: Verlag Enzyklopädie, 1968), 41.

¹¹⁹ Kinga Klaudy, "Explicitation," in *Routledge encyclopedia of translation studies*, ed. Mona Baker (London; New York: Routledge, 1998), 80-84.

¹²⁰ Gilbert Youmans, "The Vocabulary-Management-Profile," 1.: "Most empirical studies of literature calculate statistics for entire texts or for groups of texts – the average length of sentences, the frequencies of words, phonemes, punctuation, and the like. Statistics such as these are often interesting and informative, but they reveal nothing about the constituent structure of discourse. By contrast, the Vocabulary Management Profile (VMP)... provides a direct visual analogue for constituent structure: major valleys on the VMP normally occur near discourse boundaries – near divisions between paragraphs, episodes, and the like – the major peaks normally occur near the middle of paragraphs, episodes, and so on."

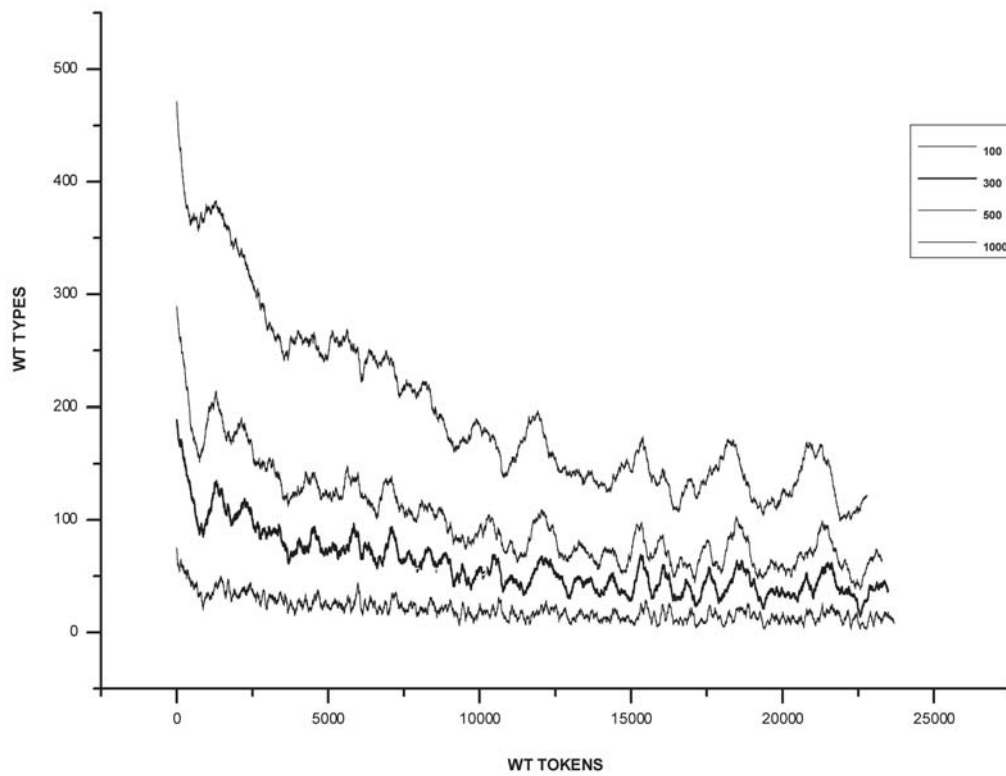


Figure 5: Vocabulary Flow Graphs of WT using different scan lengths

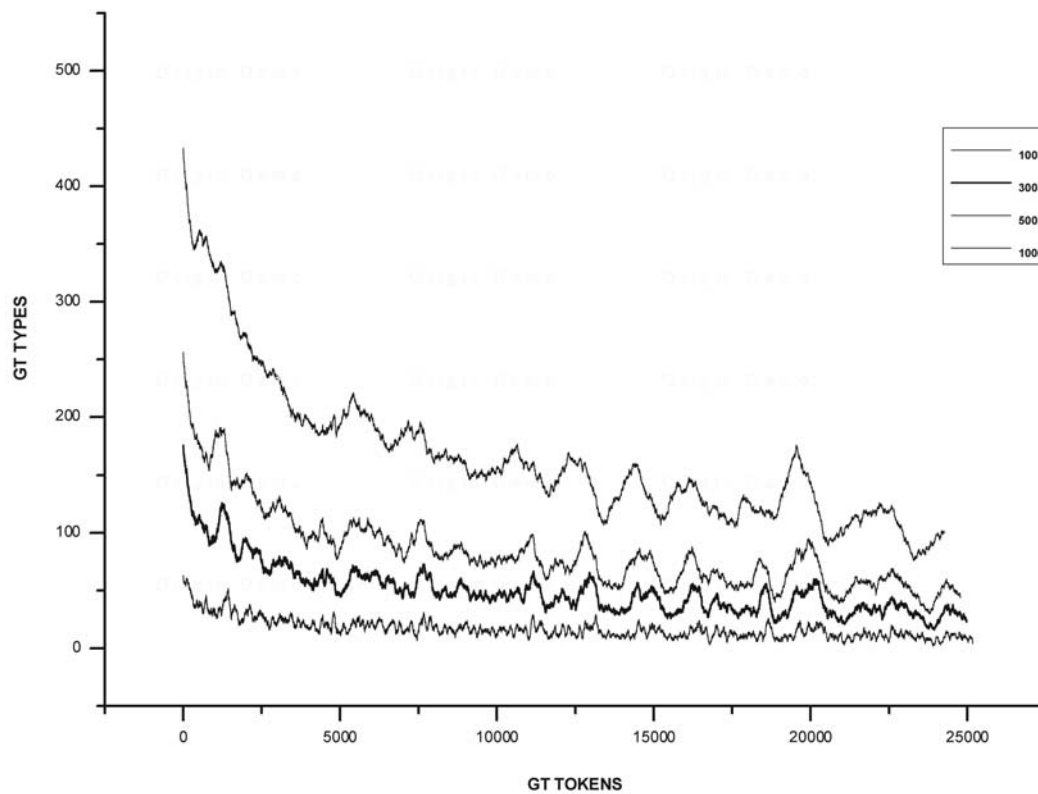


Figure 6: Vocabulary Flow Graphs of GT using different scan lengths

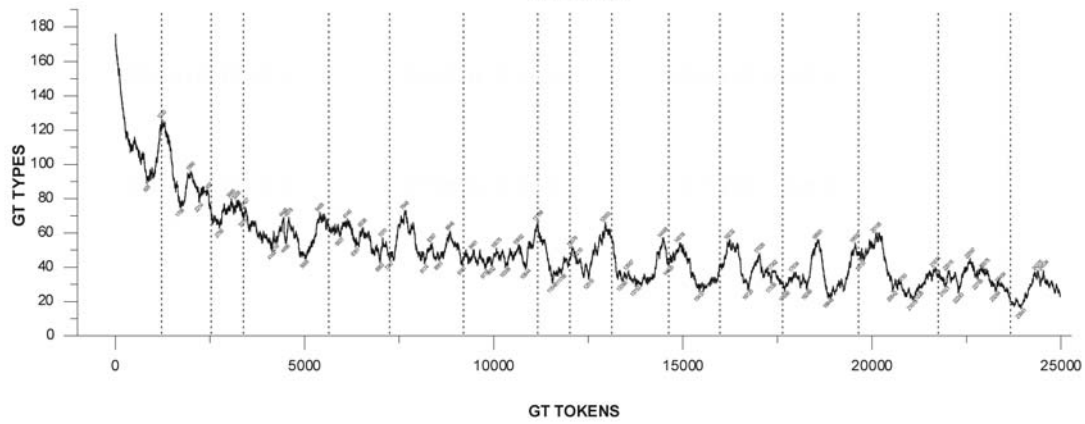
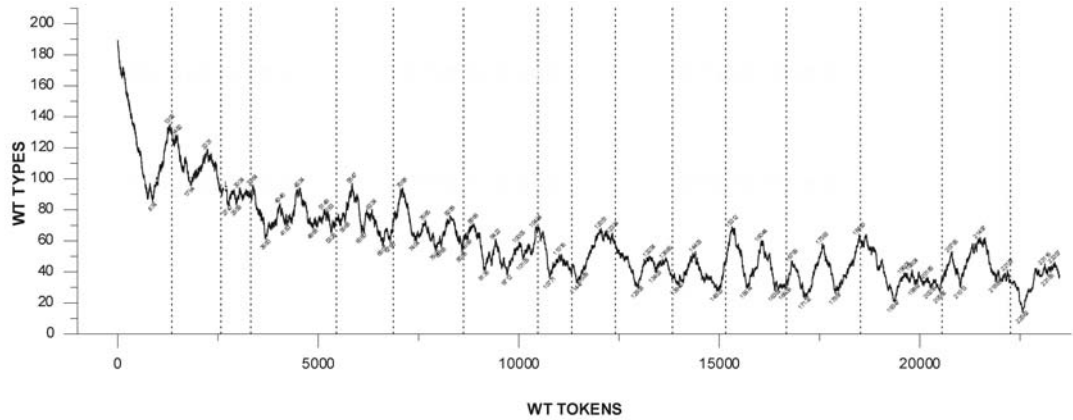


Figure 7: Comparison of Vocabulary Flow Graphs of WT and GT

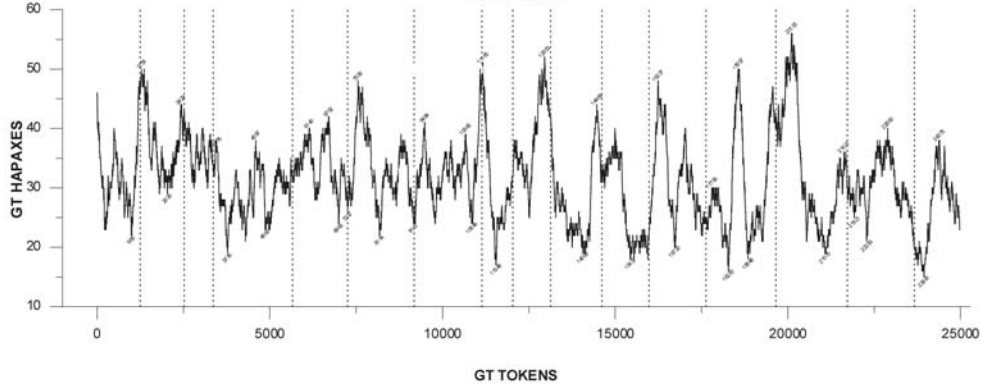
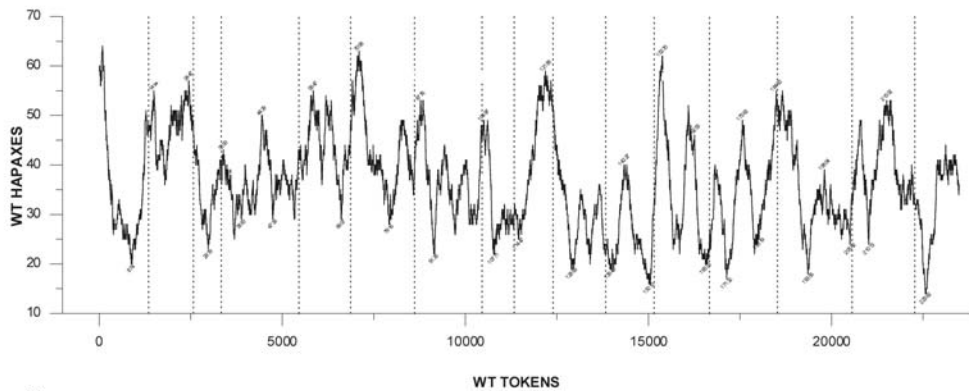


Figure 8: Comparison of Hapaxa Graphs of WT and GT

of the graph but reduce the detail at the local level of the texts while smaller scan lengths can increase detail to an almost microscopic level at the cost of losing an overall grasp of the textual structure.¹²¹ More thorough future researches could perhaps continually alternate from the macro to the micro perspective during the analysis.

The scan length of 300 for both the ST and the TT seems sufficient in terms of detail for the present analysis. (An option also built into the program and suggested by Youmans and Stubbs, which allows old words to be recognized as new after a particular span in which these have not occurred has not been utilized.) These vocabulary flow graphs show the points where the introduction of new vocabulary are most densely concentrated so that these can be interpreted as visual representations of surface lexical stratification/clustering in the text. After the *major* peaks and valleys of the vocabulary flow graphs and the corresponding locations in the ST and the TT have been identified, the lexical items which comprise the peaks within the span of 300 words are then filtered out. Peaks are considered most significant not on the basis of the absolute value of the points but on the difference between the values of the peaks and valleys. Minor peaks and valleys had to be left out of the analysis and sometimes considered as subsidiary to the major ones. The end result is that 37 peaks were viewed as significant for the ST while 37 peaks were accepted for the TT. (Cf. Fig. 7) The points in the TT which approximately correspond to the peaks and valleys in the ST (and vice versa) also had to be carefully identified in order that the process of seeking out correlations and non-correlations between peaks and valleys in the graphs of the ST and the TT could be facilitated. Valleys and peaks were considered as overlapping for the ST and the TT when the points of their occurrence occurred within the 300 word span, these are otherwise considered non-correlative to each other. Significant lexical elements of the peaks for both the ST and the TT are then identified both as independent lexical cluster formations

¹²¹ Stubbs, *Words and Phrases*, 138.: "Longer spans are less sensitive to local variations in the vocabulary, but much work requires to be done on how the span size affects the details of the analysis." Indeed, the issue of the span size employed and its relation to the results produced must be given a proper theoretical treatment in order to avoid the charge of arbitrariness. This question shall be pursued in further studies.

and in relation/comparison to each other. The subsequent frequencies of occurrence of some particularly significant words have also been sought out to be included as part of the data tables. The results of a comparison of the vocabulary flow graphs of the ST and the TT show a strikingly close visual correspondence in terms of peaks and valleys. Although the GT displays a lower level of lexical complexity than the WT overall, the patterns in the introduction of new lexis in the ST and the TT seem to display strong degrees of correlation to each other. (One possible explanation for this, may be that the translator always tried to keep abreast of the linguistic productivity of the ST.)

The hapaxa legomena graphs (Cf. Fig. 8) serves to provide additional information regarding the lexical idiosyncrasy of some particularly productive points in terms of lexis. The appearance of correspondences of some peaks in the hapaxa and vocabulary flow graphs makes evident that some major points which introduce new vocabulary occupy only a small and extremely bounded section of text. These peaks in the vocabulary flow graphs therefore correspond to non-generative, bounded lexical cluster formations. Such clusters of interrelated words surface only once and are not taken up again subsequently in the text. They perform therefore little or no cohesive function in relation to the text as a whole. Valleys and low points in the hapaxa graphs which may be interpreted as low idiosyncrasy areas where the fewest hapaxa occur may nevertheless contain not only repeating words but also newly occurring words which subsequently repeat. A lot of care is therefore needed in interpreting such points in the hapaxa graphs.

It has already been observed that the hapaxa and vocabulary flow graphs are excellent at indicating points of local lexical cohesion in the ST and the TT but are generally incapable of showing the global patterns of lexical cohesion which hold the text as a whole together. Repetition matrices as described above have therefore been produced for both the ST and the TT for accomplishing this central purpose of the study. While the texts could be divided into almost any number of parts (perhaps with a minimally significant span length of five) for the

purpose of analyzing lexical repetition, it was decided that the division of the ST and the TT into fifty equal parts was adequate for the current study.

The ST was thereby divided into 475 word sections (23783/50) while the TT was divided into 505 word sections (25277/50). These repetition matrices have therefore not been divided up into sections which exactly correspond with the 300 word spans used in the hapaxa and vocabulary flow graphs. But this was not expected to create major difficulties for the analysis. It should also not be forgotten that the divisions of the ST and TT do not exactly correspond to each other. The repetition matrices show very clearly which segments of the text have served particularly to strengthen overall textual cohesion by means of the repetition of many of the lexical elements which make them up. (Cf. Figures 9 and 10) The table of values for the repetition matrices consists of 50 lines and 49 columns. The first line has been left blank because the first text segment need not be compared with itself. There are only 49 columns instead of 50 since the last segment has no succeeding segment to which it can be compared. The values which appear in each column only correspond to the results of the comparison of the reference text segment to the succeeding segments and therefore do not display its relation to previous segments in the text. Aside from the fact that the most important information to be found here regards the identification of which text segments have contributed the most to the strengthening of the *subsequent* lexical cohesion in the text, these additional values can also be easily consulted from the table by simply following the row adjacent to the segment in question. The number of "links" in the ST range from a lowest value of 44 to a highest value of 95. The TT on the other hand shows a range of 43 to 84. These values were then averaged for every column in order to show which columns manifest the highest average number of occurrences. In addition to this, the mean values for all the figures in each table were calculated and added with the standard deviation, the resulting value could then be used to identify the "high points" (or "bonds") for each column in relation to all other columns. The main indicator that a column contains highly cohesive lexical

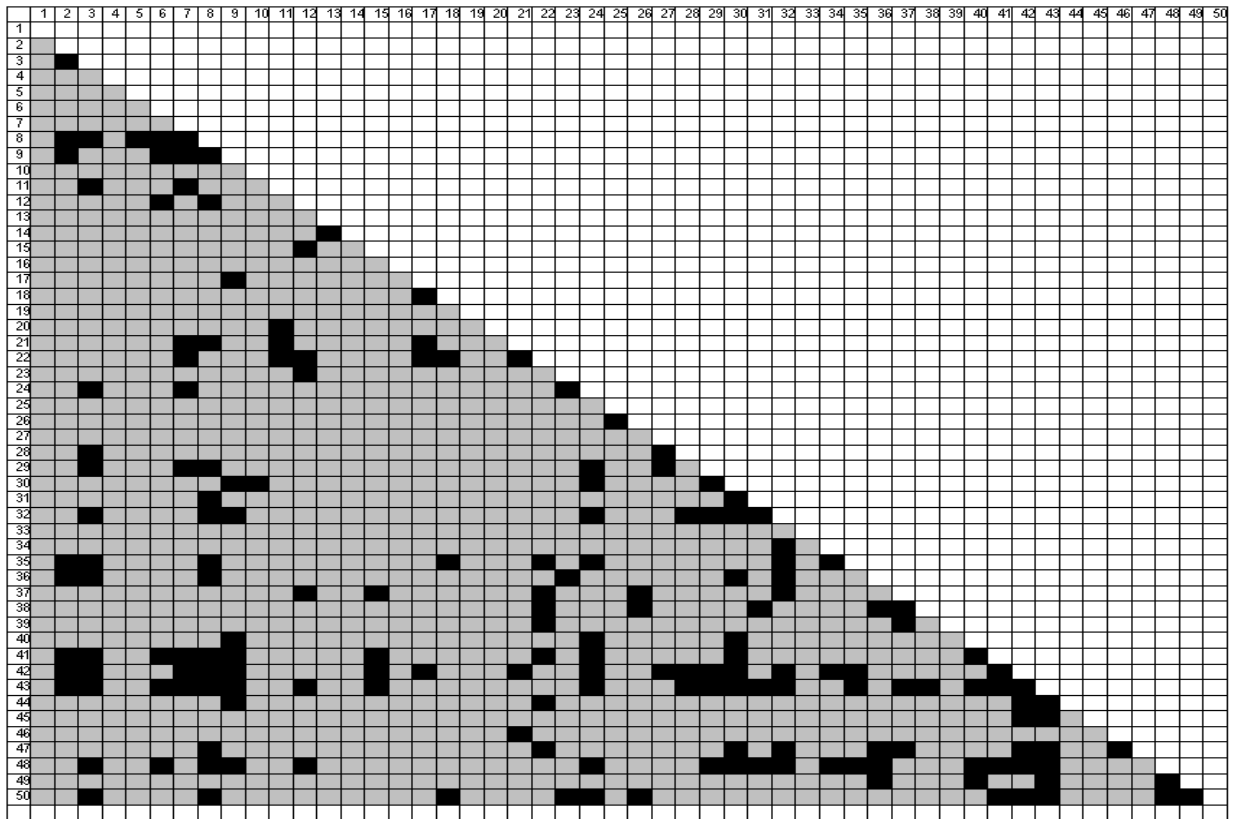


Figure 9: WT Repetition Matrix

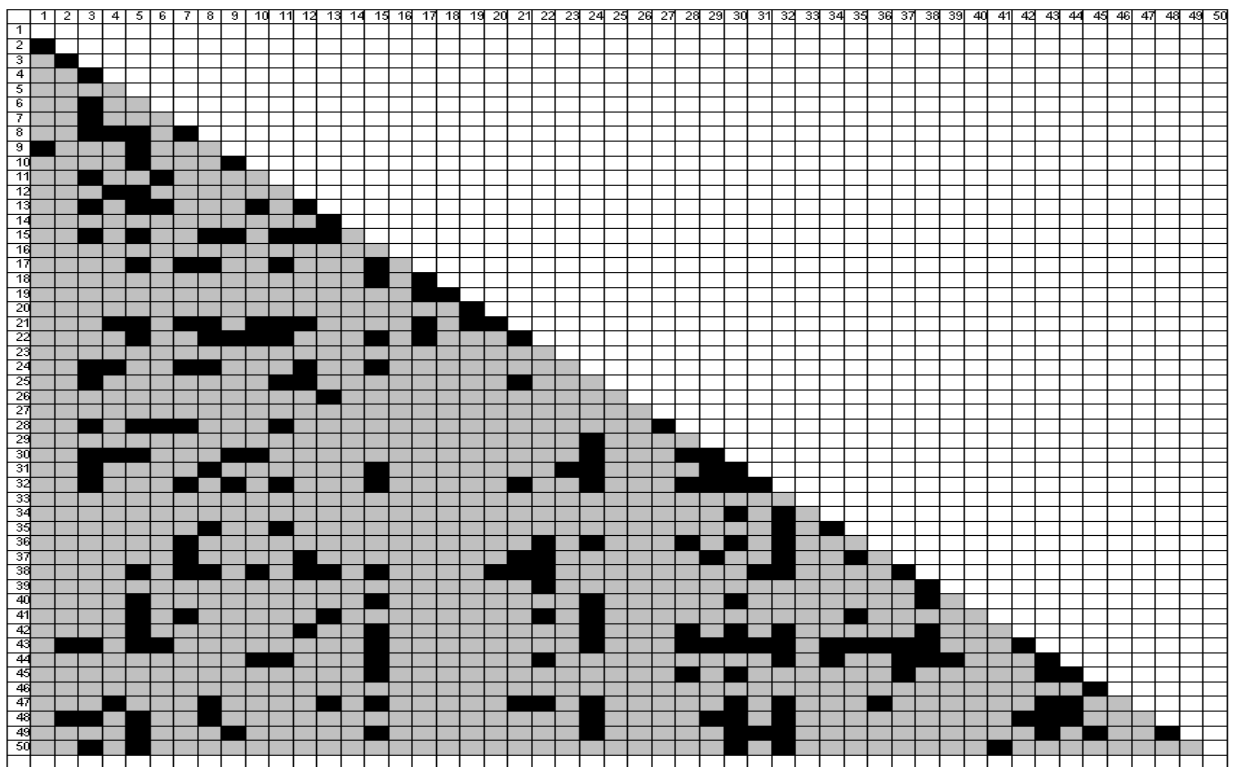


Figure 10: GT Repetition Matrix

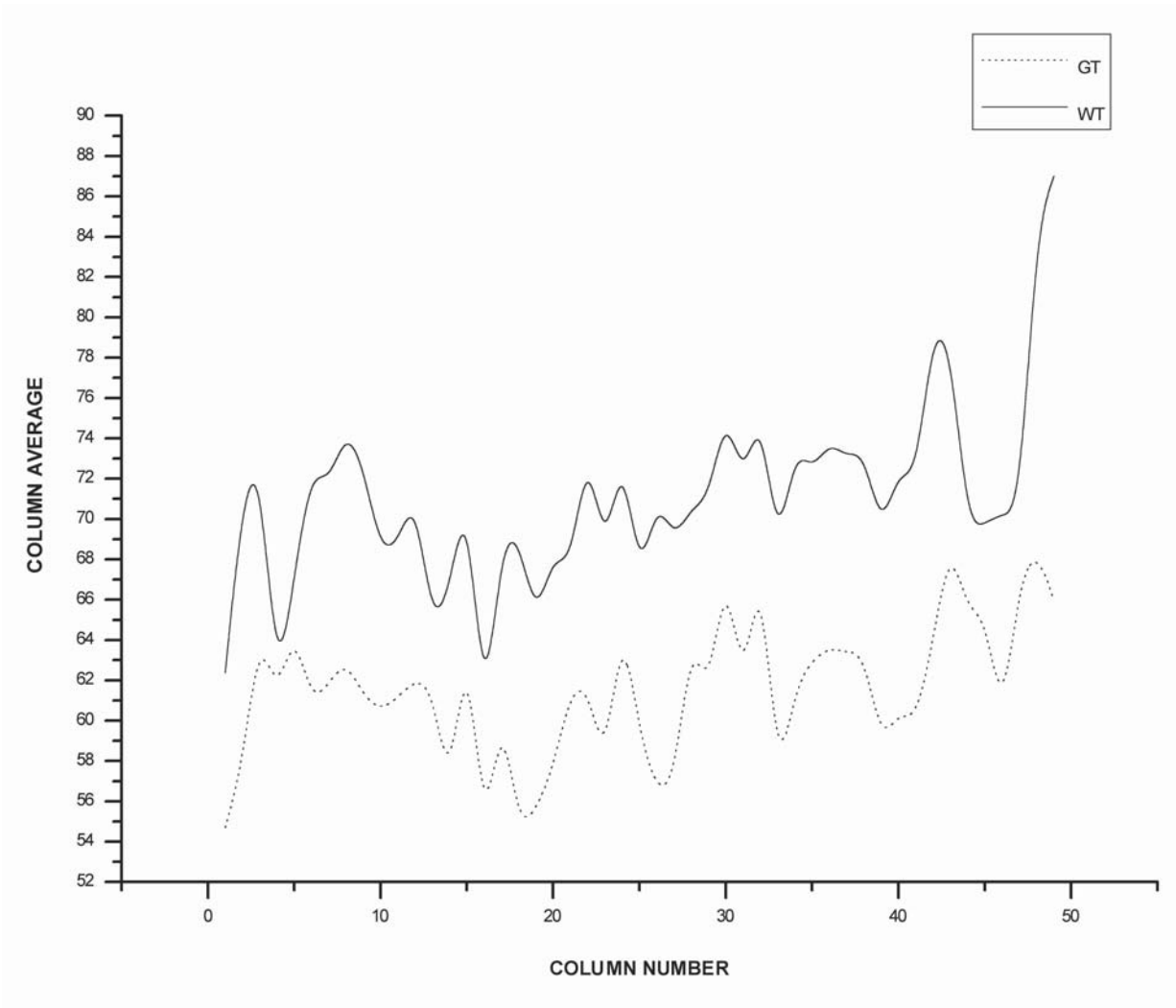


Figure 11: Comparison of Cohesion Patterns of WT and GT

Table 2: Significant High Cohesion Words in WT and GT

WT	GT
Gott	Diyos
Himmel	Langit
Freiheit	Kalayaan
Recht	Matwid
Alt	Matanda
Land	lupa
Volk	bayan
Leben	buhay
Haus	bahay
Vater	ama
Kind	anak
Weib	asawa
Tell	Tell
Landvogt	hukom
Kaiser	emperador
---	tao (person)
Herz	puso
---	loob (the inner self)
Hand	kamay
Augen	mata

clusters is not, in the first instance, the column average but the number of "bonds" displayed in that column. (Naturally, this can only be significant as a point of comparison when the columns are not so distant from each other in the table.) This shows that some segments have "more concentrated" instances of lexical resurfacing than others whose members are more dispersed throughout the text. These points of high concentration seem to be more important from the point of view of the analysis since they seem to indicate areas where lexical items bunch together, thus giving valuable clues towards the identification of the lexical clusters which have contributed the most to global lexical cohesion. An example in GT are columns 11 (with an average number of 61.15 links) and 13 (with an average number of 61.64) where although the average number of links for column 13 is higher than column 11, the number of bonds for column 11 (9 bonds) is higher than for column 13 (6 bonds). Another example for WT are columns 17 (with an average of 68.96) and 18 (with an average of 69.18) but with column 17 having 4 bonds compared to 3 bonds for column 18. ("Bonds" have been shaded black in the tables.)

The matrices also contain information which allow the easy correlation of points in hapaxa and vocabulary flow graphs to any of the fifty segments aside from information regarding the location of the segments in relation to the explicit structure of the text as a whole (the corresponding locations of the acts and scenes are indicated by the first column in the table). Paired segments which show "bonds," or relationships of lexical co-occurrence equal to or above the median value (plus the standard deviation) and those which display exceptionally high incidences of co-occurrence (median value plus two times the standard deviation) have been shaded black. It can therefore be immediately noticed that segments without any bonds and whose lexical members contribute in a consistently below average fashion to the succeeding segments, namely 1, 4, 14, 16, 19, 20 in the ST, and 14, 25, 26 in the TT contribute the least to the lexical cohesion of the text as a whole. These can easily be correlated to the islands of related single-use words in the hapaxa legomena graphs. While it

is interesting and intuitively intelligible that some segments correlating to the peaks in the occurrence of hapaxa unmistakably do exhibit low subsequent cohesion in the repetition matrices (such as columns 4, 25, 33 in WT and 14,23, 26, 33, 40 in GT), the occurrence of counter-examples should also not be ruled out (as in columns 6, 9, 15, 43 in WT and 3, 5, 7, 14 in GT). Given that the hapaxa curves are much lower on the whole than the new-vocabulary curves, such points of high hapaxa occurrence could also at the same time be points where a high rate of re-occurring vocabulary are concentrated. It could therefore be the case that some areas of high hapaxa occurrence could (seemingly paradoxically) also have a highly cohesive relation to subsequent parts of the text. Hoey's hypothesis that a segment (or in his case, a sentence) with a high number of bonds with succeeding segments constitutes a "topic-opening" segment can here be tested against Youmans' interpretation of peaks/upward curves in the vocabulary flow graphs as signalling the beginning of a new theme/topic in a text.¹²² The presence of correspondences between the data provided by the vocabulary flow graphs and the repetition matrices would be very interesting but should not be assumed. In the first place, a theme which has been introduced in one part of the text generating a high point in the vocabulary flow graphs may have a very short textual life span. It may therefore indicate that a new theme has been introduced (a topic was "opened") without thereby implying that this theme had any lasting effects on the text as a whole. Preliminary analysis of the repetition matrices indicates that the major themes/topics were "opened" already early on in WT in columns 3 and 7 and for GT in columns 3 and 5.

The graph of the average values of lexical co-occurrences of the segments from segment 1 to 49 for both the ST and the TT shows a much clearer relation of correspondence than is evident from just looking at the two repetition matrices alone. Indeed, it seems somewhat astonishing. (Cf. Fig. 11) The graphs which have been produced so far indicates not only that the TT seems to follow the overall structure and flow in the introduction of new

¹²² Hoey, *Patterns of Lexis in Text*, 119.

words of the ST (as in the vocabulary flow graphs) but also that the segments (and therefore, lexical clusters) in the TT which serve the most significant functions in preserving overall lexical cohesion of the text also follow to striking degree that of the ST. The textures of repetition constituting both the ST and TT show correlations which are difficult to conceive when one thinks of the human text processing activity of translation. Interestingly, these structures and patterns of cohesion seem to correspond to the evidently strong semantic affinities being shared between the most significant lexical chains/clusters in the TT and ST. This can be ascertained when the lexical items which make up the columns of high cohesive strength in WT (2, 3, 6, 7, 8, 9, 12, 22, 24, 30, 32, 42, 43) and GT (3, 5, 7, 8, 15, 24, 30, 32, 43) are extracted and combined in order to arrive at global lexical patterns. The total number of unique words for GT is 4320 while the total number of unique words extracted using the procedure is 633 (14.6 percent). On the other hand, the number of words in common between these 634 words and the first 634 words in the GT unique word list (ordered by frequency) is 456 (72 percent). In the case of WT, there are 4821 unique words while the total number of words extracted is 717 (14.8 percent). The number of words in common between these 717 words and the first 717 words in the WT unique word list (ordered by frequency) is 521 (72 percent). These figures show, at least in this particular case, that this method of reconstructing the lexical structures of global cohesion in texts cannot be reduced to the information produced using wordlists with conventional frequency counts. The resulting "concept tables" for the ST and the TT show the following dominant cohesive concepts in WT and GT. (Cf. Table 2)

The most striking thing about these lists which show the words which have presumably performed the greatest cohesive function in the texts is how close they are to the intuitive understanding which a reading of the texts imparts. The empirical matching of these results with the "actual" impressions of readers cannot however be entered into in this study though it may be speculated that these structures of textual cohesion somehow can

"predispose" the reader to read in certain directions. They should be seen as creating possibilities of reading rather than as imposing a monological interpretation. Correspondences between the segments of the repetition matrices and the peaks in the vocabulary flow and hapaxa graphs could be sought out in order to make it easy to compare the word lists produced using the different methods with each other. Word clusters which appear both in the word lists extracted from the vocabulary flow graphs and repetition matrices seem to point to a greater strength of cohesion than if these were to appear in only one wordlist. But how are these words which perform a globally cohesive function in the ST and TT to be compared? Even a superficial perusal of the complete extracted wordlists for both texts imparts an impression of the uniqueness of the ST and the TT with respect to each other. In other words, the language-independent method here devised does not lead to language-independent and therefore directly comparable results such as that which Gerzymisch-Arbogast attempted to attain with semantic networks. **The semantic content of the text is therefore not evaporated out but rather condensed.** The results therefore present a challenge for interpretation in themselves. The units which are being compared have only shifted from the complex totality of whole texts to their simplified schematic lexical/semantic representation.

The hypothesis which shall be proposed here at the end of the analysis of the global structures of lexical cohesion of the ST and the TT is that even though their main (or dominant) lexical chains show great similarities between them, these global structures are enmeshed (or "articulated") in a mass of secondary lexical chains which diverge to a greater extent from each other. The evolving hypothesis is therefore that the ST and the TT are held together in a complex relation of equivalence in difference. Global structures of lexical cohesion draw together the ST and the TT in a relation of "equivalence" while the internal structures of lexical coherence, on the other hand, pull them apart, thus guaranteeing the uniqueness of both as textual entities. The implications of this hypothesis for the study of ideological translation are yet to be explored. It can only be conjectured at this point that

although the lexical patterns (textures) of the TT and the ST may show great similarities, it is in the way that these elements hang together or "cohere" within the textual totality that determines the actual differences between the TT and the ST.

Chapter 3: Reconstructing Structures of Textual Coherence

The proposed method to be employed here for deriving structures of global textual coherence from global structures of lexical cohesion follows the insights of the approach that has been labeled "sociocriticism." Despite the varied and sometimes conflicting approaches which have fallen under this label, the main source for methodological inspiration for this chapter will be the version presented by the French hispanist Edmond Cros.¹

Sociocriticism is above all an effort at developing an empirical approach to the "semiotics of ideology." The main problem which it attempts to address therefore has to do with the identification or determination of empirically discernible "mediating structures" between societal and textual structures.² Cros has called these textually materialized mediating structures "ideosemes."³ These ideosemes occur in "microsemiotic networks" representing linguistic materializations of the "ideological formations" which "correspond" to them in the social formation. Each "social formation" which is defined as a "concretely, historically determined, social totality"⁴ produces a number of ideologically structured "discursive formations"⁵ all of which, when taken together, gives rise to a "complex whole in dominance" characterized by a "ceaselessly fluid combinatory form capable of organizing itself" which Cros refers to as "interdiscourse."⁶ (This terminology may be potentially confusing in that "social formation" or the "concrete, historically determined, social totality" corresponds on the discursive level, not to "discursive formation" but rather to

¹ Among the more well-known of these are Pierre Zima, Claude Duchet and Edmond Cros. It was first introduced in France in the wake of the then burgeoning influence of Georg Lukacs' literary sociology and Lucien Goldmann's genetic structuralism. Cf. Michel Biron, *Sociocriticism*, <http://www.sociocritique.mcgill.ca/theorie.htm>.

² Edmond Cros, *Theory and Practice of Sociocriticism* (Minneapolis: University of Minnesota Press, 1988), 72.

³ Cros, *Theory and Practice of Sociocriticism*, 47, 51, 58.

⁴ Cros, *Theory and Practice of Sociocriticism*, 37.

⁵ Cros, *Theory and Practice of Sociocriticism*, 34.

⁶ Cros, *Theory and Practice of Sociocriticism*, 41.

"interdiscourse.") These "microsemiotics of ideosemes" are themselves "produced" by the collective social practices of "transindividual subjects"⁷ which shape the discursive and social practices of individuals participating in them. Every individual participates in a multiplicity of "transindividual subjects" all of which leave traces upon the individual consciousness by means of the complementary/contradictory microsemiotics specific to each of them. Cros explains further,

Consistent with what I said earlier, but quite apart from Goldmann, I shall add that the transindividual subject invests the individual consciousness of each individual participating in it by means of specific microsemiotics. These microsemiotics transcribe in signs the totality of aspirations, frustrations, and vital problems of each of the groups involved. They provide a kind of "readout" of the ways each group is immersed in history. Each of us belongs, at any given moment of our lives, to a series of collective subjects (generation, family, geographic origin, profession, etc.; we pass through many of them in the course of our existence, even though we may be marked more specifically by the one that, in the last analysis, conditions the whole of our activities, namely our social class. These different collective subjects, when we pass through them, offer us their values and world visions through the materialization of the semiotic, gestural, or verbal expressions characterizing them (social roles, set phrases, hierarchical organization of paradigmatic axes, etc.). On the one hand, the whole set of these materializations is available to organize our inner life every bit as much as our external circuits of communication, and on the other hand, the expression of every phenomenon of consciousness organizes certain of these signs around a specific configuration corresponding to a particular situation. An initial conclusion may be drawn that, though obvious, deserves to be emphasized, if we are to base a critical

⁷ Lucien Goldmann, *Method in the Sociology of Literature* (Oxford, 1981), 91-110.

approach to the cultural artifact upon a materialist philosophy of language: the text selects its signs not within language but within the totality of semiotic expressions acquired/proposed by collective subjects...⁸

The reproduction of microsemiotic structures in discursive practice ensures the reproduction of their corresponding ideological systems. Cros considers the reconstruction of these "microsemiotics of ideosemes" the primary task and agenda of the semiologist.⁹ The method he proposes for the purpose of this semiotic reconstruction starts off with the "extraction" of what he terms "semiotic texts" from the text undergoing analysis. These semiotic texts are defined by *co-referential relations* which may either be (dialectical) conceptual oppositions or convergences, around which the totality of the signs making up a text may be organized. Such semiotic texts may thus provide information of varying degrees of significance on the "specific characteristics" and "semiotic expressions" of the discourses of the collective subjects exerting an influence on the "intratextual microsemiotics" of the text.¹⁰ The signs in a text may therefore be said to "produce" these semiotic texts at the same time that these self-same semiotic texts exert a homogenizing or disambiguating effect on these signs.¹¹ Such a method entails the disruption/shattering of syntagmatic sequences in order to generate a manifold of combinatory juxtapositions and multiply the confrontations between signs in the text. These juxtapositions can therefore also make visible the implicit (or hidden) ideological structures informing the text.¹² Cros elaborates on this point,

In order to perceive what the signifier *also* says, apart from any relation with the utterance, we must destroy contextual semantics, atomize the *text/sign* by reducing it

⁸ Cros, *Theory and Practice of Sociocriticism*, 47, 60.

⁹ Cros, *Theory and Practice of Sociocriticism*, 47.

¹⁰ Cros, *Theory and Practice of Sociocriticism*, 72, 89.

¹¹ Cros, *Theory and Practice of Sociocriticism*, 86, 89.

¹² Cros, *Theory and Practice of Sociocriticism*, 58.

to its minimal constituent parts, which implies that it be perceived no longer as a *succession* but as a *juxtaposition of words/signs*. In this way, words/signs must cover all of their expressive potentialities, that is, the totality of their respective semantic fields, which had been temporarily neutralized by contextual semantics.¹³

The type of "coherence" which is produced by these semiotic texts is something altogether different from "textual coherence" as it is normally defined. The totality of semiotic texts which have been concentrated into their major "semiological polarities" by means of successive "semiological reductions," represents the reconstructed "semiotic system" of the text.¹⁴ Since different semiotic texts and semiotic systems may be constructed from the same text, this method of textual investigation takes on an experimental and open-ended character. Cros' sociocritical method also applies, aside from the more well-known modes of inference, one which has recently been called "retroduction": Retroduction is a "thought operation involving a reconstruction of the basic conditions for anything to be what it is, or, to put it differently, it is by reasoning we can obtain knowledge of what properties are required for a phenomenon to exist. Transfactual or transcendental argument is a form of retroduction implying that one seeks these qualities beyond what is immediately given."¹⁵ As such, it is just a new label for a way of reasoning which natural and social scientists have long made use of. The "transfactual conditions" mentioned above correspond in Cros' model to the hypothesis that the conditions for the production of observable "discursive formations" and "microsemiotics of ideosemes" can be explained by referring to the structures which generate them in the social formation. *Ideosemes* are considered precisely as "traces" of "ideological practices" grounded in the social formation. Similar concepts employed by Fairclough such as "orders of discourse" and "linguistic stratification" and Bakhtin deploy similar modes of

¹³ Cros, *Theory and Practice of Sociocriticism*, 85.

¹⁴ Cros, *Theory and Practice of Sociocriticism*, 91.

¹⁵ Berth Danermark et al., *Explaining society: critical realism in the social sciences* (London ; New York, Routledge, 2002), 206.

argument.¹⁶ The retroductive mode of inference is therefore of the type which provides knowledge of *transfactual* conditions, in other words, knowledge of "structures and mechanisms that cannot be directly observed in the domain of the empirical."¹⁷ It is already well-known that general theories in the natural and social sciences which embody fundamental assumptions about the world cannot be conclusively falsified or verified by simple reference to "anomalies" and "counter-evidence."¹⁸ However, low-level hypotheses formulated within the context of general theories can themselves be subjected to procedures such that the latter can provide the basis for a reflexive, critical and experimental relationship to the general theories in question. The textual semiotic systems which have been reconstructed by means of the identification and juxtaposition of semiotic texts are examples of a low-level *interpretative hypotheses* in relation to single texts within the broader framework of Cros' sociocritical approach.

The question of the applicability of the method detailed above to the particular material at hand becomes pertinent at this point. An important objection which could be proposed by Gerzymisch-Arbogast and Mudersbach to the employment of the method proposed by Cros to translation analysis would parallel their criticism of Greimas' concept of the "sème":

Greimas gives the following example to illustrate his notion of sème: the "terms-objects" "girl" and "boy" – via their opposite features of [femininity] versus [masculinity] – are opposite poles on a semantic axis, the context (S) of which is the metalinguistic sème [gender]. "Gender," of course, is also a word in the (English) natural language, which may not be the case in languages that do not have gender(s).

¹⁶ Norman Fairclough, *Critical Discourse Analysis: The Critical Study of Language* (Essex: Longman, 1995), 10-15.; Mikhail Bakhtin, *The Dialogic Imagination: Four Essays* (Austin Texas: University of Texas Press, 1981), 293.

¹⁷ Danermark, *Explaining society*, 80.

¹⁸ Imre Lakatos, *Criticism and the Growth of Knowledge* (New York: Cambridge University Press, 1970).

the natural language status and thus language specificity of the seme concept implies the incommensurability of languages and would even preclude the possibility of translation.¹⁹

Gerzymisch-Arbogast stresses the point,

Die Frage nach dem übereinzelsprachlichen Charakter bzw. der Universalität der Seme ist eines der Grundprobleme der Seme-Semantik. Für die Übersetzbarkeit der Isotopien ist aber gerade der übereinzelsprachlichen Charakter der Inhaltseinheiten unverzichtbare Bedingung.²⁰

(The question regarding the language-independent or universal character of the seme is one of the basic problems of seme-semantics. For the translatability of the isotopies, it is just this language-independent character of the content-units which is an inescapable prerequisite.)

Cros for his part seems oblivious to this problematic. Though many of his works are in Spanish and deal with Spanish material, he for the most part simply uses French (or in translation, English) as a metalanguage in the specification of semiotic texts derived from Spanish literary material. For example, he groups under "festival" ("fête") the terms "juego, algre, danza, baile, plumas, florida, música, reloj, asta" while under its opposite term "tragedy," he groups "grave, tragedia."²¹ This in itself, would seem to be an insurmountable objection. However, it would only be irrefutable if the premise of Gerzymisch-Arbogast and

¹⁹ Mudersbach and Gerzymisch-Arbogast, "Isotopy and Translation," 149.

²⁰ Heidrun. Gerzymisch-Arbogast, "Leksemantische Isotopien als Invarianten im Übersetzungsprozeß," in *Translation und Interkulturelle Kommunikation. 40 Jahre Fachbereich Angewandte Sprachwissenschaft der Johannes Gutenberg-Universität Mainz in Gernersheim*, ed. J. Albrecht et al. (Frankfurt a.M.: Lang, 1987), 77.

²¹ Cros, *Theory and Practice of Sociocriticism*, 155.

Mudersbach were accepted that a *tertium comparationis* can, in the first place, be found and was indeed, in the second place, absolutely necessary for doing "objective" translation analysis. This *tertium comparationis* is, however, simply the "philosopher's stone" of translation analysis/evaluation. Translating texts from one language into a visual network representations seems to require as much interpretation as when one is simply translating these into another language. Gerzymisch-Arbogast and Mudersbach sought to bypass the problem of the inescapable linguisticity of metalanguages by resorting to visual representation but ignore the fact that even a visual representation is a type of language/metalanguage. There simply cannot be a flight from language to non-language. On the other hand, while vocabulary flow graphs are indeed (automatically generated) visual representations of textual phenomena, their function, far from serving as neutral textual representations from which both the ST and TT can be compared, is simply to make visible certain types of translational divergence and convergence from a completely non-normative point of view. Lacking this *tertium comparationis*, the translation analyst has no choice but to return to the use of a natural-language-based metalanguage as the medium of explicitation and explication. Whether this language be the SL or the TL or some other language (as with English in this case), the translation analyst cannot avoid having to translate herself/himself in order even just to "write down" her/his analysis. The point is not to attempt to leap over the mediations of subjectivity which these intervening stages unavoidably introduce, but to strive to reflect critically upon them.

Having disposed provisionally of the *tertium comparationis* objection, the question now becomes: how can the methods of sociocriticism be practically applied to the results of the methods outlined in the previous chapter? Aside from the manifest sympathies of Cros to the use of quantitative data to the analysis of individual texts²², the discourse of semiotics as deployed by Cros seem to indicate only tenuous connections to the jargon of corpus

²² Cros, *Theory and Practice of Sociocriticism*, 212-215.

linguistics as deployed, for example, by Michael Stubbs.²³ Studies which have made use of the data provided by vocabulary flow graphs have usually tried to reconstruct their correlations to the "constitutive" structures of texts rather than speaking of the "microsemiotics of ideosemes" or even of "ideology" *per se*. Gilbert Youmans²⁴ and Stubbs, for instance, have analyzed the correspondence of peaks and valleys in the vocabulary flow graphs to the narrative structure of selected texts. The method does not seem so far to have been used to analyze the relationships between source and target texts in the process of translation. For the current analysis, however, the most important hypothesis presented by the researches of Youmans and Stubbs is the idea that the surge of new words in a particular part of a text heralds the introduction of new "themes" in the flow of the text. In other words, these high points of lexical productivity in the TT and the ST indicate the probable presence of "inter-collocational" lexical clusters (as defined by Michael Hoey²⁵) belonging to certain thematic zones of convergence. The information provided by the vocabulary flow and hapaxa graphs could therefore provide a preliminary basis for comparing the thematic structures of the TT and ST. Indeed, irrespective of whether or not the ST and the TT vocabulary flow graphs correlate in any way (although they do to a very great extent), it would be most interesting to study these points of concentration of lexical productivity in terms of "ideosemes" and "discursive formations" in order to compare the "semiotic systems" which could be produced from the TT and ST. For instance, the thematic revolving around the notion of "Natur" in the ST would necessarily have to be reflected differently in the TT. That is to say, even if by sheer coincidence the concept of "Natur" were to exist in both the TL and the SL, the discursive formations and sedimented microsemiotics dealing with these topics in the SL and TL cannot at all be identical. (This example will be discussed at greater length in

²³ Michael Stubbs, *Words and Phrases: Corpus Studies of Lexical Semantics* (Oxford: Blackwell Publishing, 2002).

²⁴ Gilbert Youmans, "The Vocabulary-Management-Profile: Two Stories by William Faulkner," *Empirical Studies of the Arts* 12, no. 2 (1994).

²⁵ Michael Hoey, *Patterns of Lexis in Text* (Oxford: Oxford University Press, 1991).

the last chapter.) Such differences would have thoroughgoing implications potentially reaching up to the level of the global cohesive structure of the text.

Naturally, such a method which only takes into account the lexical clusters occurring at certain peaks in the vocabulary flow graphs would have to pass over the greater part of a text. The particular selectivity of such a translation analysis which works primarily on an artificially extracted sub-corpus of the text must be conceded. The limited goals of this type of analysis must however be emphasized and contrasted with the goal of total and comprehensive analysis evident in the works of Gerzymisch-Arbogast and of Cros himself. Their aim of encompassing *all* the signs of the text within their analysis, necessarily increases the level of detail but only at the expense of not being able to arrive at a more comprehensive view of the text. Both Gerzymisch-Arbogast and Cros have only been able to apply their methods rigorously to textual excerpts consisting of only a few paragraphs. Cros himself never fails to choose particularly interesting texts to analyze,²⁶ but the arbitrariness of Gerzymisch-Arbogast's book-length analysis of the mere first page of a novel seems unsatisfactory.²⁷ Assuming that correlations do exist between the quantitative methods introduced by Youmans, Stubbs and Hoey and cohesive structures of the text at the local and global levels, then paying attention to the textual sub-corpus extracted using these methods could give both a micro- and macroperspective on the texts in question. This method could therefore be compared to the use of sonar to detect whales under water.

Given these assumptions, there are therefore two "texts" both for the ST and TT which finally confront the translator analyst as her/his object. The first is the text as a whole and the second is the "text" which is the product of the foregoing processes of lexical extraction. The second text cannot be considered or effectively analyzed without a thorough acquaintance

²⁶ For example, one long paragraph from Carlos Fuentes' *La región mas transparente*, and three short paragraphs from Mateo Aleman's *Guzman de Alfarache* were given essay length treatments.

²⁷ Heidrun Gerzymisch-Arbogast, *Übersetzungswissenschaftliches Propädeutikum* (Tübingen: Francke, 1994). The first page of Lawrence Norfolk, *Lemprière's Dictionary* (London: Minerva, 1992) compared with Lawrence Norfolk, *Lemprière's Wörterbuch*, trans. Hanswilhelm Haefs (München: Knaus, 1992).

with the first. This guideline can only be feasible of course if the text size is not too large. That is to say, when the object of study is still the conventionally bounded "text." Some "texts" which are stored digitally are simply too long and laborious to be read through within a reasonable span of time.

The first methodological problem of course is how to arrange and organize the mass of words which have been extracted through these methods. The challenge would not only consist in achieving a sufficiently detailed analysis of each sub-corpus represented by each of the clusters but also how these clusters could be connected to each other. That is to say, how local lexical inter-collocates from cluster to cluster can be related/connected in order to constitute more global patterns of meaning in the text. These principles of textual organization shall be "discovered" by reading through the lexical items which make up each cluster, and in the process identifying *co-referential relations* consisting of (dialectical) conceptual oppositions or convergences under which a substantial number of lexical items in the individual clusters (including those words which have been excluded as "old" words in the vocabulary flow graphs) can be classified. Needless to say, this can only be an experimental and partly intuitive enterprise. Other readings may produce other co-referential relations and semantic texts which may in turn give rise to more plausible and richer interpretations. Neither Cros nor Greimas has ever attempted, nor been able to, eliminate the central role of the reader in the production of interpretations either in the detection of isotopies or the identification of semiological polarities. Gerzymisch-Arbogast and Mudersbach attempted to remove the apparently "circular and arbitrary" character in the reconstruction of textual isotopies (of which ideological microsemiotics are one "type") by reducing the problem of isotopy identification to a quantitative one in which the importance of "concepts" depend on their frequency of occurrence.²⁸ They therefore turn towards a rigorously quantitative and inductive method in order to arrive at a more general knowledge of the distribution of

²⁸ Klaus Mudersbach and Heidrun Gerzymisch-Arbogast, "Isotopy and Translation," in *Translator and Interpreter Training*, ed. P. Krawutschke (New York: SUNY, 1989), 152, 158.

elements making up the text. The conclusions which they can arrive at could therefore only have a bearing upon the naked and "objective" empirical fact of the text taken in isolation. (And, insofar as the result is purified of mere intuition and subjectivity, this is naturally, how they would want it to be.) It should be noted in addition that the current procedure differs from that of Cros in some major respects: 1) the goal of comprehensiveness in the sense of encompassing all signs is not taken up; 2) only those *co-referential relations* which display more global characteristics in the sense that they are able to span and connect several clusters and are able to subsume or fuse with several other co-referential relations shall be deployed upon the whole textual corpus; 3) only those co-referential relations which can be applied to both the ST and TT in order to serve as comparative grounds for translation analysis shall be taken up; 4) since no further "semiological reductions" shall be applied to the already general and globally significant co-referential relations, the latter shall be considered equivalent to what Cros called "semiological polarities" located at the level of the textual semiotic system. The process of seeking these co-referential relations/semiological polarities can be clarified by an additional insight. Jürgen Link and Ursula Link-Heer, two well-known proponents of discourse analysis in Germany, make the useful distinction which they attribute to Cros (though they never substantiate this attribution with any reference) between the "semiological" and "ideological." They write,

[Cros] insists on the fundamental difference between the "semiological" and the "ideological" components of texts. One could term the first set of components "integral," while the second refers to a culture's "differential" elements. Examples of the first are universal *topoi*, collective symbols, and the categories, beliefs, etc. that are generally accepted (often with the aura of tradition) throughout the culture. On the other hand, those semiotic and linguistic elements that bear the clear "mark" of class-

specific "discursive formations" are "ideological." The minimum unit of the first type is called a "seme"; the second is an "ideoseme."²⁹

According to them, microsemiotic units are made up of combinations of "semes" and "ideosemes," or to put it another way, "ideological" and "semiological" textual elements. However useful such a distinction may be, this way of putting it is misleading and inconsistent with Cros' emphasis on the ideological microsemiotic systems as arising from the discursive practices of transindividual subjects which are not confined to social classes. Cros employs "ideology" in a broader sense, encompassing both what Link and Link-Heer refer to as "differential" and "integral" elements. Thus, it would be more accurate to say that for Cros, class-based and non-class-based *ideosemes* intersect in textual microsemiotic systems. The point of stressing this broad sense of using "ideology" in Cros is that it brings his approach closer to the more sociological than semiological theory of ideology introduced by Göran Therborn. Most important particularly for the texts currently being subjected to translation analysis is Therborn's discussion of "ideological mobilization":

Ideological mobilization may be said to involve setting a common agenda for a mass of people – that is to say, summing up the dominant aspect or aspects of the crisis, identifying the crucial target, the essence of evil, and defining what is possible and how it should be achieved... Ideological mobilizations, even of an explicitly class character, always have a strong existential component and are never reducible to revolutionary class consciousness. An intense ideological commitment involves a transformation and mobilization of the individual subjectivity of those committed, a subordination of their own suffering and possible death to a meaning-of-life defined by the ideology. Indeed, in a revolutionary mobilization the meaning of life is itself set

²⁹ Jürgen Link and Ursula Link-Heer, "Foreword," in Edmond Cros, *Theory and Practice of Sociocriticism* (Minneapolis: University of Minnesota Press, 1988), vi-xviii.

by the revolutionary agenda. Political-ideological mobilizations are not fixed in class and 'popular-democratic' interpellations alone. Their success hinges largely upon their capacity to tap and harness the existential dimensions of human subjectivity.³⁰

The notion of the convergence of existential and class ideologies in ideologies of mobilization has much to offer especially in the case of such texts as *Wilhelm Tell* which has been called by Max Frisch in the twentieth century as the "Agitprop-Stück des deutschen Idealismus"³¹ (Agit-prop play of German Idealism). The main thing to be learned from this is that, from the point of view of ideological analysis, it may be most fruitful to approach the ST and TT from the point of view of elucidating their semiotic systems as "ideologies of mobilization" which depend on generating critical perspectives on the existing situation. Therborn's formulation is especially apt since the co-referential relations/semiological polarities which have been *abstracted out* from the data of the TT and ST have happened to take on a more evidently "existential" rather than explicitly class character. These major semiological polarities (thematic structures) are the following:

- | | |
|------------|--|
| α . | Light/Darkness, Sight/Blindness |
| β . | Ancient/New, Eternal/Ephemeral |
| γ . | Dissolution/Reconstitution of Order |

The first two, α . and β . actually consist of two co-referential relations which seem to be so closely related that they can be made to undergo a virtual process of semiological reduction which allows them to be referred to, if only for convenience, as single "semiological polarities." These three major semiological polarities seem to be sufficient to start off the current investigation of the convergences and divergences of the semantic systems of the TT and ST.

³⁰ Göran Therborn, *The ideology of power and the power of ideology* (London: Verso, 1988), 117.

³¹ Horst Flaschka, "Wilhelm Tell und das Problem der gerechten Gewalt," *Diskussion Deutsch* 18, (1987): 323.

Following Cros' method, the following analysis shall be devoted to the microsemiotic reading of the "semiotic texts" which have been extracted from the ST and TT. The following conventions shall be followed: Tables containing the lexical elements extracted from the respective peaks of the vocabulary flow and hapaxa graphs shall be immediately followed by a "microsemiotic reading." The leftmost column of the table indicates the cluster number (Cf. Fig. 12), while the uppermost row contains information on whether the peak/s in the cluster is/are hapaxa, new words peak/s, or both, with the word number coinciding with their points of occurrence beside the indication. The left column contains the words which have been extracted from GT while the right contains those from WT. Words in bold are new-usage words, underlined words are single-usage words while words and phrases in brackets are words which although not appearing for the first time are relevant collocational elements within the cluster. "Clusters" do not correspond on a one-to-one relation to the peaks in the hapaxa and vocabulary flow graphs. Peaks which are especially close to each other or overlap are counted within one cluster, the 37 peaks of the GT and WT vocabulary flow graphs are therefore distributed throughout only 31 clusters. Clusters III, V, XV, XVI, XVII, XVIII, XX, XXI, XXIV, XXV, XXVII, XXVIII, XXIX and XXXI have been excluded from the "microsemiotic reading" because these do not significantly contain elements containing any of the the above-mentioned three co-referential relations/ semiological polarities. (Other co-referential relations could indeed be constructed from these clusters, these however have been factored out in the current analysis.) The "microsemiotic readings" on the other hand shall use "curly brackets" ("{", "}") to indicate translations of the previous words in quotes. (This was done to avoid the proliferation of parentheses in the text which could be potentially confusing for the reader.) Most citations or words from the text of WT shall be followed by the verse number to facilitate finding its location. Some particularly important points in the translation shall be accompanied with an image of Rizal's handwritten manuscript. It should also be emphasized, given the fact that the analysis so closely follows the raw data, that the analysis

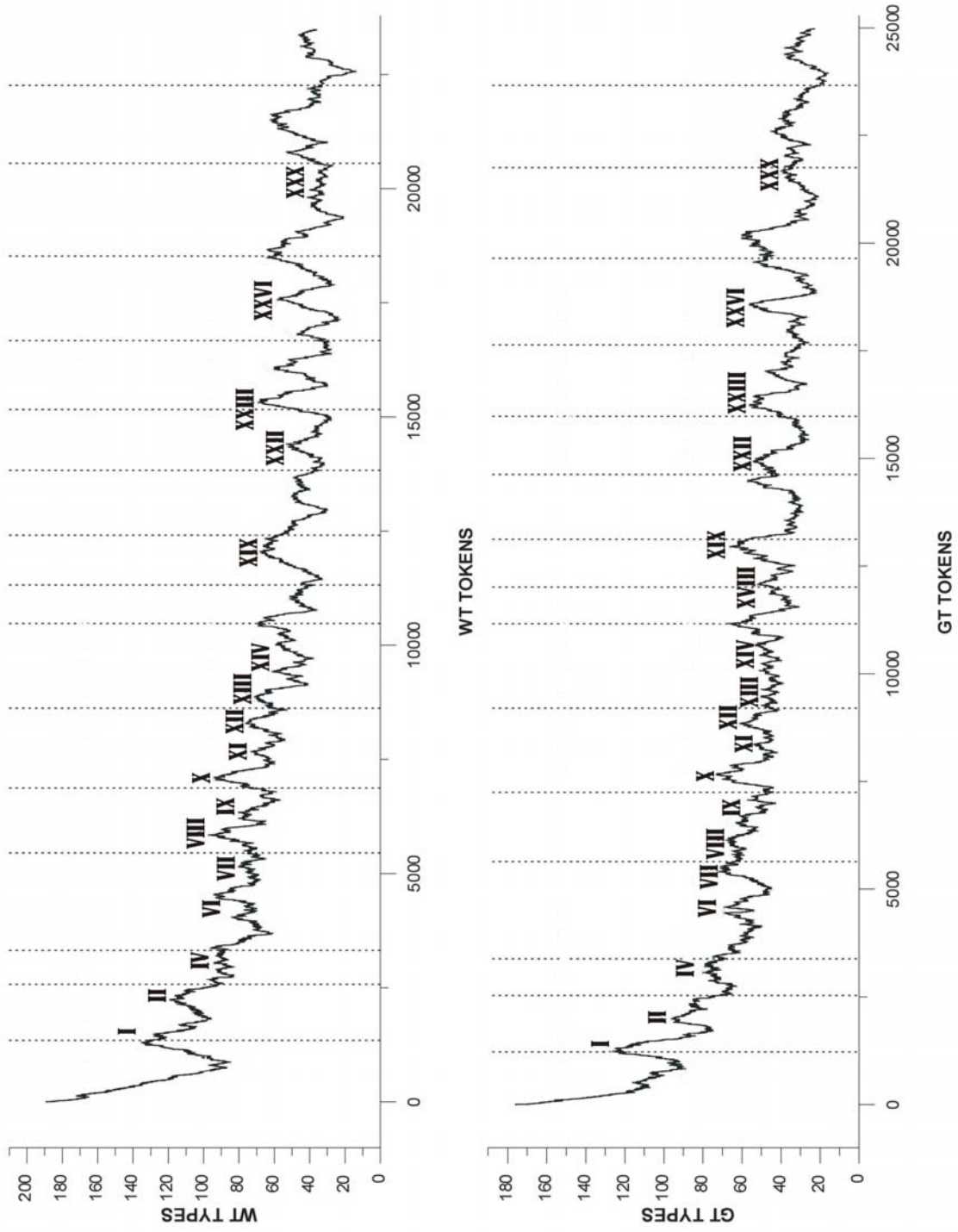


Figure 12: Relevant GT and WT clusters

would take on a somewhat fragmentary, repetitive and discontinuous character. However, one of the virtues of of going about it this way is that the *structured* complexity of the material under consideration becomes evident to the reader.

I	NEW WORDS 1233; HAPAXA 1289	NEW WORDS 1302; NEW WORDS 1482; HAPAXA 1494
	makatuirang - Kailan - бага - aming - bayan - Stauffacher - sabi - sumpaang - Austria - maillagan - Mangapit - mahigpit - Imperyo - ipagtatangol - matandang - kalayaan - Matira - maybahay - panaohin - Schwyz - <u>Luserna</u> - Salamat - <u>maramingmarami</u> - Gersau - Anumang - <u>pighating</u> - tangapin - kasakiman - kapalaluan - bat'hin - magbago - madali - <u>makaakyat</u> - <u>Trono</u> - ibang - <u>makapit</u> - minsan - kaniya - magpakailan - kibo - kaibigan - kita - makilala - Mahabang - arao - <u>namamasid</u> - <u>naimik</u> - madilim - <u>kahapisan</u> - iyong - noo - <u>Niyayapus</u> - puso - <u>piping</u> - <u>lunus</u> - <u>ipagkatiuala</u> - <u>yamang</u> - tapat - humihingi - kalahati - <u>dusa</u> - <u>nakalulungkut</u> - Pinaggala - kasipagan - <u>namumulaklak</u> - <u>masagana</u> - pamumuhay - [puno] - <u>buliligan</u> - <u>kamalig</u> - <u> nangagsiung</u> - tiuasay - galing - [di] - <u>mabilang</u> - [baka] - <u>alagaang</u> - <u>matataba't</u> - <u>makikintab</u> - kabayo - upanding - daanin - tagginao - maal'uang - kabahayan - Aya't - nakatayo - [mayaman] - [bahay] - mataas - Bagong - <u>sinankapan</u> - <u>mahahalagang</u> - kahoy - yari - [matuid na] - sukat - <u>nagkikintaban</u> - <u>dungauan</u> - <u>nagpapahalatang</u> - pinamamahayan - Sarisaring - <u>kulayang</u> - kalasag - <u>nangakaguhit</u> - marurunong - <u>salauikain</u> - <u>nangakasulat</u> - <u>mababasa</u> - <u>nagpapahingang</u> - maglalakad - <u>pagtatakan</u> - kahulugan - Mabuti - <u>pagkayari</u> - [bahay] - <u>tama</u> - <u>pagkasukat</u> - <u>nauga</u> - lupang - <u>pinagtatayuan</u> - pa - nalalaon - nakaupo - harap - nitong - <u>Linde</u> - <u>pinagmamasid</u> - magandang - <u>kavarian</u> - pagdating - ditong - <u>Kussnacht</u> - <u>pinagmalas</u> - <u>karapatan</u> - <u>sumasalagay</u> - <u>tanong</u> - <u>naquariuari</u>	büssen - ihre - Herde - Hütte - reisset - brennt - schlagt - nieder - Lämmer - Weh - Gerechtigkeit - Himmels - Wann - diesem - Lande - Herr - Stauffacher - sagte - Schwör - Östreich - könnt - vermeiden - Haltet - fest - wacker - bisher - schirme - alten - Freiheit - Bleibt - Wirtin - Gast - Schwyz - Luzern - Eure - Viel - Dank - heute - Gersau - mögt - leiden - Vögte - Geiz - Übermut - Tragt's - Geduld - ändern - schnell - Kaiser - ans - gelangen - Österreichs - ernst - Freund - kenne - dich - viele - Tage - schweigend - finstrer - Trübsinn - deine - Stirne - furcht - deinem - Herzen - drückt - still - Gebresten - dein - treues - Hälfte - fordr - deines - Grams - Herz - beklemmen - sag - [Gesegnet] - Fleiss - Glücksstand - blüht - Voll - Scheunen - Rinder - <u>Scharen</u> - glatten - <u>Pferde</u> - <u>wohlgelährte</u> - <u>Zucht</u> - Bergen - glücklich - heimgebracht - <u>Winterung</u> - bequemen - <u>Ställen</u> - [Haus] - [reich] - <u>Edelsitz</u> - schönem - <u>Stammholz</u> - [neu] - <u>gezimmert</u> - <u>Richtmass</u> - <u>ordentlich</u> - gefügt - <u>vielen</u> - <u>Fenstern</u> - <u>glänzt</u> - <u>wohulich</u> - hell - <u>bunten</u> - <u>Wappenschildern</u> - <u>bemalt</u> - weisen - <u>Sprüchen</u> - Wandersmann - <u>Verweilend</u> - liest - ihren - Sinn - <u>bewundert</u> - [wohl] - ach - <u>wankt</u> - Grund - bauten - Werner - <u>sage</u> - <u>verstehst</u> - dieser - <u>Linde</u> - <u>jüngst</u> - Vollbrachte - freudig - <u>überdenkend</u> - daher - Küsnacht - seiner - Burg - Vogt - geritten - Hause - hielt - <u>wundernd</u> - erhub - <u>unterwürfig</u> - gebührt - trat - entgegen - <u>richterliche</u> - Macht - <u>Vorstellt</u> - Wessen - dies - Fragt' - <u>bösmeinend</u> - wusst - besonnen - <u>entgegn</u> - Eures - Lehen - versetzt - <u>Regent</u> - Land - Statt - Bauer - Häuser - <u>baue</u> - eigne - [Hand] - also - frei - <u>Hinleb</u> - werd - <u>unterstehn</u> - <u>wehren</u> - <u>sagend</u> - ritt - <u>trutziglich</u> - dannen - aber - blieb - <u>kummervoller</u> - Seele - Wort - <u>bedenkend</u> - Böse - sprach - lieber - <u>Ehewirt</u> - Magst - redlich - <u>vernehmen</u> - edlen - Ibergs - Tochter - <u>rühm</u> - vielerfahrenen - <u>Manns</u> - <u>Schwestern</u> - sassen - <u>Wolle</u> - <u>spinnend</u> - langen - <u>Nächten</u> - Vater - Volkes - Häupter - <u>Versammelten</u> - Pergamente - <u>lasen</u> - <u>Bedachten</u> - vernünftigem - <u>Gespräch</u> - <u>Aufmerkend</u>

GT cluster I is made up of one new-word peak located at point 1233 and one hapaxa peak located in nearby point 1289. WT cluster I, on the other hand, is made up of two closely positioned new-word peaks at points 1302 and 1482 and one hapaxa peak at 1494. Cluster I contains relatively few words classifiable under thematics α , β or γ . However, both GT and WT do contain first appearances of the important collocation "matandang kalayaan" {ancient freedom}/"alten Freiheit" (V. 186) which falls under thematic β . "Alten Freiheit" (V. 1326) will occur one more time in GT cluster XIV and will likewise be translated in GT as "matandang kalaya(h)an." (Cf. cluster XIV on the other occurrences of "matandang kalaya(h)an.") The short phrase in GT, "nauga [ang] lupang [ating] pinagtatayuan" {the earth we are standing on is shaking} and the corresponding one in WT, "es wankt der Grund, auf den wir bauten" (V. 215) {the ground upon which we are building is moving/rolling} both

correspond to thematic γ in the sense of signalling/foretelling the dissolution of the existing order. This same idea will be repeated in a latter part of the play which describes nature's descent into chaos: "Wanken auch/Die Berge selbst? Es steht nichts fest auf Erden" (V. 2667) {Even the mountain is moving? It no longer stands fixed upon the earth}. The impact of the image of the earth's instability is strengthened by the previously occurring lexically rich description of idyllic prosperity and well-being or of "Glücksstand" (V. 202) {happy condition} translated in GT as "masaganang pamumuhay" {comfortable life}. (The word "masagana" (root word: sagana) is related to the important Tagalog concept of "kaginhawahan"³² which is also used as the translation of "Glück" (V. 269) in GT.) Many of the lexical items which make up this description appear only once in the whole text and therefore contribute to making this area of the text one of the highest hapaxa points both for GT and WT. This section therefore stands out lexically from the text as a whole because of this concentration of uniquely occurring words. In GT, the words which describe the state of "kasaganahan" or "kaginhawahan" are the following: pinagpala {blessed}, kasipagan {industriousness}, namumulaklak {flowering}, [puno ang mga] buliligan [sa] kamalig {the barns are all full}, nangagsiuing tiuasay {came home safely}, [di] mabilang {abundant}, [baka] {cow}, alagaang {livestock}, matataba {fat}, makikintab {shiny}, kabayo {horses}, maal'uang {spacious}, kabahayan {living quarters}, nakatayo {standing}, [mayaman] {prosperous}, [bahay] {house}, mataas {high}, bagong sinangkapan {newly furnished}, mahahalagang kahoy {valuable woods}, yari {constructed}, [matuid na] sukat {well measured}, nagkikintaban {shiny}, nagpapahalatang pinamamahayan {evidently well lived in}, mabuti [ang] pagkayari [ng bahay] {the house is well made}, tama [ang] pagkasukat, {well proportioned}, magandang - kayarian {well-made}. The corresponding words in WT

³² According to Reynaldo Ileto, Andres Bonifacio (1863-1897) (founder of the Philippine revolutionary movement against Spain) used "the words *kasaganaan*... and *kaginhawahan* (root word: *ginhawa*), to describe the pre-Spanish situation... The word *ginhawa* connotes, besides 'prosperity,' a general ease of life, relief from pain, sickness or difficulties." Cf. Reynaldo C. Ileto, *Pasyon and Revolution: Popular Movements in the Philippines, 1840 - 1910* (Quezon City: AdMu Press 1989), 83.

which describe "Glücksstand" are: [Gesegnet] {blessed}, Fleiss {industriousness}, blüht {blooming}, voll {full}, Scheunen {barns}, Rinder {cows}, Scharen {herds}, glatten {smooth}, Pferde {horses}, wohlgenährte {well-fed}, Zucht {breed}, glücklich {happily}, heimgebracht {brought home}, bequemen {comfortable}, Ställen {stalls}, [Haus] {house}, [reich] {rich/prosperous}, Edelsitz {noble residence}, schönem Stammholz {beautiful wood}, [neu] gezimmert {newly carpentered}, Richtmass {well measured}, ordentlich {orderly}, gefügt {put together}, glänzt {shining}, wohnlich {occupied}, hell {bright}. One of the important themes which can be perceived in the above description of the blissful state of "Glücksstand"/"masaganang pamumuhay" (Cf. also "Glück der Erden" (V. 1699) in WT cluster XIX.) is the role of "Fleiß"/"kasipagan" {labor/industriousness} as the point of mediation in the construction of the "idyllic" ideal of the "unity of humanity and nature."³³ This can be more fully understood within the immediate textual context: "Gesegnet ist dein Fleiß, dein Glücksstand blüht " (V. 202) {blessed is your industry, your happy state flourishes}; "Pinagpala ang iyon kasipagan, namumulaklak ang masagana mong pamumuhay" {blessed is your industry, your bountiful life is prospering}. ("Fleiß" will appear with a similar meaning in WT cluster XIII (V. 1261).) The "Haus"/"bahay" {house} of the state of "Glücksstand" is compared to an "Edelsitz" (V. 207) {noble residence} and described with use of the words "glänzt"/"kintab" {shining} and "hell" {bright} which therefore brings it into the domain of thematic α . The very similar phrase "glänzend Lager" (V. 817) {resplendent residence/court} appearing in WT cluster VIII however carries completely different connotations. (Cf. "Eitel'n Glanz" (V. 839; 915) in WT clusters 8 and 9)

II	NEW WORDS 1990	NEW WORDS 2231
	kabigatan - yugu - Laudenberger - paguaualanghiya - dumadating - mangingisdang - atin - taglay - balita - kataksilan - kalabisan - [hukum] - makabubuti - magtipontipon - ilan - mabuting - [akala] - tahimik - magpulong - matapus - mabigat - pasan - Sumasampalataya -	Schein - worauf - loszulassen - arme - wilden - Horden - ihrer - Kriegesmacht - Darin - schalten - Siegers - Rechten - unterm - gerechter - Züchtigung - Freiheitsbriefe - vertilgen - wisset - führen - Mutigen - hilft - [Gott] - furchtbar - wütend - Schrecknis - Krieg - schlägt - Ertragen -

³³ "Die Einheit des Menschen und der Natur." Cf. Annemarie Gethmann-Siefert, "Idylle und Utopie: Zur gesellschaftskritischen Funktion der Kunst in Schillers Ästhetik," *Jahrbuch der Deutschen Schillergesellschaft* 24, (1980): 36.

<p>pababayaán - umaagapay - [mabuting] - bagay - bagang - [apat na kaibigan] - mapagbubuk'san - [pusu] - Maraming - pusung - roon - mararangal - iginagalang - katiwala - naglililhim - Babai - gulo - mapanganib - ginising - Ibinalik - laban - liuanag - [arao] - kalooban - ipinagbawal - panimdim - magaang - [sinabi] - [ualang takot] - dila - Pinagnilaynilay - rin - inihahatol - kalagimlagim - [galit] - kalangsing - patalim - gigisingin - mapayapang - [libis] - Mangangahas - kami - mahinang - [bayan] - lumakad - makibaka - [hari] - Mundo - silang - hinihintay - [mabuting] - dahilan - pababahain - kaauauang - mababangis - hukbu - kalakasan - gagamitin - kaugalian - nanalo - dadahilanin - nasang - pagpayapa - lipulin - matatandang - pinagsulatan - [kalayahan] - natin - bihasa - gumamit - [palakol] - [may loob] - tinutulungan - [Dios] - kakilakilabot - hampas - pagbabaka - nakaliligtas - padala - kahalayhalay - puring - Ikinaliligaya - itinayo - susunugin - katakottakot - Matanto - yaring - natatanikala - biyayang - lumilipas</p>	<p>Himmel - sendet - Unbilliges - erträgt - edles - [Herz] - [Haus] - erfreut - erbauten - ungeheure - [brennt] - Wüsst - [Herz] - zeitlich - [Gut] - gefesselt - Brand - wärf - hinein - eigner - [Hand] - glaubst - Menschlichkeit - schont - zarte - Kindlein - Wiege - Unschuld - [Himmel] - einen - [Freund] - vorwärts - können - tapfer - fechtend - sterben - Welch - Schicksal - letzte - Wahl - Schwächsten - offen - Sprung - Brücke - solch - Busen - für - Herd - Hof - Freuden - fechten - keines - [Königs] - Heermacht - [fürchtet] - fahr - stehnden - Fusses - gleich - Walther - Fürst - diese - Zeiten - find - [edlen] - Bannerherrn - Attinghaus - obgleich - hohem - Stamm - Liebt - [Volk] - ehrt - [alten] - Sitten - ihnen - beiden - pfleg - Rats - Landesfeinde - mutig - erwehrt - Leb - fern - führe - klugem - Regiment - Pilger - Gotteshause - wallt - frommen - Mönch - Kloster - sammelt - reichlich - entlass - wohlgepflegt - Stauffachers - verbirgt - Zuäusserst - öffnen - wirtlich - Dach - Wander</p>
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Stauffacher - Maraming may pusu na ang kilala ako roon, maraming mararangal at iginagalang na sa akin, i, katiwala at di naglililhim. (tinutulong) Babai, arang gulo ng mapanganib na pagisip ang ginising mo sa bahin ko ng libis. Ibinalik mong laban sa akin sa liuanag nang arao ang aking kalooban, at ang ipinagbawal ko sa aking panimdim ay magaang ^{sinabi} ng ualang takot mong dila. Pinagnilaynilay mo rin sa nanan, ang sa akin, inihahatol. Ang kalagimlagim na galit, ang kalangsing ng patalim ay iyong gigisinging dila sa mapayapang libis. Mangangahas kami, isang mahinang bayan ng mga magpasa ka, lumakad makibaka sa hari ng Mundo? Itatawala hinihintay kundi isang mabuting dahilan, at pababahain dila sa kaauauang lupa ang mg mababangis na hukbu ng kanigaukalakasan, gagamitin ang kaugalian ng nanalo, dadahilanin ang nasang pagpayapa upang ding lipulin. ang matatandang pinagsulatan ng kalayahan natin.

Fig. 13: "Ibinalik mong laban sa akin..."

Two particularly important collocational structures can be seen in GT cluster II. The first is: "ibinalik [mong] laban [sa akin sa] liuanag [ng] arao [ang aking] kalooban" {you have brought me [my *loob*] back to the light of the sun against my will}. The use of "loob"/"kalooban" to translate "das Innerste" (V. 297) {innermost being} establishes the important function which this word will fulfill in the TT as a whole.³⁴ ("Loob"/"kalooban"

³⁴ The following lines from WT (in cluster II) appear to have greatly influenced Rizal's notions on the ideal role of women in Filipino society: "Vertrau es mir, ich bin dein treues Weib,/ Und meine Hälfte fordr' ich deines Grams." (V. 200) {Entrust it to me, I am your faithful wife,/ And I ask from you my rightful share of your grief};

will also be used in GT to translate other related words such as "Ziel," "Lust," "Mut," "Wille," "Geist," "Seele" and "Herz." This explains why "loob" plays such an important surface cohesive function in GT as a whole, as is evident from the wordlist extracted from the repetition matrices in the last chapter.) The two occurrences of "gisingin" {to awake} in close proximity to the previous sentence further reinforces its meaning of "coming back" {balik} to the light. (The reference to "liuanag" {light} is also followed in the GT cluster by contrasting images of the "darkness" {lagim} of war.) Since cluster II of GT and that of WT do not exactly correspond in this case (GT cluster II occurs earlier in the text), the original phrase "mein Innerstes kehrt du ans Licht des Tages mir entgegen" (V. 297-298) {you have turned my innermost being to the light of day against my will} is not covered by WT cluster II, which therefore strictly speaking has no elements of its own which obviously fall under thematic α . A passage which turns up much later WT cluster XXII does however call to mind a similar notion: "[die] Binde [fällt von meinen Augen]" (V. 2016) {the blindfold falls from my eyes}. Rothacker elaborates on the historical development of Western philosophico-religious discourse on the relationship of the light that comes from without to the light that comes from within (das Innerste), "das ist die Atmosphäre des 'Geistes'. Die Wendung zur 'inneren Erfahrung', zum 'inneren Wort', dem *lumen internum* des Geistes... Das *lumen naturale* verschmilzt sich im Verlauf der Neuzeit zunehmend mit dem *lumen internum*, sodaß beide Lichter in ihrer Vereinigung den modernen idealistischen Vernunftbegriffen ihren

"Frau, welchen Sturm gefährlicher Gedanken/ Weckst du mir in der stillen Brust! Mein Innerstes/ Kehrt du ans Licht des Tages mir entgegen./ Und was ich mir zu denken still verbot./ Du sprichst's mit leichter Zunge kecklich aus." (V. 296-300) {Wife, what storm of dangerous thoughts have you awakened in my quiet breast! You have turned my innermost to the light of day against my will. And what I have forbidden myself to think, you speak of boldly with a light tongue.} Compare the above with the following from Rizal's open letter written in Tagalog to the women of Malolos (1889): "When you have become a wife, you should help in all hardships, strengthen the loob [will/courage] of your husband, take up half of the danger, lighten the suffering and misery, and always remember that there is no more bitter legacy than indignity and slavery." (Kung maging asawa na, ay dapat tumulong sa lahat ng hirap, palakasin ang loob ng lalake, humati sa panganib, aliwin ang dusa, at aglahiin ang hinagpis, at alalahaning lagi na walang hirap na di mababata ng bayaning puso, at walang papait pang pamana sa pamanang kaalipustaan at kaalipinan." Cf. Jose Rizal, "Sa mga Kababayang Dalaga ng Malolos," in *May Gawa Caming Natapus Dini: si Rizal at ang Wikang Tagalog*, ed. Nilo S. Ocampo (Quezon City: OVCRD, 2002), 521-529. Cf. Maria Carolina Foi, "Schillers Wilhelm Tell: Menschenrechte, Menschenwürde und die Würde der Frauen," *Jahrbuch der Deutschen Schillergesellschaft* 45, (2001): 193-223.; Cf. Dieter Borchmeyer, "Altes Recht und Revolution. Schillers 'Wilhelm Tell'," in *Friedrich Schiller. Kunst, Humanität und Politik in der späten Aufklärung*, ed. Wolfgang Wittkowski (Tübingen: Max Niemeyer Verlag, 1982), 102.

wesentlichen Gehalt gaben."³⁵ (That is the atmosphere of the 'spirit.' The turn to 'inner experience,' to the 'inner word,' to the *lumen internum* of the spirit... During the modern era, the *lumen naturale* increasingly merged with the *lumen internum*, so that both types of light in their unity gave the modern idealistic concept of reason its most essential content.) The phrase in question does indeed use the physical image of the "Licht des Tages" (external light) as a metaphor pointing towards the light that resides within the individual. This "inner" light is however regarded within this discourse as the more fundamental one. The sense of "being turned away from the light of day" (which was the state of affairs before the utterance of the words "mein Innerstes kehrt du ans Licht des Tages mir entgegen") can also be considered metaphorically as indicating a state of darkness and blindness. Metaphorically, it does indeed depict, as Mettler and Lippuner puts it, a "seelisch-geistiger Verblendung"³⁶ (spiritual-mental blinding). The second important collocation in GT cluster II is the phrase "[puso'i] natatanikala [s] biyayang lumilipas" {the heart is bound to worldly goods} which appears in WT cluster II as "mein Herz an zeitlich Gut gefesselt" (V. 320) {my heart is tied to temporal goods/worldly possessions}. The relevant broader context of this phrase in WT brings out the complete idea: "Wüßt' ich mein Herz an zeitlich Gut gefesselt,/ Den Brand wärf' ich hinein mit eigener Hand." (V. 320-321) {Had I known that my heart was attached to ephemeral goods,/ I would set them afire with my own hands.} This idea of "zeitlich Gut" is repeated in cluster XIX with the phrase "flüchtiges Verlangen" (V. 1684) {fleeting desires} which focuses not on the object but on the desiring subject. The idea of "biyayang lumilipas"/"zeitlich Gut" {temporal goods/worldly possessions} with its implied contrast of "ephemeral" vs. "eternal" (with the positive valuation falling on the second term) brings into play the whole problematic of thematic β . It is a truism that in much religio-philosophical discourse, "temporal (material) goods" (güter der Erde) are often contrasted negatively with

³⁵ Erich Rothacker, *Das "Buch der Natur": Materialien und Grundsätzliches zur Metapherngeschichte*, ed. Wilhelm Perpeet (Bonn: Bouvier Verlag, 1979), 14.

³⁶ Heinrich Mettler and Heinz Lippuner, *Friedrich Schiller: Wilhelm Tell, Das Drama der Freiheit* (Paderborn a.o.: Ferdinand Schöningh, 1989), 42.

"eternal" and "spiritual" ones.³⁷ The rejection of the merely "temporal" in the name of the unchangingly "eternal" turns up again much later in the text as "der Erde Glanz entsagen" (V. 1680) {to renounce the "sheen" of the world} translated as "tumalikod sa kislap ng lupa" {to turn one's back on the dazzling brightness of the world}, but this time not only in connection with thematic β also with thematic α . The phrase "das Erde Glanz entsagen" therefore combines the connotations of "güter der Erde" {temporal goods}, falling under thematic β , and "Glanz"/"kislap" {sheen}, falling under thematic α . (The following clusters, especially IV, VIII and IX, develop the thematic of "Glanz" further.) Commenting on the importance of the idea of temporality in Schiller's drama as a whole, Binder observes that, "Schillers Geschichtsdrama erscheint – unbeschadet jeder besonderen Problematik in ihm – als das säkulare Analogon des christlichen Dreischritts Ewigkeit – Zeit – Ewigkeit."³⁸ (The historical plays of Schiller, irrespective any of its specific problematics, appears as the secular analogue of the Christian tripartite division of eternity – time – eternity.) This important observation by Binder which recognizes the significance of thematic β at least for WT will be more thoroughly explored in the clusters which follow. The relevance of thematic β however becomes even more evident for cluster II of GT and WT with the presence of the collocation "matandang pinagsulatan [ng kalayahan] natin" {the ancient documents upon which our freedom is written} in GT and of the corresponding words "alten Freiheitsbriefe" (V. 311; 2077), in WT. Borchmeyer writes that this conception of "alten Freiheitsbriefe" (Cf. also cluster XIV) displays an understanding at this point in the text of "Freiheit als Erbrecht" (freedom as something inherited) which tends towards ideas, at least in this section of the text,

³⁷ *Deutsches Wörterbuch von Jacob Grimm und Wilhelm Grimm*, s.v. "Gut.": "Mit besonderem charakter bei der bewertung vom religiösen oder idealistischen standpunkt aus; im gegensatz zu religiösen und ideellen werten... durch bestimmte formelhafte verbindungen als materielle und daher weniger wertvolle dinge gekennzeichnet; güter der erde, der welt gegenüber den himmlischen oder geistigen, vgl. erdeguot (terrena bona)..." (With a special function in evaluative judgments from the religious or idealistic standpoint; in contradistinction to religious and ideal values... by means of definite formulaic connections as material and therefore characterised by less valuable things; earthly goods, the worldly in opposition to the heavenly or spiritual, cf. *erdeguot* [terrena bona]...)

³⁸ Wolfgang Binder, "Der Begriffe 'naiv' und 'sentimentalisch' und Schillers Drama," in Wolfgang Binder, *Aufschlüsse. Studien zur deutschen Literatur* (Zürich & München: Artemis Verlag, 1976), 214.

of customary law as opposed to the conception of "natural rights" as it was conceived by the French.³⁹ Exceeding the bounds of GT cluster II, WT cluster II additionally contains the related phrase "ehrt [die alten] Sitten" (V. 338) {to honor the ancient traditions} classifiable under thematic β . This idea resurfaces later in the text especially in clusters VII, VIII, X, XI and XIII. (Cf. "matandang ugali"/"altem Hausgebrauch" (V. 753) {ancient traditions} VII; die alte Sitte X; die alten Bräuchen XI; nach altem Brauch XIII). The significant word "Menschlichkeit" (V. 322) in the phrase "Du glaubst an Menschlichkeit"⁴⁰ (V. 322) {you have faith in humanity} is translated in GT as "magandang loob ng kapua tao" {the good will of fellow human beings}. Another, much later, occurrence of "Menschlichkeit" (V. 3220) is translated as "pagkatao" {being human}. (Cf. GT cluster XVIII) The related term "Menschheit" (V. 2423), on the other hand, is translated in GT as "sangkatauhan" {humanity}.⁴¹

IV	NEW WORDS 3065; NEW WORDS 3205	NEW WORDS 3034
	Naghahatid – paggawa – magtiis – tumahimik – mababagsik – [panginoon] – madadaling – magsilipas – nagbabangon – pinapatay – apoy – sasakia'i – nagmamadaling – kumakanlong – payapa – malakas – nagdaraan – nagiiuang – bakas – balat – pababayaang – pumayapa – nanunuka – ahas – galitin – mangagsisipagsaua – mamasdang – magtutulungtulung – Maginhauang – nakararaos – nagiisa – paglubug – [ng sasakian] – kalamig – pinaubayaan – [ang ikagagaling ng lahat] – [ang sariling lakas ang tunay na] – naasahan – [ng bauat isa] – nagsapisapi – mahihina – lumalakas – Samakatuid – makaasa – tinubuangbayan – kagipita'y – [huling] – gau'i – hauakan – malalim –	Entbehrt – Vaters – Lebet – reden – schwere – Worte – leicht – könnten – Taten – einz'ge – Schweigen – unleidlich – schnellen – Herrscher – kurz – regieren – erhebt – Schlünden – Löscht – Feuer – Schiffe – Eilends – Hafen – mächt'ge – Geist – ohne – spurlos – lebe – Friedlichen – gewährt – Frieden – Schlange – sticht – ungereizt – endlich – ermüden – ruhig – bleiben – zusammenstünden – Schiffbruch – [hilft der] – einzelne – [sich leichter] – verlasst – gemeine – [Sache] – [ein jeder] – zählt – sicher – [auf sich selbst] – Verbunden – mächtig – Starke – mächtigsten – allein – Vaterland – zählen – verzweiflungsvoll – Notwehr – greift – verlornes – Lamm – Abgrund – sollte – Freunden – entziehen – eurem – prüfen – oder – wählen – Bedürft –

³⁹ Borchmeyer writes, "Dieses Verständnis der 'Freiheit als Erbrecht' (Burke), das positive gesichert, beurkundet ist ('Freiheitsbriefe') – im gegensatz zum abstrakten, spekulativen 'Recht des Menschen', wie es durch die Französische Revolution definiert worden ist – verbindet Burkes 'Reflections', so scheint es, mit dem Rütli-Bund in Schillers 'Tell'... Der eidgenossen Abwehrkampf ist, historisch gesehen, noch im mittelalterlichen Rechtsbewußtsein verankert, versteht sich als Widerstandsrecht gegen ungerechte Obrigkeiten." (The understanding of 'freedom as a right to be inherited' [Burke] which is positively guaranteed and certified ['Freiheitsbriefe'] – in contradiction to the abstract and speculative 'right of humanity' as defined by the French revolution – seems to connect the 'Reflections' of Burke with the gathering at Rütli in Schiller's Tell... Historically perceived, the war of self-defense of the Swiss is still anchored in the legal conceptions of the middle ages and understands itself as the right to resist unjust authority.) Cf. Borchmeyer, "Altes Recht und Revolution," 75.

⁴⁰ "Glaube an der Menschlichkeit" (belief in humanity) seems to be a fixed expression in German.

⁴¹ *Deutsches Wörterbuch von Jacob Grimm und Wilhelm Grimm*, s.v. "Menschlichkeit": "menschlichkeit, mit betonung des mitgeföhls, erbarmens, der schonung (vergl. menschlich 9): mitfreude und mitleid .. als mittel zu beförderung des thätigen und vernünftigen wohlwollens zu gebrauchen ist eine besondere pflicht unter dem namen der menschlichkeit (humanitas)." (Humanity with a stress on compassion, mercy, sparing: to share joy and grief as a way to spread active and reasonable goodwill is a special duty in the name of humanity.) For contrasting views on "Menschlichkeit" and "Humanität" Cf. Johann Gottfried Herder, *Briefe zur Förderung der Humanität* (Augsburg: Beyschlag, 1946 [1793-1797]) and Johann Gottlieb Fichte, *Reden an die deutsche Nation* (Hamburg: Meiner, 1978 [1808]).

bangin - linulusong - naligao - isama - kapulungan - magtagal - pagpili - paghatol - tadhanang - Tauagin - magkukulang - magbububung - nahulug - Nabalian - Takbo - maaabuluyan - [iligtas naitu ang] - gintu - [lahat ay] - minamagaan - [ng inyong ginto] - [anak] - naulila - nagauang - balo - [asauang babai] - himutok - hirap - nadala - [na sa lupa] - magagamot - [na lahat ng inyong ginto] - Masasayang - [tao kami] - bago - [kayo] - nagsidating - kasama - nasok - [pighati] - sakit - sawingpalad - Sumpa - maninira - Walther - kinaroroonan - Libot - tiktik - anuman - matatagalan - magantay - halokikip - nabibilango - sala - parusahan - nagtatagong - ualanghiang - bataan - mata - agauin - pinakamagaling - pangunsi - diumano'i - dinurog - daliri - bambu - napakabigla - alagad - sinugo - linapatan - parusa - pinagtiisan - sanang - imik - hunhang - ualanghia - magsasakang - kumain - batakin - araro - kinakalat - niaong	bestimmter - fehlen - Schieferdecker - gestürzt - zerschmettert - Rennet - helft - Hilfe - möglich - [rettet, hier ist] - Gold - [mit eurem] - Golde - [alles ist euch] - feil - [um Gold] - [Vater] - Kindern - Gerissen - [Mann] - Weibe - Jammer - gebracht - [über die Welt] - [denkt ihr's mit Golde zu] - vergüten - waren - frohe - [Menschen eh ihr] - kamt - [mit euch ist die] - Verzweiflung - eingezogen - unglücksel'ges - Schloss - Flüchen - Erbaut - Flüche
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GT cluster IV is a combination of two thematically discontinuous peaks which span the end of the third scene and the beginning of the fourth scene of the first act. WT cluster IV on the other hand sits comfortably within the bounds of the third scene of the first act. It will immediately be obvious that several elements in Cluster IV are not literally but only metaphorically related to the thematics α and β . Particular attention shall be given here to the lexical item "Gold"/"gintu" which appears 4 times in WT (V. 449; 450; 451; 454) and 3 times in GT within the short span of cluster IV. The perceived connection between the microsemiotics of "gintu"/"Gold" {gold} to thematic α which rests upon a metaphorical relation to "gold" as something "bright" and "dazzling" to the eye will be made more adequately explicit and developed in the succeeding clusters, especially in clusters VIII and IX. A possible bridge term between the thematic of "ancient/new" (β) and the thematic of "gold" (if not "commerce" in general) is however suggested by the phrase already discussed in cluster II referring to "biyayang lumilipas"/"zeitlich Gut" {worldly goods/possessions}. "Gold," which connotes "worldly possessions" is blamed for destroying the "happiness" {"saya"/"froh"} which reigned before it was introduced ("nagsidating"/"eingezogen") into the life of the community. This can be more fully seen in the textual context: "Wir waren frohe Menschen, eh' ihr kamt,/ Mit euch ist die Verzweiflung eingezogen." (V. 455-456) {We were a happy people, before you came,/ desperation arrived with you}. "Gold" brought in its wake "himutok"/"hirap" {suffering}, "Jammer" {misery} and "Verzweiflung" {desperation}. Now everything is "made light of" by gold {"minamagaan"}, everything has become "with your

gold everything has become a commodity for sale" (V. 450) {"[mit eurem] Gold [alles ist euch] feil"}. As Von Borries put it, "Geld und Macht und sittlicher Verfall charakterisieren die große Welt, die in das naive Glück der Schweizer einbricht. Das Unsittliche schlechthin stellen die Landvogte dar, die bis in die ärmsten, entlegensten Gegenden geizen und rauben, Furcht und empörten Haß säen..."⁴² (Money, power and immorality characterize the wide world, which has broken into the naïve happiness of the Swiss. Immorality is exemplified by the bailiff who goes to the poorest and most remote corners to plunder and sow fear and anger...) The TT shows how in this case the translator simply correlated "feil" {to offer for sale} to what is "light" {magaan} and of "no consequence" rather than bringing in the more properly commercial thematics of buying/selling. It nevertheless underlines the fact that what is saleable is considered as having little value in comparison to such things ("immaterial"/"eternal") which cannot be bought or sold. (Aside from these collocations, many other interesting ones could be observed in cluster IV which however do not fall under the thematics α , β and γ which are the particular foci of the current interpretation.⁴³)

VI	NEW WORDS 4448; NEW WORDS 4579; HAPAXA 4597	NEW WORDS 4046; NEW WORDS 4534; HAPAXA 4439
	<p>tapos - maraual - dilim - murang - gubata'i - mamalasin - Kulay - [bulaklak] - pulang - panginurin - mabuhay - magtamong - [liuanag] - Datapua - minamalas - mukhang - aua - lipos - habag - malinao - [mata] - mahatian - [bulag na ama] - Kapatak - saya - nakaliligaya - dalamhati - gamutin - sinalanta - inagao - itinira - tunkod - hubad - [bulag] - makapagpalimos - [inagao, pati liuanag ng arao] - kahiraphirapan - tumira - magtago - Hamak - duag - nagsisip - kapanatagan - <u>iniuag</u> - <u>sanla</u> - pangamba - mabangis - ganti - isipin - <u>paahon</u> - <u>magpipigil</u> - <u>hihing'in</u> - hahanapin - sandatahan - aanhin - nagbabaga - <u>maantak</u> - <u>masubhan</u> - <u>nakaluklok</u> - <u>inaalibugha</u> - panatag - <u>Schreckenherms</u> - <u>matayog</u> - <u>mapanginuring</u> - luklukan - Dalaga - <u>tataosin</u> - <u>ipagsama</u> - <u>dalauangpong</u> - binatang - <u>iuauasak</u> - <u>sundan</u> - iyuko - liig - [pagiisip ay malinao, at ang puso'i may lakas] - nangyaring - [kakilakilabot] - <u>Sumusuku</u> - [Langit] - aantayin - nating - katatakutan - bituin - [mata] - <u>lunga'i</u> - sandata - <u>pinagaralang</u> - <u>binitin</u> - busug - <u>painugin</u> - <u>panglaban</u> - <u>lubhang</u> - [panganib] - Natigil - <u>hapong</u> - <u>usa</u> - <u>iniakma</u> - <u>nangagsisihabol</u> - pinangangambahang - sungay - <u>itinatalon</u> - <u>toro</u> - <u>pangararo</u> - <u>maamong</u> - <u>kasamasama</u> - <u>matiising</u> - <u>nagyuyuku</u> - [liig sa yugu] - naluksu - ginalit - <u>inihahasa</u> - <u>iinalambang</u> - <u>tatlo</u></p>	<p>geflüchtet - Steinen - Greulichers - derselbe - Berichtet - Sarnen - jedem - Biedermanne - bluten - Melchtal - Eintritt - Kerns - [gerechter Mann] - Heinrich - Halden - Stimm' - gilt - Gemeinde - kennt - Vollendet - büsste - kleinen - Fehlers - liess - beste - Paar - spannen - Knab - Knecht - wurde - flüchtig - fordern - Stelle - schaffen - Wahrheit - schwört - habe - Flüchtling - Kunde - Folterknechte - entgangen - Boden - werfen - spitz'gen - Stahl - [Augen] - bohren - Barmherz'ger - [Himmel] - Jüngling - Redet - Bejammernswürdige - Allgerechter - [Gott] - ferne - Bezinget - erträgt - Schuld - Frevels - Blind - Wirklich - [blind] - [ganz] - geblendet - Quell - Sehns - ausgeflossen - [das Licht] - Sonne - schaut - niemals - Schmerzens - edle - Himmelsgabe - [das Licht des] - Auges - Wesen - [leben] - Lichte - glückliche - Geschöpf - Pflanze - [zum Lichte] - sitzen - fühlend - Nacht - ewig - Finstern - erquickt - warmes - Grün - [Blumen] - Schmelz - roten - Firnen ...</p> <p><u>augenlosen</u> - [Greis] - [Licht der Sonne] - <u>Ärmsten</u> - <u>allgemeines</u> - [Gut] - <u>feiger</u> - <u>Elender</u> - [Sicherheit] - <u>gedacht</u> - <u>geliebtes</u> - [Haupt] - [Pfand] - <u>Wütrichs</u> - <u>Feigherz'ge</u> - [blutige] - <u>Vergeltung</u> - [Vaters Auge] - <u>ungeheuren</u> - Schmerz - <u>Lebensblute</u> - <u>kühle</u> - sitzt - hohen - Herrenburg - <u>spottet</u> - Ohnmächt'gen - <u>Zorns</u> - sichern - [Feste] - droben - <u>Eispalast</u> - <u>Schreckhorns</u> - <u>höher</u> - <u>Jungfrau</u> - [Ewigkeit] - <u>verschleiert</u> - mache - Bahn - zwanzig - <u>Jünglingen</u> - <u>Gesinnt</u> - <u>zerbrech</u> - Hütten - <u>bang</u> - <u>Herden</u> - <u>Tyrannenjoche</u> - <u>beugt</u> - <u>zusammenrufen</u> - Gebirg - freien - <u>Himmelsdache</u> - [der Sinn noch frisch ist und das Herz] - <u>gesund</u> - <u>ungeheuer</u> - Grässliche - erzählen - Gipfel - wollen - <u>Ausserste</u> -</p>

⁴² Ernst Von Borries and Erika von Borries, *Deutsche Literaturgeschichte*, Vol. 3, *Die Weimarer Klassik, Goethes Spätwerk* (München: Deutscher Taschenbuch Verlag, 1992), 242.

⁴³ One of the most famous quotations from WT can be found in this cluster, "Der Starke ist am mächtigsten allein." (V. 437) (The strong are most powerful alone.)

	Äusserstes - fürchten - Stern - Höhle - wehrlos - Wozu - lernten - Armbrust - <u>Wucht</u> - <u>Streitax</u> - <u>schwingen</u> - <u>Notgewehr</u> - <u>Verzweiflungsangst</u> - stellt - <u>erschöpfte</u> - <u>Hirsch</u> - <u>Meute</u> - <u>gefürchtetes</u> - <u>Geweih</u> - <u>Gemse</u> - reisst - <u>Pflugstier</u> - [die ungeheure Kraft] - <u>Haises</u> - <u>duldsam</u> - <u>unters</u> - <u>gebogen</u> - <u>Springt</u> - <u>gereizt</u> - <u>wetzt</u> - <u>gewaltig</u> - <u>Horn</u> - <u>schleudert</u> - Feind - drei - dächten - möchten - etwas - vermögen - [die alten] - Bünde - ehren - Gross - Freundschaft - wagt - [Leib und Blut] - Rücken - Schirm - fromme - Väter - [dieses Landes] - stehe - zwischen - Bescheiden - Landsgemeinde - jung - erlebte - lüstern - jugendliches - [Blut]
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Both GT cluster VI and WT cluster VI are made up of two new-word peaks and one hapaxa peak. This indicates extraordinary lexical productivity at the same time that this productivity is also limited in its dispersion because many words occur only at this point in the text.⁴⁴ Coincident occurrences of new-word and hapaxa peaks too do not seem to be rare textual phenomena.⁴⁵ Thematic α plays an obviously dominant role in cluster VI. It is filled to the brim with contrastive terms revolving around light/darkness and blindness/sight. For instance, GT cluster VI contains the following words: maraua [na] dilim {ignoble/abject darkness}, [liuanag] {light}, [mata x 3] {eye}, [bulag x 2] {blind}, [liuanag ng arao] {brightness of the sun}, bituin {star}. WT cluster VI, on the other hand, contains the following lexical items: Augen {eyes}, blind x 2 {blind}, [ganz] geblendet {completely blind}, Quell [des] Sehns {the source of sight}, [das Licht x 3] {the light}, Sonne {the sun}, [das Licht des] Auges {the light of the eye}, Nacht {night}, ewig Finstern {eternal darkness}, augenlosen {without eyes}, [Licht der Sonne] {light of the sun}, [Vaters Auge] {father's eye}. One can readily observe a high concentration of lexical items pertaining both to metaphorical and literal "blindness" in this particular section. The fact however that the corresponding WT cluster II and GT cluster II do not directly overlap with each other means that they differ somewhat in the elements they contain, this nevertheless does not mean that the strong presence of the blindness/sight and light/darkness metaphors or thematics⁴⁶ is in any way diminished. Those having to do

⁴⁴ This phenomenon can be observed in clusters VIII, X, XIII, XIX, XXIII and XXVI.

⁴⁵ These coincident occurrences of hapaxa and new-word peaks can be seen in clusters VIII, X, XIII, XIX, XXIII and XXVI.

⁴⁶ The metaphors of light in some important parts of WT is thoroughly discussed by Mettler and Lippuner: "Licht und Finsternis bilden bereits in den ersten beiden Aufzügen einen vielfältigen Bildzusammenhang. Es sei an die fensterlose Zwing Uri erinnert, an den Maulwurfshügel für blinde, geblendete oder gar verblendete Geschöpfe, an das 'Grab der Freiheit' (V. 640 f.). Wenn 'der Stern des Auges/In seiner Höhle nicht mehr sicher

with the sun (Sonne/arao), which according to Kaiser symbolizes "enlightenment" and even "God"⁴⁷, seem especially prominent in this cluster. Kaiser makes further metaphorical connections between the "star of the eye" (V. 641) {Stern des Auges} and the "stars of the sky" (V. 1148) in cluster WT XII which he interprets as embodying the "eternal and enduring natural rights of men." {ewigen und unzerbrechlichen Naturrechts}.⁴⁸ (Cf. WT cluster XIII)

The act of "blinding" is in this context therefore seen by Kaiser as an "unnatural"/"anti-natural" act which must later be "avenged" by none other than the "forces of nature" themselves. By reading out thematic β (Ewigkeit) implications from elements representing thematic α (Augen/Sonne/Stern) in WT cluster VI, Kaiser is thereby able to extract the significant metaphorical chain of "Augen" – "Stern" – "Naturrecht" (eyes – star – natural law). It remains to be seen however whether such a chain could also be extracted from GT by following the same logic. (Cf. GT cluster XIII) Thematic β is also further represented in WT cluster VI by the lexical elements "ewig Finstern" (V. 594) {eternal darkness} and "Ewigkeit" (V. 629) {eternity}. In GT cluster VI, the former is translated without temporal connotations as "maraua na dilim" {ignoble darkness} while the latter is not translated at all. The presence of thematic β in GT cluster VI therefore becomes much less distinct than in WT. Relevant

ist', verschliesst sie sich ein für allemal. In der Blendung ist das 'Licht des Auges' (V. 589) zum Erlöschen gebracht." (Light and darkness already constitute a multifaceted backdrop of images in the first two acts. It reminds one of the windowless fortress of Uri, of the molehill for unseeing, blinded or dazzled creatures, of the 'grave of freedom' [V. 6450 f.]. When 'the star of the eye is no longer safe in its cave,' it closes up forever. In the process of blinding, the 'light of the eye' [V. 589] is extinguished.) Cf. Mettler and Lippuner, *Friedrich Schiller*, 60.

⁴⁷ According to Kaiser, "Die aufgehende Sonne ist das Wahrzeichen der Aufklärung, auch ein altes Christussymbol..." (The rising sun is the emblem of the Enlightenment, and also an ancient symbol for Christ...) Gerhard Kaiser, "Idylle und Revolution. Schillers *Wilhelm Tell*," in *Deutsche Literatur und Französische Revolution, Sieben Studien* (Göttingen: Vandenhoeck & Ruprecht, 1974), 93.

⁴⁸ Kaiser's interpretation is as follows: "In der vierten Szene erhält Melchthal, der Sohn, die Nachricht von der Blendung seines Vaters – eine doppelte Beleidigung der Natur als Verbrechen an einem Vater, der für seinen Sohn einstand, und als Raub der 'edlen Himmelsgabe' des Lichts, die dem Menschen als Geschöpf von der Natur geschenkt ist (590 ff.)!... der Stern des Auges' ist 'in seiner Höhle nicht mehr sicher' – nicht von ungefähr ist in den Worten Melchthals (641 ff.) der Urtopos des Bergenden der Idylle, die Höhle, metaphorisch mit den Sternen des Himmels verknüpft, die den Schweizern in der Rütli-Szene zum Gleichnis ihres ewigen und unzerbrechlichen Naturrechts werden." (Melchthal, the son, receives news of the blinding of his father in the fourth scene – this is a dual affront to nature as a crime against a father who stands in for his son and as the theft of the 'noble gift of heaven' which is light and which people have been gifted as a creature of nature [590 ff.]... '... the star of the eye' is 'no longer safe in its cave' – it is not accidental that the words of Melchthal [641 ff.] on the urtopos of the sheltering idyll, the cave, are metaphorically associated with the stars of the sky which the Swiss will compare to their eternal and indestructible natural rights in the Rütli scene.) Cf. Kaiser, "Idylle und Revolution," 95.

terms for thematic γ in WT cluster VI are the words "Gipfel" (V. 638) {peak} and "Äusserste" x 2 (V. 639-640) {ultimate/utmost} as these can be seen in the following context: "Es ist auf seinem Gipfel - wollen wir Erwarten, bis das Äußerste –" (V. 639) {It has already reached the limit – do we want to wait until the worst -}. This line is translated in GT as "Sumusuku na nga sa Langit... aantayin baga nating dumating pa ang lalong karaualdauual?" {It is already crying to high heavens... shall we still wait for anything worse to come?} (Cf. in cluster XIII, "Grenze" (v. 1275))

VII	NEW WORDS 5405	NEW WORDS 5149; NEW WORDS 5263
	Tatauag - pakikilusin – [bayan] - paghahatid - madaya - munakala – [lilong puno] - magtatagpotagpo - Brunnen - Treib - dinadaungan - mangangalakal - kahayag - ganapin - kaliua - tabing - patungo - pagkalamas - linis - kahuyan - Rutli'ng - nagkaingin - nagtatagpo - amin - hanganangbayan - sumandali - maiaahon - bankaan - landas - makapagaakay – [sa dilim ng gabi] - makapagdadala - sampung - kaisang – [puso at loob] - mapaguusapan – [ang bagay ng lahat] - ipangako - iabot - bayaning - kanan - magkamay - ganito - samasamang - kaliluhan - ipaglalaban - binulag - liyag – [masayang arao] - magulang - tagumpay - tua't - kaligtasan - didin'gin - mauuatasan - Pagsasagutan - siga - Paglingas - alab – [apoy na] - tanda - nangagiba - Suiso'i - dadalaw - dadalhin – [arao ay] - sisikat - gabing – [madilim] - Pahintulutan - ukul – [matandang ugali] - uminom - inumin - umaga - unang – [panahon] - kabukiran - kaparangan - minamataan - pinangangansiuuan – sipag	gnug - Verhehlen - Obdach - hinübergeln - Verräter - verabscheut - Tyrannei - Werkzeug - findet - nid - Genossen - erregen - bringen - sichere – [Argwohn der Tyrannen] - täuschen - Brunnen - Treib - Versammeln - Kaufmannsschiffe - landen - dürfen - Links - fährt - grad - Matte - heimlich - Gehölz - Rütli - Waldung - ausgereutet - Landmark - Zusammengrenzen - kurzer - Trägt - leichte - öden - Pfaden - dahin - Nachtzeit - beraten - mag - zehn - vertraute - Mitbringen - herzeinig - gemeinsam – [das Gemeine] - Besprechen – [frisch] - beschliessen - reicht - biedre - jetzo - Zusammenflechten - Falsch - Schutz - Trutz - zusammenstehn - Tod - Blinder – [Vater] - kannst - Tag – [der Freiheit] - sollst - Feuerzeichen - flammend - erheben - festen - Schlösser - wällen - Freudenkunde - tragen - deiner – [Nacht] - tagen - Oheim - Wille - Erlaubt - altem - Hausgebrauch - Frühtrunk - Knechten - teile – [mit meinem Auge] - [Fleiss] - regierend - Banner - führte - Schlacht - Schaffner - machen - warme – [Sonne] - enger - engerm - Kreis - Beweg - engesten - letzten - stillsteht - langsam - Schatte - bring's - Junker - Trinket - Becher - Feierabend - Lands - Geschäften – sehe – gegürtet

Cluster VII in GT and WT contain lexical elements which are classifiable directly under thematic α . The contrast between night and day is here fully articulated in GT with the appearance of the words: [dilim ng gabi] {darkness of the night}, gabing [madilim] {dark night}, [masayang arao] {happy day}, [arao ay] sisikat {the sun will rise}. The same holds for following elements in WT: Nachtzeit {night time}, Tag der Freiheit {day of freedom}, Nacht {night}, warme Sonne {warm sun}. The signal for announcing the attainment of "Freiheit" {freedom} is also that of "fire" (V. 747) {"apoy na tanda"/"Feuerzeichen"}. The thematic of (literal) blindness also reoccurs with the words "binulag" {blinded} and "blinder [Vater]" (V. 744) {blind father}. Since cluster VII for both WT and GT straddles a transitional zone in the text between scene 4 of the first act and scene 1 of the second act, the lexical items it contains which fall under thematic β (belonging to scene 1 of the second act) does not seem to have

any evident relation with the elements from the previous section. The significant collocation of "matandang ugali"/"altem Hausgebrauch" (V. 753) {ancient traditions} does however turn up here with variants of this idea also present in clusters II, VIII, X, XI, XIII. "Freiheit" which was translated in cluster II (V. 186) as "kalayahan" {freedom} is here translated for the first time in the text as "kaligtasan" {salvation/rescue} from the phrase "arao ng... kaligtasan"/"Tag der Freiheit" (V. 745) {day of freedom}. Interesting patterns of alternation therefore seem to occur in relation to the word "kalaya(h)an" which sometimes replaces the more standard "matuid/katuiran" {reason} as the translation for "Recht" (as is the case in cluster XIV) and which is also in turn replaced by "kaligtasan" in certain crucial passages. For instance, by an interesting coincidence, Rizal also substituted "kaligtasan" {salvation} for "kalaya(h)an" {freedom} just at the point later in the play where Schiller, at the urging of his friend August Wilhelm Iffland (1759-1814), who was then the director of the *Nationaltheater* in Berlin, replaced the celebratory cries of "Freiheit! Freiheit!" (V. 2914) with "Rettung und Erlösung" {rescue and salvation} for the first Berlin performance. (1804) The latter was worried that the words "Freiheit! Freiheit!" (especially given the charged context where it actually occurs in first scene of the fifth act of the play) would awaken strong and perhaps dangerous associations with the French Revolution among the Berlin audience and therefore suggested some changes to Schiller.⁴⁹ It appears that Rizal could not have had this

⁴⁹ Knobloch explains the situation as follows, "Daß Iffland durchaus erkannte, daß im *Tell* die Revolution gegen das absolutistische System an die Stelle des Kampfes gegen die Fremdherrschaft tritt, läßt vor allem sein Änderungswunsch für die Eingangsszene des fünften Aktes mit dem Sturm auf Zwing-Uri erkennen: 'Die Kinder rennen mit Trümmern über die Bühne und rufen: "Freiheit! Freiheit!" Ich weiß nicht, was mehr zur Sache gehört als dieser Ruf. Doch möchte ich wünschen, sie riefen etwas, das mehr den Haß gegen Geßler verkündete, als den Jubel über das Ende der monarchischen Regierung.' Schiller kam diesem Wunsch nach, indem er vorschlug, den Ruf 'Freiheit! Freiheit!' durch 'Rettung und Erlösung' zu ersetzen..." (That Iffland thoroughly recognized that *Tell* deals with the revolution against the absolutist system in place of the struggle against foreign domination can be seen above all in his desired change for the beginning scene of the fifth act during the storming of the fortress of Uri: 'The children run over the ruins on stage and shout: 'Freiheit! Freiheit!' I don't know any other call which would be more appropriate at this point. I nevertheless wish that they would shout something which declares their hatred of Geßler rather than their jubilation over the end of the monarchical regime.' Schiller followed this wish in his proposal to replace 'Freiheit!Freiheit!' with 'Rettung und Erlösung'...) Cf. Hans-Jörg Knobloch, "Wilhelm Tell" in *Schiller-Handbuch*, ed. Helmut Koopmann (Stuttgart: Alfred Kröner Verlag, 1998),507. Borchmeyer comments further on the proliferation of symbolism unmistakably related to the French revolution in WT, "Man könnte sich angesichts so vieler bewußter Parallelen zwischen dem schweizerischen Freiheitskampf und der Französischen Revolution fragen, ob 'Wilhelm Tell' nicht doch eine verdeckte

information on the Berlin *Uraufführung* at his disposal aside from having no apparent or similar motive for implementing such a change. Although "kaligtasan" occurs much less often (7) than "kalaya(h)an" (22) in GT the reasons behind Rizal's shifting from one term to the other in the course of translating "Freiheit" in WT does not seem easily discernible. The most obvious among these seems to be the awkwardness involved in collocating "kaligtasan" {salvation} with "matanda" {ancient} (for instance, cf. clusters I, II and XIV).

VIII	NEW WORDS 6140; HAPAXA 6140	NEW WORDS 5847; HAPAXA 5847
	<p><u>alay</u> – [haring panginoon] – [mayamang] – <u>maningning</u> – [bahay] – <u>makibagay</u> – [alagad] – <u>hukuma'i</u> – <u>makiupo</u> – [magsasaka] – <u>Nakikilala</u> – <u>tukso</u> – <u>linason</u> – [pusu] – <u>ipagkakaila</u> – <u>taos</u> – <u>kaluluang</u> – <u>sumasakit</u> – <u>tuya</u> – [ibang tao] – <u>nagpapangalan</u> – [marangal] – <u>kabinataan</u> – <u>kalupaan</u> – <u>nagkakamit</u> – [puri] – <u>Hapsburg</u> – <u>matirang</u> – [tahimik] – <u>magdaan</u> – <u>pamumulaklak</u> – [buhay] – [hamak] – <u>mababang</u> – [gawa] – [ibang lupa'y] – <u>nangyayaring</u> – <u>tularang</u> – [mundo] – <u>kapurihan</u> – <u>kabantugan</u> – <u>nabubuhay</u> – [maningning] – <u>kabila</u> – [bunduk] – <u>kinakalauan</u> – <u>taguan</u> – <u>yelmo</u> – <u>sumasapit</u> – <u>tambuli</u> – <u>guerra</u> – <u>hiyaw</u> – <u>Heraldo</u> – <u>torneo'i</u> – <u>naanyaya</u> – <u>kureihen</u> – [di] – <u>mabagobago</u> – [bulag] – <u>nahikayat</u> – [hunghang] – <u>kislap</u> – [alipustain] – <u>tinubuang</u> – <u>Ikahia</u> – [matatandang ugali] – [magulang] – <u>Nagbabagang</u> – <u>luha</u> – <u>nanasain</u> – <u>matanauan</u> – [amangbayan] – <u>tugtug</u> – <u>inaalipusta</u> – <u>pinagsasauaan</u> – <u>yayapusin</u> – [di matingkalang] – <u>lumbay</u> – <u>marinig</u> – <u>malayong</u> – <u>Makapangyarihan</u> – <u>marayang</u> – <u>palalong</u> – <u>tahanan</u> – [emperador] – <u>lagi</u> – <u>mangingiba</u> – [sa puso mong tapat] – [ibang] – <u>kaugaugalian</u> – <u>hinihiling</u> – <u>kinamtan</u> – <u>ipagbili</u> – [malayang kalulua] – [lupang] – <u>buisan</u> – <u>paalipin</u> – <u>makapagsasarili</u></p>	<p><u>Munde</u> – <u>aufgefordert</u> – <u>enden</u> – <u>Welche</u> – <u>Person</u> – <u>spielt</u> – <u>höhern</u> – <u>Landammann</u> – <u>Bannerherr</u> – <u>neben</u> – <u>rühmlichere</u> – <u>huldigen</u> – <u>königlichen</u> – [Herrn] – <u>glänzend</u> – <u>Lager</u> – <u>anzuschliessen</u> – <u>Knechte</u> – <u>Pair</u> – <u>Gericht</u> – [Bauer] – <u>erkenne</u> – <u>Verführung</u> – <u>ergriff</u> – <u>offnes</u> – [Herz] – <u>vergiftet</u> – <u>verberg</u> – <u>tiefer</u> – [Seele] – <u>Schmerz</u> – <u>Spott</u> – <u>Fremdlinge</u> – <u>Bauernadel</u> – <u>ringsumher</u> – <u>Habsburgs</u> – <u>Fahnen</u> – <u>stillzuliegen</u> – <u>gemeinem</u> – <u>Tagewerk</u> – <u>Lenz</u> – <u>Lebens</u> – <u>Anderswo</u> – <u>Geschehen</u> – [eine Welt des] – <u>Ruhms</u> – <u>Bewegt</u> – [glänzend] – <u>jenseits</u> – <u>Berge</u> – <u>rosten</u> – <u>Halle</u> – <u>Helm</u> – <u>Schild</u> – <u>Kriegstrommete</u> – <u>mutiges</u> – <u>Getön</u> – <u>Heroldsruf</u> – <u>Turniere</u> – <u>Täler</u> – <u>Kuhreihn</u> – <u>Herdeglocken</u> – <u>Einförmiges</u> – <u>vernehm</u> – <u>Verblendeter</u> – <u>eiteln</u> – <u>Glanz</u> – <u>verführt</u> – <u>Verachte</u> – <u>Geburtsland</u> – <u>Schäme</u> – <u>uralt</u> – [frommen] – <u>Sitte</u> – [deiner Väter] – <u>Tränen</u> – <u>wirst</u> – <u>dereinst</u> – <u>Heimsehnen</u> – <u>väterlichen</u> – <u>Herdenreihens</u> – <u>Melodie</u> – <u>stolzem</u> – <u>Überdruss</u> – <u>verschmähst</u> – <u>Schmerzsehnsucht</u> – <u>ergreifen</u> – <u>anklingt</u> – <u>fremden</u> – [Erde] – <u>Vaterlands</u> – [fremde] – <u>falsche</u> – [Welt] – <u>stolzen</u> – <u>Kaiserhof</u> – <u>bleibst</u> – [ewig fremd] – <u>treuen</u> – [Herzen] – <u>fordert</u> – <u>andre</u> – <u>Tugenden</u> – <u>Tälern</u> – <u>erworben</u> – <u>Geh</u> – <u>verkaufe</u> – [deine freie Seele] – <u>Nimm</u> – [Land zu Lehen] – <u>Fürstenknecht</u> – <u>Selbstherr</u></p>

Cluster VIII shows once again the coincidence of the hapaxa and new-word peaks for both GT and WT but this time both are located on exactly the same point. The further elaboration of thematic α attains an important and crucial stage in cluster VIII of both GT and WT. The whole cluster seems in fact to turn on the crucial microsemiotics of "kislap"/"ningning"/"Glanz" {sheen/radiance} which are all variations on the theme of "light" and "darkness." In the TT, "kislap" is paired with the adjective "hunghang" {foolish/stupid} while "Glanz" (V. 839) in the ST is paired with the adjective "eiteln" {vain}. These adjectives strengthen the negative valuation of these terms within the more global textual context (although isolated contrary cases may indeed arise as in WT clusters I and XXVI). The evident profusion of terms surrounding "kislap"/"Glanz" in cluster VIII further develop the

Legitimierung der letzteren darstellt." (In light of so many conscious parallels between the Swiss struggle for emancipation and the French Revolution, one cannot help wondering if 'Wilhelm Tell' is actually a disguised legitimation for the latter.) Cf. Borchmeyer, "Altes Recht und Revolution," 107.

wealth of connotations which are being related to them in the ST and TT. The following terms, for example, occur in GT cluster VIII: [mayamang] {wealthy}, maningning [bahay] {resplendent house}, tukso {temptation}, linason [ang iyong puso] {your heart has been poisoned}, tuya [ng ibang tao] {the contempt of other people}, nagkakamit [ng puri] {earning fame}, [ibang lupa] {other lands}, kapurihan {honor}, kabantugan {fame}, [maningning] {shining}, [bulag] {blind}, nahikayat [ng hunghang na] kislap {attracted by the foolish sheen}, [alipustain mo ang] tinubuang [lupa] {to denigrate your own land of birth}, ikahia [mo ang matatandang ugali ng iyong mga magulang] {to be ashamed of the ancient traditions of your parents}, inaalipusta {to denigrate}, pinagsasauaan {to grow tired of}, marayang {fraudulent}, palalong tahanan [ng emperador] {the haughty residence of the emperor}, lagi [kang] mangingiba [sa puso mong tapat] {you will always be estranged to your own true self/heart}, [ibang] kaugaugalian {other customs}, ipagbili [mo ang malayang kalulua] {sell your free soul}, [lupang] buisan {fiefdom}, paalipin {to enslave}. On the other hand, the following terms occur in the corresponding WT cluster VI: rühmlichere {famed}, huldigen {to render homage}, königlichen {kingly}, glänzend Lager {the resplendent court}, Verführung {allurement/seduction}, [Herz] vergiftet {poisoned heart}, Fremdlinge {stranger}, [eine Welt des] Ruhms {a world of fame and glory}, [glänzend] {shining}, Verblendeter {blind}, [von] eiteln Glanz verführt {misled by vain sheen}, Verachte [dein] Geburtsland {to despise your own land of birth}, Schäme [dich der] uralt [frommen] Sitte [deiner Väter] {you are ashamed of the pious and ancient customs of your fathers}, verschmähst {to scorn}, fremden [Erde] {strange land}, [fremde] falsche [Welt] {strange and false world}, stolzen Kaiserhof {haughty court}, bleibst [du dir ewig fremd mit deinem] treuen [Herzen] {you will remain forever a stranger with your own true heart}, andre Tugenden {other customs}, verkaufe [deine freie Seele] {sell your free soul}, [Land zu Lehen] {fiefdom}. From the point of view of "kislap"/"Glanz," new and negative connotations attached to "eternal" and "unchanging" relevant to thematic β also surface in this

cluster particularly with the words "einförmiges" (V. 838) {monotonous} and "[di] mabagobago" {unchanging}. Those who are captivated by "kislap"/"Glanz" are therefore also attached to the ephemeral and fleeting things of the world ("der Erde Glanz" (V. 1680)) and unable to perceive and value the "eternal." "Ruhm" (V. 831) {fame} translated in GT as "kapurihan at kabantugan" {honor and fame} are examples of these fading worldly phenomena. Indeed, in the textual zone immediately preceding cluster XIX, it will be observed how "der Weg des Ruhms" (V. 1677) {the road to glory} is closely connected to the notions of "Ehrgeiz" (V. 1678) {desire for honor}, "flüchtiges Verlangen" (V. 1684) {fleeting desires} and "eitler Wahn" (V. 1692) {vain delusion}. The last term in particular, which is translated in GT cluster XIX simply as "kahunghangan" {stupidity} is an apparent recapitulation of the collocation "eiteln Glanz" (V. 839) and its translation as "hunghang na kislap" (Cf. cluster XIX) {stupid/foolish glitter}. The relationship of the microsemiotics of "kislap"/"Glanz" to the commercial thematics of "ginto"/"Gold" in cluster IV also becomes much more pronounced and well-defined in cluster VIII. The phrase "ipagbili [mo ang malayang kalulua]" {sell your free soul} in GT and "verkaufe [deine freie Seele]" (V. 854) {sell your free soul} in WT underlines the connection between being "dazzled" and "seduced" by "kislap"/"Glanz" enough "to sell" {verkaufen} your own "free" soul and become a "traitor" {lilo/Verräter} to your own people. As Mettler and Lippuner put it, "Blendung ist nichts im Vergleich zu Verblendung" (Blindness is nothing in comparison to being deceived).⁵⁰ (This is recapitulated later in cluster XVIII: "Der Sklave Österreichs, der sich dem Fremdling/Verkauft, dem Unterdrücker seines Volks?" (V. 1604-1605) {The slave of Austria who has sold himself to the foreigner, the oppressor of our people?}) The notion explicit in cluster IV that gold has turned everything into a commodity ("Mit eurem Gold – alles ist euch feil" (V. 450)) finds strong reverberations here in connection with thematic α . (For further significant

⁵⁰ "Nicht umsonst brauchte der Freiherr von Attinghausen das Stichwort *Verführung*. Sie ist schlimmer als die äußerste Gewalt, die Blendung des Auges." (It was not coincidental that Baron Attinghausen used the word *Verführung*. This is worse than external violence, the blinding of the eye.) Cf. Mettler and Lippuner, *Friedrich Schiller*, 43, 45.

occurrences of "Glanz" cf. clusters IX and XXVI.) On the other hand, "kislap" shall be replaced with its close synonym "kinang" in cluster XVIII. The theme of self-alienation (Selbst-Entfremdung) or of becoming "fremd" to oneself brought about by this "sale" of one's "soul" {Seele/ kalulua} becomes evident here in the phrase: "bleibst du/ Dir ewig fremd mit deinem treuen Herzen!" (V. 850-851) {You will always be a stranger with your true heart.} (This thematic of self-alienation will be further developed in cluster XXII.) The sale of one's own self implies furthermore that one becomes lost to the "fremden [Erde]" {strange land}/ "[fremde] falsche [Welt]" {strange and false world} (V. 847-849). It should be pointed out in relation to GT that the words "kislap," "kinang" and especially "ningning" have been particularly salient in the development of a distinctive "moral" discourse in the Tagalog language with one essay from a leader of the Philippine Revolution of 1896 having been devoted to explicating "ningning" as a concept.⁵¹ Ileo observes that "ningning" in Tagalog

⁵¹ The contrast between "ningning" (glitter) and "liwanag" (light) is clearly laid out in an essay entitled "Ang Ningning at ang Liwanag" (On Glitter and Light) written by the Filipino revolutionary and younger comrade of Andres Bonifacio, Emilio Jacinto (1875-1899), "*Ningning* can blind and impair vision./ The eye needs *liwanag* so that the whole truth of things can be observed./ A shard of glass has *ningning* when it is struck by the flaming rays of the sun but it can wound the hand of those who try to pick it up./ *Ningning* is deceitful./ Let us look for *liwanag*, let us not be seduced by *ningning*, in the truth of false custom. A carriage with *ningning* passes by pulled by fast running horses? We salute and think that some high personage is riding within. When he is more likely a thief who underneath his wealth and jewels hides an evil heart./ A poor man passes by struggling under his burden? We smile to ourselves and ask: where could he have stolen that? But we can see in the sweat of his brow and the fatigue of his body that he lives from his own industry and labor. Alas! We have become accustomed to worshipping *ningning* and rejecting *liwanag*. This is one more reason why people and nations live in distress and suffering.../ The deceitful and evil-hearted search for *ningning* so that those who observe them will not see their ugliness: but goodness and love are pure and naked, humble and allows themselves to be clearly seen." (Ang ningning ay nakasisilaw at nakasisira sa paningin./ Ang liwanag ay kinakailangan ng mata, upang mapagwari ang boong katunayan ng mga bagay bagay./ Ang bubog kung tinamaan ng nagaapuy na sikat ng araw ay nangningning; ngunit sumusugat sa kamay ng nagaganyak na dumampot./ Ang ningning ay maraya./ Ating hanapin ang liwanag, tayo'y huag mabighani sa ningning. Sa katunayan ng masamang naugalian. Nagdaraan ang isang carruaheng maningning na hinihila ng kabayong matulin? Tayo'y magpupugay at ang isasalooob ay mahal na tawo ang nakalulan. Datapua'y marahil naman isang magnanakaw, marahil sa ilalim ng kaniyang ipinatatanghal na kamahalan at mga hiyas na tinataglay ay natatago ang isang pusong sukaban./ Nagdaraan ang isang maralita na nagkakapanghihirap sa pinapasan? Tayo'y mapapangiti, at isasalooob: -- saan kaya ninakaw? Datapua'y maliwanag nating nakikita sa pawis ng kaniyang noo at sa hapu ng kaniyang katawan na siya'y na bubuhay sa sipag at kapagalang tunay. ¡Ay! sa ating nangungugali ay lubhang nangapit ang pagsamba sa ningning at pagtakuil sa liwanag./ Yto na nga ang dahilang isa pa kung kaya na ang tawo at ang mga bayan ay namumuhay sa hinaggis at dalita.../ Ang kaliluhan at ang katampalasan ay humahanap ng ningning upang huwag mapamalas ng mga matang tumatanghal ang kanilang kapangitan: nguni't ang kagalingan at ang pagibig na dalisay ay hubad, mahinhin at maliwanag na napatatanaw sa paningin.) Cf. Zeus Salazar, "Ang Kartilya ni Emilio Jacinto at ang Diwang Pilipino sa Agos ng Kasaysayan," *Bagong Kasaysayan*, no. 6 (1999): 91. Rizal himself wrote that the success of Spanish colonialism in the Philippines was in large part due to this weakness of the early "Filipinos" for "externals," "Lo bueno y lo bello le atraen, le seducen y le cautivan, aunque, como el japonés, cambia muchas veces lo bueno por lo malo, si se presenta *engalanado y brillante*... Le han deslustrado con el oropel, las cuentas de vidrio de variado color, con los ruidosos cascabeles, brillantes

discourse pertains to "an appealing exterior that hides impoverished being, which eventually disintegrates."⁵² Elaborating on the system of concepts underlying "ningning," Iletto writes further that "in the language of the *Katipunan*, a distinction is made between the perception of *ningning* or 'glittering' empty externals, and true knowledge that sees the reality of things because *liwanag* permeates the mind. In other words, true knowledge is associated with a state or *loob* permeated by *liwanag*."⁵³ That is to say, what may be termed "ideological" deception in "Tagalog" society operates through the mechanisms of "ningning" which covers over and hides the "reality" of the social situation.⁵⁴ As a final word regarding cluster VIII, it should be mentioned at this point that despite Rizal's acuity in sensing the importance and potential of "ningning" within 19th century Tagalog ethical discourse, there were some cases where his "linguistic instinct" failed him. For example, it can be seen that the terms "tinubuang lupa" {land of birth} and "amanglupa" {"fatherland"} both occur in this cluster. Mariano Ponce's (1863-1918) heavily revised version of Rizal's translation⁵⁵ shows Ponce's discomfiture with Rizal's awkward "calques" of "Vaterland" as "amang-lupa"/"amang-bayan"

espejo y otras baratijas, y él ha dado en cambio su oro, su conciencia y hasta su libertad." (The good and the beautiful attract him, delight and captivate him although, like the Japanese, he often exchanges the good for the evil, if it is presented to him garnished and shining... They have dazzled him with tinsel, with strings of colored glass beads, with noisy rattles, shining mirrors, and other trinkets, and he has given in return, his gold, his conscience, and even his liberty.) Jose Rizal, "Sobre la Indolencia de los Filipinos," in *La Solidaridad*, vol. 2, trans. Guadalupe Forés-Ganzon (Quezon City: UP Press, 1973), 602-603.

⁵² Iletto, *Pasyon and Revolution*, 149.

⁵³ Iletto, *Pasyon and Revolution*, 145.

⁵⁴ As Iletto puts it, "Basically these teachings 'from below' state that a continuity ought to exist between the state of man's *loob* and his external appearance and acts. The problem with the world is that disjunctions between 'external' and 'internal' are becoming widespread, making it necessary to sound the depths of a man's *loob* before judging his acts... The world will forever be in turmoil as long as people either fail to distinguish between reality and appearance or continue to behave outwardly in a mode counter to what their *loob* is." Cf. Iletto, *Pasyon and Revolution*, 200. A similar utopian denigration of the merely "external" was also present in French enlightenment thought, "Gegen den *voile*, der völligen Entgleisung zwischenmenschlicher Beziehungen in einer allgemeinen Maskerade, entwirft Rousseau das radikal konträre Modell von einer *facilité de se pénétrer réciproquement*, eines Zustandes menschlicher Gesellschaft, in dem keiner keinen täuscht, jeder jeden bis ins Innerste kennt... In dieser Gesellschaft der reinen, gegenseitigen Anschauung sieht Rousseau den ungetrübten, freien Raum geschaffen, in dem sich die Tugend, in allseitiger Liebe praktizierte reine Menschlichkeit, voll entfalten könne." (Against the *voile*, the complete deterioration of human relations into a general masquerade, Rousseau developed his radically opposed model of the *facilité de se pénétrer réciproquement*, a human society in which nobody deceives anyone and everyone knows everybody else to the very depths of their being... Rousseau sees in this society of the pure, reciprocal gaze the creation of an unclouded, free space in which the virtues can become fully developed in the practice all-sided love of pure humanity.) Cf. Tilo Schabert, *Natur und Revolution: Untersuchungen zum politischen Denken im Frankreich des achtzehnten Jahrhunderts* (München: Paul List Verlag, 1969), 69-70.

⁵⁵ Jose Rizal, *Guillermo Tell*, ed. Mariano Ponce (Manila: Libreria Manila Filatelica, 1908).

("ama" means "father"). "Amanglupa" was therefore replaced in the edited text twice by the word "bayan" {Volk/Nation}, twice by "inanglupa" {Motherland} ("ina" means mother) and once each by "lupa" {land} and "tinubuangbayan" {land of birth}. "Amangbayan" was more consistently replaced by one of the most popular words of the Philippine revolution, "inangbayan" {Motherland}, a total of six times.⁵⁶ (Another example of an awkward calque is the translation in the next cluster IX of "Heldenkraft" literally as "lakasbayani" (lakas {strength} + bayani {hero}). Ponce would also erase this word from his revised edition.⁵⁷) George Thomas makes the interesting observation that "calques provide the purist with a dilemma: on the one hand, they may be welcomed as an acceptable alternative to a loanword or a clumsy neologism; on the other, they represent an intrusion from a foreign source at a much deeper level than any loanword."⁵⁸

IX	NEW WORDS 6538; HAPAXA 6702; NEW WORDS 7070	NEW WORDS 6334
	<p>pakikipagtagisan – [mundo] - <u>nagiisang</u> - <u>matigas</u> - <u>masuayin</u> - <u>put'lin</u> - <u>tanikala</u> - <u>inilibot</u> - <u>tiangi</u> - <u>umaakyat</u> - <u>Gotthardt</u> - <u>bumuis</u> - <u>kulung</u> - <u>lupain</u> - <u>napukut...</u> - <u>aampunin</u> - <u>Makakapagtangkilik</u> - <u>palaking</u> - <u>tinulungan</u> - <u>makakatulong</u> - <u>maihaalaga</u> - <u>salapi</u> - <u>isinasanla</u> - <u>nangagsisikalong</u> - <u>tankilik</u> - <u>manoyo</u> - <u>ipinagbibili</u> - <u>kaharian</u> - <u>kampihan</u> - <u>kauanggau</u> - <u>makikapit</u> - [sa lalong malakas] - <u>putong</u> - <u>palipatlipat</u> - <u>maalaala</u> - [matapat] - <u>pagsunod</u> - <u>magmarapat</u> - <u>mamanahin</u> - <u>maghasik</u> - <u>binhi</u> - <u>tumalinong</u> - <u>ipinakipaglaban</u> - <u>mahalagang</u> - <u>mutya</u> - <u>lakasbayani</u> - <u>Luzern</u> - <u>magtanong</u> - <u>gaano</u> - <u>tindi</u> - <u>bigat</u> - <u>paggupuno</u> - <u>Mangagsisiparito</u> - <u>bilangin</u> - <u>susukatin</u> - <u>palalayasin</u> - <u>hahadlangan</u> - <u>tatayuan</u> - <u>bantayan</u> - <u>babayaran</u> - <u>kahirapan</u> - <u>binibiling</u> - [lupa] - <u>ibuhos</u> - <u>mura</u> - <u>bibilhin</u> - [ang kalayahan sa kaalipinan] - <u>Favenz</u> - <u>piliting</u> - <u>yumuko</u> - <u>pinagkaisahang</u> - <u>pakiramdaman</u> - [lahi] - <u>palipas</u> - <u>palara</u> - [tunay na] - <u>perlas</u> - [kataasan] - [ulo ng isang malayang bayan] - <u>tumatalaga</u> - <u>pagirog</u> - <u>ipagmalaki</u> - <u>ipagbansag</u> - <u>ibuhol</u> - <u>katutubong</u> - [tali] - <u>yumakap</u> - [amang ugat ng iyong kalakasan] - <u>pangapitan</u> - <u>magiisa</u> - <u>marupok</u> - <u>anos</u> - <u>babaliin</u> - <u>halika</u> - <u>Bertha</u> - <u>Bruneck</u> - <u>tumatauag</u> - <u>nagtatali</u> - <u>paglilingkod</u> - <u>kam'tan</u> - <u>pagtatakuil</u> - [sa iyong bayan] - <u>padaya</u> - <u>ipinapain</u> - <u>irog</u> - <u>kabaitan</u> - <u>mapigilan</u> - <u>paghiwalay</u> - [sa kanyang bayan] - [ibang] - <u>karik'tan</u> - <u>naglalayo</u> - <u>sumasaklao</u> - <u>oras</u> - <u>ipinarito</u> - <u>tagaibang</u> - [lupa] - <u>masira</u> - <u>kalinisan</u> - [ugali] - <u>nanasok</u> - <u>masigla</u> - [matanda] - <u>marapat</u> - <u>nalayo</u> - [ibang kapanahonan ang narating, ibang lahi ang nabubuhay at ibang pagiisip] - <u>ginagaua</u> - <u>Nangalilibing</u> - <u>kinakasama</u> - [kalakasan at buhay]</p>	<p>Geld - Kriegenot - untern - Adlers - Verpfänden - veräussern - Wohltat - weise - Parteiung - Kaiserkrone - treue - Dienste - Gedächtnis - mächt'gen - Erbherrn - verdienen - Staaten - Zukunft - streun - [heller sehn als deine edeln Väter] - [Freiheit] - kostbarn - Edelstein - [mit Gut und Blut] - Heldenkraft - Schiff - hinunter - frage - Herrschaft - lastet - Schaf - [und Rinder zu zählen] - Alpen - abzumessen - Hochflug - Hochgewilde - bannen - Wäldern - Schlagbaum - Brücken - Tore - Armut - Länderkäufe - Blute - Kriege - dransetzen - wohlfeiler - kaufen - [Freiheit] - Knechtschaft - Albrechts - Heere - Lern - kennen - angeführt - Schlachten - Favenz - aufzwingen - entschlossen - lerne - fühlen - welches - [Stamms] - Wirf - [eiteln Glanz] - Flitterschein - [echte] - Perle - Wertes - [eines freien] - Volks - Liebe - herzlich - weih - treulich - Adels - rühme - angeboren - Bande - knüpf - [ans Vaterland] - teure - schliess - halte - ganzen - [Herzen] - starken - Wurzeln - [in der fremden Welt stehst du allein] - schwankes - Rohr</p>

⁵⁶ "Tinubuang bayan" and "Inang Bayan" both turn up in Andres Bonifacio's poem "Pag-Ibig sa Tinubuang Lupa" (Love for the Land of Birth). Cf. Almario, *Panitikan ng Rebolusyon(g 1896)*, 141-144. This poem would later be set to music and recorded by the folk group Inang Laya ing the 1980s to become one of the most popular and well-loved songs among Filipino activists.

⁵⁷ "Another kind of verbal form which overloads the communication load is the newly constructed term; this is so even when such a term is formed on the basis of models quite well known in the language. New combinations of forms on a syntactic level are to be expected in all languages, for they are characteristic of the syntactic level of structure. On the other hand, the morphological (or word-forming) level is generally characterized by much greater restriction in the facility with which new combinations can be coined... Such made-up words, often defensible on theoretical grounds..., may meet with considerable resistance from receptors, or at least may cause hesitation, uncertainty, and, not infrequently, bewilderment." Cf. Eugene Nida, *Toward a science of translating: with special reference to principles and procedures involved in Bible translating* (Leiden: Brill, 1964), 133.

⁵⁸ George Thomas, *Linguistic Purism* (London: Longman, 1991), 72.

- mapalad - ikabuhay – [mga bagong panahon] - Naluang - magsisunod - kurusan - abay - nauna - tagpuan – kalalim – [gabi] - Selisberg - kasisigau - a'las - dos - kampana - Maitines - simbahan - tumatagiting - napaiitaas - hanging - malinis - napaghahatdan - magpaningas - sanga - lumiuanag – [may] – buan - Naroon - palas - salamin – makatatawid – [isang bahaghari sa gitna ng gabi]	
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GT cluster IX is made up of two new-word peaks with a hapaxa peak occurring in between while WT cluster IX is made up only of a single new-word peak. GT cluster IX, more than WT cluster IX, therefore represents an extraordinarily productive stretch of text. Cluster IX represents a continuing development of the thematics of cluster VIII corresponding to thematic α . Most obviously, the collocation "eiteln Glanz" (V. 839) reoccurs in WT cluster IX (V. 915). This is supplemented and reinforced by the occurrence of the word "Flitterschein" (V. 915) {dazzling appearance} which is contrasted with "echte Perle" (V. 916) {genuine pearl}. When understood negatively, it has already been seen that the ideoseme "Glanz" has strong associations with deception, illusion, money and an exclusive preoccupation with what is "external."⁵⁹ "Perl" {pearl} on the contrary, connotes what is most valuable (perhaps hidden) "inside."⁶⁰ Indeed, the historico-philosophical differentiation distinction between physical (sinnlich) and spiritual (geistig) light becomes pertinent here.⁶¹ Bremer observed that

⁵⁹ *Deutsches Wörterbuch von Jacob Grimm und Wilhelm Grimm*, s.v. "Glanz": "negativ bewertet gilt glanz als sinnbild des trügerischen, nur dem äusseren schein nach wertvollen; vgl. etwa schon die gegenüberstellung des glanzes der welt und des himmlischen glanzes." (*Glanz*, when negatively judged is the image of deception, something which is only valuable from the point of view of external appearance; cf. the opposition between the *glanz* of the world and heavenly *glanz*.) The following significant collocations turned up for "Glanz": "Gold hat seinen Glanz verloren" (gold has lost its glimmer); "Der Glanz des Goldes ist verblaßt" (the sheen of gold pales); "Glanz und Glitter"; "Prunk und Glanz"; "dem trügerischen Glanz" (deceptive glimmer); "Glanz und Flitter" (glitters and baubles); "verführerischen Glanz" (seduced by glitter); "von Glanz geblendet" (blinded by glitter). Institut für Deutsche Sprache, *Cybil Belica: Statistische Kollokationsanalyse und Clustering. Korpusanalysemodul*, <http://corpora.ids-mannheim.de/cosmas>. (accessed May 13, 2005)

⁶⁰ *Deutsches Wörterbuch von Jacob Grimm und Wilhelm Grimm*, s.v. "Perl."

⁶¹ "Die Idee des Guten heißt 'das Leuchtendste des Seienden' und ist zugleich Seins- und Erkenntnisgrund. In der Konzeption der platonischen Ideenlehre ist die Möglichkeit einer Scheidung von geistigen und sinnlichen Licht angelegt, wie sie vor allem im neuplatonischen Denken entfaltet ist. In Platons Sonnengleichnis stellt die Sonne einen 'Abkommling' der Idee des Guten dar; andernorts spricht Platon von dem Licht der noetischen Sphäre als dem 'wahrhaften Licht'. Im Anschluß daran wird das 'unsichtbare und geistige Licht' als das 'urbildhafte Licht' vorgestellt, von dem sich das sinnenfällige Licht als ein bloß abbildhaftes herleitet." (The idea of the good is 'the most luminous of Beings' and is at the same time the basis of being and knowing. The possibility of a separation between the spiritual and sensual light is presupposed in the Platonic teachings and this is how it has been developed above all in Neo-Platonic thought. In Plato's allegory of the sun, the latter is derivative of the idea of the good. Plato speaks in other contexts of the light of the noetic sphere as the 'genuine light.' The 'invisible and spiritual light' is represented in connection with this as the 'ideal light' from which sensible light is completely derivative.) Cf. Dieter Bremer, "Hinweise zum Griechischen Ursprung und Zur Europäischen Geschichte der Lichtmetaphysik." *Archiv für Begriffsgeschichte* XVII, (1973): 23-24.

"Die Gegensätze sinnlich-geistig, Schein-wahres Sein sind vor allem seit Platon als Ranggegensätze immer wieder durch die Antithetik von Dunkel und Licht zur Sprache gebracht worden."⁶² (The antitheses: sensual-spiritual, appearance – true being, have been expressed above all since the time of Plato as the ranked antithesis between darkness and light.) "Glanz" and "darkness" (Dunkelheit) can therefore be joined with the notion of mere "Schein" (appearance) ("die fremde falsche Welt" (V. 849)) while "Licht" itself can be related to the concept of "Sein" (being). This interpretation is confirmed by the line "kein *Schein* verführt sein sicheres Gefühl" (V. 1635) {no appearance misleads its sure instincts} which is significantly translated as "di naililigao ang kaniyang pakiramdam ng anomang kinang" {its instincts are not misled by whatever sheen}. This "Schein" or "eiteln Glanz" can be blinding even though those who have been so blinded may, as WT puts it, mistakenly think that they "can see clearer" {[heller sehn]} than "their forefathers" {"edeln Väter"}. (V. 893) But this "Glanz" is actually a type of light that blinds rather than one that permits a clearer view.⁶³ Interestingly the translation of "heller sehn" {see brighter/clearer} in GT is simply "tumalino" {more intelligent} which therefore loses the denotative relationship to "sight." On the other hand, GT cluster IX does not repeat "hunghang [na] kislap" as the translation of "eiteln Glanz" (as in V. 839), this is translated instead as "palipas [na] palara" {temporary embellishments}. This latter, which emphasizes the temporal thematic α , "palipas" {fleeting}, as opposed to the former which accentuates the visual thematic β , "eitel" {vain}, is nevertheless likewise contrasted with "[tunay na] perlas" {genuine pearl}. The strong connection between the discourse of "eiteln Glanz"/"palipas na palara"/"hunghang na kislap," "blinding" and the thematics of gold and commerce is also very much in evidence in this cluster. The example from the *Deutsches Wörterbuch von Jacob Grimm und Wilhelm Grimm* (s.v. "Glanz") is instructive in this respect: "mich soll nicht länger, der glanz des golds in

⁶² Bremer, "Hinweise zum Griechischen Ursprung," 33.

⁶³ *Deutsches Wörterbuch von Jacob Grimm und Wilhelm Grimm*, s.v. "Glänzen": "blendend hell sein," "von der blendenden Helligkeit..."

hundert formen blenden." (I should no longer be blinded by the luster of gold in its hundred forms.) WT cluster IX contains the following terms borrowed from the discourse of commerce: Geld {money}, verpfänden {to mortgage}, veräußern {to sell/alienate}, Landerkäufe {land purchases}, kaufen {to buy}. A similar series of terms is also present in GT cluster IX: bumuis {to pay tax}, salapi {money}, isinananla {to mortgage}, babayaran {to pay}, binibiling [lupa] {land being bought}, mura {cheap}, bibilhin {will buy}. In addition to the foregoing are the terms pertaining to quantification and measurement of properties/commodities: "bibilangin"/"zählen" {to count discrete quantities}, "susukatin"/"abzumessen" (V. 899) {to measure continuous quantities}. These interlocking lexical chains therefore make the close identification of the "drive" to quantification and market exchange unmistakable and is similar to what has been described in the sociological literature as "Verdinglichung" (reification).⁶⁴ In contrast to goods which can be "alienated" (veräußerlich) and exactly measured and quantified, the inalienable qualities of "Herz" {heart} (cluster VIII), "Recht" (cluster XIII) and of the "katutubong [tali]"/"angeborenen Bande" (V. 921) {ties of heredity} are all the more emphasized. The microsemiotics of money/commerce can therefore be integrated as a highly productive sub-microsemiotics under thematic α . The affinity between the thematics of gold/money and deception/inauthenticity is thus here firmly established. According to Mettler and Lippuner, "Geld anstelle der Mitmenschlichkeit ist ein im 18. Jahrhundert besonders häufig vorkommender Topos für den Verlust der Ursprünglichkeit, der zur Kontrastierung gegenüber dem 'edlen Wilden' oder einem einfachen Landmann, einem Hirten z.B., geradezu stereotyp

⁶⁴ "Die formale Logik war die große Schule der Vereinheitlichung. Sie bot den Aufklärern das Schema der Berechenbarkeit der Welt. Die mythologisierende Gleichsetzung der Ideen mit den Zahlen in Platons letzten Schriften spricht die Sehnsucht aller Entmythologisierung aus: die Zahl wurde zum Kanon der Aufklärung. Dieselben Gleichungen beherrschen die bürgerliche Gerechtigkeit und den Warenaustausch." (Formal logic was the great school of unification. It offered the enlighteners a schema for the calculability of the world. The mythological equation between ideas and numbers in the last works of Plato expresses the desire of total demythologization: the number became the basic principle of the Enlightenment. This same equation rules over bourgeois equality and commodity exchange.) Cf. Theodor Adorno and Max Horkheimer, *Dialektik der Aufklärung. Philosophische Fragmente* (Frankfurt am Main: Fischer, 1969), 23.

verwendet wird."⁶⁵ (Money instead of concern for one's fellow human beings was an especially frequent topos in the 18th century for the loss of spontaneity which was contrasted to the 'noble savage' of the simple peasant, a shepherd for example would be used as a virtual stereotype.) The introduction and dominance of the "cash nexus" (reines Geldverhältnis) between individuals is therefore portrayed as causing the weakening of the ties of community and the dissolution of "authentic" human relationships. Commenting on a similar case, Cros observes that "everything contaminated by money bears the sign of the inauthentic, the ephemeral, the unstable. In the chain of semiotic equivalencies, money becomes the metonymical sign of the unstable, such that it is possible to establish the following contradictory equations: *money* (=instability) vs. *Earth* (=stability)."⁶⁶ In the broader discursive context, it becomes reasonable therefore to look at the microsemiotics of money/commerce as providing one possible binding element among all three thematics α , β or γ .

X	HAPAXA 7556; NEW WORDS 7648	NEW WORDS 7098; HAPAXA 7098
	<p><u>siló</u> – [kalilohan] - <u>Tinahak</u> - <u>Surenren</u> - kinalalatahan - <u>buitreng</u> - <u>mandaragittupa</u> - <u>lusungan</u> - <u>batian</u> - paligauan - <u>ipinagpatid</u> - <u>natutunao</u> - <u>bumubulang</u> - <u>Runsen</u> - <u>Pinasok</u> - <u>sumapit</u> – [sa tahanan ng mga mapapalad na nabubuhay na tao] - <u>Nakaratin</u> - <u>kalibisang</u> - <u>alingaongao</u> – [bagong katampalasanan] - <u>magalang</u> - <u>pagtanggap</u> - <u>inialay</u> - <u>sauí</u> – [palad] - <u>paglalakbay</u> - <u>tauagan</u> - <u>Dinat'nan</u> - <u>hapis</u> - <u>matutuid</u> – [na loob] - <u>karahasan</u> – [bagong] - <u>palakad</u> - <u>damong</u> - <u>tumutubo</u> – [di] - <u>napapalitan</u> - <u>magpakailanman</u> – [umaagos na tiwasay] - <u>bukal</u> - <u>sumusunod</u> – [ng tadhanang] - <u>kilos</u> - <u>gayundin</u> - <u>lumalakad</u> – [matandang] - <u>gauí</u> - <u>nunu</u> - <u>apo</u> - <u>matanggap</u> - <u>ugaling</u> – [lakad ng buhay] – [pangahas na] - <u>biglang</u> - <u>kabaguhan</u> - <u>Iniabot</u> - <u>lipaking</u> – [kamay] - <u>inabot</u> - <u>dinding</u> - <u>kalauangin</u> - <u>kumidlat</u> - <u>masaya</u> - <u>ngalang</u> - <u>akalaing</u> – [matuid] - <u>sinusumpa</u> - <u>nanganunumpang</u> - <u>nakapaglakbay</u> - <u>bahaybahay</u> - <u>nakakalat</u> - <u>pinsan</u> - <u>matagpuan</u> - <u>binauian</u> - <u>pagaari</u> - <u>dayami</u> – <u>nakahiga</u> – [aua ng mga mahabagang ibang tao] – [Makapangyarihang Dios] - <u>umiyak</u> - <u>pinaagos</u> - <u>malambot</u> - <u>hinagpis</u> - <u>yaman</u> - <u>itinago</u> - <u>gumaua</u> - <u>ginapang</u> - <u>taluktuk</u> - <u>natagong</u> - <u>linusong</u> - <u>batbat</u> - <u>ielong</u> - <u>naaagnas</u> - <u>lamig</u> - <u>bumala</u> - <u>nakatagpo</u> - <u>pinamamahayang</u> - <u>saanman</u> - <u>dal'han</u> - <u>hakbang</u> - <u>natagpuan</u> – <u>mabagong</u></p>	<p><u>glühend</u> - <u>Rachgefühl</u> - <u>gesogen</u> - <u>erloschnen</u> – [Sonne] - <u>Blicks</u> - <u>Sprecht</u> - <u>Rache</u> - <u>Geschehnes</u> - <u>rächen</u> - <u>Gedrohtem</u> - <u>Uebel</u> - <u>Sach</u> - <u>geworben</u> - <u>Landleute</u> - <u>Stricken</u> - <u>Verrats</u> - <u>Surenren</u> - <u>furchtbares</u> - <u>verbreitet</u> - <u>Eisesfeldern</u> - <u>heisre</u> - <u>Lämmergeier</u> - <u>krächzt</u> - <u>Gelangt</u> - <u>Alpenrtrift</u> - <u>Engelberg</u> - <u>Anrufend</u> - <u>grüssen</u> - <u>Durst</u> - <u>stillend</u> - <u>Gletscher</u> - <u>Milch</u> - <u>Runsen</u> - <u>schäumend</u> - <u>niederquillt</u> - <u>einsamen</u> - <u>Sennhütten</u> - <u>Wirt</u> - <u>Wohnungen</u> - <u>gesellig</u> - <u>lebender</u> – [Menschen] - <u>Erschollen</u> - <u>Greuels</u> – [fromme] - <u>Ehrfurcht</u> - <u>schaffte</u> - <u>Pforte</u> - <u>wandernd</u> - <u>klopfte</u> - <u>Entrüstet</u> - <u>fand</u> - <u>graden</u> - <u>Seelen</u> – [gewaltsam neuen Regiment] - <u>Dieselben</u> - <u>Kräuter</u> - <u>nähren</u> - <u>Gleichförmig</u> - <u>Winde</u> - <u>gleichen</u> - <u>Strich</u> - <u>unwandelbar</u> - <u>befolgen</u> – [die alte Sitte] - <u>Ahn</u> - <u>Enkel</u> - <u>unverändert</u> - <u>fortbestanden</u> – [nicht tragen sie] - <u>verwegne</u> - <u>Neuerung</u> - <u>altgewohntn</u> – [gleichen] - <u>Gang</u> – [des Lebens] - <u>reichten</u> - <u>dar</u> - <u>Wänden</u> - <u>langten</u> - <u>rost'gen</u> - <u>Schwerter</u> – [Augen] - <u>blitzte</u> - <u>freudiges</u> – [Gefühl] - <u>Muts</u> - <u>nannte</u> - <u>heilig</u> - <u>Eurigen</u> – [Recht] - <u>würde</u> - <u>dünken</u> - <u>schwuren</u> - <u>heil'gen</u> - <u>Gastrechts</u> - <u>Gehöfte</u> - <u>heimatliche</u> - <u>Vettern</u> - <u>wohnen</u> – [Vater] - <u>beraubt</u> – [blind] - <u>fremdem</u> – <u>Stroh</u></p>

Cluster X reflects the relatively common coincidence of a new-word peak and hapaxa peak for both GT and WT. Indeed, the new-word and hapaxa peaks for WT cluster X exactly

⁶⁵ Cf. Mettler and Lippuner, *Friedrich Schiller*, 35.

⁶⁶ Cros, *Theory and Practice of Sociocriticism*, 43.

coincide at point 7098. The lexical productivity of these points is therefore offset by the uniqueness of occurrence of many of the lexical items. Cluster X contains lexical elements predominantly falling under thematic β . Contrary to what has been observed in cluster VIII, the static and unchanging here is given a higher valuation in this cluster than the dynamic and changing. The word in cluster VIII, "einförmig" (V. 838) {monotonous}, is here replaced by the more positive "gleichförmig" (V. 1017) {uniform/steady}. Schabert asserts in this vein that the unchanging stability of the "natural world" constitutes one of the important founding topoi of the French Enlightenment (if not of the Aufklärung in general), "Veränderung, Bewegung und Erneuerung sind Formerscheinungen der immanenten Struktur des nature-Kosmos – dieser selbst bleibt stets gleich und stabil. So kann aus der Bewegung selbst, die immer in 'bestimmten Bahnen' (routes déterminées) verläuft, das 'Gleichgewicht der Welten' (équilibre des mondes) resultieren. Das ist die 'Ruhe des Universums' (le repos de l'univers)."⁶⁷ (Change, movement and renewal are the external appearances of the immanent structure of the nature-cosmos which itself always remains unchanged and stable. So that movement itself, which always follows the same path, results in the equilibrium of the world. This is called the 'repose of the universe.')

WT cluster X therefore contains the following words revolving around the thematics of "eternal"/"ephemeral" and "ancient"/"new": [gewaltsam neuen Regiment] {violent new regime}, dieselben Kräuter {these very same plants/herbs}, Gleichförmig {uniform/steady}, [den] gleichen Strich unwandelbar befolgen {to unchangingly follow the same path}, [die alte Sitte hier vom] Ahn [zum] Enkel unverändert fortbestanden {to abide by the old and unchanging traditions from forefather to grandson}, verwegne Neuerung {foolhardy innovation}, altgewohnten [gleichen] Gang [des Lebens] {the old, customary and unchanging way of life}. Von Borries writes that in WT, "Den Kampf gegen 'verwegne Neuerung', das heißt hier: gegen Willkür, Zwang und Unterdrückung der destruktiven Herrschaftspolitik Österreichs, nehmen die Eidgenossen

⁶⁷ Schabert, *Natur und Revolution*, 33.

mutig auf."⁶⁸ (The fight against 'reckless innovation,' which means in this case, the fight against arbitrariness, coercion and oppression under the destructive governance of Austria, is bravely taken up by the Swiss.) This interpretation of "verwegne Neuerung" as pertaining *exclusively* to the oppressive rule of Austria does not seem satisfactory. When "verwegne Neuerung" (V. 1021) {foolhardy innovation} is considered in relation to the phrase in cluster XIV, "ungezügelt nach dem Neuen greifen" (V. 1355) {unthinking grasping at the new}, it could be seen to have referred just as well to the "excessive" measures which the Swiss could take against their rulers (such as Schiller saw in the French Revolution).⁶⁹ With some reservations, Kaiser's interpretation seems more to the point, "Das Recht wird bei dieser Lage der Dinge als uralte-heilige Väterordnung verstanden; Freiheit ist 'alte Freiheit' (186), Treue 'alte Treue' (1702). Stauffacher sucht 'die alten Zeiten und die alte Schweiz' (512). Wo das alte Recht ist, gilt das Neue als Abfall vom Bewährten, als bedenklich und verderblich... Wie die Natur sich immer gleich ist, ist es in der Idylle auch das Recht, die Lebensform, die Freiheit: Sie sind, weil ewig, von alters her."⁷⁰ (Justice would be understood under these circumstances as the ancient and sacred order inherited from the ancestors, freedom is 'ancient freedom' [186], loyalty 'ancient loyalty' [1702]. Stauffacher searches for 'the ancient times and the ancient Switzerland' 8512]. Where the ancient law holds, the new is understood as a dubious and pernicious departure from the tried and tested. Since nature itself always remains the same, it is also the case that justice, way of life and freedom reside in the Idyll: they are ancient because they are eternal...) Indeed, the collocations for "neu" in WT are of a mostly negative nature: "gewaltsam neuen Regiment" (V. 1014) {violent new regime}, "verwegne Neuerung" (V. 1021) {foolhardy innovation}, "ungezügelt nach dem Neuen greifen" (V. 1355) {to grasp at the new without restraint}, "neuen Joches Schändlichkeit" (V. 1257) {the new dishonourable yoke}. In contrast to those who have fallen for the "kislap"/"Glanz" of the

⁶⁸ Cf. Von Borries, *Deutsche Literaturgeschichte*, 243.

⁶⁹ Cf. Frederick Beiser, *Enlightenment, revolution, and romanticism: the genesis of modern German political thought, 1790 - 1800* (Cambridge, Mass.: Harvard University Press, 1992), 84-109.

⁷⁰ Cf. Kaiser, "Idylle und Revolution," 91.

"new" and have "sold" their "free" souls {"kaluluwa"/"Seele"} (V. 854; 1605), the ones who have on the contrary held on to and preserved their customs and traditions are said here to possess "graden Seelen" (V. 1013) {virtuous souls} or "matutuid [na loob]." (Further important developments of thematic β occurs in cluster XIII.) Parallel lexical chains GT cluster X contains the following lexical items: karahasan [ng bagong] palakad {the violence of the new regime}, [di] napapalitan magpakailanman {forever unchanging}, sumusunod [ng tadhanang] kilos {following the motions which have been fated}, lumalakad [ang matandang] gaudi [mula sa] nunu [at] apo {the ancient customs are transferred from the ancestors to the grandchildren, ugaling [lakad ng buhay] {the customary flow of life}, [pangahas na] biglang kabaguhan {foolhardy sudden changes}. The Tagalog translation closely follows the enumeration of natural phenomena in WT: "damo" {Kräuter}, "bukal" {Brunnen}, "alapaap" {Wolken} and "hangin" {Winde}. However, the description of the last two as "den gleichen Strich unwandelbar befolgen" (V. 1018) {unchangingly following the same path} is translated in GT as "sumusunod ng tadhanang kilos" {following the motions which have been fated/determined}. The bald statement of empirically observable regularities in the motions of natural phenomena in WT is therefore replaced in GT by a conception which requires a "willing agent" guiding and "determining" the "fated" movement of nature itself. The discursive conditions of possibility for constructing a non-teleological desacralized image of nature evidently already existed in WT as in the phrase: "Unvernunft des blinden Elements" (V. 2184) {the unreason of the blind elements}. It must here be stressed that the "unvernunft" (non-rationality) of nature does not necessarily mean that the "blind elements" move about in a chaotic manner as the related phrase of "wildbewegte Welt" (V. 1682) tends to imply. It only means that no teleological plan is involved in the representation of this type of "nature." A discourse pointing towards a "subjectless" and blind nature in WT is therefore replaced in translation by another type of "nature" in GT requiring the guiding hand and conscious

"willing" of an agent.⁷¹ The phrase "tadhanang kilos" {fated movement} therefore collapses conceptually into the adjacent phrases of "matandang gau" {old ways} and "ugaling lakad ng buhay" {accustomed flow of life}, all of these being "rule-following" forms of behavior. The comparison between natural and social phenomena made in WT, which therefore admits of an *implicit* conceptual disjunction, between the "flow of nature" and the transmission of customs and traditions ("so wie ihre Alpen... so hat die alte Sitte...") seems to lose its pertinence in GT. Related to this is the translation of "heilige Natur" (V. 3183) {sacred nature} as "santong loob ng maykapal" {sacred will of God} (Cf. cluster XI) which likewise explicitly inscribes acts of "willing" into the natural world.

Dinat'nan kong hapis yaong mga matutuid na loob sa karahasan ng bagong palakad dahil;
sapagkat kung ang damong tumutubo sa kanilang mga Alpes ay di napapalitan magpakailanman;
kun umaagos na tiuasay ang kanilang mga bukal,
alapaap man at hangin ay sumusunod ng tadhanang kilos,
gayundin naman lumalakad ang matandang gau mula sa nunu at apo.
Di nila matanggap sa ugaling lakad ng buhay ang pangahas na biglang kabaguhan.

Entrüftet fand ich diese graden Seelen
Ob dem gewaltsam neuen Regiment;
Denn so wie ihre Alpen fort und fort
Dieselben Kräuter nähren, ihre Brunnen
Gleichförmig fließen, Wolken selbst und Winde
Den gleichen Strich unwandelbar befolgen,
So hat die alte Sitte hier vom Ahn
Zum Enkel unverändert fort bestanden,
Nicht tragen sie verwegne Neuerung
Im altgewohnten gleichen Gang des Lebens.
(V.1013-1022)

XI	NEW WORDS 8367	NEW WORDS 7665
	<p>nangakamatay – [dilim ng gabing] - nagtatakip – [madilim na] - kumot - sapakatan – [takot sa arao] – [santong katuiran] - maningas - maliuanag - masanting - katanghalian - Bayaang - nilikha – [madilim na gabi] - lilitao - sinag – [arao] - nanumpang - isinapuso - Nangalalagay - nahahalagahan - maglinao - alinsunod – [matatandang ugali ng bayan] - ipatawad - sumasalahat - naguusig – [katuiran] - nangatitindig - magliling – [alinsunod sa matandang ugali] – [kung ngayon ma'i gabi] - nagliliuanag – [ang ating katuiran] - bilang - naririto - nangagkakaisa - pinamabubuti – [matatandang] - sulat - nangalilimbag – [sa puso] - Mapuno - kabilugan - kalis - Lumukluk - upuan - agapayanan - Meribul - mangulo - makakapitalo - naurung - humihinging - kapitbahayan - nakikibaka - Roma - nauukol - tanan - pagitna - marakilang - pagtatalo - mangungulo - dilag - Ulrich - panday – katandatandaan</p>	<p>Schwestersohn - Struth - Winkelried - unbekanntem - Drachen - Sumpf - Weiler - Strauss - hinterm - Klosterleute - werdet - Verachten - Leute - Erbe - lieben's - berufen - preise - keinem - Leibe - pflichtig - Erden - Redlichkeit - gedeiht - Stande - Reding - Altlandammann - Widerpart - altes - Erbstück - rechtet - Feinde - einig - brav - gesprochen - Steigt - Diener - Pfarrer - herab - scheut - Mühen - Graun – [der Nacht] - treuer - Sigrist - erblick - Menge - eigenen - väterlichem – [Boden] - verstohten - Zusammenschleichen – [bei der Nacht] - schwarzen – [Mantel] - Verbrechen - sonnenscheuen - Verschwörung - leihet – [unser gutes Recht] - holen - lauter - klar - Gleichwie – [der glanzvoll] - offene - Schoss - dunkle – [Nacht] - gesponnen - fröhlich – [an das Licht der] - Sonnen - Eidgenossen - einer - gelten - ganzes – [tagen nach den alten] - Bräuchen - ruhigen – [Zeiten] - pflegen – ungesetzlich</p>

⁷¹ As Mettler and Lippuner put it, "Es blitzt, es donnert, es regnet, es schneit. Die gewohnte Frage nach dem Subjekt: Wer tut's? ist in merkwürdiger Selbstverständlichkeit gegenstandslos. Mit dem Prädikat ist ein Ereignis bezeichnet, das noch diesseits einer Subjektzuschreibung zu fassen ist. Der erste Eindruck: Es handelt sich um ein Naturgeschehen bzw. um ein Ereignis von naturhafter Selbstverständlichkeit oder gar Notwendigkeit." (The usual question regarding the subject. Who does it? is as a matter of course accepted as having no referent. The predicate signifies an event that can be understood as a description of the subject. The first impression is that it has something to do with natural events or with a natural event which speaks for itself or of brute necessity.) Cf. Mettler and Lippuner, *Friedrich Schiller*, 83.

Cluster XI returns to the thematics of light/darkness (α) which are once again closely embedded in the ancient/new thematic (β). GT cluster XI however occurs later than WT cluster XI. Lexical items in GT falling under thematic α are the following: [dilim ng gabi] {darkness of the night}, [madilim na] kumot {dark mantle}, sapakatan {conspiracy}, [takot sa arao] {afraid of the sun}, [santong katuiran] [na] maningas [pa at] maliuanag {the sacred reason that is still smoldering and bright}, masanting [na] katanghalian {very hot afternoon}, [madilim na gabi] {dark night}, lilitao [sa] sinag [ng arao] {appear illuminated by the rays of the sun}, [kung ngayon ma'i gabi] nagliliuanag [ang ating katuiran] {it may be night but our reason illuminates}. These collocations establish the close association of "katuiran" {reason} with "liuanag" {light} as opposed to both "dilim" {darkness} and "kislap" {sheen}. The lexical items in GT cluster XI which can be classified under thematic β also interestingly show a close association between the thematic β (new/ancient) and "katuiran" {reason}: [matatandang ugali ng bayan] {ancient customs of the land}, [katuiran] {reason}, maglining [alinsunod sa matandang ugali] {to think/reason out according to the ancient custom}, [matatandang] sulat nangalilimbag [sa puso] {ancient writings "printed" in the heart}, katandatandaan {the most ancient/the oldest}. This metaphorical relationship is particularly evident in the phrase "maglining [alinsunod sa matandang ugali]" {to think/reason out according to the ancient custom} which shows that even "paglilining" {thinking/reasoning}, which is a synonym of "mangatuiran" {to use the katwiran/reason}, is also something undertaken according to "custom." (GT cluster XI therefore reveals "katuiran" as one possible bridging term between the thematics of light/darkness (α) and ancient/new (β).) It is also worth pointing out that "katuiran" here occurs as one of the collocational terms of "santo(ng)" in order to form the translation of the phrase "gutes Recht" (V. 1103) as "santong katuiran" {sacred reason}. This collocation had already been used before Rizal by the Tagalog poet Francisco Balagtas (1788-1862) as "santong catouiran" and by the propagandist Marcelo del

Pilar (1850-1896) in the forms "santong katwiran"/"santong matuid."⁷² It would also turn up in the revolutionary manifesto against the American invasion written by a group of women in 1899: "dahilan sa ating Santong Katwiran ay atin ang lubos na pagtatagumpay, ang awa nang langit ay pakaasahang tutulong sa atin nang pakikilaban."⁷³ {because of our sacred reason victory is assured, the mercy of the heavens will help us in our fight}. Other collocations of "santo(-ng)" in GT are: diyos x 4 {god}, sulat {writing}, loob ng maykapal {inner self/will of god}.⁷⁴ As has been observed in the previous cluster X, the most interesting among these seems to be the translation of "heilige Natur" (V. 3183) {sacred nature} as "santong loob ng maykapal." The parallel WT cluster XI begins a bit earlier than the corresponding GT cluster XI but covers similar ground. Thematic α elements in WT cluster XI are the following: Graun [der Nacht] {gray of the night}, Zusammenschleichen {to slink together}, [bei der Nacht] {in the night}, schwarzen [Mantel] {black mantle}, sonnenscheuen {to be afraid of the sun}, Verschwörung {conspiracy}, [glanzvoll] {bright}, dunkle [Nacht] {dark night}, [an das Licht der] Sonnen {in the light of the sun}. The lines "[bei der Nacht]... [unser gutes Recht uns] holen [das doch] lauter [ist und] klar" {to fetch our rights, which despite the darkness of the night are nevertheless loud and clear} which is the original of "[kung ngayon ma'i gabi] nagliliuanag [ang ating katwiran]" {it may be night but our reason illuminates} does not seem to show the same connection to thematic β as the translation. It is however, evidently still the case that "Licht" and "Recht" are inextricably bound to each other within the discourse of WT, "Insofern der Seins- und Erkenntnisgrund am Leitbild der Sonne vorgestellt wird, ist das

⁷² Cf. Zeus Salazar, "Ang Kartilya ni Emilio Jacinto," 57. According to Iletto, the revolutionary Diego Mojica later (1899) used the phrases 'santong matuid' (holy path) and 'santong casulatan' (holy scriptures). Cf. Iletto, *Pasyon and Revolution*, 127.

⁷³ Mary Jane B. Rodriguez, "Ang Kababaihan sa Himagsikang Pilipino," *Bagong Kasaysayan*, no. 7 (1999): 13.

⁷⁴ Although "santong loob ng Maykapal" does not appear in Alejo's list of definitions, "kalooban ng Diyos" (which does appear) probably has the same meaning, "the will of heaven; the incomprehensible will of God; the holy plan of God; (shallower meanings) destiny; fate; luck." (loob ng langit; di-malirip na kapahintulutan ng Diyos; banal na panukala ng Diyos; (higit na mababaw na kahulugan) tadhana; kapalaran; guhit ng palad; suwerte.) Albert Alejo, *Tao pô! Tulôy!: Isang Landas sa Pag-unawa sa Loob ng Tao* (Quezon City. ORC - Ateneo de Manila University, 1990), 139.

'Sonnenklare' das Kriterium wahren Seins und wahren Erkennens."⁷⁵ (Inasmuch as the image of the sun is used to depict the basis of being and knowing, the criterion for true being and true cognition shall be the clarity of daylight.) Furthermore, according to the opinions of Knobloch and Guthke, Schiller here deployed the image of the sun as an explicit and unmistakable reference to the French Revolution.⁷⁶ Guthke writes therefore that, "die aufgehende Sonne am Schluß der hochtheatralischen Rütli-Szene ist ja im Zusammenhang nicht nur ein Naturphänomen, vielmehr, den Zeitgenossen ohne weiteres erkennbar, das Natursymbol der 'aufklärenden' Französischen Revolution schlechthin, übrigens um so passender für die schweizerischen Verhältnisse, als es hier, wie gerade die Rütli-Szene es ausspricht, betonterweise um die Wiederherstellung des Anfangszustands des Gemeinwesens mit seinem 'alten Recht' geht: die Revolutions-Metapher stammt aus der Astronomie, wo Revolution 'revolutio orbium coelestium', Kreislauf der Gestirne, Rückkehr zum Gewesenen bedeutet."⁷⁷ (The rising sun at the end of the highly theatrical Rütli-scene is not only a natural phenomenon in this context, it was self-explanatory for the people of that time in its function as the natural symbol *par excellence* of the 'enlightening' French Revolution. It is all the more appropriate to the circumstances of the Swiss in the Rütli-scene which is emphatically about the restoration of the original conditions of the community and its 'ancient law': the

⁷⁵ Bremer, "Hinweise zum Griechischen Ursprung," 25. Bremer traces the development of the discourse of "darkness" as constituting the mere "negation" of light to the Western metaphysics of light, "der Ansatz der Lichtmetaphysik ist dadurch gekennzeichnet, daß die Licht-Dunkel-Struktur auf die Lichthälfte reduziert wird. Die absolute Position der Lichtseite impliziert die Ausschaltung der Nachtseite als eines eigenständigen Wirklichkeitsbereichs... Die Vorstellung des Dunkels als eines im Verhältnis zum Licht bloß Privativen bzw. Negativen geht über die christliche Vermittlung in das neuzeitliche Denken ein." (The beginning of the light metaphysic is distinguished by its reduction of the light-darkness dualism to the side of light. The absolute position of light implies the elimination of the night-aspect as an independent domain of reality... The representation of darkness as something completely deficient or negative entered into modern thought through the mediation of Christianity.) Cf. Bremer, "Hinweise zum Griechischen Ursprung," 23.

⁷⁶ "'Morgenröte' ... 'ein so gebräuchlicher Topos für die Revolution und speziell für die Französische Revolution.'" (The red sky of morning as a common topos for the revolution and especially for the French Revolution.) Cf. Knobloch, "Wilhelm Tell," 506.

⁷⁷ Karl Guthke, "Wilhelm Tell: Der Fluch der Guten Tat," in *Schillers Dramen. Idealismus und Skepsis* (Tübingen/Basel: A. Francke Verlag, 1999), 283. Salazar developed an interpretation of the main symbols of the 1896 Philippine Revolution, most especially that of the sun (araw), that attempted to "look" at these from the perspective of Filipino non-Christian religious and other indigenous traditions rather than uncritically embracing the received European significations. Cf. Zeus Salazar, "Ang Kartilya ni Emilio Jacinto."

Revolution-metaphor derives from astronomy, where revolution means 'revolutio orbium coelestium,' orbit of the stars, returning to what previously existed.)

XII	NEW WORDS 8848	NEW WORDS 8286
	naglakbay - lpahayag - natatanto – [bagong] – pagtutulong – [na bigkis] - tumibay - alaala – [ng matanda] - sinasalita – [matatandang pastor] - malaking – [bayan] - dakong - gutum - pinagkaisahan - ikasampung - ituro - nangagsitugpa - nagtatangisan - makapal - ilayang - sikatan - nagbukas - kanila - nangakapagod - masukal - inaagusan - Muotta - damuhan - kubuhang - nagaantaing - maitatauid - umalong - malagayan - napagmas'dan - digkit – [ng kahuyan] - nangakasumpong - mabubuting – [bukal] - isinaloob - liniliag – [tinubuang bayan] - nayon - pinagsikapan - linisin – [gubat] - balabalaking - likaolikao - laki - magkasia - lumaking - umahon - Putinglupa - linilikurang - pader – [ibang] - uika - nayong - Stauz - kagabatan - Reuss - nangatira - lahing - pinagbuhatan - nangagakakalala – [ibang mga lahing mula] - noo'i - nangagsidating – nanira	[jedes Volk sich für sich selbst] - regiert – [eines Stammes] - Bluts – [Heimat] - zogen - wahr - Liedern - lautet - fernher - gewallt - teil's - davon – [der neue Bund am alten] - stärke – [die alten Hirten] – [ein grosses Volk] - hinten - Mitternacht - litt - Teurung - beschloss - zehnte - Bürger – [der Väter Land] - verlasse - geschah - wehklagend - Weiber - grosser - Heerzug - Mittagsonne - schlagend - deutsche – [Land] - Hochland - Waldgebirge - eher - ermüdete - Zug - kamen - Muotta - Wiesen - rinnt - Menschenspuren - stand - einsam - wartete - Fähre - heftig - wogete - fahrbar - besahen - gewährten - Fülle - Holzes - entdeckten – [gute Brunnen] - meinten – [lieben Vaterland] - beschlossen - Erbaueten - Flecken - hatten - manchen - sauren - weitverschlungenen – [Wurzeln] - auszuroden - Drauf - Gnügen - Weissland - ew'gem - Eiseswall - andres – [Volk in andern] - Zungen - spricht – [Flecken] - Stanz - Kernwald - Reuss - blieben - Ursprungs - gedenk – [fremden] - Stämmen - seitdem - Mitte - ihres – [Lands] – angesiedelt

Cluster XII is concerned primarily with the ancient/new thematic β . The primordiality of the "tinubuang bayan"/"Väter Land" {nation} is here underlined by the language of the myth of origin or *Ursprungsmythos*: lahing pinagbuhatan {the "racial" origin}/ Ursprung {origin}, Heimat {home}, Blut {blood}, lahi {"race"}, Stämmen {lineages/tribes}, Zunge/uika {language}. According to Kaiser, "Herz" and "Blut" make up the "Naturvoraussetzung der Volkentstehung"⁷⁸ (the natural basis of a people/nation). Nazi writers in fact attempted to coopt Schiller by citing the lines: "So sind wir eines Stammes doch und Bluts" (V. 1160) {So we are of one blood line}. This interpretation has however been convincingly refuted by Leroux who emphasizes the role of natural law and human rights in WT as opposed to the idea of "race," "Nous dirons donc que dans Guillaume Tell, Schiller établit l'idée de patrie sur l'attachement d'une part à des réalités concrète et irrationnelles comme le sang, la race, le sol et l'histoire, et d'autre part sur le respect de valeurs humaines et rationnelles, telles que l'idéal de fraternité, le droit de tout peuple à la liberté, l'observation du contrat primitif qui a fondé ce droit, et des traités ulterieurs qui l'ont confirmé."⁷⁹ (We say therefore that in *Guillaume Tell*, Schiller established the idea of the nation based in part on irrational and concrete realities

⁷⁸ Kaiser, "Idylle und Revolution," 105.

⁷⁹ Leroux, "L'idéologie politique," 133.

such as blood, race, soil and history, and partly on rationality and respect for human values such as the ideal of brotherhood, the right of all people to be free, the observation of the primordial contract which is the basis of this right and of all the subsequent treaties which have confirmed it.) The political form of the "Bund," which is here considered from two perspectives as being both ancient {matanda/alt} and new {bago/neu}, is here translated in a rather complicated form as "[ang] pagtutulong [na bigkis]" {organization devoted to mutual aid/help}. Kaiser explains the differences between the "alter Bund" and the "neuer Bund" as follows, "Im alten Bund findet man sich vor; er ist ein ererbte Lebensform. Der neue Bund ist eine Stiftung, er ist neuer Bund als in Bewußtsein und Willen gehobener alter Bund. Schon dadurch ist die am Schluß wiederhergestellte Idylle etwas Neues: nicht nur ererbte, sondern geleistete Idylle, Idylle als Programm. Sein Kernstück ist eine Erklärung der Menschenrechte, die weniger an die spät mittelalterlichen *Coniurationes pro libertate* erinnert, zu denen auch die Schweizer Eidgenossenschaft gehört, als an den naturrechtlichen Geist und das Pathos etwa der amerikanischen Declaration of Independence von 1776, deren Menschenrechtskatalog in der französischen Erklärung der Menschen- und Bürgerrechte vom 26. August 1789, in der Anfangsphase der Revolution, angenommen wurde."⁸⁰ (One encounters the ancient union, it is an inherited way of life. The new union has been founded, it is a new union which has both cancelled and preserved the old one. Because of this, the restored idyll is at the end something new: it is not an inherited but rather an attained idyll, an idyll as program. Its core is the declaration of human rights which recalls less the *Coniurationes pro libertate* of the late middle ages (to which the Swiss also belonged), as the spirit and pathos of natural rights as it is expressed in the American Declaration of Independence of 1776, whose catalogue of human rights would later be taken up by the French Declaration of the Rights of Men and Citizens of August 26, 1789 during the first phase of the revolution.) The thoroughgoing social and political transformations which

⁸⁰ Kaiser, "Idylle und Revolution," 101.

occurred in Europe around 1770 (the so-called *Sattelzeit*) would give the term "Bund" a distinctively modern usage, "der Bund wird zum Symbol und Einigungsbegriff neuer gesellschaftlicher und geselliger Betätigung, und das proportional zur Auflösung der ständischen Ordnung. Von der bürgerlich-gesellschaftlichen Ebene wirkte er fordernd auf das politische ein."⁸¹ (The union [*Bund*] became the symbol and concept of unification of the new social and communal set-up proportional to the dissolution of the order of the estates. From the civil-social level, it exerted its influence on the political level.) In fact, the translation of "Bund" seems to have been particularly difficult for Rizal.⁸² A variety of terms were thus used to translate "Bund" in GT: *bigkis* x 6 {bundle}, *bigkisan*, *liga* {borrowed from the Spanish and used by Rizal in for the short lived (1892) self-help organization he founded, *La Liga Filipina*}, *tulong* {help}, *magtutulongtulong* {to help each other}, *usapan* x 2 {agreement}, *sapi* {member}, *pagsasapisapi* x 2, *pisan* {to come together}. The word corresponding to "Bund" to be eventually used by the revolutionary organization founded by Andres Bonifacio (1863-1897) was "katipunan" {association} (root word: *tipon* (gather)). The latter word would occur only once in GT (in cluster XXVI) not as an equivalent for "Bund" but rather as a translation of "Zunft"⁸³ in the phrase "die rege Zürich waffnet ihre zünfte" (V. 2436) {lively Zürich armed its guilds}. "Zunft" generally means "guild" in German but Jacob and Wilhelm Grimm give the following additional explanation more consonant with the appearance of this word in WT, "In den ständekämpfen wurden die zünfte politische verbände gegenüber dem rath und den geschlechtern und bekamen in vielen städten ihren antheil am stadregiment."⁸⁴ (In the struggle between the ranks, the guilds became political associations opposed to the [district] council and the lineages and took part in ruling and governing many

⁸¹ Reinhart Koselleck, "Bund, Bündnis, Föderalismus, Bundesstaat," in *Geschichtliche Grundbegriffe. Historisches Lexikon zur politisch-sozialen Sprache in Deutschland*, vol. 1, eds. Otto Brunner, Werner Conze and Reinhart Koselleck (Stuttgart: Klett-Cotta, 1972), 639-

⁸² Jose Rizal to Paciano Rizal, 12 Oct. 1886. Cf. Jose Rizal, *Pakikipagsulatan ni Rizal sa Kanyang mga Kasambahay. 1876-1896* (Manila: Pambansang Komisyon ng Ikasandaang Taon ni Jose Rizal, 1962), 310.

⁸³ Salazar's Filipino translation of the *Manifest der kommunistischen Partei* uses "samahang artisano" (artisans association) as a translational equivalent for "Zunft." Cf. Karl Marx and Friedrich Engels, "Manifesto ng Partido Komunista," trans. and annotated Zeus Salazar, *Bagong Kasaysayan*, no. 10 (2000): 115.

⁸⁴ The *Deutsches Wörterbuch* actually uses this line from Schiller as an example for this definition of "Zunft."

towns.) A dispute on the origins of the term "katipunan" as it was employed by the revolutionary organization *Kataastaasang Kagalangalangang Katipunan ng mga Anak ng Bayan* (KKK) between Almarino who claimed⁸⁵ that it was taken from Rizal's purported translation (ca. 1891) of the *Déclaration des Droits de l'homme et du citoyen* (1789) into Tagalog (where "katipunan" appears as the translation of "société") and Salazar, who strongly rejects this interpretation, seems to have been resolved on the side of the latter.⁸⁶ (As an additional observation for cluster XII, some lexical elements such as "pinagsikapan linisin [ang gubat ng] balabalaking likao-likao [na ugat ng kahoy]" {endeavoured to clear the forest of the tangled and thick tree roots} in GT and "[den Wald mit] weitverschlungenen [Wurzeln] auszuroden" {to clear the forest with its labyrinthine roots} are classifiable under thematic γ (Cf. cluster XIII).)

XIII	NEW WORDS 9461; HAPAXA 9484	HAPAXA 8776; NEW WORDS 8866
	<p>nakatatalastas - marahas - pamiminuno - pinayagan - ding - <u>sinuay</u> - <u>ibali</u> - [katuiran] - <u>kapakinabangan</u> - <u>nasain</u> - <u>kabundukang</u> - <u>lininis</u> - [mula sa ating mga ama] - <u>dumukut</u> - <u>Abad</u> - <u>nagbibigay</u> - <u>nakasasakop</u> - [ualin] - <u>bahalain</u> - <u>Yang</u> - <u>magdaraya</u> - <u>makapagbibigay</u> - <u>imperiong</u> - <u>itinangi</u> - [katuiran] - <u>matatangihan</u> - [pananalita ng ating mga ama] - <u>papasanin</u> - <u>alipusta</u> - [yugu] - [magtiis bagang paalipin sa iba] - <u>linalang</u> - [itong mga lupain sa kasipagan ng ating mga kamay] - [ang matandang gubat unang tahanan ng mabangis na] - <u>oso</u> - <u>pinaging</u> - [tahanan ng mga tao] - [ang lahi ng] - <u>dragon</u> - <u>umaahon</u> - <u>makamandag</u> - <u>sapa</u> - <u>tinutug</u> - <u>pinawi</u> - [makapal na alimuom na laging] - <u>bumabalot</u> - [kasukalan] - <u>tinibag</u> - [matigas na bato] - <u>ipinagbukas</u> - <u>sanlibong</u> - [taong atin at sarili ang lupa] - <u>paparito</u> - [taga ibang bayang alagad ng kaniyang panginoon] - <u>papandayin</u> - <u>aalipustain</u> - [sa sariling lupa] - <u>higpit</u> - <u>natatapus</u> - [karahasan] - [bigat ng pasai'i] - <u>lumabis</u> - <u>kukunin</u> - [langit] - <u>ipananaog</u> - [sa lupa] - [di matingkalang] - <u>katuirang</u> - <u>nahahayag</u> - [doon sa itaas] - [di] - <u>nababago</u> - [di] - <u>nasisira</u> - [paris din ng mga bituin] - <u>nagbabalik</u> - [matandang lagay ng lupa] - [huling] - <u>gamot</u> - <u>aayaw</u> - <u>bumisa</u></p>	<p>Merkmal - <u>Knechts</u> - <u>Heribann</u> - <u>erging</u> - <u>Reichspanier</u> - <u>schlugen</u> - <u>gewappnet</u> - <u>Römerkron</u> - <u>regierten</u> - [nach altem Brauch] - <u>eigenem</u> - [Gesetz] - <u>Blutbann</u> - <u>Blutschuld</u> - <u>offnem</u> - [Himmel] - <u>schlicht</u> - [Recht] - <u>Spuren</u> - <u>anders</u> - <u>verhält</u> - <u>Gewaltherrschaft</u> - <u>geduldet</u> - <u>versagten</u> - <u>Gehorsam</u> - [Recht] - <u>zugunst</u> - <u>Pfaffen</u> - <u>bog</u> - <u>Gotteshaus</u> - <u>Einsiedeln</u> - <u>Anspruch</u> - <u>nahmen</u> - <u>beweidet</u> - [Väter Zeit] - <u>Abt</u> - <u>herfürzog</u> - <u>herrenlose</u> - <u>Wüste</u> - <u>schenkte</u> - <u>sprachen</u> - <u>Erschlichen</u> - <u>verschenken</u> - [Recht] - <u>versagt</u> - <u>entbehren</u> - <u>unsere</u> - [Väter] - [neuen] - <u>Joches</u> - <u>Schändlichkeit</u> - <u>Erleiden</u> - [von dem fremden Knecht] - <u>durfte</u> - <u>bieten</u> - [Boden] - <u>erschaffen</u> - [durch unsrer Hände Fleiss] - [alten Wald] - <u>Bären</u> - [wilde Wohnung] - [zu einem Sitz für Menschen] - <u>umgewandelt</u> - <u>Brut</u> - [Drachen] - <u>getötet</u> - <u>Sümpfen</u> - <u>giftgeschwollen</u> - <u>stieg</u> - <u>Nebeldecke</u> - <u>zerrissen</u> - [ewig] - <u>grau</u> - [um diese Wildnis] - <u>hing</u> - [den harten Fels] - <u>gesprengt</u> - <u>geleitet</u> - <u>tausendjährigen</u> - <u>Besitz</u> - [fremde] - <u>Herrenknecht</u> - <u>Ketten</u> - <u>schmieden</u> - <u>antun</u> - [auf unsrer eignen Erde] - <u>solchen</u> - <u>Drang</u> - [eine Grenze hat] - <u>Tyrannenmacht</u> - <u>Gedrückte</u> - [nirgends Recht kann finden] - <u>unerträglich</u> - <u>Last</u> - <u>Hinauf</u> - [in den Himmel] - <u>getrosten</u> - <u>Mutes</u> - <u>herunter</u> - [ew'gen Rechte] - <u>unveräusserlich</u> - <u>unzerbrechlich</u> - <u>Sterne</u> - [der alte] - <u>Urstand</u> - <u>Natur</u> - [kehrt wieder] - [wo Mensch dem Menschen] - <u>gegenübersteht</u> - [zum letzten] - <u>Mittel</u> - <u>Verfangen</u> - [der Güter] - <u>höchstes</u></p>

⁸⁵ Virgilio Almarino, *Panitikan ng Rebolusyon(g 1896): Isang Paglingon at Katipunan ng mga Akda nina Bonifacio at Jacinto* (Manila: Sentrong Pangkultura ng Pilipinas, 1993), 61.

⁸⁶ On the whole, Almarino quite clearly overestimates the importance of this not so significant translation written by Rizal in the development of the discourse of the Katipunan. Salazar furthermore casts some doubt on the authorship of this translation. Cf. Zeus Salazar, "Ang Kartilya ni Emilio Jacinto," 48, 62. This issue can naturally only be resolved by consulting the facsimile or original of the handwritten manuscript. However, a casual perusal of the translation entitled "Ang mga Karampatan ng Tao" shows a strong lexical affinity (for example, the use of "karampatan") with other Tagalog writings of Rizal. Cf. Jose Rizal, "Ang mga Karampatan ng Tao," in *May Gaua Caming Natapus Dini: si Rizal at ang Wikang Tagalog*, ed. Nilo S. Ocampo (Quezon City: OVCRD, 2002), 551-553.

WT and GT Cluster XIII are one again made up of one new-word and one hapaxa peak which implies once again a balance between lexical productivity and unique usage. Like cluster XII, cluster XIII contains elements which fall mainly under the ancient/new thematic (β) and dissolution/reconstitution (γ) thematic. Many lexical items/phrases in GT and WT cluster XIII can be considered as belonging simultaneously to thematics β and γ which here show strong points of convergence up to the point where the boundary between them even seems to dissolve. The following grouping of GT cluster XIII elements initially under thematic β therefore seem somewhat one-sided: kabundukang lininis [mula sa ating mga ama] {the mountains cleared by our forefathers}, linalang [itong mga lupain sa kasipagan ng ating mga kamay] {this land was "created" by our own industry}, [ang matandang gubat unang tahanan ng mabangis na] oso pinaging [tahanan ng mga tao] {we transformed the ancient forest which was the home of the wild bear into the home of people}, [ang lahi ng] dragon {the race of the dragon}, makamandag {poisonous}, sapa {stream}, tinutug {snuffed out}, pinawi [natin ang makapal na alimuun na laging] bumabalot [sa kasukalan] {we chased away the thick fog that covered the wilderness}, tinibag [ang matigas na bato] {smashed the hard rocks}, ipinagbukas {opened up}, sanlibong [taong atin at sarili ang lupa] {this land was ours for a thousand years}. The same reservations hold for the grouping under thematic β of the following items in WT cluster XIII: regierten [nach altem Brauch und] eigenem [Gesetz] {ruled according to the ancient customs and to our own law}, beweidet [seit der Väter Zeit] {covered in grass since the time of our fathers}, herrenlose Wüste {desert without a master}, [wird uns Recht] versagt {our right would be denied}, [so sprachen] unsere [Väter] {our fathers spoke this way}, [neuen] Joches Schändlichkeit {the new dishonourable yoke}, [wir haben diesen Boden uns] erschaffen {we have created this land}, [durch unsrer Hände Fleiss den alten Wald der sonst] der Bären [wilde Wohnung war] [zu einem Sitz für Menschen] umgewandelt {through our industry, the ancient forest which was otherwise the home of the bears has been turned into a home for people}, [die] Brut [des Drachen haben wir] getötet {we have killed the

offspring of the dragon}, Sümpfen {swampland}, Giftgeschwollen {swollen with poison}, [die] Nebeldecke [haben wir] zerrissen [die ewig] grau [um diese Wildnis] hing {we have torn the covering of gray fog which used to cover this wilderness}, [den harten Fels] gesprengt {blasted the hard boulders}, tausendjährigen Besitz {one thousand years in possession}, [auf unsrer eignen Erde] {on our own earth}. The original process of founding/constituting the ancient order being described by the terms in cluster XIII is, as Mettler and Kaiser observe, closely related to the religious/biblical topos of "creation" {Schöpfung} but with human laboring/creative subjects rather than divine ones.⁸⁷ In fact, this account of the transformation of nature and the "creation" of the earth closely parallels Locke's account of the origins of the "right of property" as the "mixing" of labor with nature.⁸⁸ This "creation of the earth" with their own hands ("durch unsrer Hände Fleiss" (V. 1261)), which recalls the line "Gesegnet ist dein Fleiß, dein Glücksstand blüht" (V. 202) in WT cluster I, thereby also establishes or guarantees the "right"/"sovereignty" of the community/nation to this land, it being their rightful "property." These elements which have been grouped under β deal with the founding myth of the community which is said in WT to stretch back in time to "one thousand years." The symbolism of wild and untamed nature points back to the most ancient time before the "creation" by human beings of the land/earth itself. According to Wodak, "Bei der Erfindung einer nationalen Kultur kommt dem Gründungs- beziehungsweise Ursprungmythos eine

⁸⁷ "'Wir haben diesen Boden uns erschaffen' (V. 1259), hält Stauffacher auf dem Rütli mit Bezug auf die Ursprungssage fest. Damit ist das anfängliche Kulturwerk des Menschen mit der Schöpfungsgeschichte bzw. dem Welt-Entstehungsmythos in Zusammenhang gebracht..." ('We ourselves have created this earth,' asserts Stauffacher in Rütli in connection with the saga of origins. The original creative labor of human beings is brought by means of this notion into an associative relationship with the story of creation or with the myth of the creation of the world.) Cf. Mettler and Lippuner, *Friedrich Schiller*, 25. "Die Ursprungserzählung der Schwyzer berichtet zu ihrer Legitimation, daß sie die Idylle aus einer wilden Natur erst in einer Art Wiederholung der Schöpfungsgeschichte hervorgebracht haben." (The legitimizing story of origins of the Swiss asserts that they had created idyll out of wild nature in a way which somehow repeated the story of Creation.) Cf. Kaiser, "Idylle und Revolution," 93. Rizal himself quoted these lines (V. 1259-1263) in a letter to Ferdinand Blumentritt written in Berlin dated April 13, 1887. Cf. *Epistolario Rizalino. Tomo Quinto (en dos partes). Primera Parte. Cartas de Rizal a Blumentritt en Aleman*. 1886-1887 (Manila: Bureau of Printing, 1938).

⁸⁸ Locke's definition of "property" is probably the most famous in the literature: "The *Labour* of his Body, and the *Work* of his hands, we may say, are properly his. Whatsoever then he removes out of the State that Nature hath provided, and left it in, he hath mixed his *Labour* with, and joynted to it something that is his own, and thereby makes it his *Property*." Cf. Crawford B. Macpherson, ed., *Property: mainstream and critical positions* (Oxford: Blackwell, 1978), 18. The following lines from WT are also here pertinent, "Das Land ist schön und gütig, wie der Himmel,/ Doch die's bebauen, sie genießen nicht/ Den Segen, den sie pflanzen." (V. 1797)

wichtige Bedeutung zu. Oft wird der Ursprung der Nation so früh angesetzt, daß er sich im Nebel der nicht mehr 'realen' Zeit, das heißt irgendwo im 'Mythischen' verliert... schließlich wird die fiktive Idee eines 'reinen ursprünglichen Volkes' zur Begründung von nationaler Identität bemüht."⁸⁹ (The invention of a national culture accords the foundation myth or the myth of origins an important meaning. The origin of the nation would often be located so early in history that it becomes lost in the haze of fictional time somewhere in the mythical... finally, the fictional idea of pure and original people would be appealed to as the basis of national identity...) Aside from these important elements of an *Ursprungsmythos*, cluster XIII in addition contains some of the most famous lines from WT (V. 1275-1288):

Hindi nga; natatapus din ang karahasan.
Kapag ang nagigipit ay ualang makitang tulong,
kapag ang bigat ng pasa'i lumabis...
kukunin nga niyang masaya sa langit at ipananaog sa lupa
ang di matingkalang katuirang nahahayag doon
sa itaas di nababago at di nasisira,
paris din ng mga bituin...
nagbabalik ang **matandang lagay ng lupa**,
kapag sa tao humahadlang ang kapua tao...
at sa huling gamot, kapag ang lahat na'y aayaw bumisa,
ang patalim ay ibinibigay sa kaniya...
ang ating mga ari ay dapat nating
ipagtangol sa karahasan.— Ating ipaglaban ang ating lupa,
ipaglalaman ang mga asawa at ang mga anak.⁹⁰

Nein, eine Grenze hat Tyrannenmacht,
Wenn der Gedrückte nirgends Recht kann finden,
Wenn unerträglich wird die Last - greift er
Hinauf getrost den Mutes in den Himmel,
Und holt herunter seine ew'gen Rechte,
Die droben hangen unveräusserlich
Und unzerbrechlich wie die Sterne selbst -
Der alte Urstand der Natur kehrt wieder,
Wo Mensch dem Menschen gegenübersteht -
Zum letzten Mittel, wenn kein andres mehr
Verfangen will, ist ihm das Schwert gegeben -
Der Güter höchstes dürfen wir verteid'gen
Gegen Gewalt - Wir stehn vor unser Land,
Wir stehn vor unsre Weiber, unsre Kinder!⁹¹

⁸⁹ Ruth Wodak et al., *Zur diskursiven Konstruktion nationaler Identität* (Frankfurt a.M.: Suhrkamp, 1998), 63-64.

⁹⁰ Mariano Ponce's edited version is as follows: "Naduduluhan din ang karahasan, kapag ang naaapi ay walang makitang tulong dito sa lupa, at ang kanyang tinitis na pasan ay hindi na makayanan, ay itinitingala ang loob sa langit, at tinatawagan ang walang hanggang katwiran ng Diyos, yaong katwirang walang pagkabago na gaya ng mga bituin, at doon humihingi ng lakas. Sa gayon ay nagbabalik ang matandang panahon na ang mga tao ay nag-aaway at nagpapatayan, at ang patalim ang huling pinagdadagisunan kailanman at naubos na ang ibang paraan sa pagkakasundo. Ang ating mga mahal na ari ay dapat ipagtanggol sa mga manlulupig; kautangan nating ipaglaban ang ating lupa, alang-alang sa ating asawa at mga anak. Ipaglalaman ang mga asawa at mga anak!" Cf. Jose Rizal, *Guillermo Tell*, ed. Mariano Ponce, 106.

⁹¹ Fetscher pointed out that these lines would be modified by Schiller for the first performance in Berlin, once again at the urging of Iffland, "Nein, eine Grenze hat Tyrannenmacht,/ wenn es zum letzten, äußersten gekommen,/ Wenn rohe Willkür alles Recht zertritt,/ Wenn kein Gesetz mehr hilft, dann hilft Natur,/ Das altererbte dürfen wir beschützen/ Gegen Gewalt – Wir stehn für unser Land,/ Wir stehn für unsre Weiber, unsre Kinder!" (No, the power of tyranny has a limit. When arbitrariness has destroyed all legality, when it has come to the last and most extreme point, nature helps when law cannot help any longer, we should be able to protect our ancient heritage, we stand for our land against tyranny, we stand for our wives and children!) Fetscher explains the changes as follows, "Die Berufung auf das Naturrecht und den 'Urstand der Natur' wird für die Aufführung durch 'Natur' ersetzt, und statt 'der Güter höchstes' heißt es noch einmal 'das altererbte', wie um zu betonen, daß es sich nur darum handelte 'das gute alte Recht' gegen unzulässige Neuerungen zu bewahren." (The reference to natural law and the 'natural condition' will be replaced with 'nature' in the performance and instead of 'the highest good' it is once again described as an 'ancient heritage,' as if to emphasize that the main point is only to preserve 'the good old right/law' against unacceptable changes.) Cf. Iring Fetscher, "Philister, Terrorist oder Reaktionär? Schillers Tell und seine linken Kritiker," in *Die Wirksamkeit der Träume* (Frankfurt a.M.: Athenäum Verlag, 1987), 169.

Kung siya, natatagpuan din ang Karahasan. Kapag ang napupigil ay
 natang matandang nilong Kapag ang bigat ng para, i lumabas....
 Kung siya, siyang masaya sa lahat at ipunananag sa lupa ang
 matandang kalang katiwang natatagpuan doon sa itaas di natatago at
 sa masisa, para din ng mga bituin... Nagbabalik ang matandang
 lagay ng lupa Kapag dadas humahadlang ang Kapua tas... at ang
 kuling gamot, Kapag ang lahat na, i aayas bumisa, ang patalim
 ay tinigay sa kaniya. Ang ating mga ari ay dapat enting ipagtanggol
 sa Karahasan — Atung ipinaglalan ang ating lupa, ipinaglalan
 ang mga asawa at ang mga anak.

Fig. 14: "Nagbabalik ang matandang lagay..."

Indeed, Franz Mehring wrote about these lines from WT in the following manner, "Mit Recht sagt ein bürgerlicher Denker von diesem Bekenntnis, es entstamme nicht der tragischen Dialektik der Leidenschaften, sondern sei einfache, echt philosophische Wahrheit, die zu allen Zeiten gelte und auf soziale Verhältnisse nicht minder anwendbar sei als auf politische. Es ist das Recht der Revolution, das Recht der Unterdrückten, sich zu helfen, wie sie können und wollen, wenn das Joch der Unterdrücker unerträglich wird, und mit diesen wunderbaren Versen hat Schiller allen Revolutionen die dichterische Weihe gegeben, nicht nur des 14., sondern auch des 18., 19., und 20. Jahrhunderts."⁹² (A bourgeois thinker said it correctly of this avowal that it does not emanate from the tragic dialectic of the passions, but rather from the simple genuinely philosophical truth that holds for all times and is no less applicable to social as to political conditions. It is the right to revolution, the rights of the oppressed to help themselves, in whichever way they will and can, when the yoke of the oppressor can no longer be suffered. With these wonderful verses, Schiller consecrated in poetic fashion all the revolutions not only of the 14th but also of the 18th, 19th and 20th century.) More recently Maria Carolina Foi wrote, "Diese Worte, die als Krönung einer zwei Jahrhunderte währenden

⁹² Franz Mehring, "Wilhelm Tell," in *Aufsätze zur deutschen Literatur von Klopstock bis Weerth* (Berlin: Dietz Verlag, 1961), 264.

Beschäftigung mit dem Naturrecht zu lesen sind, gelten als exemplarische Formulierung der Menschenrechte und werden nicht umsonst in der Literatur zur Geschichte der Menschenrechte immer wieder zitiert.⁹³ (These words, which should be read as the crowning of two hundred years of constant preoccupation with natural law, stand as the exemplary formulation of human rights and it is not for nothing that it has been cited repeatedly in the literature of the history of human rights.) Rizal himself would paraphrase these lines and even cite "el poeta aleman" in his novel *El Filibusterismo* (1891).⁹⁴ The following words/phrases in these lines in GT cluster XIII seem to lend themselves more easily to being grouped under γ (although some of them could also be grouped under thematic β): natatapus [ang karahasan] {violence also comes to an end}, [bigat ng pasai'i] lumabis {the burden becomes too much}, kukunin [nga niyang masaya sa langit at] ipananaog [sa lupa] [ang di matingkalang] katuirang nahahayag [doon sa itaas] {she/he will happily fetch from the sky and bring to the earth the eternal reason that is proclaimed above}, [di] nababago [di] nasisira [paris din ng mga bituin] {eternal and indestructible like the stars}, nagbabalik [ang matandang lagay ng lupa, kapag sa tao humahadlang ang kapua tao] {the ancient condition of the land is returning, when people hindered/blocked their fellows}, [huling] gamot {the last medicine}, aayaw bumisa {no effect}. Elements grouped under β from WT cluster XIII are the following: [eine Grenze hat] Tyrannenmacht {the power of tyrants has a limit}, [wenn der] Gedrückte [nirgends Recht kann finden] {when the oppressed cannot find their rights}, [wenn] unerträglich [wird die]

⁹³ Cf. Foy, "Schillers Wilhelm Tell," 196.

⁹⁴ "No leo en el pensamiento del Inscrutable! Sé que no abandonado á los pueblos que en los momentos supremos se confiaron á El y Le hicieron Juez de su opresion; sé que Su brazo no ha faltado nunca cuando, pisoteada la justicia y agotado todo recurso, el oprimido coge la espada y lucha por su hogar, por su mujer, por sus jijos, por sus inalienables derechos que como dice el poeta aleman, brillan inquebrantables é incólumes allá en la altura como las mismas eternas estrellas! No, Dios que es la justicia, no puede abandonar Su causa, la causa de la libertad sin la cual no hay justicia posible!" Cf. Jose Rizal, *El Filibusterismo* (Manila: Instituto Nacional de Historia, 1990), 280-281. Translation by Derbyshire: "I can't read the thought of the Inscrutable. I know that He has not abandoned those peoples who in their supreme moments have trusted in Him and made Him the Judge of their cause, I know that His arm has never failed when, justice long trampled upon and every recourse gone, the oppressed have taken up the sword to fight for home and wife and children, for their inalienable rights, which, as the German poet says, shine ever there above, unextinguished and inextinguishable, like the eternal stars themselves. No, God is justice, He cannot abandon His cause, the cause of liberty, without which no justice is possible." Cf. Jose Rizal, *The Reign of Greed. A Complete English Version of El Filibusterismo*, trans. Charles Derbyshire (Manila: Philippine Education Company, c. 1956).

Last {when the burden can no longer be endured}, [greift er] Hinauf getrosten Mutes [in den Himmel] getrosten Mutes [und holt] herunter [seine ew'gen Rechte, die droben hangen] unveräusserlich [und] unzerbrechlich [wie die] Sterne [selbst] {he reaches upward to the sky with confident audacity and brings down the eternal rights which hang above, inalienable and indestructible like the stars}, [der alte] Urstand [der] Natur [kehrt wieder] [wo Mensch dem Menschen] gegenübersteht {the ancient state of nature returns, when people "confronted" each other}, [zum letzten] Mittel {the final means}. This whole lexical subset unambiguously denotes that a limit {Grenze/katapusan} or "turning point" has been reached in the narrative and that things must change from that point on. (Related to this notion of "Grenze" are the words "Gipfel" (V. 638) {peak} and "Äusserste" x 2 (V. 639-640) {ultimate/utmost} in WT cluster VI.) The implied dissolution of the existing order however also indicates an inevitable reconstitution of an original and ancient condition {matandang lagay ng lupa/ der alte Urstand der Natur} which shall once again set things right. (The crucial term "Natur" (V. 1282), with a total number of eleven appearances, first surfaces in the text in these lines.) It must be remarked here that the translation in GT for "unveräusserlich" (V. 1280) {inalienable} as "di nagbabago" {unchanging} which merely repeats the sense of "ewig" (V. 1279) {eternal} in the immediately preceding lines does not capture the legal sense of "droits inaliénable"⁹⁵ {inalienable rights} which the lines from Schiller undoubtedly refer to. Neither can it connect to the use of "veräussern" (V. 885) {to sell} in WT cluster IX. The concept of "inalienable right" is strongly related to the conception of "natural right" which is said to be an integral part of every human being.⁹⁶ The conceptual association in Western political discourse made

⁹⁵ On the other hand, Rizal's translation of "droits inviolable" as "di magagahis na karampatan" literally means "inviolable rights." Other collocations such as "droits naturels," droits inaliénables" and "droits imprescriptibles" in the text are simply left untranslated. Cf. Rizal, "Ang mga Karampatan ng Tao," 552.

⁹⁶ Grotius' modern (Hobbesian) conception of natural rights differs from that of Schiller. According to Schneewind, "Grotius' view of society is deeply shaped by his theory of rights. They are part of our rational and sociable nature which God respects in enjoining or forbidding certain kinds of conduct. They belong to us, therefore, regardless of the good or ill that their possession entails. This sets the Grotian theory apart from earlier views of rights that explained them as created by laws... Because our rights are our property, they can be given up or traded away. However this alienability is to be explained, it makes rights at best an ambivalent blessing. They provide no guarantee against personal slavery or governmental authority." Cf. Jerome B. Schneewind, *The*

possible by the idea of "nature" for collocating the terms "right" {Recht} and "inalienable" seems to have no parallel in Tagalog. The same would hold true for a whole series of collocations with "Recht" in the German language such as "absolut," "unbedingt," "unverlierbar," "unabänderlich," "ursprünglich" and "heilig"⁹⁷ (absolute, unconditional, inalienable, irrevocable, original and sacred). Furthermore, the phrase "matandang lagay ng lupa" {the ancient situation of the land} which was used to translate "der alte Urstand der Natur" (V. 1282) {the ancient natural condition} obviously possesses differing collocational and cohesive structures from the latter given the fact that "lupa" was also used to translate "Land" {nation} in GT. But aside from all this, one of the most problematic parts of the GT can be seen in Rizal's translation of "wo Mensch dem Menschen gegenübersteht" (V. 1283) {where people *face* each other} as "kapag sa tao humahadlang ang kapua tao" {when people are hindered/blocked by their fellows}. A somewhat static image of people "facing each other" in what may additionally be a conflictual and antagonistic relation,⁹⁸ is replaced by an active image of people directly "blocking/hindering" each other. Some interpreters of this passage such as Knobloch, Kaiser and Borchmeyer, on the contrary, view it as referring to a natural condition more in keeping with Rousseau's vision than with Hobbes. For example, Kaiser is adamant that, "Das darf nicht im Sinne der Staatsrechtlehre von Thomas Hobbes gelesen werden, als bestünde der Urstand der Natur darin, daß Mensch dem Menschen feindlich gegenübersteht; die Bedeutung ist umgekehrt: Wo Mensch dem Menschen feindlich gegenübersteht, da bricht der Urstand der wilden Natur, wie sie etwa die Schweizer bei ihrer Landnahme vorgefunden haben, im menschlichen Bereich auf als etwas dem Menschen zutiefst Unnatürliches, als eine Denaturierung der Idee des natürlichen Menschen. Draußen im

invention of autonomy: a history of modern moral philosophy (Cambridge: Cambridge University Press, 1998), 80-81.

⁹⁷ Diethelm Klippel, *Politische Freiheit und Freiheitsbegriff im deutschen Naturrecht des 18. Jahrhunderts* (Paderborn: Schöningh, 1976), 121.

⁹⁸ This is a theme repeated later with more distinctly Hobbesian overtones: "Er ganz allein mit mir, der auch allein war,/ Bloß Mensch zu Mensch, und neben uns der Abgrund." (V. 1556-1557)

Reich der Geschichte ist *homo homini lupus*."⁹⁹ (This should not be read in the sense of the political theory of Thomas Hobbes as if it asserts that the natural condition is characterized by an antagonistic relation of human beings to one another. Its meaning is the exact opposite: where human beings stand in an antagonistic relation to each other, that is the arrival of the condition of wild nature such as that which the Swiss encountered upon settling the land. In the domain of the human, it is the most unnatural condition, it is the denaturalization of the idea of the the natural human beings. Outside, in the domain of history, is the *homo homini lupus*.) Knobloch shares a similar opinion, "Der alte Urstand der Natur ist nichts anderes als der Naturzustand jener Philosophen, die über den Gesellschaftsvertrag nachgedacht haben, aber hier eben nicht derjenige Thomas Hobbes', sondern der Rousseaus."¹⁰⁰ (The ancient condition of nature is nothing other than the natural condition of all philosophers who have thought about the social contract, but here it is not that of Thomas Hobbes but rather of Rousseau.) Ponce's edited version accentuates this problem of interpretation all the more by its additions: "Sa gayon ay nagbabalik ang matandang panahon na ang mga tao ay nag-aaway at nagpapatayan, at ang patalim ang huling pinagdadagisunan kailanman at naubos na ang ibang paraan sa pagkakasundo."¹⁰¹ {In this way returns the ancient time in which all people fought against and killed each other, and the sword is the last resort since all other means of coming to an agreement have been exhausted.} The transition from the idea of "wo Mensch dem Menschen gegenübersteht" to the more explicit idea of "men fighting and killing each other" is really a matter of interpretation. Ponce's version is obviously based on José Yxart's

⁹⁹ Kaiser, "Idylle und Revolution," 94.

¹⁰⁰ Cf. Knobloch, "Wilhelm Tell," 495. Borchmeyer comments on Kaiser's interpretation as follows, "Daß mir dem 'Urstand der Natur' tatsächlich der Naturzustand im Sinne des Naturrechts gemeint ist, liegt vom Kontext her so nahe, daß die Interpretation Kaisers, der da bisher stets angenommene logische Verhältnis der Verse 1281 f. genau umstülpt, gezwungen wirkt. Man dürfte diese Verse, so meint Kaiser, nicht im Sinne Hobbes verstehen, 'als bestünde der Urstand der Natur darin, daß Mensch dem Menschen feindlich gegenübersteht' (das braucht in der Tat damit nicht gesagt zu sein!) sondern ihre Bedeutung sei umgekehrt..." (It appears to me from the context alone that by 'natural condition' is meant the natural condition in the sense of natural law so that the interpretation of Kaiser which up to this point constantly follows the logic of verse 1281 f. completely falters and becomes forced. According to Kaiser, one should not understand this verse in the sense of Hobbes, 'as if the natural condition implies that human beings face each other antagonistically' [this does not, in actual fact, need to be said at all!] rather its meaning is the opposite...) Cf. Borchmeyer, "Altes Recht und Revolution," 91.

¹⁰¹ Cf. Jose Rizal, *Guillermo Tell*, ed. Mariano Ponce, 106.

Spanish translation (1881) which is as follows, "Renuévanse entonces los primitivos tiempos, en que el hombre luchaba con el hombre, y en último recurso se echa mano a la espada."¹⁰²

The extrapolated idea of "luchar" {to fight} is repeated by Ponce's "nag-aaway at nagapatayan" {fighting and *kill*ing}. Rizal's version on the other hand unlike that of Ponce seems to have had no direct relationship with this particular Spanish translation.¹⁰³ This passage is obviously one of the more difficult to interpret in WT. Despite an apparently more judicious French translation of the passage in question by Auguste Ehrhard (1933), two important French works of interpretations on the ideology and politics of WT have taken up this same position on the passage in question. Max Rouché for example writes, "Ce droit Naturel d'origine divine, antérieur et supérieur aux droits historiques qui représentant de simples conventions humaines, autorise les opprimés à dénoncer le pacte social lorsque le gouvernement ne le respecte plus; ils reviennent alors à l'état, antérieur à ce pacte social, où chacun se faisait justice lui-même; le vers 'der alte Zustand der Natur kehrt wieder' désigne ce retour à la violence originelle que constitue l'insurrection armée. Pareil recours aux armes est autorisé par le Droit Naturel lorsque l'existence des familles est menacée."¹⁰⁴ (The natural right of divine origins, before and above all historical rights which represent simple human conventions, authorizes the oppressed to disregard the social contract when the government no longer respects it. They return therefore to the condition prior to this social contract, where each is his own law; the verse 'der alte Zustand der Natur kehrt wieder' designates the return to the primordial violence (la violence originelle) which constitutes the insurrectional army.

¹⁰² Friedrich Schiller, *Dramas de C.F. Schiller*, trans. José Yxart (Barcelona: Biblioteca Arte y Letras, 1881).

¹⁰³ Rizal in fact, advised against using the Spanish translation in correcting his work. Jose Rizal to Paciano Rizal, 12 Oct. 1886, in *Pakikipagsulatan ni Rizal sa Kanyang mga Kasambahay*, 310.

¹⁰⁴ Cf. Max. Rouché, "Nature de la Liberté, Légitimité de l'Insurrection dans *Les Brigands* et *Guillaume Tell*," *Études Germaniques*, October-December (1959): 409. Robert Leroux shares this interpretation, "Quand les choses en viennent à ce point, il y a retour à l'état de nature (Der alte Urstand der Natur kehrt zurück v. 1282). Les peuples et les individus ont le droit de venger les injures dont ils sont victimes. C'est l'argument par lequel Tell justifiera le meurtre de Gessler." (When things have reached this point, this is what has been called the return to the state of nature [Der alte Urstand der Natur kehrt zurück v. 1282]. Peoples and the individuals have the right to retaliate for the offenses of which they are victims. This is the argument which Tell uses to justify the killing of Gessler.) Cf. Robert Leroux, "L'idéologie politique dans 'Guillaume Tell'," *Études Germaniques*, April-June 1955: 133.

Such a recourse to arms is authorized by natural right when the existence of the family is endangered.) Foi also has a similar reading of the passage, "In Anlehnung an eine mittlerweile lange naturrechtliche Tradition wird der Naturzustand hier betrachtet als der Zustand, in dem jeder der alleinige Richter über seine Handlungen ist. Aber diese Präzisierung ist wichtig: Sie macht klar, daß dem Recht auf Widerstand, genauer auf Selbstverteidigung, ausschließlich im Naturzustand und nicht im Staat eine primäre Bedeutung kommt."¹⁰⁵ (Borrowing from the long tradition of natural rights, the natural condition will here be considered as the condition in which each is the judge over her/his own actions. This clarification is extremely important since it emphasizes that the right to resistance rests upon the right to self-defense and has its primary significance not in the political but exclusively in the natural condition.) These readings are actually plausible as long as the return to the "natural condition" {Urstand der Natur/Naturzustand} is understood as referring to the dissolution of the old social/historical order culminating in the reconstitution of a new social/historical order. The incursion of nature *in between* the historical orders ("da bricht der Urstand der wilden Natur"¹⁰⁶) can therefore be seen as an essentially violent annihilatory event signalling the negation of an old social contract/compact ("die Aufkündigung des bestehenden Herrschaftsvertrags"¹⁰⁷) towards the establishment of a new one. This break is interpreted as the point in which the previously dormant "natural" right to overthrow an unjust (unnatural/anti-natural) order comes into effect.¹⁰⁸ The problem however is that within the context of such an interpretation, nature can no longer comfortably function as a desirable order to be "returned to"/reconstituted.

¹⁰⁵ Cf. Foi, "Schillers Wilhelm Tell," 207.

¹⁰⁶ Kaiser, "Idylle und Revolution," 94.

¹⁰⁷ Borchmeyer, "Altes Recht und Revolution," 91.

¹⁰⁸ "Wenn im Verhältnis zu den Trägern der Unrechtherrschaft sich die Nacht, der 'schwarze Mantel' des Verbrechens, ausgebreitet hat, leuchten die 'ewgen Rechte' im Himmel 'wie die Sterne selbst'. Der Plural läßt über den notwendig vorausgesetzten Bestand des Rechts hinaus an die Naturrechte denken, an die auf die Stoa zurückgehende, im Zusammenhang mit der Französischen Revolution wieder in den Vordergrund gerückte Annahme, es gebe ein für allemal mit der Tatsache der Geburt bzw. mit der Natur des Menschen grundlegende Rechte, im Unterschied zum jeweilig gesetzten, dem sogenannten positiven Recht... Mit dem 'alten Urstand der Natur', 'Wo Mensch dem Menschen gegenübersteht – ' (V. 1282 f.), sind die besonderen Rechtsverhältnisse, die aus dem Menschen einen Untertanen bzw. Regenten, eine Bürger usw. machen aufgekündigt." (When in connection to those who bear unjust authority, the night, the 'black cloak' of criminality, has spread out, the

XIV	NEW WORDS 10075	NEW WORDS 9422
	<p>magpahayag - Nasasa - Rheinfeld - pagyurak – [sulat ng ating matandang kalayahan] - maghari - tagaSuavia - tagapampang - Rhin - nagkamit - nagsibalik - itinaboy - sangunian - nagbigay - magiisip - daanang - tahananghari - duke - Juang - umiiyak - Wart - Tegerfeld - Umasa - antayin - hinub'dan - Inaamoamo - ina - taon - kapanahunang - pangasiuaan - isinagot - koronang - ipinutong - aniya - Napakingan – [matuid at katuiran] - asahan - hatulan - maganap - maluag - pinipita - sinusumpang - paglupig – [ang matatandang kalayahan na minana sa ating magugulang] - palakarin – [hindi ualang] - uasto – [nasa nating magbago] - binibuisang - Sun'ding - nabuis - Rappersweil - sinumpaang – Zurich</p>	<p>Bericht - Rheinfeld - Pfalz - Wider - Druck - klagen – [den Brief zu holen unsrer alten Freiheit] - bestätigt - vieler - schwäbschen - Lauf - Rheins - erhielten - kehrten - wies - Räte - entliessen - leerem - Trost - diesmal - einmal - traurig - Säle - ging - Königsburg - Herzog - Hansen - Erker - weinend - Tegerfeld - riefen - sagten - Bruders - hinterhält - gerechtes - Mütterliches - Kränzlein - Zier – [Recht und Gerechtigkeit] - übrig - frohen - Ende - leiten - Abtreiben - verhassten - Zwang – [die alten Rechte] - ererbt - Vätern - bewahren – [nicht] - ungezügelt – [nach dem Neuen greifen] - dien - pflichtgemäss - trage - fahret - leisten - steure - Rappersweil - zinsen - grossen - Zürich - vereidet – Klosters</p>

The lines from which these words in cluster XIV have been extracted have often been cited to show how important the restitution of "the ancient laws" {die alten Rechte} is to the general ideological structure of WT. According to Knobloch, "das Adjektiv 'alt' zur Bezeichnung der politischen Ziele der Männer aus Schwyz, Uri und Unterwalden wird erheblich strapaziert: Innerhalb von elf Versen ist von den alten Bräuchen, der alten Sitte und den alten Büchern, die in ihre Herzen eingeschrieben seien, die Rede."¹⁰⁹ (The adjective 'old' (alt) as it is used in the description of the political objectives of the men of Switzerland, Uri and Unterwalden will be considerably expanded: mentioned within eleven verses are ancient practices, ancient customs, and the ancient books which are written in their hearts.) Throughout the text of WT in fact, the adjective "alt" would be collocated with the following significant nouns: Freiheit

'eternal rights' in the sky 'like the stars themselves' themselves provide the light. The plural allows one to think beyond the unchanging right, which had necessarily been presupposed, to the natural laws traceable to the Stoics, in relation to the assumption of the French Revolution that there is a law which had been established once and for all with the fact of being born, or inherent in the nature of human beings, which differs from so-called positive law... In the 'ancient natural condition,' 'where human beings face/confront each other' [V. 1282 f.], the specific legal relationships from which subjects, regents, citizens etc. arise are dissolved.) Cf. Mettler and Lippuner, *Friedrich Schiller*, 62. "Die 'ewgen Rechte', das sind die vor- und überstaatlichen *Jura naturalia*, die 'unveräußerlich', d.h. in keinem Herrschaftsvertrag zu veräußern sind, vor allem die Trias 'Leben, Freiheit und Eigentum'; die Metapher des Himmels zeigt, daß sie wohl anders als die Menschenrechte der Französischen Revolution, aber in Übereinstimmung mit der amerikanischen Declaration of Independence noch theonom geprägt sind. Der bewaffnete Widerstand im namen der *Jura naturalia* kommt der Aufkündigung des bestehenden Herrschaftsvertrags gleich, d.h. der Rückkehr in den Naturzustand, 'Wo Menschen dem Menschen gegenübersteht', d.h. wo alle gesellschaftlichen Unterschiede und Vermittlungen zwischen ihnen wegfallen, sie einander nur noch als reine Menschen gegenüberstehen." (The 'eternal laws' are the pre- and supra-governmental *Jura naturalia*, the 'inalienable,' which cannot be given up in any contract with authority, above all the trinity of 'life, freedom and property' which the metaphor of the sky embodies are completely different from the human rights of the French Revolution though still theologically influenced in accordance with the American Declaration of Independence. Armed resistance in the name of the *Jura naturalia* presupposes the annulment of the reigning societal contract, which means a return to the natural condition, 'where human beings face/confront each other', where all social differences and institutions fall away so that each faces the other only as pure human beings.) Cf. Borchmeyer, "Altes Recht und Revolution," 91.

¹⁰⁹ Cf. Knobloch, "Wilhelm Tell," 493.

(V. 186; 1326), Freiheitsbriefe (V. 311), Sitte(n) (V. 338; 1019; 1117), Zeiten (V. 512; 543), Schweiz (V. 512; 1210), Bünde (V. 658; 1165), Hausgebrauch (V. 754), Brauch/Bräuchen (V. 1111; 1233; 1233), Bücher (V. 1121), Wildnis (V. 1220), Wald (1261), Urstand der Natur (V. 1282), Rechte (V. 1326), Treue (V. 1702), Wölfe (V. 2135), Burgen (V. 2431). "Alt" would also appear twice in the form the noun "das Alte" (V. 952; 2426). The elements in this cluster display an almost exclusive preoccupation with the thematic β . In GT cluster XIV: [sulat ng ating matandang kalayahan] {the parchments of our ancient freedom}, [matuid at katuiran] {reason and rightness}, [ang matatandang kalayahan na minana sa ating magugulang] {the ancient freedom that has been inherited from our parents}, [hindi ualang] uasto [nasa nating magbago] {we do not wish change for its own sake}. The idea of the "parchments of our ancient freedom" refer back to the phrases "matandang pinagsulatan [ng kalayahan] natin" {the ancient documents upon which our freedom is written} in GT cluster II and "[matatandang] sulat nangalilimbag [sa puso] {ancient writings "printed" in the heart}" in GT cluster XI. On the other hand, the following lexical elements can be found in WT cluster XIV: [Recht und Gerechtigkeit] {right and justice}, [die alten Rechte wie wir sie] ererbt [von unsern] Vätern [wollen wir] bewahren {we want to preserve the ancient rights that we have inherited from our fathers}, [nicht] ungezügelt [nach dem Neuen greifen] {not to grasp at the new without restraint}. This of course is clearly a recapitulation of the phrase "verwegne Neuerung" (V. 1021) {foolhardy innovation} in cluster XI. It is interesting how "die alten Rechte" (V. 1354) {the ancient rights} have been translated here as "matandang kalayahan" {ancient freedom}. This phrase in fact appears three times in the TT (in clusters I & XIV). One possible explanation for this is that the translation of "Recht" (which surfaces approx. 33 times in WT) are usually the words "matuid" (9 times) and "katuiran" (14 times) both derived from the root "tuwid"¹¹⁰ {straight/unbent}, which can collocate only very awkwardly with "luma" or "matanda" {both meaning "old"} despite collocating quite well with "hindi

¹¹⁰ Cf. Zeus Salazar, "Ang Kartilya ni Emilio Jacinto," 49-62.

nagbabago" {unchanging/eternal}.¹¹¹ In modern Filipino the concept of "right" {Recht} would be translated as "karapatan"¹¹² with its presumably earlier form being "karampatan" which shows up as the translation of "right" in Rizal's alleged translation of the French declaration of the rights of man¹¹³ and also in Rizal's letter to the women of Malolos.¹¹⁴ On the other hand, Ponce's edited version of GT makes much use of the word "karapatan" and in fact, replaces the phrase "matandang kalayahan" {ancient freedom} with "matandang karapatan"¹¹⁵ {ancient right} and replaces "katuiraan"/"matuid" in the text three times with "karapatan."¹¹⁶ Insofar as "die alten Rechte" are here understood as being essentially equivalent to the concept of "natural laws" or as being the laws which applied in the "alte Urstand der Natur," no major difficulties arise in the interpretation of Schiller's text. It is only in the parts of the text where tensions become evident between the "new" social order to be founded on natural law and the ancient social order inherited from the ancestors that questions on discursive consistency (which is, in the first place, perhaps not necessarily to be expected in a dialogical literary work) come to the fore.¹¹⁷ Flaschka's assertion that the whole point of

¹¹¹ See for example Emilio Jacinto's essay on human equality, "Datapua ang katutuhanan ay walang katapusan, ang matuid ay hindi nababago sapagka't kung tutoo na ang ilaw ay nagpapaliwanag magpahangang kailan man ay magpapaliwanag..." (But the truth is eternal, and the *matuid* does not change because, if it is true that the light reveals, it will reveal for eternity.) Cf. Zeus Salazar, "Ang Kartilya ni Emilio Jacinto," 94.

¹¹² *UP Diksiyonaryong Filipino*, 2001, s.v. "karapatan."

¹¹³ Rizal, "Ang mga Karampatan ng Tao," 551-552. Salazar observes the absence of the concept of "right" in the main texts of the *Katipunan*. Cf. Zeus Salazar, "Ang Kartilya ni Emilio Jacinto," 61.

¹¹⁴ "Matuid" and "karampatan" appear in the following sentence by Rizal in his letter to the women of Malolos, "Ang palalo'y ang napasasamba, ang bumubulag sa iba, at ang nais papanaigin ay ang kanyang ibig sa *matuwid* at *katampatan*." (The proud are the ones who want to be worshiped, they blind others, and would like to make their *matuid* and *katampatan* dominate over others.) The women of Malolos (in the province of Bulacan) caused a sensation when they defied the religious authorities and successfully fought for their right to learn Spanish in 1888. Rizal therefore wrote a letter from Spain addressed to them in praise of their actions.

¹¹⁵ Cf. Jose Rizal, *Guillermo Tell*, ed. Mariano Ponce, 112.

¹¹⁶ Cf. Jose Rizal, *Guillermo Tell*, ed. Mariano Ponce, 153, 234, 241. The word "karapatan" turns up a total of thirteen times in Ponce's version. Cf. Jose Rizal, *Guillermo Tell*, ed. Mariano Ponce, 76, 80, 98, 109, 110, 112, 153, 164, 191, 201, 234, 241. "Katampatan" turns up two times. Cf. Jose Rizal, *Guillermo Tell*, ed. Mariano Ponce, 112, 113. "Karampatan" does not turn up at all.

¹¹⁷ Leo Strauss writes on the identification of the "ancient" with "good/right" as follows, "'Custom' or 'way' is the prephilosophic equivalent of 'nature.'... Just as 'old and one's own' originally was identical with right or good, so 'new and strange' originally stood for bad. The notion connecting 'old' and 'one's own' is 'ancestral.' Prephilosophic life is characterized by the primeval identification of the good with the ancestral." Cf. Leo Strauss, *Natural Right and History* (Chicago, Ill.: Univ. of Chicago Press, 1997), 83. He observed however that this earlier identification later unravels into a dichotomy, "The primeval identification of the good with the ancestral is replaced by the fundamental distinction between the good and the ancestral; the quest for the right way or for the first things is the quest for the good as distinguished from the ancestral. It will prove to be the

the struggle against oppression in WT was only the restoration (Wiederherstellung) of ancient rights has only a very doubtful one-sided validity.¹¹⁸ As Knobloch puts it, "sieht man im Schluß nur eine Wiederherstellung des idyllischen Anfangszustandes, wenn auch vielleicht geringfügig modifiziert, übersieht man, daß sich im Verlauf des Stücks eine ganz entscheidende Veränderung vollzieht: die Ausbildung des demokratischen Gedankens."¹¹⁹ (When one sees only the restoration of the idyllic original state at the end, even though this may perhaps be slightly modified, one overlooks that an extremely decisive transformation occurs in the course of the play: the education of the democratic mind.)

XVIII	NEW WORDS 12076; NEW WORDS 12210
	<p>nakikinig - pagimik - Tanto - nagsisipangaso - gamitin - paglinawin - mapalayo - magpakilanman - kagalitan - maaauing - makapagtataas - pinangan'lan - makalalagay - piling - mapagtagumpay - makikinang - naglilinkod - [pusong matapat] - masintahin - Babanggitin - sinta - pagtatapat - naglililo - [unang katungkulang] - napabibili - [ibang tao] - lumulupig - [sariling bayan] - A - pagmura - Sinong - kabilang - [kaliluhan] - laalay - manlulupig - [ualang loob na anak] - [nagpapapaalila sa kaauay ng bayan] - lapit - [may loob na tao] - [kababayan] - gaganda - [katungkulan] - [marangal na puso] - didikit - magampon - [sa kabaitan] - [ipagtangol ang matuid] - nalulupig - nagdurugu - [kalulua] - sinasamahan - [hirap] - palibhasa'i - iniibig - maamo - nahihikayat - ginawang - tangulan - pagkatao - katungkulan - [marangal] - nagpapabaya - [lilo'i] - kumakampi - [kaauay] - nagpapanday - nakahahapis - humahabag - pinipigil - kainipan - ampon - [makapangyarihang] - cetro - [kaalipinan] - ilinalaan - tahanang - [di] - naililigao - pakiramdam - [anomang kinang] - nasilo - naiinip - tinitingnang - [alipusta] - pagnasaang - ipinatatao - ihuhulog - [di pa] - pauing - [karanglan] - Nahihimbing - pukauin - magpilit - mapatay - dugung - [mabuting ugali] - pasalamat</p>

quest for what is good by nature as distinguished from what is good merely by convention." Strauss, *Natural Right and History*, 86.

¹¹⁸ "Um eine solche Wiederherstellung 'alten Rechts' geht es den Eidgenossen bei ihrem Befreiungskampf in Schillers *Tell* – und nicht um einen Neuanfang mit radikalem Bruch der Vergangenheit im Sinne eines neuzeitlichen Revolutionsbegriffes." (The struggle for liberation of the Swiss in Schiller's *Tell* pertains only to the restoration of the 'ancient right' and not to a radical break with the past in the sense of the modern concept of revolution.) Cf. Flaschka, "Wilhelm Tell und das Problem," 324. Borchmeyer comments further on the metaphorical relationship between the orbital path of the sun around the earth and the "older" concept of "revolution," "[Der Begriff 'Revolution'] bezeichnet hier den in sich zurückkehrenden kreisförmigen Umlauf der Gestirne, als politische Metapher mithin die Wiederkehr der Zeiten, schließlich die Wiederherstellung des alten Rechts, die Restauration eines durch Despotismus gestörten Rechtszustandes, also gerade nicht einen Neuanfang unter entschiedenem Bruch mit der Vergangenheit." ([The concept of revolution] refers here to the returning circular motion of the stars as a political metaphor and therefore of repetition, and finally of the restoration of ancient right, the restoration of a condition of law which had been destroyed by despotism and therefore does not mean a new beginning which has decisively broken from the past.)

Cf. Borchmeyer, "Altes Recht und Revolution," 72. Cf. Karl Griewank, *Der neuzeitliche Revolutionsbegriff: Entstehung und Entwicklung* (Hamburg: Europ. Verl.-Anst., 1992).

¹¹⁹ Cf. Knobloch, "Wilhelm Tell," 492.

Bertha (matigis at pagalamang) Babangitin pa'ang any sinta at pagtatapat, kayang ay-
 lililo sa mga unang katungkulan? (Rudenz ay magpapawans) atay alipin
 ng Austria, ang mapatibili sa ibang tao, sa humulupig sa sariling bayan!
 Rudenz - A sa inyo ko didinigin ang gami ang pag mura, oh, mahal na dalaga? Inyo
 ibo sa inyo ang hinahanap ko sa kabilang tabi?
 Bertha - etto akala ninyong matatagpuan sa ^{tabi} pating ng kaliluhuan? Saalay ko
 muna yaring kamay kay Gessler, sa humulupig, bago sa isang malang
 loob na anak ng Suisa namapaalala sa kaaway ng bayan!

Fig. 15: "Walang loob na anak ng Suisa..."

At this point arises a case of non-correspondence between the vocabulary flow graphs of the GT and WT. That cluster XVIII only has a GT component is caused by the fact that a discrepancy exists between GT which shows a distinct peak at point 12076 and WT which displays an equally *unmistakeable* valley at point 11447. Given this situation, it is however, very much evident that cluster XVIII GT is an important and indispensable key in the development of thematics α and β in GT. The light/darkness thematic resurfaces in the following words/phrases: makikinang {bright/shining}, [di] naililigao [ang kaniyang] pakiramdam [ng anomang kinang] {its senses are not fooled by sheen}. This deceptive "kinang" {sheen} is bound up with the words: [kaliluhan] {treachery}, nagpapabaya {remiss}, [lilo] {traitor}, kumakampi [sa kaaway] {to side with the enemy}, [kaalipinan] {slavery}, nasilo {trapped/caught}, naglililo [sa mga unang katungkulan] {traitor to your first duties}. On the other hand, the metaphorical opposite of "kinang" which is "liwanag" is connotatively related to the following series: [pusong matapat] {faithful heart}, sinta {love}, pagtatapat {faithfulness}, [may] gaganda [pa bang katungkulan] {is there a more "beautiful" duty}, [marangal na puso] {heart with honor}, didikit {beauty}, [karanglan] {dignity/honor} and [nasa] dugung [mabuting ugali] {the good customs in the blood}, magampon [sa kabaitan] {to protect/adopt the innocent}. The strong connection between commercial discourse and

"Glanz"/"kislap" {sheen} in clusters IX and X becomes once again evident in the phrase "napabibili [sa ibang tao sa] lumulupig [sa sariling bayan]" {selling yourself to others who oppress your own land} in GT which in the original is "der sich dem Fremdling Verkauft, dem Unterdrücker seines Volks" (V. 1604-1605) {the one who sells himself to the foreigner, the oppressor of his nation} in WT. (This is an almost exact recapitulation of "verkaufe [deine freie Seele]" (V. 854) {sell your free soul} in WT cluster VIII.) Most interesting however is the translation of "naturvergessnen Sohn" (V. 1611) {son who has "forgotten" his "nature"} in WT as "[ualang loob na anak]" {a son/daughter without a "loob" or who has lost his "soul"}. This person who has "forgotten his nature"/"lost or sold his 'loob'" becomes a traitor {lilo} to his own country, "[nagpapapaalila sa kaauay ng bayan]" {allowing himself to be enslaved by the enemy of the people}. This is contrasted in the text to a "[may loob na tao]"/{a person with "loob"}/"guten Menschen" (V. 1614) who "defends the 'reason' {Recht/katuiran} of the oppressed." "Natur" is not only translated as "loob" in this cluster but also as "pagkatao" {humanity/being human} as in the following translation of "Natur und Ritterpflicht" (V. 1623) as "true defender of humanity and of honorable duty" {[tunai niang] tanguan [ng] pagkatao [at ng] katunkulang [marangal]}. This may imply that the concepts of "walang loob" (the translation of "naturvergessnen") and "pagkatao" (the translation of "Natur") are considered as having roughly opposite meanings aside from implying that "pagkatao" and "may loob" are strongly related. It was already noted in WT cluster II that the translation for "Menschlichkeit" (V. 322) is "magandang loob ng kapua tao" {the good will/beautiful loob of fellow human beings}. (Cf. cluster II on "Menschlichkeit") Having a "(beautiful) loob" or being "may loob" therefore implies also possessing "pagkatao" {humanity/attributes of being human}. Miranda explains the relationship between "pagkatao" and "loob" as follows: "Character... has a more direct and explicit relationship with the will, with which it has often been rendered synonymous in many languages. As this is the case too with Tagalog, it seems justified to translate it simply as *loob*. However, note that while character may indeed

translate into *loob*, the reverse is not true: *loob* does not simply translate into character. Among its many meanings we must settle for another term that will express character in a manner that cannot be confused with *loob*. An appropriate alternative seems to be *pagkatao*, understood as the 'existential self,' or humanness in the dynamic, the becoming sense. Humanhood as a condition would be *katauhan*; *pagkatao* would be a quality of that state."¹²⁰ Additionally, "may loob" was also employed in the TT as a translation for the following character traits of individuals "bieder" (V. 118; 559; 1051;), "brav" (V. 139; 165;) and "mutig" (V. 313; 1770). The state of being "walang loob"¹²¹ {to have no "loob"} therefore means to lie at the side of "kislap"/"kinang" {sheen} while "may loob"¹²² {to have a "loob"} lies at the side of "liuanag" {light}. "Natur" itself is translated in this cluster as "pagkatao" {humanity}.¹²³ In any case, even a person who loses her/his "loob" or "pagkatao" can recover it or "return" to it as in the following translation of "er hat sein Herz gefunden" (V. 2376) {he has found his heart} which was translated as "siya po ay nagbalik loob" {he has returned to his loob/his loob has returned to him}. (Cf. cluster XXVI) Having a "heart" {may puso} and having a "loob" are also closely related as can be seen from the more direct translation of "wiederkehrend Herz" (V. 2482) {heart that has returned} as "nagbabalik na puso" {returning heart}. The concept of "graden Seelen" (V. 1013) {virtuous souls} or "matutuid [na loob]" in cluster X is also closely related to the notion of "may loob."

Bertha: (matigas at malamig)

Babangintin ninyo ang sinta at pagtatapat, kayong naglilio sa mga unang katungkulan? (Rudenz ay mapapaurung.) Ang alipin ng Austria, ang *nababibili* sa ibang tao, sa lumulupig sa sariling bayan!

Rudenz:

A sa inyo ko didingin ang ganiang pagmura, oh, mahal na dalaga? Sinong iba sa inyo ang hinahanap ko sa kabilang

Berta *ernst und streng*: (V. 1601-1628)

Dürft Ihr von Liebe reden und von Treue,
Der treulos wird an seinen nächsten Pflichten?
Rudenz tritt zurück.

Der Sklave Österreichs, der sich dem Fremdling
Verkauft, dem Unterdrücker seines Volks?

Rudenz:

Von Euch, mein Fräulein, hör ich diesen Vorwurf?

¹²⁰ Cf. Miranda, *Loob*, 28.

¹²¹ According to Alejo, "walang loob" means "to lose courage; to lose strength; to have no faith; to have no desire." (naduduwag; walang lakas; walang tiwala; walang gana.) Cf. Alejo, *Tao pô! Tulóy!*, 151.

¹²² Alejo defines "may loob" as follows, "courageous; vital; able to remember debts of gratitude; solicitous; respectful." (matapang; buhay ang loob; nakakaalala; nagbibigay-pansin; may pagtingin; may paggalang.) Cf. Alejo, *Tao pô! Tulóy!*, 145.

¹²³ The fact that this important part of WT could pass under the radar of the method devised by Youmans shows how important it is not to lose sight of totality of the text itself in favor of its fragments, no matter how seemingly "representative" these fragments may be.

tabi?

Bertha:

Ako akala niniong matatagpuan sa tabi ng kaliluhan? Iaalay ko muna yaring kamay kay Gessler, sa manlulupig, bago sa isang *uulang loob* na anak ng Suiza na napaalila sa kaauay ng bayan!

Wen such ich denn, als Euch auf jener Seite?

Berta:

Mich denkt Ihr auf der Seite des Verrats
Zu finden? Eher wollt ich meine Hand
Dem Gessler selbst, dem Unterdrücker schenken,
Als dem *naturvergessen* Sohn der Schweiz,
Der sich zu seinem Werkzeug machen kann!

XIX	NEW WORDS 12953; HAPAXA 12953	NEW WORDS 12051; HAPAXA 12188
	<p><u>lalabuin</u> – [saya] - <u>poot</u> - <u>Tining</u> – [malinao] – [buhay] - <u>aagos</u> - <u>Mamamalas</u> – [tunay] - <u>buti</u> - <u>Salaming</u> - <u>tanang</u> – [lalaki] – [malaya't malinis] - <u>bibigiang</u> – [puri] – [hari] - <u>galang</u> - <u>babaing</u> – [bait] – [sipag] - <u>lpapanaog</u> – [buhay] - <u>pamumutihan</u> - <u>sasabugan</u> - <u>Lualhati</u> - <u>ikakalat</u> - <u>tuitui</u> – [liao niaring pusung] - <u>nagpapakasira</u> – [sa paa ng lilo't] - <u>napapanganyaya</u> - <u>napatuk</u> - <u>tuing</u> - <u>susundan</u> – [palalong punung] - <u>makahadlang</u> - <u>Lumapit</u> - <u>luluguring</u> - [bayan] - <u>kalas</u> - <u>itinali</u> - <u>ulung</u> - <u>lpakilala</u> – [tunay] - <u>Kumampi</u> – [bayan] - <u>huni</u> - <u>maghiualay</u> – [bayan ng ama] - <u>ligaya</u> – [iisang kaligtasa't lahat ay malaya] - <u>pagbabantay</u> - <u>nakakaibig</u> - <u>pagbigian</u> - <u>Karaniua'i</u> - <u>nailang</u> - <u>mabitin</u> - <u>sambalilong</u> - <u>pantakot</u> - <u>nasipot</u> - <u>hampaslupa</u> - <u>naguauagayuay</u> - <u>buluk</u> - <u>panaklub</u> - <u>itinutuya</u> - <u>mahuhusay</u> – [tao] - <u>nagiibig</u> - <u>lumigid</u> - <u>mahaba</u> - <u>yukuan</u> - <u>mangagaling</u> - <u>tribunal</u> - <u>mahuhuli</u> - <u>nakakaisip</u> - <u>magpugay</u> - <u>Rosselmann</u> - <u>nagkataong</u> - <u>nangaling</u> - <u>maysakit</u> - <u>tumayo</u> - <u>roong</u> - <u>viatico</u> - <u>kumililing</u> - <u>nangagsiluhod</u></p>	<p><u>Wildbewegten</u> – [Welt] – [sichre Ufer] - <u>flüchtiges</u> - <u>Verlangen</u> - <u>Hinauszusenden</u> - <u>Weiten</u> - <u>mögen</u> - <u>undurchdringlich</u> – [feste] - <u>Mauer</u> - <u>breiten</u> - <u>verschlossene</u> - <u>sel'ge</u> – [Zum Himmel offen] - <u>gelichtet</u> - <u>ahend</u> – [Herz] - <u>Geträumt</u> - <u>Glaube</u> - <u>betrogen</u> - [eitler] - <u>Wahn</u> - <u>betört</u> – [Glück] - <u>aufgeblüht</u> - <u>tausend</u> - <u>Freudespuren</u> - <u>Quellen</u> - <u>Bäume</u> – [Vaterland] - <u>geliebt</u> - <u>fühl's</u> - <u>fehlte</u> – [Glück der Erden] – [sel'ge] - <u>Insel</u> - <u>aufzufinden</u> – [Unschuld Land] – [alte Treue] - <u>heimisch</u> – [Falschheit] - <u>hingefunden</u> - <u>trübt</u> - <u>Neid</u> - <u>Quelle</u> - <u>unsers</u> - <u>Glücks</u> – [ewig hell] - <u>entfliehen</u> - <u>Stunden</u> - <u>echten</u> - <u>Männerwert</u> – [Den Ersten von den Freien und den Gleichen] - <u>reiner</u> – [freier] - <u>Huldigung</u> - <u>verehrt</u> – [König] - <u>wirkt</u> - <u>Krone</u> - <u>Frauen</u> - <u>weiblich</u> - <u>reizender</u> - <u>Geschäftigkeit</u> - <u>erbauen</u> - <u>streut</u> - <u>schöner</u> - <u>Anmut</u> - <u>schmücken</u> - <u>beleben</u> - <u>beglücken</u> - <u>trauerte</u> - <u>Lebensglück</u> - <u>stünd's</u> - <u>müsste</u> - <u>Landbedrucker</u> - <u>finstres</u> – [Schloss] - <u>Mauern</u> - <u>Schlinge</u> - <u>lösen</u> - <u>töricht</u> - <u>Zerreisse</u> - <u>männlichem</u> - <u>Entschluss</u> - <u>angebörner</u> – [Platz] - <u>Kämpfe</u> - <u>Fürs</u> - <u>kämpfst</u> - <u>zittern</u> – [eine Freiheit macht uns alle frei] - <u>passen</u> - <u>Heranbegeben</u> - <u>Erzeigen</u> - <u>Jahrmarkt</u> - <u>Anger</u> - <u>verödet</u> - <u>Popanz</u> - <u>schlecht</u> - <u>Gesindel</u> - <u>schwingt</u> - <u>Verdriesse</u> - <u>zerlumpten</u> - <u>Mützen</u> - <u>Umweg</u> - <u>halben</u> - <u>beugten</u> - <u>Rathaus</u> - <u>Mittagstunde</u> - <u>Fang</u></p>

Hapaxa and new-word peaks once again coincide in cluster XIX but this time it is only in GT that they meet at exactly the same point. Cluster XIX is an evident continuation of the themes of the immediately preceding cluster XVIII. Beginning slightly earlier than the GT cluster, the WT cluster contains some crucial elements related to thematic β such as: *wildbewegten* [Welt] {world in unceasing directionless movement}, [sichre Ufer] {safe shore}, *flüchtiges Verlangen* {ephemeral desires}. As it has already been observed in cluster II, the theme of "flüchtiges Verlangen" (V. 1684) {ephemeral desires} appears a bit earlier in the text in the form of "der Erde Glanz entsagen" (V. 1680) {to abjure the luster of the world} which also appears in GT as "tumalikod sa kislap ng lupa" {to turn one's back on the world's sheen}. It can also be recalled that the related theme of turning away from the world's "ephemeral goods" {zeitlich Gut/ biyayang lumilipas} had already turned up in cluster II. The phrases "fremden [Erde]" (V. 847) {strange land}, "[fremde] falsche [Welt]" (V. 849) {strange and false world} and "wildbewegten [Welt]" (V. 1682) {world in unceasing directionless movement} all stand in for one and the same concept counterpoised to the utopian Idyll of the

reconstituted "natural" order as described in lexical elements such as "Sel'ge Insel," "Unschuld Land," "Glück der Erden."¹²⁴ (Cf. "Glücksstand" (V. 202) {happy condition} in WT cluster I) The themes of brightness/darkness and blindness/sight is recapitulated in this cluster in the following items from GT: [di] lalabuin [ang saya ng] poot {happiness will not be muddied by rancor}, mamamalas [sa tunay mong] buti {your true goodness will be revealed}, [ilao niaring pusung] {the light of this heart}, nagpapakasira [sa paa ng lilo't] napapanganyaya {to ruin oneself as one deceived at the foot of the traitor}. In WT: [alte Treue] {the ancient fidelity}, [Falschheit] {falseness/untruth}, [da] trübt [kein] Neid [die] Quelle unsers Glücks {no envy there muddies the wellspring of our happiness}, [ewig hell] {eternal brightness}, echten Männerwert {true value as a man}. "Eitler Wahn" (V. 1692) {vain delusion} which occurs in WT is also translated in GT as "kahunghangang sumira sa isip" {stupidity that has impaired/ruined reason/thinking}. (Cf. "Eiteln Glanz" (V. 839; 915) in WT clusters 8 and 9) The theme of "Neid" {envy} in this cluster recalls the critique in cluster IV of commercial society. One need only compare the lines "Wo sich die Falschheit noch nicht hingefunden,/ Da trübt kein Neid die Quelle unsers Glücks" (V. 1703-1704) { the place which falsehood has not yet found, it is there that envy does not muddy the well of our happiness.}, where the connection being established between "Falschheit" {falsehood} and "Glanz" is quite marked, with the following lines from cluster IV, "Mit eurem Golde - Alles ist euch feil... Wir waren frohe Menschen, eh' ihr kamt,/ Mit euch ist die Verzweiflung eingezogen." (V. 450-456) { With your gold – all is for sale... we were happy before you came, you have brought desperation and suffering with you}. According to Rouché, these

¹²⁴ "[Die Idylle] is eine Insel, ein Refugium überdauernder Einheit und Zusammenstimmung von Mensch und Natur in der Weite der Geschichte, die diese Harmonie verloren hat. Das Bild der idyllischen Insel, umgeben vom stürmischen Meer der Geschichte... taucht im 'Wilhelm Tell' ausdrücklich in der Auseinandersetzung zwischen Berta von Bruneck und Rudenz auf, in der Rudenz sein Streben aus der Idylle in die Weite als Irrtum erkennt. Die Idylle ist Paradies, der Unschuld Land; als selige Insel der Seligen; das selige Tal ist das Tal Elysium." (The idyll is an island, a refuge of lasting unity and harmony of men and nature within the expanse of history which has lost this harmony. The image of the idyllic island surrounded by the stormy waters of history... surfaces in 'Wilhelm Tell' manifestly in the confrontation between Berta von Bruneck and Rudenz, in which the latter realizes that his striving for the Idyll in the far distance is an error. The idyll of paradise, of the land of innocence, of the blissful heavenly island, the heavenly valley is the valley of Elysium.) Cf. Kaiser, "Idylle und Revolution," 90.

represent a (Rousseauist) criticism of "la civilisation corrompue/corruptrice."¹²⁵ Relevant to GT, Iletto observes that "envy" is "always associated with a distorted loob"¹²⁶, but the translation of "Neid" as "poot" {rage} does not allow the introduction of the "envy" thematic at least into this part of GT. (The important phrase "[Den Ersten von den Freien und den Gleichen]" (V. 1707) {the first among the free and the equal} is, probably because of the constraints of the poetic diction of GT, not at all translated in GT cluster XIX.)

XXII	NEW WORDS 14918	HAPAXA 14337; NEW WORDS 14403
	Papiring - papipiring - panang - igagalau - pilikmata - ipakita - paniwalaan - ipapahamak - Pumana - makakita - tampalasan - Papangyarihin - nanumpa - lumilibot - tinapos - Patauarin - [Dios] - nangagsihatol - iliban - tataglayin - kabuluhan - magsakbat - sankat - pagpatay - makapagbabalikan - tunud - [palalong matuid] - inaari - [magsasaka] - nakapupuing - [kataastaasang punu ng bayan] - magkasandata - Magbukas - Kailanpaman - nangangatal - nangangalos - Nagkukulabo - naalon - [paningin] - sumasalangit - pagpana - ilugmo - hiling - Nakakaya - timon - nauutusan - [Ngaion magliligtas, tumulong ka sa sarili] - naililigtas - [mo ang lahat] - itutuloy - tikim - nasunod - napakalayo - pagdadalhan - sasanlan - kahigpitan - Nababali - napakabinit - tatahimik - tanungin	verzaqst - führst - rettest - Zweck - getrieben - Verfehlt - Zwecks - allzu - straff - gespannt - zerspringt - schweigt - aufruft - Behaupten - Solche - Grausamkeit - Vollmacht - erkühnt - stillgeschwiegen - sehend - [Auge] - zugeschlossen - überschwelend - empörtes - [Herz] - hinabgedrückt - [Verrat] - zugleich - [Vaterland] - reizt - Wütenden - verliess - Blutsverwandten - Entsaagt - [alle Bande der Natur] - Zerriss - befördern - befestigte - Binde - [fällt von meinen Augen] - Schauernd - geführt - freies - Urteil - irrgeleitet - [mein redlich Herz verführt] - [Volk] - bester - [Meinung zu verderben] - Verwegner - Sprache - [frei bin ich] - messe - ritterlichen - [Tugend] - stündet - verehere - schändet - Handschuh - solltet - ritterlichem - [Brauch] - Antwort - getroffen - geschossen - Rasende - würdest - verletzen - güt'ger

GT cluster XXII begins earlier than WT cluster XXII and ends almost exactly where the latter begins. The most dominant theme for both however is still the thematic of sight/blindness. GT cluster XXII contains the following elements belonging to this thematic: papiring/papipiring {to blindfold the eyes}, makakita {to see}, nakapupuing {to have a foreign object in the eye}, nagkukulabo [paningin] {hazy eyesight}. The elements in WT cluster XXII do not overlap with the elements of GT cluster XXII. The sight/blindness thematic here becomes even more pronounced: [mein] sehend [Auge habe ich] zugeschlossen {I have shut my seeing eye}, [Herz] hinabgedrückt {heart suppressed}, [Verrat] {betrayal}, Blutsverwandten entsagt {blood relations abjured}, [die] Binde [fällt von meinen Augen] {the blindfold falls from my eyes}, schauernd [seh ich an einen Abgrund mich] geführt {I look down horrified into the chasm to which I have been led}, [mein] freies Urteil [habt Ihr] irrgeleitet {you have led my free judgement into error}, [mein redlich Herz verführt] {my honest heart misled}, [mein

¹²⁵ Rouché, "Nature de la Liberté," 406-407.

¹²⁶ Iletto, *Pasyon and Revolution*, 147.

Volk in] bester [Meinung zu verderben] {my people with the best intentions to lead to ruin}. The important word "Natur" resurfaces here in the phrase: [alle Bande der Natur] Zerriss [ich] {I have torn all the bands of nature}. These "Bande der Natur" (V. 2012) {bands of nature} which correspond closely to "angeborenen Bande" (V. 921) mentioned earlier in cluster IX is translated in GT (beyond the bounds of GT cluster XXII) simply as "pagkatao" {humanity/being human}. This recalls the previous translation of "Natur" also as "pagkatao" in GT cluster XVIII. The concept of "pagkatao" is closely related to that of "may loob" which connotes among others "caring" for others (or "damay") just because they are "human beings" {kapwa}, regardless of whether they are "blood relations" or not.¹²⁷ It's also worth noting that the phrase "dem Mann muss Hülfe werden" (V. 149) (*the man must be helped/aided*) was translated in GT as "ang kapwa ay dapat abuluyan" (*each fellow-human being must be helped*). "Magandang loob ng kapua tao" {the good will/beautiful loob of fellow human beings} which is the translation of "Menschlichkeit" (V. 322) in WT cluster II reveals the relationship between the concept of "kapua" {fellow human being} and having a "(beautiful) loob." The psychologist Enriquez explains the originality of the concept of "kapwa," "the Filipino word *kapwa* is very different from the English word 'others.' In Filipino, *kapwa* is the unity of the 'self' and 'others.' The English 'others' is actually used in opposition to the 'self,' and implies the recognition of the self as a separate identity. In contrast, *kapwa* is a recognition of shared identity, an inner self shared with others."¹²⁸ If Enriquez' interpretation is correct, the translation in question therefore weakens the connection of this phrase to the fundamental role of natural "blood relations" in the "family" as the "Urformen

¹²⁷ Also closely related to the concept of "may loob" is "hiya." According to Iletto, "*hiya*, the stem of *kahihyan*, is a category of experience which among several things, denotes the individual's sensitivity to his mode of relating to others. A person without *hiya* is also one whose loob is as hard as rock – a common Tagalog saying – and therefore has no *damay* or caring. A situation is *kahiya-hiya* (shameful) when an individual fails to respond to or deliberately ignores the 'other' who shows him love, caring, or simply hospitality." Cf. Iletto, *Pasyon and Revolution*, 157-158. "Another important aspect of the idiom of *loob*... is the connection between state of *loob* and ability to show compassion or *damay* for others." Iletto, *Pasyon and Revolution*, 180.

¹²⁸ Virgilio Enriquez, *From colonial to liberation psychology: the Philippine experience* (Manila: De La Salle University, 1994), 45.

gemeinschaftlichen sittlichen Zusammenlebens"¹²⁹ (original forms of communal life) and even in the construal of the "nation" as it is elaborated in WT. ("So sind wir eines Stammes doch und Bluts" (V. 1160), Cf. cluster XII) As Guthke puts it, "indem Tell die Familie verteidige, verteidige er zugleich die naturhafte Urzelle und Ordnung auch der politischen Gemeinschaft, was ja durchaus zum Ethos der Rütli-Verschwörer paßt."¹³⁰ (Insofar as Tell protects his family, he protects at the same time the basic natural unit and basis of order of the political community, which agrees completely with the ethos of the conspirators of Rütli.) Borchmeyer therefore interprets the acts of the powerful against the integrity of the family in WT, culminating in Tell having to shoot the apple on his son's head, as representing acts against the family and therefore acts against "nature" itself.¹³¹ The image of "tearing the bands of nature" can also be more fully understood when related to the concept of "naturvergessen" {to forget nature} (V. 1611). "Tearing" the bonds of nature and "forgetting" (Cf. cluster XXVI) one's nature are both types of "self-alienation" {Selbstentfremdung} in WT¹³² which are also closely related to the concept of "selling oneself" (V. 1604). (Cf. clusters VIII, XVIII)

¹²⁹ Benno Von Wiese, *Friedrich Schiller* (Stuttgart: J.B. Metzlersche Verlagsbuchhandlung, 1959), 774.

¹³⁰ Guthke, "Wilhelm Tell," 299.

¹³¹ "Die Freveltaten der Vögte sind eine Serie von Angriffen auf die Integrität der Familie: der ehebrecherische Antrag des Wolfenschießen, die Blendung des alten Melchthal – des vaters, der aufgrund seiner hausväterlichen Fürsorgepflicht für seinen Sohn eingestanden ist -, schließlich der wahrhaft 'diabolische', die Naturordnung pervertierende Befehl Geßlers, Tell solle auf das Haupt des eigenen Kindes schießen." (The wicked acts of the Reeve [Vogt] are a series of attacks on the integrity of the family: the indecent request of Wolfenschießen counter to the sacredness of marriage, the blinding of the old Melchthal – who has stood in for his son in fulfillment of his patriarchal duty -, finally, the truly 'diabolical' command of Geßler that Tell should shoot at the head of his own child which perverts the natural order.) Cf. Borchmeyer, "Altes Recht und Revolution," 99.

¹³² Sautermeister wrote the following acute observations, "Die Blindheit des Rudenz enthält ein Moment jener Selbstentfremdung, die Schillers Geschichtsphilosophie beim Übergang der 'Natur' in den Stand der 'Kultur' wahrnimmt...Des Rudenz Selbstentfremdung hätte demnach ihren Inhalt darin, daß er eigener Freiheit und Integrität ebenso verblendet absagt wie der Freiheit des Allgemeinen, seines Volks, um in der neuen Welt eines bloß privaten Glücks sich zu versichern. Dieses kann er sich freilich nicht ohne Berta von Bruneck denken, die ihrerseits dem Anspruch des Rudenz sich vorerst versagt. Die Widersprüchlichkeit jener neuen, in die idyllische Welt einbrechenden Zeit durchschauend, erkennend, daß Glanz und Macht der Kultur trübe mit einer Politik der Knechtschaft und Unterdrückung sich vermischen, erteilt sie Rudenz, dem Parteigänger Geßlers, einen abschlägigen Bescheid..." (The blindness of Rudenz contains a moment of self-alienation which Schiller's philosophy of history portrays as the transition from 'nature' to the condition of 'culture'... The self-alienation of Rudenz is distinguished by the fact that he blindly rejects his own freedom and integrity and the general freedom of his people so that he can ensure his own private happiness in the world of the new. He naturally cannot conceive of this latter without Bertha von Bruneck who at first rejects Rudenz' request. Aware of the contradictoriness of every new era which breaks into the idyllic world and recognizing that the glitter and power of culture is mixed into the politics of slavery and oppression, she rejects Rudenz, Geßler's follower.) Cf. Gert Sautermeister, *Idyllik und Dramatik im Werk Friedrich Schillers. Zum geschichtlichen Ort seiner klassischen Dramen* (Stuttgart/Berlin/Köln/Mainz: Verlag W. Kohlhammer, 1971), 121.

As Ferdinand Tönnies puts it with reference to the figure of the "Kaufmann" (merchant), "[Der Kaufmann] steht isoliert von allen notwendigen Beziehungen (*necessitudines*), Pflichten, Vorurteilen, so sehr als möglich... Er ist frei von den Banden des Gemeinschafts-Lebens, und je mehr er es ist, desto besser für ihn."¹³³ (The merchant stands isolated as much as possible from all necessary relationships (*necessitudines*), duties, prejudices... He is free from the bands of communal life and the more this is so, the better for him.) In WT, the word "Kaufmann" which appears three times has especially strong connotative relations with the thematic of "travel" and of "leaving home" such as in the words "Kaufmannsschiffe" (V. 722) {merchants' ships} and "Kaufmannsstrasse" (V. 875) {merchants' route} and in the phrase "Hier ist keine Heimat... hier geht der sorgenvolle Kaufmann" (V. 2612-2615) {this is not home... here passes the anxious merchant}. In WT this alienation is represented as the breaking of more narrowly conceived "ties of blood/nation," while in GT it is apparently characterized as a turning away from the larger "human community" itself. The representation of "alienation" from one's own community is therefore differently construed in GT and WT. (Cf. cluster XXII) As Bonifacio put it, "ang pag-ibig sa lupang tinubuan... ang tunay na pag-ibig sa kapwa"¹³⁴ {the love for one's nation of birth... is the true love for one's fellow human beings}.¹³⁵ If the reading proposed here is correct, Bonifacio's formulation can be seen as a way of tying together a limited sense of patriotism with a more universal appeal to "humanity," something which coincides with Rizal's translation.

¹³³ Ferdinand Tönnies, *Gemeinschaft und Gesellschaft: Grundbegriffe der reinen Soziologie* (Leipzig: Buske, 1935), 57-58.

¹³⁴ Almario, *Panitikan ng Rebolusyon(g 1896)*, 151.

¹³⁵ According to Fetscher, Thomas Mann attributed a similar conception to Schiller himself, "[Thomas Mann] stellt die Frage warum Schiller patriotische Freiheitsbewegungen nur der anderen Völker auf die Bühne gebracht habe und antwortet, daß er den Deutschen nicht den gewöhnlichen, partikularen Nationalismus, sondern 'einen sublimierten... in höchster Potenz' zugeschrieben habe, eine 'allmenschliche Repräsentanz' wie sie in dem Gedicht-Fragment Deutsche Größe sich andeute." (Thomas Mann poses the question why Schiller brought to the stage only the patriotic movements of other nations and he answers that Schiller did not attribute to the Germans the typical particularistic nationalism but rather 'one sublimated... in high potency,' one with a 'universal human representation' which is alluded to in his poetry-fragment on the *Deutsche Größe*.) Cf. Fetscher, "Philister, Terrorist oder Reaktionär?," 154.

XXIII	NEW WORDS 16232; HAPAXA 16237	NEW WORDS 15312; HAPAXA 15370
	<p>kidlat - Magputukan – [mga panginorin] – Bumaha – [sa lupa mga ilog ng langit at kami ay gunauin] – Agasin - buku - mangaluoy – [di] - naiaanak – [na lahi] – [mababangis] - elemento - ahon – [oso] – [matatandang] - lobo – [malalauak na kagubatan] – [Inyo nga itong lupa] - magnanasa – [kung uala kundi kaalipinan] - ugung – [kailaliman] - pagsilakbo – [alimpuyu] – [kailan mai di] - nagngalit – [ng kaparis ang tubig ng dagat] - napagutusan - mangngalit - sangsinukuban – [mabangis na dahas] - babangon - pagtakhon - magsiyuku - nangagtatayong – [ielo] – [kailan mai di] - natunao – [mulang ang lupa'i] - lalangin - mangaagnas - bumuhus - magsagupaan – [isang pangalauang] - paggunao - lumamon – [sa lahat] – tirahan – [ng tao, lahat ng nabubuhay] - natugtug - natatanauang - panalangin - sasakiang - nasasapaglayag - umuundayon – [kakilakilabot na alon] - piloto – [ang bagio ay naghahari] - naglalarong - isinasyao - dalampasigang - makapagampong - mahabagin - Madudulas - matatarik - ligid - nagmamalas - nagpapatuluy - iniaalay - paparitong - napasuut - paikitikit - balisang - manoyo - pumapagaspas - kulungang - bakal - Hulhul - naghahanap – mataquang</p>	<p>[Volkes Rechte] – [der Sturm] - überhand - Herberg - Dorf - Freiherr - tot - Erheb - freche – [Stirne] - Scham - hinweg – [der Mund der Wahrheit] - stumm - seh'nde – [Auge ist geblendet] - hagelt - kommlich – [im Freien] - hausen - Raset – [Winde] - flammt - Blitze – [Wolken] - berstet - giesst - Ströme – [des Himmels] - ersäuft – [das Land] - Zerstört - Keim - ungeborenen - Geschlechter – [Ihr wilden] - Elemente – [werdet Herr] – [Bären] – [alten] - Wölfe – [der grossen Wüste, euch gehört das Land, wer wird hier leben wollen ohne Freiheit] – [Abgrund] - tost – [Wirbel brüllt] - gerast - Schlunde – [Natur] - wildem - Grimm - drob - empören - wundern - bücken - Zacken - Eisestürme - auftauten - Schöpfungstag - Kulmen - niederschmelzen - Einstürzen – [eine zweite] - Sündflut - Wohnstätten - Lebendigen - verschlingt - läuten - gesehen - Glocke - gebetet - Fahrzeug - unterwegs - furchtbarn - gewiegt - Steuer - unnützig - Steurer – [der Sturm ist Meister] - Wind - Welle - Ball - nah - gewährte - Handlos - ansteigend - starren - unwirtlichen - steinern - schroffe - Wasserkluft - Raubtiers - Gitters - Eisenstäbe - heulend - schränken - himmelhoch - engen - vermauren</p>

Like the previous cluster XIII, cluster XXIII mainly displays a combination of the thematic β and γ although it should also be noted that the WT cluster XXIII begins with the blindness/sight thematic with the phrase: "[das] seh'nde [Auge ist geblendet]" (V. 2126) {the seeing eye is blinded} which just recapitulates the phrase in cluster XXII "[mein] sehend [Auge habe ich] zugeschlossen" (V. 2005) {I have shut my seeing eye}. Direct references to the dissolution/reconstitution thematic with unmistakable biblico-theological references occurs in both GT and WT: [mulang ang lupa'i] lalangin {since the creation of the land}, [seit dem] Schöpfungstag {since the day of creation}, [isang pangalauang] paggunao {the second deluge}, [eine zweite] Sündflut {the second deluge}. The violence of this dual process of destruction and creation is metaphorically illustrated in this cluster by a barrage of *natural* catastrophes.¹³⁶ In GT: **kidlat** {lightning}, **magputukan** [mga panginorin] {may the clouds explode}, **bumaha** [sa lupa mga ilog ng langit at kami ay gunauin] {the rivers of the sky will pour to the ground and drown us}, **agasin** [sa] **buku** [at] **mangaluoy** [ang di] **naiaanak** [na lahi]

¹³⁶ "Noch im Gespräch mit Stauffacher hatte Tell die Geschichte mit einem 'mächtigen Geist' verglichen, der 'ohne Schaden, spurlos über die Erde' 'geht' und sich der friedlichen Naturordnung wieder einfügt. Jetzt nimmt Tell die Geschichte als eine destruktive Naturwidrigkeit wahr: 'Wanken auch/ Die Berge selbst? Es steht nicht fest auf Erden.' (V. 2667) Hatte Tell einst sein friedlich-idyllisches Dasein aus einer beschützenden vermeintlich unaufhebbaren Naturordnung hergeleitet ('Dem Friedlichen gewährt man gern den Frieden'), so erkennt er jetzt, daß eine geschichtliche Störung dieser Ordnung und dieses Daseins stets möglich ist." (In his conversation with Stauffacher, Tell had still compared history with a 'powerful spirit' which leaves no traces on the earth which simply returns to the peaceful natural order. Tell now sees history as a destructive force working against nature: 'Does even the mountain shake? It does not stand fixed upon the earth.' [V. 2667] If at one time Tell had based his peaceful-idyllic existence on a protective and presumably unsurpassable natural order, he now recognizes that this order and this existence can always be impinged upon by historical disturbance.) Cf. Sautermeister, *Idyllik und Dramatik*, 151-152.

{may all the unborn "races" be aborted}, [mababangis na] elemento {untamed elements}, [oso] {bear}, [matatandang] lobo {old wolf}, [malalauak na kagubatan] {vast forests}, pagsilakbo {to take flame}, [alimpuyu] {whirlpool}, [kailan mai di] nagngalit [ng kaparis ang tubig ng dagat] {never has the sea been so angry}, magngangalit [ang] sangsinukuban {the universe shall rage}, [mabangis na dahas] {savage violence}, [kailan mai di] natunao {never before melted}, mangaagnas {to melt}, bumuhus {to pour}, magsagupaan {to fight with each other}, lumamon [sa lahat ng] tirahan [ng tao, lahat ng nabubuhay] {swallow up all the houses of people and everything that lives}, [kakilakilabot na alon] {frightening waves}, [ang bagio ay naghahari] {the storm rules supreme}. In WT: [der Sturm nimmt] überhand {the storm takes the upper hand}, [es] hagelt [schwer] {it is hailing heavily}, Raset [ihr Winde] {the wind is running amuck}, flammt {flaming}, Blitze {lightning}, [Wolken] berstet {the clouds bursting}, giesst {pouring}, Ströme [des Himmels] ersäuft [das Land] {the rivers of the sky inundate the land}, Zerstört [im] Keim [die] ungeborenen Geschlechter {nip in the bud the unborn}, [wilden] Elemente [werdet Herr] {the wild elements become the ruler}, [Bären] {bears}, [alten] Wölfe {old wolves}, [der grossen Wüste] {the vast desert}, [der Abgrund] tost {the abyss roars}, [der Wirbel brüllt] {the whirlpool roars}, gerast {hurtle}, [die Natur soll nicht in] wildem Grimm [sich] drob empören {and nature should not rage above with wild fierceness}, Eisestürme {hail}, auftauten {to thaw}, niederschmelzen {to melt down}, einstürzen {to collapse}, [alle] Wohnstätten [der] Lebendigen verschlingt {to engulf all the dwellings of the living}, [der Sturm ist Meister] {the storm is the master}, Wind {wind}, Welle {waves}. The appearance of the term "Natur" here in the text (the seventh) is translated as "sangsinukuban" {universe/cosmos}. ("Zu zielen auf des eignen Kindes Haupt,/Solches ward keinem Vater noch geboten!/ Und die *Natur* soll nicht in wildem Grimm/ Sich drob empören –" (V. 2140-2143)) (Cf. "die Schrecken der Natur" (V. 3249)) It is no wonder that "Natur" itself is raging and *avenging* itself upon humanity because of the latter's "schwere Taten wider die Natur" (V. 2678) {grave acts against nature}, translated in turn as

"malalaking salang laban sa kinapal" {great sins against creation}. Kaiser, viewing these images as representing a "Wiederkehr der alten Wildnis" (return to the ancient wilderness), writes, "Der Aufruhr der außermenschlichen Natur wird hier als Antwort auf den Umsturz alles Menschlichen verstanden, der da stattfindet, wo ein Vater auf seinen Sohn schießen muß. Die Vision steigert sich über die Vorstellung der Wiederkehr der alten Wildnis zur Vorstellung einer neuen Sintflut, die alles Lebendige verschlingt, einer Sintflut, in der die Natur selbst als rächende Gottheit handelt."¹³⁷ (The revolt of non-human nature is understood here as a response to the disintegration of all that is human which had taken place in such a situation where a father had to shoot at his own son. This vision intensifies starting from the image of a return to ancient wilderness to the image of a new deluge, which swallows up all the living, a flood in which nature acts as a vengeful God.) The lexical surface symmetry between the crime perpetrated against "Natur" (V. 2678) and the corresponding vengeance/rage of "Natur" (V. 2142) is therefore not replicated in GT since (as seen above) the former is translated as "sangsikinukuban" {cosmos} and the latter as "kinapal" {creation}. The connotational relationship however may be just as clear in GT as the direct lexical repetition in WT. This vengeance of "Natur" is depicted in WT as an act of the "arm of God": "Schnell hat der Arm des Rächers ihn gefunden" (V. 2176) {the arm of the avenger has found him quickly}; "es lebt ein Gott, zu strafen und zu rächen" (V. 2597) {there is a God to punish and avenge}. This is no longer the non-rational "blind nature" (V. 2184) eternally following the same path but is once again nature as theologically conceived. Kaiser points out, "Himmel und Gott" (heaven and God) in WT stand in as synonyms for the idea of "natural order" {Naturordnung}.¹³⁸ Tell also claims to have acted in behalf of nature as its avenger¹³⁹

¹³⁷ Kaiser, "Idylle und Revolution," 96.

¹³⁸ Kaiser, "Idylle und Revolution," 93.

¹³⁹ "Die Idee der gerechten menschlichen Ordnung und der Unschuld, des paradiesischen Friedens – diese in der Chiffre 'Gott' eingezeichnete Idee gebietet selbst die Mordtat an Geßler." (The idea of a just human order and of the innocent, of the peace of paradise – this idea which had been symbolized by the symbol of God, itself commands the assassination of Geßler.) Cf. Sautermeister, *Idyllik und Dramatik*, 151. "Geßler ist das böse Werkzeug aus dem Hause Habsburg aus dem Hause Habsburg, die reine Unnatur. Sein Befehl, Tell solle auf seinen eigenen Sohn zielen, ist ein Angriff auf die heiligsten Familienbände ein Frevel gegen die Natur

("Gerächt/ Hab ich die heilige Natur" (V. 3182)) which incidentally coincides with Schiller's notion of the poet as the "Rächer der Natur"¹⁴⁰ (avenger of nature). The "heilige Natur" {sacred nature} which Tell claims to have avenged is translated in GT as "santong loob" {sacred will/command} and revised by Ponce as "santong katuiran"¹⁴¹ {sacred reason}. It can therefore clearly be observed that the explicit symmetrical structure in WT of "Natur" having been wronged and avenging itself directly or through another agent (Tell) loses its simple clarity in GT where the term "Natur" is diversified into three different (though related) concepts: "sangsinukuban" {cosmos}, "kinapal" {creation} and "santong loob" {sacred will/command}. Whatever may be the differences {however,} for both GT and WT, the destruction of humanity and the advent of the "great deluge/flood"¹⁴² neatly ties up the three dominant thematics of the dissolution of order (γ), light/darkness (α) and ancient/new (β).¹⁴³

schlechthin. Das Ungeheure muß Tell vergelten. Geßlers Tod allein kann die Weltordnung wiederherstellen." (Geßler is the evil instrument from the house of Habsburg, he is the pure negation of nature. His command that Tell should shoot at his own son is an attack on the most sacred entity of the family and an act of wickedness against nature. Tell must avenge himself against this outrage. Only the death of Geßler can restore order to the world.) Cf. Von Borries, *Deutsche Literaturgeschichte*, 248.

¹⁴⁰ For example, Schiller wrote in *Über naive und sentimentalische Dichtung*, "Die Dichter sind überall, schon ihrem Begriffe nach, die Bewahrer der Natur. Wo sie dieses nicht ganz mehr sein können und schon in sich selbst den zerstörenden Einfluß willkürlicher und künstlicher Formen erfahren oder doch mit demselben zu kämpfen gehabt haben, da werden sie als die Zeugen und als die Rächer der Natur auftreten. Sie werden also entweder die Natur sein, oder sie werden die verlorene suchen." (Poets are generally, according to their own concept of self, the guardians of nature. When they can no longer be completely natural or have already experienced in themselves the destructive influence of arbitrary and artificial forms, or have once already fought against these, they will become the witnesses and the avengers of nature. They will either become nature or they will seek after what has been lost.) Cf. Friedrich Schiller, *Über naive und sentimentalische Dichtung* (Ditzingen: Reclam, 1997[1795]), 25.

¹⁴¹ Cf. Jose Rizal, *Guillermo Tell*, ed. Mariano Ponce, 234.

¹⁴² "Für den Fischer ist wie für seinen Berufsgenossen Ruodi zu Beginn des Dramas die 'Unvernunft des blinden Elements' (V. 2182) wirksam, wobei er allerdings nicht mehr nur etwas magisch Dämonisches zu sehen vermag, sondern die 'Gerichte Gottes' (V. 2172) erkennt. Die visionär zum Bild einer zweiten 'Sündflut' (V. 2148) gesteigerten entfesselten Elemente sollen die Waldstätten überfluten, die einstige Gründung von Rütli wieder zunichte machen. Das scheint noch das einzige Rettungsmittel gegen die überhandnehmende Widernatur habsburgischer Tyrannei zu sein." (At the beginning of the drama, for the fisherman as for Ruodi, the 'unreason of blind nature' [V. 2182] is a powerful force which he does not only recognize as something magically demonic but rather as the 'judgment of God' [V. 2172]. It becomes a visionary image of a second 'deluge' [V. 2148] in which the unleashed elements flood the villages and the erstwhile founding of Rütli is once again reduced to nothing. It appears the sole means of rescue against the prevailing anti-nature of the tyranny of Habsburg.) Cf. Mettler and Lippuner, *Friedrich Schiller*, 84.

¹⁴³ "Die Revolution der Natur gegen die Geschichte erfolgt hier also vom Boden der Natur aus und nicht vom Boden der Geschichte. Eine Naturgesellschaft wehrt sich, wandelt sich, aber hält sich durch – mit solcher Vehemenz, daß in dieser Perspektive die Übergriffe der Geschichte als das schlechte Neue im gegensatz zur Dauerordnung des Natürlichen erscheinen." (The revolution of nature against history takes place here on the ground of nature and not on the ground of history. A natural community defends itself, transforms itself, but persists with such a vehemence that the assault of history as the decadent new appears as the opposite of the eternal natural order.) Cf. Kaiser, "Idylle und Revolution," 110.

Specific however to WT is the particular significance of the dominance of the discourse of "Flamme" and "Blitz" (V. 2130) over the discourse of light (Licht) in the above passages in WT. This signals a discursive recourse to what has been identified as an alternative tradition in the Western light metaphysic, "Eine Befreiung von der Lichtmetaphysik, aus deren Herrschaft in der europäischen Tradition nur wenige Denker ausgebrochen sind, zeigt sich im Werk von Nietzsche... Wenn Nietzsche an die Stelle des durchgehend erhellenden 'Lichts der Wahrheit' den aufklärend-vernichtenden 'Blitz der Wahrheit' setzt, so ist damit ein Rückgriff über den Ursprung der Lichtmetaphysik hinaus in eine Richtung indiziert, die an Heraklit und seine amphibolischen Bilderreden von Blitz, Zeus usw."¹⁴⁴ (A liberation from the reigning light metaphysics in the Western tradition which had only been accomplished by very few thinkers, is evident in the work of Nietzsche... When Nietzsche replaced the thoroughly illuminating 'light of truth' with the illuminating-destroying 'lightning of truth', this indicates a return to the origin of the light metaphysic and gestures towards Heraclitus and his amphibolic word-images of lightning, Zeus etc.)

XXVI	HAPAXA 18557; NEW WORDS 18561	HAPAXA 17563; NEW WORDS 17563
	[ualang tulung nang matataas] – makalulusong – [sa hukay] – kabubuhayan - [iba ang lakas na] - ipagtatagal – [karangan ng] - sangkatauhan - kinapapatungan - mamumulaklak – [ang bagong kalayahan] – [ang matanda ay] - nalubug - nagbabago – [ang panahon] – [bagong buhay ay] - nasibu – [mga nangagiba] – [liuanag] - tumatagas - pagpanao – [ng buhay] – [yan nga ang sikat ng isang bagong buhay] - Bababaan - panunumpaanan - sumpang - pamamayan - sinimulan - Uchtland - Thurgau - itinaas - Bern - Freiburg - sinasandatahan - masiglang - katipunan - inihahanda - hukbong - lalabanan – [madurog ang lakas ng mga hari sa kanilang matitibay na] - digma - manding - lumulusob - salot - Sakbat - baluti - ilubog - papamimiliin - magbabantog - lansanga't - hain - Yayakap - Babaliing - mangalalagas – [malayang bandila sa lupa'i] - tataas - magtatagumpay - kabakang - magsamasama – [isang bayan lamang sa taong malaya] - Tanuran - sigla - Magkaisa – [ang loob] - magka - hiraman - tagapagtanggol - napakalaon - pagsisisi - nabigian - nanibago – [kong puso] – pinakingan	[Alte stürzt] - ändert – [Zeit] – [neues Leben blüht aus den] - Ruinen – [Glanz] - Aug' - ergießt - Erlöschen – [der Natur] – [der Strahl schon eines neuen Lebens] - Adel - Städten - Bürgereid - Uchtland - Thurgau - begonnen - Bern - herrschend - Freiburg - rege - Zürich - Zünfte - kriegerischen - Heer – [es bricht die Macht der Könige sich an ihren ew'gen] - Wällen - Harnischen - herangezogen - harmlos – [Volk von Hirten] - bekriegen - gekämpft - herrlich - mancher – [blutige] - Entscheidung - nackten – [Brust] - Schar - Blüte - hebt – [Freiheit] - siegend – [fest und ewig] – [kein Ort der Freiheit sei dem andern fremd] - Hochwachten - stellet – [der Bund zum Bunde rasch] versammle – [Seid einig] - Lehensherr - Schirmer - güt'ger - Reu - spät - wen'ge - Pulse - geändert – [Herz] – [verachtet habe seine treue Stimme] - wandelte – [im Licht] - immerdar - unbezahlte – [Schuld] - Schied - Unmut - sterbend - segnete - sprach - Reste - Entseelter - Leichnam - gelob - kalte – Totenhand

The hapaxa and new-word peaks once again coincide for both GT and WT in XXVI though they only coincide exactly at the same point for WT. WT cluster XXVI contains lexical elements amenable to being integrated into thematics α , β and γ . It is therefore a cluster which

¹⁴⁴ Bremer, "Hinweise zum Griechischen Ursprung," 32.

reveals a concentration of interrelated semantic texts in WT. The dominant lexical theme for both GT and WT however seems to be the contrast between the "old times" ("Die alten Zeiten" (V. 512; 543)) and the "new times" ("Das Neue dringt herein ... andre Zeiten kommen," (V. 952-953) {the new intrudes... new times are coming}). The passing away of the "old" is represented in GT cluster XXVI by the following: [ang matanda ay] nalubug {the old is sinking}, pagpanao [ng buhay] {the passing away of life}, makalulusong [sa hukay] {to descend into the grave}, nagbabago [ang panahon] {"the times are changing"}. Since WT cluster XXVI starts slightly later than than the corresponding one in GT, less items appear which fall under thematic α . These are the following: [das Alte stürzt] {the old is overthrown}, [es] ändert [sich die Zeit] {the times are changing}, [das] Erlöschen [der Natur] {the dissolution of nature}. It is however to be emphasized that in contrast with the earlier parts of the text, the "new" here attains a distinctly positive character, "Das Alte stürzt, es ändert sich die Zeit,/ Und neues Leben blüht aus den Ruinen" (V. 2426-2427) {The ancient is overthrown, the times are changing and a new life blossoms from the ruins}. The explanation for the coming of the "new times" only appears in GT cluster XXVI with the phrase that the peasant {magsasaka/Landmann} had taken it upon himself to take action "ualang tulung nang matataas"/"ohne Hülf der Edeln" (V. 2418) {without any help from the nobility} This event, according to Attinghausen, shows that from now on, it is "another power which will guarantee the preservation of the dignity of humanity" {[iba ang lakas na] ipagtatagal [ng karangalan ng] sangkatauhan}. This event is none other than the advent of "Aufklärung" as Kant had defined it in 1783, "Aufklärung ist der Ausgang des Menschen aus seiner selbstverschuldeten Unmündigkeit."¹⁴⁵ (Enlightenment is the departure of human beings from their self-imposed immaturity.) (Cf. "In sklavischer Unmündigkeit gehalten" (V. 3204) {kept in slavish immaturity}) This complex idea of "dignity of humanity" {[karangalan ng] sangkatauhan} is the translation of "das Herrliche der Menschheit" (V. 2423) {the "greatness" of humanity}.

¹⁴⁵ Immanuel Kant, "Was ist Aufklärung," in *Was ist Aufklärung: Thesen und Definitionen*, ed. Ehrhard Bahr (Stuttgart: Reclam, 1984).

(Cf. cluster II) The following phrases and words from GT and WT show how strongly intertwined the themes of α and β are in this cluster. In GT: [bagong buhay ay] nasibul [sa mga nangagiba] {new life grows from the ruins}, kabubuhayan {will live on}, mamumulaklak {to flower}, [ang bagong kalayahan] {the new freedom}, [anong liuanag ang] tumatagas [sa kanyang mata] {what brightness flows from his eyes}, [sikat ng isang bagong buhay] {the rays of a new life}. In WT: [neues Leben blüht aus den] Ruinen {new life blossoms from the ruins}, [welcher Glanz sich um sein] Aug' ergießt {what light flows from his eyes}, [der Strahl schon eines neuen Lebens] {the rays of a new life}.¹⁴⁶ The images of the "new" republican social order soon to come¹⁴⁷ are closely interwoven with the thematics of light and brightness (α). The radiant new life streaming from Attinghausen's eyes corresponds to the "'Ausstrahlung' der virtus; die Tugend leuchtet auf und erzwingt die Achtung der menschlichen Gemeinschaft."¹⁴⁸ (The emanation of *virtus*: virtue illuminates and makes itself known to the human community.) "Nature" here becomes associated with the "new," as the Elysium to be attained rather than with the irrecoverable Arcadia of the past.¹⁴⁹ As Kaiser puts

¹⁴⁶ "Die Idee des Guten .. kann nur von lichthafteften Organ eingesehen werden, dem 'Auge der Seele', und zwar einer Seele, die ihren Lichtstrahl auf die Idee richtet." (The idea of the good ... can only be seen by the most luminous organ, the 'eye of the soul', and indeed of a soul whose shaft of light is directed towards the idea.) Cf. Bremer, "Hinweise zum Griechischen Ursprung," 26.

¹⁴⁷ "Im vierten Aufzug, in der Attinghausen-Szene, nimmt der Sterbende die Nachricht vom Aufstand seiner Landleute 'aus eigenem Mittel, ohne Hilf der Edeln' (V. 2417), als Zeichen für den Anbruch einer neuen, republikanischen Zeit... Von seinem Nachfolger Rudenz wird dann die Ablösung der Adelherrschaft der Eidgenossen explizit vollzogen. 'Und frei erklär ich alle meine Knechte' lautet der letzte Vers des ganzen Dramas." (In the fourth act, the Attinghausen scene, the dying man receives the news that the uprising of his countrymen had taken place 'with their own means and without help from the nobility' [v. 2417] as a sign of the arrival of a new republican era... His heir Rudenz will then explicitly realize the dissolution of the rule of nobility over the Swiss. 'And I hereby declare freedom for all my serfs' is the last line of the whole drama.) Cf. Mettler and Lippuner, *Friedrich Schiller*, 37.

¹⁴⁸ Hans Blumenberg, "Licht als Metapher der Wahrheit: Im Volfeld der philosophischen Begriffsbildung," *Studium Generale* 10, 7 (1957): 436.

¹⁴⁹ "Die patriarchalische Ordnung, die harmonische Einheit mit der Natur gehören einem Zustand der Naturfähigkeit an, den die Menschheit verlieren mußte, um fortzuschreiten... Aus der *geschenkten* Idylle Arkadiens vertrieben, muß der Menschen nun die divergierenden Wirkungskräfte der Geschichte in Einklang bringen, um auf einer bewußten Stufe schließlich ins Elysium, in eine *geleistete* Idylle zu gelangen. Diesen dialektischen Dreischritt, den wir in Schillers Geschichtsbild immer wieder finden, vollzieht er in 'Wilhelm Tell' nach, läßt das Elysium der neuen Menschheit die Utopie eines vollkommen freien Menschen schon (Kunst-) Wirklichkeit werden." (The patriarchal order, the harmonious unity with nature is a natural faculty which humanity loses in order to attain progress... Banished from the idyll of Arcadia, humanity must now consciously bring the divergent tendencies of history into unison so that they could enter into the achieved idyll of Elysium. This dialectical three-stage process which we constantly encounter in Schiller's historical interpretation is retraced in 'Wilhelm Tell' in which the Elysium, a liberated utopia of new humanity, is realized.) Cf. Von Borries, *Deutsche Literaturgeschichte*, 248. In addition, "[Goethe und Schiller] unterscheiden sich von einem

it, "Wie tief die innere Wandlung Attinghausens ist, zeigt sich darin, daß hier gerade das Neue in Metaphern der Natur – grünen und blühen – gefaßt wird, das Alte als vergängliches, zum Ruin gehendes Menschenwerk. Die Natur ist nicht nur ewig alt, sie ist auch ewig jung, sie ist ewiges Leben, unversieglige Regenerationskraft, nicht Ewigkeit definitiv geprägter Formen."¹⁵⁰ (How deep this internal transformation of Attinghausen can be seen in the fact that the new is conceptualized by the use of natural metaphors – greening and blossoming, the ancient is now depicted as transitory and as the work of humans destined to decay. Nature is not only eternally old, it is also eternally young, it is eternal life, the invincible power of regeneration, it does not consist of forms which have been eternally fixed.) The "new" does not any longer mean a fall into decadence but the attainment of a "higher" republican form of social organization. Borchmeyer's comments on the passages in question are especially insightful, "Das Alte – bis dahin Synonym für das Rechte – wird zum vergänglichen Menschenwerk, zur Ruine, das Neue aber zur Manifestation der ewig lebendigen Natur (man beachte die Metaphern aus dem organischen Bereich: leben, grünen, blühen). Die 'alte Freiheit', sei es ihre idyllische oder heroische, sei es ihre feudale, ständisch-korporative Gestalt, wird abgelöst durch die 'neue beßre Freiheit' eines republikanischen Gemeinwesens, deren Bedingung Gleichheit und Brüderlichkeit aller Bürger ist... Hier sprengt Schiller vollends den konservativen Horizont."¹⁵¹ (The ancient – up to this point a synonym for rights becomes the transitory work of human beings, it turns into ruins, the new becomes a manifestation of eternally living nature (one should bear in mind the metaphors from the domain of the organic: living, greening, blossoming). The 'ancient freedom,' be it idyllic or heroic, be it feudal or of the form state-corporative, will be dissolved by means of the 'new and better freedom' of a republican polity whose basis is the equality and brotherhood of all

regressiven Naturalismus, dadurch, daß sie in der alten Natur auch eine kommende meinen." ([Goethe and Schiller] distinguish themselves from regressive naturalism in so far as they include in their conception of ancient nature another one which is yet to come.) Cf. Kaiser, "Idylle und Revolution," 115.

¹⁵⁰ Kaiser, "Idylle und Revolution," 103.

¹⁵¹ Borchmeyer, "Altes Recht und Revolution," 101.

citizens... It is here that Schiller completely goes beyond the conservative horizon.) Interestingly, the positive usage of "Glanz" (V. 2428) in WT is not translated in GT with the use of "kislap" or "kinang" {sheen} but with the consistently positive word "liuanag" {light}. Personal transformation is also recorded in the words "nanibago [kong puso]"/"[mein] geändert [Herz]" (V. 2458) {my change of heart} which can also be regarded as a shift from blindness to sight and from darkness to light. This is another version of Platonic *anamnesis* or "remembrance"¹⁵² (Er-Innerung/Wiedererinnerung) of one's own nature or origin that has been forgotten (naturvergessen). It will be recalled that the word "naturvergessen" was translated as "walang loob" {having no/or having lost one's loob} in cluster XVIII while the phrase "er hat sein Herz gefunden" (V. 2376) {he has found his heart} is translated as "siya po ay nagbalik loob" {he has returned to his loob/his loob has returned to him}. "Pagbabalik-loob" {coming back to loob} is, in short, a "return to consciousness of one's 'true' humanity."¹⁵³ The translation of "Bund" in this cluster, appearing in the phrase "[der Bund zum Bunde rasch] versammle" {to gather the "alliances" together}, is simply elided with the words "magkaisa [ang loob]" which means to have/unite in "one loob" {one will/spirit}.¹⁵⁴ Ileta refers to the idea of the Katipunan that "unity is accomplished through the transformation and 'direction' of each Filipino's loob."¹⁵⁵ The idea of being united as one "loob" is therefore closely related in this cluster to having/or returning to "one's loob" as its prerequisite (As had already been mentioned in cluster XII, the Tagalog word which seems to have the most in common with "Bund," "katipunan," appears in this cluster for the first and last time as the translation of "Zünfte." (V. 2436)) The most interesting case in cluster XXVI however is the translation of "das Erlöschen der Natur" {the dissolution of nature} as

¹⁵² *Handbuch Philosophischer Grundbegriffe*, s.v. "Erinnerung." "Er-Innerung" (remembrance) points to the overcoming of "Entäußerung" (alienation) in Hegel's early philosophy. Cf. Georg Lukacs, *Der Junge Hegel*. Vol. 2 (Frankfurt a.M.: Suhrkamp Verlag, 1973, 840.

¹⁵³ Dionisio M. Miranda, *Loob, The Filipino Within* (Manila: Divine Word Publications, 1988), 31.

¹⁵⁴ Alejo gives the following definition for "magkaisang-loob," "to bind one's feelings together; to come together; to unite in one spirit and objective." (magbigkis ng damdamin; magbuklod; magsama-sama sa iisang diwa at layunin.) Cf. Alejo, *Tao pô! Tulóy!*, 142.

¹⁵⁵ Ileta, *Pasyon and Revolution*, 117.

"pagpanao ng buhay" {the passing away of life}.¹⁵⁶ When the "nature" thematic in WT clusters XIII and XXIII is brought into relation with the thematic of dissolution/reconstitution of order in WT cluster XXVI, the phrase "das Erlöschen der Natur" (V. 2429) unambiguously reflects a strong relation to thematic γ . This is quite evident in the neat formula distilled by Mettler and Lippuner from the writings of Schiller, "Natur – (Einbruch der) Widernatur – Wiedernatur, d.h. Bemühung um Wiederherstellung der Natur (auf höherer Ebene)."¹⁵⁷ (Nature – [irruption of] anti-nature – return to nature, meaning the effort towards the restoration of nature [on a higher level].) The case is however different with "pagpanao ng buhay" {the passing away of life and the coming of death} which may be more easily integrated into thematic β . "Pagpanao ng buhay" has no strong connotational relationships with the other translations of "Natur" such as "lupa" (cluster XIII), "pagkatao" (cluster XVIII), "loob" (cluster XVIII), "santong loob" (cluster XXIII), "sangsinukubuan" (cluster XXIII) and "kinapal" (cluster XXIII). There still exists a very great interpretative leeway however which cannot be reduced to a simple formula. It suffices to remark at this point that the phrase "das Erlöschen der Natur" can act as a binding element between all three thematics α , β and γ in cluster XXVI which does not seem to be the case for "pagpanao ng buhay" in GT. If "pagpanao ng buhay" does not unequivocally refer to the dissolution of either a social or natural order, the opposite term "bagong buhay" {new life} ("neues Leben" (V. 2427)) on the other hand, can be used to signify the arrival of a new social order.¹⁵⁸

¹⁵⁶ The following collocations turned up for the word "Erlöschen": "nach dem Erlöschen des olympischen Feuers" (after the extinguishing of the Olympic fire/flame); "dem Erlöschen der olympischen Flamme" (the extinguishing of the Olympic fire/flame); "Erlöschen der Lichter" (extinguishing the lights); "Erlöschen der Lampen" (extinguishing the lamps); "das Erlöschen des Lebens" (the extinguishing of life); "Sonne... Erlöschen" (extinguish the sun). Cf. Cyril Belica, <http://corpora.ids-mannheim.de/cosmas>. (accessed May 13, 2005)

¹⁵⁷ Cf. Mettler and Lippuner, *Friedrich Schiller*, 28.

¹⁵⁸ For example, a 1907 text by Carlos Ronquillo, *Bagong Buhay o ang mga katutubong karapatan ng mga manggagawa sa harap ng Wagas na Matwid* (Maynila: Limbagang Tagumpay, 1910), contains the following sentence, "Each one of us will discover under the banner of unity and mutual help the easiest way to a new life." (Sa lilim ng bandilang pagkakaisa't paglilingapan ay matutuklasan ng bawa't isa sa atin ang madaling landasing patungo sa bagong buhay.) In addition, one of the lines of the Tagalog adaptation of the song *Internationale* goes, "We cannot hope for anything from the greedy, so let us change our way of life and end our sufferings." (Wala tayong maasahan/Lingap sa mga gahaman/Kaya tayo'y magbagong-buhay/Hirap nati'y lunasan). Cf. Teresita Maceda, *Mga Tinig mula sa Ibaba* (Quezon City: UP Press, 1996), 38-39.

XXX	HAPAXA 21621; NEW WORDS 21674	NEW WORDS 20185
	<p><u>nakasapit</u> - <u>kadali</u> - <u>pagkatapus</u> - [ng takot at ng pagsunod] - <u>kamatayang</u> - <u>ipahabol</u> - <u>patid</u> - [sa oras na ito ang lahat ng tali ng pagsunod at ng mga katungkulan] - [walang] - <u>mapananaligang</u> - [tapat na tao] - <u>Handa</u> - <u>nagsibaba</u> - <u>uak</u> - <u>nabibigiang</u> - <u>napanao</u> - <u>hinding</u> - <u>Humarap</u> - <u>tandang</u> - <u>Naitaboy</u> - Naagao - <u>mahuhuling</u> - <u>pagpahayag</u> - <u>Patatayu</u> - <u>yugung</u> - <u>ipanglupig</u> - <u>Hali</u> - <u>lbu</u> - <u>Turu</u> - <u>hipan</u> - <u>abutin</u> - <u>pagpisanpisanin</u> - <u>hintay</u> - <u>dinadat'nan</u> - [arao ng kalayahan ay] - <u>sumikat</u> - <u>nagsisipagalab</u> - <u>nagniningas</u> - <u>palibot</u> - <u>igalau</u> - <u>andamio</u> - <u>Igiba</u> - <u>arco</u> - <u>Durugin</u> - <u>patongpatong</u> - <u>maalaman</u> - <u>tumatakbo</u> - <u>Natatayo</u> - <u>abu</u> - <u>nalusub</u></p>	<p><u>Grässliches</u> - <u>Ereignis</u> - <u>Erbarmung</u> - <u>Tells</u> - <u>kennst</u> - <u>suche</u> - <u>zugetragen</u> - <u>durchschossen</u> - <u>erschossen</u> - <u>verblutet</u> - <u>schaffet</u> - <u>Verlormer</u> - <u>Warnung</u> - <u>wolltest</u> - <u>Musik</u> - <u>versteh</u> - <u>ungeduldig</u> - <u>Irdische</u> - [mit dem Himmel zu] - <u>versöhnen</u> - [Wüterich] - <u>verscheidet</u> - <u>Wahsinn'ge</u> - <u>weidet</u> - <u>Leget</u> - <u>Schmerzenspfeil</u> - <u>berühren</u> - <u>geschlagen</u> - <u>Fluch</u> - <u>treff</u> - <u>Eur</u> - <u>Walten</u> - [hat ein Ende] - [der Tyrann des Landes ist gefallen. Wir erdulden keine Gewalt mehr. Wir sind freie Menschen] - <u>gekommen</u> - <u>grausenvolle</u> - <u>Mords</u> - <u>nachzusetzen</u> - <u>aufgelöst</u> - [in diesem Augenblick sind aller] - <u>Ordnung</u></p>

Cluster XXX GT which occurs later than cluster XXX WT contains elements classifiable under both thematics α and γ . The thematics of dissolution/reconstitution and light/darkness are inextricably bound up in the image of the rising sun as the symbol of renewal: [arao ng kalayahan] {the sun of freedom}, sumikat, {to shine/to rise}, nagsisipagalab {to burn}, nagniningas {to glow}. Closely related to "araw ng kalayahan" is the image of the "araw ng katuwiran" {sun of reason} as it was used by Bonifacio, the founder of the Philippine revolutionary movement against Spain.¹⁵⁹ Although "katuwiran" can be roughly translated as "reason" (as it is above), it is to be expected that (as with any other important culture-concept in translation) their respective semantic fields cannot fully coincide. Ileta brings out precisely the metaphorical relationship between "araw" {sun} and "katuwiran" {reason} in the Tagalog language, "The word 'reason' does not quite bring out the root meaning of *katwiran*, which is 'straightness.' This connotation is important because in the context of blindness or darkness what is lost is the ability to keep to the 'straight path.' *Katwiran* is also associated with the

¹⁵⁹ "The sun of reason that shines in the East clearly shows unto our eyes which, alas! have been blinded for so long, the way we must follow; by its light we can see the death-dealing claws in the outstretched hands of the malevolent. Reason tells us that we cannot expect anything but suffering upon suffering, treachery upon treachery, contempt upon contempt, and tyranny upon tyranny. Reason tells us that we must not waste our time in vain for promises of felicity that will never come, that will never materialize. Reason tells us that we must rely upon ourselves alone and never entrust our right to life to anybody. Reason tells us to be united in sentiment, thought and purpose, so that we may acquire the strength necessary to crush the evil that is afflicting our people." (Ang *araw ng katuwiran* na sumisikat sa Silanganan, ay malinaw na itinuturo sa ating mga matang malaong nabulagan, ang landas na dapat nating tunguhin, ang liwanag niya'y tanaw sa ting mga mata, ang kukong nag-akma ng kamatayang alay sa atin ng mga ganid na asal. Itinuturo ng katuwiran, na wala tayong iba pang maaantay kundi lalo't lalong kaalipinan. Itinuturo ng katuwiran, lalo't lalong kaalipustaan at lalo't lalong kaalipinan. Itinuturo ng katuwiran, na huwag nating sayangin ang panahon sa pag-asa sa ipinangakong kaginhawahan na hindi darating at hindi mangyayari. Itinuturo ng katuwiran ang tayo'y umasa sa ating at huwag antayin sa iba ang ating kabuhayan. Itinuturo na katuwiran ang tayo'y magkaisang-loob, magkaisang isip at akala at nang tayo'y magkaisa na maihanap ng lunas ang naghaharing kasamaan sa ating Bayan.) (English translation in Gregorio Zaide, ed., *Documentary Sources of Philippine History*. Vol. 8 (Manila: Navotas Press, 1990), 203.)

liwanag of the sun which shows the 'way' (landas)."¹⁶⁰ The same emphasis on finding the role of "light" and "reason" itself in finding the "straight path" is actually brought out in another work by Rizal himself when he made a similar allegorical contrast between "kamangmangan" {ignorance} with "ilaw" {light}.¹⁶¹ Salazar insists that "katwiran" is a completely different concept from that of "reason" because the latter's Latin root word "ratio" merely pertains to counting and calculation and, as such, it is therefore limited to the realm of means rather than of ends.¹⁶² However correct such an insistence on the uniqueness of "katwiran" as a notion is, this way of representing the history of "reason" in the West is unnecessarily reductive. One only has to refer to the critiques of so-called "instrumental reason" (*instrumentelle Vernunft*) in Western philosophy in order to grasp that something more was meant (at least some time in its history) by "reason" than just "calculation."¹⁶³ Also of interest in this cluster is the translation of the phrase "aufgelöst [in diesem Augenblick sind aller] Ordnung, aller Pflichten Bande" {in this moment all order has been dissolved, and all bonds of duty} (V. 2829-2830). This appears in GT as "patid [sa oras na ito ang lahat ng tali ng pagsunud at ng mga katungkulan]" {all the ties of obedience and duty have been broken at this moment}. These "Pflichten Bande" (V. 2830) {bonds of duty} are of a qualitatively different nature from the

¹⁶⁰ Ileta, *Pasyon and Revolution*, 86.

¹⁶¹ "Ignorance is ignorance and not goodness or dignity. God has not commanded, full of wisdom as he is, that the people in his image should allow themselves to be fooled or blinded; the jewel of the mind, with which we are graced should be used and allowed to shine. This can be compared to a father who has given all his children a light for walking in the dark. They should allow their lights to shine, take care of them and not put them out because of being dependent on the light of others, they should consult with and help each other in looking for the path. He is fool and blameworthy who stumbles in following the light of another. The father can say, "why have I given you your own light?" But the one who stumbles with his own light cannot be blamed because the light was perhaps dim or the path was really very difficult." (Ang kamangmanga'y kamangmangan, at di kabaita't puri. Di hiling ng Diyos, puno ng karunungan, na ang taong larawan niya'y paulol at pabulag; ang hiyas ng isip, na ipinalamuti sa atin, paningningin at gamitin. Halimbawa baga, ang isang amang nagbigay sa bawa't isang anak ng kani-kanyang tanglaw sa paglalakad sa dilim. Paningasin nila ang liwanag ng ilaw, alagaang kusa, at huwag patayin, dala ng pag-asa sa ilaw ng iba, kundi magtulung-tulong, mag-sanggunian, sa paghanap ng daan. Ulol na di hamak at masisisi ang madapa sa pagsunod sa ilaw ng iba, at masasabi ng Ama: "Bakit kita binigyan ng sarili mong ilaw?" Nguni't di lubhang masisisi ang madapa sa sariling tanglaw, sapagka't marahil ang ilaw ay madilim o kaya'y totoong masama ang daan.) Rizal repeats the same image in a theological debate with the Jesuit Pablo Pastells where "isip" is replaced by the Spanish "juicio" and "ilaw" by "lampara." Jose Rizal to Pablo Pastells, Nov. 11, 1892, in *The Rizal-pastells Correspondence*, ed. Raul Bonoan (Quezon City: Ateneo de Manila Press 1994), 84-85.

¹⁶² Cf. Zeus Salazar, "Ang Kartilya ni Emilio Jacinto," 49-50.

¹⁶³ Cf. Max Horkheimer, *Gesammelte Schriften*, Vol. 6. *Zur Kritik der instrumentellen Vernunft und Notizen 1949-1969* (Frankfurt am Main: Fischer, 1991).

types of bonds referred to by the terms "angeborenen Bande" (V. 921) mentioned earlier in cluster IX and "Bande der Natur" (V. 2012) {bands of nature} in cluster XXII. In contrast to the latter two, the former pertains to the positive legal order (Ordnung) dependent on the use of force and punishment to guarantee compliance.¹⁶⁴ It should be noted here that no translation of "Ordnung" {order} turns up in GT, the word "pagsunud" {obedience} which occurs before "katungkulan" {duty} seems to refer also to "Pflicht" rather than to "Ordnung." "Kaayusan" (root word: ayos), the modern Filipino word equivalent to "Ordnung" which is quite popular in Philippine government slogans (usually coupled with words such as "kaunlaran" {progress}) does not seem to have been in currency at the time the translation was made. This moment of dissolution of order (which recalls the inversely related phrase "das Erlöschen der Natur" in cluster XXVI) is the moment of "revolution," a word which does not appear as such in WT but interestingly surfaces in GT in Rizal's translation of the line "Aufruhr und Empörung!" (V. 1850): "Gulu! Suay! Revolucion!" {Chaos! Disobedience! Revolution!}¹⁶⁵

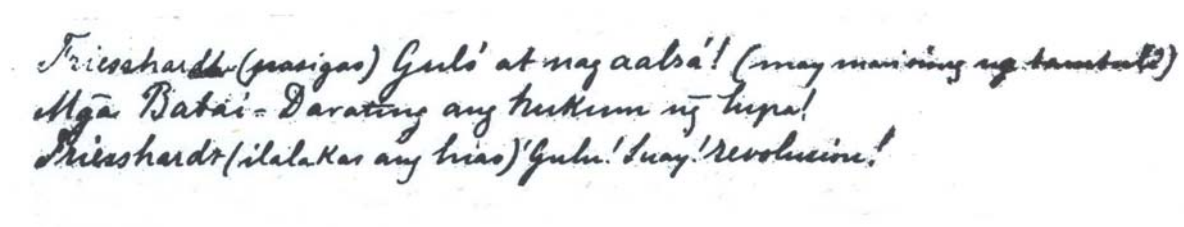


Fig. 16: "Gulu! Suay! revolucion!"

The foregoing analysis of the "semiotic texts" indicate how complex the web of meanings which structure the GT and WT are. Indeed, this very complexity can imperil the very possibility of making general observations about texts as a whole. Four "ideosemes" (traces of

¹⁶⁴ *Handbuch Philosophischer Grundbegriffe*, s.v. "Ordnung.": "Es gibt eine vorfindliche Ordnung, von der wir Kenntnis nehmen, und eine Ordnung die wir schaffen oder auch zerstören können..." (There is a pre-existing order which we acknowledge and another which we can create or destroy...)

¹⁶⁵ While "rebolusyon" has in the meantime become a part of the modern Filipino lexicon, "himagsikan" (r.w. "bagsik") was the word closest to "revolution" used by the Katipuneros in the 19th century. Cf. Zeus Salazar, "Wika ng Himagsikan Lenggwahe ng Rebolusyon," *Bagong Kasaysayan*, no. 8 (1999): 21-40.

ideological structures) which have been derived from the WT semiotic texts however seem to be of much pertinence for the understanding the ideological structuration both of WT and GT. The preceding analyses have shown that these ideosemes are capable of generating interpretations and interconnections with several other key textual elements. The first among these is the ideoseme "zeitlich Gut" (II; V. 320)/ "biyayang lumilipas" {ephemeral goods} which is strongly related to the thematic β (ancient/new, eternal/ ephemeral). The second is the ideoseme "Eiteln Glanz" (VIII, IX; V. 839; 915) {vain glitter} which was translated as "hunghang na kislap" {stupid/foolish glitter} and "palipas [na] palara" {temporary embellishments} and which is associated with thematic α (light/darkness, sight/blindness). The third important ideoseme is "naturvergessen" (XVIII; V. 1611) {to forget one's nature} which was translated as "ualang loob" {having no loob}. The above analysis has demonstrated that this third ideoseme is closely bound up with the thematic α and β and *potentially* (given some interpretative leeway) also with thematic γ (dissolution/reconstitution of order). The fourth important ideoseme is "das Erlöschen der Natur" (XXVI; V. 2429) {the dissolution of nature} which was translated simply as "pagpanao ng buhay" {the passing away of life}. This last ideoseme is, in WT at least, unambiguously related to all three thematic α , β and γ . However, the corresponding phrase in GT "pagpanao ng buhay" {the passing away of life}, which plays a much more minor role in the ideological structuration of GT, seems to have a weaker and more ambivalent connection to thematic γ . "Pagpanao ng buhay" does not seem to have the same momentous implications for the world and the existing order as the "dissolution of nature" itself. Its connotations lie closer to the process of aging and the passing of time (thematic β). This disparity between the the GT and WT made evident by the gap between "das Erlöschen der Natur" and its translation in GT points to the presence of very deep differences in the ST and TT which revolve around the crucial term appearing in the last two ideosemes mentioned, namely, "Natur." Although Fig. 17 shows that the distribution of the semiological polarities in WT and GT show strong correspondences between them, this

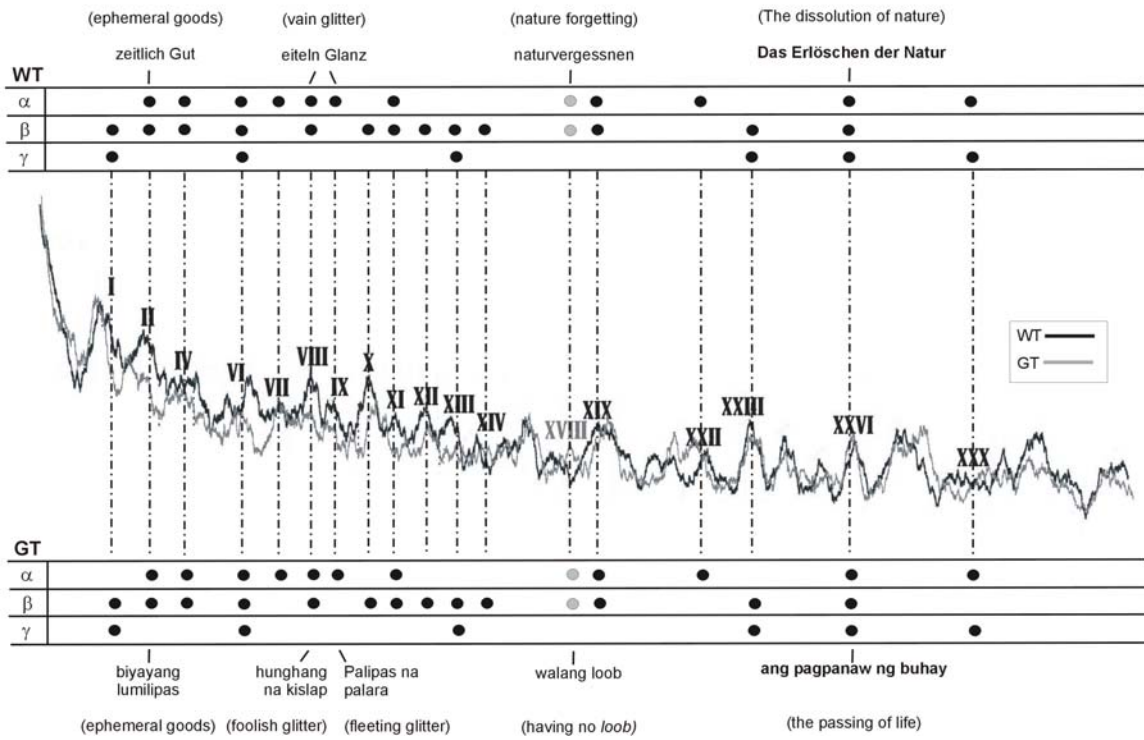


Figure 17: Comparative Distribution of Semiological Polarities

does not at all imply that the coherence relationships between these elements within the respective texts also coincide. The next chapter shall try to delve deeper into the implications of this problem of translating "Natur" into 19th century Tagalog.

Chapter 4: The Problem of Translating "Natur"

One of the most interesting aspects of the GT translation which can be observed from the analysis of the microsemiotic texts in the last chapter was the problem of translating the word "Natur" into Tagalog.¹ The evidence at hand indicates that the word most commonly used in modern Filipino to translate "nature," "kalikasan"² was not yet in currency at the time that Rizal wrote his translation of "Wilhelm Tell." Pedro Serrano Laktaw's (1851-1928) contemporaneous *Diccionario Tagalo-Española* (1889) does not mention "kalikasan" at all under the entries "natural," "naturaleza," "naturalidad." The earliest occurrence in a dictionary to have been found so far is in Rosendo Ignacio's *Diccionario Hispano-Tagalo o, Aklat ng mga pangungusap na Kastila at Tagalog* (1922) which uses the word "kalikasan" in defining

¹ Julia Thomas's related study on the concepts of "nature" in Japanese political ideology, while undoubtedly of much value and insightful in many ways, suffers from a very significant methodological flaw which the present study will attempt to avoid as much as possible. At first, Thomas warns the Western reader that the Japanese concepts of nature may seem "strange" aside from being exceedingly varied, "As we attune ourselves to historical texts, we should not be surprised that the "nature" that emerges from them is unfamiliar and at times almost unrecognizable *in our terms*... Rather than employ contemporary definitions of nature, I will try to excavate the way Japanese thinkers' use of nature shaped their ideas of necessity and freedom... As I will discuss in greater detail, the vocabulary itself during this period... slides among the terms such as 'tenri,' 'tenzen,' 'tenpu,' 'tenchi,' 'ūchū,' and 'banbutsu' before stabilizing, more or less, in the 1890s with the term 'shizen.' With each word, slippages of emphasis and meaning occur. 'Shizen,' especially in its alternative pronunciation, 'jinen,' at an earlier stage suggested 'idleness' or 'purposelessness,' only later coming to emphasize 'spontaneity.'" (7) She then points to the "sheer number of words for nature in Tokogawa texts" as dramatizing the "concept's many facets" and demonstrating "nature's multivalence" in the Japanese context. (32) Thomas further claims that, "the richness of continental and native traditions and the inventiveness of the Tokugawa writers produced an array of terms and phrases to express the ideas of nature." (33) One can legitimately express uneasiness on this point since, considered from a rigorously historical point of view, it seems doubtful whether the Tokugawa writers considered themselves as trying to develop an "array of terms and phrases" to "express" the "idea of nature" in order that they could perceive its "many faceted multivalency." What more likely happened was that they thought they were just talking about many different things rather than one single object. These words could therefore not simply have been "expressions" of a single "idea" which had however not yet existed in the language. The conceptual "center" (e.g., "nature") of which Thomas speaks and around which these various Japanese terms were supposed to gravitate simply did not exist for the early 19th century Japanese writers. It is only from an external position as a "Western" social scientist that Thomas can peruse Japanese dictionaries and books and collect all the words which seem to have some relationship or similarity to the pre-existing "Western" concept of "nature."¹ From there it is easy to write a history of the "evolution" of this term in the Japanese intellectual context which can then be more easily tied up to Thomas' more universal considerations on the epochal transformations in the culture-nature conceptualization on a global level. Cf. Julia Adeney Thomas, *Reconfiguring modernity: concepts of nature in Japanese political ideology* (London: University of California Press, 2001) and Julia Adeney Thomas, "The Cage of Nature," *History and Theory* 40 (2001), 16-36. Incidentally, the first German/European drama ever translated into Japanese was *Wilhelm Tell* in 1880 (six years before Rizal) by Saitō Tetsutarō and Izumi Masukichi. Cf. Roger Mottini, "Die Schweiz und Japan während der Meiji-Zeit (1868-1912)" (PhD diss. University of St. Gallen, 1998).

² *UP Diksiyunaryo ng Wikang Filipino*, 1st ed., s.v. "kalikasan."

"natural" and "naturaleza." This of course does not imply that Rizal had no acquaintance with the fundamental role of "Natur"/"nature"/"naturaleza" in European political and religious thought. Indeed the word "naturaleza" occurs in the novel *Noli me Tangere*³ (1887) a total of 19 times while the significant phrases "las leyes naturales," "las ciencias naturales" and "filosofia natural" also turn up. Francisco Balagtas' epic poem *Florante at Laura*⁴ (ca. 1836), which was the only complete work that Rizal could use as a reference on the Tagalog language during his work on the translation (Letter of Rizal to his brother Paciano Mercado, 12 Oct. 1886), also contained the term "natural na lei" (V. 176) derived from the Spanish "ley natural" {natural law} as an equivalent for "utos ng langit" (V. 174) {heaven's command}, but in spite of the great Tagalog poet's example, Rizal did not follow him in using the words "naturaleza"/"natural" in the translation of any of the concepts related to "Natur" in German.⁵ This apparently more "puristic"⁶ approach however stands in contrast to Rizal's translation of "Aufruhr und Empörung!" (V. 1850) as "Gulu! Suay! Revolucion!" {Chaos! Disobedience! Revolution!}.⁷ The difficulty of finding a single and unambiguous "translational equivalent" for "Natur" required the employment of various translational strategies in the process of rendering its 19th century European "sense" into 19th century Tagalog. This translational process produced a complex system of lexical "diversification" (one-to-many) and "neutralization" (many-to-one) which substantially reordered the microsemiotic structuration

³ Jose Rizal, *Noli me tangere* (Manila: Instituto Nacional de Historia, 1978).

⁴ Francisco Balagtas, *Pinagdaanang Buhay ni Florante at ni Laura, sa cahariang albania quinuha sa madlang cuadro historico o pinturang nagsasabi sa manga nangyayari ng unang panahon sa imperio nang grecia: at tinula nag isang matouain versong tagalog* (Manila: Martinez, 1925).

⁵ Letter from Rizal to Blumentritt dated March 16, 1887: "Bis jetzt habe ich noch nicht keinen Spanier kennen gelernt welcher unsere Bücher versteht: selbst der berühmte Jesuite P. Jeyes, der am besten Tagalisch kann, muss noch immer fragen und lange besinnen damit er Baltasar verstehe, ein Büchlein, welsches für die Manilaer Tagalen wie ein Räthsel bleibt. Und die Spanier sprechen viel schlimmer als die Tagalen von Manila." (Up to now, I have not met any Spaniard who understands our books: even the famous Jesuit Fr. Jeyes, who knows Tagalog best must always ask around and think for a long time so that he could understand Baltazar [Balagtas], a booklet which is a riddle for the Tagalogs of Manila. And the Spaniards speak much worse than the Tagalogs of Manila.)

⁶ Cf. George Thomas, *Linguistic Purism* (London: Longman, 1991).

⁷ This rather abrupt introduction of "Revolucion" as a Spanish interjection perhaps reflects Rizal's striving to connect the events in the play to contemporary concerns.

of the ST.⁸ Fig. 18 shows the relations of diversification-neutralization only up to the second degree (German [degree 0] – Tagalog [degree 1] – German [degree2]). However mechanical such an equivalence typology may seem (granted even that it is restricted to denotational meaning) it still is able to afford a certain degree of insight into the semantic shifts which had taken place during the translational process. The inclusion of higher and higher degrees into the graphic would naturally make visible even more complex relations of lexical transformation between the ST and the TT.

Tables 3 and 4 show that the eleven occurrences of "Natur" in WT was translated variously as "loob" {within/innermost being}, "pagkatao" {humanity}, "sangsinukuban" {universe}, "buhay" {life}, "kinapal" {creation}, "nilalang" {creation} and "lupa" {land}. The fact that "Natur" was translated into a variety of terms in Tagalog in GT means that the former cohesiveness which it lent to WT disappears. "Pagkatao" {humanity} was the most often used equivalent for "Natur" with a total of three occurrences. The foregoing diversification of "Natur" actually results in its "erasure" as a centrifugal point of semantic concentration which in turn also implies that the whole ideological microsemiotic structure of "Natur" becomes transformed into something quite different in TT. This can most simply and mechanically be observed at the surface textual level by looking at the distribution graphs of "Natur" in WT and the distribution graphs of the various lexical items into which it was translated. (Cf. Fig. 19) It can easily be seen that "Natur" has fragmented during translation into a number of major lexical points of semantic concentration. The internal textual relations of lexical cohesion (as a simple surface relation of reiteration) can be compared by looking at the distributional patterns of the original word "Natur" and its various equivalents in the translation. The graphs above show the relative position of occurrence of the selected word along a horizontal axis which is a visual representation of the total length of the text. It can be

⁸ The terms "diversification" and "neutralization" are borrowed from Werner Koller's theory of translation which posits five types of denotative translational equivalence: (1) one-to-one; (2) one-to-many [diversification]; (3) many-to-one [neutralization]; (4) one-to-none; (5) one-to-part [partial]. Cf. Werner Koller, *Einführung in die Übersetzungswissenschaft* (Wiesbaden: Quelle & Meyer, 2001), 229-249.

Table 3: Various occurrences of the key word (*Natur*) in context

selbst - Der alte Urstand der Natur kehrt wieder, Wo Mensch dem Me (1282)
's auch nicht, Zum Hirten hat Natur mich nicht gebildet, Rastlos m (1487)
nterdrücker schenken, Als dem natur vergessnen Sohn der Schweiz, De (1611)
ehr verehren. - Ihr aber, den Natur und Ritterpflicht Ihm zum gebo (1623)
rden! Seid Wozu die herrliche Natur Euch machte! Erfüllt den Platz (1650)
n Entsagt ich, alle Bande der Natur Zerriss ich, um an Euch mich a (2012)
m Vater noch geboten! Und die Natur soll nicht in wildem Grimm Sic (2142)
s ist nicht das Erlöschen der Natur, Das ist der Strahl schon eine (2429)
, Auf schwere Taten wider die Natur. Dergleichen Taten bringet jed (2678)
- Gerächt Hab ich die heilige Natur, die du Geschändet - Nichts te (3183)
rchte nicht die Schrecken der Natur, Wenn ich des Herzens wilde Qu (3249)

Table 4: Intercalated texts from the original and the translation

LOOB (within)

- Gerächt Hab ich die heilige Natur, die du Geschändet - Nichts te
Ipinaghiganti ko ang santong loob ng Maykapal na iyong sinira. W
nterdrücker schenken, Als dem natur vergessnen Sohn der Schweiz, De
lulupig, bago sa isang walang loob na anak ng Schwyz na napaaalil

PAGKATAO (humanity)

ehr verehren. - Ihr aber, den Natur und Ritterpflicht Ihm zum gebo
ang tunay niyang tanggulan ng pagkatao at ng katungkulang marangal, n
rden! Seid Wozu die herrliche Natur Euch machte! Erfüllt den Platz
din ang katungkulan ng inyong pagkatao; ganapin ang dapat na kinatata
n Entsagt ich, alle Bande der Natur Zerriss ich, um an Euch mich a
nalikdan ko, lahat ng tali ng pagkatao ay iwinalat, ng mapakapit sa i

SANGSINUKBAN (universe)

m Vater noch geboten! Und die Natur soll nicht in wildem Grimm Sic
At hindi nga magngangalit ang sangsinukuban ng mabangis na dahas at

BUHAY (life)

s ist nicht das Erlöschen der Natur, Das ist der Strahl schon eine
Iyan ay hindi ang pagpanaw ng buhay, iyan nga ang sikat ng isang b

KINAPAL (creation)

, Auf schwere Taten wider die Natur. Dergleichen Taten bringet jed
sa malalaking salang laban sa kinapal. Ang mga ganitong sala ay nang
rchte nicht die Schrecken der Natur, Wenn ich des Herzens wilde Qu
kinatatakutan ang kilabot ng kinapal, kung ang mababangis na sakit

NILALANG (creation)

's auch nicht, Zum Hirten hat Natur mich nicht gebildet, Rastlos m
Ina, gayundin ako; hindi ako nilalang ng lupa para magpastol; walang

LUPA (land/earth)

selbst - Der alte Urstand der Natur kehrt wieder, Wo Mensch dem Me
abalik ang matandang lagay ng lupa, kapag sa tao humahadlang ang

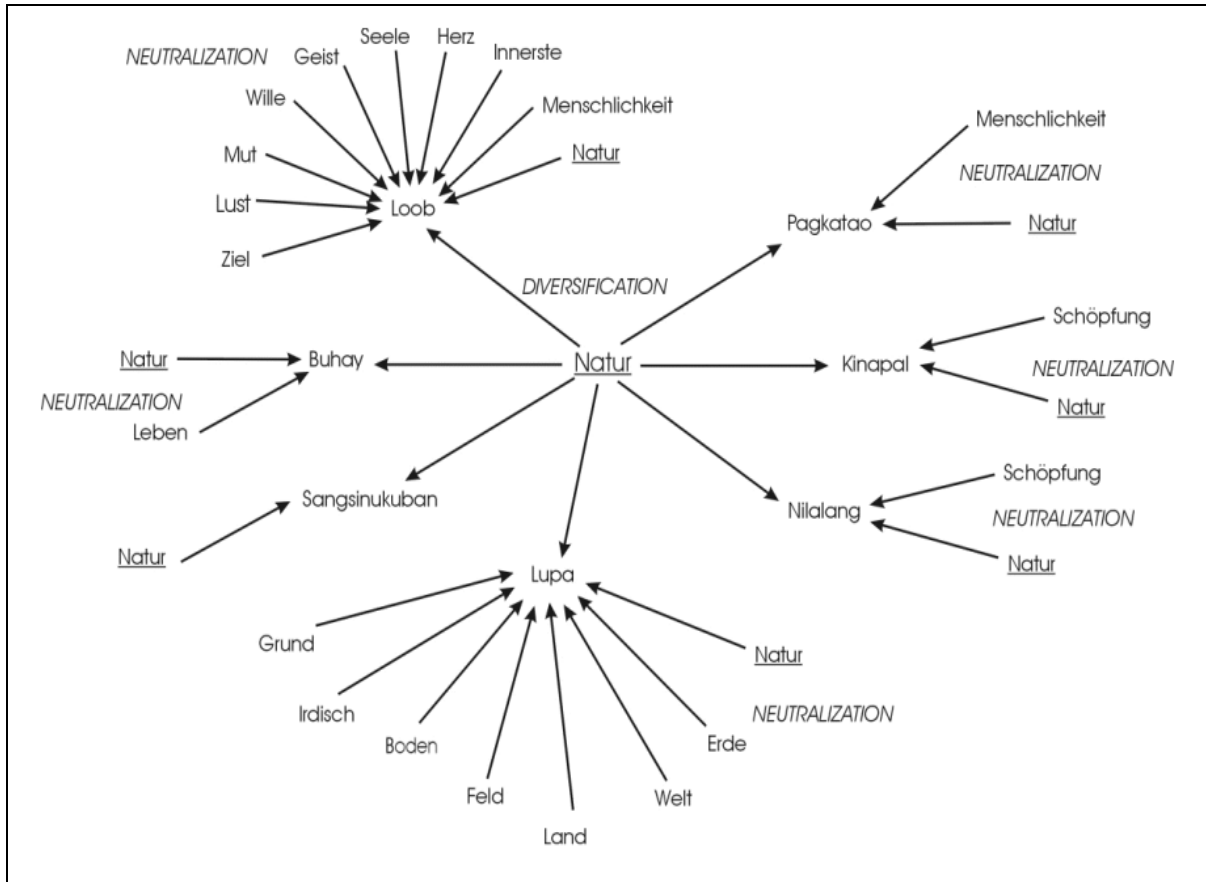


Figure 18: Lexical Diversification of "Natur"



Figure 19: Distribution Graph of "Natur" and its Equivalents

observed here that the number of incidences of "Natur" (11) occurring all throughout the original text manifests a complex relation with the selected terms used in the translation which show distributional/reiterative patterns which on the surface are extremely divergent from the original. (Especially in relation to the translational equivalents: "loob," "buhay" and "lupa.") The surface relations of lexical cohesion have in other words been drastically altered with fundamental implications at the microsemiotic level. Obviously, for a Filipino reader of the translation, it has become no longer possible to penetrate through the profusion of terms in order to discover "Natur" hiding behind these "substitutes." Furthermore, if a thought experiment were undertaken such that tomorrow all copies of the original work by Schiller (perhaps also including its translations into all other European languages) were all to vanish suddenly from the planet, it would be perhaps extremely difficult if not impossible to identify all the points in the TT where "Natur" used to be in the ST. This semantic destruction (*Zerstörung*) by translation has also been observed by Martin Heidegger in the translation of the Greek "physis" into Latin "natura" and German "Natur."⁹ What he seems to have overlooked is that the "destruction" of meaning can also call forth the production of new ones.

The diversification of "Natur" into a variety of other terms in Tagalog means that the organizing principle which "Natur" as a concept gave to the original text is, in principle, no longer accessible in the TT. It would make no sense to say that all the words used to translate "Natur" were *actually* the equivalents of "Natur" in the Tagalog language so that these just had to be discovered, collected and grouped under the category of "Natur" in order to get the

⁹ "Dieses griechische Grundwort für das Seiende pflegt man mit 'Natur' zu übersetzen. Man gebraucht die lateinische Übersetzung natura, was eigentlich 'geboren werden,' 'Geburt' bedeutet. Mit dieser lateinischen Übersetzung wird aber schon der ursprüngliche Gehalt des griechischen Wortes physis abgedrängt, die eigentliche philosophische Nennkraft des griechischen Wortes zerstört. Das gilt nicht nur von der lateinischen Übersetzung dieses Wortes, sondern von allen Übersetzungen der griechischen Philosophensprache ins Römische. Der Vorgang dieser Übersetzung des Griechischen ins Römische ist nichts Beliebigen und Harmlosen, sondern der erste Abschnitt des Verlaufs der Abriegelung und Entfremdung des ursprünglichen Wesens der griechischen Philosophie." (This basic Greek word for Being is customarily translated as 'Natur.' One uses the Latin translation *natura*, which actually means 'to be born,' 'birth.' The original content of this Greek word *physis* is displaced by this Latin translation and the genuine capacity for naming of the Greek word is destroyed. This holds not only for the Latin translation of this word but for all translations of the Greek philosophical language in Latin. The process of translating the Greek into Latin is not an arbitrary and harmless matter, it is rather the first stage in the process of sealing off and alienating the original essence of Greek philosophy.) Cf. Martin Heidegger, *Einführung in die Metaphysik* (Tübingen: Niemeyer, 1987), 10-11.

"Tagalog sense" of what "nature" was. The Tagalog reader would just say that all these different words pertained to many different things rather than to just a single one. The complexity of this bewildering translational process seems to resist the traditional categories of translation analysis. Indeed, the translation of "Natur" in GT seems to follow what Dipesh Chakrabarty has called "non-sociological" translation. He describes this translational mode as follows,

One critical aspect of this mode of translation is that it makes no appeal to any of the implicit universals that inhere in the sociological imagination. When it is claimed, for instance, by persons belonging to devotional traditions (*bhakti*) that "the Hindu's Ram is the same as the Muslim's Rahim," the contention is not that some third category expresses the attributes of Ram or Rahim better than either of these two terms and thus mediates in the relationship between the two. Yet such claim is precisely what would mark an act of translation modeled on Newtonian science. The claim there would be that not only do H₂O, water and *pani* refer to the same entity or substance but that H₂O best expresses or captures the attributes, the constitutional properties, of this substance. "God" became such an item of universal equivalence in the nineteenth century.¹⁰

To illustrate his point, Chakrabarty makes an between two types of economic exchange (barter vs. commodity exchange) and two modes of linguistic exchange/ translation (sociological vs. non-sociological). (Cf. Fig. 20) While the model of "sociological" translation, like the model of generalized exchange of commodities "always needs the mediation of a universal, homogenizing middle term (such as, in Marxism, abstract labor)," "nonsociological" translations, on the other hand, "are based on very local, particular, one-for-

¹⁰ Dipesh Chakrabarty, *Provincializing Europe* (Princeton: Princeton University Press, 2000), 85.

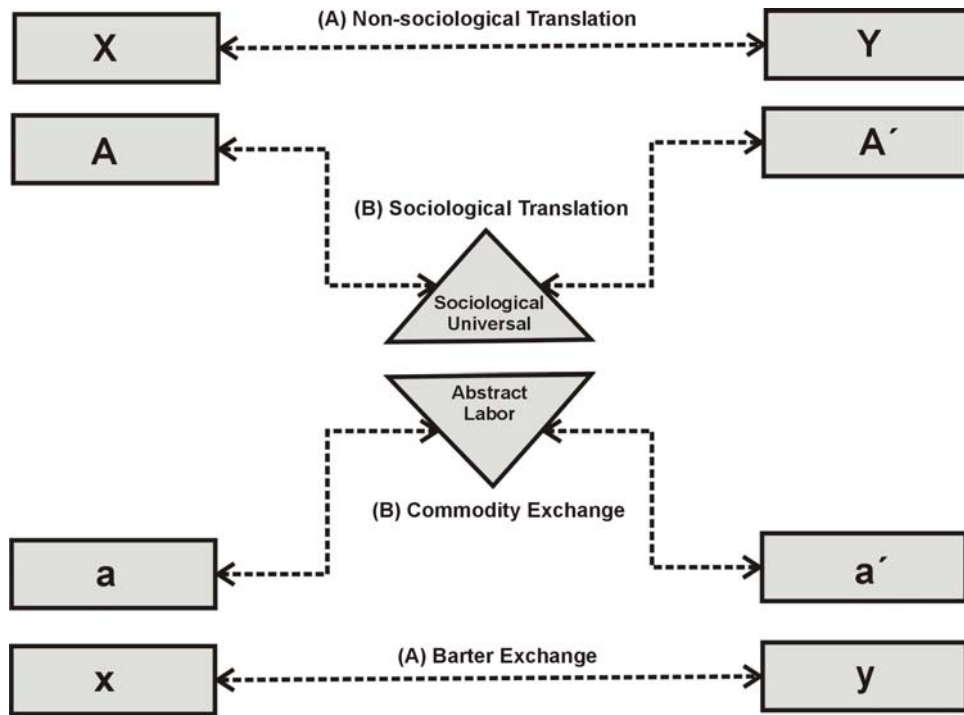


Figure 20: Homology between types of economic exchange and modes of translation

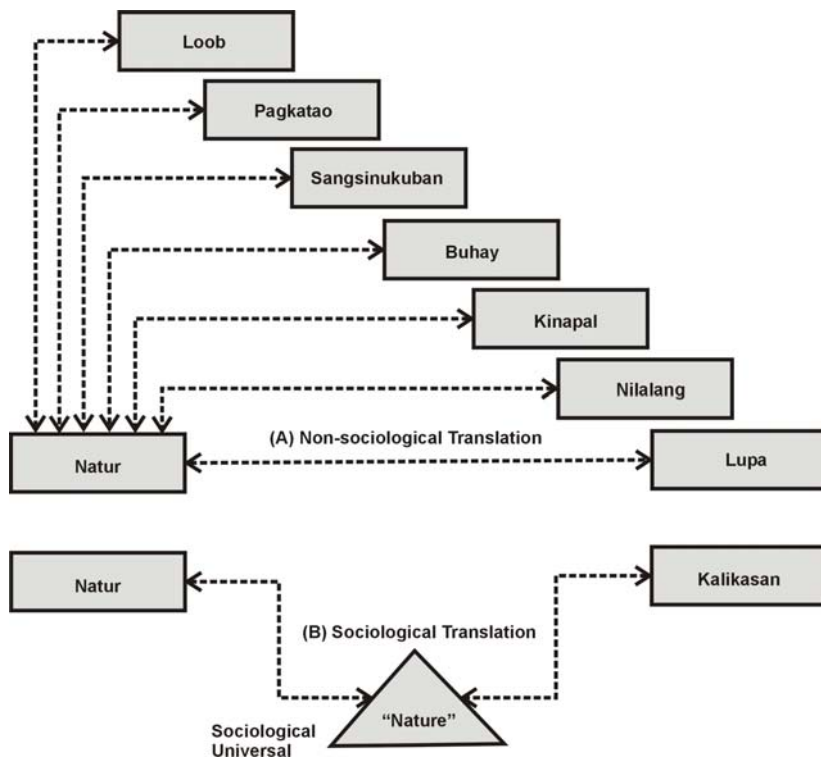


Figure 21: Translating "Natur" according to the two translational modes

one exchanges." The most obvious difference between the two modes of translation is that the first follows translational rules of a "universal" character while, in the second, "codes are switched locally, without going through a universal set of rules."¹¹ These two translational modes in turn form the methodological bases of the writing of what he calls History 1 and History 2. According to Chakrabarty, History 1 is the history of "the universal and necessary logic of capital" which is necessarily conceptually grasped within the universalizing discourse of the sociological imagination while History 2 can be seen as the history "outside capital" which has "the function of constantly interrupting the totalizing thrusts of History 1."¹² The former corresponds to the "sociological" mode of translation since it requires a homogenizing third term to act as a bridge between translational equivalents, while the latter, on the other hand, corresponds to the so-called "non-sociological" mode which exchanges two "equivalents" while at the same time bypassing the use of any mediating category in establishing grounds of equivalence. This distinction, unlike most dualities in translation science, was not developed by Chakrabarty in order to pit one mode against the other but rather to find ways of thinking "in terms of both modes of translation simultaneously." In his opinion it is only in this way that "the condition of possibility for the globalization of capital across diverse, porous, and conflicting histories of human belonging" can be grasped.¹³ The seemingly contingent, more or less unsystematic and partially opaque translational processes which accompany "non-sociological" translation are precisely the factors which work against the homogenization of cultural phenomena and the preservation of difference in translation. In this translational mode, there is no "overarching category" ("Nature" for instance), "that is supposed to remain unaffected by differences between the entities it seeks to name and

¹¹ Chakrabarty, *Provincializing Europe*, 85-86.

¹² Chakrabarty, *Provincializing Europe*, 66.

¹³ Chakrabarty, *Provincializing Europe*, 71.

thereby contain. The very obscurity of the translation process allows the incorporation of that which remains untranslatable."¹⁴

It has already been remarked that the translation of "Natur" in GT reveals a contingent and unsystematic quality characteristic of what Chakrabarty termed "nonsociological translation." (Cf. Fig. 21) Rizal himself made no mention of having any difficulties in translating "Natur" in his correspondence. The procedure appears to have followed a self-evident route whose very self-evidence makes reflection into its mechanisms exceedingly difficult. The hidden rules of transformation which produced the diversification of "Natur" into seven different terms in Tagalog can be said to verge almost on the enigmatic. In contrast, an example of a properly "sociological" translation would have been the consistent and rule-governed conversion of "Natur" into its modern Filipino equivalent "kalikasan" in preferably *all* of its textual occurrences. This type of sociological translation in which any differences between the two terms are almost totally effaced would certainly have its function particularly in the translation of scientific texts. The singular virtue of so-called "non-sociological" translation is therefore precisely its ability to preserve "difference" in translation. The translation of "Natur" into the Tagalog concept of "loob" is evidently one very interesting example of this translational modus. Reduced to its most basic structural characteristics, the conversion of "Natur" into "loob" entailed the transformation of the narrative structure from one of "recovery of nature" in WT (Natur – Widernatur – [Wieder]natur) to that of "recovery of loob" in GT (may loob – walang loob – pagbalik loob). This implies a fundamental shift in the cohesive and microsemiotic structure of the original text. Most simply put, from the point of view of the idiom of "loob," the important verses 1275-1288 in WT are dislodged from their central position in GT. Figure 22 shows the relationships of cohesion between columns A, B and C for WT and A, B and D for GT. The phrase "ang matandang lagay ng lupa" {the ancient condition of the land} which is the

¹⁴ Chakrabarty, *Provincializing Europe*, 86.

translation for "der alte Urstand der Natur" simply does not cohere lexically with the complex idiom of "loob." The whole notion of "Revolution" as the "Positivierung natürlicher Rechte"¹⁵ (actualization of natural rights) which is expressed in the most important lines in WT column C therefore completely disappears from the equally "revolutionary" idiom of "pagbabalik loob" {returning to loob} in GT. Most tellingly, the whole *transcendentalizing* metaphoric in WT of "reaching up into the sky" and "bringing down" the "eternal rights" which "hang above like the stars" loses their original significance for GT. What this means is that, insofar as GT is dependent on the idiom of "loob," it gives up recourse to the essential notion of "Naturzustand" which functioned as the "external" *archimedean* point from which a "transcendental critique"¹⁶ of the existing social and political order could be undertaken.¹⁷ If at all, it is thus only upon another, alternative basis and not upon that of "Naturrecht" that GT is able to develop what may correspond to its own "revolutionary" ideological position. (Cf. Fig. 23) It was also pointed out in the last chapter how the translation of "das Erlöschen der Natur" {the dissolution of nature} as "pagpanao ng buhay" {the passing of life} causes a redistribution of lexical cohesive structures and chain reactions of microsemiotic transformations in GT. The structures of cohesion and coherence which obtain between "das Erlöschen der Natur" and other collocational structures of "Natur" simply does not exist for "buhay" {life} and the other collocational structures of "loob." "Pagpanao ng buhay" therefore cannot so easily be integrated into the overall idiom of "revolutionary" transformation in GT which is the far more obvious role of the phrase "das Erlöschen der Natur" in WT.

¹⁵ Jürgen Habermas, *Theorie und Praxis* (Frankfurt a.M.: Suhrkamp, 1971), 92.

¹⁶ "Die kulturtranszendente Position ist von der Dialektik in gewissem Sinn vorausgesetzt als das Bewußtsein, welches vorweg der Fetichisierung der Sphäre Geist sich nicht unterwirft. Dialektik heißt Intransigenz gegenüber jeglicher Verdinglichung... Sie bezieht einen der Kultur und dem gesellschaftlichen Verblendungszusammenhang enthobenen Standort, einen archimedischen gleichsam, von dem aus das Bewußtsein die Totalität, wie sehr sich auch laste, in Fluß zu bringen vermag." (The culture-transcendent standpoint is assumed in a definite sense by the dialectic in the consciousness which does not submit to the fetishization of the sphere of consciousness. The dialectic pertains to intransigence against every reification... It alludes to a standpoint above the blindness induced by the cultural and societal context, an archimedean-like point from which consciousness is able to bring the totality, no matter how heavily the latter bears down upon the former, into motion.) Cf. Theodor Adorno, "Kulturkritik und Gesellschaft" (1951) in *Gesammelte Schriften*, vol. 10.1 (Frankfurt a.M.: 1977), 26.

¹⁷ Dieter Borchmeyer, *Tragödie und Öffentlichkeit: Schillers Dramaturge im Zusammenhang seiner ästhetisch-politischen Theorie und die rhetorische Tradition* (München: Wilhelm Fink Verlag, 1973), 103.

	A	B	C	D
Wilhelm Tell (WT)	<p>Bande der Natur (V. 2012) {bands of nature}</p> <p>→</p>	<p>naturvergessen (V. 1611) {nature-forgetting}</p> <p>→</p>	<p>Nein, eine Grenze hat Tyrannenmacht, Wenn der Gedrückte nirgends Recht kann finden, Wenn unerträglich wird die Last - greift er Hinauf getrosten Mutes in den Himmel, Und holt herunter seine ew'gen Rechte, Die droben hangen unveräusserlich und unzerbrechlich wie die Sterne selbst -Der alte Urstand der Natur kehrt wieder, Wo Mensch dem Menschen gegenübersteht -Zum letzten Mittel, wenn kein andres mehr Verfangen will, ist ihm das Schwert gegeben -Der Güter höchstes dürfen wir verteid'gen Gegen Gewalt - Wir stehn vor unser Land, Wir stehn vor unsre Weiber, unsre Kinder! (V. 1275-1288)</p> <p>{the ancient natural condition}</p>	<p>er hat sein Herz gefunden (V. 2376) {he has found his heart}</p>
	Natur (may) loob	Widernatur (walang) loob	(Wieder)natur	
				(pagbalik) loob
Guillermo Tell (GT)	<p>Pagkatao {humanity}</p> <p>→</p>	<p>walang loob {having no loob}</p> <p>→</p>	<p>Hindi nga; natatapus din ang karahasan. Kapag ang nagigipit ay ualang makitang tulong, kapag ang bigat ng pasa'i lumabis... kukunin nga niyang masaya sa langit at ipananaog sa lupa ang di matingkalang katuirang nahahayag doon sa itaas di nababago at di nasisira, paris din ng mga bituin... nagbabalik ang matandang lagay ng lupa,kapag sa tao humahadlang ang kapua tao... at sa huling gamot, kapag ang lahat na'y aayaw bumisa,ang patalim ay ibinibigay sa kaniya... ang ating mga ari ay dapat nating ipagtangol sa karahasan.— Ating ipaglaban ang ating lupa, ipaglalaban ang mga asawa at ang mga anak.</p> <p>{the ancient situation of the land}</p>	<p>nagbalik loob {returned to one's loob}</p>

Figure 22: Translational Transformations from "Natur" to "loob" I

WT Cohesive Structure

GT Cohesive Structure

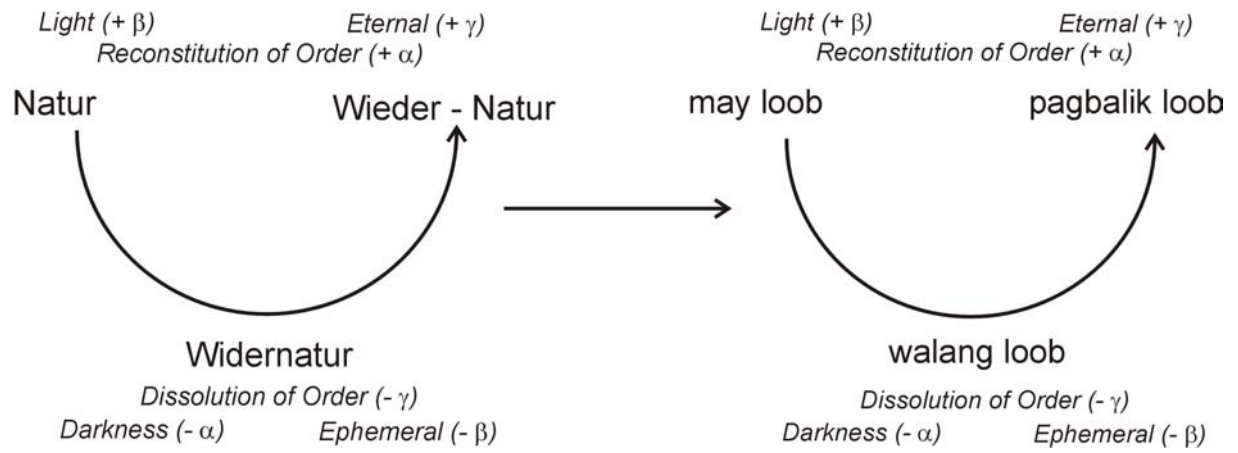


Figure 23: Translational Transformations from "Natur" to "loob" II

The evident shift in the grounds of "revolutionary" critique from the discourse of "Natur" to the no less "revolutionary" one of "loob" can be further illuminated by making a short detour outside of literary translation into James C. Scott's insightful and by now classic discussion of the concept of "tolong" (help/mutual aid) in Malaysian peasant society.¹⁸ He defines "tolong" as follows,

"Help" extended by one villager to another, when it is described as *tolong*, carries the implication of mutuality that takes place among conceptual equals. It covers such common occurrences as the short-term loan of water-buffalo or kitchen utensils, the last minute request for a cooking ingredient from a neighbor, and the (now disappearing) mutual exchange of field labor for transplanting or harvesting (*derau*). For my purposes, what is important about *tolong* is that it implies an equivalent (not identical) return favor by the recipient at some later time. To help, in this fashion, does not imply any subordination of the receiver to the giver. Even when the help is given by the manifestly well-to-do to a poorer neighbor or friend, the conceptual equality suggested by *tolong* is retained... the effect of the use of *tolong* in such exchanges is to emphasize the conceptually equal status of the parties involved, although the "facts" of the matter may be otherwise.¹⁹

"Tolong" is therefore characterized by two main features: (1) It is a practice of material exchange (or mutual generosity) which strengthens the ties of reciprocity between individuals in a particular community and; (2) it is premised upon an ideology of "conceptual equality" between individuals despite the existence of very real class inequalities. "Tolong"

¹⁸ It should be recalled that the closely related, if not identical Tagalog word, "tulong" (for ex., "pagtutulong na bigkis") occurs quite frequently in GT as one of the translations for "Bund." In addition, the phrase, "Dem Nächsten muss man helfen, es kann uns allen Gleiches ja begegnen" {On must help one's fellowman, the same thing can happen to all of us} is significantly translated as "Ang kapua'y dapat tulungan: ang gayo'i maaaring mangyari sa ating lahat" {A fellowman must be helped, that may happen to all of us}. "Kapua" {fellow human being} and "tulong" {aid/help} are in fact closely related words even in the modern Filipino language.

¹⁹ James C. Scott, *Weapons of the Weak: everyday forms of peasant resistance* (New Haven: Yale University Press, 1985), 192-193.

thus helps conceptualize proper norms of behavior for individuals within the community which provokes certain negative responses when these are broken. Scott observed that the practical negation of (1) gives rise to the charge of "stinginess" (*berkira, susah kira*) while the negation of (2) gives rise to the charge of "arrogance"/"conceitedness" (*sombong, bongak, bongkak*).²⁰ It is however not sufficiently clarified by Scott's discussion how these two charges relate to each other. For instance, can a "stingy" individual automatically be considered an "arrogant" one? Or can one simply be stingy without being arrogant? In fact, it may often be the case that the charge of "stinginess" also inevitably brings with it the second charge of "arrogance." On the other hand, the assiduous and proper observance of the norms of "tolong" is said to provide the "standard of nonexploitative, proper conduct" for the community members.²¹ The interesting point that Scott makes about "tolong" is the fact that it can actually serve as a conceptual fulcrum for undertaking a critique not only of particular "greedy" and "stingy" individuals but of exploitative social relations prevailing in a particular community. In addition, he is careful to emphasize that the particular "moral critique" which "tolong" makes available does not necessarily imply that the actions which may issue from it can only lead to ineffectual manifestations of an impotent nostalgia for the idealized communal past. While it is usually the case that the "claims" expressed through the idiom of "tolong" refer only to modest day-to-day needs, the constant frustration of such simple needs/claims may, under certain conditions, take on a decidedly revolutionary character. As Scott puts it, there is "no necessary symmetry between modesty of ends and modesty of means."²² The reason for this is precisely the fact that the ideology of "tolong" generates idealized expectations of reciprocity and recognition between individuals which cannot be completely satisfied even within the order which, in the first place, produced this ideology. These frustrated needs/claims can therefore "point to" or "gesture towards" another possible

²⁰ Scott, *Weapons of the Weak*, 189, 195.

²¹ Scott, *Weapons of the Weak*, 189.

²² Scott, *Weapons of the Weak*, 336.

order even though the terms of critique may remain completely within the horizon of the existing state of affairs. Scott explains further, "The claims can be said to arise from the inevitable gap between the promises that any hegemony necessarily makes and the equally inevitable failure of the social order to fulfill some or all of these promises. Properly understood, any hegemonic ideology provides within itself, the raw material for contradictions and conflict."²³ In short, the idiom of "tolong" provides the resources for a so-called "immanent critique" which does not consider ideologies in themselves to be false but only their claim to reflect reality as it "really is."²⁴

It is thus a qualitatively different type of critique from the transcendental variety which corresponds more closely to the notion of "Naturrecht." The human "needs" represented by the notion of "Naturrecht" are historically and situationally transcendent while those expressed by the idiom of "tolong" are historically bound and situationally immanent. This difference does not at all imply that only those needs which are transcendent can point towards the transcendence of the social order. Both these immanent and transcendent needs, separately or in articulation with one another, can generate positions of negativity capable of bringing about radical social transformation in the rare historical conjunctures when the other relevant conditions are at hand.

It can be shown that the idiom of "loob," like the idiom of "tolong"/"tulong" is also well suited for the deployment of what may be characterized as an "immanent critique" of existing social relations. For example, a person who fulfills or exceeds the existing norms of reciprocity and mutual recognition together is considered as having a "loob" (may loob) or

²³ Scott, *Weapons of the Weak*, 336.

²⁴ Cf. Adorno, "Kulturkritik und Gesellschaft," 27.: "Es nimmt das Prinzip ernst, nicht die Ideologie an sich sei unwahr, sondern ihre Präntention, mit der Wirklichkeit übereinzustimmen. Immanente Kritik geistiger Gebilde heißt, in der Analyse ihrer Gestalt und ihres Sinnes den Widerspruch zwischen ihrer objektiven Idee und jener Präntention zu begreifen, und zu benennen, was die Konsistenz und Inkonsistenz der Gebilde an sich von der Verfassung des Daseins ausdrückt." (It takes the principle seriously that it is not the ideology itself which is untrue but its pretense to correspond to reality. Immanent criticism of a mental image means that in the analysis of its form and its meaning, the contradiction between its objective idea and its every pretense is recognized, as well as the significance of the consistency and inconsistency of the image in itself from the constitution of being.)

even of possessing a "beautiful loob" (magandang loob). The notion of "magandang loob" idealistically implies a genuine concern for others which at the same time respects their autonomy (matuid) and position of equality as human beings (pagkatao). On the other hand, a greedy and/or arrogant person who rejects or turns a blind eye and deaf ear to the pleas of those who are in need can simply be called "walang loob" (having no loob), "matigas ang loob" (a hard loob/ a hard heart) or "masamang loob" (having an evil loob). Naturally, there are also separate epithets in Tagalog for "stingy" and "arrogant" but these words centering around "loob" would probably suffice for the particular situations in question. These types of negative behaviour violate the norms of reciprocity and mutual recognition established by community life. As Miranda puts it, "once the status and dignity of the other as *kapwa* [fellow human being] is denied, then one does not have to be *makatao* [humane]: one is not bound either to *katarungan* [justice] or *pagmamahal* [love]. One can feel justified in his *pagsasamantala* [exploitation] of the other, for, after all, he is no more than an object for man's use or an animal at the disposal of man's ends."²⁵ The important essay written by Rizal addressed to the women of Malolos (1889)²⁶ contains much of value regarding the relationship of "loob" to "katuiran" (reason). He observes that because of the "malabis na kababaan ng loob" {excessive humility}, "marupok na loob" {brittle loob} and "hina ng" loob {weakness of the loob}, the Filipinos (especially the women) have ended up surrendering their autonomous "katwiran" (reason) and have therefore become the slaves of those who would rule and exploit them. Rizal finds that one needs a "matapat na loob" {upright loob}, "malakas na loob" {strong loob} or "marangal na loob" {dignified loob} in order to maintain one's autonomy in the face of an oppressor. Since the idiom of "loob" presupposes the conceptual equality even of unequal individuals, putting one's "loob" "below" that of another means the indignity of surrendering one's autonomy (katuiran) and humanity (pagkatao). On

²⁵ Dionisio M. Miranda, *Loob, The Filipino Within* (Manila: Divine Word Publications, 1988), 114.

²⁶ Jose Rizal, "Sa mga Kababayang Dalaga ng Malolos" in Nilo S. Ocampo, *May Gawa Caming Natapus Dini: si Rizal at ang Wikang Tagalog* (Quezon City: OVCRD, 2002), 521-529.

the other hand, the opposite attitude of putting one's "loob" above that of others invites the charge of "arrogance." ("sukab na loob"²⁷) Rizal also pointed out what he considered to be the main tasks of women such as the "opening of the loob" (*pagbubukas ng loob*) of their children to the world and of "strengthening the loob" (*pagpapalakas ng loob*) of their husbands in the struggles (perhaps against the Spaniards) which they will face in the future.²⁸ Dionisio Miranda has attempted to clarify the notion of "opening up of the *loob*" by identifying four of its aspects, "there is an opening involved, a *pagbubukas-loob* by each other, which is maintained in principle throughout the relationship. Both seek to understand and to accept. Second, this *pagbubukas-loob* can be understood in the reflexive sense, as opening one's *loob* for the other to enter and occupy. Both seek to be understood and accepted. Third, the opening to and opening for by both sides create an area that is no man's land in the positive sense: not as forbidden territory but rather as common domain. Fourth, expanding this mutual area will depend on the capacity and willingness of each person to open up further areas of his being."²⁹ On the other hand, "lakas ng loob" {strength of the loob} according to Enriquez, "is a key ingredient in the realization of *pagbabangong-dangal* [to raise one's dignity] enabling one to face difficulty, even death to vindicate the *dangal* (dignity/ honor/ good) in one's being."³⁰ These notions imply that, for Rizal at least, each person's "loob" is not a finished matter and that improving one's loob, opening it up, strengthening it, making it "beautiful," or

²⁷ Zeus Salazar, "Ang Kartilya ni Emilio Jacinto at ang Diwang Pilipino sa Agos ng Kasaysayan," *Bagong Kasaysayan*, no. 6 (1999): 95.

²⁸ Cf. Partha Chatterjee, *The Nation and its Fragments: Colonial and Postcolonial Histories* (Delhi: Oxford University Press, 1995), 129.: "The discourse of nationalism shows that the material/spiritual distinction was condensed into an analogous, but ideologically more powerful, dichotomy: that between the outer and the inner. The material domain, argued nationalist writers, lies outside us – a mere external that influences us, conditions us, and forces us to adjust to it. Ultimately, it is unimportant. The spiritual, which lies within, is our true self; it is that which is genuinely essential... Applying the inner/outer distinction to the matter of concrete day-to-day living separates the social space into *ghar* and *bāhir*, the home and the world. The world is the external, the domain of the material; the home represents one's inner spiritual self, one's true identity. The world is a treacherous terrain of the pursuit of material interests, where practical considerations reign supreme. It is also typically the domain of the male. The home in its essence must remain unaffected by the profane activities of the material world – and woman is its representation. And so one gets an identification of social roles by gender to correspond with the separation of the social space into *ghar* and *bāhir*."

²⁹ Miranda, *Loob*, 71.

³⁰ Virgilio Enriquez, *From colonial to liberation psychology: the Philippine experience* (Manila: De La Salle University, 1994), 74.

even "recovering" it when it has been lost (*pagbabalik loob*) requires continuous effort and assistance from others.³¹

Given that the idiom of "loob" is obviously capable of generating a thoroughgoing idealization or "euphemization" of community life which is nevertheless grounded in the concrete needs and reasonable claims of each individual, it is apparent that "loob" just as much as "tolong" can provide more than adequate conceptual resources for developing an immanent critique of the existing state of affairs in Tagalog society.³²

It would perhaps be of interest at this point to compare the notion of "magandang loob" (beautiful *loob*) with Schiller's conception of the "schöne Seele" (beautiful soul). Before anything else, it should be admitted that the applicability of this concept in the interpretation of *Wilhelm Tell* has been much disputed by scholars.³³ But were it reasonable enough to suppose that persons possessed of a "beautiful loob" could be understood as the possible agents of social transformation in GT, then perhaps persons with "beautiful souls" could also have been Schiller's intended "revolutionary subjects" in WT. Schiller was unique among his contemporaries for having dealt at length with the concept of the "schöne Seele" in his important essay "Über Anmut und Würde" (On Grace and Dignity, 1793). He defined it as follows,

Eine schöne Seele nennt man es, wenn sich das sittliche Gefühl aller Empfindungen des Menschen endlich bis zu dem Grad versichert hat, daß es dem Affekt die Leitung

³¹ "A person who relates really well and positively towards others is considered to be of *magandang kalooban*. A pretender at good and positive relations is branded as *mapag-kunwari*, that is, what he does does not come from his *loob*. *Loob* is man's interior truth since it is the ultimate, organizing center of human reality. It is the very zone of creaturehood which is the substratum of ideas, feelings and behaviors. Thus, *loob*, the inner self, is the core of one's personhood and where the true worth of a person lies. Perhaps this is why conversion (*metanoia*) has often been referred to as *pagbabalik-loob* (= a return to the true worth of the person, i.e., made in the image and likeness of God, he therefore ought to live according to that image and likeness). The imagery seems to be that when a person departs from his real depths, his *loob*, his actions become shallow, pretentious and without roots. Hence the expression *panlabas lamang* (=mere externals)." Cf. Jose de Mesa, "Foreword" in Richard P. Hardy, *Ating mga Kapatid, A Spirituality of the CBCP* (QC: Maryhill School of Theology, 1984), 5.

³² As Miranda puts it, "loob is immanent." Cf. Miranda, *Loob*, 58.

³³ Cf. Hans-Jörg Knobloch, "Wilhelm Tell" in *Schiller-Handbuch*, ed. Helmut Koopmann (Stuttgart: Alfred Kröner Verlag, 1998).

des Willens ohne Scheu überlassen darf und nie Gefahr läuft, mit den Entscheidungen desselben im Widerspruch zu stehen. Daher sind bey einer schönen Seele die einzelnen Handlungen eigentlich nicht sittlich, sondern der ganze Charakter ist es. Man kann ihr auch keine einzige darunter zum Verdienst anrechnen, weil eine Befriedigung des Triebes nie verdienstlich heißen kann. Die schöne Seele hat kein andres Verdienst, als daß sie ist. Mit einer Leichtigkeit, als wenn bloß der Instinkt aus ihr handelte, übt sie der Menschheit peinlichste Pflichten aus, und das heldenmüthigste Opfer, das sie dem Naturtriebe abgewinnt, fällt wie eine freiwillige Wirkung eben dieses Triebes in die Augen... In einer schönen Seele ist es also, wo Sinnlichkeit und Vernunft, Pflicht und Neigung harmoniren, und Grazie ist ihr Ausdruck in der Erscheinung. Nur im Dienst einer schönen Seele kann die Natur zugleich Freyheit besitzen und ihre Form bewahren, da sie erstere unter der Herrschaft eines strengen Gemüths, letztere unter der Anarchie der Sinnlichkeit einbüßt.³⁴

(One calls it a beautiful soul when the moral sense has been able to secure all the sentiments of people to the point that the will can be led by the emotions without any apprehension and without leading to the danger that it comes into contradiction with its own decisions. It is therefore the case with the beautiful soul that the individual acts are not moral but rather the totality of the character. None of these acts can therefore be charged to merit because the satisfaction of the instincts can never be called meritorious. The beautiful soul has no other merit other than the fact that it exists. With a lightness which makes it appear as if it acts only from instinct, it acts out the most painful duties of humanity, and the most heroic sacrifice which she has claimed from the natural instincts, seems itself to be the voluntary working of this instinct. The beautiful soul is therefore where sensuality and reason, duty and inclination are

³⁴ Cf. Friedrich Schiller, *Über Anmut und Würde*, vol. 20, *Schillers Werke, Nationalausgabe*, ed. Benno von Wiese (Weimar: Hermann Böhlau Nachfolger, 1980), 287-288.

harmonized with one another, and grace is its expression in appearance. Only in the service of the beautiful soul can nature possess freedom and simultaneously preserve its form, the first of which is lost under the rule of a rigid will, and the last under the anarchy of the senses.)

It can right away be seen from Schiller's definition that the concept of the "schöne Seele" is a synthetic concept not just in the sense that it is meant to synthesize several different and opposing ideas and tendencies but also that it is a "synthetic" product of Schiller's philosophical speculations. This latter fact naturally contrasts with the role the idiom of "loob" played within a dynamic and living oral culture. Like the "schöne Seele," it is not difficult to see that the notion of "magandang loob" also pertains to an "ethics of virtue" (Tugendethik). It is therefore evident that the notion of the autonomy of the self and the emphasis on the process of the "training" of the self (Bildung) are therefore central to both concepts. However, an obvious difference is the fact that the "schöne Seele" describes an individual who has internalized what were formerly external laws and duties and has therefore eliminated the threat which these represented against her/his absolute autonomy. "Naturrecht" therefore still finds its place in the "schöne Seele" in the form of a refurbished concept of "Vernunft" deriving from Kant (who had deeply influenced Schiller's efforts in philosophical aesthetics). It is also evident that the necessary presupposition of any possible synthesis between "duty" (Pflicht) and "inclination," (Neigung) between "sensuality" (Sinnlichkeit) and "reason" (Vernunft) and even between "law" (Recht) and "morality" (Moralität) is, in the first place, a prior separation and fragmentation of these aspects of the self. This particular version of the fragmentation of the "modern self" which Schiller attempted to examine, diagnose and find a solution for has its roots in the specifically European historical and cultural experience and stands as his response to the ethical dilemmas of his time. Frederick Beiser elaborates on the relationship of the Schillerian "schöne Seele" to Kantian ethics,

Insisting that the moral worth of an action depends entirely on the will to act on principle, Kant saw the moral will [gute Wille] and sensibility locked in a mortal struggle. If we constantly repress desires and feelings for the sake of duty, we are morally good, no matter how much damage we do to the sensible side of our nature. Schiller did not contest Kant's point that motives of sensibility should not play any role in the evaluation of the moral worth of an action. Nevertheless, he insisted that they play an important role in our total moral perfection, which is determined by the extent to which our sensibility plays an active role in executing our moral intentions. The fundamental difficulty with Kant's moralism is its limited perspective; it is concerned almost exclusively with defining the morality of actions, and ignores the morality of human beings. The end of a human being, Schiller then declared in some decisive lines, is not to perform this or that action but to be a certain kind of person. We measure the excellence or perfection of this person in terms of how well he realizes all the sides of his nature. This excellence is not only an aesthetic goal, Schiller contended, but an ethical one. We not only may but ought to bring together the two sides of our nature into harmony. In *Über Anmut und Würde* Schiller called this ethical ideal 'the beautiful soul.' This was someone who unifies the rational and sensible sides of their nature by doing their duty from inclination rather than against it. In the *Aesthetische Briefe* the beautiful soul of *Über Anmut und Würde* becomes not only an ethical but also a political ideal.³⁵

The "schöne Seele" can therefore be read as a cipher for the "mortal struggle" between heteronomous natural law which is perceived by the faculty of reason and individual subjective morality. It is an attempted solution to this problem of modern European civilization. "Magandang loob" in contrast bears no such deep internal traces of internal

³⁵ Frederick Beiser, *Enlightenment, revolution, and romanticism: the genesis of modern German political thought, 1790 - 1800* (Cambridge, Mass.: Harvard University Press, 1992), 102.

schism. Despite the risk of making false comparisons, Clifford Geertz' interpretation of the Javanese notion of self and personhood is perhaps relevant in this context,

The "inside"/"outside" words, *batin* and *lair* (terms borrowed, as a matter of fact, from the Sufi tradition of Muslim mysticism, but locally reworked) refer on the one hand to the felt realm of human experience and on the other to the observed realm of human behavior. These have, one hastens to say, nothing to do with "soul" and "body" in our sense, for which there are in fact quite other words with quite other implications. *Batin*, the "inside" word, does not refer to a separate seat of encapsulated spirituality detached or detachable from the body, or indeed to a bounded unit at all, but to the emotional life of human beings taken generally. It consists of the fuzzy, shifting flow of subjective feeling perceived directly in all of its phenomenological immediacy but considered to be, at its roots at least, identical across all individuals, whose individuality it thus effaces.³⁶

In contrast therefore with the notion of "schöne Seele," the "batin" (and in this case the "loob" too) has no point of fixity within it such as that made possible by the notion of "Naturrecht." The notion of "magandang loob" may therefore be seen as pointing towards a "purer" ethics of virtue in the sense that it does not appeal to any "rights or to laws divinely imposed and sanctioned... [such that] virtuous agents will themselves benefit from their virtue."³⁷ Differently from "Naturrecht," "loob" does not also collocate easily with the adjectives such as "old," "ancient" or "eternal." These observations do not mean that the "loob" is as

³⁶ Clifford Geertz, *Local knowledge: further essays in interpretive anthropology* (New York: Basic Books, 1983), 60.

³⁷ Jerome B. Schneewind, *The invention of autonomy: a history of modern moral philosophy* (Cambridge: Cambridge University Press, 1998), 372. Cf. also John Greville Agard Pocock "Virtues, rights, and manners: A model for historians of political thought" in his *Virtue, commerce, and history: essays on political thought and history, chiefly in the eighteenth century* (Cambridge: Cambridge University Press, 1991), 41: "It is central to the argument I am developing that 'virtue' cannot be satisfactorily reduced to the status of right or assimilated to the vocabulary of jurisprudence." In fact, Salazar observes the absence of the concept of "right" in the main texts of the *Katipunan*. Cf. Salazar, "Ang Kartilya ni Emilio Jacinto," 61.

completely indeterminate and fuzzy as in Geertz' interpretation of "batin." Notable speculations on the internal structuration of "loob" have in fact been made by Miranda,

Loob, of course, is the principal synthetic concept. But this must be understood in at least two senses. In the first place it is an empirically synthetic concept. What this means is that it is, in experience, a composite concept with several constituents in process of integration. The distinctions are real, and in concrete circumstances the real components are sometimes discontinuous, indeed even conflictual. One would suppose that *sarili* [self] is the ultimate ground of *loob*, whose decisions are mediated through *bait* [faculty for goodness] and *isip* [reason] in one continuous and harmonic line. In actual fact, *sarili* is sometimes drawn into three different directions, where *kalooban* [will], *bait* and *isip* pull *sarili* in opposite ways. In the end, however, it is *kalooban* which prevails. It can override the demands of *malay* [consciousness] and *isip* as being too detached and hence detachable from the interests of the *sarili*. It can impose order on the emotive charges of *dama* [feeling] when it finds them too spontaneous to trust or too arbitrary to be entrusted with decision... It makes a difference if we see that seat of morality as the will specifically or as the person generally. The first view is sectoral, its process linear, its dynamic discrete. The second is holistic, its process concentric, its dynamic relational... In the first view moral quality is decided by one element over the whole; in the second moral quality belongs to the person and his acting as an integrated unity. In the first view the gaps are given due attention and the conflicts apparently resolved by the supremacy of will over its rivals. But this resolution is tenuous at best, since will exercises its sovereignty only by force, and with the surrender of the other elements. And so *loob* as will maintains a fragile peace that at any time can be challenged; its decisions can occasionally be retracted. In the second view the gaps are not seen as real gaps but

vague areas under no one's clear jurisdiction. In conflict the resolution is "democratic" and arrived at by "consensus." There are no victors and no vanquished; each surrenders part of its claims for the sake of the common whole, or the self. The decision is shared, as well as its execution or reversal.³⁸

Whether or not these ethico-philosophical ruminations of Miranda on "loob" had been inspired by the parallels between what he saw as the two ways of interpreting "loob" (between the authoritarianism of the *kalooban* (will) and the consensus of the whole *loob*) and the radically different concepts of "gute Wille" and "schöne Seele," these do appear to be eminently useful in the development of a formalized or academic "moral philosophy" out of the idiom of "loob." Furthermore, he also attempted to solve the problem of a contradiction between the will and inclination in the same "consensual" direction as Schiller himself had done. However, an important difference which arises between these two concepts is in the marked tendency of the "schöne Seele" to become inwardly self-directed and elitist in its obsessive contemplation of its own beauty whereas "magandang loob" is always directed towards the "kapwa" (or the "other") without whom it would lose all significance. As Robert Norton had observed, "from the beginning it had been a feature of every effort to depict the actual realization of moral beauty that those few who were fortunate enough to participate in the project found themselves to be part of a very exclusive minority... Schiller imagined that beautiful souls would find themselves, if at all, in self-selected, intimate company."³⁹ The "schöne Seele" had indeed travelled a long way since it first gained impetus with the English writings on the "moral sense" to the point of its almost total aestheticization. Chakrabarty was quite certainly over-generalizing upon the "Western experience" when he wrote that, "The capacity to notice and document suffering (even if it be one's own suffering) from the position

³⁸ Miranda, *Loob*, 107-108.

³⁹ Robert E. Norton, *The beautiful soul: aesthetic morality in the eighteenth century* (Ithaca: Cornell University Press, 1995), 245.

of a generalized and disembodied observer is what marks the beginnings of the modern self. This self has to be generalizable in principle; in other words, it should be such that it signifies a position available for occupation by anybody with proper training... Such a 'natural theory of sentiments'... was indeed argued by Enlightenment philosophers such as David Hume and Adam Smith."⁴⁰ This narrow definition of the so-called "modern subject" would exclude equally modern but undoubtedly elitist conceptions of "modern" subjectivity such as those of the Earl of Shaftesbury⁴¹ and, more arguably, Schiller's "schöne Seele." It is clear that egalitarian implications have not always been drawn from the *modern* preoccupation with the ideal of "autonomy." This however does not diminish the value of Chakrabarty's interesting observations regarding the difference between this "natural theory of sentiments" and the Bengali concept of "hriday."⁴² While the idiom of "hriday" revolves around the notions of "having hriday" (also called "shahridayta") and "not having hriday," closely parallels the notions of "may loob" (in possession of loob) and "walang loob" (having no loob), it is also the case that the possession of "loob" cannot at all be considered "a matter of exception rather than the rule" as it is with the Bengali concept which is applicable only to Buddhas and Jesuses. The "loob" is, as a matter of fact, theoretically within the reach of everyone. The "schöne Seele" from Jena and the "shahridayta" from Bengal therefore share a similar tendency to exclusivism or elitism which is apparently not a significant trait of the Tagalog idiom. In addition, Schiller's preoccupation with the aestheticization of the self also stands in contrast to the more "material" preoccupations which Miranda attributes to the "beauty of

⁴⁰ Chakrabarty, *Provincializing Europe*, 119.

⁴¹ Norton, *The beautiful soul*, 9ff.

⁴² Chakrabarty, *Provincializing Europe*, 127: "The understanding of compassion as a person's inborn capacity for *shahanubhuti* (*shaha*=equal, *anubhuti*=feelings) was different from the Smithian or Humean position that it was part of the general nature in every man. The Sanskrit-derived Bengali word *shahanubhuti* is usually translated as 'sympathy' in English, but there are some profound differences... The capacity for *shahanubhuti* was, unlike in European theory of sympathy, not dependent on a naturally given mental faculty like "imagination"; it was seen rather as a characteristic of the person with *hriday*, the word "hriday" being assimilated in the nineteenth century to the English word "heart." The quality of being "with hriday" was called *shahridayata*. A *rasika* person – one could appreciate the different *rasas* or moods – had this mysterious entity called *hriday*... possessing *hriday* was a matter of exception rather than the rule... There could not be, therefore, a natural theory of compassion from this point of view."

loob" which "means the offering and sharing of everything, most especially those goods which are necessary for life." (Ang kagandahang-loob ay pagbubukas-palad at paghahati ng lahat, maging at lalo na ng mga kinakailangan upang mabuhay.).⁴³ It therefore serves a social function much like Hegel's notion of "Love" (which he used to replace the notion of the "schöne Seele," a concept which he vigorously rejected) that "would bind people from every class and station, thus obliterating those poisonous barriers of prejudice and envy that helped to reinforce human misery and evil."⁴⁴

However insightful his interpretations may be, Miranda generally misses out on the capacity of an ideological system revolving around "loob" to serve as an idealized image counterposed to the threat to communal life represented by class inequalities embedded in an economy of reciprocity.⁴⁵ On the other hand, this latter has been much emphasized by Scott in his discussion of "tulong." The implications of the moral discourse of "loob" understood from the point of view of Scott's analysis, is that it can serve as the ideational core from which an immanent critique of the prevailing social "situation" can be undertaken. Scott in addition, makes it clear that although there certainly have been past peasant revolts in which such moral discourses have been articulated with millennial narratives this does not imply that these could not have functioned relatively independent from the latter. Scott's "backstage" encounters with Malaysian peasants allowed him to perceive an immanent form of social critique without however immediately conflating it into the discourse of millenarianism.

The foregoing observations on the capacity of the idiom of "loob" to generate an immanent critique of social relations in Tagalog society must be contrasted with the work of Vicente Rafael for example, who proposes that the notion of "Paradise" (paraiso) had to be successfully translated so that an adequate utopian criticism of the Spanish colonial order could be successfully undertaken by the "Tagalogs." In order to posit the logical necessity

⁴³ Miranda, *Loob*, 60.

⁴⁴ Norton, *The beautiful soul*, 279; Georg Wilhelm Friedrich Hegel, *Phänomenologie des Geistes* (Köln: Könnemann, 2000), 475-477.

⁴⁵ Emmanuel Lacaba, *Salvaged Prose* (Quezon City: AdMU ORP, 1992), 186.

propelling the successful translation of "Paradise," Rafael had to prove a "lack" or inadequacy in the prevailing religious belief systems of the pre-colonial "indios." He therefore argued as follows, "the indio spirit world was highly decentralized. Despite the elaborate typologies of beneficent and malevolent spirits and the popular lore regarding their characteristic disguises, their preferred victims, and modes of detection and defense against them, spirits had no reference to a comprehensive narrative of ultimate rewards and eternal punishments."⁴⁶ Rafael's argument clearly depends on a perceived structural homology between ties of "utang na loob" (In Indonesian, "utang budi" or "debt of gratitude") and the "animist" spirit world. According to Rafael, since "one was always potentially within the purview of spirits" in the old system of religious belief, one could never shake off the feeling of "apprehension" and "fear" which arose "from the inability to match the gaze that falls on one."⁴⁷ Similar kinds of "fear" and apprehension took possession of "indios" who had become enmeshed in complex and unstable "utang na loob" ties.⁴⁸ However, for the latter, this "fear" is not one of being unable to reciprocate the "gaze" of unseen spirits but that of not being able to meet one's customary obligations within this system of reciprocity and thus of ending up being ostracized and excluded from the circuit of debt relations.⁴⁹ This dual problem of indigenous society is resolved, according to Rafael, by the introduction of the Christian God as the "infinite Creditor"⁵⁰ on the one hand, and, on the other by the successful translation of the notion of "Paradise,"

In paradise God's gaze is seen, and being seen, it can be returned. In the translation of the concept of the beatific vision lay an appealing solution to the prospect of being helplessly surrounded by unseen spirits... One thus eliminates the other, more dreadful

⁴⁶ Vicente L. Rafael, *Contracting colonialism: translation and Christian conversion in Tagalog society under early Spanish rule* (Quezon City: AdMU Press, 1988), 191.

⁴⁷ Rafael, *Contracting colonialism*, 191.

⁴⁸ Rafael, *Contracting colonialism*, 127.

⁴⁹ Rafael, *Contracting colonialism*, 126.

⁵⁰ Rafael, *Contracting colonialism*, 130.

possibility – that of being shocked out of a known realm of exchange... In heaven, the faultless and unmediated circulation of glances, language, and thoughts between God and humans results in the smooth and unending operation of reciprocity.⁵¹

The felt "lack" in the ancient belief system which generated constant "fear and apprehension" thus presented a cultural problem which required the subsequent introduction of "a comprehensive narrative of ultimate rewards and eternal punishments" as its solution. This was precisely the necessary cultural "innovation of Christianity." Rafael characterizes "Paradise" as follows: (1) "a reference to a future life that is totally removed from 'our' present one, when submission will pay off."⁵²; (2) a "notion of an absolutely other realm."⁵³; (3) and as providing "a discourse on death and dying which eventually called forth a narrative of suffering"⁵⁴ which accomplished the "reinvention" of death for the "Indio." "Paradise" like the "natural condition/state" which is the prerequisite for the theorization of "natural law" is none other than an "absolutely other realm" which had been "brought by Spain" and "had come to be seen as the source of the language with which to express the unity of all people, regardless of social status."⁵⁵ Rafael's conception of the successful translation of "Paradise" into the Tagalog language as providing the bases for the construction of a transcendental position from which a utopian critique of colonial society could be launched is certainly a creative and interesting historical hypothesis. Indeed a similar thesis had already been introduced in the context of Indonesian history and Islam by the historian Sartono Kartodirdjo as early as 1959.⁵⁶ In his very interesting work *Tjataan Tentang Segi-segi Messianistis dalam Sedjarah Indonesia* (Notes on the Messianic Aspects of Indonesian History), Sartono compared two

⁵¹ Rafael, *Contracting colonialism*, 192.

⁵² Rafael, *Contracting colonialism*, 168.

⁵³ Rafael, *Contracting colonialism*, 169.

⁵⁴ Rafael, *Contracting colonialism*, 196.

⁵⁵ Rafael, *Contracting colonialism*, 170.

⁵⁶ Sartono Kartodirdjo, *Tjataan Tentang Segi-segi Messianistis dalam Sedjarah Indonesia* (Jogjakarta: Universitas Gadjah Mada, 1959). Caroline Hau (Kyoto University) kindly provided me with a copy of this work.

versions of the book of prophecies written by King Jayabaya of Kediri (1135-1157) known as the *Pralambang Jayabaya* and found that the later version called *Serat Jayabaya* contained a "messianic element" mixed in, which derived from Islamic eschatology ("tertjampur dengan eschatologi Islam"). He claimed that the earlier versions did not yet possess this eschatological component ("belum terdapat unsur eschatologis") although these already showed some traces of Islamic influence. The integration of Islamic eschatology into the *Pralambang Jayabaya* was thus an important moment in the Islamization process. ("Suatu moment jang penting dalam proses Islamisasi dalam perkembangan Pralambang Djajabaja ialah masuknja eschatologi Islam didalamnja.") According to Sartono, because of this "Messianism became a world-view and philosophy of history" ("Orientasi kepada eschaton ini menjadikan Messianisme suatu pandangan hidup atau filsafah sejarah."⁵⁷) But it did not simply remain a world view,

Seperti dimana-mana Messianisme tidak hanya merupakan suatu spekulasi tentang kedjadian-kedjadian, tetapi djuga merupakan suatu kekuatan sosial jang mendorong kearah tindakan-tindakan untuk mengubah situasi. Situasi hendak diubah, karena dipandang sebagai situasi-krisis, penuh dengan penderitaan, kesengsaraan, kelaliman, pendeknja menundjukkan dekadensi dan korupsi. Sangat dirasakan perbedaan besar antara dunia dalam realitet dengan dunia ideal. Kesadaran akan hal ini menimbulkan harapan akan perubahan jang mendatangkan keadilan dan kemakmuran, renovasi dan regenerasi. Harapan itu seringkali membangkitkan sentimen revolusioner, jang dapat diperkuat oleh ideologi keagamaan...⁵⁸

(Like messianism everywhere it did not remain a speculative interpretation of events but also became a social force that impelled action towards changing the situation. The

⁵⁷ Sartono Kartodirdjo, *Tjataan Tentang Segi-segi Messianistis*, 16.

⁵⁸ Sartono Kartodirdjo, *Tjataan Tentang Segi-segi Messianistis*, 16.

situation must be changed because it is viewed as a crisis situation, full of suffering, hardship, iniquity, in short, shows decadence and corruption. The great difference between the real world and the ideal is felt deeply. This great difference gives rise to the hope for change and the coming of justice and prosperity, renovation and regeneration. This hope constantly arouses a revolutionary sentiment which may be strengthened by the ideologies of religion...)

The integration of Islamic eschatology in the *Pralambang Jayabaya* made possible its role in the messianic transformation of Indonesian society since it permitted an eschatological view into a "metahistorical transcendent time" ("waktu metahistoris jang transenden") which became the basis for the disorienting comparison between the real and ideal world. The existing situation was then viewed as requiring total transformation by means of a revolution. ("diperlukan perubahan total, suatu revolusi"⁵⁹) In a colonial situation such as that experienced by the Indonesians under the Dutch, Sartono emphasized that such a world-view can easily give rise to movements with strong nativist and nationalist leanings. ("messianisme dapat tumbuh mendjadi suatu gerakan jang bertendens nasionalistis"⁶⁰) Islamic eschatology did no less than give a shape to "historical consciousness" ("pemikiran eschatologis memberi bentuk kepada pikiran historis"⁶¹) and to the general "structure of thought" ("struktur pikiran"). Sartono thus shows the linkages between messianism, revolution and nationalism. The arguments of Rafael and Sartono, though dealing with different religions, thus possess identical structures in which an "external" element is integrated successfully into an existing system of beliefs which in turn generated messianic energies capable of catalyzing or giving rise to revolutionary and nationalist social movements. Such a mode of reasoning is not implausible and may in fact contain a great deal of historical truth, it provides however only a

⁵⁹ Sartono Kartodirdjo, *Tjatatan*, 17.

⁶⁰ Sartono Kartodirdjo, *Tjatatan*, 17.

⁶¹ Sartono Kartodirdjo, *Tjatatan*, 25.

partial perspective on this issue. While it need not be denied that such a process of appropriation of "Paradise" had indeed taken place during the combined processes of religious conversion and linguistic borrowing, it could also be argued that, independent of the notion of "Paradise," the "Tagalogs" were already in possession of some other discursive and ideological resources from which a sufficiently critical perspective towards colonial rule could be generated. The idiom of "loob" had of course predated the *Pasyon*, which after all, had only been published in 1814. If the *Pasyon* had at all been capable of re-forming the idiom of "loob" for its own ends by introducing new collocational and microsemiotic structures, it is probably even more the case that the idiom of "loob" had itself fundamentally shaped the ideational structure of the Tagalog *Pasyon* rather than the other way around.

It is evident that the internal logic of Rafael's exposition required the integration of "Paradise" into the Filipino religious consciousness as an ideological prerequisite and mental preparation for the coming nationalist revolutionary movement. The notion of a felt "lack" or "inadequacy" in the indigenous belief system which teleologically impelled it towards "completion" in "Paradise" is however disturbingly similar to Tylorian theories of religious evolution from polytheism to monotheism. Rafael assumes implicitly that anti-colonial critique and nationalist revolutionary mobilization could only have taken place on the basis of a transcendental position provided by the "grand narrative of ultimate rewards" provided by the *Pasyon*. As Rafael puts it, "this new language of desire set the ideological basis for a wish that was to emerge among another group of indios... who in their turn sought to translate a history of colonial rule into an idiom of patriotism and national duty."⁶² This was a wish for a "magandang camatayan" (beautiful death). Similarly, according to Iletto, "As long as the struggle is perceived as a sacred mission – a people's *pasyon* - ... it no longer appears irrational that Katipunan units armed mostly with bladed weapons and sticks fought the Spaniards with determination. A Spanish observer notes that the Katipuneros seemed to be

⁶² Rafael, *Contracting colonialism*, 209.

'hallucinated unto death'.⁶³ In addition, Iletto writes of the *cofradia* leader Apolinario de la Cruz who led a revolt against the Spanish in 1841 that he and his "followers as well, died with serenity and 'greatness of spirit' because death was the fulfillment of their hopes, the final passage to the condition of pure *liwanag* where they would be face to face with God and other beings in paradise."⁶⁴ In short, the idea of "paradise" allowed the revolutionaries access to a sense of impending futurity which allowed them to take their leave of the debased present. However plausible this particular interpretation of events may be, it should be asked whether it is really inconceivable that people could have mobilized themselves and risked their lives on the basis of the more prosaic everyday idiom of "loob" for demands which breathtakingly fall short of aspiring for the eternally blissful state of "Paradise"? In this context, the transcendentalizing impulse may in fact be more of an intellectualistic illusion. Sacrificing one's life for some great and glorious ideas like "God" and "Nation" are presumably much more dignified and excellent options for most intellectuals than dying for a miserable sack of rice on a dirt road in the middle of nowhere. The most important point to go back to which has been repeatedly stressed by Scott is that small, reformist and mundane demands may take on decisively "revolutionary implications." There is no unbridgeable chasm, however wide it may be, between the non-negotiable demand for one "gatang" (0.37 liter) of rice and the decision to take up arms and die for the "nation" (*bayan*) if need be. Göran Therborn elaborates on this problem as follows,

The dynamic of revolutions hitherto has not been one of a revolutionary class ideology envisaging and demanding a total transformation of the existing society and putting this ideology into practice. Rather, the process has gained momentum in a situation when the sustaining matrix of the regime in existence is crumbling through specific,

⁶³ Reynaldo C. Iletto, *Pasyon and Revolution: Popular Movements in the Philippines, 1840 - 1910* (Quezon City: AdMu Press 1989), 108.

⁶⁴ Iletto, *Pasyon and Revolution*, 62.

limited and *per se* often quite "reformist" demands, often arising out of the new acute crisis itself. The character of the situation gave these demands revolutionary implications, and a revolutionary ideology developed and spread among the masses in a collective process involving the most varied struggles and experiences.⁶⁵

Furthermore, Rafael's and Iletto's over-reliance on the "grand narratives" of religious master texts as key concepts for investigating and explicating the world-views of 19th century Filipino revolutionaries exaggerates the capacity of these ideological systems to impose their monological visions and hallucinations "unto death" on living empirical subjectivities and underestimates the degree by which peasants have also been capable of seeing through, reflecting upon, having doubts and second thoughts or even taking a pragmatic relation to millennial beliefs. It leaves no space for cowardice and therefore none also for courage. Iletto's classic study on the *Pasyon* has in equal measures been enabled and disabled by such essentializing and reifying concepts as: "[the operation of the] traditional mind" (2); "the structure of the popular mind" (11); "the system of unconscious thought" (11); "the workings of the popular mind" (11); "the Filipino mind" (12); "the mirror of collective consciousness" (13); "the stamp of popular consciousness" (14); "underlying perceptual frameworks" (14). By means of these analytical categories, a highly structured doctrinal text (the *Pasyon*) is converted into a "mirror of collective consciousness" which by implication, itself implicitly takes on the structural characteristics of a text which can be "read" like a book. Such a

⁶⁵ Cf. Göran Therborn, *The ideology of power and the power of ideology* (London: Verso, 1988), 111. Also Therborn, *The ideology of power*, 111-112.: "Despite all this, it does not follow that class consciousness is unimportant. A particular class-identity and class purpose is crucial to the development of class organizations, which are the pivotal agents of social change. And, other things being equal, the more this class consciousness is spread and practised in action among the members of the dominated class, and the clearer and more advanced is its view of an alternative future, the more likely a social transformation is to succeed and prosper – if and when a revolutionary situation, or a less condensed period of possible transition from one society to another, actually opens up." Slavoj Žižek stresses the same point somewhat more flamboyantly, "A certain particular demand possesses at a specific moment, a global detonating power; it functions as a metaphoric stand-in for the global revolution: if we unconditionally insist on it, the system will explode: if, however, we wait too long, the metaphoric short-circuit between this particular demand and the global overthrow is dissolved, and the system can, with sneering hypocritical satisfaction, make the reply 'You wanted this? Here have it!', without anything truly radical happening." Cf. Slavoj Žižek, "Postface: Georg Lukacs as the philosopher of Leninism" in Georg Lukacs, *A Defense of History and Class Consciousness: Tailism and the Dialectic* (London: Verso, 2000), 164.

methodological procedure, while highly convenient for library-bound researchers, overlooks the fact that "the rarest form of interpellation is the one implicit in the traditional historiography of ideas, namely, an elaborate written text speaking directly to a solitary reader."⁶⁶ This intellectualist illusion therefore does not give adequate attention to the "possibility of discontinuous, situated motivation" which accompanies ideological conflicts in their actual normal "state of disorder."⁶⁷ It is therefore the case, that it is not only the instability, fracturedness and fluidity of ideological and discursive systems which constitute these "grand narratives" which have not been adequately addressed but also that aspect of the instability, fracturedness and fluidity of human consciousness itself. Such a reservation certainly does not rule out, and does not dispute at all, the undoubtedly real and actual articulation of these transcendentalizing narratives with each other and with interpretive paradigms of a more immanent and localized nature. Therborn once again provides a reasonable point of orientation on this question,

The statement that ideologies interpellate subjects means that the former are not received as something external by a fixed and unified subject. To the extent that a particular interpellation is received, the receiver changes and is (re)constituted. The often-noted contrast between, on the one hand, expressions of acquiescence and satisfaction, and on the other, sudden outbursts of revolt, is only a dramatic, special instance of this general phenomenon. As he or she is the target of constant conflicting or simply competing interpellations, the receiver is not necessarily consistent in his or her receptions and responding acts and interpellations. Moreover, the psychic structure underlying our conscious subjectivities is not monolithic either, but rather a field of conflicting forces.⁶⁸

⁶⁶ Therborn, *The ideology of power*, 77.

⁶⁷ Therborn, *The ideology of power*, 102.

⁶⁸ Therborn, *The ideology of power*, 79.

It is evident that even the most monolithic and monoglossic systems of doctrine cannot completely deprive subjectivity of a position of reflective detachment which would allow for a potentially disruptive zone of dialogical externality. A short neglected account by the poet and novelist Lope K. Santos (1879-1963) of a *colorum* revolt in Luzon deserves to be quoted here in full in order to partly balance out the countless mystificatory tracts which have been written about the so-called "millenarian" groups in the Philippines. Santos compared his brief experience as a young Katipunero revolutionary with the later *colorum* rebellions,

Naaalaala ko pa ngayon na, nang panahong nagtatapos na ang ating Paghihimagsik sa amerikano, ang hukbo ni Kang Baste na nag-Amang-Diyos sa mga kolorum sa bundok ng San Cristobal, nasa pag-itan ng Lalaguna't Tayabas, ay nagmayabang na lalabas sa pakikibaka, at kahit walang sandata kungdi gulok na di naman itataga at lubid na di ipananali, ay ipinangako nilang pasusukuin ang mga amerikano 'sa awa at tulong ng Amang-Diyos.

Nangagsilakad nga ang kung ilang kawan, nagsilusong sa Kabinyagan, at habang daa'y nagdarasalan nang paawit. Sabihin pa ang pananalig at sigla ng mga magbubundok na iyon. Ang mga amerikano'y waring iuuwi nila nang pulos na buhay at tugkos-tugkos, ayon sa mga lubid nilang dala-dala. Ang sabihin sa daan pa, ay sa paluhod kukunin ang mga kaaway. Ang lahat mandin ay may baluti at anting-anting, ayon sa mga abubot na sakbat-sakbat sa balikat ng marami at tila mga kalming supot na nakabitin sa tapat ng dibdib.

Anopa't pati ang mga hindi kolorum ay nagkakaganyakan at nahihila ng paniniwala at pag-asam sa malaking bagay na magagawa ng mga kawal ni Kang Baste.

Ang labanan nga noon sa dakong Timog ng Luzon, ay nasa pagitan ng Binyang at Muntinglupa.

Sa mga ilang bukid at kaparangan doon ay nagsihalayhay nga naman ang mga kolorum; nangagsiluhod at tigas na awitan sa pagtawag sa Amang-Diyos, habang ang mga amerikano'y tigas na kapapaulan naman sa kanila ng punlo.

Biro bagang buhay ang naputing yaon nang walang kapaparakan, dahil lamang sa isang mali o masagwang pananampalataya sa 'talaga at awa ng Amang-Diyos'?

Ang ginawa nilang iyon ay iba na sa ginawa ng mga unang kawal na kapatid sa Katipunan. Nang panahong nag-iimus, nang panahon ng pakikilaban pa sa mga kastila, namalagak ding totoo ang ganyang mga paghahawak sa "talaga ng Diyos"; maraming laban noon ang idinalangin at iniisa sa "awa at tulong ng Langit"; datapwa, ang totoo'y hindi nila kahiwalay ang mga sandata sa katawan, at sa sigaw na sisid kapatid!, ang pakikibaka ay kanilang ginagawa nang totohanan at pangatawanan at di dinaraan lamang sa dasal-dasal. Sa makatwid baga'y nagsasalita ay gumagawa. Umaasa sa tulong ng Diyos, habang ginagamit ang sariling lakas. Ang hina ng loob ay napalalakas noon ng pananalig. Ang kasalatan ng sandata ay nakukuha ng kapangahasan. Ang kapalaran ng pagwawagi ay hindi ipinag-aantay ng kusang dating o ng pagkakataon, kungdi sadyang tinutugis at inaagaw sa likod ng moog ng mga katunggali. Anopa't hindi inihihili sa Diyos ang anoman kungdi parang ipinagbibigay-alam lamang habang ginagawa ang pakikitalad.

Kaya naman noo'y marami at malalaki ang nakita nating kaliwanagan ng tagumpay.⁶⁹

(I can still remember the time when our revolution against the Americans was coming to an end, the army of Ka Baste who had styled himself God among the *colorums* on the mountain of San Cristobal, in between Laguna and Tayabas, boasted that they would come out to wage war, and without any weapons aside from some long knives which they would not use to hack and pieces of rope which they would not use to tie,

⁶⁹ Lope K. Santos, *Hindi talaga ng diyos; babasahing bayan* (Manila: Limbagan at Litograpiya ni Juan Fajardo, 1912), 57-58.

they swore that they would make the Americans surrender with the help and mercy of God the Father.

And many of them did take leave, went to Kabinyagan, and on the way they prayed and sang. One need not mention the faith and spirit of these people from the mountains. It was as if they would bring home all the Americans alive tied up with the lengths of rope that they had brought with them. They were told along the way that they would defeat the enemy while kneeling. All of them without exception had shields and amulets which could be seen in the various things they carried on their shoulders and the small pouch-like scapulars hanging near their chests.

Even those who were not *colorums* went with them believing and hoping in the great things that the soldiers of Ka Baste would accomplish.

The fighting then occurred in Southern Luzon between Binyang and Muntinglupa.

The *colorums* kneeled in rows along some of the fields and sang while calling out to God the Father while the Americans unrelentingly rained bullets upon them.

Was this not a great number of lives lost for no purpose, just because of a false belief in the "will and mercy of God the Father"?

What they did was already different from what was done by the first soldiers who joined as brothers in the Katipunan.

During the time of fighting against the Spaniards, it was true that these beliefs in the "will of God" were widespread; many battles were prayed for and consigned to the "mercy and help of heaven"; but they never parted from their weapons and at the shout of "charge, brothers!," they waged battle for real and didn't depend on prayer alone. In other words, they acted before they spoke. They depended on the help of God, while using their own strength. At that time the weakness of the *loob* was strengthened because of faith. The lack of weapons was compensated for by daringness. Victory does not come from waiting for it to come, it is rather grabbed from behind the

fortifications of the enemy. That is why they asked for nothing from God, as if they just wanted to inform Him, while they acted on their own.

This is the reason why we saw the light of victory often during those days.)

Santos' personal account makes it quite clear that although the Philippine revolutionaries were indeed quite religious it was also the case, *contra* Rafael, that many of them did not "actively desire" or seek a "beautiful death" (Rafael), but on the contrary sought to cheat it as much as possible by making sure they kept their weapons close at hand and always at the ready ("hindi nila kahiwalay ang mga sandata sa katawan"). In short, "liberation" (kalayaan) rather than "death" (kamatayan) was the "fulfillment of their hopes." (Ileto) The way the *colorums* launched their revolt was different ("iba na") from that of the Katipuneros. In Santos' view this commonsensical sense approach to waging war was a major reason for their actual military effectivity against the *guardia civil*. Against Ileto's sentimentalizing perspective on this matter, one must in all honesty accept that all revolts against the modern colonial state were indeed "largely failures, and continued to be so until they turned more 'rational' and 'secular.'"⁷⁰ There is perhaps no other domain of the modern experience in which the "rationalizing" and "secularizing" imperatives are more paramount than in the experience of modern warfare which perforce must be accomplished on pain of annihilation. Surveying the phases of development of Indian nationalist ideology, Partha Chatterjee observed that, "the subjugated must learn the -the modern sciences and arts of the material world from the West in order to match their strengths and ultimately overthrow the colonizer. But in the entire phase of the national struggle, the crucial need was to protect, preserve, and strengthen the inner core of the national culture, its spiritual essence."⁷¹ The

⁷⁰ Ileto, *Pasyon and Revolution*, 5.

⁷¹ Chatterjee, *The Nation and its Fragments*, 121. Chatterjee -- Writing in another context, Chakrabarty's point is certainly correct that, "there is a good reason why the training of the mind in modern historical consciousness is justified even from the point of view of the subaltern, and this has to do with the intermeshing of the logic of secular human sciences with that of bureaucracies. One cannot argue with modern bureaucracies and other

reluctance to acknowledge the "material/spiritual dichotomy" referred to by Chatterjee which was itself generated by the colonial experience can only lead to a rampant mystification of the material. This much is said, however, without at all intending to denigrate the immeasurable value of the spiritual in its own domain.⁷² As Santos was at pains to point out, the material superiority of the colonial/ neo-colonial war machine could not have been defeated by any amount of strengthening of the "loob" and inner "liwanag" through interminable *oraciones*. This lesson has been taught from the machine gunner's post many times already in Philippine history.

The most developed and sophisticated approach to have been taken recently in analyzing the historical process by which discursive constellations had articulated with one another in the production of the "grand narrative of the Filipino nation" is the more recent work of Floro Quibuyen.⁷³ One of the great virtues of his study is that the more empirically oriented apparatus of discourse analysis at Quibuyen's disposal allowed him to dispense completely with the mythology of the "peasant mind" which had so straitjacketed Iletto's seminal work on the *Pasyon*. Despite this, it however still shares the fixation of both Iletto and Rafael with the "Judeo-Christian narrative of Redemption." Quibuyen writes for example that, "my point is not to argue that the *Pasyon* frame is unique or original to the Philippine nationalist movement but, rather, to show that the native appropriation of this Judeo-Christian theme provided the popular masses with a coherent framework for interpreting and changing their world."⁷⁴ In addition to this, Quibuyen also credits the "Judeo-Christian theme of Redemption" with having provided "the link between the nationalist ilustrados and the revolutionary masses."⁷⁵ For all three writers, it was the "Judeo-Christian" master narrative

instruments of governmentality without recourse to the secular time and narratives of history and sociology. The subaltern classes need this knowledge in order to fight their battles for social justice." Cf. Chakrabarty, *Provincializing Europe*, 86.

⁷² Chatterjee, *The Nation and its Fragments*, 121.

⁷³ Floro C. Quibuyen, *A nation aborted: Rizal, american hegemony, and Philippine nationalism* (Quezon City: AdMU Press, 199).

⁷⁴ Quibuyen, *A nation aborted*, 220.

⁷⁵ Quibuyen, *A nation aborted*, 221.

which apparently imparted all the liberative utopian energies which so energized the armed mass mobilizations against Spanish rule and Yankee conquest. The role that such a narrative has played in Philippine history certainly cannot be denied, but one can legitimately query whether this isn't just another version of the Eurocentric view of universal historical progress, albeit in a non-secular form, which they had already striven so hard to discredit and overcome? Isn't this just another version of the story of how the "Asiatic mode of production" meets "Capital"? The thesis in its recapitulated form is simple: "Tagalog" society, lacking any notion of "divine time" (Ileto) and "Paradise" (Rafael) could not produce any adequate standpoint from which colonial rule could be criticized. It was thus only after these concepts had been imbibed through the translation of the *Pasyon* religious text that the otherwise disorganized and passive masses could act and die as one. The danger of falling into the multifarious traps of Eurocentrism by surrendering this crucial historical role to the "Judeo-Christian narrative" becomes obvious in the following quotation from Hans-Ulrich Wehler,

Der neuzeitliche Nationalismus konnte nur deshalb als Unikat im Westen entstehen, weil allein dort essentielle Voraussetzungen dafür gegeben waren... Nur dort gab es einen Fundus von Leitvorstellungen aus der jüdischen Tradition und der christlichen Erlösungslehre, der es erlaubte, mit numinosen Begriffen wie 'auserwähltes Volk'; 'Heiliges Land' und 'Messias' das Arsenal des Nationalismus zu bestücken und ihm dadurch die Attraktivität der vertrauten religiösen Vorstellungswelt zu verleihen.⁷⁶

(Modern nationalism could only come about as a unique Western phenomenon, because it was only there that all the essential prerequisites for it existed... It was only there that a fund of guiding ideas from the Jewish tradition and the Christian doctrine of salvation, which allowed it to equip the arsenal of Nationalism with the numinous

⁷⁶ Hans-Ulrich Wehler, *Nationalismus: Geschichte, Formen, Folgen* (München: C.H. Beck, 2001), 53-54.

concepts of "chosen people," "holy land" and "Messiah" so that it could be bestowed with the attractiveness of an already trusted religious conceptual world.)

Wehler's conception of "Transfernationalismus" underlines his view that nationalism in the "non-West" is a completely derivative, non-creative and parasitical phenomenon. In his opinion, the forced implementation of an inappropriate "Nationalism" which is by definition "European" ("Unangemessenheit"⁷⁷) upon what he calls the "non-West" has only led, apparently without exception to "mass murder," "narrow-minded retreat to a particularistic nationalism" and the "embittered resistance against the abuses of the central power."⁷⁸ "Transfernationalismus" has not led towards the realization of the hoped for ideals of liberation and peace but instead into an unstoppable descent into a morass of state-sponsored genocidal brutality. Indeed, Wehler's account would seem to imply that the European colonies should have remained as such rather than embarking on their disastrous projects of failed mimicry in the guise of national emancipation.⁷⁹ That is to say (paraphrasing a well-known quote from a Philippine President), they chose to govern themselves like hell rather than be ruled like heaven by foreigners.⁸⁰ Wehler's rigorously formulated thesis cannot be treated here at great length but it would suffice to say that the presumption of the centrality of the "Judeo-Christian" narrative (which is one of nationalism's main components in Wehler's theorization) in the ideological construction of Philippine nationalism can perhaps only serve to confirm and strengthen Wehler's unabashedly Eurocentric thesis. All the prerequisites of modern "nationalism" such as the Judeo-Christian eschatological narrative which were not available to

⁷⁷ Wehler, *Nationalismus*, 98.

⁷⁸ Wehler, *Nationalismus*, 110-11.

⁷⁹ Cf. Partha Chatterjee's critique of Elie Kedourie's equally aggressive Eurocentric thesis in his *Nationalist thought and the colonial world: a derivative discourse* (Minneapolis: University of Minneapolis Press, 1986), 7.

⁸⁰ Quote attributed to Manuel L. Quezon (1887-1944). Rizal's character Simoun also differentiated between two types of "patriotism": "Patriotism can only be a crime in a tyrannical people, because then it is rapine under a beautiful name, but however perfect humanity may become, patriotism will always be a virtue among oppressed peoples, because it will at all times mean love of justice, of liberty, of personal dignity." Cf. Jose Rizal, *The Reign of Greed. A Complete English Version of El Filibusterismo*, trans. Charles Derbyshire (Manila: Philippine Education Company, c. 1956).

the "non-Western" nationalists would thus have had to make their presence felt as a gnawing "lack." As Chatterjee put it, "the history of the rest of the world will appear as the history of lack, of inadequacy – an inferior history."⁸¹

It was one of these "lacking things" that Rafael felt had to be filled by the notion of "Paradise" which would at last provide the conceptual resources for a transcendent critique of the colonial order. In contrast to this, Rizal seems to have hardly felt any "lack" when he tried translating "Natur" into its various equivalents in Tagalog. Mettler and Lippuner had correctly emphasized the centrality in WT of the "jüdisch-christlicher Heilsgeschichte" (Judeo-Christian history of salvation) especially in its deployment of the concept of "Natur."⁸² As has already been shown, Rizal dealt with the non-presence of "Natur" creatively within the terms offered to him by the pre-existing "pagan" idioms of his mother tongue. The following quote from Simoun, the main character in Rizal's novel *El Filibusterismo*, apart from its tendency to lapse into a Humboldtian linguistic idealism, reveals an intransigent point of view on the connection between the fostering of national originality and independence of thought with the preservation and development of "one's own" language,

El español nunca será lenguaje general en el país, el pueblo nunca lo hablará porque para las concepciones de su cerebro y los sentimientos de su corazón no tiene frases ese idioma: cada pueblo tiene el suyo, como tiene su manera de sentir. ¿Qué vais á conseguir con el castellano, los pocos que lo habeis de hablar? Matar vuestra originalidad, subordinar vuestros pensamientos á otros cerebros y en vez de haceros libres haceros verdaderamente esclavos! Nueve por diez de los que os presumís de ilustrados, sois renegados de vuestra patria. El que de entre vosotros habla ese idioma, descuida de tal manera el suyo que ni lo escribe ni lo entiende y ¡ cuántos he visto yo

⁸¹ Chatterjee, *The Nation and its Fragments*, 238.

⁸² Cf. Heinrich Mettler and Heinz Lippuner, *Friedrich Schiller: Wilhelm Tell, Das Drama der Freiheit*. (Paderborn a.o.: Ferdinand Schöningh, 1989), 41.

que afectan no saber de ello una solo palabra! Por fortuna teneis un gobierno imbécil. Mientras la Rusia para esclavizar á la Polonia le impone el ruso, mientras la Alemania prohíbe el francés en las provincias conquistadas, vuestro gobierno pugna por conservaros el vuestro y vosotros en cambio, pueblo maravillo bajo un gobierno increíble, vosotros os esforzais en despojaros de vuestra nacionalidad! Uno y otro os olvidais de que mientras un pueblo conserve su idioma, conserva la prenda de su libertad, como el hombre su independencia mientras conserva su manera de pensar. El idioma es el pensamiento de los pueblos. Felizmente vuestra independencia está asegurada: las pasiones humanas velan por ella!⁸³

(Spanish will never be the general language of the country, the people will never talk it, because the conceptions of their brains and the feelings of their hearts cannot be expressed in that language--each people has its own tongue, as it has its own way of thinking! What are you going to do with Castilian, the few of you who will speak it? Kill off your own originality, subordinate your thoughts to other brains, and instead of freeing yourselves, make yourselves slaves indeed! Nine-tenths of those of you who pretend to be enlightened are renegades to your country! He among you who talks that language neglects his own in such a way that he neither writes nor understands it, and how many have I not seen who pretended not to know a single word of it! But fortunately, you have an imbecile government! While Russia enslaves Poland by forcing the Russian language upon it, while Germany prohibits French in the conquered provinces, your government strives to preserve yours, and you in return, a remarkable people under an incredible government, you are trying to despoil yourselves of your own nationality! One and all you forget that while a people preserves its language, it preserves the marks of its liberty, as a man preserves his

⁸³ Jose Rizal, *El Filibusterismo* (Manila: Instituto Nacional de Historia, 1990), 47-48. (Translation by Derbyshire.)

independence while he holds to his own way of thinking. Language is the thought of the peoples. Luckily, your independence is assured; human passions are looking out for that!)

If anything creative and new is at all therefore to arise from the enforced confrontation of the colonized with "Western universal history" it could only be as a product of autonomous translations into the languages and cultures of peoples struggling for emancipation. Rizal's *Guillermo Tell* thus confronted the original with its own undeniable originality. In summary, the standpoint of critique which the idiom of "loob" provided in Rizal's translation was, in its simplest form, an immanent critique which allowed the comparison of the claims of the hegemonic ideology with existent reality. The situated non-universalist critical standpoint of the idiom of "loob" was therefore quite different from that provided by the discourse of "natural rights" which claimed for itself a position of transcendence outside all existing historical orders and prevailing systems of positive law. The translation of the discourse of natural law into the idiom of "loob" thereby necessitated the transformation/conversion of a type of transcendent critique into an immanent one. To be sure, were the ingrained complexities of Schiller's own position on "natural law" to be set aside, it could also be remarked that the translation of WT into GT also accomplished a transformation of a discourse of law and right into a "purer" discourse of virtue. Insofar as GT had eluded the terms of "nature" and "natural law" it could also have been able to partially elide mimicking at least one aspect of European nationalist ideology in Wehler's modular schema. The transformation/ translation of a European nationalist text *par excellence* which originally articulated a position of transcendent critique to one that articulated an immanent one reflects an instance of the creative and autonomous re-imagining of the nation. Rizal's translation could thus be seen as one example where Wehler's modular/ derivative conception of nationalist revolution in the "non-West" faces difficulties in its generalizing scope. Aside

from summarily dismissing any contribution of the "non-West" to the discourse and ideology of nationalism, it also seems to have escaped Wehler that the possibility of "redemption" of "non-Western" nationalisms does not lie in the mindless imitation of the pre-existing models provided by the European experience but in its willingness to set out on its own once and for all.⁸⁴ The historian Chatterjee has written eloquently against such a "modular"/ "derivative" treatment of Asian and African histories,

If nationalism in the rest of the world have to choose their imagined community from certain "modular" forms already made available to them by Europe and the Americas, what do they have left to imagine? History, it would seem, has decreed that we in the postcolonial world shall only be perpetual consumers of modernity. Europe and the Americas, the only true subjects of history, have thought out on our behalf not only the script of enlightenment and exploitation, but also that of our anticolonial resistance and postcolonial misery. Even our imaginations must remain forever colonized... I object to this argument not for any sentimental reason. I object because I cannot reconcile it with the evidence on anticolonial nationalism. The most powerful as well as the most creative results of the nationalist imagination in Asia and Africa are posited not on identity but rather on a difference with the "modular" forms of the national society propagated by the modern West.⁸⁵

It is admittedly a risky leap from the study of a single text in translation to the ensuing general considerations on understanding the ideology of nationalism in the Philippines. The construction of adequate mediations from the level of microsemiotic structures of an

⁸⁴ Chatterjee's dismal prophecy seems more rather than less true today, "The provincialism of the European experience will be taken as the universal history of progress, by comparison, the history of the rest of the world will appear as the history of lack, of inadequacy – an inferior history. Appeals will be made all over again to philosophies produced in Britain, France and Germany. The fact that these doctrines were produced in complete ignorance of the histories of other parts of the world will not matter: they will be found useful and enlightening." Chatterjee, *The Nation and its Fragments*, 238.

⁸⁵ Chatterjee, *The Nation and its Fragments*, 5.

individual text to the dizzying ideological assemblages of nationalism and its discontents seems a daunting and impossible task. This is especially the case since the text in consideration is one that has lain for a long time at the very margins of historical and literary consideration, buried and for all intents and purposes forgotten. The great Filipino poet and revolutionary, Emmanuel Lacaba once wrote that, "because of the many centuries that we have been living under foreign rule, the Filipino personality has been forced to hide itself, forced to go underneath, forced to go into her/his *loob*..." (Dahil sa kung ilang siglong napasailalim tayo ng mga dayuhang kapangyarihan, ang katauhang Pilipino'y napilitan kayang hindi lumantad, napilitang pumailalim, napilitang pumaloob...⁸⁶) It is hoped that the project of undertaking a creative and rigorously empirical and scientific study of Filipino discursive and ideological phenomena in the flow of time can contribute something to help this demoralized and discouraged "katauhang Pilipino" which is hiding in the depths of her "loob" to, paradoxically, return to "loob" and find the way back into the light. "Pagbabalik sa liwanag" (returning to the light) and "pagbabalik loob" (the return of the loob) after all mean virtually the same thing.

⁸⁶ Lacaba, *Salvaged Prose*, 186.

Chapter 5: Conclusion

At the beginning of *Wilhelm Tell*, Konrad Baumgarten is being pursued by soldiers for killing the nobleman Wolfenschießen who had made indecent advances on his wife. He arrives running at the bank of the raging river and pleads with the reluctant boatman to bring him across the river to safety. Baumgarten exclaims,

Ihr rettet mich vom Tode! Setzt mich über! (V. 68)
(Save me from sure death! Bring me across!)

It can be observed here that the German verbs for "taking across" and "translating" has the same form: "übersetzen." (Though the verb "übersetzen" which means translation is, strictly speaking, not "separable.") This pure coincidence creates the possibility for playing on the two possible meanings of "übersetzen." It could therefore be read either as "Save me! Bring me across!" or as "Save me! Translate me!." Walter Benjamin's much cited philosophy of translation in fact looked upon translation as the means by which a literary work succeeds in "living on" (Fortleben) or "surviving" (Überleben).¹ The translated work achieves this not by remaining simply as it was but by being transformed and renewed in translation. If Konrad Baumgarten's life was saved by Tell who had the courage to bring him across the raging river, the text of *Wilhelm Tell* could in turn be made to "live on" by being translated across other languages and cultures. Jose Rizal's *Wilhelm Tell* translation can therefore be considered as one example of this "living on," though it is actually one translation which almost never made it across.

Being the first study devoted to Rizal's translation of *Wilhelm Tell*, the present work can naturally only be tentative in character. Some of the findings and interpretations may

¹ Walter Benjamin, "Die Aufgabe des Übersetzers" in *Illuminationen* (Frankfurt: Suhrkamp, 1985). 50-62. Cf. also Andrew Benjamin, *Translation and the Nature of Philosophy* (London & New York: Routledge, 1989).

eventually be refuted while some of them may be deepened and further developed. Despite its provisional nature, this study has however hopefully succeeded not just in casting new light upon the ideological significance of this work of translation but also in making some methodological contributions to the broad and vibrant field of Translation Studies. The detailed quantitative text profiles which can be provided by vocabulary flow graphs, hapax legomena graphs and repetition matrices can serve as language-independent bases for comparison in the field of empirical translation analysis. The current level of rudimentary knowledge must nevertheless be surpassed by undertaking more research towards establishing more accurate and general observations regarding the possible correlations between the Source and Target texts using the abovementioned quantitative methods. Further deepening in terms of statistical methods and the development of additional computer programs for facilitating these types of analyses are called for. These tools for the empirical analysis of textual phenomena can become exceedingly useful in probing even deeper levels of semantic phenomena if used with proper regard for their limitations. It should be admitted however that more theoretical clarification has to be attained regarding the processes of extracting, reconstructing or deriving semantic coherence relations from the quantitative data on cohesion. Such a procedure is at this point by no means self-evident and unproblematic. Despite this, it has already been seen that the most interesting results of the interpretative reconstruction of the coherence structures of the ST and TT lie precisely in the identification of their points of divergence. These points of divergence reveal the sites of creative difference which have been produced by the translational process. On the one hand, this differential phenomenon can naturally be seen from the point of view of normative translational practice as an undesirable (even if most of the time unavoidable) by-product of translation. On the other hand, if the objective at hand is the analysis of translation as a living cultural and historical practice, unearthing these traces of ineradicable difference could lead to a more nuanced and complex understanding of processes of linguistic and cultural interaction.

Furthermore, the development of translational theory and practice would seem to have broader implications beyond purely scientific and academic concerns. Translational practice in the Philippines should in fact be considered as an integral aspect in the ongoing project of developing a genuinely popular national language. Translation not only transforms the translated source texts but also fundamentally transforms the substance of the target language itself. A vigorous tradition of translation can contribute much to the flexibility, versatility and scope of usage of a language. Aside from its important role in the development of a national language, translational practice also has a potential role in reducing the existing communication gaps between "intellectuals" (narrowly conceived) and the broad "masses." These gaps are up to now most easily observable in the linguistic demarcations between the dominant English language, the national language Filipino and the various other major languages of the Philippines. It is the case in the Philippines, as with many formerly colonized nations, that certain languages have attained the status of being markers of status and class belonging. A resolution to this problem is obviously not attainable within the existing linguistic status quo. A polycentric process of multi-directional interlingual translational processes coupled with intralingual translational practices aimed at facilitating the flow of ideas and information between different social groups within particular language communities could ideally become essential dynamic components in the convergence towards and further evolution of a national language.² It should however be kept in mind that the most appropriate starting point of such translational processes cannot simply be, as most liberal theories of discursive democracy seem to imply, the prevailing hegemonic communication community. The goal is not that the excluded should eventually become integrated into the essentially unchanged dominant communication community which had previously excluded and marginalized them. A new critical communication community should instead arise from the communities of the oppressed in order to replace the previously dominant communication

² Peter Ives, *Language & Hegemony in Gramsci* (London: Pluto Press, 2004), 109.

community.³ These emancipatory translational processes should therefore find their starting point in the communities of the excluded and the oppressed and are themselves founded on the assumption that the necessary prerequisites ought to be fulfilled for the greatest possible degree of democratic and creative participation of the most numerous sectors among the Philippine populace in the cultural, social and economic life of the nation. Such a project can therefore be successfully achieved only by means of fundamental and thoroughgoing changes in the discursive and material realities prevailing within the Philippine context.

³ Enrique Dussel, *Prinzip Befreiung. Kurzer Aufriß einer kritischen und materialen Ethik*. (Aachen: Wissenschaftsverlag Mainz, 2000).

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