

NEWS & LETTERS

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Dear Raya:

*Key is the
not Erinnerung
+ results
in wardegen*

Here is a very preliminary discussion comparing the Hegel original in German, the Baillie translation, and the Miller translation, on the last paragraph of the Phenomenology of Mind. Actually, I am going to limit myself in this letter to only the very last part of the last paragraph, the part which we commonly quote, and which begins: "The goal, Absolute Knowledge..." Hopefully, I will examine the earlier parts of the paragraph soon.

1) The first sentence in German reads: "Das Ziel, das absoluten Wissen, oder der sich als Geist wissende Geist hat zu seinem Wege die Erinnerung der Geister, wie sie an ihnen selbst sind und die Organisation ihres Reiches vollbringen."

The Miller and Baillie translations are not very different for this first sentence. Both see Hegel's "Ziel" as "goal"; *but* Miller sticks more literally to Hegel's text here in three ways. Where Baillie translates *hat zu seinem Wege* as "finds its pathway", Miller renders it as "has for its path". Miller's is a literal reading. Both see "Erinnerung" as "recollection" *but* Baillie says "of spiritual forms"; while Miller makes it "of the Spirits". It may be that "forms" are implied (I couldn't really feel able to make such a judgement, but they are not literally stated.) Now we come to the first use of "Organization". Baillie says: "and as they accomplish the organization of their spiritual kingdom". Miller renders it as: "and as they accomplish the organization of their realm" I wouldn't be concerned about "realm" vs. "kingdom". The German word is "Reich", and that is burdened obviously today. But Baillie adds "spiritual kingdom", a connotation which I can't see in Hegel's German. There is no limiting the kind of kingdom or realm that is thus organized in the original. One last point on this first sentence. "Accomplish" (in both Miller and Baillie) is "vollbringen", which is also "complete" ("voll"="full"), so there is totality meant here, I think, where in the English "accomplish" it isn't evident.

2) The second sentence, which begins: "Their conservation (or preservation)...", I will break into parts to discuss. The first part (up to "is History"), is virtually the same in both translations.

The second part of the sentence is very difficult to translate, and I think both translations had a great deal of trouble with it. In German it reads: "... nach der Seite ihrer begriffnen Organisation aber die Wissenschaft des erscheinenden Wissens..."

The first problem here is how to translate "ihrer"

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begriffnen Organisation". For Baillie it becomes "their intel-
 lectually comprehended organization". For Miller it reads: "their
 (philosophically) comprehended organization". The German "be-
 griffnen" is from "Begriff"; that is, the organisation here is
 that which has been subjected to Notion. I don't know whether
 either translation above captures this, but what I think is
 illuminated by seeing the German is the relation to Notion
 of Organization in the Absolte.

Key D

The second problem is how to translate "die Wissenschaft des erscheinenden Wissens". Miller and Baillie read somewhat differently to me. Perhaps the difference isn't important. But the question is whether "erscheinenden" (which comes from "Erscheinen="appearance"), refers to "the sphere of appearance"-- that is the Hegelian category of Appearance-- or whether it refers to "the way in which knowledge appears" (Baillie). In both translations, there is a footnote here, which simply says "Phenomenology", at the bottom of the page. I've no idea where this comes from. In the German edition I have here, there is no such note.

Phenomenology
 appearance

Finally, the last part of this sentence. It reads in German: "beide zusammen, die begriffne Geschichte, bilden die Erinnerung und die Schädelstätte des absoluten Geistes..." (I am ending it here, since the last has no points of difference in the translations).

Miller renders it: "The two together, comprehended History, form alike the inwardizing and the Calvary of absolute Spirit..."
 Baillie reads: "Both together, on History & intellectually comprehended (begriffen), form at once the recollection and the Golgotha of Absolute Spirit".

In this last part, I actually like Baillie better, for two reasons. The first problem is how to translate "begriffne Geschichte". This is similar to what happened in the earlier part of the sentence. But here Miller, who had given us "their (philosophically) comprehended" before, now drops the parenthetical "philosophically", and renders it as "comprehended History". Baillie keeps "intellectually" as part of the concept and offers the German original "begriffen" to readers, which at least in this way keeps the Notion in there.

The second problem here is also with Miller. He renders "Erinnerung" here as inwardizing. That is true, but you would never know that it is the same as "recollection" for Hegel in the previous sentence. Thus you miss that ~~the~~ Hegel returns twice in this last paragraph to the "recollection" of Spirit, but each time differently.

Lastly, you asked about "Golgotha" or "Calvary". I'm sorry to be such a poor Bible scholar. The German word is "Schädelstätte", which is translated as either Golgotha or Calvary. "Schädel" is "skull". In the English unabridged dictionary, I learned that Golgotha comes from the Hebrew "gulgoleth", or "place of a skull". Calvary also comes from "skull"; this time from the Latin "calvaria"=skull. Thus far, I can't see a lot of difference here.

I hope this is of some use. I'll be happy to pursue it if you like. I enclose the three texts for comparison, just so that you can look at them without opening three books at once.

Yours,

Mike

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Baillie transl.

Hegel's Phenomenology of Mind, p. 808

"The goal, which is Absolute Knowledge or Spirit knowing itself as Spirit, finds its pathway in the recollection of spiritual forms (Geister) as they are in themselves and as they accomplish the organization of their spiritual kingdom. Their conservation, looked at from the side of their free existence appearing in the form of contingency, is History; looked at from the side of their intellectually comprehended organization, it is the Science of the ways in which knowledge appears. Both together, or History and intellectually comprehended, form at once the recollection and the Golgotha of Absolute Spirit..."

Miller transl., p. 492-493

"But the other side of its becoming, History, is a conscious, self-mediating process-- Spirit emptied out into Time... This becoming presents a slow-moving succession of spirits, a gallery of images, each of which, endowed with all the riches of Spirit, moves thus slowly just because the Self has to penetrate and digest this entire wealth of its substance."

"The goal, Absolute Knowing, or Spirit that knows itself as Spirit, has for its path the recollection of the Spirits as they are in themselves and as they accomplish the organization of their realm. Their preservation, regarded from the side of their free existence appearing in the form of contingency, is History; but regarded from the side of their (philosophically) comprehended organization, it is the Science of Knowing in the sphere of Appearance: the two together, comprehended History, form alike the inwardizing and the Golgotha of Absolute Spirit..."

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Handwritten notes on the left margin: "Kinds", "9. DEC = existence", "His forms", "3) read", "sworn", "keens", "shelly", "phil".

Handwritten notes at the top: "Becoming", "ORG", "ORG".

Handwritten notes on the right margin: "the... in a way", "intellectually", "comprehended", "Spirit", "in a way", "intellectually", "comprehended", "Spirit", "in a way", "intellectually", "comprehended", "Spirit".

Handwritten notes at the bottom right: "contingency", "sworn", "keens", "shelly", "phil".