Chapter 4

4.0 Conclusion

The fascination of *The Tempest* that captivates audiences or readers through the ages does not merely rest in the domain of visual or theatrical spectacular. As noted by Virginia and Alden Vaughan (1999) in their *Introduction to The Arden Shakespeare: The Tempest*,

Gonzalo’s wonder at discovering what had been unknown or, if known, what was assumed to be irretrievably lost epitomizes *The Tempest’s* enduring power, for to audiences and readers alike the play prompts us to ‘rejoice / Beyond a common joy’(V.1.206-7) at unexpected discoveries of people, places and events.197

Shakespeare’s contemporaries may well be mesmerised by the assortment of exotic sights and strange sounds which are representatives of the natural or man-made rarities from beyond their world; but just as audiences or readers post Shakespearean era, they were also intrigued by the element of discovery that pervades the play. Gonzalo’s bewilderment need not apply to the limited internal
plot of the play especially if we take Gonzalo to represent the Renaissance man, subsequently representing Shakespeare. Thus, he had intended that the discovery of the unknown to correspond to the European discovery of the New World with its inhabitants and that what is known but was assumed to be irretrievably lost is the rebirth of the Ancients’ teachings.

The average Elizabethan man lived in an age of true English Renaissance where several crucial interrelated spheres developed progressively and simultaneously. Radical improvements in the domain of politics, economy and education had great influence on the psyche of the Elizabethans. As England became strong in all three domains, so too was its nation. The English in Queen Elizabeth’s rule was living in a golden era. They were educated, prosperous, patriotic and very confident. They had repositioned themselves as one of the influential leaders in Europe with their steady economic growth, strong political environment and rising social standards. All of these were further enhanced when the English joined the rest of Europe to set out and discover other worlds. Each new exploration brought in newly dominated territories which held immense fortune and resources, consequently generating more power and influence for England. Moreover, all of these enterprising voyages from the newly discovered lands were frequently published and widely distributed all over England.

In spite of all these, Shakespeare’s England was a world of grave contrasts. As the golden age liberated the nation from its appalling past, it was not a progression that
occurred promptly. As much as the nation was progressively appreciating the higher form of arts, it still accepted bull or bear baiting, public disembowelment and many other harrowing acts. Sixteenth-century England derived its knowledge, insights and construct mainly from the teachings of the western ancients. Nevertheless, the advancement of scientific experiments, the explorations and discoveries of new worlds had brought about new information that caused quite a stir in their received wisdom. As a consequence of such interactions, between the beliefs of the old world and the realities of the new world, ambiguousness and conflicts transpired. And Shakespeare had ingeniously depicted such an environment in his last play, *The Tempest*. Such conflicts are featured in each of his main characters – Prospero the venerable or abominable ruler, Caliban the noble or bestial indigene, Gonzalo the left wing advocate or loyal courtier and Ariel the faithful or resentful servant.

Thus, this study aims to observe the different varieties of wisdom found in *The Tempest* through three selected characters – Prospero, Gonzalo and Caliban. As each voice bears its particular conviction, predisposition and integrity; the interactions between the three voices resulted in several conflicts that stretch past plain verbal communication. The analysis of the text reveals that Prospero’s wisdom rests with the Ancient Western Wisdom, Gonzalo’s wisdom is derived from the Renaissance Wisdom and Caliban’s wisdom originates from the New World Wisdom.
Prospero's conception on the nature of man, his purpose, position and responsibilities are bound by the principles constructed by the Ancients. He believed in the Cosmological Hierarchy where man is the micro-cosmos hence man is the centre of the universe and God created beasts to serve man in order to ease man's service to God. Prospero enslavement of Caliban, Ariel and the rest of the spirits on the island stems from such belief.

He also observes the Natural Hierarchy where man is a superior being because he is the only creature that can stand erect – a perfect condition that enables man to look up to the heavens, and the only being that possesses the rational soul thus able to perceive universal truths. Moreover, Christianity aids to accentuate man's superiority by declaring that God created man in His image giving significance and value to man's physiognomy. Prospero's insatiable thirst for knowledge, magic and the abstracts is his approach to distinguish himself from the beasts and seek God. In continually engaging his intellectual faculty, he is not only progressing beyond the status of a beast but also increasing his power of reason which brings him closer to God. His attempt at educating Caliban on the matters of the heavens through his language and his utter annoyance at Caliban's failure of accepting his teachings also underscores his Western Ancient Wisdom. Due to such understanding, he came to conclude that if Caliban cannot be nurtured then he is not a man but a mere brute. Thus the added association of Caliban as a beast with a monstrous physiognomy.
On account of Caliban’s brutish nature, Prospero deems him as an inept ruler for according to the Political Hierarchy of the Ancients, a ruler is first of all a man appointed by God who embraces justice as the essential virtue and moral sincerity as the basis of his deeds. If such criteria are not met then the consequence is dire. Any God appointed ruler who relinquishes his responsibility and station will continually suffer from misery because such a dissolute act may not only bring about his own ruin but also the collapse of the political order of state and the overall order of Nature’s Political Hierarchy. By reason of such belief Prospero perceives his predicament, being expelled to an austere isle, as a punishment for his negligence in governing his dukedom. In order for him to reconcile himself with God he has to govern the coarse island along with its inhabitants in accordance with his wisdom’s ideology.

Gonzalo’s voice, alternatively, conveys evidences of Renaissance Wisdom, which is partly derived from the Ancient Wisdom. Gonzalo is well read in the classics just as Shakespeare was. He is a devoted servant to his God-appointed ruler. He constantly places his King’s good above any possible personal profit. He understands his position in Nature’s political hierarchy as purported by the Ancients. This is because Renaissance England abided by the same principles.

On the other hand, Gonzalo is unique to his era because of his exuberance, forthrightness, optimism and prudence that reflect the psyche of the English Renaissance man. His contradictory innocent and pure commonwealth speech is a
profound reminder of what his wisdom corresponds to – a world of intense internal contrasts where the contemporary is constantly testing the inherent. Contemporary writings such as Montaigne’s *Essais* greatly stir the Elizabethan received wisdom. In fact its influence is so critical that his literary piece along with Machiavelli’s and Copernicus’ work resulted in the Renaissance conflict where all the inherited tenets of the Ancient’s beliefs – the Cosmological Hierarchy, Natural Hierarchy and Political Hierarchy – were dismantled. Thus leaving many Renaissance men disillusioned, confused and frequently in quest of utopia. Such symptoms we see existing in Gonzalo. Alas, what Gonzalo does not realise is that in his naive search for his commonwealth he has actually become the primary vehicle for England’s colonial ambitions.

In Montaigne’s ground-breaking *Essais*, he wrote of a community that resembles Gonzalo’s commonwealth. He calls them *Canniballes* or cannibals. Shakespeare probably created Caliban’s name from an anagram of Canibal (cannibal) and as a representative of the new world indigenes with the New World Wisdom. Such wisdom is derived from real and practical experiences whilst living in the island. Though Caliban’s world is labelled as the New World, it does not signify that Caliban’s world is recently created and assembled. It meant that Prospero and Gonzalo have just realised of its existence. Hence, such a discovery may well be novel for them but to Caliban, his world is as ancient as the rest of the world. Caliban’s wisdom has aid his survival on the isle as well as Prospero and Miranda’s. His wisdom is as holistic and as esteemed as Prospero’s wisdom.

136
In isolation, Prospero's and Caliban's wisdom function as powerfully and proficiently as the other. They, however, stand out against Gonzalo's wisdom because his wisdom is in frequent confusion, owing to the contact between the two previous wisdoms. In this manner, his wisdom foreshadows the conflicts that emerge from the interaction between the Ancient and the New World Wisdom. Therefore, when Prospero encounters Caliban or vice-versa, the conflicts that evolve are existent discords that were experienced by the Elizabethans and the New World indigenes. For this reason, Shakespeare never proposed any substantial conclusion; instead he illustrated both characters equally. He assumed such liberal perspective because he was calling attention to the constructive, destructive as well as the volatile consequences of the different cultures in contact.

The Elizabethan's intellectual turmoil is rightly expressed by Trinculo when he met with Caliban: *Were I in England now... There would this monster make a man — any strange beast there makes a man* (II.2:27-30). Here, Shakespeare is accentuating the idiosyncrasy or oddity of the English people of his era. The phrase *makes a man* is evidently a double-edged pun. On one hand, it implies that anything foreign or strange can make a man wealthy. Many seafaring explorers profited enormously from fame and fortunes that they secured through trading or fighting in newly discovered lands. On the other hand, such a phrase *makes a man* could also insinuate that a man's nature is to some extent bestial. This obviously has association with the Renaissance conflict on the nature of Man where he is no
more the ideal being, not the micro-cosmos and if left to his devices, man is capable of doing more evil than good. Such is Shakespeare's forté, though he was constantly seeking patronage from the English Court, he was also intermittently ridiculing the English's irregularities.

After establishing the voices' wisdom, this study also explores the conflicts in the play, especially those conflicts between Prospero and Caliban. This is because the study also intends to demonstrate that these conflicts which transpired between the two main characters are mainly due to the differences in their perception of wisdom. Both characters show contempt towards each other mainly due to their concept of wisdom renouncing each other's value. Prospero continual derision on Caliban's evil monstrosity is mostly as a consequence of his Ancient Western Wisdom. Prospero believes any being that refuses education, civilised languages and Christian virtues is a beast by nature. Likewise, Caliban detests Prospero because his New World Wisdom dictates that when gentleness is being paid back with torture, the best solution is to eliminate the origin of the torment, permanently.

In the course of this study, the theoretical readings have indicated that there exist covert power relations, dissidence, subversions and transgressions in *The Tempest* and other non-literary Renaissance texts. A text is continuously an essential part of cultural, political, social and economic privilege. It is contained in history which is fiction. This is because history is subjected to the chronicler's construction and as
such provides the opportunity for political distortion and manipulation. Therefore, literary or non-literary texts exist as vehicles of power. A text has the power potential to not only make prejudiced representations but also to generate subversions for the purpose of influence and domination. Such power can be transmitted overtime.

After four hundred years of interpretations along with literary and theatrical alterations, Shakespeare’s *The Tempest* also underwent metaphorical appropriations. Such appropriations occur not only in Britain or North America but all over the world particularly concerning the consequences of the spread and attenuation of western colonialism. Hence, this study also investigates the presence of wisdom (cum power) that exists in the play through two interrelated theoretical approaches. These approaches allow the exploration and determination of Caliban’s marginalized and ventriloquised voice, Prospero’s origin of superiority complex and Gonzalo’s resolute quest for utopia.

The play is juxtaposed with other non-literary texts in order to verify its historicity. To begin with, it is found that much information available during Shakespeare’s era on the New World and its inhabitants was very biased. Such data were widely disseminated and became part of the society’s received wisdom. This prejudiced information had, at this instant, been transformed to fact. As a consequence, when the western men ventured out to new shores, they did so with a prejudiced mindset – they were superior beings with civilisation and education against inferior brutish
savages. When these men came back to their country, many contributed and extended the vault of biased information.

For this reason, Prospero who was marooned on a desolated isle, thousands of miles away from Milan, could seize Caliban’s title as the rightful heir of the isle. Prospero’s voice is a tool to disseminate western hegemony. The readers are influenced by his line of reasoning and his depiction of the isle and its inhabitants. His wisdom appeals to the readers as it has been most readers’ accepted wisdom. Hence, he became the symbol of European virtue, rational, mature and all that is good. His deeds are viewed as rationalised actions. Nevertheless, such values are the values purported by the western ideology. In the light of post-colonialism, Caliban also has his own values. Although they may not be the same values as that of the western wisdom, in his environment his wisdom has served him well. Caliban was not exposed to any form of western sophistication prior to his encounter with Prospero, still he knows how to treat his guest properly – *I loved thee / And showed thee all the qualities o’th’ isle* (1.2.336-7). His awareness and respect of his isle and the ability to envisage his function as the ruler of the isle validate his wisdom. His understanding of the spiritual realm is also as sophisticated. In spite of that, Prospero still refuse to acknowledge Caliban as his New World equal. Prospero’s infantilisation of the existence of Caliban’s world is downright insolence. It serves to justify his atrocious occupation of Caliban’s throne and isle – Caliban is governed by his animal sense making him bestial, irrational, immoral and childlike. Again, this study points out that Prospero is only

140
using Caliban's isle as a springboard for his own colonial advancement. All of Prospero's deeds and his rationalisations are only to support the restoration of his dukedom in Milan. His concern was never the improvement of the isle or its inhabitants. This is the reality of colonisation. Colonisers were only occupied in what fortunes they can harvest from the colonised nation for the enhancement of their native country. Even when the colonisers left, the indigenes were left incapacitated.

The damage caused by colonisation exists not only in the politic and economic domain but also in the psyche of the colonised nation. During colonisation, the coloniser's education, values and culture were always given precedence rendering their ideals as the superior standards hence the point of reference if any recognition is needed. Whatever belongs to the colonised nation – language, history, culture, values – is treated with indifference causing the nation to regard their own language, culture, ideals, and values as inferior and ineffectual. Often these post-colonial countries, who adopt the coloniser's prefabricated ideals, find themselves politically, economically and intellectually inferior, inconsequential, and substandard. As a result, they will be perceived as the white man's burden.

European writings on the New World (inclusive of the Far East, Asia and Africa) were, in essence, their collective attempt to have power over these distant countries and their nations. These narratives hold derisive phrases that in due course became labels such as the mysterious East or dark Africa. Besides promoting stereotypes,
such narratives also exuded the European’s condescending attitude – the notions about bringing civilisation and sophistication to the barbaric or primitive indigenes as well as the atrocious belief that these indigenes have to be flogged, tortured extensively or even put to death at the slightest misbehaviour because only through such violence the Europeans could deliver these savages from chaos to order. Since these other people were nothing like us Europeans they deserved to be ruled.

In trying to reform a debilitated nation, history is very significant. According to the accepted wisdom, through history such a nation can verify truths and source their derivation. Unfortunately, history is never available in pure form, it is only accessible via narratives and narratives are fictions. Thus, if history is tainted by prejudice, then the truth for the colonised nation is very elusive especially if such nation has just switched from oral tradition to the writing culture. In trying to reconstruct themselves, these post-colonial nations have to persistently sieve through history or histories and even generate their own definitions and benchmarks as according to their circumstances.

In conclusion, our wisdom must be derived from our experiences in our world. We have to measure our values according to our yardstick and not blindly accept any so called superior standards. We do not have to continually seek ratification from any European world as they do not live in ours hence they do not empathise with our needs and aspirations. When we achieve this, we can then be more cautious and prudent with what the western ideals strive to propagate.
In this new millennium, the latest buzz is obviously globalisation. Still, as Dr. Jomo K.S. highlighted in his lecture at IKMAS\textsuperscript{198}, \textit{Globalisation for whom}? In his lecture, he emphasised that globalisation is not an original development. History indicates that it started with British imperialism and the last time it occurred was probably after the First World War. The term \textit{globalisation}, he declares, still carries imperialistic, hegemonic, oppressive, exploitative and unequal dimensions. Dr. Chandra Muzaffar\textsuperscript{199}, president of International Movement for a Just World (JUST), appeals to all Malaysians to develop an intelligent relationship with the forces that is shaping people’s lives now, especially in light of the much dreaded globalisation phenomenon. This is because

\begin{quote}
As the tidal wave of globalisation creates a borderless world, the rich and the poor are emerging as entities whose destinies are no longer determined by domestic forces.\textsuperscript{200}
\end{quote}

Globalisation is a system through which goods, services, capital, investments and labour traverse borders and takes on an international character\textsuperscript{201}. Nevertheless, Dr. Chandra cautions that beneath such process of services, goods and investment interchange lay the transactions of ideas and values. Besides teaching, becoming alert and sharing our ideas, we are also exposed to receiving ideals that are not only foreign but may also dominate and influence our current values.

Therefore, Malaysia as with other post-colonial nations must be aware of such imminent threat. The acknowledgement and ratification of our own ideals is
crucial in determining our future. Our yardstick and history need not be totally
governed by the fictitious past. The emancipation of our restrained definition of
wisdom is just a representation and a springboard for other possibilities. This
liberation will give us the power to narrate and to thwart other disparaging
narratives. It will also allow us to perceive ourselves, our society, our culture, our
tradition consequently our future in the best positive light.
CHAPTER 1:

1 The Europeans deemed themselves ascompellingly superior to practically all of the New World’s natives they met. Greenblatt, in the Introduction to his *Marvellous Possessions: The Wonder of the New World* (1991: 9) describes where such arrogant opinion derived from

Their [Europeans] culture was characterised by immense confidence in its own centrality, by a political organisation based on practices of command and submission, by a willingness to use coercive violence on both strangers and fellow countrymen, and by a religious ideology centred on the endlessly proliferated representation of a tortured and murdered god of love...Such was the confidence of this culture that it expected perfect strangers ... to abandon their own beliefs, preferably immediately,... A failure to do so provoked impatience, contempt, and even murderous rage.

2 Cited from Ibid. p.10

3 Foucault, M. *The Order of Discourse* from Young, R (ed); *Untying the Text: a Post-Structuralist Reader*, Routledge & Kegan Paul p.54 (1981)


5 Ibid. p.176


14 Ibid. p. 109-10

15 Ibid. p. 112-13

16 Clark, S. (1986); p. 77

17 The islands of Bermudas were feared and avoided by the sea travellers

The Islands of the Bermudas have ever been accounted as an inchaunted pile of rocks and desert inhabitations for Divels; but all the Fairies of the Rocks were but flocks of birds, and all the Divels that haunted the woods, were but heards of swine.


19 Ibid. p. 129


21 Evans, Gareth L. *The Upstart Crow* J.M.Dent & Sons Ltd. (1982)

22 Ibid.

23 Cited in Clark, S. (1986) She also added that such judgement was also echoed by Addison in the *Spectator* of 19 January 1712:

It shows a greater Genius in Shakespeare to have drawn his Calyban, than his Hotspur or Julius Caesar. The one was to be supplied out of his own imagination, whereas the other might have been formed upon Tradition, History and Observation.

24 Ibid. p. 70

25 Morris, Helen *Elizabethan Literature*, Oxford University Press (1958) p.2

26 Ibid. Richard Mulcaster had said 'It is not a mind, not a body, that we have to educate, but a man, and we cannot divide him'. Elizabethan education consisted of reading, writing, drawing, grammar, music, riding, hunting, archery, falconry, fencing, and even dancing. No distinctions were made between the active and aesthetic life.

27 Nicoll, Allardyce *Shakespeare in His Own Age* Cambridge University Press (1976)

28 Hulme, Peter *Colonial Encounters: Europe and The Native Caribbean, 1492-1797* Methuen (1986) p.45
29 Nicoll, A (1976) p. 39. Both Nicoll and Hulme describe of accounts written by the Dominican and Jesuit missionaries who sojourned in the Island Caribs for many years and whose work is considered as having significant ethnographic value yet, they went to such distant countries with preconceived idea of what they would find and recorded stories of marvels and miracles which they found because they believed in them.


31 Nicoll, Allardyce (1976) p.37

32 Hankins, John Background of Shakespeare's Thoughts The Harvester Press (1978) Ch.2 p.17


Thei use no lawful coniuction of marriage, but euery one hath as many women as he listeth, and leaueth them agayn at his pleasure

Münster, A Treatysye of the Newe 'India' quoted in Ibid.

36 Martyr, The Decades of the Newe Worlde (De orbe Novo) quoted from Ibid. p.22

37 Retamar, R.F. Caliban and Other Essays; University of Minnesota Press (1989) p. 6

38 Cohen, J.M. (1958) Book I Chapter XXXI p. 113

39 Ibid.


41 Fiedler, L.A. The Stranger in Shakespeare; Croom Helm London (1972) p. 233


43 Nicoll (1976) p.37

44 Fiedler (1972) p. 234

45 Before the arrival of Prospero and Miranda, it was Caliban who is the sole ruler. This position was then usurped by Prospero making him have the ultimate power in the island, controlling the all forces in the isle. Thus the hierarchy of jurisdiction is as such: Prospero ⇒ Miranda ⇒ Ariel ⇒ the other elements ⇒ Caliban ⇒ the rest of the fauna. However, when the King of Naples and his courtiers were ship wrecked on the island this hierarchy changes but not of any advantage to Caliban, he is still just above apes and lower than the two drunken jesters, Trinculo and Stephano.

46 Kermode (1954) notes p. 145

47 Ibid. Introduction p. xlii
CHAPTER 2:

48 Ibid.

49 Proverbs 24:3-4; Christian Community Bible 26th edition; Claretian Publications (1998)

50 Collins Cobuild English Language Dictionary Collins (1988)

51 Proverbs 2:6, 9-10; Christian Community Bible 26th edition; Claretian Publications (1998)

For the Yahweh gives wisdom and from his mouth come knowledge and insight... Then you will understand justice, discernment and integrity – all that leads you to happiness. Wisdom will abide in your heart and knowledge will comfort your inner self.

The Prophets 21.74, 79; The Noble Qur'an (trans.) Dr. Muhammad Taqi-ud-Din Al-Hilâlî & Dr. Muhammad Muhsin Khan; Dar-us-Salam Publications: Riyadh.

And (remember) Lout (Lot), We have him Hukman (right judgement of the affairs and Prophethood) and (religious) knowledge, and We saved him from the town (folk) who practised Al-Khabâ'îth (evil, wicked and filthy deeds, etc.)...And We made Sulaiman (Solomon) to understand (the case), and to each of them We gave Hukman (right judgment of the affairs and Prophethood) and knowledge...And it was We Who were the doers (of all these things).


53 However, OED indicates that such usage is now obsolete or archaic.

54 virtue (Gk. αρετή[aretē] Lat. virtus) in classical thought signifies admirable human characteristics or dispositions. Cicero in Tuscul, I, xi, 18 claims: 'Appelata est enim a viro virtus: viri autem propria maxime est fortitudo' (The term virtue is from the word that signifies man; a man's chief quality is fortitude.) Taken in its widest sense virtue connotes the excellence of perfection of a thing. However, moral philosophers and theologians have used it to denote a habit superadded to a faculty of the soul, disposing it to elicit with readiness acts conformable to our rational nature.


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55 Aristotle; Nicomachean Ethics translated by W. D. Ross; Book VI: 7


148
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57 Protagoras held that there is no absolute truth except truths that hold for given men under given conditions. Different truths can hold for different people at different times. He instigated the perception that truth, goodness, and beauty are subjective and relative. His famous adage that was exalted by the Humanists, Man is the measure of all things: Of that which is that it is, and that which is not that is not, implied that knowledge or truth relied on the perceiver, and since perceptions change with the previous experiences of the perceiver, they will then vary from individual to individual. Besides, what is considered true will as well be, to a certain extent, culturally determined because a person’s culture influences such person’s experiences.

58 Aristotle; Nicomachean Ethics translated by W. D. Ross; Book VI: 7


63 Muhammad Idrees Abdul Rauf Al Marbawi Kamus Idrees Al-Marbawi: Arab – Melayu; Mustafa al Baba al Halabi Wa Auladahu Bi Masr; Ramadhan 1350H (c.1930) Muhammad Amin Amran (trans) 4th Edition p. 41

64 1 Kings 4: 29-34; Online Study Bible (New American Standard), words in bold are my own to emphasise.


65 The Prophets 21. 79; The Noble Qur'an (trans.) Dr. Muhammad Taqi-ud-Din Al-Hilâlî & Dr. Muhammad Muhsin Khan; Dar-us-Salam Publications: Riyadh.

66 The Prophets 21.81-82; Ibid.

67 The Ant 27.16; Ibid.

68 Spencer Shakespeare and the Nature of Man Macmillan Publishing Co. (1953); p. 1

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70 Lea, L (1990) Wisdom: Don’t Live Life Without It; Highland Books


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77 Psalms 8:3-8 in (1984) p. 719

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83 Spencer (1958) p. 41. According to Spencer, in addition to the numerous publications in Latin, there were no less than eleven English editions of *De Officiis* in circulation between 1534 and 1616.


85 Ibid. p.57

**CHAPTER 3:**


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99 Ibid. Act I.ii: 319-320 p.119
100 Ibid. Act I.ii: 345-346 p.120
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