



*Travels* *between Europe and*  
*the Americas*

**Fifth International  
and Interdisciplinary  
Alexander von  
Humboldt Conference  
Freie Universität Berlin  
27–31 July 2009**

**Program and Abstracts**

ALEXANDER  
VON HUMBOLDT  
1769–1859

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S. Fischer Verlag

Der Tagesspiegel

# *Travels* between Europe and *the Americas*

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**Monday, July 27<sup>th</sup>**  
**Henry Ford Bau, Garystraße 35**

<b>14.00-16.00</b>	<b>Arrival, Welcoming and Registration</b> (Foyer)
<b>16.00-18.30</b>	<b>Opening Ceremony</b> (Auditorium Maximum – “Max Kade Auditorium”)
<b>18.30-20.30</b>	<b>Reception</b> (Foyer)

**Tuesday, July 28<sup>th</sup>**  
**Rost- und Silberlaube, Habelschwerdter Allee 45**

Rooms	L 115	L 116	L 113	KL 29/111	KL 29/208
<b>9.00-10.30</b>	Section A Panel 1	Section B Panel 2	Section C Panel 3	Section D Panel 4	Section G Panel 5
<b>10.45-12.15</b>	Section A Panel 6	Section B Panel 7	Section C Panel 8	Section D Panel 9	Section G Panel 10
<b>13.15-14.45</b>	Section A Panel 11	Section B Panel 12	Section C Panel 13	Section D Panel 14	Section G Panel 15
<b>15.00-16.30</b>	Section A Panel 16	Section B Panel 17	Section C Panel 18	Section D Panel 19	Section G Panel 20
<b>16.45-18.15</b>	Section A Panel 21	Section B Panel 22	Section F Panel 23	Section D Panel 24	Section G Panel 25
<b>19.30</b>	<b>Movie</b> “The Ascent of Chimborazo” (GDR/FRG/Ecuador 1989), presented by the director, Rainer Simon (Auditorium: Hörsaal 1A)				

**Wednesday, July 29<sup>th</sup>**  
**Rost- und Silberlaube, Habelschwerdter Allee 45**

Rooms	L 115	L 116	L 113	KL 29/111	KL 29/208
<b>9.00-10.30</b>	Section A Panel 26	Section B Panel 27	Section F Panel 28	Section D Panel 29	Section G Panel 30
<b>10.45-12.15</b>	Section A Panel 31	Section B Panel 32	Section F Panel 33	Section D Panel 34	Section H Panel 35
<b>13.15-14.45</b>	Section A Panel 36	Section B Panel 37	Section F Panel 38	Section L Panel 39	Section H Panel 40
<b>15.00-16.30</b>	Section A Panel 41	Section B Panel 42	Section F Panel 43	Section L Panel 44	Section H Panel 45
<b>16.45-18.15</b>	Section A Panel 46	Section B Panel 47	Section F Panel 48	Section K Panel 49	Section H Panel 50
<b>19.30</b>	<b>Conference Dinner</b> Botanical Gardens (Königin-Luise-Straße 6-8, 14191 Berlin-Steglitz) (Free Entry to the Gardens from 6 p.m.)				

**Thursday, July 30<sup>th</sup>**  
**Rost- und Silberlaube, Habelschwerdter Allee 45**

Rooms	L 115	L 116	L 113	KL 29/111	KL 29/208
<b>9.00-10.30</b>	Section A Panel 51	Section B Panel 52	Section E Panel 53	Section K Panel 54	Section H Panel 55
<b>10.45-12.15</b>	Section A Panel 56	Section B Panel 57	Section E Panel 58	Section K Panel 59	Section H Panel 60
<b>13.15-14.45</b>	Section A Panel 61	Section B Panel 62	Section E Panel 63	Section K Panel 64	Section H Panel 65
<b>15.00-16.30</b>	Section A Panel 66	Section B Panel 67	Section E Panel 68	Section K Panel 69	Section H Panel 70
<b>16.45-18.15</b>	Section A Panel 71	Section B Panel 72	Section E Panel 73	Section K Panel 74	Section H Panel 75
<b>19.30</b>	<b>Literary Reading</b> (in German): Christoph Ransmayr (Austria) (Auditorium: Hörsaal 1A)				

**Friday, July 31<sup>st</sup>**  
**Rost- und Silberlaube, Habelschwerdter Allee 45**

Rooms	L 115	L 116	L 113	KL 29/111	KL 29/208
<b>9.00-10.30</b>	Section A Panel 76	Section B Panel 77	Section E Panel 78	Section I Panel 79	Section K Panel 80
<b>10.45-12.15</b>	Section A Panel 81	Section B Panel 82	Section B Panel 83	Section I Panel 84	Section K Panel 85
<b>13.15-14.45</b>	Section A Panel 86	Section B Panel 87	Section B Panel 88	Section I Panel 89	Section K Panel 90
<b>15.00-16.30</b>	Section A Panel 91	Section B Panel 92	Section B Panel 93	Section J Panel 94	Section K Panel 95
<b>16.45-18.15</b>	Section A Panel 96	Section B Panel 97	Section B Panel 98	Section J Panel 99	Section K Panel 100
<b>19.00</b>	<b>Talk</b> "Humboldt and Myself–Travel Writing, Journalism and Literature": Hans Christoph Buch (Berlin) (Auditorium: Hörsaal 1A)				
<b>19.45</b>	<b>Theory Lecture</b> Blanca López de Mariscal (Monterrey): "Texto e imagen en los relatos de viaje al Nuevo Mundo" (Auditorium: Hörsaal 1A)				

**Saturday, August 1<sup>st</sup>**

<b>08.39</b> <b>(Departure!)</b>	<p><b>Berlin Hauptbahnhof</b> Central Station, Europaplatz 1, 10557 Berlin (See information on your voucher)</p> <p><b>Excursion to Weimar</b> (Including Guided Tours)</p>
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**Program**



**Room**                      **Section A: Alexander von Humboldt**  
**L115**                        **Tuesday, July 28<sup>th</sup>**

**09.00-10.30**            **Panel 1: German Connections**

**Chair: Alexander Honold (Basel)**

*Gesa Singer* (Aristotle University of Thessaloniki, Greece),  
 “Freundschaft als Entdeckungsziel: Biographische  
 und literarische Aspekte des Reisens bei Georg Forster,  
 Alexander und Wilhelm von Humboldt”

*Jürgen Misch* (Universidad de La Laguna, Tenerife, Spain),  
 “Übereinstimmung und Differenz. Alexander von Humboldt  
 und Karl Philipp Moritz in Äusserungen zur Ästhetik”

*Karen Macknow Lisboa* (Universidade Federal de São Paulo, Brazil),  
 “Das humboldtsche Werk im Dialog mit europäischen Reisenden  
 in Brasilien in der ersten Hälfte des 19. Jahrhunderts”

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**10.45-12.15**            **Panel 6: *Physis, Episteme, Poetics***

**Chair: Luz Fernández de Alba (México)**

*Youn Sin Kim* (Chungnam National University, Korea),  
 “Amerikareise und Naturauffassung von Alexander von Humboldt”

*Margaret Ewalt* (Wake Forest University, Winston-Salem, USA),  
 “Humboldt’s Epistemological Journey between the Orinoco  
 and Amazon”

*Johannes Görbert* (Humboldt Universität zu Berlin),  
 “Humboldt: Die Poesie des Wissens”

**Lunch Break**

13.15-14.45

**Panel 11: *Aesthetics of Nature***

**Chair: Martin Bäümel (Chicago)**

*Alexander di Bartolo* (Università di Pisa, Italy), “History of Science and Plant Geography into Visual Expression: A Biography of the *Géographie des plantes équinoxiales*” Pictorial Graph

*Louis Gerdelan* (University of Auckland, New Zealand), “Virtual Aesthetics and the Experience of Nature in Alexander von Humboldt’s *Relation historique*”

*Thomas Beck* (Freie Universität Berlin), “‘The Physiognomy of Landscape’. Alexander von Humboldt’s Contribution to the Development of the Aesthetics of Nature in the 19<sup>th</sup> Century”

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15.00-16.30

**Panel 16: *Currents and Circulations***

**Chair: Martin Bäümel (Chicago)**

*Alexander Honold* (Universität Basel, Switzerland), “Strömungslehre bei Humboldt und Hölderlin”

*Fermín del Pino-Díaz* (Centro de Ciencias Humanas y Sociales-CSIC, Madrid, Spain), “Humboldt, escritor y lector de viajes”

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16.45-18.15

**Panel 21: *Intellectual Networks***

**Chair: Martin Bäümel (Chicago)**

*Benjamin Marschke* (Humboldt State University, Arcata, USA), “Enlightenment Travel Journals and Anti-Intellectualism: The Eighteenth-Century German Historical Background of Alexander von Humboldt”

*Jutta Weber & Toni Bernhart* (Staatsbibliothek zu Berlin; Universität der Künste, Berlin), “Eine Reise um die Welt: Die Korrespondenzpartner Alexander von Humboldts und ihre Nachlässe”

*María-Rosario Martí Marco* (Universidad de Alicante, Spain), “Bernardo Giner de los Ríos, Alejandro de Humboldt y la educación naturalista”



**Room** **Section A: Alexander von Humboldt**  
**L115** **Wednesday, July 29<sup>th</sup>**

**09.00-10.30** **Panel 26: The Humboldt Digital Library**  
**Chair: Ute-Margarete Saine (Irvine)**

*Armand Brahaj* (Hochschule für Technik, Wirtschaft und Medien Offenburg, Germany), “Increasing the Effectiveness of Information Retrieval in the Humboldt Digital Library by Implementation of Multivariable Metadata”

*Detlev Doherr* (Hochschule für Technik, Wirtschaft und Medien Offenburg, Germany), “Interactive Editor Notes as a Scientific Network in the Humboldt Digital Library”

*Frank Baron* (University of Kansas, Lawrence, USA), “Conducting Research in the Comprehensive Environments of the Humboldt Digital Library”

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**10.45-12.15** **Panel 31: Reception in Latin America**  
**Chair: Roberto Hozven (Santiago de Chile)**

*Luz Elena Zamudio* (Universidad Autónoma Metropolitana, México), “La imagen del viajero Alejandro de Humboldt a través de la lente curiosa de Alfonso Reyes”

*Andrés Arteaga & Joerg Esleben* (University of Ottawa, Canada), “The Myth of Enlightenment in Pre-Independence New Granada: Jose Celestino Mutis and Alexander von Humboldt encounter in 1801”

*Rosamel S. Benavides-Garb* (Humboldt State University, Arcata, USA), “*Out in the Open*: Alexander von Humboldt’s ‘other’ Trip in Latin America”

**Lunch Break**

13.15-14.45

**Panel 36: Reception in Germany**

**Chair: Kay LaBahn Clark (Arcata)**

*Ulrich Päßler* (Alexander-von-Humboldt-Forschungsstelle, Berlin), “Alexander von Humboldt, Carl Ritter and the Representation of the Americas in the Berlin Geographical Society (c. 1840-1859)”

*Vance Byrd* (Grinnell College, USA), “Weathering the Revolution: Alexander von Humboldt and Ludwig Achim von Arnim’s *Der Wintergarten*”

*Rex Clark* (University of Kansas, Lawrence, USA), “Ist Erdbeben bei ihm gleich Erdbeben?’ Cultural Difference and Regime Criticisms in the Literary Reception of Alexander von Humboldt in the German Democratic Republic”

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15.00-16.30

**Panel 41: Daniel Kehlmann**

**Chair: Kay LaBahn Clark (Arcata)**

*Stephan Mühr* (University of Pretoria, South Africa), “Es wandelt niemand ungestraft unter Palmen...’ – Alexander von Humboldts Fremderfahrungen bei Mary Louise Pratt und Daniel Kehlmann”

*Paul Nissler* (Stanford University, Palo Alto, USA), “Humboldt in Spanish and German Discussion: From ‘pacha’ and ‘ayni’ to *Die Vermessung der Welt*”

*Reinhard Andress* (Saint Louis University, USA), “Alexander von Humboldts Chimborazo-Aufstieg in eigener und literarischer Darstellung: die Besetzung des ‘Hiatus’ zwischen Geschichte und Fiktion”

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16.45-18.15

**Panel 46: Humboldt in Britain and North America**

**Chair: Nora Strejilevich (San Diego)**

*Alison E. Martin* (MLU Halle-Wittenberg, Germany), “‘An Imperfect Copy of a Sublime Model’? Helen Maria Williams’s Translation of Alexander von Humboldt’s *Relation historique*”

*Elizabeth Millan-Zaibert* (DePaul University, Chicago, USA), “How Alexander von Humboldt’s Fusion of Art and Science Shaped the Image of America”

*Laura Dassow Walls* (University of South Carolina, USA), “Humboldt and the Shaping of U.S. American National Identity, 1804-1869”



**Room** **Section A: Alexander von Humboldt**  
**L115** **Thursday, July 30<sup>th</sup>**

09.00-10.30

**Panel 51: Botany**

**Chair: Nora Strejilevich (San Diego)**

*Paul Comtois* (University of Montreal, Canada),  
 “Was Humboldt the Father of American Ethnobotany?  
 Or Did American Ethnobotany Make Humboldt?”

*Robert Bye & Thomas Janota* (Universidad Nacional Autónoma  
 de México; American School, Middle School, México),  
 “Did Humboldt Shift his Paradigm of Botanical Exploration  
 on his Arrival in New Spain?”

*Carmen Benítez* (Universidad Central de Venezuela, Caracas),  
 “Contribución de Alexander von Humboldt y Aimé Bonpland  
 al conocimiento de la Familia de Plantas ‘Vasculares Solanaceae’”

10.45-12.15

**Panel 56: The Other Expedition: Alexander von Humboldt in Asia – I**

**Chair: Rex Clark (Lawrence)**

*Olga Maiorova* (University of Michigan, Ann Arbor, USA),  
 “Alexander von Humboldt and Russian Nineteenth-Century Travelers  
 to Central Asia”

*Victor Bologov* (Nowoaltaisk, Russia), “Die Bedeutung  
 Alexander von Humboldts für Sibirien und die Altai-Region”

**Lunch Break**

13.15-14.45

**Panel 61: The Other Expedition: Alexander von Humboldt in Asia – II**

**Chair: Rex Clark (Lawrence)**

*Zokirjon Saidboboev* (National University of Uzbekistan, Tashkent),  
 “Historical Geographical Researches of German Scientists  
 of the XIX Century Concerning Central Asia”

*Christian Suckow* (Alexander-von-Humboldt-Forschungsstelle, Berlin),  
 “Ein vergessenes Konvolut – Alexander von Humboldts  
 ‘Fragmente des Sibirischen Reise-Journals 1829’”

*Markus Breuning* (Bern, Switzerland),  
 “Alexander-von-Humboldt-Bibliographie”

15.00-16.30

**Panel 66: *The Traveler as Social Observer***

**Chair: Lilianet Brintrup (Arcata)**

*Martin Bäümel* (University of Chicago, USA), “Der nüchterne erste Blick: Beobachtung und ihre Darstellung in Alexander von Humboldts *Voyage aux régions équinoxiales*”

*Gabriela Fragoso* (Universidade Nova de Lisboa, Portugal), “Alexander von Humboldts Südamerikareise unter dem Gesichtspunkt von Religion und Menschenrechten”

*Leticia Esther Villaseñor Roca* (Universidad Autónoma Metropolitana, México), “Wilhelm von Humboldt y su *Diario de un viaje a España, 1779-1800: Una mirada sobre la representación social de la mujer española*”

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16.45-18.15

**Panel 71: *Islands***

**Chair: Daria Deraga (Guadalajara)**

*Nicolás González Lemus* (Escuela Universitaria de Turismo Iriarte, Tenerife, Spain), “Cultura y sociedad canaria en la obra de Alexander von Humboldt”

*José Juan Batista Rodríguez, Robert Heinlein, Elia Hernández Socas & Encarnación Tabares Plasencia* (Universidad de La Laguna, Spain; Leipzig, Germany; Universität Leipzig, Germany; Universität Leipzig, Germany), “Anmerkungen Humboldts zur sozialen Situation auf den Kanarischen Inseln und sein Einfluß auf die deutschsprachigen Reisenden des 19. Jahrhunderts”

*María Elena Mena & María Elena Pubillones* (Universidad de la Habana, Cuba), “Alejandro de Humboldt: Segundo descubridor de Cuba”

**Room  
L115**

**Section A: *Alexander von Humboldt*  
Friday, July 31<sup>st</sup>**



09.00-10.30

**Panel 76: *Humboldt in Mexico – I***

**Chair: Lilianet Brintrup (Arcata)**

*Arqлга Judith Hernández Aranda* (Instituto Nacional de Antropología e Historia, México) “Humboldt en Veracruz, una revisión arqueológica”

*Gladys Ilarregui* (University of Delaware, Newark, USA), “‘The Road Scholar’: El rol intelectual de von Humboldt en los estudios sobre México”

10.45-12.15

**Panel 81: Humboldt in Mexico – II**

**Chair: Lilianet Brintrup (Arcata)**

*Ana María Dolores Huerta Jaramillo* (Universidad Autónoma de Puebla, Mexico), “Humboldt en las bibliotecas poblanas y su tránsito a la historiografía local y nacional”

*Georgia de Havenon* (Brooklyn Museum, New York, USA), “Un Mélange Bizarre: Michoacán Figures in Humboldt’s Narrative”

**Lunch Break**

13.15-14.45

**Panel 86: The Andes**

**Chair: Rex Clark (Lawrence)**

*Eduardo Muratta Bunsen* (Freie Universität Berlin), “Las miradas de Humboldt o la tensión entre Próspero y Calibán”

*Teodoro Hampe-Martínez* (Humboldt-Club Perú, Universidad Nacional Mayor de San Marcos, Lima, Peru), “Alexander von Humboldt en el Perú (1802): Un estudio crítico de sus impresiones de viaje”

*Ana María Liberali* (Universidad Nacional de Mar del Plata, Argentina), “Por los Caminos Andinos de Humboldt”

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15.00-16.30

**Panel 91: Crossing Borders**

**Chair: Rex Clark (Lawrence)**

*Leigh Ann Smith-Gary* (University of Chicago, USA), “Fantastic Geographies. Alexander von Humboldt’s Poetics of the Border”

*Mary Zundo* (University of Illinois, Urbana-Champaign, USA), “Latitudes of Vision: Humboldt, Western Emigration, and American Art of the Frontier”

16.45-18.15

**Panel 96: Humboldtian Landscapes**

**Chair: Gladys Ilarregui (Newark)**

*Daniel A. Verdú Schumann* (Universidad Carlos III de Madrid, Spain),  
“Aprendiendo a aprehender. El concepto humboldtiano del paisaje  
y la imagen europea del Nuevo Mundo”

*Josefina Gómez Mendoza & Concepción Sanz-Herráiz*  
(Universidad Autónoma de Madrid, Spain), “La Geografía  
de las Plantas de Humboldt y el paisaje”

*Roberison Silveira & Antonio Vitte* (Unicamp, Campinas, Brazil),  
“El papel del concepto de paisaje en la construcción de un saber  
científico innovador en Alexander von Humboldt”

**Room  
L 116**

**Section B: Travels between Europe and Latin America  
Tuesday, July 28<sup>th</sup>**



09.00-10.30

**Panel 2: Discovering the ‘New World’**

**Chair: Helmut Galle (São Paulo)**

*Kathryn Mayers* (Wake Forest University, Winston-Salem, USA),  
“Truth and History in Columbus’s *Carta a Santángel* and Léry’s  
*Histoire d’un voyage*”

*Irina Buche* (Frankfurt am Main, Germany), “Taking Delight  
in Discovery: The Very First Letter of Hernán Cortés”

*Willi Bolle* (Universidade de São Paulo, Brazil),  
“Die erste Durchquerung Amazoniens”

10.45-12.15

**Panel 7: German Adventurers**

**Chair: Helmut Galle (São Paulo)**

*Eve Duffy* (University of North Carolina, Chapel Hill, USA),  
“Wondrous Truths: Hans Staden’s *Wahrhaftige Historia*  
(Marburg, 1557)”

*Cristian Borges* (Universidade de São Paulo, Brazil), “At the Table  
with Hans Staden: Imagining Cannibalistic Inversions”

*Giovanna Montenegro* (University of California, Davis, USA),  
“German Conquistador and the Native Other: Niklaus Federmann  
and the German Colonization of Venezuela”

**Lunch Break**

13.15-14.45

**Panel 12: 16<sup>th</sup> and 17<sup>th</sup> Century Travels**

**Chair: Begoña Arteta (México)**

*Toni Veneri* (Università degli Studi di Trieste, Italy), “Venice Sailing to the New World: Between Totalization and Fragmentation”

*Julia Domínguez-Castellano* (Iowa State University, Ames, USA), “Cartografías del espacio indígena: la Relación de Álvaro Núñez Cabeza de Vaca”

*Emilio Soler* (Universidad de Alicante, Spain), “Diego Ramírez de Arellano y su expedición a los estrechos de Magallanes y San Vicente, 1618-1619”

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15.00-16.30

**Panel 17: 17<sup>th</sup> Century Travels**

**Chair: Begoña Arteta (México)**

*Norbert Schürer* (California State University, Long Beach, USA), “Behn’s *Oroonoko* as Travel Narrative”

*Marina Martínez Andrade* (Universidad Autónoma Metropolitana, México), “*Crónica de La Pimería alta o Favores celestiales* del misionero y explorador Jesuita Eusebio Francisco Kino”

*Luz Fernández de Alba* (Universidad Autónoma Metropolitana, México), “Kino: viaje de encuentros y extravíos en el noroeste de México”

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16.45-18.15

**Panel 22: 18<sup>th</sup> and 19<sup>th</sup> Century Travels**

**Chair: Begoña Arteta (México)**

*Chad Gasta* (Iowa State University, Ames, USA), “Travelogues and Eye-Witness Testimony: Illuminating Indigenous Musical Cultural Spaces for a European Readership”

*Nicole Valet* (Mount Holyoke College, South Hadley, USA), “Sojourn in Colonial Cap-Haitien in the 18<sup>th</sup> Century”

*Alberto Guaraldo* (Università di Torino, Italy), “Palabras e imágenes sobre indígenas de la Amazonia ecuatoriana a mediados del siglo XIX: los viajes de Castrucci da Vernazza”

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**Room**                      **Section B: Travels between Europe and Latin America**  
**L 116**                        **Wednesday, July 29<sup>th</sup>**

09.00-10.30

**Panel 27: Imagined Worlds in 18<sup>th</sup> and 19<sup>th</sup> Century Literature**  
**Chair: Adrián Herrera Fuentes (Bonn)**

*Richard Apgar* (University of North Carolina, Chapel Hill, USA),  
 “Old World Inca: Appropriation and Identification in Joachim  
 Heinrich Campe’s *Die Entdeckung von Amerika*”

*Mario Grizelj* (Ludwig-Maximilians-Universität, München, Germany),  
 “‘The most fiendish race of men’. Alteritätskonstellationen und  
 Strategien ihrer Bewältigung in Eichendorffs *Eine Meerfahrt* (1835/36)  
 und Poes *Arthur Gordon Pym* (1838)”

*Adrián Curiel Rivera* (Universidad Nacional Autónoma, Mexico),  
 “Los piratas del Caribe en la novelística hispanoamericana  
 del siglo XIX”

10.45-12.15

**Panel 32: 19<sup>th</sup> Century Travelers – I**  
**Chair: Adrián Herrera Fuentes (Bonn)**

*Berthold Zilly* (Freie Universität Berlin), “Die Zivilisation,  
 von ihren Rändern betrachtet und mit ihren eigenen Maßstäben  
 gemessen. Ambivalenzen in *Viajes por Europa, África y América 1845-47*,  
 von D. F. Sarmiento (1849)”

*Carolina Alzate* (Universidad de Los Andes, Bogotá, Colombia),  
 “La metáfora orientalista en *Viajes de un colombiano en Europa* (1860)  
 de José María Samper”

**Lunch Break**

13.15-14.45

**Panel 37: 19<sup>th</sup> Century Travelers – II**  
**Chair: Adrián Herrera Fuentes (Bonn)**

*José María Salvador González* (Universidad Complutense de Madrid,  
 Spain), “Artistas europeos en Venezuela durante la Guerra Federal  
 (1858-1863)”

*Carolina Depetris* (Universidad Nacional Autónoma de México),  
 “El origen oriental de los mayas: Frédéric de Waldeck y su viaje  
 por Yucatán”

*Juan José Lara Ovando* (Universidad Autónoma de Querétaro, Mexico),  
 “La realidad del sueño. El obrero textil viaja al Vaticano”

15.00-16.30

**Panel 42: 19<sup>th</sup> Century Travelers – III**

**Chair: Elizabeth Pimentel (San Francisco)**

*Paul Jordan* (University of Sheffield, United Kingdom), “Questioning the acriollamiento of Richard Lamb (W. H. Hudson, *The Purple Land that England Lost*)”

*Ricarda Musser* (Ibero-Amerikanisches Institut, Berlin), “Going to the Opera in the Tropics. European Travellers Describe Their Impressions of Brazilian Musical Life in the 19<sup>th</sup> Century”

*Laura Cázares Hernández* (Universidad Autónoma Metropolitana, México), “Viaje de Veracruz a México: *Cartas sobre México* de Carl Christian Becher”

16.45-18.15

**Panel 47: 19<sup>th</sup> Century Travelers – IV**

**Chair: Elizabeth Pimentel (San Francisco)**

*Amílcar Torrão Filho* (PUC, São Paulo, Brazil), “Teorías en Diáspora. Imágenes conceptuales de la ciudad luso-brasileña en los viajeros británicos (siglos XVIII-XIX)”

*Ana Beatriz Barel* (Université de Nantes, France), “El Brasil de Ferdinand Denis: el viaje como matriz de la Historia”

*Angela Domingues* (Institute of Tropical Scientific Research, Lisboa, Portugal), “‘A bitter politics’ and ‘A sacred duty’: The Correspondence of Leopoldina, 1<sup>st</sup> Empress of Brazil”

**Room  
L 116**

**Section B: Travels between Europe and Latin America  
Thursday, July 30<sup>th</sup>**



09.00-10.30

**Panel 52: 19<sup>th</sup> and 20<sup>th</sup> Century Travelers**

**Chair: Jutta Birmele (Long Beach)**

*Rosa María Talavera* (Universidad Nacional Autónoma de México), “Berlín: la otra mirada”

*Joanna Schmit* (University of Illinois at Chicago, USA), “Redemptive Exploitation in Mansilla’s *Una Excursión a los Indios Ranqueles*”

*Thomas Schwarz* (Jawaharlal Nehru University, New Delhi, India), “Imaginary Cartography of Guayana – Robert Müller’s Amazonian Novel Tropics. *The Myth of Travel* (1915)”

10.45-12.15

**Panel 57: Early 20<sup>th</sup> Century Travel Literature – I**

**Chair: Jutta Birmele (Long Beach)**

*Tercio Redondo* (Ministério da Cultura, São Paulo, Brazil),  
“The Brazilian Landscape in a Narrative by Ernst Jünger”

*David Freudenthal* (Universidade Federal do Ceará, Brazil),  
“Außen- und Innenreisen zwischen Europa, Afrika und Amerika:  
Louis-Ferdinand Célines *Voyage au bout de la nuit* (1932)  
und Juan Carlos Onettis *El astillero* (1961)”

*Luigi Marfé* (Università di Torino, Italy), “The Strange Case of Bruce  
Chatwin’s *In Patagonia*”

**Lunch Break**

13.15-14.45

**Panel 62: Early 20<sup>th</sup> Century Travel Literature – II**

**Chair: Rosamel Benavides-Garb (Arcata)**

*Martin Potter* (University of Bucharest, Romania), “Evelyn Waugh  
and the Americas: Conflictive Affinities”

*David Schidlowsky* (Berlin), “Desplazamiento poético: el viaje perenne  
de Pablo Neruda entre América y Europa”

15.00-16.30

**Panel 67: Design and Architecture**

**Chair: Rosamel Benavides-Garb (Arcata)**

*Luiz Fernando Dias Duarte* (Universidade Federal do Rio de Janeiro,  
Brazil), “Damascus in Dahlem: Roberto Burle Marx’s Berlinese  
‘Conversion’ to Tropical Aesthetics in Landscape Design”

*José Lira* (Universidade de São Paulo, Brazil), “Voyages, Frontiers  
and New Maps of Architecture: Warchavchik and the Avant-Gardes  
from Odessa and Rome to São Paulo (1912-1927)”

16.45-18.15

**Panel 72: Art, Photography and Film**

**Chair: Maricruz Castro Ricalde (México)**

*Samuel de Jésus* (Université Paris III Sorbonne-Nouvelle, France),  
“The Influence of the ‘Gestalttheorie’ in Geraldo de Barros’s  
Photographic Work: A European Experience”

*Gabrijela Mecky Zaragoza* (México), “Der Fall Huitzilopochtli –  
Stationen einer Reise”

*Carolin Overhoff Ferreira* (Universidade de São Paulo, Brazil),  
“Resentment and Delirium – Travels between Brazil and Portugal  
in National and Transnational Film Productions”

**Room**  
**L 116**

**Section B: Travels between Europe and Latin America**  
**Friday, July 31st**



09.00-10.30

**Panel 77: 19<sup>th</sup> and 20<sup>th</sup> Century Travels between Europe and Mexico**

**Chair: Maricruz Castro Ricalde (México)**

*Arturo Aguilar Ochoa* (Universidad de las Américas, Puebla, Mexico),  
“Petros Pharamond Blanchard y su viaje a México en 1838. La visión del  
artista y el escritor”

*Frank Mehring* (Freie Universität Berlin), “Democratic Pleas for  
‘Color’: Ethnic Representations of Post-Revolutionary México,  
the ‘Harlem Renaissance’ and ‘Neue Sachlichkeit’ in German-  
American Contexts”

*Adrián Herrera Fuentes* (Rheinische Friedrich-Wilhelms Universität  
Bonn, Germany), “Stierkampf und indianische Märkte:  
ein europäisches Bild von mexikanischen Kultur”

10.45-12.15

**Panel 82: Cultural Translation: The Example of Brazil – I**  
**Chair: Ulrike Zeuch (Wolfenbüttel)**

*Teresa Pinheiro* (Technische Universität Chemnitz, Germany),  
“Cultural Translation in Works of Jesuit Missionaries  
in 16<sup>th</sup> Century Brazil”

*Jens Baumgarten* (Universidade Federal de São Paulo, Brazil),  
“From Post-Tridentine Italy to Colonial Brazil: Images  
and Imagination in the Missions Politics”

*Wiebke Röben de Alencar Xavier* (Universidade Federal da Paraíba,  
Brazil), “Ethnographical and Religious Discourses within the Context  
of the New World’s Discovery in José de Alencar’s ‘Indian novels’  
and their Translations”

**Lunch Break**

13.15-14.45

**Panel 87: Cultural Translation: The Example of Brazil – II**  
**Chair: Wiebke Röben de Alencar Xavier (João Pessoa)**

*Esther Schmid Heer* (Universität Zürich, Switzerland),  
“Brasilien – Paraguay: Der Grenzraum als Über-Setzungs-  
und Verhandlungsraum der frühen Neuzeit”

*Horst Nitschack* (Universidad de Chile, Santiago de Chile),  
“Sujetos viajeros y aventureros en los trópicos”

*Ulrike Zeuch* (Herzog August Bibliothek, Wolfenbüttel, Germany),  
“Alexander von Humboldt’s Expedition to Latin America (1799-1804)  
as a Contribution to Cultural Translation?”

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15.00-16.30

**Panel 92: Brazil, Mexico**  
**Chair: Kay LaBahn Clark (Arcata)**

*Tânia Dias* (Fundação Casa de Rui Barbosa, Rio de Janeiro, Brazil),  
“Overlapping Temporalities: The Diary Writings of Hipólito da Costa”

*Luis Alberto de la Garza* (Universidad Nacional Autónoma de México),  
“De historias y viajes. Carlo Vidua y su visión de México en 1826”

*Claudia Méndez Rentería* (Universidad Michoacana, Morelia, Mexico),  
“Two Paradoxical Cases from the *Lecture* of Travel-Writing”

16.45-18.15

**Panel 97: Germany – Brazil**

**Chair: Kay LaBahn Clark (Arcata)**

*Ligia Chiappini* (Freie Universität Berlin), “Otto Maria Carpeaux y la superación del exilio”

*Marcel Vejmelka* (Justus-Liebig-Universität Gießen, Germany), “Anatol Rosenfeld: Exile and Travels of a Brazilian Intellectual”

*Ernest W.B. Hess-Lüttich* (Universität Bern, Switzerland), “Deutschsprachige Minderheiten in Argentinien. Über Sprachinselforschung in San Jerónimo Norte“

**Room  
L 113**

**Section B: Travels between Europe and Latin America  
Friday, July 31<sup>st</sup>**



10.45-12.15

**Panel 83: Brazil – Europe**

**Chair: Mary I. Bockover (Arcata)**

*Alda Correia* (Universidade Nova de Lisboa, Portugal), “Between Discoveries: Brazil, Europe, Being Human”

*Beatriz Resende* (Universidade Federal do Rio de Janeiro, Brazil), “Brazilian Literature in a World of Flows”

*Gastao Moncada* (Universidad de Sevilla, Spain), “The Literary Relations between Portugal and Brazil”

**Lunch Break**

13.15-14.45

**Panel 88: Brazil – Germany**

**Chair: Silvia Manzini (Buenos Aires)**

*Marcus Vinicius Mazzari* (Universidade de São Paulo, Brazil), “Die brasilianische Reise von Carl Friedrich Philipp Martius und ihre Rezeption bei Goethe”

*Dirck Linck* (Freie Universität Berlin), “... ich kann ihre Kraft sehen’. Ästhetische Erfahrung bei Hubert Fichte”

*Markus Lasch* (Universidade Federal de São Paulo, Brazil), “Auf Humboldts Spuren? Anmerkungen zu Robert Menasses *Trilogie der Entgeisterung* aus ‘brasilianischer’ Perspektive”

15.00-16.30

**Panel 93: From Columbus to Karl May**

**Chair: Elizabeth Pimentel (San Francisco)**

*Annerose Menninger* (Universität Heidelberg, Germany), “Columbus und die Neue Welt im Spielfilm: 1492 – *Conquest of Paradise* (1992)”

*Dieter Rall* (Universidad Nacional Autónoma de México), “Mexikobilder in Karl Mays Reiseerzählungen”

16.45-18.15

**Panel 98: Post-Colonial Travels**

**Chair: Isabel Liphay (Münster)**

*Gunter Karl Pressler* (Universidade Federal do Pará, Belém, Brazil), “The Illumination Project in the Letters of Travel by Francisco X. Mendonça Furtado (1751-1759) and the Creative Reception in the Novels of Dalcídio Jurandir (1929, 1978)”

*Gabrielle Eckart* (Southeast Missouri State University, Cape Girardeau, USA), “Lavater and the Arrival and Return of a Patagonian Indian – a Note to Silvia Iparraguirre’s Novel *La Tierra de Fuego*”

*Anthony Chiaviello* (University of Houston-Downtown, USA), “A Shift in Gaze: *The Lawless Roads of Another Mexico* – From Colonial to Post-Colonial in Graham Greene’s Mexico and Mine”

**Room**

**L 113**

**Section C: Travels between Europe and North America**

**Tuesday, July 28<sup>th</sup>**



09.00-10.30

**Panel 3: 18<sup>th</sup> and 19<sup>th</sup> Century Travels Across the Atlantic**

**Chair: Justus Fetscher (Berlin)**

*Vesselin Budakov* (Sofia University, Bulgaria), “Imagined Foreigners in Late Eighteenth-Century American Letter Fiction”

*Maria Zinfert* (Freie Universität Berlin), “Rite de Marge: Victor Segalens Nordamerika-Passage”

10.45-12.15

**Panel 8: Academic Transfers**

**Chair: Justus Fetscher (Berlin)**

*Hinrich C. Seeba* (University of California, Berkeley, USA),  
“Jacob Schiel: Der Namensgeber der Geisteswissenschaften  
auf Entdeckungsreise in Amerika”

*Erik Grimmer-Solem* (Wesleyan University, Middletown, USA),  
“Labor Frontiers. Henry Farnam, August Sartorius von Waltershausen  
and the German History of American Trade Unions, 1878-1900”

*Christina Pareigis* (Zentrum für Literatur- und Kulturforschung,  
Berlin), “‘Zwischen Hegel und uns die Sintflut’. Zum transatlantischen  
Ideentransfer in Susan Taubes’ Korrespondenz der 1950er Jahre”

**Lunch Break**

13.15-14.45

**Panel 13: Kafka and Lorca in New York**

**Chair: Justus Fetscher (Berlin) and Isabel Liphay (Münster)**

*Rolf-Peter Janz* (Freie Universität Berlin), “Von Prag nach New York?  
Zu Kafkas Roman *Der Verschollene*”

*Vassilis Alexiou* (Aristotle University of Thessaloniki, Greece),  
“El encuentro (no realizado) de Walter Benjamin  
con Federico García Lorca (poeta) en Nueva York”

15.00-16.30

**Panel 18: 20<sup>th</sup> Century Exchanges**

**Chair: Justus Fetscher (Berlin)**

*Erhard Reckwitz* (Universität Essen, Germany), “British Academics  
Visiting the US: The Novels of David Lodge and Malcolm Bradbury”

*Elodie Laügt* (St. Andrews University, St. Andrews, Scotland),  
“America in Time: Aphoristic Writing in Jean Baudrillard’s  
Travel Account”

*Margaret-Anne Hutton* (St. Andrews University, United Kingdom),  
“‘Nous sommes tous Américains’: French Representations  
of the Events of 9/11”



**Room** **Section D: Travel and Science:**  
**KL 29/111** ***Measuring, Collecting, Imagining the World***  
**Tuesday, July 28<sup>th</sup>**

**09.00-10.30** **Panel 4: *Knowledge Production***

**Chair: Sven Werkmeister (Bogotá)**

*Ricardo López* (University of California, Berkeley, USA),  
“Spain’s *Encyclopedia Metódica*: An Example of Imaginative Knowledge  
in the Enlightenment”

*Agnese Visconti* (Università di Pavia, Italy), “The Journeys of Lombard  
Mathematician and Naturalist Ermenegildo Pini (1739-1825):  
Connections and Interlinks Between American and European  
Mountain Environment”

*Sven Werkmeister* (Universidad Nacional de Colombia, Bogotá),  
“Die Disziplinierung des Reisens. Zum Genre der wissenschaftlichen  
Reiseanleitung”

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**10.45-12.15** **Panel 9: *Plants, Peoples and Pictures***

**Chair: Sven Werkmeister (Bogotá)**

*Fernando Clara* (Universidade Nova de Lisboa, Portugal),  
“Travel, Science, Politics: Making a *Flore Portugaise*”

*Elizabeth Bohls* (University of Oregon, Eugene, USA),  
“The Mercenary as Natural Historian: John Stedman’s Tropics”

### **Lunch Break**

**13.15-14.45** **Panel 14: *19<sup>th</sup> Century Explorers and Scientists – I***

**Chair: Sven Werkmeister (Bogotá)**

*Linda Ledford-Miller* (University of Scranton, USA),  
“Ephraim George Squier in Peru”

*Otilia Rosas* (Universidad Simón Bolívar, Caracas, Venezuela),  
“*En los Trópicos* de Karl Ferdinand Appun: Siguiendo la huella  
de Humboldt en Venezuela”

*Karin Lundberg & Zvi Ostrin* (Hostos Community College, New York,  
USA), “Between Science and Imagination: Arthur Conan Doyle’s  
*Lost World* Narrative”

15.00-16.30

**Panel 19: 19<sup>th</sup> Century Explorers and Scientists – II**

**Chair: Sven Werkmeister (Bogotá)**

*José Carlos Barreiro* (State University of São Paulo, Assis, Brazil),  
“The formation of state-nation in Brazil through the reading of the  
German travelers Spix and Martius”

*Gerardo Álvarez* (Karl-Franzens-Universität, Graz, Austria), “Los viajes  
arqueológicos de Eduard Seler y Caecilie Seler-Sachs en México”

*Robert Nelson* (University of Windsor, Canada), “Seeing Poland  
in Manitoba: Max Sering, Inner Colonization, and the Journey  
of a Concept”

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16.45-18.15

**Panel 24: 19<sup>th</sup> Century Explorers, Artists and Scientists in  
North America**

**Chair: Thomas Nehrlich (Berlin)**

*Sandra Rebok* (Área de Cultura Científica-CSIC, Madrid, Spain),  
“The Scientific Exploration of the United States. German Travellers  
during the 19<sup>th</sup> Century ”

*Robert Bieder* (Indiana University, Bloomington, USA),  
“Johann Georg Kohl. A German Among the Ojibway Indians  
of Lake Superior”

*Caroline Schaumann* (Emory University, Atlanta, USA),  
“The Humboldtian Quest: Clarence King’s Representation  
of the American West”



**Room** **Section D: Travel and Science:**  
**KL 29/111** **Measuring, Collecting, Imagining the World**  
**Wednesday, July 29<sup>th</sup>**

**09.00-10.30** **Panel 29: Global Environments – I**  
**Chair: Thomas Nehrlich (Berlin)**

*Adrián Gustavo Zarrilli* (Universidad Nacional de Quilmes, Argentina), “Historia, ambiente y economía en la Argentina. La perspectiva de los viajeros sobre los procesos de deforestación del Nordeste (1890-1950)”

*Dirk Hoffmann* (Bolivian Mountain Institute, La Paz, Bolivia), “Travel Literature as a Source for Historical Analysis of Landscape Change in the Apolobamba Mountain Range in the Bolivian Andes”

*Javier Aldeco & José Hernández-Téllez* (Universidad Veracruzana, Mexico; Universidad Autónoma Metropolitana, México), “Ambient Temperature Variability in the City of Veracruz, México, According to von Humboldt in 1804 and Today”

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**10.45-12.15** **Panel 34: Global Environments – II**  
**Chair: Thomas Nehrlich (Berlin)**

*Alicia Lubowski* (New York University, USA), “The Humboldt Landscape: Art & Ecology”

*Daniel Williams* (Universität Heidelberg, Germany), “‘Trodden by no Human Foot’: Animals, Property, and the Environment in Cape Travel Narratives to 1830”

*Judith Irwin-Mulcahy* (Wake Forest University, Winston-Salem, USA), “Postcolonial Ecologies and Cultures of Motion: A Study of Three Novels”



**Room** **Section E: Travel Cultures, Practices and Economies:**  
**L 113** **Discoveries, Expeditions, Tourism**  
**Thursday July 30<sup>th</sup>**

**09.00-10.30** **Panel 53: *Knowing the Americas: Travelers' Contribution to Science in Europe and the Americas, ca. 1750-1900***

**Chair: Jordana Dym (Saratoga Springs)**

*Vera Candiani* (Princeton University, USA), "Traveling Technicians: Military Engineers, Water and Colonialism"

*Ernesto Capello* (Macalester College, St. Paul, USA), "Catholics and Cartographers: European Geographers and the Catholic Church in Ecuador"

*Nadia Prévost Urkidi* (Université de Toulouse-II, France), "Reflexiones alrededor del estatuto científico del 'erudito-viajero' durante el siglo XIX. Casos concretos de viajeros franceses a América"

**10.45-12.15** **Panel 58: *Exploration/Exploitation***  
**Chair: Bernd Blaschke (Berlin)**

*Gregory Zieren* (Austin Peay State University, Clarksville, USA), "Lessons for the German Farmer from North America: The Life and Travels of Agronomist Heinrich Semler, 1841-1888"

*Juan Manuel Romero Gil* (Universidad de Sonora, Hermosillo, Mexico), "La misión científica de León Diguët en la Baja California, 1889-1892"

*Karen Angel* (Jimmie Angel Historical Project, Eureka, California), "The Truth about Jimmie Angel and Angel Falls: The Venezuelan Ministry of Development's Expedition – Years of Exploration 1938-1939"

**Lunch Break**

**13.15-14.45** **Panel 63: *Trans-Atlantic Curiosities: Buffalo Bill, Wilhelm II, Bob Dylan***  
**Chair: Bernd Blaschke (Berlin)**

*Simona Sangiorgi* (Università di Bologna, Italy), "The Wild West Travels Overseas: Receiving Buffalo Bill in Italy"

*Eva Giloi* (Rutgers University, Newark, USA), "'Reisekaiser' and Fellow Travelers: Kaiser Wilhelm II as Tourist Attraction"

*Gregor Herzfeld* (Freie Universität Berlin), "Always On The Road': Bob Dylans *Never Ending Tour*"

15.00-16.30

**Panel 68: Caribbean, Canarian and Alpine Exchanges**

**Chair: Bernd Blaschke (Berlin)**

*Naomi Lubrich* (Jüdisches Museum Berlin), “Empires of Muslim: Dresses and Politics in Revolutionary France”

*Marcos Sarmiento Pérez* (Universidad de Las Palmas de Gran Canaria, Spain), “Deutsche Reisende auf den Kanarischen Inseln: Von Alexander von Humboldt bis zu den ersten Studienreisen”

*Lee Wallace Holt* (Universität Heidelberg, Germany), “‘The Playground of Europe’: Alpine Travel Culture(s) in the Alps and Beyond”

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16.45-18.15

**Panel 73: Ships and Planes**

**Chair: Bernd Blaschke (Berlin)**

*Tânia Beisl Ramos & Madalena Cunha Matos* (Universidade Técnica de Lisboa, Portugal), “Crossing the Atlantic 500 Years later: People, Aircrafts and Buildings”

*Birgit Braasch* (Leeds Metropolitan University, United Kingdom), “Constructing Narratives of the North Atlantic: Crossing between Europe and North America by Ship and by Plane”

**Room**

L 113

**Section E: Travel Cultures, Practices and Economies:  
Discoveries, Expeditions, Tourism  
Friday, July 31<sup>th</sup>**



09.00-10.30

**Panel 78: Nomadism, Urbanism**

**Chair: Bernd Blaschke (Berlin)**

*Urs Urban* (Université Marc Bloch, Strasbourg, France), “Städtische Kulturen auf der Reise. Die literarische Konstruktion von Mexiko-Stadt zwischen Alter und Neuer Welt, gestern und heute”

*Eike Gebhardt* (Berlin), “Kulturnomaden”



**Room** **Section F: Traveling, Gender, Sexuality**  
**L 113** **Tuesday, July 28<sup>th</sup>**

**16.45-18.15** **Panel 23: Shifting Identities**  
**Chair: Christine Knoop (Berlin)**

*Julio Sánchez-Velo* (Ryerson University, Toronto, Canada),  
 “¿Catalina or Antonio?: A Transoceanic Personal Quest”

*Isabel Hernández* (Universidad Complutense de Madrid, Spain),  
 “From Spain to the Americas, from the Convent to the Front: Structure  
 and the Meaning of Travelling in Catalina de Erauso’s Autobiography”

*Claudia Lindner Leporda* (Roehampton University, London,  
 United Kingdom), “Binocular Genders, Stereoscopic Vision”



**Room** **Section F: Traveling, Gender, Sexuality**  
**L 113** **Wednesday, July 29<sup>th</sup>**

**09.00-10.30** **Panel 28: Female Visions**  
**Chair: Christine Knoop (Berlin)**

*Anne-Berénike Binder* (Universität Mannheim, Germany),  
 “Entdecken und Erobern – Weiblichkeitsentwürfe  
 und Identitätskonstruktionen in *Xicoténcatl* (1826)”

*Barbara Dröscher* (Freie Universität Berlin), “Das Grab  
 der Cecilia Valdés. Kulturelles Gedächtnis und (Re)Konstruktion  
 der kubanischen Nation”

*Virginia Agape Spyratou* (University of Athens, Greece),  
 “Grenzüberschreitende Weiblichkeit: Susan Sontag’s *In America*”

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**10.45-12.15** **Panel 33: Women Travelers – I**  
**Chair: Christine Knoop (Berlin)**

*Laura López Morales* (Universidad Nacional Autónoma de México),  
 “El Nuevo Mundo desde la mirada femenina”

*Claire Emilie Martin* (California State University, Long Beach, USA),  
 “Traveling Women: Letter Writing and ‘Causeries’ in the Works  
 of the Countess Merlin and Eduarda García de Mansilla”

*Isabela Candeloro Campoi* (Freie Universität Berlin),  
 “Transatlantic Lives and Gender Relations in the 19<sup>th</sup> Century:  
 the German Mathilde Franziska Anneke and the Brazilian Nisia  
 Floresta”

**Lunch Break**

13.15-14.45

**Panel 38: Women Travelers – II**

**Chair: Christine Knoop (Berlin)**

*Rose Lema* (Universidad Autónoma Metropolitana, Unidad Cuajimalpa, Mexico), “Orientación Oeste”

*Luz Elena Gutiérrez de Velasco* (El Colegio de México), “Viajes literarios de Julieta Campos”

*Clorinda Donato* (California State University, Long Beach, USA), “The Peregrinations of Two ‘Péruviennes’: Travel, Gender and Sexuality in the Transatlantic Crossings of Mme de Graffigny’s Zilia and Flora Tristan”

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15.00-16.30

**Panel 43: Erotic Exotic**

**Chair: Christine Knoop (Berlin)**

*Ulrike Schmieder* (Universität Hannover, Germany), “The Sexuality of Brazilians in the Mirror of European Travel Accounts of the 19<sup>th</sup> Century”

*Adriana González Mateos* (Universidad Autónoma de la Ciudad de México), “Los viajes de un dandy mexicano”

*Maria Rosa Toppino* (Abbadia Lariana, Italy), “Características y similitudes de los viajes inmigratorios de los Siglos XVIII y XX desde el Mediterráneo hacia el Atlántico Sur. Inmigración femenina de retorno en el siglo XXI”

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16.45-18.15

**Panel 48: Queer Journeys**

**Chair: Christine Knoop (Berlin)**

*Marita Keilson-Lauritz* (Amsterdam, Netherlands) “Lauter schwule Reisen? Ein Versuch zu einer Theorie der Homotextualität am Beispiel von Richard Kandt, Wolfgang Cordan und Hubert Fichte”

*Volker Woltersdorff* (Freie Universität Berlin), “Go West! Journeys and Migrations to Centres of Queer Life in the United States”

*Babs Boter* (Universiteit Utrecht, Netherlands), “Occidental Tourists: Dutch Travellers’ Constructions of the American Other”



**Room** **Section G: Traveling in Dictatorships:**  
**KL 29/208** **Colonialism, Caudillismo, Fascism, Communism**  
**Tuesday, July 28<sup>th</sup>**

**09.00-10.30** **Panel 5: Journeys to the Reich – I**  
**Chair: Jobst Welge (Berlin)**

*Dan Puckett* (Troy University, Montgomery, USA), “The Travel Diaries of Pastor Charles Bell and Rabbi Milton Grafman: Two Southerners Confront Nazi Germany”

*Donald Curtis, Jr.* (Texas A&M University, College Station, USA), “Olympia in Shadow: Travels to the XI Olympiad”

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**10.45-12.15** **Panel 10: Journeys to the Reich – II**  
**Chair: Jobst Welge (Berlin)**

*Georg Otte* (Universidade Federal de Minas Gerais, Belo Horizonte, Brazil), “Zwischen Goethe und Hitler – Die Verdrängung des NS-Regimes im Deutschland-Tagebuch von João Guimarães Rosa”

*Eneida Maria de Souza* (Universidade Federal de Minas Gerais, Belo Horizonte, Brazil), “The Guimarães Rosa ‘War Diary’ (1939-1942)”

*Thomas Philip Nehrlich* (Freie Universität Berlin), “Jorge Semprún’s *Le grand voyage*”

**Lunch Break**

**13.15-14.45** **Panel 15: European Fascism**  
**Chair: Jobst Welge (Berlin)**

*Alessandra Grillo* (Université Paris IV-Sorbonne, France), “Hitler the Traveller: the Dictator’s Voyage to Italy in 1938”

*Jobst Welge* (Freie Universität Berlin), “Rubem Braga and the Italian-Brazilian Relationships in the 1940’s”

*Javier Torre Aguado* (University of Denver, USA), “Narrative Techniques in Post-Totalitarian Iberian Travel Narrative”

15.00-16.30

**Panel 20: Travels to and from Communist Countries – I**  
**Chair: Jobst Welge (Berlin)**

*Raquel Franklin* (Universidad Anáhuac, Huixquilucan, Mexico),  
 “Support the Red Army!/: The Jewish Antifascist Committee  
 Reaches Mexico”

*Claudia Müller* (Leeds Metropolitan University, United Kingdom),  
 “Beatles, Jeans and Beggars. East Germans’ Holiday Experiences  
 in other Socialist Countries, 1971-1989”

*Costinela Dragan* (University of Bucharest, Romania),  
 “The Traveler in the Years of Communism: A Survey and Examination  
 of the Romanian Writing on the U.S.”

16.45-18.15

**Panel 25: Travels to and from Communist Countries – II**  
**Chair: Jobst Welge (Berlin)**

*Sophie Kienlen* (Université de Versailles Saint Quentin, France),  
 “Eastern European Travellers to the Americas and American Travellers  
 to Eastern Europe: a Comparative Study in a Time of Globalization”

*Jennifer Croft* (Northwestern University, Chicago, USA),  
 “The Organization of Aggression in Gombrowicz’s Accounts  
 of the Emigre Experience and in the Stories of a Local Counterpart,  
 Jorge Luis Borges”

*Roberto Hozven* (Pontificia Universidad Católica de Chile, Santiago  
 de Chile), “Luis Oyarzun: el viaje es un regreso al propio principio”

**Room**

**KL 29/208**

**Section G: Traveling in Dictatorships:  
 Colonialism, Caudillismo, Fascism, Communism  
 Wednesday, July 29<sup>th</sup>**



09.00-10.30

**Panel 30: Writing War – Spain, 1936-1939**  
**Chair: Jobst Welge (Berlin)**

*Kathleen March* (University of Maine, Orono, USA),  
 “Women Writers Who Went to War”

*Margarita Tapia Arizmendi* (Universidad Autónoma del Estado  
 de México), “México/Europa/México. Memorias de España 1937.  
 Elena Garro”

*Tanja Kersting* (Freie Universität Berlin) “Collecting Impressions  
 and Voices from the German Democratic Republic by travelling in  
 East-Germany in 1989/1990, Robert Darnton’s *Berlin Journal* 1989-1990“



**Room** **Section H: Emigration and Exile**  
**KL 29/208** **Wednesday, July 29<sup>th</sup>**

**10.45-12.15** **Panel 35: Germans in Latin America – I**  
**Chair: Hinrich C. Seeba (Berkeley)**

*Lilianet Brintrup* (Humboldt State University, Arcata, USA),  
 “La Nueva Patria: las mujeres de la colonización alemana  
 en Llanquihue, Chile. Siglo XIX”

*Claudia Garnica* (Universidad Nacional de Cuyo, Mendoza,  
 Argentina), “From Central Europe to the Río de la Plata:  
 The Journey of the German Immigrants to Argentina”

*Begoña Arteta* (Universidad Autónoma Metropolitana, México),  
 “Augusto Gamerding, un alemán en México”

**Lunch Break**

**13.15-14.45** **Panel 40: Germans in Latin America – II**  
**Chair: Hinrich C. Seeba (Berkeley)**

*Benjamin Bryce* (York University, Toronto, Canada),  
 “Pristine Traditions of the ‘Volk’: Antimodernism and Cultural  
 Section in German Buenos Aires, 1905-1920”

*Helga Lindorf* (Universidad Central de Venezuela),  
 “Historia de un efímero asentamiento alemán en Venezuela  
 en el año 1921”

*Michaela Holdenried* (Albert-Ludwigs-Universität Freiburg, Germany),  
 “Vom ‘Volk ohne Raum’ ins *Land der Zukunft*. Stefan Zweigs  
 melancholische brasilianische Utopie”

**15.00-16.30** **Panel 45: Germans in Latin America – III**  
**Chair: Hinrich C. Seeba (Berkeley)**

*María Trinidad Marín Villora* (Ludwig-Maximilians-Universität,  
 München, Germany), “¿El exiliado explorador o el explorador exiliado?  
 Una aproximación a *Entdeckungen in Mexiko* de Egon Erwin Kisch”

*Florian Gräfe* (Universidad de Guadalajara, Mexico),  
 “Der homo mexicanus im Werk Bodo Uhse”

*Vera Stegmann* (Lehigh University, Bethlehem, USA),  
 “Exile and Return: Anna Seghers in Mexico and the GDR”

16.45-18.15

**Panel 50: *European Exiles in Latin America – I***

**Chair: Thomas Schwarz (New Delhi)**

*Manuel José Villalba* (University of California, Davis, USA),  
“El existencialismo en *Campo de sangre* de Max Aub”

*Pilar Baumeister* (Verband deutscher Schriftsteller, Köln, Germany),  
“Travelling for Life. German and Spanish Writers in Exile between Europe and America”

*Ester Nelly Abuter Ananías* (Universidad Bolivariana, Los Ángeles, Chile), “Dos Puntos, a ambos lados de la mar océano”

**Room**

**KL 29/208**

**Section H: *Emigration and Exile***

**Thursday, July 30<sup>th</sup>**



09.00-10.30

**Panel 55: *European Exiles in Latin America – II***

**Chair: Josefina Gómez Mendoza (Madrid)**

*Jamie H. Trnka* (University of Scranton, USA), “A Rhetoric of Walking Around: Pablo Neruda, F. C. Delius, and a New Genealogy of Antifascism”

*Maricruz Castro-Ricalde* (Tecnológico de Monterrey, Toluca, Mexico),  
“Dos casos cinematográficos: La inmigración judía a México”

*Hamidreza Bohlouli Zanjani* (University of Ottawa, Canada),  
“Representación de las vivencias migratorias en las narrativas de ‘patera’ en *Ahlán* (1997), de Jerónimo López Mozo y *Las voces del Estrecho* (2000), de Andrés Sorel”

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10.45-12.15

**Panel 60: *European Exiles in Central and North America***

**Chair: Thomas Schwarz (New Delhi)**

*Frank Widar Brevik* (LaGrange College, USA),  
“Brave New World Grown Old: *The Tempest* and American Exile”

*Vesselin Budakov* (University of Sofia, Bulgaria),  
“The Transatlantic Debate on Emigration in *The Adventures of Emmera* (1767) and *Emigrants* (1793)”

**Lunch Break**

13.15-14.45

**Panel 65: European Exiles in North America**

**Chair: Luz Elena Zamudio (México)**

*Joanna Mazurska* (Vanderbilt University, Nashville, USA),  
“Eur-rica: Czeslaw Milosz’s Life Divided”

*David Ravet* (Université Paris III-Sorbonne Nouvelle, France),  
“Travelling and Emigration to New York City in French Literature  
and American Art in the Twentieth Century”

*Cécile Tourneur* (Université Paris VIII-Saint Denis, France),  
“The Question of the Specificity of Jonas Mekas’ European Look  
in his Films”

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15.00-16.30

**Panel 70: Exiles from/in Germany**

**Chair: Luz Elena Gutiérrez de Velasco (México)**

*Thomas Pekar* (Gakushuin University, Tokyo, Japan),  
“Exil im Quadrat. Transgressive (Selbst-)Übersetzungen  
in Gedichten von Kurt Bauchwitz”

*Steffen Hantke* (University of Seoul, Korea), “Wilder’s Dietrich:  
Star Personae and National Stereotypes in *A Foreign Affair* (1948)  
and *Witness for the Prosecution* (1957)”

*Isabel Liphthay* (Verband deutscher Schriftsteller, Münster, Germany),  
“De cómo Beethoven escapó de las bombas lacrimógenas en Chile”

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16.45-18.15

**Panel 75: Exiles from/in Europe**

**Chair: Margarita Tapia Arizmendi (México)**

*Rose Seifert* (Universität zu Köln, Germany), “Exile revisited:  
Carlos Cerda’s *Morir en Berlín*”

*Mario Lillo* (Pontificia Universidad Católica de Chile, Santiago  
de Chile), “Cartas en/desde el exilio: *Morir en Berlín*, de Carlos Cerda  
y *El desierto*, de Carlos Franz”

*Christina Pareigis* (Zentrum für Literatur- und Kulturforschung,  
Berlin), “‘Von Warschau nach New York’. Die poetischen Passagen  
der Dichterin Kadye Molodovsky”



**Room** **Section I: Contemporary Travel Narratives**  
**KL 29/111** **Friday, July 31<sup>st</sup>**

09.00-10.30

**Panel 79: Mexican and Spanish Travelers**  
**Chair: Bernhard Metz (Berlin)**

*Clara Cisneros Michel* (Universidad de Guadalajara, Mexico),  
“La ruta rulfiana”

*Blanca Estela Ruiz* (Universidad de Guadalajara, Mexico),  
“Sólo los viajeros saben que al sur está el verano. La bitácora de viaje de un mexicano a través de Francia, Italia, Yugoslavia, Bulgaria y Grecia”

*Rosalía Cornejo-Parriego* (University of Ottawa, Canada),  
“Por el cielo y más allá, de Carme Riera: Cuba-España, un viaje inacabado”

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10.45-12.15

**Panel 84: Mexican and North American Travelers**  
**Chair: Bernhard Metz (Berlin)**

*Geishel Curiel Martínez* (Universidad Nacional Autónoma de México),  
“Los viajes de Sergio Pitol: la alteridad como impulso para la escritura”

*Alejandro Iván Pérez Daniel* (Humboldt Universität zu Berlin),  
“Palmeras de la brisa rápida de Juan Villoro: el viaje de un letrado a Yucatán o cómo volverse extranjero en la tierra propia”

*Jutta Birmele* (California State University, Long Beach, USA),  
“The Professional and the Personal: Christina Thompson’s *Come on Shore and We Will Kill and Eat You All*”

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**Lunch Break**

13.15-14.45

**Panel 89: Moving Images**  
**Chair: Bernhard Metz (Berlin)**

*Kay LaBahn Clark* (Humboldt State University, Arcata, USA),  
“Celluloid Travels: German Cinema explores America”

*Marton Marko* (University of Montana, Missoula, USA),  
“Motioning the Muse: Wim Wenders, Intercontinental Cinema, and the Global Soundtrack”

*Sascha Keillholz* (Universität Regensburg, Germany), “Reise ins Ich’ – Das amerikanische Independent-Road Movie 2002/2003”

**Room** **Section J: Narrating Voyages: the Scholar-Traveler**  
**KL 29/111** **Friday, July 31<sup>st</sup>**



15.00-16.30

**Panel 94: Academics on the Move**

**Chair: Otilia Rosas (Caracas)**

*Barbara Fellgiebel* (Associação Alfacultura, Portimao, Portugal),  
 “One Week in Brazil”

*Rodolfo Fernández* (Instituto Nacional de Antropología e Historia,  
 Guadalajara, Mexico), “Todo por ir a un congreso”

*Mary I. Bockover* (Humboldt State University, Arcata, USA),  
 “Idealism, Relativism, and Travel”

16.45-18.15

**Panel 99: Reflections, Experiences**

**Chair: Rodolfo Fernández (Guadalajara)**

*Silvia Manzini* (Buenos Aires, Argentina), “Alexander y Wilhelm  
 Humboldt. Una travesía entre lenguas”

*Daria Deraga* (Instituto Nacional de Antropología e Historia,  
 Guadalajara, Mexico), “Horses as Travelers from Europe to Mexico”

*Nora Strejilevich* (San Diego State University, USA),  
 “Exile as a Way of Life”

**Room** **Section K: Theories of Mobility and Travel Literature**  
**KL 29/111** **Wednesday, July 29<sup>th</sup>**



16.45-18.15

**Panel 49: Concepts in Travel Writing and Ethnography – I**

**Chair: Thomas Stodulka (Berlin)**

*Traci S. O’Brien* (Auburn University, USA), “Race and Mobility  
 in Ottilie Assing’s Transatlantic Reporting”

*Renato Cordeiro Gomes* (Universidade Católica do Rio de Janeiro,  
 Brazil), “Desplazamientos: Viajes y descubrimientos en la cultura  
 brasileña; la construcción y la dramatización de marcas de identidad”

*Veronica Davidov* (Maastricht Universiteit, Netherlands), “Colonial  
 and Postcolonial Primitivism: European Travel Narratives  
 of South America”



**Room** **Section K: Theories of Mobility and Travel Literature**  
**KL 29/111** **Thursday, July 30<sup>th</sup>**

- 09.00-10.30** **Panel 54: Concepts in Travel Writing and Ethnography – II**  
**Chair: Thomas Stodulka (Berlin)**
- Martin A. Hainz* (Universität Wien, Austria), “Der ‘Descensus ad infernos’ als frühes Reiseparadigma”
- Anna Kaae Jensen* (University of Aarhus, Denmark), “Lévi-Strauss’ Transatlantic Journeys: From Ethnographic Study of Pure, Autonomous Cultures to Travel Writing about Hybridizing Cultural Encounters”
- Sergio Corrado* (Università di Napoli “L’Orientale”, Italy), “Ästhetik des Prekären: Das Rom von Uwe Timm”

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- 10.45-12.15** **Panel 59: The Epistemology of Travel and the Writing of (Early) Modern Ethnography – I**  
**Chair: Chenxi Tang (Berkeley)**
- Sven Trakulhun* (Universität Zürich, Schwitserland), “Ethnography, History, and the Theory of Travel: the Universal Study of Man in Eighteen-Century Göttingen”
- Luciana Villas Bôas* (Universidade do Estado do Rio de Janeiro, Brazil), “The Ethnography of Religious Dissent. Michel de Montaigne’s *Journal du Voyage en Italie* and New World Essays”

**Lunch Break**

- 13.15-14.45** **Panel 64: The Epistemology of Travel and the Writing of (Early) Modern Ethnography – II**  
**Chair: Luciana Villas Bôas (Rio de Janerio)**
- Lucia Ricotta* (Universidade Estadual do Sudoeste da Bahia, Brazil), “The Making of Science and the Problem of Objectivity in the Naturalistic Travelogue”
- Chenxi Tang* (University of California, Berkeley, USA), “Ethnography and Natural Law in Eighteenth-Century Travel Literature”

**15.00-16.30**      **Panel 69: *The Epistemology of Travel and the Writing of (Early) Modern Ethnography – III***

**Chair: Chenxi Tang (Berkeley)**

*Christine Laurière* (IIAC-LAHIC, Paris, France), “The Ethnographic Experience of Paul Rivet in Ecuador (1901-1906): far away from Poetry and Literature, a Contribution to Knowledge and Science through Anthropology”

*Priscila Faulhaber-Barbosa* (Museu Goeldi, Belem, Brazil), “The Amazon in Early Twentieth-Century Ethnography: A Historical Approach to the Writings of Constant Tastevin and Curt Nimuendaju”

**16.45-18.15**      **Panel 74: *Figures of Transgression***

**Chair: Thomas Stodulka (Berlin)**

*Jonathan Burgess* (University of Toronto, Canada), “Odysseus as Naturalist-Traveler: Colonialism, Utopia, and Nature in the *Odyssey*”

*Burkhardt Wolf* (Humboldt-Universität zu Berlin), “Der Kapitän als transatlantische Figur”

*Jelena Bulić* (Croatian Institute of History, Zagreb, Croatia), “Representations of ‘Militärgrenze’ in European Travel Books”

**Room**                      **Section K: *Theories of Mobility and Travel Literature***  
**KL29/208**                      **Friday, July 31<sup>st</sup>**



**09.00-10.30**      **Panel 80: *Media, Transport, Technology***

**Chair: Thomas Stodulka (Berlin)**

*Antonio de Murcia Conesa* (Universidad de Alicante, Spain), “Transformaciones del viaje como metáfora en los comienzos de la Modernidad”

*Silke Roesler* (Universität Regensburg, Germany), “L’arrivée d’un train transdisciplinär’. Eisenbahn-, Kino- und Reisedispositive”

*Pablo Rubén Azócar Pruyas* (Universität Erfurt, Germany), “¿Es posible el viaje cultural en un mundo técnico? Una reflexión a partir del pensamiento de Heidegger en torno a la técnica”

10.45-12.15

**Panel 85: *Modes of Movement***

**Chair: Thomas Stodulka (Berlin)**

*Claudio Eugenio Cifuentes-Aldunate* (University of Southern Denmark, Odense), “Bajo el símbolo de ‘partir’ en algunas narraciones de Alejo Carpentier”

*E. Walter Hoefler Ebers* (Universidad de La Serena, Chile), “El viaje América/Europa en la poesía lírica chilena”

*Rachel Esteves Lima* (Universidade Federal da Bahia, Brazil), “When Theories Travel: European Presence in Brazilian Literary Criticism”

**Lunch Break**

13.15-14.45

**Panel 90: *Why Is the Other Fascinating?***

**Chair: Thomas Stodulka (Berlin)**

*Justus Fetscher* (Zentrum für Literatur- und Kulturforschung, Berlin), “Neugier. Treibstoff und Motiv des Interesses an den Entdeckungsreisen im 18. und 19. Jahrhundert”

*Anne Katrin Lorenz* (Eberhard-Karls-Universität Tübingen, Germany), “In-Between Chairs: Neither Cultural Stereotyping Nor Uniform World Culture”

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15.00-16.30

**Panel 95: *Forms and Formats***

**Chair: Thomas Stodulka (Berlin)**

*Helmut Galle* (Universidade de São Paulo, Brazil), “‘Wahrhaftige Geschichten’ – frühe Reiseberichte aus Südamerika im Entstehungskontext von Roman und Autobiographie”

*Bernhard Metz* (Freie Universität Berlin), “Skepticism in Travel Literature, and Why this Genre Has Never Been Modern”

*Ute-Margarete Saine* (University of California, Irvine, USA), “Travel as Literature, Literature as Travel: Metaphor and Metamorphosis of a Topos”

16.45-18.15

**Panel 100: Paradigms**

**Chair: Thomas Stodulka (Berlin)**

*Maria Margareta Brumm* (Universidad Michoacana, Morelia, Mexico),  
“Barbaren und Wilde, Indier und Eingeborene, Indianer und Indigene”

*Andreas Kranke* (University of Oxford, United Kingdom),  
“Der freie Gebrauch der Kräfte. Der Reisephilosoph Georg Forster”

*Miriam Junghans* (Casa de Oswaldo Cruz, Rio de Janeiro, Brazil),  
“Going Through an ‘In-Between Place’: Emilie Snethlage’s Crossing  
Xingu-Tapajós in 1909”

**Room**

**KL 29/111**

**Section L: Humboldt-Forum**

**Wednesday, July 29<sup>th</sup>**



13.15-14.45

**Panel 39: Reisegüter – Von Lateinamerika nach Berlin und von  
Dahlem nach Mitte. Oder: Was verspricht das Humboldt-Forum? (I)**  
**Chair: Tabea Metzel (Berlin)**

*Alice Creischer, Max Hinderer & Andreas Siekmann* (Freie Bildende  
Künstler), “‘Inversión Modernidad’: Kolonialmalerei im ehemaligen  
Vizekönigreich Perú und im heutigen Bolivien”

*Stefanie Peter* (Ethnologin, freie Autorin, Berlin),  
“Todtraurig: Lévi-Strauss und die Ausstellung ‘Tropen’ als Trailer  
für das Humboldt-Forum”

15.00-16.30

**Panel 44: Reisegüter – Von Lateinamerika nach Berlin und von  
Dahlem nach Mitte. Oder: Was verspricht das Humboldt-Forum? (II)**  
**Chair: Tabea Metzel (Berlin)**

*Christian von Borries* (Freier Dirigent, Berlin), “Koloniale Praktiken  
im Zusammenhang mit dem Berliner Phonogramm-Archiv”

*Susanne Leeb* (Freie Universität Berlin),  
“Kosmopolitismus/Globalismus: Der Kunstbegriff des  
Humboldt-Forums”

# **Abstracts**

Ester Nelly **Abuter Ananías**  
(Universidad Bolivariana, Ciencias, Los Ángeles, Chile)

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### **Dos Puntos, a ambos lados de la mar océano**

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Es más difícil llegar a saber quiénes somos si no sabemos quiénes fuimos. Por eso, busco reconocermé en mi pasado histórico. Si algún ancestro provenía de alguna isla Griega o si poseo algún gen de antiguos cruzados o coexisten otras fuentes de Oriente Medio, no lo sabré nunca. Lo que si sé, es que en mi memoria cercana algunos de ellos fueron árabes, que habitaron durante generaciones la zona entre Al-Quds (Jerusalén) y el Mar Muerto, la zona de Bethlahem (Belén) y la de Amtuba. Algunos fueron beduinos que transitaron no ha mucho, los Wadis o valles y los desiertos cercanos al río Jordán. Otros habitaron en zonas cercanas a las ciudades más antiguas de la humanidad. Independientemente de la religión que profesaban eran, o mejor dicho, son árabes palestinos. Primero había que cruzar Los Andes, lo que podía representar un hito crucial en la vida de cualquier ser humano. Al igual que hoy, que hace treinta años, que hace un siglo atrás, o que desde siempre, cruzar esta cadena montañosa, de Este a Oeste o viceversa, por tierra, a lomo de mula, en automóvil, en bus o por aire, definitivamente era y es algo especial. A principios del siglo xx, mis abuelos cruzaron la cordillera a pie y a lomo de mula, con el viento cordillerano curtiéndoles la piel. Pero ahora, en pleno siglo xxi, los penachos de nieves eternas que desde el aire asemejan una maqueta virtual, serán atravesados, por una representante de la 3ª generación, por mí.

**Email** liberarte@tie.cl  
**Section** H – Emigration and Exile  
**Panel** 50  
**Date** Wednesday, July 29  
**Time** 16:45  
**Location** KL 29/208

Arturo **Aguilar Ochoa**  
(Universidad de las Américas, Puebla, Mexico)

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**Petros Pharamond Blanchard y su viaje a México en 1838.**  
**La visión del artista y el escritor**

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Petros Pharamond Blanchard, (1805-1873) fue un pintor, de origen francés, ignorado, hasta ahora, dentro de los estudios sobre los llamados “artistas viajeros” quienes afluyeron a México después de su Independencia. A pesar de que se conoce parte de su obra, se ha omitido en la historiografía sobre el tema. Nuestro interés es rescatar la importancia de Blanchard como artista, ya que fue el encargado de realizar un registro de la invasión francesa al Puerto de Veracruz en 1838, la llamada “Guerra de los Pasteles”. Por órdenes del rey Luis Felipe de Francia, tuvo la encomienda (Junto con el artista Dauzats) de plasmar en cuatro cuadros el bombardeo al puerto por la escuadra francesa con la intención de enriquecer la galería de batallas históricas que el rey estaba formando en el Palacio de Versalles, donde actualmente se encuentran. Pero además de ello Blanchard también realizó una serie de tipos populares (alrededor de 50), que dan cuenta de las costumbres, las actividades, las escenas y los personajes del pueblo en el puerto justo en el año de 1838. Igualmente, hay que señalar que escribió, junto con Dauzats, un libro de viaje, como testimonio de su estancia en el país que lleva el título: *San Juan de Úlva*, con excelentes grabados y hasta ahora no traducido. La ponencia busca presentar estas tres vertientes del autor: su trabajo como pintor de escenas históricas, el registro que hizo de tipos populares y sus observaciones escritas sobre el país en el libro mencionado.

**Email** aragoch@hotmail.com  
**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 77  
**Date** Friday, July 31  
**Time** 9:00  
**Location** L 116

Javier **Aldeco**, José **Hernández-Téllez**  
 (Universidad Autonoma Metropolitana, Unidad Xochimilco,  
 El Hombre y su Ambiente, México; Universidad Veracruzana, Facultad Bionalisis,  
 Veracruz, Mexico)

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**Ambient Temperature Variability in the City of Veracruz, Mexico,  
 According to von Humboldt in 1804 and Today**

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Alexander von Humboldt and colleagues traveled from Quito, Ecuador, sailing the Pacific until they landed in Acapulco, México, on February 23<sup>rd</sup>, 1803. They continued their research with the consent of Carlos V, Spain King, and of José de Iturrigaray Aristegui, vice regal of the New Spain. They leave the city of Mexico on January 20, 1804, and travel toward the fortress city and port of Veracruz. They arrived on February 19 and leave on March 7<sup>th</sup> toward Cuba. For two and a half weeks the scientists were in Veracruz gathering information on environment, weather, health, politics, society and commerce. Von Humboldt used the data from the years 1789 to 1803 gathered by Bernardo de Orta, authority of the port of Veracruz. Von Humboldt after the revision of the gathered information wrote a monthly temperature and wind state for the city of Veracruz. This presentation discusses the ambient temperatures in the fortress city of Veracruz, Mexico, as depicted by von Humboldt, with emphasis in the meteorological conditions. Also temperatures between 1917 and 2007 are analyzed pointing climatic anomalies and tendencies for the near future. The revision of von Humboldt's papers with the present information gathered by the authors show that the weather remains hot humid, with very rainy summers, with canicula (midsummer), but with important climatic anomalies in the ambient temperature. The review of the von Humboldt survey of temperature and weather conditions has stated a point in the time series analysis for the port.

**Email**        jaldeco@correo.xoc.uam.mx  
**Section**      D – Travel and Science: Measuring, Collecting, Imagining the World  
**Panel**        29  
**Date**         Wednesday, July 29  
**Time**         9:00  
**Location**    KL 29/111

Vassilis **Alexiou**  
(Aristotle University of Thessaloniki, Greece)

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**El encuentro (no realizado) de Walter Benjamin  
con Federico García Lorca (poeta) en Nueva York**

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La ponencia se centra en el estudio de la experiencia de la gran ciudad como ésta se registra, de modo, algunas veces, dispar y en otras convergente, en la obra de Federico García Lorca y de Walter Benjamin. En el primero, la elaboración poética de su experiencia en Nueva York en la época de la Gran Depresión im Zeitalter des Hochkapitalismus se filtra en las imágenes casi apocalípticas de su obra Poeta en Nueva York. En el segundo, como filósofo, estudia las huellas de la misma experiencia tal como se reflejan o, mejor dicho, se refractan en la lírica de Charles Baudelaire. La ponencia intenta encontrar correspondencias y paralelismos, divergencias y diferenciaciones en el modo que esta misma experiencia se hace objeto de una elaboración poética en el primer caso y de una visión geschichtphilosophische en el segundo.

**Email** valex@eled.auth.gr  
**Section** C – Travels between Europe and North America  
(15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 13  
**Date** Tuesday, July 28  
**Time** 13:15  
**Location** L 113

Gerardo Álvarez  
(Karl-Franzens-Universität, Romanistik, Graz, Austria)

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### Los viajes arqueológicos de Eduard Seler y Caecilie Seler-Sachs en México

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La ponencia trata del análisis de las *Reisebriefe aus Mexiko* de Seler y de *Auf alten Wegen in Mexiko und Guatemala* de Seler-Sachs. Aquí se analiza la interrelación entre sus viajes y sus resultados arqueológicos. Las cartas de sus viajes son la bitácora de sus estudios arqueológicos. El veredicto de Alfonso Caso de que con la obra del prusiano Eduard Seler “se inicia la sistematización de la arqueología mexicana” debe ser suficiente para asentar el renombre de Seler. Las cartas comprenden su primer viaje arqueológico a México entre octubre 1887 y julio de 1888. El libro de su esposa reúne las cartas de los seis viajes realizados entre 1887 y 1911. Las cartas se ocupan principalmente de tres temas: sus investigaciones y descubrimientos en las zonas arqueológicas de Xochicalco, Monte Albán, Mitla, entre muchos otros lugares; su contacto con intelectuales mexicanos (entre ellos José María Vigil, José María Icazbalceta e incluso con Ignacio Manuel Altamirano); sus cuadros de costumbres de la época. Las Cartas nos muestran sus exploraciones de la Huasteca y Mixteca alta, regiones que no habían sido exploradas científicamente hasta entonces. En las epístolas se asiste al “establecimiento de la evidencia de la hasta entonces desconocida influencia tolteca en toda el área mesoamericana” (Eckehard Dolinski), que se inicia con la expedición a Xochicalco. De la obra de Seler se han nutrido arqueólogos como Alfonso Caso, Eulalia Guzmán y Miguel León Portilla. Hacer accesible la obra al público es desde hace mucho tiempo un desiderátum.

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**Section** D – Travel and Science: Measuring, Collecting, Imagining the World  
**Panel** 19  
**Date** Tuesday, July 28  
**Time** 15:00  
**Location** KL 29/111

Carolina **Alzate**  
(Universidad de Los Andes, Bogotá, Literatura, Columbia)

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**La metáfora orientalista en *Viajes de un colombiano en Europa* (1860)  
de José María Samper**

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Esta ponencia busca resaltar la presencia de la metáfora orientalista en los relatos de viaje hispanoamericanos del siglo XIX y en la literatura de fundación nacional hispanoamericana en general. Trata además de seguir el viaje de dicha metáfora, la cual se emplea tanto para 'aprehender' el entorno americano por parte de los escritores criollos como en la elaboración que hacen de sus visitas a los museos europeos y a las exposiciones universales. Tratará también de rastrear el origen específico de estas metáforas, un origen por supuesto europeo. Dos intertextos de los 'Viajes' de Samper serán los escritos de Domingo F. Sarmiento y Jorge Isaacs.

**Email** calzate@uniandes.edu.co  
**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 32  
**Date** Wednesday, July 29  
**Time** 10:45  
**Location** L 116

Reinhard **Andress**

(Saint Louis University, Modern &amp; Classical Languages, Missouri, USA)

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### **Alexander von Humboldts Chimborazo-Aufstieg in eigener und literarischer Darstellung: die Besetzung des “Hiatus” zwischen Geschichte und Fiktion**

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Angesichts der zentralen Rolle, die Humboldt selbst und man im Allgemeinen dem Aufstieg des Chimborazo in seinem Leben zugemessen hat, verwundert es nicht, dass er zum Gegenstand literarischer Darstellungen geworden ist, so in den Romanen *Draußen wartet das Abenteuer. Alexander von Humboldt und sein Freund Aimé auf kühner Fahrt ins Unbekannte* (1957) von Thomas Zottmann, *Der Entdecker. Historischer Roman über Alexander von Humboldt* (2001) von Mattias Gerwald oder gerade relativ jüngst in Daniel Kehlmanns Bestseller *Die Vermessung der Welt* (2005). Eine Untersuchung von Humboldts eigener Darstellung des Aufstiegs und den drei entsprechenden Romanabschnitten ergeben einen aufschlussreichen Einblick in den literarischen Umgang mit historischen Ereignissen, der von heroischer Dramatisierung über Aktualisierung bis hin zur ironischen Dekonstruierung reicht. Als produktiver theoretischer Ansatz erweisen sich Hans Vilmar Gepperts Ausführungen in *Der ‘andere’ historische Roman* (1976). Weniger interessant sei die übliche “historische Erzählweise”, die sich stark an historische Fakten anlehne und das Fiktionale bzw. dessen literarische Formen verschleierte oder nur sehr begrenzt davon Gebrauch mache. Wesentlich positiver bewertet er es, wenn Autoren “den Hiatus akzentuieren”, d.h. bewusst mit der Leerstelle oder dem Vakuum zwischen Geschichte und Fiktion umgehen und diese mit verschiedenen Darstellungsmitteln und Erzähltechniken besetzen würden. Sowohl Humboldts eigene als auch die literarischen Darstellungen sind Annäherungsversuche an den Chimborazo-Stoff, die diesen verschiedentlich auffächern. Letztendlich können sie in ihrer Gesamtheit im Sinne der kanadischen Kritikerin Linda Hutcheon als “historiographic metafiction” und postmodern verstanden werden.

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**Section**      A – Alexander von Humboldt  
**Panel**        41  
**Date**         Wednesday, July 29  
**Time**         15:00  
**Location**    L 115

Karen Angel

(Jimmie Angel Historical Project, Eureka, California, USA)

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**The Truth about Jimmie Angel and Angel Falls: The Venezuelan Ministry of Development's Expedition—Years of Exploration 1938-1939**

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My paper will focus on the Venezuelan Ministry of Development's 1938-1939 Expedition to study and survey the Auyan-tepui region in southeastern Venezuela. The expedition was commissioned by Venezuelan President General Eleazar Lopez-Contreras. My primary subject, Jimmie Angel (1899-1956), for whom Angel Falls, the world's highest waterfall is named, was the expedition pilot. I will draw upon the publications and field notes of two expedition members who wrote about their friend Jimmie Angel: Venezuelan mining engineer Carlos A. Freeman and American Museum of Natural History (AMNH) curator of paleontology George Gaylord Simpson, Ph.D. Carlos Freeman's stepdaughter Betty Christian of Houston, Texas maintains his archive which includes an unpublished Jimmie Angel authorized biography written by Freeman. The Freeman Archive also includes many excellent photographs taken by Freeman of the 1938-1939 expedition. In 2003, I researched the Simpson Archive in the AMNH. In the same year, I researched his archive at the American Philosophical Society Library at the invitation of Joe Cain, Ph.D. Dr. Cain, who specializes in the History of Science at the University College London, is an authority on Simpson and facilitated my research. Simpson's youngest daughter Elizabeth Leonie Simpson was also a valuable informant. Another helpful resource was Simpson's 1978 autobiography which includes a vivid description of an expedition flight with Angel. (The Venezuelan Ministry of Development's 1938-1939 Expedition followed on the heels of the 1937-1938 Phelps Venezuelan Expedition which was the subject of my 2005 paper.)

**Email** kangel@humboldt1.com  
**Section** E – Travel Cultures, Practices and Economies: Discoveries, Expeditions, Tourism  
**Panel** 58  
**Date** Thursday, July 30  
**Time** 10:45  
**Location** L 113

Richard Apgar  
 (University of North Carolina at Chapel Hill,  
 Germanic Languages and Literatures, USA)

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**Old World Inca: Appropriation and Identification  
 in Joachim Heinrich Campe's *Die Entdeckung von Amerika***

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This paper considers the fundamentally ambivalent role of the exotic in the vastly influential pedagogical writings of Joachim Heinrich Campe (1746-1818). Campe, Germany's leading Enlightenment children's author, built the central works of his corpus around images of the colonial world. This paper will examine Campe's presentation and appropriation of Inca culture in the third volume of *Die Entdeckung von Amerika* (*The Discovery of America*, 1781-2). Via a fictional father figure, Campe re-narrates the exploits and adventures in Central and South America, modifying and adapting reports of Spanish explorers for young readers. This father tells the stories of Columbus, Cortez and Pizarro to a group of assembled children, interrupting the narrative at key moments to encourage the children to reflect on the actions of the explorers and the encountered populations. In this way, Campe's work provides the reading child access to the exotic world, while at the same time restricting it to a pedagogical function. Through the father's injunctions narrative time and geographic distance are conflated. The New and Old World are bound in the same project of Enlightenment pedagogy. Praise for Inca culture is given only when it measures up to the standards of the text's pedagogy. I thus demonstrate that the "children" of the New World and the children of the Old, linked as they are by the text's structure, must both undergo the same process of civilization and ultimately argue that the "civilizing" mission of exploration is in fact a project of domestic pedagogy.

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**Section**      B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel**         27  
**Date**          Wednesday, July 29  
**Time**          9:00  
**Location**     L 116

Andrés Arteaga, Joerg Esleben  
(University of Ottawa)

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**The Myth of Enlightenment in Pre-Independence New Granada:  
Jose Celestino Mutis and Alexander von Humboldt encounter in 1801**

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José Celestino Mutis and Alexander von Humboldt had a lot of things in common, and they knew it. They had already exchanged letters about their shared botanical and other scientific interests when Humboldt insisted on a long detour during his voyage in South America in order to visit Mutis and spend two months in 1801 in an intensive scientific exchange with him. What neither Mutis nor Humboldt could know at that point was that they would also come to share spots in the pantheon of fathers of South American Independence. Mutis and Humboldt were hailed by the creole leaders of the Independence movement and by subsequent historiography as seminal bringers of enlightenment and self-awareness to South America. The purpose of our paper today is to examine in how far this mythical image of Mutis and Humboldt is contradicted by ambivalences in their roles as European scientific explorers and in their attitudes towards relations between science and politics. Our contention is that both might have been rather surprised and even uneasy about their recruitment into the ranks of revolutionary heroes.

**Email** arteaga.andres@gmail.com  
**Section** A – Alexander von Humboldt  
**Panel** 31  
**Date** Wednesday, July 29  
**Time** 10:45  
**Location** L 115

Begoña **Arteta**  
 (Universidad Autónoma Metropolitana, México)

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**Augusto Gamerding, un alemán en México**

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Augusto Gamerding nació en Triberg, en el corazón de la Selva Negra. Llegó a México en 1904, viajó a diferentes lugares hasta que se estableció definitivamente al casarse con una mexicana en 1917 con la que procreó cuatro hijos y se estableció definitivamente en este país. Autodidacta se dedicó a la ingeniería y a la escritura en sus momentos libres. Desde adolescente manifestó su vocación literaria —a pesar de sus ocupaciones y trabajo para sacar a su familia adelante— y se dedicó a escribir esporádicamente. Algunos de sus artículos se publicaron en su país de origen, al igual que sus novelas. Siempre escribió en alemán, sin embargo los temas que ocuparon su trabajo literario son mexicanos, en las que describe sobre todo el ambiente rural y la naturaleza del país. Emigrante arraigado en el país nunca olvidó su origen y es en alemán como se expresó literariamente.

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**Section**    H – Emigration and Exile  
**Panel**        35  
**Date**        Wednesday, July 29  
**Time**        10:45  
**Location**   KL 29/208

Pablo Rubén **Azócar Pruyas**  
(Universität Erfurt, Germany)

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**¿Es posible el viaje cultural en un mundo técnico? Una reflexión a partir del pensamiento de Heidegger en torno a la técnica.**

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Gracias al desarrollo de la técnica es cada día más fácil viajar. Los modernos medios de transporte y comunicación acortan las distancias entre los distintos lugares y permiten que nos mantengamos conectados con nuestro lugar de origen. Somos viajeros de una época nueva, en la que se produce un importante cambio en la relación del individuo con el lugar que decide visitar. Este trabajo plantea que a partir de la reflexión de Heidegger en torno al mundo técnico, se pueden conceptualizar aspectos importantes del viajero actual, aspectos que paradójicamente muestran cómo se hace cada día más difícil una apertura y un acceso original hacia otras culturas. Esta reflexión se puede desarrollar a partir de dos conceptos fundamentales en la comprensión de la relación del hombre con el mundo técnico: (a) La Maquinación (Die Machenschaft), como el modo en que el ente se transforma en objeto de un sujeto. El viaje, desde esta perspectiva, queda enmarcado en las posibilidades de la organización y la planificación, donde todo es considerado desde una relación sujeto-objeto. (b) La Vivencia (Das Erlebnis), como motivación central del viajero, la que enmarcada dentro de la relación sujeto-objeto pone el acento en la propia experiencia y hace imposible una apertura más original hacia el lugar en que estamos y su cultura. En resumen, este trabajo plantea que a pesar del desarrollo técnico, la posibilidad de una apertura hacia otras culturas, queda prácticamente anulada bajo el predominio de la Maquinación y la Vivencia.

**Email** pazocarpru@yahoo.es  
**Section** K – Theories of Mobility and Travel Literature  
**Panel** 80  
**Date** Friday, July 31  
**Time** 9:00  
**Location** KL 29/208

Ana Beatriz **Barel**  
 (Université de Nantes, Etudes Lusophones, France)

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### El Brasil de Ferdinand Denis: el viaje como matriz de la Historia

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Ferdinand Denis, viajero francés de principios del siglo XIX, estuvo en Brasil entre 1816 y 1819, así como otros viajeros de la 'Misión Francesa de 1816', como los Taunay, según demuestra la historiografía. En sus viajes por el país se encuentra la fuente de inspiración de sus escritos (*Le Brésil, ou histoire, moeurs et coutumes des habitants de ce royaume, 1822, Scènes de la nature sous les tropiques, 1824*), y aunque sus textos sean poco estudiados tanto por los investigadores franceses como por los brasileños, tuvo un papel decisivo en las relaciones entre los dos países. Además de su papel de intermediario, verdadero 'passeur' transatlántico, Denis fue el responsable de la presentación de los jóvenes Románticos brasileños del llamado 'Grupo de París' a la intelectualidad francesa, un importante divulgador de la cultura brasileña en Francia, y uno de los que apoyaron la publicación en 1836, en París, de la revista *Nitheroy*, el texto fundador del Romanticismo brasileño. Sin embargo, aunque sus escritos tengan el mérito de ser los propulsores de una Historia Literaria independiente de la de Portugal, también propiciaron el fortalecimiento de una visión exótica de nuestra realidad y, consecuentemente, de nuestra literatura. Verificamos, de este modo, en los textos de Ferdinand Denis, un complejo juego de imágenes entre América y Europa, que contribuyó a la formación de una historiografía y de una literatura 'nacionales' en el Siglo XIX, y que demuestran el carácter paradójico de la formación identitaria brasileña.

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**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 47  
**Date** Wednesday, July 29  
**Time** 16:45  
**Location** L 116

Frank **Baron**  
(University of Kansas, German Department, Lawrence, USA)

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**Conducting Research in the Comprehensive Environments  
of the Humboldt Digital Library**

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The focus of this paper is the examination of innovative strategies to access the data of Humboldt's travels in the Americas. Humboldt's profound grasp of a broad spectrum of existing knowledge and his insistence on precision put him in a unique position to advance science. At the same time, he held the strong conviction that disciplines were artificial divisions of knowledge. For him everything in nature was interconnected. This concept, according to Susan Fay Cannon, was at the crux of what she defined as the basis of professional science in the first half of the nineteenth century, Humboldtian Science: "... the accurate, measured study of widespread but interconnected real phenomena in order to find a definite law and a dynamic cause." With the Humboldt digital library, we have developed a tool to access the environments of Humboldt's works in new ways. Our Web site makes fourteen volumes searchable in the English language and seven volumes, which contain data about 700 plants of the Nova genera plantarum. The digital library allows users to navigate in Humboldt's graphic display of plant geography and locate texts in different ways; Humboldt's travel route, plotted on Google Earth, for example. A further innovative feature is to be able to search texts, images or data by Panel Date or location. This approach is the primary aim of our current efforts: to show in a comprehensive manner what Humboldt observed from the perspective of various disciplines at any particular place or on any specific day during his extraordinary exploration of Latin America. Looking at Humboldt's data from this perspective could be extremely helpful in understanding how environments changed in the last two hundred years.

**Email** fbaron@ku.edu  
**Section** A – Alexander von Humboldt  
**Panel** 26  
**Date** Wednesday, July 29  
**Time** 9:00  
**Location** L 115

José Carlos **Barreiro**  
(State University of São Paulo, Assis, Brazil, History)

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**The formation of state-nation in Brazil through the reading  
of the German travelers Spix and Martius**

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This paper discusses a group of plays that was put on in the public square of Tejuco Market (at present, Diamantina), region of Minas (Brazil), in 1816. The theatrical plays were part of the ceremonies that celebrated the acclamation of the prince D. João, by virtue of the death, in 1816, of the Queen of Portugal, D. Maria I, and was watched and described by the German travelers Spix and Martius, in their journey diaries. Minas was a region of permanent conflict by virtue of the tyrannical way in which the population lived, and was controlled and brutally punished by the Portuguese authorities, more and more greedy in the metropolitan fifth collection. In this period, the Brazilian society was living its process of fighting against the Portuguese metropolis. The formal process of independence of Brazil from Portugal would happen few years later, in 1822. These facts were described by Spix and Martius in their travel diaries. Then, their testimony and their own vision about those ceremonies are very important to understand some aspects of the formation of state-nation in Brazil.

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**Section**        D – Travel and Science: Measuring, Collecting, Imagining the World  
**Panel**           19  
**Date**            Tuesday, July 28  
**Time**            15:00  
**Location**       KL 29/111

José Juan **Batista Rodríguez**, Robert **Heinlein**, Elia **Hernández Socas**,  
Encarnación **Tabares Plasencia**

(Universidad de La Laguna, Filología, La Laguna, Spain; Universität Leipzig, Germany;  
Universität Leipzig, Institut für Angewandte Linguistik und Translatologie, Germany)

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### **Anmerkungen Humboldts zur sozialen Situation auf den Kanarischen Inseln und sein Einfluß auf die deutschsprachigen Reisenden des 19. Jahrhunderts**

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Der kurze Aufenthalt Humboldts auf den Kanarischen Inseln im Sommer 1799 bewirkte für viele deutschsprachige Wissenschaftler und Intellektuelle eine “Wiederentdeckung” des Archipels. Direkt oder indirekt angeregt durch Humboldt, bereisten Geologen, Botaniker, Zoologen, Maler und sogar Juristen die Inseln, um dessen Arbeiten auf vielen Gebieten zu vervollständigen. Die Zeugnisse, die sie uns hinterlassen haben, sind überwiegend naturwissenschaftlichen Charakters, obwohl — dem Vorbild Humboldts folgend — die Mehrheit von ihnen die ungünstige soziale und wirtschaftliche Situation der kanarischen Bevölkerung anmerkt. In unserem Vortrag analysieren wir das Bild der herrschenden nahezu feudalen Verhältnisse, das sich einigen Reisenden des 19. Jahrhunderts darbot, und zeigen, dass sie ihre Aufmerksamkeit in vielen Fällen auf Probleme lenkten, die bereits Humboldt, ein preußischer Parteigänger der Französischen Revolution, aufgezeigt hatte.

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**Section**     A – Alexander von Humboldt  
**Panel**        71  
**Date**         Thursday, July 30  
**Time**         16:45  
**Location**    L 115

**Pilar Baumeister**  
(Verband deutscher Schriftsteller, Köln, Germany)

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**Travelling for life. German and Spanish Writers in Exile  
between Europe and America**

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Literary emigration is more frequent than one could imagine. Some writers have even changed their language and become very important in the literature of their new country. Vladimir Nabokov, Nina Berberova, Joseph Brodsky are not only Russian, but a part of American writing. The common feature of my chosen writers is their decisive travelling experience between the two continents. Emigration is no travelling for fun or curiosity. In many cases it was a matter of life or death, as it was with the exiled writers: Spanish writers during the civil war, the Jewish, German and Austrian writers escaping from Nazi Germany. After an introduction that deals with some foreign authors writing German, a widespread tendency since the seventies (*Gastarbeiterliteratur*), I will be describing in the main part the travelling experience of the exiles in the thirties and forties, their feelings of liberation or disappointment, until at last they could reach America. Some of the names are already familiar to American readers. Emigration after 1933 to USA: Brecht, Feuchtwanger, Werfel, the Mann family, Toller, Zweig, Döblin, Seghers, Zuckmayer, Marcuse, Adorno, Broch, Oskar Maria Graf, etc. Spanish writers. Mexico: Altolaguirre, Aub, Bergamín, Moreno Villa, Rejano, Cernuda. Argentina: Alberti. Boston: Salinas. San Diego: Sender. San Juan de Puerto Rico: Juan Ramón Jiménez. In the end I'll try to analyze the very complex relationship of the authors to both, the country of birth and the country of exile.

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**Section**      H – Emigration and Exile  
**Panel**        50  
**Date**         Wednesday, July 29  
**Time**         16:45  
**Location**    KL 29/208

Martin **Bäumel**  
 (University of Chicago, Germanic Studies, Illinois, USA)

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**Der nüchterne erste Blick: Beobachtung und ihre Darstellung  
 in Alexander von Humboldts *Voyage aux Régions équinoxiales***

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Alexander von Humboldts *Voyage aux Régions équinoxiales*, einer der wichtigsten Texte zur Kolonialerfahrung und Begegnung mit dem Fremden in Lateinamerika, beeindruckt durch seinen Faktenreichtum ebenso wie durch die Persönlichkeit des Forschers und Autors. Zugleich liefert Humboldt in seinem Text etwas, das ich hyper- oder metaobjektives Beschreiben nennen möchte. Im Rahmen des Objektivitätsparadigmas einer wiederholbaren experimentellen Überprüfung des Beobachteten als Basis der Katalogisierung, Beherrschung und Steuerung der Welt wendet Humboldt sich in seiner Reisebeschreibung den Bruchstellen eines solchen objektiven Erfassens der Welt zu. Begegnungen mit dem Fremden und Neuen, so wird deutlich, sind nicht so einfach wie es auf den ersten Blick scheinen mag, sondern werden von kulturellen Mustern und Imaginationen geprägt und gesteuert.

Um diesem Zusammenhang von Objektivität und kultureller Verfasstheit, von Faktizität und Fiktionalität nachzugehen, möchte der Beitrag die Darstellung der Überfahrten auf die Kanaren und nach Südamerika, sowie die zwei Erstkontakte mit Fremden vor der Insel Graciosa und vor Cumaná untersuchen und den Text dabei als literarisches Kunstwerk ernst nehmen. Ein Vergleich zwischen dem Tagebuch und dem veröffentlichten Bericht erhellt, wie einerseits Humboldts unmittelbare Wahrnehmungen sich an kulturellen Mustern orientieren; und wie andererseits die Reisebeschreibung offene und verdeckte Referenzen sowie die von einer Erzählung zur Verfügung gestellte Trennung zwischen Diskurs, Geschichte und Narration benutzt, um die Beobachtung des eigenen Beobachtens so deutlich wie möglich zu machen. Die Aufmerksamkeit im Text changiert dabei zwischen der Beobachtung des Fremden und der Beobachtung der eigenen Beobachtung in einem komplexen Wechselverhältnis, das schließlich keinen Teil unberührt lässt.

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**Section**     A – Alexander von Humboldt  
**Panel**        66  
**Date**         Thursday, July 30  
**Time**         15:00  
**Location**    L 115

Jens Baumgarten  
(Universidade Federal de São Paulo, Brazil)

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**From Post-Tridentine Italy to Colonial Brazil:  
Images and Imagination in the Missions Politics**

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This paper intends to analyze the concepts of images and imagination in the context of visual representation in colonial Brazil and its reference to the post-Tridentine models. Therefore it is necessary to examine various aspects of the migration and transference of culture, especially artistic and religious concepts, from Italy to Portuguese America in the 17<sup>th</sup> century. This would also mean an analysis of the Catholic theory of visualization, focusing on different methods used to transform this visual system within the context of several colonial-American societies. Consequently it refers to the post-Tridentine concepts, in particular the theologians Gabriele Paleotti and Roberto Bellarmino, and their reception by the Jesuit, politician, diplomat and intellectual Antônio Vieira, one of the most important Portuguese authors of the 17<sup>th</sup> century, whose sermons can be found largely distributed in Portugal and her colonies. The decisive role of imagination for the missionary politics can be scrutinized by the value of the visual sense and the role of emotions in Vieira's sermons as he combines in his discourse visual perception, political aesthetics and implicitly the role of the visual arts.

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**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 82  
**Date** Friday, July 31  
**Time** 10:45  
**Location** L 116

Thomas Beck  
(Freie Universität Berlin)

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**The Physiognomy of Landscape: Alexander von Humboldt's Contribution  
to the Development of the Aesthetics of Nature in the 19<sup>th</sup> Century**

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Throughout the entire 19<sup>th</sup> century, Alexander von Humboldt has been considered as the exemplary author for a landscape prose that is both conditioned by science and rich in aesthetical reflection. While this literary achievement has been increasingly discussed in research, the reception history of his theoretical considerations on landscape aesthetics has not been very well studied so far. This presentation discusses the impact of Humboldt's physiognomy of vegetation, focusing on the efforts made in the mid-19<sup>th</sup> century towards the development of nature aesthetics as a distinct scientific discipline.

In 1806, Humboldt first published his lecture *Ideen zu einer Physiognomik der Gewächse*. In this essay he develops an aesthetical systematics of plants – different from botanical systematics – with the objective of fathoming the elements that constitute the overall sensuous impression of a certain area. Still in *Kosmos*, Humboldt considered the essay to have attracted too little attention, but actually his ideas led to a physiognomical method both of plant geography (August Grisebach, Franz Julius Ferdinand Meyen) and of the aesthetics of nature. His approach gained relevance to a greater extent in the mid-19<sup>th</sup> century, when nature aesthetics started to liberate itself from the philosophical aesthetics. Authors like Friedrich Theodor Vischer tried to scientificate the beauty of nature by unifying the aesthetical reflection with a comprehensive scientific analysis of the particular aesthetical object: „Die Aesthetik geht auf diesem Wege Hand in Hand mit der Naturwissenschaft und wird zu einer Physiognomik der Natur“ (Vischer 1847).

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**Section**      A – Alexander von Humboldt  
**Panel**        11  
**Date**         Tuesday, July 28  
**Time**         13:15  
**Location**    L 115

Tânia **Beisl Ramos**, Madalena **Cunha Matos**  
 (Universidade Técnica de Lisboa, Faculdade de Arquitectura, Portugal)

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### **Crossing the Atlantic 500 Years later: People, Aircrafts and Buildings**

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In March 30<sup>th</sup> 1922 Gago Coutinho e Sacadura Cabral took off from Belém in front of the Jeronimus Monastery in Lisbon to attempt the first flight over the South Atlantic. Flying over the Atlantic Ocean, the pilots were assisted by a new method of astronomic navigation/map-reading of their own design. The journey proved exceedingly difficult but ultimately successful. The pilots were acclaimed in each single city where they landed. When they arrived on June 17 in Rio de Janeiro a joyful crowd welcomed the Portuguese air pilots.

This journey was made to commemorate the First Centennial Anniversary of Brazil's independence, which was obtained in 1822 from Portugal, the country of citizenship of the two pilots. In the great exposition which was purposively built in Rio at the time, fourteen countries were represented, transforming it into an international exhibition that was eventually visited by over three million people.

Through this differently from Cabral's inaugural travel, a new relationship was being established between Portugal and Brazil a hundred years after the 'Cry of Ipiranga'. At the end of the exposition in 1923, the Portuguese national pavilions were shipped to Lisbon, where they were rebuilt in the main city park; one of them is still existent but is seldom recognised as a significant testimonial to a renewed and reworked relation of the metropolis and its ex-colony.

The paper focuses on these journeys of people, aircrafts and buildings across the Atlantic and their post-colonial significance.

**Email** taniabeislrmos@clix.pt  
**Section** E – Travel Cultures, Practices and Economies: Discoveries, Expeditions, Tourism  
**Panel** 73  
**Date** Thursday, July 30  
**Time** 16:45  
**Location** L 113

Rosamel S. Benavides-Garb  
(Humboldt State University, Arcata, California, USA)

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***Out in the Open: Alexander von Humboldt's 'other' Trip  
in Latin America***

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The Venezuelan film, "Aire Libre" [Out in the Open] (Directed by Luis Armando Rocha, 1996) features the historic visit of Alexander von Humboldt and Aimé Bonpland to Venezuela at the turn of the 19<sup>th</sup> Century in 1799. This film does not evolve around the expected exotic trip of the European explorers in the Terrae Incognitae, even though it appears to do so. It does not discuss the always-intriguing European debate about the "noble savage" even though it may suggest it. The film does not attempt to ponder the dehumanizing colonial condition and the emerging independence movement of Latin America, even though this is present, or the European enlightenment versus the religious fanaticism and superstition of the New World, though it is easily traceable in the story. Rather, this essay suggests that the film explores and reconstructs the concept of freedom as the most essential condition of human happiness.

**Email** Rosamel.Benavides@humboldt.edu  
**Section** A – Alexander von Humboldt  
**Panel** 31  
**Date** Wednesday, July 29  
**Time** 10:45  
**Location** L 115

Carmen **Benítez**  
 (Universidad Central de Venezuela, Facultad de Agronomía, Instituto de Botánica  
 Agrícola, Caracas)

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**Contribución de A. Von Humboldt y A. Bonpland al conocimiento  
 de la Familia de Plantas “Vasculares Solanaceae”**

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Los naturalistas y viajeros Alexander von Humboldt y Aimé Jacques Bonpland, en su famosa expedición por América Tropical, entre los años 1799 y 1804, colectaron un gran número de plantas, que junto con sus ilustraciones de campo, constituyen un valioso legado desde el punto de vista de la taxonomía, ya que muchas de sus colecciones soportan especies que hoy día se consideran válidas de acuerdo con la Nomenclatura Botánica. En esta colección se adscriben a la familia de plantas con flores, *Solanaceae*, 13 géneros y 95 especies, distribuidas de acuerdo a las entidades políticas actuales en: Venezuela 23 sp., Colombia 13 sp., Cuba 2 sp., Ecuador 34 sp., México 11 sp. y Perú 11 sp. Entre los años 1815 y 1825 se publica la obra *Nova Genera et Species Plantarum*, editada en Folio y en Quarto, cuyo autor principal es Carol Sigismund Kunth, a quien se le atribuye la autoría de nuevos taxa, y donde esta colección botánica es material referencial fundamental para América Tropical. El trabajo que se presenta recopila todas las especies de *solánaceas* colectadas, mencionando algunos rasgos sobresalientes de las mismas, acompañadas de ilustraciones.

**Email**        cbenitez22@gmail.com  
**Section**     A – Alexander von Humboldt  
**Panel**        51  
**Date**         Thursday, July 30  
**Time**         9:00  
**Location**    L 115

**Toni Bernhart, Jutta Weber**  
(Universität der Künste, Berlin; Staatsbibliothek zu Berlin,  
Handschriftenabteilung, Berlin)

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**Eine Reise um die Welt: Die Korrespondenzpartner  
Alexander von Humboldts und ihre Nachlässe**

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Anhand von interessanten Korrespondenzpartnern wird das dichte und weitreichende Netz der mit A.v. Humboldt in Verbindung stehenden Wissenschaftler und anderen Persönlichkeiten aus aller Welt vorgestellt.

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**Section**     A – Alexander von Humboldt  
**Panel**        21  
**Date**         Tuesday, July 28  
**Time**         16:45  
**Location**    L 115

Robert **Bieder**  
 (Indiana University, History, Bloomington, USA)

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**Johann Georg Kohl. A German Among the Ojibway Indians  
 of Lake Superior**

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The windy shores of Lake Superior probably seemed like another world to the German traveler Johann Georg Kohl when, in the summer of 1855, he visited the Ojibway Indians in Northern Wisconsin. Born in Bremen in 1808, Kohl became a recognized scholar in nineteenth-century Germany and the United States. Today his works are little known except in the field of ethnology where his two volume study, *Kitchi-Gami, oder Erzählungen vom Obern See: Ein Beitrag zur Charakteristik der Amerikanischen Indianer* is still a valuable source. This work was far superior to anything written in ethnology in America at that time. It benefited from Kohl's perceptive powers of observation, cultural sensitivity and comparative approach which saw Midwestern tribal peoples similar to Europeans.

My paper will address the circumstances that prompted Kohl to visit America between the years of 1854 and 1858. Beginning with who Kohl was, I will continue with: 1) What influences prompted Kohl to make a four year trip to America; 2) What was his reception upon arrival; 3) Why did he chose to spend four months with the Indians in Minnesota, Wisconsin, Michigan and Canada; 4) How and why his positive views on Indians differed radically from American views; 5) Why was his work important; and 6) What has been the reception of his work *Kitchi-Gami* over time.

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**Section**     D – Travel and Science: Measuring, Collecting, Imagining the World  
**Panel**        24  
**Date**         Tuesday, July 28  
**Time**         16:45  
**Location**    KL 29/111

Anne-Berenike **Binder**  
 (Universität Mannheim, Romanisches Seminar für Literatur-  
 und Medienwissenschaften, Germany)

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**Entdecken und Erobern — Weiblichkeitsentwürfe  
 und Identitätskonstruktionen in *Xicoténcatl* (1826)**

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Entdeckungs- und Eroberungsreisen werden in der neueren Interkulturalitätsforschung im Kontext von Genderfragen behandelt (vgl. u.a. Hölz). Einen Topos wissenschaftlicher Studien zum Thema Weiblichkeitsentwürfe stellt die These vom dualistischen Aufbau des Frauenbildes dar: Eva und Maria erscheinen hierbei als Sinnbilder des Dualismus von idealisierter und dämonisierter Geliebter, von Schuld und Unschuld. Im Kontext der Kolonialliteratur wird die patriarchalische Unterscheidung von Geist und Natur, Gesetz und Chaos, Subjekt und Objekt, Selbst und Anderes auf die Geschlechter (Mann–Frau) und ebenso auf die Kulturräume übertragen. In Lateinamerika im 19. Jahrhundert, der Zeit der Erlangung der nationalen Unabhängigkeit, galt es, unter Rückbesinnung auf die eigenen, indigenen Wurzeln die eigene, nationale Identität zu formulieren. Die Konzepte der Malinche (Mythos der weiblichen Schuld, “femme fatale”) und Virgen de la Guadalupe (Ideal weiblicher Tugendhaftigkeit, “femme fragile”) spielten in diesem Kontext eine wichtige Rolle. Auf der Grundlage der Zusammenführung zweier kulturwissenschaftlicher Entwicklungen (Interkulturalitätsforschung und feministische Kulturkritik) soll die Verschränkung kultureller und sexueller Differenz anhand des 1826 anonym erschienen ersten historischen Romans Lateinamerikas, *Xicoténcatl*, aufgezeigt werden. Das Thema der Eroberung Mexikos um die historische Gestalt *Xicoténcatl* wird ergänzt durch Liebesgeschichten um Cortés, Malinche und der fiktiven Gestalt Teutila. Das historische Gegensatzpaar — spanische Eroberer und indigene Verteidiger der Heimat — ist in seiner antithetischen Darstellung auch bei den Frauenbildern zu erkennen: Der Vortrag erläutert den Zusammenhang der Weiblichkeitsentwürfe (von Teutila als *femme fragile* und Malinche als *femme fatale*) mit der nationalstaatlichen Selbstfindung. Im weiteren Kontext sollen anhand von *Xicoténcatl* männliche und weibliche Semantisierungen von Räumen, Fremdem und Eigenem, Eroberern und Eroberten aufgezeigt werden.

**Email** binder@phil.uni-mannheim.de  
**Section** F – Traveling, Gender, Sexuality  
**Panel** 28  
**Date** Wednesday, July 29  
**Time** 9:00  
**Location** L 113

Jutta Birmele

(California State University, College of Liberal Arts, Long Beach, USA)

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**The Professional and the Personal: Christina Thompson's *Come on Shore*  
and *We Will Kill and Eat You All***

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Rarely does a writer and scholar deal with such a wide ranging array of opposites in which her own life experience, her narrative perspective and academic work are deeply imbedded or rather implicated. The list of opposites, some of them diametrically situated, is long. She goes back and forth between the past and the present, between myth and reality, stereotypes and differentiation, and navigates between generational, class, gender, ethnic, cultural, and geographical opposites. In the instance of her studies of Maori culture and history, she is an outsider by birth who becomes an insider by marriage. In the case of her excursion into the history of North American settlements, Christina Thompson's research again shows her as an outsider removed through time and perspective, but at the same time she is part of that history through her awareness of being a descendant of one of the first families of New England. The paper will examine how the personal story of the "encounter" colors the author's anthropological study and vice versa, how her marriage and family life are directed by her academic work. Christina Thompson is the editor of Harvard Review.

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**Section**     I – Contemporary Travel Narratives  
**Panel**        84  
**Date**         Friday, July 31  
**Time**         10:45  
**Location**    KL 29/111

Mary I. Bockover  
(Humboldt State University, Philosophy, Arcata, California, USA)

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### Idealism, Relativism, and Travel

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My living and traveling abroad has reinforced the idea that it is both easy—and wrong—to assume that one's own culturally conditioned interests and values are valid for the rest of the world. As a former Fulbright scholar I mainly learned this from living, working, and traveling in the Czech Republic for the academic year of 2004-2005. Czechs are not so radically different from us Americans who are pervasively influenced by our European roots. But human interests and values can vary profoundly despite any such cultural compatibility. The fact is that in the 20<sup>th</sup> century the Czech people lived under despotism and communism for close to fifty years. This drives the current concern that many Czechs have about idealistic Young America, in light of the effect that America could have as a super-power on the rest of the world. Idealism simply does not do justice to the facts of European history where it brought people like Hitler and Stalin to power, while in the USA idealism helped to produce the Declaration of Independence, the U.S. Constitution, and in 2008 to get Barack Obama elected our new President. Morally speaking, however, there is no impartial, objective ideal that can serve as a universal standard for anyone. I will show that today, real diplomacy paradoxically calls us to see idealism and its principles as offering hope, while at the same time seeing those very principles as being culturally and morally relative.

**Email**        mib1@humboldt.edu  
**Section**      J – Narrating Voyages: the Scholar-Traveler  
**Panel**        94  
**Date**         Friday, July 31  
**Time**         15:00  
**Location**    KL 29/111

Hamidreza **Bohlouli Zanjani**  
(University of Ottawa, Canada)

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**Representación de las vivencias migratorias en las narrativas de ‘patera’ en *Ahlán* (1997), de Jerónimo López Mozo y *Las voces del Estrecho* (2000), de Andrés Sorel**

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La violencia, la explotación y la segregación como realidades de las vivencias migratorias en Europa recuerdan la necesidad de establecer un presente compartido con base en una nueva memoria cultural. Las experiencias de la migración permiten que la memoria cultural cambie de un estado estático y sea, más bien, un proceso con nuevos significados. Las narrativas de viajes migratorios con sus facetas y referencias múltiples, respondiendo a los nuevos tipos de interacciones sociales, contribuyen a la construcción de un pasado histórico como una esperanza para el futuro. Pretendemos en esta propuesta situar la problemática de ‘la memoria cultural’ y ‘el espacio moderno’ en el proceso de la migración clandestina del magrebí a España, partiendo del estudio de las narrativas de viaje representadas en las obras del corpus. El corpus elegido para efectos de este trabajo es el siguiente: La obra teatral *Ahlán* (1997), del dramaturgo Jerónimo López Mozo, y la novela *Las voces del Estrecho* (2000), de Andrés Sorel. Proyectamos analizar estas narrativas de la migración bajo la óptica crítica de la espacialidad moderna y los conceptos relacionados que tienen categoría de construcción social tal como: el paisaje, la casa, la ciudad, la patria, la nación y el territorio. Las narrativas de ‘patera’ en sus múltiples lecturas representan los encuentros híbridos que tratan las identidades fronterizas como espacios de personas apátridas.

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**Section** H – Emigration and Exile  
**Panel** 55  
**Date** Thursday, July 30  
**Time** 9:00  
**Location** KL 29/208

Elizabeth **Bohls**  
 (University of Oregon, English, Eugene, USA)

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**The Mercenary as Natural Historian: John Stedman's Tropics**

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I examine the relationship between John Stedman's activities as a colonial soldier of fortune and an amateur naturalist as depicted in his book, *Narrative of a Five Years' Expedition against the Revolted Negroes of Surinam* (1796). The arduous and violent conditions of Stedman's life in the tropical slave colony, I argue, helped shape the knowledge produced in his descriptions and drawings. The man and his book connect slavery and natural history, both important institutions of the colonial Atlantic world, in thought-provoking ways. I first consider Stedman as a mercenary—a European soldier in the tropics—responding to the threat posed by environmental and social conditions. Then I discuss his interest in tropical animals and plants in the context of colonial natural history, a discourse and genre familiar to British readers by the time he wrote. His *Narrative*, neither just a natural history nor just a travel book, combines heterogeneous discursive and generic elements. Of its 81 plates, engraved from Stedman's drawings, over half depict Surinam's plants and animals. I analyze visual echoes between one plate, "The Skinning of the Aboma Snake," and better-known plates depicting slave torture. Scientific curiosity and colonial violence emerge in disturbing proximity, forcing us to rethink the construction of natural history as scientifically detached. The tension between Stedman's different relationships to Surinam's environment as a soldier and as a natural historian pervades his book. But Stedman's job and his hobby ultimately converged to support the colonial enterprise that made them both possible.

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**Section**      D – Travel and Science: Measuring, Collecting, Imagining the World  
**Panel**        9  
**Date**         Tuesday, July 28  
**Time**         10:45  
**Location**    KL 29/111

Willi Bolle  
 (Universidade de São Paulo, Letras Modernas, Brazil)

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### Die erste Durchquerung Amazoniens

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Gegenstand ist die erste Durchquerung Amazoniens durch eine Expedition von 57 Spaniern im Jahre 1541/42 unter dem Kommando von Francisco de Orellana, beschrieben von dem Domikanerpriester Gaspar de Carvajal. Als heuristisches Mittel zum besseren Verständnis des Textes hat der Autor dieses Vortrags im Jahre 2007 auf dem Rio Napo und auf dem Amazonas den Parcours der damaligen Expedition nachvollzogen. Im Mittelpunkt steht die Rekonstruktion der Route von Orellana und ihres chronologischen Ablaufs. Diese Lektüre Carvajals zielt auf eine Darstellung Amazoniens als "Weltregion" und "Welttheater", d.h. es geht darum, die geopolitische Bedeutung der Region und ihre Präsenz im universalen Imaginären im Medium mythologischer und ästhetischer Darstellungen herauszuarbeiten, die in jenem grundlegenden Text z.T. bereits angelegt sind und teils von ihm angeregt wurden.

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**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 2  
**Date** Tuesday, July 28  
**Time** 9:00  
**Location** L 116

Victor **Bologov**  
 (Nowoaltaisk Altairegion, Russia)

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**Die Bedeutung Alexander von Humboldts für Sibirien  
 und die Altai-Region**

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Sibirien und der Altai wurden die Höhepunkte auf Humboldts europäisch-asiatischer Russlandreise. Endlich war es ihm möglich, die Gebirgssysteme der Neuen mit der Alten Welt zu vergleichen. Vom Charakter her (Reisebedingungen und Schwierigkeiten, Gefahren und Krankheiten, Epidemien) ist sie nicht mit der amerikanischen Reise zu vergleichen, aber weit bedeutungsvoller als bisher in der Literatur dargestellt. Als Bergmann galt sein Interesse der erstaunlichen Konzentration von Bodenschätzen und Mineralien, der Gold- und Silbergewinnung im Ural und im Altai. Deshalb führten ihn seine Wege nach Barnaul, wo er und seine Begleiter am 2.8.1829 ankamen und vom Oberberghauptmann und Zivilgouverneur Froloff empfangen und eingeladen wurden. Während seines Besuchs in Schlangenberg (Smeinogorsk), wo die Silber-, Gold- und Kupferminen besichtigt wurden, galt sein Interesse auch den Arbeitsbedingungen der Bergarbeiter, deren Ausrüstung zur Gewinnung der Erze und wertvollen Mineralien. Humboldt schenkte große Aufmerksamkeit dem Studium der altaiischen Altertümer und schlussfolgerte, dass die Goldlager im Ural und Altai die Hauptquellen der Versorgung mit Gold für die europäischen Skythen und antiken griechischen Kolonien waren und dass die in Herodots Schriften erwähnten hohen, uneinnehmbaren Gebirge die des Altai waren und dass die Arimaspen und andere Volksstämme, die dort das Gold gewannen, die uralten Bewohner vom altaiischen Erzgebirge waren. Einzigartige Naturressourcen der Region, ihre archäologischen und historischen Denkmäler fesselten die Aufmerksamkeit des Forschers. Die in unserer Zeit durchgeführten archäologischen Entdeckungen und Forschungen haben größtenteils Humboldts Hypothesen bestätigt. Mit Humboldts Namen verbunden sind die archäologischen Denkmäler um den Kolywan-See (ca. 330 km von Barnaul entfernt, im altaiischen Erzgebirge), die in den Jahren 1980-90 erforscht wurden. Dieser See, in einzigartiger Landschaft, beeindruckte den Gelehrten. Wir haben eine Photoausstellung A. von Humboldt und der Altai vorbereitet, um aufzuzeigen, wie diese Region heute aussieht.

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**Section** A – Alexander von Humboldt  
**Panel** 56  
**Date** Thursday, July 30  
**Time** 10:45  
**Location** L 115

**Cristian Borges**  
(Universidade de São Paulo, Film, Brazil)

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**At the Table with Hans Staden: Imaging Cannibalistic Inversions**

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In the 16<sup>th</sup> century, German soldier and traveller Hans Staden went twice to Brazil, in Spanish or Portuguese ships. During his second trip, he was made captive for more than nine months by the Tupinambá people, whose customs included cannibalistic practices. Back in Europe, he published his accounts of that extraordinary adventure in the book *Warhaftige Historia und beschreibung eyner Landtschafft der Wilden Nacketen, Grimmigen Menschfresser-Leuthen in der Newenwelt America gelegen* (1557), fully illustrated by himself. In 1999, Brazilian filmmaker Luiz Alberto Pereira made a film based on Staden's accounts and images: *Hans Staden — Lá Vem Nossa Comida Pulando* (*Hans Staden — There He Comes, Our Food Jumping*). In a rather classic linear way, it depicts Staden's adventures through a conventional cinematic narrative and by 'respecting' his point of view. But in 1970, Nelson Pereira dos Santos, one of the most important Brazilian filmmakers, had already made another film based on Staden's (and French explorer and writer Jean de Léry's) accounts: *Como era gostoso o meu francês* (*How Tasty Was My Little Frenchman*). This film, also almost entirely spoken in Tupi (the indigenous language), has successfully combined the historical facts and stories with the 'Cannibal Manifesto' of Brazilian modernist movement (from the 1920's), and the audacious Cinema Novo aesthetics. Through a comparative analysis of drawings and films, we'll be able to identify contrasting ways of portraying and conceiving cannibalism in different moments/aesthetics: either Europeans 'eating' Brazilian natives or natives eating (literally and/or figuratively) Europeans.

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**Panel**         7  
**Date**          Tuesday, July 28  
**Time**          10:45  
**Location**     L 116

Babs Boter

(Universiteit Utrecht, Media and Culture Studies, Gender Studies,  
The Netherlands)

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**Occidental Tourists: Dutch Travellers' Constructions  
of the American Other**

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Dutch traveler accounts that have constructed America fit in a long tradition of European inventions of the “Occident” (Kroes 1996, 2006; Kostova 2000). As such they convey a wide range of European beliefs. My paper will show how Dutch travel writers, both male and female, confirmed the contemporary “paradigm of discontinuity” (Mathy 1993). Embedded in Dutch/European collective discursive formations, in which their perceptions are rooted, they portray American culture as an icon of modernity, whereas Europe is still in the process of becoming free, democratic, egalitarian, mechanized. Thus, they construct an image of “the West” that starkly contrasts with that produced by European travelers of the East, or the “Orient” (Said 1978). However, this juxtaposition between “Orientalist” and “Occidentalist” travel narratives is not as clear-cut as it appears. Many European travelers also represent America as “the Other of Europe,” as a monstrous outre-Occident (Duhamel 1931; Mathy 1993) that was primitive, uncivilized, materialistic, and cruel. Oftentimes, this lack of civilization is measured by America’s treatment and position of women, African Americans and American Indians. Due to this ambivalence, Dutch travelers were unable to neatly position America in an evolutionary sequence from primitivism to progressivism (Bosch 2003, 134; Sweeney 2004). This also means that the writing subjects, whose narrative texts are in fact self-portraits (Speerstra 2001), rather ambivalently position themselves vis-à-vis America’s white women, “negroes” and “natives” (Foster 1990). My paper will conclude with an analysis of the way in which gender affects such positioning.

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**Section**      F – Traveling, Gender, Sexuality  
**Panel**        48  
**Date**         Wednesday, July 29  
**Time**         16:45  
**Location**    L 113

Birgit Braasch

(Leeds Metropolitan University, Centre for Tourism and Cultural Change, United Kingdom)

B

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## Constructing Narratives of the North Atlantic: Crossing between Europe and North America by Ship and by Plane

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Before 1958 the majority of travellers between Europe and North America crossed the North Atlantic by ship. Then, in 1958 the jet plane was introduced to the transatlantic service, and for the first time more people took the plane than the ship. These changes in transportation technology entailed significant changes in travel cultures that were embedded in different narratives about travelling between Europe and North America. In this paper, I follow these travel narratives about crossing the North Atlantic from the 1950s through the 1970s with oral history interviews. Some of the memories expressed in those interviews reflect recurring themes of this time. One example for such a recurring theme is progress. While in most of the narratives the change from ship to plane is told as a story of progress, this story is often accompanied by a different narrative threat of nostalgia. Whereas the technological inventions such as faster ships, planes and then jet planes are credited as progressive, the presumed lack in travel culture that goes along with these technological changes is often seen as a step backwards.

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**Section**        E – Travel Cultures, Practices and Economies: Discoveries, Expeditions, Tourism  
**Panel**            73  
**Date**            Thursday, July 30  
**Time**            16:45  
**Location**        L 113

Armand Brahaj

(Hochschule für Technik, Wirtschaft und Medien Offenburg, Germany)

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## Increasing the Effectiveness of Information Retrieval in the Humboldt Digital Library by Implementation of Multivariable Metadata

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The usual practice of an internet website is that users have to follow several links to reach the searched information. In an evolving digital library such as the Humboldt Digital Library (HDL) the content and complexity of the library continuously grow. To guarantee the usability of the system and to increase the probability of finding the data, we have implemented a set of useful tools that facilitate the navigation to the required information in the HDL.

One of the key components of the HDL is the information retrieval (IR) module. Based on studies, which have been pursued in the last years, our developments has been following a different focus, covering fundamentals like models of user behaviors, social bookmarking and sentiment based search, also referred in literature as affective orientation, semantic valence, and polarity. Each of these research courses explains a specific method on how to make the search more effective and improve the correctness of the results.

The IR module of the HDL is based on the incremental number of the variables that support the users to search for specific information. This is achieved by using metadata related to each paragraph. These metadata are automatically calculated by the system or manually inserted by the system administrators. Thematic variables, including time and location tags, are inserted manually in relation to each paragraph. Other data are automatically calculated by the system to provide statistics, search paths, navigation maps that are used in a case based reasoning engine. The variety of these metadata in combination with a rich search interface and suggestive engines increase the effectiveness of the search results in the HDL.

To give an example how to use the IR module, every Internet user can create his own profile to be able to store personal bookmarks, store search paths to text paragraphs or illustrations, and define points of interest for thematic search.

**Email**        abrahaj@stud.fh-offenburg.de  
**Section**     A – Alexander von Humboldt  
**Panel**        26  
**Date**         Wednesday, July 29  
**Time**         9:00  
**Location**    L 115

Markus **Breuning**  
(Bern, Switzerland)

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### Alexander-von-Humboldt-Bibliographie

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Seit 1969 sammle ich über Alexander von Humboldt. Sehr früh stellte ich mir die Frage, warum gibt es keine auf Autopsie beruhende, möglichst vollständige Bibliographie? Mir reifte der Plan, dieses Unterfangen anzupacken. Ich begann systematisch zu sammeln und auszuwerten. Eine Tätigkeit, 40 Jahre von Dauer mit dem Ergebnis von 10.000 Nummern, die katalogisiert wurden: Bücher, Monographien und Gedenkbände, Dissertationen, Zeitschriften- und Zeitungsartikel, Rezensionen. Welche Erkenntnisse, ja welcher Gewinn lässt sich daraus ableiten? Festgestellt wurde, die vorhandenen Artikel erschienen in 1886 Periodika. Beinahe über alle Aspekte seines Lebens und seiner Tätigkeit wurde geschrieben. Seine Werke bzw. Lieferungen wurden rezensiert. Es gab tausende Autoren, jeder hatte (mit Ausnahmen) sein Thema/Fachgebiet, über das er schrieb, in allen Variationen. Sei es der Geschichtsforscher, Literaturhistoriker, Politiker oder Naturwissenschaftler. Länderspezifisch gab es auch verständlicherweise Unterschiede der Rezeption: Das eigene Land und Humboldts Beziehungen und Reisen in allen Facetten. Auch wurde er politisch eingespannt. Im Nationalsozialismus wurde er, der Judenfreund, als Aushängeschild für Südamerika-Ambitionen nützlich. In der DDR wurde sein Engagement gegen Sklaverei und Unterdrückung, sein Humanismus propagiert und gewürdigt. Der Gewinn ist auch ein mehrfacher: Anhand der Rezensionen, die durchaus kritisch sein konnten, lässt sich feststellen, wie sein Werk aufgenommen wurde. Anhand des Stichwortregisters lässt sich global feststellen, wer über welches Thema schrieb, was für künftige Monographien ein nützliches Instrument sein wird. Auch Ansichts- und Meinungsdivergenzen sind durchaus vorhanden. Nicht zuletzt ersieht man, zu welchem Thema viel, wenig oder nichts geschrieben wurde.

**Email** markusbreuning@hispeed.ch  
**Section** A – Alexander von Humboldt  
**Panel** 61  
**Date** Thursday, July 30  
**Time** 13:15  
**Location** L 115

Frank Widar **Brevik**  
(LaGrange College, English Department, Georgia, USA)

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**Brave New World Grown Old: *The Tempest* and American Exile**

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Shakespeare's *The Tempest* is a play that deals centrally with travel and motion: ex-migration, immigration, re-immigration, diasporic experience, and translocation—partly due to its thematic content but textually most of all since its setting is ambiguously blurred, playfully engineered to “hover” (à la Swift's Laputa) between Europe, North Africa, Bermuda, America, Arabia, essentially a geographical aporia drifting towards, but never quite reaching, “somewhere rich and strange.” Many critics have discussed the play as set in the Americas in order to facilitate political discussions of language, power, and racism. Relatively few scholars have problematized the textual validity of such critiques, but there is now growing concern in recent scholarship over previous critics' tendency to speak of trans-locality and displacement with reference only to a select set of characters (like Caliban and Prospero, for instance) who “fit” into pathos-laden diatribes against England, Europe, the West, and Shakespeare as sinister representatives in a dichotomized moral universe that contains aggressor and victim, colonizer and colonized. My paper seeks to nuance this picture by relying on a more text-centred approach than do some New Historicist discursive analyses, “readings against the grain” which have tended to cement notions of one New World setting monolithic (post-)colonial themes. Drawing on Ricardo Castells' analogy to Cuban balseros rafting or swimming ashore to exile in the U.S., I re-evaluate previous moral condemnations of Prospero as a racist imperialist in light of his and Miranda's experience as political refugees, often a neglected dimension of the play.

**Email** fbrevik@lagrange.edu  
**Section** H – Emigration and Exile  
**Panel** 60  
**Date** Thursday, July 30  
**Time** 10:45  
**Location** KL 29/208

Lilianet Brintrup

(Humboldt State University, World Languages and Cultures, Arcata, California, USA)

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***La Nueva Patria: las mujeres de la colonización alemana en Llanquihue, Chile. Siglo XIX***

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El proceso de colonización alemana en el Siglo XIX (1842-1885) se inicia en Chile bajo el presidente Manuel Montt y estuvo a cargo de dos figuras importantes: Bernardo Eunom Philippi Krumwiede, alemán y Vicente Pérez Rosales, chileno; quienes a su vez devienen protagonistas-viajeros en el libro de Marta Werner, *La Nueva Patria. Historias y Leyendas de la Inmigración Alemana a Llanquihue/Neue Heimat. Dichtung und Wahrheit aus der Einwandererzeit* (2004). Mi trabajo, ubicado geográficamente en la provincia de Llanquihue, se centra en dos aspectos: 1) el proceso histórico mismo de la inmigración: gestación y trabajos de Philippi y de Pérez Rosales; 2) el balbuceante y exiguo diálogo de las mujeres alemanas; como el extenuante y brutal trabajo al que fueron sometidas las viajeras-inmigrantes alemanas. Otorgo a esta narración una importancia al factor genérico: las mujeres en este texto muestran una habilidad manual asombrosa en el pequeño e inhóspito mundo doméstico, habilidad que avanza hacia una dimensión creativa. Junto a la proliferación de los numerosos hijos/as nacidos en territorio sudamericano, aparecen conatos de rebeldía, desafíos cotidianos y transgresiones al sistema de orden familiar alemán y social chileno, que debían perpetuar por imposición. Como acompañantes subalternas, permanecieron en una lucha de esfuerzos y sacrificios constantes en medio del frío, hambre, calor, dolor de cabeza, y de espalda y manos sangrantes. La cocina, la casa y la huerta no fueron espacios femeninos tamizados de magia, de belleza ni de sensualidad.

**Email** lib1@humboldt.edu  
**Section** H – Emigration and Exile  
**Panel** 35  
**Date** Wednesday, July 29  
**Time** 10:45  
**Location** KL 29/208

Maria Margareta **Brumm**

(Universidad Michoacana, Departamento de Idiomas, Morelia, Mexico)

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**Barbaren und Wilde, Indier und Eingeborene, Indianer und Indigene**

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Dieser Beitrag untersucht, ob und wie die Namen, die europäische Reisende und Berichterstatter der Bevölkerung der neuen Welt gegeben haben, im Laufe der Zeit Gebrauchs- und Bedeutungsveränderungen erfahren haben. Die Fremdbezeichnungen spiegeln eine Vielfalt von Wahrnehmungen der Ureinwohner des amerikanischen Kontinents wider, die natürlich auch Wertungen beinhalten. Dementsprechend werden den Menschen bestimmte Rollen und Verhaltensweisen zugeschrieben und ihre Sprachen und Kulturen charakterisiert. Anhand von ausgewählten Beispielen aus Reiseberichten und auch wissenschaftlichen Texten aus verschiedenen Epochen (16.-19. Jahrhundert) sollen die Fremdbilder und die dahinterstehenden Haltungen ihrer Autoren vergleichend dargestellt werden. Es wird auch gezeigt, wie die Texte von Missionaren, Wissenschaftlern und Geschäftsreisenden die schon vorgegebenen Ideen wiederaufnehmen, ohne sie zu hinterfragen, und so beigetragen haben zur Bildung von Stereotypen, die sich jahrhundertlang aufrechterhalten. Mit einem Ausblick auf das 20. Jahrhundert sollen diese Begriffe problematisiert und ihre Wirkung in Lateinamerika diskutiert werden, im Hinblick auf die Bestrebungen einer neuen Sprach- und Kulturpolitik, die in vielen Ländern die Indianersprachen zwar zu offiziellen Sprachen dekretiert hat, aber die dazu notwendigen Massnahmen erst langsam anfängt, in die Tat umzusetzen.

**Email** m\_brumm@yahoo.com  
**Section** K – Theories of Mobility and Travel Literature  
**Panel** 100  
**Date** Friday, July 31  
**Time** 16:45  
**Location** KL 29/208

Benjamin Bryce  
(York University, History, Toronto, Canada)

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**Pristine Traditions of the “Volk”: Antimodernism and Cultural Section  
in German Buenos Aires, 1905-1920**

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Between 1870 and 1930, more Europeans came to Latin America than ever before, and almost half of these people chose specifically Argentina. Of the six million people who immigrated there in this time period, slightly more than three million chose to stay. This study will examine how one group, the Germans of Buenos Aires, perceived the arrival of new German-speaking immigrants between 1900 and 1920. It argues that either returning to Europe or staying in the Americas were viable options for all immigrants. By studying how an ethnic community assisted new members, I will illustrate one reason why many immigrants ultimately chose to remain in Argentina. This study will draw on the discussion found in the German-language daily newspaper, the *Argentinisches Tageblatt*, from Buenos Aires. The publishers of this newspaper, and indeed many other community leaders, welcomed Germanophone immigration with open arms. Discussion in the newspaper reveals that several associations existed to help these immigrants acquire work, housing, and land. The newspaper itself also tried to provide information about Argentine laws and banking in order to help newly arrived Germans succeed in their new society. Assisting new immigrants in their adaptation made it more likely that they would ultimately remain. Many viewed these immigrants as the key to increasing the size of their community and the ideal weapon to combat acculturation into Argentine society. New immigrants would increase membership in ethnic institutions, the number of readers of German newspapers, attendance at German schools, and membership at German-language churches.

**Email**       benbryce@yorku.ca  
**Section**       H – Emigration and Exile  
**Panel**         40  
**Date**          Wednesday, July 29  
**Time**          13:15  
**Location**     KL 29/208

**Irina Buche**  
(Leibnizschule, Frankfurt am Main, Germany)

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**Taking Delight in Discovery: The Very First Letter of Hernán Cortés**

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Reports of travels, as are the letters of Hernán Cortés, are still read as texts, which can be passed through directly to a cultural and historical strange world. Proceeding on this assumption the discovery of Cortes very first letter would provide new sights on the period of conquest which begins with the ships leaving Cuba on February 1519 and ends with the foundation of Veracruz in July 1519. But if our starting point is that those reports are written by authors with particular political, economic an cultural interests, we have to reconstruct methodically the conditions of its production in the medium of oral communication. Consequently we have to ask why the very first letter of Cortés was neither delivered to the kings nor was found until today. Is there key-information Cortés did not want the kings to know? There are traces in other authors' chronicles which lead me to the assumption that Cortes had integrated more into the indian community as allowed in Christian dogma. Though nowadays we only have acces to the oral world of the conquered if we pass through the writings of conquerors theoretical support is required. In the conclusion this so guided research permits suprising explanations: Of the hospitable reception of the heavily armed Spaniards by Motecuhzoma as well as of their peacefull stay more than half a year in the Aztec center Tenochtitlan/Tlatelolco where people were sacrificed all around the year on duty to pagan gods.

**Email** Iribuch@aol.com  
**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 2  
**Date** Tuesday, July 28  
**Time** 9:00  
**Location** L 116

Vesselin **Budakov**

(University of Sofia, Department of English and American Studies, Bulgaria)

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**Imagined Foreigners in Late Eighteenth-Century American  
Letter Fiction**

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Fictional letters of travel by fictive foreigners who have crossed long distances to explore new geographical and cultural realms became a widespread epistolary form of satire in both England and France throughout the eighteenth century. In America, such fictional epistolary travelogues appeared in the late eighteenth century with Jacob Duche's *Observation on a Variety of Subjects, Literary, Moral, and Religious; in a Series of Original Letters* (Philadelphia 1774) and Peter Markoe's *The Algerine Spy in Pennsylvania* (Philadelphia, Prichard & Hall, 1787). In both works, a foreigner starts commenting on America's politics, religion, and mores. In examining these two epistolary works I want to suggest that similar to what had happened in English and French literature, these fictional travelogues appeared in America with the first instances of national awareness and opted for criticizing contemporary society by relegating the standpoint of a native-born American to the 'objective' gaze of a foreign visitor. Yet, contrary to the eighteenth-century English and French models that aimed at censuring domestic affairs in favor of cosmopolitan idealism, these two narratives show that the outsider's viewpoint is essentially used to emphasize exactly the idea of a nascent nation state.

**Email** vesbud@yahoo.com  
**Section** C – Travels between Europe and North America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 3  
**Date** Tuesday, July 28  
**Time** 9:00  
**Location** L 113

Vesselin Budakov

(University of Sofia, Department of English and American Studies, Bulgaria)

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**The Transatlantic Debate on Emigration in *The Adventures of Emmera* (1767) and *Emigrants* (1793)**

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The paper discusses two eighteenth-century novels: *The Adventures of Emmera; or, the Fair American* (1767), attributed to Arthur Young, and Gilbert Imlay's *Emigrants* (1793). The two epistolary works, inspired by the contemporary travel literature of the New World, present arguments in favor of immigrating to America. I argue that the letter writers in both novels articulate the socio-political critique of the day: Young immersed his *Emmera* in Rousseau, Imlay made his *Emigrants* far more polyphonic in terms of Enlightenment radicalism. Therefore, to choose a life of simplicity in the New World as it is in *Emmera* differs essentially from Gilbert Imlay's story of settling in America. In *Emmera* it is on ethical grounds that the characters set out for America. In Imlay's *Emigrants*, moral and political issues point to the contrast between two models of civil society—between the tyrannical, monarchic system and a utopian community of equal share and responsibility. The discussion of the two novels aims at illustrating the change of the idea of immigration in late eighteenth-century public sphere. From the point of view of the late 1760s, travel and national displacement in *The Adventures of Emmera* unfold the scene of British colonial expansion. By way of contrast, Imlay's *Emigrants* hankers for a fulfillment of Jacobin philosophy and speaks about the new political order as a new national as well as civic order. Therefore, from the point of view of the 1790s, *Emigrants* puts forward an anti-colonial redefinition of America's political and physical geography.

**Email**        vesbud@yahoo.com  
**Section**      H – Emigration and Exile  
**Panel**        60  
**Date**         Thursday, July 30  
**Time**         10:45  
**Location**    KL 29/208

Jelena Bulić

(Croatian Institute of History, Department of Early Modern History, Zagreb, Croatia)

B

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**Representations of ‘Militärgrenze’ in European travel books**


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This paper will deal with European travel in the 18<sup>th</sup> and the first half of the 19<sup>th</sup> century in the rather unfamiliar region of Europe called Military Frontier or Militärgrenze. Since there have been no studies on travel in this region or an extensive list of travelers, I will try to delineate some basic notions and conceptions that arise in such travel books that touch, be it accidentally and only literally, be it purposely and physically, upon the Militärgrenze. The focus will be on the military aspects that dominate descriptions of Grenze, and the treatment of the region as something extremely foreign, even alien, and liminal to Europe. The key issue is the question of identity of the inhabitants of the frontier as seen by foreign eyes, as well as the unusual elements (usually political) of the region. The texts are mostly of Austrian, English and French origin, and texts made by permanently stationed foreign officers are excluded, while travel books and travel guides, even by those who did not visit the region themselves, are included. Therefore, this paper aims at the inquiry of the representational and discursive practices of the travelers as applied to Militärgrenze.

**Email** bulic@gmail.com  
**Section** K – Theories of Mobility and Travel Literature  
**Panel** 74  
**Date** Thursday, July 30  
**Time** 16:45  
**Location** KL 29/111

Jonathan **Burgess**  
 (University of Toronto, Classics, Canada)

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**Odysseus as Naturalist-Traveler: Colonialism, Utopia,  
 and Nature in the *Odyssey***

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An under-utilized travel tale is one of the earliest: the first-person account by the character Odysseus in Homer's *Odyssey*. In the course of his narrative, Odysseus displays colonialist, ethnographic, and naturalist tendencies. In the Cyclops episode, the Greek ships beach upon an uninhabited island. Like a naturalist, Odysseus describes a sheltering harbor, luxuriant meadows, rich soil, a fresh-water stream, poplar trees, and an abundance of goats. But everywhere he looks his colonialist eyes (the poem was composed during a time of Greek colonization in the Western Mediterranean) envision potential crops, vineyards, and ship docks. The Cyclopes, who live across a short body of water from the island, are judged deficient in their lack of shipbuilding and trade. Odysseus's ethnographic description of their culture reveals further details: no political institutions and no agriculture; for sustenance they practice herding. But nature also provides for the Cyclopes: unsown grains spring up of their own accord, as do wild grapes. The providence of nature, with a consequential lack of work, is typical of the Greek concept of paradise (e.g., Elysium, the Isles of the Blessed, or the Golden Age of the past). The Greek hero's colonialist impulses are thus undercut by a utopian nostalgia for an abundant and uncivilized nature. This paper will argue that the ambiguity of the episode well anticipates conflicting themes in narratives of later travelers, notably naturalist-travelers like Bartram and Humboldt (cf. the use of Bartram's travels in Charles *Frazier's Cold Mountain*, a modernization of the *Odyssey*).

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**Section**      K – Theories of Mobility and Travel Literature  
**Panel**        74  
**Date**         Thursday, July 30  
**Time**         16:45  
**Location**    KL 29/111

Robert **Bye**, Thomas **Janota**

(Universidad Nacional Autónoma de México, Instituto de Biología, American School,  
Middle School, México)

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### **Did Humboldt Shift his Paradigm of Botanical Exploration on his Arrival in New Spain?**

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With respect to plants, Humboldt approached his research from three avenues, although the treatment for his data derived from Mexican travels is not as robust as that generated from South America. His most prominent contribution is in the area of phytogeography where the Mexican data were not as detailed as Humboldt and Bonpland's earliest publication with scientifically identified plants associated with ecological gradients in the Andes. Humboldt explicitly avoided "mixing ideas of theoretical nature" in discussing the relationships of plants in his 1808 report on New Spain and chose instead a second approach—that of the plant's "utility to society." The third perspective was the detailed taxonomic descriptions of plants in relationship to the flora of the Spanish possessions in America; this work passed through various specialists and European institutions with the final product being printed in two editions between 1816 and 1825. Until recently, this work ("Nova genera et species plantarum" or *NGSP*) was applied to botanical nomenclatural problems. Recent studies have combined the original data in order to reevaluate American floristic studies and taxonomic plant groups. Using *NGSP* along with Humboldt's travel diary and herbarium specimens for New Spain, we find that certain plant groups in the Mexican flora were under-represented in Humboldt and Bonpland's exploration while others were fairly complete. In the case of his second aspect, the economic botany focused on the value of New Spain's plants to mining and European trade rather than on the biological and cultural basis of plant diversity.

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**Section**      A – Alexander von Humboldt  
**Panel**        51  
**Date**         Thursday, July 30  
**Time**         9:00  
**Location**    L 115

Vance Byrd  
 (Grinnell College, German, Iowa, USA)

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**Weathering the Revolution: Alexander von Humboldt and Ludwig Achim von Arnim's *Der Wintergarten***

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Written four years after Napoléon Bonaparte's decisive victory at the Battle of Jena and Auerstedt and Berlin's subsequent occupation, Ludwig Achim von Arnim (1787-1831) locates *Der Wintergarten* (1810), in a residence near the Brandenburg Gate and sets a subtle political examination in motion. On the one hand, the climatological conditions outside reflect Prussia's weakened political position, but inside, the narrative's allegorical aristocratic characters gather in a heated winter garden that supplants occupation's historical reality and sustain themselves with stories to outlast the winter's cold. In my presentation, I will examine this setting and suggest that late eighteenth- and early nineteenth-century interior and garden design practices underpin this conservatory's meticulously constructed confines, which include equatorial vegetation, exotic flora, and a panoramic portrait of Alexander von Humboldt and the Andean mountain Chimborazo. In particular, I contend that the text's protagonists fashion this illusionistic garden environment so that it functions as an antagonistic surrogate, a counterpoint to contemporary Prussian society, which isolates them from the uncertain political present beyond their residence walls and helps them reconcile the recent past. Arnim's inclusion of Friedrich Georg Weitsch's Humboldt painting, it seems, underscores the explorer and scientist's contemporary mystique and international acclaim, which, in this particular text, engenders fragile hope for a German rebound after Napoleonic occupation.

**Email** byrdvl@grinnell.edu  
**Section** A – Alexander von Humboldt  
**Panel** 36  
**Date** Wednesday, July 29  
**Time** 13:15  
**Location** L 115

**Isabela Candeloro Campoi**  
 (Freie Universität Berlin, Institute for Latin American Studies,  
 NUPEHC-UFF, Capes, Brazil)

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**Transatlantic Lives and Gender Relations in the 19<sup>th</sup> Century:  
 the German Mathilde Franziska Anneke and the Brazilian Nísia Floresta**

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This paper will show the research proposal and the preliminary results of my Post-doc project based on biographies of the Brazilian Nísia Floresta (1810-1885) and the German Mathilde Franziska Anneke (1817-1884). The two women are indeed examples of a transatlantic movement in people and ideas in the 19<sup>th</sup> century. Whereas Nísia Floresta lived many years in Europe, especially in France, Mathilde Anneke emigrated to the United States after participating in the 1848 German Revolution and largely contributed towards the female emancipation movement in the U.S. Both women, hailing from similar social classes, intellectually devoted themselves in their country of birth and overseas. Both of them dedicated themselves wholeheartedly to the spreading of their ideas when they problematized contemporary female social conditions or when they suggested changes in female education. Nísia Floresta assimilated and reworked ideas and concepts since she was in contact with contemporary European literature production. In 1838 she founded a school for girls in Rio de Janeiro and as headmistress of the Colégio Augusto she proposed a kind of female curriculum which was different from that prevalent during the period. Similarly, in 1865, Mathilde Anneke established the “Milwaukee Töchter-Institut” in the U.S. It was a school for girls which had different proposals from the educational curricula currently in use, especially distinguishing teaching from all religious denominations. The trajectories of Nísia Floresta and Mathilde Anneke make possible an investigation on the role and the conditions of elite women in different historical contexts under the perspective of gender relations.

**Email**        belacampoi@hotmail.com  
**Section**      F – Traveling, Gender, Sexuality  
**Panel**        33  
**Date**         Wednesday, July 29  
**Time**         10:45  
**Location**    L 113

Vera Candiani  
(Princeton University, New Jersey, USA)

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**Traveling Technicians: Military Engineers, Water and Colonialism**

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Without workers, craftspeople and technicians the Americas could not have been drawn into the Atlantic sphere. Yet, of all travelers whose currency was knowledge, they are the most overlooked. Emigrating builders, tanners, masons, horticulturists, millers, carpenters, blacksmiths, cooks, engineers and others were unlike the more-studied chroniclers and early ethnographers of the sixteenth and seventeenth century, or eighteenth century scientific travelers. Although they conveyed a European way of knowing and working to the Americas, their universe was more material than theoretical: they neither gathered information about the New World for Europeans nor consciously tried to diffuse European cultures, scientific or otherwise. Rarely would they or the products of their knowledge and labor ever return to Europe. In this paper, I use one group of European technicians in water management in Mexico to see how technical and scientific knowledge actually took residence after migrating with people. Royal military engineers were a hybrid among this cohort of traveling technicians: they were mostly itinerant, their training was grounded in science, and they often used this culture as an offensive weapon for technological change in New World public works and fortifications, diffusing European scientific views to unexpected quarters. I argue that the engineers' culture diffused through contact, collaboration and conflict between these royal "traveler" technicians and creole technicians and authorities, and that these working and social relationships were as or more important than the techno-scientific merits of engineers' proposals when it came to actual implementation of projects.

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**Section** E – Travel Cultures, Practices and Economies: Discoveries, Expeditions, Tourism  
**Panel** 53  
**Date** Thursday, July 30  
**Time** 9:00  
**Location** L 113

Ernesto Capello  
(Macalester College, St. Paul, Minnesota, USA)

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**Catholics and Cartographers: European Geographers  
and the Catholic Church in Ecuador**

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C

Between 1901 and 1906, a team of French military geographers visited Ecuador to conduct the second great geodesic survey of the arc of the equatorial meridian, an effort that commemorated an eighteenth-century project while seeking to foment goodwill between the two republics. One of the critical players in the mission's success was the Catholic Church, which played an integral role in defusing a series of conflicts with indigenous populations in the central Andean province of Chimborazo. This support of secular geography stands in great contrast to the controversial excommunication of German Jesuit geographer Theodor Wolf in 1874. Wolf came to Ecuador to teach at Quito's Polytechnic University but was forced to step down after the Church hierarchy learned of his mention of Darwinian evolution in his classes. What had changed in the interim? This paper attempts to answer this question by contextualizing these two incidents within local sociopolitical and cultural conflicts. It argues that the church's embrace of the French mission stems from two primary causes. The first was the desire to reassert its political significance in Chimborazo, one of the most volatile pockets of conservative resistance to the 1895 Liberal Revolution. The second concerned a loss of scholarly prestige occasioned by Wolf's subsequent development of a national geological and geographic survey bankrolled by the state. This not only led to the embrace of the geodesic mission, but also numerous attempts to elaborate a sacred view of national geography, particularly through the efforts of Dominican friar Enrique Vacas Galindo.

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**Section**     E – Travel Cultures, Practices and Economies: Discoveries,  
 Expeditions, Tourism  
**Panel**        53  
**Date**         Thursday, July 30  
**Time**         9:00  
**Location**    L 113

Maricruz **Castro-Ricalde**

(Tecnológico de Monterrey, Comunicación y Humanidades, Toluca, Mexico)

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**Dos casos cinematográficos: la inmigración judía a México**

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Son escasas las manifestaciones cinematográficas mexicanas de ficción que abordan el tema de la inmigración judía. Dos de las más exitosas son *Novia que te vea* (Guita Schyfter, 1993) y *Morirse está en hebreo* (Alejandro Springall, 2007). En ambos textos cinematográficos, se eliden visualmente las secuencias relacionadas con el viaje trasatlántico y, en cambio, el viaje aparece como un leitmotiv sonoro, gracias a los diálogos, la música y los efectos especiales. El recorrido realizado es recuperado como un momento de transición que, sin embargo, resulta poco útil para la experiencia cultural que se avecina. El viaje, en sí, es vivido como una prolongación del espacio abandonado. La llegada a una nueva tierra trae consigo toda suerte de peripecias que afectan profundamente tanto a los viajeros, a los que los reciben como al resto de la comunidad circundante. Detenerse en estas películas, además, contribuye a deconstruir un imaginario sobre lo mexicano, centrado, por lo general, en la mezcla del español y el indígena, y permite avizorar cómo la cultura de este país se ha enriquecido, gracias a la llegada de otros grupos humanos.

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**Section** H – Emigration and Exile  
**Panel** 55  
**Date** Thursday, July 30  
**Time** 9:00  
**Location** KL 29/208

Laura Cázares Hernández  
(Universidad Autónoma Metropolitana, México)

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**Viaje de Veracruz a México: Cartas sobre México de Carl Christian Becher**

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Carl Christian Becher fue miembro de la Compañía Renana Indooccidental de Eberfeld, importadora y exportadora de materias primas y manufacturas respectivamente. Llegó a Veracruz el 2 de enero de 1823, y desde ese momento empezó una comunicación epistolar con su esposa, quien se había quedado en Hamburgo con sus hijos. Por tratarse de una comunicación privada, me interesa analizar de qué manera plantea sus observaciones acerca de los lugares y las personas que los habitan, sus comentarios sobre ellos y sobre la situación política, la educación y la salud, tomando siempre en cuenta como referente a su propio país y también, en algunos casos, la información que le había brindado Alexander von Humboldt, con quien se entrevistó en París antes de viajar a México.

**Email**      laucaz2001@yahoo.com  
**Section**    B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel**      42  
**Date**        Wednesday, July 29  
**Time**        15:00  
**Location**   L 116

Ligia Chiappini  
(Freie Universität Berlin)

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**Otto Maria Carpeaux y la superación del exilio**

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Se trata de una presentación de un proyecto de investigación-enseñanza, sobre ensayistas, cuya experiencia humana y intelectual permiten entender aspectos interesantes de las transferencias y apropiaciones de saberes, métodos, modos de mirar, de sentir y de vivir, entre Brasil y Alemania. Antonio Candido, Sergio Buarque de Hollanda, Augusto Meyer, Mário de Andrade, Otto Maria Carpeaux y Anatol Rosenfeld constituyen un primer grupo, al cual se agregan otros nombres, como el de Wilhelm Flusser y Milton Santos; son todos intelectuales muy conocidos en Brasil, pero que merecen una divulgación más amplia, al menos, en el mundo académico.

En ese sentido se mueve este proyecto: organizando antologías, copilando datos biobibliográficos, produciendo textos introductorios y entrevistas con estudiosos, conocedores tanto de los autores como de sus obras.

Después de exponer los primeros resultados del trabajo realizado hasta aquí, nos detendremos un poco en el caso de Otto Maria Carpeaux, porque, tal vez, él, como también Anatol Rosenfeld, del cual hablará Marcel Vejmelka, sean más interesantes para este congreso dedicado a viajes entre Europa y América Latina. Ambos pertenecen a la generación de intelectuales de lengua alemana, que tuvieron que huir del nacional-socialismo, aprender una nueva lengua y construir una vida nueva en el “nuevo mundo”.

Otto Karpfen, que vivía en Viena como periodista y crítico literario, cambió hasta su nombre en Brasil, donde se dio a conocer como Otto Maria Carpeaux y conquistó un importante lugar en la historia de los intelectuales transculturadores.

**Email** lchiappi@zedat.fu-berlin.de  
**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 97  
**Date** Friday, July 31  
**Time** 16:45  
**Location** L 116

Anthony **Chiaviello**  
 (University of Houston-Downtown, English, Texas, USA)

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**A Shift in Gaze: The Lawless Roads of Another Mexico — From Colonial to Post-Colonial in Graham Greene’s Mexico and Mine**

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This paper examines Greene’s 1936 trip to Mexico, described in his book *The Lawless Roads* (U.S. title: *Another Mexico*). This commentary and critique of Greene’s persona and voice, compares his descriptions of the conditions he encountered with my own, 60 and 70 years later. The research method is qualitative and rhetorical: I attempt to characterize Greene’s attitude toward Mexico and show how his sponsorship by the Catholic Church colored his own essentialist misconstrual of the Mexicanness he encountered there. (It also enabled him to accrue the notes for *The Power and the Glory*, at no personal financial expense.) The commentary on Greene, contemporary travel documentary, and rhetorical perspective combine to support my argument of how the traveler’s unexamined “natural” colonialist perspective of empire shapes his gaze, and how that gaze continues to shift in both determined and indeterminate ways in what, in the 21<sup>st</sup> Century, we might characterize as a gaze of the “new [economic] empire” of a transnational, globalized America. Sources for this work include writings of Greene and his critics; post-colonial theoretical writings of Said and others; and contemporary “performative” theories on travel and tourism (Coleman, Crang, Koshar, Shaffer, etc.), as well as other contemporary rhetorical and literary perspectives.

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**Section**      B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel**        98  
**Date**         Friday, July 31  
**Time**         16:45  
**Location**    L 113

Claudio Eugenio **Cifuentes-Aldunate**  
(University of Southern Denmark, Institute for Literature,  
Culture and Media, Odense)

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**Bajo el símbolo de ‘partir’ en algunas narraciones de Alejo Carpentier**

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En esta ponencia me centraré en la simbólica del ‘partir’ en los relatos de Alejo Carpentier. Los sujetos de algunos relatos y la tímica de su acción que se mueve entre idealización y desilusión, que a su vez es motor de heroicidad o no-heroicidad.

**Email**       cca@litcul.sdu.dk  
**Section**     K – Theories of Mobility and Travel Literature  
**Panel**       85  
**Date**        Friday, July 31  
**Time**        10:45  
**Location**   KL 29/208

**Clara Cisneros Michel**  
(Universidad de Guadalajara, Departamento de Letras, Mexico)

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### La ruta rulfiana

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El presente trabajo tiene como objetivo, por una parte; destacar la geografía en la cual el escritor mexicano Juan Rulfo sienta su obra literaria, mas la búsqueda no se limitará a los textos de su autoría: *El Llano en llamas* y *Pedro Páramo*. Por otra parte se abordará una ruta real, una ruta que nos permita arribar y transitar por el paisaje sureño de Juan Rulfo, es decir: una ruta rulfiana, por medio de la cual el estudioso de Rulfo, el viajero, o el curioso explorador puedan acceder sin mayores dificultades a esa región que fue cuna e inspiración de Juan Rulfo.

**Email**        claracmichel@yahoo.com.mx  
**Section**     I – Contemporary Travel Narratives  
**Panel**        79  
**Date**         Friday, July 31  
**Time**         9:00  
**Location**    KL 29/111

Fernando Clara

(Universidade Nova de Lisboa, Faculdade Ciências Sociais e Humanas,  
Estudos Alemaes, Lisbon, Portugal)

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**Travel, Science, Politics: Making a Flore Portugaise**

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European Governments of the late 18<sup>th</sup> Century, and above all the European Colonial Powers of the time, tended to make a very practical political (rather than philosophical) reading of the well known Bacon's aphorism: *scientia potentia est*. Science became a matter of politics, a matter of State. Knowledge became a Good. Governments were not merely interested in preserving, defending or protecting their natural resources anymore, as they traditionally had been until then, they felt now compelled to protect also scientific knowledge on their natural resources. As a result, scientific exploratory travels became particularly difficult, above all in what one could call some of the 'hi-tech' sciences of that epoch, like Botany, Zoology, Geology or Mineralogy, which depended on 'field-observation', description and comparison. The paper will focus on these political scientific difficulties taking as an example the tortuous and tangled paths of a six-year (1795-1801) scientific project of a *Flora Lusitanica*, as well as the travels and writings associated to it, by Johann Centurius Graf von Hoffmannsegg, Wilhelm Gottlieb Tilesius von Tilenau and Heinrich Friedrich Link.

**Email** f.clara@fcsh.unl.pt  
**Section** D – Travel and Science: Measuring, Collecting, Imagining the World  
**Panel** 9  
**Date** Tuesday, July 28  
**Time** 10:45  
**Location** KL 29/111

Rex Clark

(University of Kansas, Germanic Languages and Literatures, Lawrence, USA)

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**“Ist Erdbeben bei ihm gleich Erdbeben?” Cultural Difference  
and Regime Criticisms in the Literary Reception of Alexander von Humboldt  
in the German Democratic Republic**

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Beginning in the 1970s, leading East German writers reflected on Alexander von Humboldt in literary works both to deconstruct the standard ideologies of the GDR and to discover new relations to cultural otherness. In contrast, for example, with the party-line DEFA documentary by Karl Gass in 1960, the plays of Volker Braun, Claus Hammel, and Peter Hacks, the fiction of Christoph Hein, and the movie screenplay and feature film of Rainer Simon reexamine Humboldt's criticism of colonial conditions in light of contemporary conditions in Latin America and also explore in explicit or symbolic form questions which only later became part of the scholarly debates on postcolonial approaches to Humboldt. The imperialist motives of European expeditions are depicted as well as cross-cultural exchanges respecting the possibility of differences without hegemony. Several of the Humboldt receptions also provided a space for sharp criticism of the GDR society and government. Censorship, repression of freedom, the insidious compromising of ideals for career advancement, or simply the compensations of imaginary travel in a society with closed borders are all topics of importance. The literary treatments of Humboldt can be read as documents of themes and images specific to the contemporary GDR and also as anticipating many of the the later debates on cultural difference and European travel literature.

**Email**        rexclark@ku.edu  
**Section**      A – Alexander von Humboldt  
**Panel**        36  
**Date**         Wednesday, July 29  
**Time**         13:15  
**Location**    L 115

Paul Comtois

(University of Montreal, Geography, Canada)

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**Was Humboldt the Father of American Ethnobotany?  
Or Did American Ethnobotany Make Humboldt?**

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Humboldt is often credited for having initiated ethnobotanical studies in the Americas. As he was the first to attach precise habitat characteristics to his plant specimen collection, adding a tri-dimensional perspective to plant geography, most notably by adding altitude as a coordinate; he was also the first to systematically collect linguistic and ethnobotanical uses and traditions to new species, adding an innovative fourth-dimensional perspective: the cultural geography of plants. Humboldt was famous for his ability to see or create interconnectivity between collected data or fields of investigation. It is even one of the most characteristic features of “Humboldtian science”. Our hypothesis is that it is through this close contact with South American nature and peoples—notably through Ethnobotany—that Humboldt was transformed from a renowned European naturalist/geologist to the universal scientist of the XIXth century. Looking through Humboldt’s writing—especially “Travels to the equinoxial regions”—we can perceive the embryo of Humboldt’s far reaching interest in studying phenomena of nature not isolated, not in abstracto, but in the reciprocal relations between humans and nature. Indeed, Humboldt was the first to recognize the importance of the diversified and integrated geographical knowledge of native peoples. This led Humboldt to a kind of “geopoetry” that—building on Kant’s geography and vision of nature—made him develop his thoughts on the representation of nature in the arts. This open-mindedness of Humboldt was made transparent by Arago’s comments to Humboldt’s writings: “they are like paintings without frame”.

**Email** paul.comtois@umontreal.ca  
**Section** A – Alexander von Humboldt  
**Panel** 51  
**Date** Thursday, July 30  
**Time** 9:00  
**Location** L 115

Renato Cordeiro Gomes  
(Pontificia Universidade Católica do Rio de Janeiro, Letras, Brazil)

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**Desplazamientos: viajes y descubrimientos en la cultura brasileña;  
la construcción y la dramatización de marcas de identidad**

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El tema del viaje —de los informes del Siglo XVI hasta relatos del Siglo XXI— es en sí mismo un leitmotiv reeditado en varios discursos de la cultura brasileña en diálogo con la cultura europea, incluso la literatura y los medios de comunicación hasta la Internet. En tiempos de superación de las fronteras y nacionalidades, de la globalización económica y cultural, de la transdisciplinariedad, esta ponencia investiga, en estos discursos, los desplazamientos (espaciales, discursivos, culturales) como un elemento de tensión/dramatización de marcas de identidad.

**Email** rcgomes@domain.com.br  
**Section** K – Theories of Mobility and Travel Literature  
**Panel** 49  
**Date** Wednesday, July 29  
**Time** 16:45  
**Location** KL 29/111

Rosalía Cornejo-Parriego

(University of Ottawa, Modern Languages and Literatures, Canada)

C

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***Por el cielo y más allá, de Carme Riera: Cuba-España, un viaje inacabado***

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En *Por el cielo y más allá* (2001), la novelista catalana Carme Riera cierra el ciclo iniciado en *El último azul* (1995). Si la primera novela estaba dedicada a la persecución de familias criptojudías mallorquines por la Inquisición durante el siglo XVII, la segunda, situada en el siglo XIX y con los movimientos independentistas cubanos de trasfondo, narra la historia de dos ramas descendientes de una de esas familias que escaparon a Cuba y llegaron a ser potentados negreros. En *Por el cielo y más allá*, el viaje marítimo (naufragios incluidos) que conecta España y Cuba forma parte fundamental de la trama, pero posee asimismo una dimensión simbólica que apunta a las continuas transferencias políticas, económicas, culturales e ideológicas entre ambas naciones que perduran hasta el día de hoy. Mi trabajo se centrará fundamentalmente en dos transferencias: la del concepto de limpieza de sangre a la colonia y la del régimen esclavista que permitió la construcción de comunidades nacionales y económicas a ambos lados del Atlántico. Por último, mi trabajo pretende explorar el papel de una novela que recupera la memoria histórica como antídoto a la amnesia colectiva que en muchos casos evidencian los debates sobre la inmigración en la España contemporánea.

**Email** rcparrie@uottawa.ca  
**Section** I – Contemporary Travel Narratives  
**Panel** 79  
**Date** Friday, July 31  
**Time** 9:00  
**Location** KL 29/111

Sergio Corrado  
(Università di Napoli “L’Orientale”, Italy)

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### Ästhetik des Prekären: das Rom von Uwe Timm

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C

Im Unterschied zum Rom vieler deutscher Reisender ist die Stadt der *Römischen Aufzeichnungen* Uwe Timms kein Ort des Authentischen, an dem man den abhanden gekommenen Sinn der Dinge wieder finden kann. Rom wohnt in diesem Buch keine mythopoietische Kraft inne, noch wird es mythisiert als Stätte der Antike, die man der deutschen Kultursentimentalisch gegenüberstellt. Zwar entstammt das Romerlebnis Timms einer Zäsur mit seinem Leben in München, aber der Zerstörung des persönlichen Archivs, die der Abreise vorausgeht, folgt keineswegs die Suche nach Wahrheit und Vollkommenheit in dem südlichen Land. Das Rom seiner Aufzeichnungen ist vielmehr selbst ein Ort der Suspendierung, des Nicht-Funktionierens, was für ihn jedoch keine Lebens- und Sinnfülle bedeutet, sondern zu einer — oft kritischen — Auseinandersetzung führt. So bietet sich Rom eher als Raum für Experimente an, in dem es gilt, neue Wahrnehmungsmodi zu entdecken und zu praktizieren: “Das Auge des Ethnologen” registriert kaputte Gegenstände, abgeblätternen Putz, vergammelte Häuser, zerbröckelte Denkmäler, Überbleibsel der faschistischen Architektur, chaotische Kommunikationsformen — alles unstabiles Zeichen, die einen kontinuierlichen, geschichtlich abgesicherten Diskurs unmöglich machen. Um so interessanter wird das schriftliche Experimentieren mit Materialien, Produkten der menschlichen Arbeit, Zeugnissen der Vergangenheit, Denkmälern, Geschichten und Gesten — also mit dem für Rom typischen “unspektakuläre[n] Wandel des Alltags”. Anstatt einer Huldigung der Antike oder der Lebensformen des modernen Roms entsteht so eine Ästhetik des Prekären, allerdings eine fragmentarische und unsystematische, die aber als solche die Verarbeitung nicht nur der (Rom-)Klischees, dieser “Bausteine jedes ästhetischen Verfahrens”, sondern auch der eigenen (deutschen) Geschichte ermöglicht.

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**Section**      K – Theories of Mobility and Travel Literature  
**Panel**        54  
**Date**         Thursday, July 30  
**Time**         9:00  
**Location**    KL 29/111

Alda Correia

(Universidade Nova de Lisboa, Linguas Literaturas e Culturas Modernas, Lisbon, Portugal)

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**Between Discoveries: Brazil, Europe, Being Human**

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Clarice Lispector's work has been unanimously considered a reflection about human condition and the human journey, trying to understand its own existence, an example of the modernist introverted novel, absolutely removed from Brazilian regionalist writing, a characteristic partly responsible for the international dimension of her work; but if we look carefully into her writing, we will find a constant travel between some of the modernist European forms and concepts and a kind of native violent force opposing nature to culture, shown and described in a world of strong smells, roots, remains, animals, flesh, blood among others, probably inherited from her experience of the Brazilian background, strongly emphasized by the Brazilian modernists, with their appeal to make Brazil more Brazilian. Taking also into consideration Lispector's cultural experience resulting from her life in Europe and U S A, this paper proposes to show the interaction between the two spaces of the author's work, focusing on some of the most representative excerpts of her texts, to show how much of Europe and Brazil have travelled into each other in her novels and short stories.

**Email** al.correia@fcsh.unl.pt  
**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 83  
**Date** Friday, July 31  
**Time** 10:45  
**Location** L 113

Alice Creischer, Max Hinderer, Andreas Siekmann  
(Freie Künstler, Berlin)

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## Inversión Modernidad: Kolonialmalerei im ehemaligen Vizekönigreich Perú und heutigem Bolivien

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2010 feiern verschiedene lateinamerikanische Staaten gemeinsam mit der spanischen Regierung die 200jährige "Unabhängigkeit". Dies ist der Anlaß für die Ausstellung "Inversión Modernidad" über koloniale Malerei im Vizekönigreich Perú im 16. bis 18. Jahrhundert und ihr historisches Umfeld, vor allem die Silber- und Goldminen und ihrer Handelswege. Die Kolonialisierung und Missionierung von Lateinamerika waren das Labor einer enormen ideologischen Funktion, die in die Bildproduktion gelegt wurde. Der Kurzbeitrag präsentiert und diskutiert die offensichtlichen Parallelen und Zusammenhänge zwischen dieser ideologischen Funktion der Kolonialmalerei und der Funktion, die die Kunst nun übernimmt, um die neuen Eliten der Globalisierung mit Legitimität auszustatten.

**Email** alicecreischer@aol.com  
**Section** L – Humboldt-Forum  
**Panel** 39  
**Date** Wednesday, July 29  
**Time** 13:15  
**Location** KL 29/111

Jennifer Croft  
(Northwestern University, Chicago, Illinois, USA)

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C **The Organization of Aggression in Gombrowicz's Accounts of the Emigre Experience and in the Stories of a Local Counterpart, Jorge Luis Borges**

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My paper is an examination of the ways in which Witold Gombrowicz organized his experience of the rift between his culture of origin (that is, Poland) and his adopted culture (that is, Argentina) in staging in his novels scenes of ritual violence, most especially duels. Of key importance is the duel between the embodiment of Polish tradition and the embodiment of youthful South American debauchery in *Trans-Atlantyk*, Gombrowicz's semi-autobiographical novel about his partly forced stay in Buenos Aires. As context for Gombrowicz's particular expression of aggression and self-defense, I provide in my paper a supplemental account of duels in the stories of Gombrowicz's local counterpart and arch-nemesis, Jorge Luis Borges, a fictionalized version of whom appears in an earlier duel of *Trans-Atlantyk*. Keeping in mind the central role played in Gombrowicz's work by the fact of his being (and in many ways wishing to remain) an outsider in the Americas, I contrast the approach of each writer to ritual and the figure of the self as expressed in the process of pitting one character against another. What constitutes "honorable" in an immediately post-World War II society? What does "tradition" even matter in a society so seemingly separate from continental Europe? I argue that for all their differences, each author is struggling in these scenes of one-to-one violence with much more than just nostalgia for customs lost and enthusiasm for trends to come.

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**Section**       G – Traveling in Dictatorships: Colonialism, Caudillismo, Fascism, Communism  
**Panel**         25  
**Date**          Tuesday, July 28  
**Time**          16:45  
**Location**      KL 29/208

Madalena **Cunha Matos**  
(Universidade Técnica de Lisboa, Faculdade de Arquitectura, Portugal)

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**Crossing the Atlantic 500 Years later: People, Aircrafts and Buildings**

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C

For abstract, please refer to Tânia **Beisl Ramos**

**Email** mcunhamatos@fa.utl.pt  
**Section** E – Travel Cultures, Practices and Economies: Discoveries, Expeditions, Tourism  
**Panel** 73  
**Date** Thursday, July 30  
**Time** 16:45  
**Location** L 113

Geishel **Curiel Martínez**

(Universidad Nacional Autónoma, Literatura Comparada, México)

C

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### Los viajes de Sergio Pitól: la alteridad como impulso para la escritura

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Sergio Pitól salió de México en 1960, cuando tenía 28 años, y hasta ese momento había escrito poco. Son los viajes, la residencia en países extranjeros y las abundantes y diversas lecturas que hizo en ese tiempo lo que estimularon su impulso creativo. En sus relatos autobiográficos notamos que a medida que va describiendo las ciudades que visita, va reconociendo en ellas elementos de su propia cultura y de su país. Así, los viajes se convirtieron en un proceso de reconocimiento y extrañamiento constante. En la obra de Pitól encontramos que la mirada hacia el otro y el regreso de esa mirada hacia sí mismo son un motivo constante. En su obra, la mirada se convierte en símil de la revelación del subconsciente, que sólo emerge y se da a conocer en el encuentro con el otro. Mi objetivo en esta conferencia es describir cómo las imágenes de los lugares que Pitól visitó y la gente que conoció, creaban un movimiento constante de extrañamiento y reconocimiento que fueron el impulso que el escritor necesitaba para su labor creativa. Quiero analizar algunos pasajes de la obra de Pitól, en especial de *El arte de la fuga* y *El viaje*, en los que vemos cristalizado el destino final que tuvieron los viajes de Pitól: la escritura.

**Email** geishelc@hotmail.com  
**Section** I – Contemporary Travel Narratives  
**Panel** 84  
**Date** Friday, July 31  
**Time** 10:45  
**Location** KL 29/111

Adrián **Curriel Rivera**

(Universidad Nacional Autónoma de México, Centro Peninsular en Humanidades y Ciencias Sociales, Mexico)

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**Los piratas del Caribe en la novelística hispanoamericana del siglo XIX**

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A raíz de los viajes de Colón y las bulas por las cuales el Papa Alejandro VI repartía las tierras recién descubiertas exclusivamente entre España y Portugal, surge el fenómeno de la piratería en América. Los piratas ingleses, franceses y holandeses del siglo XVI, igual que los bucaneros y filibusteros del XVII, se adueñarían del Mar Caribe socavando sistemáticamente la hegemonía peninsular por medio de incursiones en territorios desgarecidos y de ataques a las embarcaciones que regresaban a Europa cargadas de tesoros. Viajeros expedicionarios, adelantados marinos de su época, los piratas del Caribe han motivado numerosos estudios desde una perspectiva histórica e inspirado una ingente cantidad de textos de ficción. Sin embargo, hay una parcela temática relacionada con ellos apenas explorada: la novela hispanoamericana decimonónica que los ha tomado como protagonistas de sus argumentos. El propósito de este trabajo es analizar la manera en que las hazañas y los hechos de célebres piratas históricos son recreados literariamente en un corpus novelesco integrado por las obras del argentino Vicente Fidel López, la colombiana Soledad Acosta de Samper y los mexicanos Justo Sierra O'Reilly, Eligio Ancona y Vicente Riva Palacio.

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**Panel**            27  
**Date**            Wednesday, July 29  
**Time**            9:00  
**Location**       L 116

Donald Curtis, Jr.  
(Texas A&M University, History, College Station, USA)

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**Olympia in Shadow: Travels to the XI Olympiad**

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This paper examines the American—and German—experiences in travel to Berlin for the 1936 Olympic Games. Awarded to Berlin in 1931, there was considerable debate over the Games' location and fate after the National Socialist German Workers Party under Adolf Hitler took power in 1933. After it was decided that the United States would not boycott the Games in December 1935, Americans wishing to travel to Berlin then had to face the challenges of securing passage to Berlin amid the charged political tensions of the time and the relatively short time period to arrange travel to Germany. The American experience in Berlin during the Olympiad will be examined and their observations will be analyzed in light of what is now known about the efforts by Nazi authorities to utilize the games as a propaganda vehicle for both Germany as a whole and more specifically for their regime. This will allow an analysis both of the Nazi ability to color American visitor's perceptions of the Games and the regime's success in presenting an idealized view of the National Socialist state to visitors. Sources beyond newspaper accounts and journals will include works by Guy Walters, William O. Johnson, Christopher Hilton and Susan Bachrach, as well as the official pre and post Olympic reports of the International Olympic Committee. Memoirs by Avery Brundage, Ernst Jahncke, and Jeremiah Moroney will be consulted, as well as works by and on Jesse Owens, Luz Long and Gretl Bergmann.

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**Section** G – Traveling in Dictatorships: Colonialism, Caudillismo, Fascism, Communism  
**Panel** 5  
**Date** Tuesday, July 28  
**Time** 9:00  
**Location** KL 29/208

Laura **Dassow Walls**  
(University of South Carolina, Columbia, USA)

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### **Humboldt and the Shaping of U.S. American National Identity, 1804-1869**

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Alexander von Humboldt was a crucial figure in the self-fashioning of the early United States, from his meeting with President Jefferson in 1804 through the nationwide memorials of 1859 and 1869. During these decades the formation of an “American” identity was of paramount concern both politically and culturally, and Humboldt’s travel writings provided crucial resources for dealing with the two nations that still threatened: he demystified the Spanish empire and ushered in new conceptions of hemispheric republican nationalism just as they were taking shape through the Bolívarian revolutions; he strengthened the young American republic against England both politically (as during the Treaty of Ghent) and, even more crucially, culturally, by modeling a new way of making nature, rather than history, the signifier of national identity. In Humboldt’s works Americans found resources for valuing American “monuments” (both indigenous and natural), and for constructing a planetary “nature” that was simultaneously bound by universal law and locally diverse and “democratic.” He was thus central to American writers and intellectuals from Cooper, Irving, and Prescott to Emerson, Thoreau, Poe, Whitman, and Muir. While Humboldtian cosmopolitanism was a mainstream feature of American intellectual culture well into the 19th century, it was increasingly overtaken by Jacksonian imperialism which, ironically, also made enthusiastic use of Humboldt’s methods and ideology; Humboldt thus became simultaneously oppositional and hegemonic, a legacy visible in the contestation over how (or whether) Humboldt would be remembered in the United States, and surviving today in the paradoxical blindness of the visionary American environmental movement.

**Email:** wallsld@mailbox.sc.edu  
**Section:** A – Alexander von Humboldt  
**Panel:** 46  
**Date:** Wednesday, July 29  
**Time:** 16:45  
**Location:** L 115

Veronica Davidov

(Maastricht University, Faculty of Arts and Social Sciences, The Netherlands)

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**Colonial and Postcolonial Primitivism: European Travel Narratives  
of South America**

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This paper will analyze the historical continuity between European discourses of indigenous wildness produced during colonial travels to Latin America, and during ecotours of the Amazon lowlands in the era of globalization. Historically, the two discourses are linked by the Western opposition of nature and culture, and the consequent location of indigenous cultures in the first category. The paper will outline the historical background of locating the wild in nature, from Romantic primitivism and the construction of the noble savages in the chronicles of European explorers to Europeans' ascriptions of hard and soft primitivism to their colonized subjects (Smith 1956). Then it will argue that this colonial discourse of wildness continues, uninterrupted, into the era of postcolonialism and globalization. The paper will analyze the ways in which wildness as a site of cultural anxiety and desire has been remythologized in a postcolonial world characterized by a transnational traffic in multiculturalism. Unanchored from their particular historical locations in specific colonies of specific European powers, ideas of pristine nature and cultural wildness located in that nature are desublimated and re-imagined through the discourses of imperialist nostalgia (Rosaldo 1989) and the post-colonial exotic (Higgins 2001). Using the example of ecotourism in Ecuador to analyze the discursive construction of European virtuous tourists aiding cultural survival of ecologically noble savages (Redford 1991), this paper will trace the connections between European colonial discourses of indigenous wildness and production and consumption of indigenous cultural alterity today.

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**Section** K – Theories of Mobility and Travel Literature  
**Panel** 49  
**Date** Wednesday, July 29  
**Time** 16:45  
**Location** KL 29/111

Georgia de Havenon  
 (Brooklyn Museum, Art of the Americas, New York, USA)

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### Un Mélange Bizarre: Michoacán Figures in Humboldt's Narrative

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In Alexander von Humboldt's extraordinary travelogue, *Vues des Cordillères*, plates 52 and 53 represent a man and a woman wearing a mixture of native and Colonial dress. These figures are in fact not human, but part of a group of wood figurines that were carved by Michoacán craftspeople and presented to the Queen of Prussia by Humboldt upon his return. The author comments on their fabrication technique, but makes no judgments as to the figures' places in society, and by extension, writes only that the natives who created the figurines were very industrious and possessed a notable talent for carving. Although not cited as such, these figures relate to the popular genre of casta painting that was prevalent in Mexico during the eighteenth century. Usually created in a series, the canvases were made to catalog all the racial types that had evolved since the conquest. Many of these art works traveled to Spain as witnesses to the curious developments that ensued in the New World. The paintings are not without a certain racist undertone, although they have often been characterized as scientific products of the Enlightenment, in particular the Linnean taxonomic dictate to classify humans. This paper will explore the relationship between the purposeful idealization of casta art and Humboldt's portrayal of native people in the *Vues des Cordillères*, as well as give a brief description of the evolution of genre specific depictions of indigenous people in the next generation of explorer/travelers.

**Email** gdehavenon@aol.com  
**Section** A – Alexander von Humboldt  
**Panel** 81  
**Date** Friday, July 31  
**Time** 10:45  
**Location** L 115

Samuel de Jésus

(Université Paris III Sorbonne-Nouvelle, Film and Audiovisual Studies, France)

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**The Influence of the ‘Gestalttheorie’ in Geraldo de Barros’s Photographic Work: A European experience**

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D

Geraldo de Barros (1923-1998), known as one of the most important Brazilian photographers of the second half of the 20<sup>th</sup> Century, and main founder of the Bandeirante Cine-Photo Club of São Paulo, never stopped experimenting and questioning, all along his long artistic activity, the formal possibilities of photography, by defying traditional practices and borders. In 1951, thanks to a scholarship allowing him to continue his researches at the National Fine Arts School in Paris, he studied with Stanley William Hayter, founder and director of the famous Atelier 17, who introduced many artists to the methods of the ‘Experimental Drawing’. Following this first European experience, he continued his graphic research at the Hochschule für Gestaltung of Ulm, in Germany, collaborating with constructivist artist Max Bill, whose work was selected for the First Bienal Art Exhibition of São Paulo. This main artistic event gave birth to the movement known as Concretism, in 1952, represented by the group called Ruptura, to which Geraldo de Barros was associated. In what ways was Geraldo de Barros’s work directly influenced by his European voyage? How could the main perception principles of the Gestalttheorie be identified in his work? Finally, how could Geraldo de Barros’s practice include and reactualize not only experimental photography in the field of Contemporary Art, but the very issue of the image as a mimetic representation of the real. We will explore these questions through an analysis of De Barros’s writings and two main photographic series: Fotoformas and Sobras.

**Email** samueldjesus@yahoo.fr  
**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 72  
**Date** Thursday, July 30  
**Time** 16:45  
**Location** L 116

Luis Alberto **de la Garza**

(Universidad Nacional Autónoma de México, Facultad de Ciencias Políticas y Sociales,  
México)

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### De historias y viajes. Carlo Vidua y su visión de México en 1826

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Es un trabajo acerca de la intención de escribir una Historia de la Guerra de Independencia de México por parte de un viajero piamontés en 1826. Se trata de Carlo Vidua, quien fue alentado por Alexander von Humboldt para visitar México y el trabajo se ha hecho a partir de la revisión de los materiales que envió a su país, más de ciento cincuenta libros y periódicos y una miscelánea de 20 volúmenes que actualmente se encuentran en la biblioteca de la Academia de las Ciencias de Turin. Vidua recorrió una considerable parte del país y con agudeza observó la formación de la nueva república. Su idea de escribir una historia de la independencia está ligada con las aspiraciones de hacer de Italia una nación y el ejemplo mexicano debería servirles a los italianos para una sana imitación, pues según Vidua los viajes tenían, entre otras, la finalidad de conocer para aprovechar otras experiencias. Carlo envió a su país los materiales, pero no escribió el trabajo pues nunca regresó a su patria; continuó sus travesías y murió viajando por las islas del Pacífico. El trabajo trata entonces de recrear el tipo de historia que hubiera escrito en caso de haber regresado, tomando en cuenta los materiales que adquirió en su viaje a México.

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<b>Section</b>	B – Travels between Europe and Latin America (15 <sup>th</sup> through 21 <sup>st</sup> centuries)
<b>Panel</b>	92
<b>Date</b>	Friday, July 31
<b>Time</b>	15:00
<b>Location</b>	L 116

Antonio de Murcia Conesa

(Teoría de la Literatura y Literatura comparada, Universidad de Alicante, Spain)

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**Transformaciones del viaje como metáfora en los comienzos  
de la Modernidad**

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Esta comunicación tratará sobre las transformaciones del viaje como metáfora en la cultura hispánica de los siglos XVI y XVII. Metodológicamente aplicaremos algunas propuestas de la metaforología de Hans Blumenberg y la tónica histórica de Ernst R. Curtius. Desde ellas examinaremos el cambio en los usos de las metáforas del viaje, la navegación y el naufragio entre la época en la que prospera el tópico de la *Narrenschiff* y el mundo en el que Gracián escribe su *Criticón*. Nuestro propósito es contribuir a una interpretación de los cambios culturales que median entre las imágenes del viaje y la navegación como locura, el viaje como descubrimiento y el viaje como desengaño y desciframiento. En este sentido, prestaremos una particular atención a la importancia de la metáfora del Nuevo Mundo y su papel en las controversias sobre los límites físicos, morales y jurídicos del *orbis terrarum*.

**Email** Antonio.deMurcia@ua.es  
**Section** K – Theories of Mobility and Travel Literature  
**Panel** 80  
**Date** Friday, July 31  
**Time** 9:00  
**Location** KL 29/208

Eneida Maria **de Souza**  
 (University of Minas Gerais, Belo Horizonte, Brazil)

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**The Guimarães Rosa War Diary (1939-1942)**

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In Guimarães Rosa's *Diário de guerra* (*War diary*), written during his stay in Hamburg from 1938 to 1942, the record of his visits to Hagenbeck Tierpark, the Zoo, alternate with visits to the theatre, dinner parties at the Atlantic Hotel, walks along the Alster, drinks at the Alster Pavillion. Amid the turmoil of bomb warnings and reports of attacks and deaths printed in newspapers, the Deputy Consul was editing the originals of his first book, Sagarana, while he witnessed the rise of Nazism and the persecution of the Jews, prepared official documents at the Consulate, and facilitated, alongside his future wife Aracy Moebius de Carvalho, the issue of entry visas for Jews into Brazil. The analysis of the records of this period spent by the writer in Germany is the object of my presentation.

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**Section**        G – Traveling in Dictatorships: Colonialism, Caudillismo, Fascism, Communism  
**Panel**           10  
**Date**            Tuesday, July 28  
**Time**            10:45  
**Location**       KL 29/208

Fermín del Pino-Díaz

(Centro de Ciencias Humanas y Sociales-CSIC, Antropología, Madrid, Spain)

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**Humboldt, escritor y lector de viajes (hispanos)**

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D Los escritores de viajes suelen haber leído otros libros de viajes anteriormente, que determinan a su vez parte de la escritura posterior. Eso ocurre con los escritos de viaje de Humboldt, pero en un grado superlativo, porque leyó y escribió mucho. (Me interesa particularmente referirme a sus viajes por Hispanoamérica y a su lectura de viajes hispanos). Las crónicas de Indias obedecen a varios géneros literarios, pero en general pertenecen a la literatura de viajes (en primera o en tercera persona). La relación entre escritura y lectura es otro modo de relacionar el Siglo de Oro con la Ilustración (es decir, el viejo problema de la recepción). Particularmente, las crónicas de Indias han sido muy leídas por los viajeros ilustrados (Comodoro Byron, La Condamine, etc.) y filósofos: Diderot o Voltaire se preocuparon por influir sobre los escritores de viajes coetáneos, y otros como Adam Smith o William Robertson las aprovecharon para sus ‘reconstrucciones’ histórico-filosóficas. Es interesante que en algunas revistas de viaje (como *Nouvelles Annales des Voyages*, de Paris) salieron de modo simultáneo —incluso en el mismo número, uno al lado del otro— relatos de crónicas hispanas de Indias (traducidas por Ternaux-Compans) y expediciones científicas recientes (entre otras, de Humboldt a Siberia). Me interesa preguntarme si esta cercanía no afectó recíprocamente: si no fue la lectura (cuidadosa o no) de viajes la que determinó la redacción de su viaje, o también ocurrió, tal vez, lo contrario.

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**Section**      A – Alexander von Humboldt  
**Panel**        16  
**Date**         Tuesday, July 28  
**Time**         15:00  
**Location**    L 115

Carolina Depetris  
(Universidad Nacional Autónoma, Mexico)

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**El origen oriental de los mayas: Frédéric de Waldeck  
y su viaje por Yucatán**

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Jean-Frédéric de Waldeck llega desde Europa a la zona maya en 1832. De este viaje deja testimonio en *Voyage pittoresque et archéologique dans la province d'Yucatán (Amérique Centrale)* y en numerosos documentos inéditos. Esta aventura tiene un objetivo doble: develar el misterio que excitaba a la comunidad científica europea acerca del origen de los mayas y de sus edificios, y representar en dibujos y litografías las ruinas de estos últimos con fidelidad. Waldeck llega primero a Palenque y, después de casi tres años, visita Uxmal siendo, según él declara, el primer viajero moderno en hacerlo. Después de visitar estos dos lugares y de realizar diversas observaciones e inferencias de orden etimológico y arqueológico, concluye que el pasado del pueblo maya está ubicado en Oriente. Básicamente, encuentra indicios de que Palenque y Uxmal fueron construidas por judíos descendientes de las Doce Tribus perdidas de Israel o por los hindúes. Encuentra también fuertes similitudes con Egipto. Es propósito de este trabajo exponer cuáles son las hipótesis que este viajero maneja para llegar a postular este vínculo entre Yucatán y Oriente y explicar a qué responde su formulación.

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**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 37  
**Date** Wednesday, July 29  
**Time** 13:15  
**Location** L 116

Daria **Deraga**

(Instituto Nacional de Antropología e Historia, Social Anthropology, Guadalajara, Mexico)

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**Horses as Travelers from Europe to Mexico**

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The presentation is based on my personal field notes of the multiple experiences that occurred while traveling with horses by land and air from Europe to Mexico. The journeys start in Westfalen, Germany, and terminates in Jalisco, Mexico. The different cultural, economical and political situations that influence these trips are discussed, such as changes in animal health regulations, export-import procedures, and how these effect the horse as a traveler. This narrative of modern equine migration from Europe to Mexico is created with an anthropological perspective.

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**Section** J – Narrating Voyages: the Scholar-Traveler  
**Panel** 99  
**Date** Friday, July 31  
**Time** 16:45  
**Location** KL 29/111

Alexander di Bartolo  
(University of Pisa, Department of Philosophy, Italy)

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**History of science and plant geography into visual expression:  
A biography of the *Géographie des plantes équinoxiales* pictorial graph**

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When Alexander von Humboldt came back to Europe, on August 3, 1804, after five rich years of explorations, observations and measurements of the lands visited with Aimé Bonpland, he published the results of his American journey. One of those publications was the “Essai sur la géographie des plantes” (Paris 1805) in which he summarized the conclusions of his researches: the geographical distribution of plants that, in his older years, Humboldt claimed as one of the only three merits of his life. This book contains a multidimensional pictorial graph realized in France in 1805, based on a sketch Humboldt drew when he stopped at Guayaquil (february 1803). It represents a cross-section of the Chimborazo, whose summit was climbed by the German explorer in 1802. This cross-section of the Chimborazo was his most daring experiment in the visual presentation of scientific data and had a real influence in the following cartography. Analyzing the origins of some iconographic elements, its great variety and richness of information, the image could be considered a picture of the scientific knowledge in Humboldt’s time as well as the scientific instruments used. Furthermore, it also displays Humboldt’s conception of plant geography and reflects his efforts to show the unity, diversity, and interconnectedness of nature. The cross-section is also the starting point of representing landscape with the new pictorial language called ‘pasygraphie’. The paper’s conclusion will trace Humboldt’s visual method heritage in other geographers like Heinrich Berghaus (*Physikalischer Atlas* 1845) and Keith Johnston (*Physical Atlas* 1856).

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**Section** A – Alexander von Humboldt  
**Panel** 11  
**Date** Tuesday, July 28  
**Time** 13:15  
**Location** L 115

Tânia Dias

(Fundação Casa de Rui Barbosa, Rio de Janeiro, Brazil)

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**Overlapping temporalities: the diary writings of Hipólito da Costa**


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During a visit to the United States around 1798, Hipólito da Costa, who would later become the publisher and reporter of the newspaper *Correio Braziliense*, wrote letters and a memoir. He has noted everything he saw during his travels in his *Diario de minha viagem a Filadelfia* (*Journal of my journey to Philadelphia*) as well as in a few “observation notebooks” where, according to his own testimony, he immediately recorded what he observed in the form of drawings. This Journal is a mix of various kinds of information, often confusing and incomplete, unevenly distributed on the page, often covering the margins. It seems to be the first and only record of the *narrative voices* appearing in his later texts.

This careful record of what he had seen, said, or read, though often written in a hurry, deserves to be analysed in its various textual layers: for instance, the page lay-out with its marginal notes, with text added between the lines and in the form of endnotes relating to information about a certain month; the incorporation of texts from sources like articles in newspapers, scientific papers, personal letters, bureaucratic forms, travellers’ journals, lectures in universities, conversations with experts on various subjects; as well as memoirs, translations and other printed material which could provide information related to the data Hipolito da Costa was collecting for his Journal.

It is indeed this quality of *unfinished work* which allows us to consider the *Diario de minha viagem a Filadelfia* as the generative matrix of other texts by the same author. As we are dealing with texts the purpose of which was strictly private, written without the intention of publicity, it is my intention to analyse some of the issues related to Costa’s process of writing, for these elements can help us, for instance, rethink the notion of an unique temporality which would be characteristic of the travel journal as a genre, in the sense defined by Louis Hay (*La littérature des écrivains*, Paris, Corti 2002). I intend to study these different temporalities and to relate them with the facts of writing, as opposed to the temporality relating to an internal, subjective time, announced in some of the notes about the sea journey registered in this Journal, when immobility imposed by the trip forces Hipolito da Costa to a movement of self-analysis.

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**Section**        B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel**            92  
**Date**            Friday, July 31  
**Time**            15:00  
**Location**       L 116

Luiz Fernando **Dias Duarte**  
 (Universidade Federal do Rio de Janeiro, Museu Nacional, Brazil)

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**Damascus in Dahlem: Roberto Burle Marx's Berlinese 'Conversion'  
 to Tropical Aesthetics in Landscape Design**

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One of the main features of Burle Marx's biography is the idea that he discovered the aesthetic qualities of tropical flora that came to characterize his famous new approach to landscape design in a juvenile visit to Berlin-Dahlem Botanical Gardens, in the 1920s. Having been born [1909] and brought up in São Paulo, he is supposed not to have had a previous contact with tropical spontaneous richness, thanks to the Europeanized taste that prevailed in gardens and urban landscape there. As any young member of the local elites with a disposition towards an artistic career, his family trip to Europe was an essential condition to a close contact with the avant-garde tendencies of early 20<sup>th</sup> century. It was also usual for Brazilian less fortunate prospective artists to depend on government or on a private patron to allow for the "European trip" that would open the paths for a creative career. Ever since the 19<sup>th</sup> century, that pattern of contact with 'civilization' had entailed the emergence of different trends of 'nativist' renderings of metropolitan taste. In such a context, the peculiar aspect of RBM's European debut was the 'discovery' of tropical nature and not only that of the formal, 'universal' language of high culture. The discussion of what is involved in this game of mirrors is the aim of this paper, involving also the process of some European artists (mostly photographers) who got involved with tropical nature and culture and came to belong to RBM's artistic circle and aesthetic party.

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**Section**    B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel**        67  
**Date**        Thursday, July 30  
**Time**        15:00  
**Location**    L 116

Detlev Doherr

(Hochschule für Wirtschaft, Technik und Medien Offenburg, Germany)

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**Interactive Editor Notes as a Scientific Network in the Humboldt  
Digital Library**

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Now, after approximately 200 years, a comprehensive access to the texts of Humboldt's extraordinary exploration of the Americas is within sight. Humboldt struggled to publish his works in a print version, in a form that could not do justice the broad range of his discoveries and observations together with its interconnections. It is amazing to notice the number of science disciplines he traversed in his 29 volumes (?). He documented facts related to anthropology, geology, astronomy, botany, zoology, meteorology, cartography, politics and more. His enormous amount of scientific data is a challenge, and we have tested the potential of Internet technology to establish a structure that Humboldt himself might have welcomed. The English translations of Humboldt have been digitalized and published in a paragraph fashion in the Humboldt Digital Library (HDL), as well as formatted text books in pdf data files. The library is running on a database system with text paragraphs, illustrations, maps and links to relevant points in the Internet. The visitors can profit from the "Data Mining" section to obtain the information they need from the large database, they can follow the travels of Humboldt with Google Earth or jump through his journey with a "Timeline" of chronological events. In addition to the current developments in the HDL, the latest development will carry out a concept of a scientific network. The scientific observations made by Humboldt can be enhanced with additional information from academic researchers. In the HDL, a specific group of users referred as "Editors" have the possibility to post "Editor Notes", comments or citations to each paragraph in the library. The system also supports the communication between the specialists to share expert's knowledge, by allowing specific observations to be related to a paragraph in several contexts at the same time. These latest developments will contribute to enhance the openly published information related to Humboldt's work. Scientists will be able to discuss and compare recent environmental studies with the data published in the HDL. This scientific network will have the shape of a Web 2.0 Social Network. The users of the system will have their own personal page within the system and will share the notes on Humboldt in the HDL and in their profiles respectively.

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**Section**      A – Alexander von Humboldt  
**Panel**        26  
**Date**         Wednesday, July 29  
**Time**         9:00  
**Location**    L 115

Angela Domingues

(Portuguese Institute of Tropical Scientific Research, Department of Human Sciences,  
Lisbon, Portugal)

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**“A bitter politics” and “A sacred duty”: The Correspondence  
of Leopoldina, 1<sup>st</sup> Empress of Brazil**

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D

During the eighteenth century, travellers such as Spix and Martius (1817-1820) considered Brazil as “the hart of a new continent” and “a part of the world so imperfectly known”. This territory became rapidly the field of numerous European scientific expeditions and travels, as well as the object of “real and authentic narratives”, which would contribute to familiarize Europeans with the understanding of unknown and exotic worlds and societies considered inferior by the old and illustrated Europe’ standards. In this process women played an irrelevant role. There were exceptions, though. Maria Leopoldina, grand-daughter of Maria Theresia of Austria and the 1<sup>st</sup> empress of Brazil, was one of them. She was considered an extremely cultivated woman, educated by Hany and other distinguished masters, whose books she read attentively and with whom she kept periodic correspondence. She didn’t exactly write a diary, or a travel account. Actually, she authored numerous letters that are evidence of her background, feelings and emotions, cultural and scientific concerns, political affinities. In this sense, Leopoldina’s correspondence, although not classifiable under the traditional category of “historical travel literature”, still remains a valid source to understand the way Brazil was perceived, during the early years of the eighteenth century, by a member of the European high nobility that became, afterwards, the first empress of a young South American country.

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<b>Section</b>	B – Travels between Europe and Latin America (15 <sup>th</sup> through 21 <sup>st</sup> centuries)
<b>Panel</b>	47
<b>Date</b>	Wednesday, July 29
<b>Time</b>	16:45
<b>Location</b>	L 116

Julia Domínguez-Castellano

(Iowa State University, World Languages and Cultures, Ames, USA)

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## Cartografías del espacio indígena: la Relación de Álvar Núñez Cabeza de Vaca

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D En su Relación Álvar Núñez Cabeza de Vaca relata la fallida expedición a la Florida del siglo XVI al mando del gobernador Pánfilo de Narváez (1527). Publicada en 1542, Cabeza de Vaca describe con gran detallismo los múltiples espacios y grupos indígenas que los habitan y el contacto mantenido con ellos. A través del espacio textual creado, Cabeza de Vaca se convierte en cartógrafo y etnógrafo al trazar un mapa textual detallado de los espacios por los que transcurre su vida como superviviente. Sin embargo, y siguiendo las ideas de Henri Lefebvre, el narrador es producto del espacio y de las presiones ejercidas desde fuera. Más allá del espacio textual creado hay complejas relaciones e instrumentos de poder que manipulan el mapa cognitivo del narrador. Su proceso de escritura implica una constante recontextualización de imágenes mentales almacenadas en la memoria durante su experiencia en América. La Relación es por tanto un signo manipulado y dominado por la ideología de Cabeza de Vaca en el momento de redacción del testimonio. Este superviviente, que pretende convencer a su lector de las ventajas que formar parte de una expedición fracasada tiene, en realidad es esclavo de su propio miedo, un miedo que domina el proceso de escritura, en especial la obsesión y el temor de perder el favor real. Dicha obsesión dominante y manipuladora del espacio textual de los *Naufragios* está determinando la actitud de Cabeza de Vaca en el momento de la redacción de su viaje y limitando el acceso a la palabra.

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**Panel** 12  
**Date** Tuesday, July 28  
**Time** 13:15  
**Location** L 116

Clorinda **Donato**

(California State University, Romance, German, Russian Languages  
and Literatures, Long Beach, USA)

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**The Peregrinations of Two ‘Péruviennes’: Travel, Gender and Sexuality  
in the Transatlantic Crossings of Mme de Graffigny’s Zilia and Flora Tristan**

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This parallel reading of the transatlantic crossings of Zilia, Peruvian heroine of Mme de Graffigny’s 1747 novel, *Lettres d’une Péruvienne*, and Flora Tristan, heroine of her own 1838 autobiographical account, *The Peregrinations of a Pariah*, analyzes how gender and sexuality are recast as a function of travel and its telling in the travel narrative. Although one is a fictitious crossing and the other real, the two protagonists’ external and internal voyages exhibit a strikingly similar set of tropes, meditations and rationalizations related to the newly configured gendered relationships and sexualities that are a product of mobility, displacement and replacement. Both the *Lettres d’une Péruvienne* and the *Peregrinations of a Pariah* address a wide variety of family, gender, marriage and cultural questions that are intrinsically linked to the evolving identities of Zilia and Flora as women, as well as to the status of women in pre- and post-revolutionary France. This questioning takes place through the prism of transatlantic space, where they are forced to call into question and reorder almost every category of their lives, in particular, their relations with men and women and the geographical and cultural determinants on their sexuality, whether in their countries of origin, in transit while traveling, or as restructured, or not, in the new environment. Both extrapolate from their internal trajectories universal observations about the status of women in general; moreover, both are forced to redefine themselves in the absence of the legal and moral codes that had previously conferred identity.

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**Section**      F – Traveling, Gender, Sexuality  
**Panel**        38  
**Date**         Wednesday, July 29  
**Time**         13:15  
**Location**    L 113

Costinela Dragan

(University of Bucharest, American Studies, Romania)

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**The Traveler in the Years of Communism: A Survey and Examination  
of the Romanian Writing on the U.S.**

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This paper will deal with a restricted corpus of authors who, within a travelogue format, confront different issues relating to American society. During the years of communism only a small category of people had the privilege to travel abroad; the ones who were loyal to the regime found no difficulties in obtaining a passport and exploring the world outside their country, but they had to emphasize in their writings negative aspects of the outside spaces. Many of the travel books from the period are full of clichés: high rates of crimes and violence in America, allusions to the gap between rich and poor, pop-art identified as abstract-art, street movements and trade-union strikes, images of Americans as the most unhappy people on earth. Other travelers prefer to focus on issues with no politico-ideological implications, Romanian travelers preferring to discover America as cultural tourists, visiting sites such as National Parks, mountains, caves, or to pay attention to American traditions—Halloween, Thanksgiving Day. The impressions recorded in the travel books prove to be important sources of data for the Romanian readers (who proved so adroit at deconstructing the “constructed” image of America as it was presented by the communists); eager to discover new territories and cultures different from their own, these writings gave the illusion of freedom and of movement in spaces outside the shades of the communist ideology when obtaining a passports was really a difficult matter and when currency control and other home regulations constricted people’s life.

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**Section** G – Traveling in Dictatorships: Colonialism, Caudillismo, Fascism, Communism  
**Panel** 20  
**Date** Tuesday, July 28  
**Time** 15:00  
**Location** KL 29/208

Barbara **Dröscher**  
(Freie Universität Berlin, Lateinamerika-Institut)

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**Das Grab der Cecilia Valdés. Kulturelles Gedächtnis  
und (Re)Konstruktion der kubanischen Nation**

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Im Tourismusplan des zentralen Friedhofs von Havanna ist "das Grab der Cecilia Valdés" verzeichnet, als läge dort die Titelfigur des Romans [1882] von Cirilo Villaverde begraben. Cecilia Valdés spielt mindestens seit den dreißiger Jahren des xx. Jahrhunderts im kulturellen Gedächtnis der kubanischen Nation und bei der Konstruktion von "Cubanidad" eine besondere Rolle. Auch im so genannten "revolutionären Kuba" dient diese begehrenswerte Mulattin als Referenzfigur in der diskursiven und ikonographischen (Re)Konstruktion der Gründung der Nation. Das gilt insbesondere auch für den Tourismusbereich. In meinem Vortrag möchte ich der Frage nachgehen, wie Geschlecht und Ethnizität in diesen Repräsentationen verwoben sind, welche Machtbeziehungen dabei verhandelt werden und welche Rolle sie in den transkulturellen Beziehungen im Kontext des Kubatourismus spielen. Es geht dabei nicht nur um die unmittelbar auf der Hand liegende Parallele zu der spezifisch kubanischen Form der Prostitution, den Jineteras, und weniger um den Sextourismus oder Massentourismus als um die Konstruktion jener "Cubanidad" im Kontext des kulturinteressierten Individualtourismus. Der Vortrag beruht sowohl auf literatur- und kulturwissenschaftlichen Studien als auch auf den Erkenntnissen aus meinem zweijährigen Kubaaufenthalt (2006-2008).

**Email**      bardr@zedat.fu-berlin.de  
**Section**    F – Traveling, Gender, Sexuality  
**Panel**        28  
**Date**        Wednesday, July 29  
**Time**        9:00  
**Location**    L 113

Eve **Duffy**

(University of North Carolina, History, Chapel Hill, U SA)

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**Wondrous Truths: Hans Staden's *Wahrhaftige Historia* (Marburg, 1557)**

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D Hans Staden's *Wahrhaftige Historia* has been the object of critical scrutiny as an example of the ways in which Europeans created a sense of themselves through the confrontation with the other—in this case, the flesh-eating natives of Brazil. Many have questioned the veracity of Staden's account and the accuracy of his descriptions. Such doubts seem to miss the point of Staden's account. Instead, Staden's text is better seen as an expression of his status as a go-between. In terms of creating a new space that accompanied colonial conquest, Staden's text presented his own encounters with places and peoples unfamiliar to his contemporaries. He presented the wonders of the "new world" as manifestations of his own reliability and of his trustworthiness as a witness. I consider the manner in which the context of Staden's work made available certain truth claims which he used in his narrative and illustrations to attest to his reading public his reliability and truthfulness as an eyewitness to events. Staden's personal testimony and bare description (*Beschreibung*) was based on Protestant ideals of truthful claims and sincerity. Staden's work presented Europeans with a new way to approach and possess the wonders beyond their shores, and Staden's explanations of the nature of wonders can help us understand the ways in which Europeans not only imagined the other, but how they thought about the very essence of scientific narratives, from exhortations to piety, sincerity, nakedness, and thereby truthfulness.

**Email** eve@unc.edu  
**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 7  
**Date** Tuesday, July 28  
**Time** 10:45  
**Location** L 116

Gabrielle Eckart  
 (Southeast Missouri State University, Foreign Languages,  
 Cape Girardeau, USA)

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**Lavater and the Arrival and Return of a Patagonian Indian—  
 a Note to Silvia Iparraguirre’s novel *La Tierra de Fuego***

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The fact that on Darwin’s voyage aboard the sailing ship *Beagle*, a Patagonian Indian was brought back to England, is well documented. Known as Jemmy Button, he learned English and English manners, visited Queen Victoria and returned years later to Patagonia to continue his former life as an Indian—a foreigner forever. Silvia Iparraguirre investigated the story of this Indian and presented the results in her novel *La Tierra de Fuego* (1998). My paper proposes to examine the role that Johann Kaspar Lavater’s theory of the human physiognomy (1778) plays in the life of the Indian Jemmy Button—a theory that strongly had influenced the image of the Other in the mind of the sailboat’s captain.

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**Section**      B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel**        98  
**Date**         Friday, July 31  
**Time**         16:45  
**Location**    L 113

E

Joerg Esleben  
(University of Ottawa, Modern Languages and Literature, Canada)

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**The Myth of Enlightenment in Pre-Independence New Granada:  
Jose Celestino Mutis and Alexander von Humboldt encounter in 1801**

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E For abstract, please refer to Andrés Arteaga

**Email** jesleben@uottawa.ca  
**Section** A – Alexander von Humboldt  
**Panel** 31  
**Date** Wednesday, July 29  
**Time** 10:45  
**Location** L 115

Rachel Esteves Lima

(Universidade Federal da Bahia, Letras Vernáculas, Salvador, Brazil)

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**When Theories Travel: European Presence  
in Brazilian Literary Criticism**

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The study aims to discuss the process of assimilation, appropriation and “resignification”, by Brazilian intellectuals, of Europeantheorized-grown ideas, theories and research methodologies, taking the field of literary criticism as a privileged space of analysis. In the process, we highlight two instances where contact between Brazil and Europe intensified: in the first case, foreign professors who were involved in laying the foundations for the Brazilian university system in the 1930s were responsible for the implementation of what philosopher Paulo Arantes called our “late-born Aufklärung”, by means of the introduction into Brazilian research of a new intellectual posture in which there stood out the employment of scientific investigation techniques, the valorization of personal reflection, the establishment of methodological analysis criteria and the need for greater investment in understanding Brazilian reality; in the second case, there occurs a reverse process, in which Brazilian researchers take up the role of travellers when, as of the 1970s, state funding allowed them to complete their academic formation in Europe, where they came into contact with the text-analysis procedures developed during the golden years of literary theory. Departing from the reading of a corpus made up of interviews and statements given by the major names in Brazilian literary criticism who took part in both these moments, we intend to ascertain the main contributions, as well as the possible difficulties arising from such intellectual contacts, to the consolidation of this field of knowledge in Brazil.

**Email**        rachellima@uol.com.br  
**Section**      K – Theories of Mobility and Travel Literature  
**Panel**         85  
**Date**          Friday, July 31  
**Time**          10:45  
**Location**     KL 29/208

Margaret Ewalt

(Wake Forest University, Romance Languages, Winston-Salem,  
North Carolina, USA)

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**Humboldt's Epistemological Journey between the Orinoco and Amazon**

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E Humboldt may have invented a “new literary genre” (the modern travelogue uniting literature and science) and been regarded since the nineteenth century as the “rediscoverer” of South America, but he did so based on knowledge culled from Amerindians, Criollos, and clerics who continue to be eclipsed by Humboldt’s international fame. In fact, Humboldt’s synthesis of art and science, which blends imagination, reason, and emotion with instrumental precision, shares several literary strategies with eighteenth-century Jesuit travel narratives. Fifty years before Humboldt explored connections between the Orinoco and Amazon rivers, Jesuits had catalogued the Casiquiare canal and its tropical biodiversity through vivid descriptions of virulent insects, electric eels, and monstrous crocodiles. Even more important than this Orinoco data, which constitutes a small portion of Humboldt’s extensive opus, is the rhetoric used to describe it. Humboldt presented facts about, for example, curare-tipped poison arrows with the same rhetorical strategies successfully employed by Jesuits to provoke wonder in their readers. Humboldt’s skills for evoking emotions via stirring literary strategies are clearly influenced by the Jesuits he cites. This presentation will examine Humboldt’s debts to Jesuit natural history writing for both what and how he presents the Orinoco River region. More importantly, it will suggest how Humboldt’s purposeful use of imagination and wonder to lead readers on pathways to knowledge echoes Jesuit epistemology. This has important implications for the way scholars imagine the development of national identities and epistemologies in Latin America, as it explores pre-Independence era transnational, transatlantic connections between Europe and the Americas.

**Email** ewaltmr@wfu.edu  
**Section** A – Alexander von Humboldt  
**Panel** 6  
**Date** Tuesday, July 28  
**Time** 10:45  
**Location** L 115

Priscila **Faulhaber-Barbosa**  
(Museu Goeldi, Human Sciences, Belem, Brazil)

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**The Amazon in Early Twentieth-Century Ethnography: A Historical Approach to the Writings of Constant Tastevin and Curt Nimuendaju**

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The power relations that characterized the colonial situation in the Amazon were still present during the early twentieth-century, conditioning the practices of ethnographers such as Constant Tastevin and Curt Nimuendaju. In performing their ethnographic tasks, they linked their roles as writers of ethnographic texts with that of paternalistic protectors of Amazonian Indians. They were committed with the “salvation of indigenous cultures” taking for granted the idea sustained by European “savants” that the indigenous peoples would disappear with the contact with civilization. Moreover their claims for recognition as scientific authors were based on their fieldwork experience and a particular mode of interaction with the Indians. The originality of their writings resides in the fact that they collected and transposed oral indigenous knowledge onto written ethnographic texts. Yet the extent to which their “cultural translations” amount to “appropriations” of indigenous knowledge about the Amazon is a question that this paper seeks to answer.

**Email** priscila.faulhaber@pq.cnpq.br  
**Section** K – Theories of Mobility and Travel Literature  
**Panel** 69  
**Date** Thursday, July 30  
**Time** 15:00  
**Location** KL 29/111

Barbara **Fellgiebel**  
(Associação Alficultura, Literature, Portimao, Portugal)

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**One Week in Brazil**

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Brasilian diary (April 2008): One week in Brazil, two days in Rio and five days in BH—Belo Horizonte. Written and experienced by a person who, against her expectation, did not enjoy a country she had wanted to visit for years. A description for all senses: full of facts, (from guide book information to prices), personal experiences and impressions as well as food, music, nature observations and useful internet links. A vivid mixture of do's and don'ts written in form of a diary. The form varies between fragmented diary notes, factual information, subjective statements and more lengthy descriptions. This form has proven to make good reading, taking the reader into the described areas and giving him the opportunity to “follow the journey without having to make the effort to leave the sofa”, as some readers describe their reaction.

**Email**        fellgiebel@mail.telepac.pt  
**Section**      J – Narrating Voyages: the Scholar-Traveler  
**Panel**        94  
**Date**         Friday, July 31  
**Time**         15:00  
**Location**    KL 29/111

Rodolfo **Fernández**  
(Instituto Nacional de Antropología e Historia, Guadalajara, Mexico)

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### Todo por ir a un congreso

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Se trata de analizar un texto propio, un relato de viaje que resultó de un informe al INAH (Mi institución) acerca de una ida a Rumania con motivo de mi asistencia a un congreso de ICAF (International Commission for the Anthropology of Food). El relato tiene el propósito de llamar la atención sobre los extremos a que se suele llegar para asistir a una reunión académica en lugares exóticos. Mi ponencia analizaría el texto como discurso, desde la perspectiva de un sujeto externo de conocimiento observando al historiador, al antropólogo, al aprendiz de arquitecto, como al aficionado a los relatos por simple gusto, llegando hasta la organización discursiva desde la perspectiva de la retórica.

**Email** deraga@prodigy.net.mx  
**Section** J – Narrating Voyages: the Scholar-Traveler  
**Panel** 94  
**Date** Friday, July 31  
**Time** 15:00  
**Location** KL 29/111

Luz Fernández de Alba

(Universidad Autónoma Metropolitana, Filosofía y Letras, México)

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**Kino: viaje de encuentros y extravíos en el noroeste de México**

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Se informa sobre la vida y obra de uno de los misioneros jesuitas menos conocidos entre los que atravesaron el Atlántico y llegaron a América en el siglo XVII: el padre Eusebio Francisco Kino.

La vida de este gran viajero y explorador que logró ampliar los confines de la cristiandad en el norte de la Nueva España, estuvo marcada por el misterio desde su nacimiento hasta su muerte. Su biografía arranca y termina con un signo de interrogación.

No se conoce la fecha exacta de su nacimiento, sólo se sabe la de su bautismo, 1645, en la que está inscrito como Eusebius Chinus, de Segno, un caserío en los Alpes tiroleses, cerca de Trento, Italia. Otros, como Humboldt, lo han mencionado como Eusebius Kühn y lo han considerado alemán.

Respecto a su muerte, ésta lo sorprendió a la mitad de una misa que celebraba en su Misión, el 15 de marzo de 1711, pero sus restos quedaron misteriosamente extraviados por más de doscientos años y no fue sino hasta 1966 que se descubrieron en lo que había sido la Misión de Santa María de Magdalena de Buquibaba, en el estado de Sonora, lugar que actualmente se llama en su honor Magdalena de Kino.

Entre las causas del olvido en que cayeron los viajes y obras de colonización del padre Kino, la principal es que él solamente escribió una extensa obra donde quiso dar la reseña de su vida, de sus viajes y descubrimientos. Esta obra, a la que él mismo tituló *Favores celestiales*, nuevamente estuvo marcada por el extravío, ya que se dio por perdida desde la expulsión de los jesuitas. Más de un siglo después, en 1907, un grueso legajo con la *Relación de Sonora del P. Francisco Eusebio Kino*, fue descubierto en los archivos de México por un historiador norteamericano.

Es en el análisis de este diario de viaje del misionero jesuita Eusebio Francisco Kino, publicado ya en inglés y español por varias universidades norteamericanas y mexicanas, que se basa esta investigación.

**Email** luzalbao1@prodigy.net.mx  
**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 17  
**Date** Tuesday, July 28  
**Time** 15:00  
**Location** L 116

Justus Fetscher

(Zentrum für Literatur- und Kulturforschung, Berlin)

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**Neugier. Treibstoff und Motiv des Interesses an den Entdeckungsreisen  
im 18. und 19. Jahrhundert**

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“Les voyages de la mer du Sud, ont déjà fait rêver les moralistes. Que d’objets de comparaison!”, schrieb Louis-Sébastien Mercier 1778: “L’histoire de ce peuple isolé seroit plus curieuse que celle de tous les peuples connus, anciens & modernes. Absolument séparé du reste de l’Univers, tout chez lui parleroit au Philosophe.” Der dogmatische Bann, mit dem antike Moralphilosophie und christliche Dogmatik die Neugier belegt hatten, wich im Jahrhundert der Aufklärung einem Erkenntnisdrang, der Wahrheit, Freiheit und Natur identifizierte. Auf die Pazifikinsulaner, von denen die Berichte über die Weltumsegelungen der 1760er und 1770er Jahre sprachen, richtete sich ein philosophisches Interesse, das in ihnen ein Menschentum im Stande einer prä-kulturellen Unverstelltheit entdecken wollte. Die deutsche Rezeption der Pazifik-Expeditionen war motiviert von der scheinbar neutraleren Perspektive einer theoretisch auswertenden Anthropologie. Immanuel Kant und Georg Forster sind die Protagonisten dieses Diskurses. Im Rückblick brachte Forsters Witwe das Interesse des Publikums an dem deutschen Begleiter der zweiten Cookschen Weltumsegelung auf die Formel, dem heimgekehrten Forster sei ein Übermaß an Neugier begegnet. Der Vortrag fragt nach den legitimen und illegitimen Konstituenten jener Neugier, die Naturforscher des 18. und 19. Jahrhunderts zu unerschrockenen, unentwegten Reisenden und Autoren von reflektierenden Reiseberichten machte und zehntausende Leser zu unermüdlichen begeisterten armchair travellers. Dass diese Neugier seit Bougainvilles Präsentation der Insel Tahiti als einer neuen Venus-Insel mit erotischen Motiven nicht nur konkurrierte, sondern sich auch vermischte, klingt in Merciers Aufruf dort an, wo sein Blick auf das Inselvolk dem eines Pariser Theaterzuschauers ähnelt, der sich eine Marivauxsche Komödie ansieht.

**Email** FetscherJu@gmx.de  
**Section** K – Theories of Mobility and Travel Literature  
**Panel** 90  
**Date** Friday, July 31  
**Time** 13:15  
**Location** KL 29/208

Gabriela **Fragoso**

(Universidade Nova de Lisboa, Faculdade de Ciências Sociais e Humanas, Estudos Alemães, Lisbon, Portugal)

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**Alexander von Humboldts Südamerikareise unter dem Gesichtspunkt  
von Religion und Menschenrechten**

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F Alexander von Humboldts Reisewerk, das nach seiner Südamerikareise entstanden ist (1799-1804), erweist sich als ein unerschöpfliches Reservoir von landeskundlichen Informationen, das auch heute noch eine Vielzahl von Fachgebieten zu bereichern vermag. Ziel dieses Beitrags ist es, die humanitäre Komponente des Reisewerks herauszuarbeiten, mit Hilfe eines Vergleiches zwischen Humboldts Haltung zu Religion und Menschenrechten und der seiner Zeitgenossen. Ein besonderes Augenmerk soll dabei auf die bisher wenig beachtete geistige Verwandtschaft zwischen dem Geographen Humboldt und dem Theologen Johann Gottfried Herder geworfen werden. Sowohl Humboldt wie auch Herder waren aufrechte Verfechter von Menschenrechten und differenzierte Kritiker der christlichen Religion. Im Unterschied zu den detaillierten und für den heutigen Leser oft ermüdenden wissenschaftlichen Darstellungen, die einen Großteil des Reisewerks ausmachen, sind die feinsinnigen mitunter aber auch missbilligenden Äußerungen Humboldts hinsichtlich der Rolle der Missionsniederlassungen in den spanischen Kolonien ebenso wie seine scharfe Verurteilung des Sklavenhandels allgemeinverständliche Sachverhalte, die die Würde des Individuums in den Vordergrund rücken. Diesen Grundgedanken bleibt Humboldt zeitlebens treu. So schreibt Humboldt in seinem Alterswerk Kosmos: "Indem wir die Einheit des Menschengeschlechts behaupten, widerstreben wir auch jeder unerfreulichen Annahme von höheren und niederen Menschenrassen. Es gibt bildsamere, höher gebildete, durch geistige Natur veredelte, aber keine edleren Volksstämme." Diese Aussage, die gewiss auch Herder geteilt hätte, formulierte Humboldt zwar erst am Ende seines Lebens, es ist aber unverkennbar, dass der sich dahinter verbergende humanitäre Gedanke lange zuvor im Rahmen einer regen Auseinandersetzung mit der sozialen Realität und den Missständen auf dem gesamten amerikanischen Kontinent geboren wurde.

**Email** mg.fragoso@fcsh.unl.pt  
**Section** A – Alexander von Humboldt  
**Panel** 66  
**Date** Thursday, July 30  
**Time** 15:00  
**Location** L 115

Raquel Franklin

(Universidad Anáhuac—Mexico Norte, School of Architecture, Huixquilucan, Mexico)

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### Support the Red Army!: The Jewish Antifascist Committee Reaches Mexico

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On August 8, 1943, Solomon Mikhoels and Itzik Fefer arrived in Mexico as representatives of the Soviet Jewish Antifascist Committee in an attempt to gain monetary support from the local Jewish community for the Red Army. Their visit was part of an international journey including Canada, the United States and England. Although the Mexican community couldn't be compared to any of the above in size, influence or economic capacity, Mexico, as an allied country who entered the war in 1942 was an important link to the rest of the Americas. Little was the financial contribution of the Mexicans; however, Mikhoels and Fefer encountered a vibrant community, actively engaged in the wide spectrum of Jewish politics, from Bundism to Zionism and eager to stress the cultural links with the Yiddish world. Besides, Mexico became the land of refuge of a large German exile including Anna Seghers and Paul Merker that not only attended some events surrounding the JAFC, but were working on antifascist campaigns as well, being their most important project the *Black Book of Nazi Terror in Europe*, published some months before the arrival of the soviet envoys. While in Mexico, the JAFC members took part in several events, from specifically Jewish presentations to bilateral diplomatic ceremonies. Their presence, nevertheless, was acknowledged only in the Yiddish press. My aim is to reconstruct Mikhoels and Fefer's journey to Mexico, their impact on the Jewish community and the impressions they took back to the Soviet Union.

**Email** rfranklin1120@gmail.com  
**Section** G – Traveling in Dictatorships: Colonialism, Caudillismo, Fascism, Communism  
**Panel** 20  
**Date** Tuesday, July 28  
**Time** 15:00  
**Location** KL 29/208

David **Freudenthal**

(Universidade Federal do Ceará, Letras Estrangeiras, Fortaleza, Brazil)

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**Außen- und Innenreisen zwischen Europa, Afrika und Amerika:  
Louis-Ferdinand Célines *Voyage au bout de la nuit* (1932)  
und Juan Carlos Onettis *El astillero* (1961)**

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F In meinem Vortrag gedenke ich, die Reisebewegungen des französischen Skandalschriftstellers Louis-Ferdinand Céline mit dem fiktionalen Mikrokosmos des uruguayisch-spanischen Dichters Juan Carlos Onetti in Verbindung zu setzen. Célines Roman — ein Reiseroman par Excellence — ist kein Dokument einer im positiven Sinn horizonterweiternden Expedition, sondern Zeugnis der inneren und äußeren Abgründe, in die der abenteuerlustige Europäer Anfang des 20. Jahrhunderts gerät. Wie kein anderer Schriftsteller hat Onetti die *Voyage* verehrt und sie als Inspiration für sein eigenes Oeuvre verwendet. Diese Beziehung ist von mir erstmalig im Rahmen meiner Dissertation (2008) untersucht worden. In diesem Vortrag beabsichtige ich, die Bitterkeit und Enttäuschung einer Lebensreise, die sowohl die Vitalität der Ferne, als auch die der Nähe als leere Farce entlarvt und die sich in ihrer Fluchtbewegung jeglichem Fortschrittsoptimismus und allen humanistischen Idealen entzieht, zu beleuchten und in Beziehung zu einem der großen Romane Südamerikas zu setzen, der eine ganz andere Art des Reiseromans darstellt mit einem *Movens* jenseits von tropischen oder urbanen Topoi hinein in die Niederungen von Trostlosigkeit, Resignation und Scheitern, welche immer als Vexierbild zwischen seelischen Befindlichkeiten, hochsymbolischem *Récit* und philosophischem Konstrukt dienen. Mein Beitrag soll die Brüchigkeit des Reiseromans darstellen und die (meta)literarische Bewegungen hin zu einem *Espace* jenseits eines konkret meßbaren Raum-Zeit-Gefüges.

**Email** dekaef@gmx.de  
**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 57  
**Date** Thursday, July 30  
**Time** 10:45  
**Location** L 116

Helmut Galle

(Universidade de São Paulo, Departamento de Letras Modernas,  
São Paulo, Brazil)

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**“Wahrhaftige Geschichten” — frühe Reiseberichte aus Südamerika  
im Entstehungskontext von Roman und Autobiographie**

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*Historia* (1557) nennt sich der Bericht des Hans Staden, der als Landsknecht in portugiesischen Diensten von den Tupinambá gefangen genommen wurde und nach seiner Rückkehr mit diesen Abenteuern die erste zusammenhängende Beschreibung von Brasiliens Flora, Fauna und indigenen Bewohnern publizierte. *Historia* nennen sich auch die anonym erschienen Bücher über Faust (1587) und seinen Famulus Wagner (1593), in denen die mündlich überlieferten Schwänke und Anekdoten über den Teufelsbündler kompiliert und zu Vorformen des Romans geformt werden (Jan-Dirk Müller). “Historia” ist gleichwohl im 16. Jahrhundert ein Gattungsbegriff, der einen “historischen” Wahrheitsanspruch für das Mitgeteilte anzeigen soll und damit gleichermaßen für Stadens Erlebnisbericht wie für die — aus heutiger Sicht — weitestgehend fiktionalen Geschichten der beiden “Volksbücher” gilt. Bemerkenswert ist dabei, dass der Autor des Wagnerbuchs offenbar ganz bewusst einen fremden Text in die Vita seines Protagonisten einfügt, bei dem es sich wiederum um einen authentischen Amerikareisebericht handelt, um die *Historia del Mondo nuevo* des Italieners Girolamo Benzoni (1565/1572). Was unterscheidet den — aus heutiger Sicht — fiktionalen Text von den Erlebnisberichten? Der Beitrag will den unterschiedlichen Legitimationsstrategien in Text und Paratext nachgehen und danach fragen, ob sich in den Differenzen jene Konstellation abzeichnet, die sich im 18. als Autobiographie und Roman ausdifferenziert. In welcher Weise wird die Erfahrung von Autonomie und die Fremdheit des außereuropäischen Menschen jeweils konstitutiv für den Wahrheitsbegriff in Frühformen dieser Gattungen.

**Email** helmut\_galle@hotmail.com  
**Section** K – Theories of Mobility and Travel Literature  
**Panel** 95  
**Date** Friday, July 31  
**Time** 15:00  
**Location** KL 29/208

Claudia **Garnica**

(National University of Cuyo, German Literature, Mendoza, Argentina)

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**From Central Europe to the Río de la Plata River:  
The Journey of the German Immigrants to Argentina**

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Emigrieren bedeutet — räumlich gesprochen — einen bekannten und vertrauten Ort zurück zu lassen, um an einem anderen Ort Fuß zu fassen. Über diesen neuen Ort hat man zwar meist schon vorab ein wenig Kenntnisse, doch fehlt die konkrete Erfahrung über diesen neuen (Lebens)Raum. Auf Basis der Imagologie analysiert dieses Projekt die Wahrnehmung des zurückgelassenen und des neuen (Lebens)Raums und stellt die wesentliche Aspekte der Migration zwischen Deutschland und Argentinien dar. Die hauptsächlich zwischen 1880 und 1940 auf Deutsch verfasste Literatur in Argentinien legt Zeugnis ab über dieses Geschehen.

**Email** cgarica@arlinkbbt.com.ar  
**Section** H – Emigration and Exile  
**Panel** 35  
**Date** Wednesday, July 29  
**Time** 10:45  
**Location** KL 29/208

Chad **Gasta**

(Iowa State University, World Languages and Cultures, Ames, USA)

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### **Travelogues and Eye-Witness Testimony: Illuminating Indigenous Musical Cultural Spaces for a European Readership**

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Recent archival discoveries in Bolivia have illuminated two of the New World's first operas, San Ignacio de Loyola (1717-1726) by the Italian Jesuit composer Domenico Zipoli, and San Francisco Xavier by an unknown composer who lived among the Jesuits. These operas are cultural and ideological forces exemplifying the European artistic and philosophical change from the Baroque to the Enlightenment and illuminating the activity in Jesuit missions. And since they were conceived, played, sung, and staged by Indians in the shadow of the Jesuits, music and performance can be viewed as cross-cultural ideological tools in the process of evangelization. As a result of these links, European style sacred musical pieces were passed from generation to generation, and prized over other works, and they even outlasted the groups that created them. The stories of Indian musical accomplishments made their way back to Europe as travel missives to family and friends, reports to the Jesuits' headquarters in Rome, and personal diary accounts. Sometimes the stories were anecdotal, such as how young boys perfected certain instruments, but other reports substantiated the success of music in the evangelization process to a skeptical European readership. Indeed, popular stories widely circulated in European courts describing extraordinarily talented Indian musicians who were said to be better than their European counterparts. Other eye-witness accounts testified to the Indians' astonishing musical genius to play even the most difficult pieces. These reports bolstered the evangelization efforts and popularized and legitimized the efforts of the Jesuits to Europeans.

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**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 22  
**Date** Tuesday, July 28  
**Time** 16:45  
**Location** L 116

Eike Gebhardt  
(Berlin)

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### Kulturnomaden

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Seit den 70er Jahren des eben erst vergangenen Jahrhunderts registrieren Soziologen ein kurioses Phänomen: eine Reiseform, die sich parallel zum Tourismus entwickelt hatte, sich aber weder auf einen zeitlich begrenzten Urlaub noch als Syndrom der klassischen Aussteiger begreifen ließ. Zu beobachten war eine unaufhörlich anschwellende Welle von Emigranten, die nie zu Immigranten wurden. Dauer-Emigranten sozusagen. Waren Menschen früher ausgewandert, weil sie religiös oder politisch verfolgt wurden, oder auch einfach, um der wirtschaftlichen Verelendung daheim zu entinnen oder gar, als Zivilisationskritiker, irgendwo ein wie auch immer geartetes besseres Leben aufzubauen — sie alle konnten doch ihr Ziel benennen: den Ort, den Zustand oder gar den Sollzustand. Die neuen Dauer-Emigranten aber scheinen, zumindest auf den ersten Blick, gar kein konkretes Ziel zu haben, ja nicht einmal Gründe für ihr rastlose Leben: Ein Jahr in New York, zwei in Berlin, ein halbes in Neu Delhi oder Barcelona — wissen sie nicht, was sie wollen? Dauer-Sinnkrisen? Nur Abwechslungsbedürfnis? Der alte Topos des zweckfreien Reisens, Reisen als Kunstform, ja als Lebensform? Wohl eher nicht. Denn die neuen Migranten reisen nicht nur — sie lassen sich auch nieder. Ein, zwei, drei Jahre, selten mehr — um wiederum an einem anderen Ort dasselbe Muster zu zelebrieren. Manchmal kehren sie zwischendurch in ihre Heimat, die sie kaum noch als solche empfinden, zurück, wie um sich zu versichern, daß sie gerade nicht entwurzelt sind, sondern immer freiwillig unterwegs. Sie scheinen auch nicht getrieben, weder von einer inneren Unruhe noch von Entdeckerglück. Sie empfinden und begreifen Reisen nicht als reines Abenteuer, so wie das 19. Jahrhundert den permanenten Aufbruch pries. Seit derselben Zeit verschieben sich auch die klinischen Symptome, die typischen Konfliktlinien in westlichen Gesellschaften — und zwar in Richtung Selbstgestaltung versus Trauma der Ereignislosigkeit. Das Ziel ist längst nicht mehr die nur noch verbal modische "Selbstfindung", "Selbstverwirklichung" usw., sondern die Anreicherung der Erlebnis- und Ausdrucksfähigkeit. — Anhand einiger Vorläufer wie der Beat Generation und Bruce Chatwin wird das Syndrom entfaltet und auf den Brückenschlag Europa-Lateinamerika ausgeweitet.

**Email** eikegeb@aol.com  
**Section** E – Travel Cultures, Practices and Economies: Discoveries, Expeditions, Tourism  
**Panel** 78  
**Date** Friday, July 31  
**Time** 9:00  
**Location** L 113

Louis Gerdelan  
 (University of Auckland, Department of History, New Zealand)

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**Virtual Aesthetics and the Experience of Nature  
 in Alexander von Humboldt's *Relation historique***

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One of the enduring historiographical debates surrounding Alexander von Humboldt is concerned with his intellectual allegiances: did he belong to the Enlightenment or the Romantic movement? Recent scholarship on both movements shows that their internal diversity and the complexity of their relationship preclude simple oppositions. Instead, I argue that we need to locate Humboldt's work within a broader aesthetic of experience, whose development may be observed in the literature of Goethe and the visual phenomenon of the panorama. Using some of the insights of postmodern visual and literary theory on virtual realities, I suggest that we treat the juxtaposition of aesthetic appreciation and empirical analysis in Humboldt's *Relation historique du voyage aux régions équinoxiales de l'Amérique* as an attempt to capture nature in its experienced totality, involving a minute cataloguing of appearances, sensations and quantifications. This total representation in turn allowed the audience to vicariously experience Humboldt's encounter with nature through processes of virtual immersion.

**Email**       gerdelanl@yahoo.co.nz  
**Section**     A – Alexander von Humboldt  
**Panel**        11  
**Date**         Tuesday, July 28  
**Time**         13:15  
**Location**    L 115

Eva Giloi

(Rutgers University, History Department, Newark, New Jersey, USA)

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**‘Reisekaiser’ and Fellow Travelers: Kaiser Wilhelm II  
as Tourist Attraction**

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In 1888, US tourists notoriously spent thousands of Marks renting balconies along Berlin’s Unter den Linden to watch Wilhelm I’s funeral procession: the American fascination with European royalty was clearly in full bloom. A few months later, when Wilhelm II ascended to the throne, he equally became a focal point for American tourist attention. An avid tourist himself, the ‘Reisekaiser’ stoked US interest by giving autographs, letting himself be photographed, and granting interviews to American fans, while denying them to his German subjects. When it was reported in the English-language press that the Kaiser collected scenic postcards, he was in turn inundated with frank, friendly cards from the USA, in which senders highlighted their commonality with the emperor through their mutual touristic hobby. On a further material level, US tourists signaled their investment in monarchy as consumers, purchasing royal memorabilia and creating impromptu souvenirs to mark their brush with royalty. This paper examines how US writers and politicians, intellectuals and ordinary citizens experienced the German monarch as a ‘tourist attraction,’ and so expressed their ‘aristomania.’ Did they approach the royal family and other stars of the courtly world as figures of awe and respect? As equals in a democratic world? As celebrities providing entertainment? How did they reveal their attitudes in their touristic practices? The paper further analyzes the diplomatic, political, and cultural implications of Wilhelm II’s transformation into a tourist magnet, and how this affected American visions of the Wilhelmine Empire.

**Email** evagiloi@andromeda.rutgers.edu  
**Section** E – Travel Cultures, Practices and Economies: Discoveries, Expeditions, Tourism  
**Panel** 63  
**Date** Thursday, July 30  
**Time** 13:15  
**Location** L 113

Josefina **Gómez-Mendoza**, Concepción **Sanz-Herráiz**  
 (Universidad Autónoma de Madrid, Departamento de Geografía, Spain)

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### *La Geografía de las Plantas de Humboldt y el paisaje*

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Como dijo el propio Humboldt, el Cuadro Físico de las Regiones Equinociales que acompañaba al *Ensayo sobre la Geografía de las Plantas* hablaba a la imaginación e inteligencia de los hombres al mostrarles sintéticamente, en una sola imagen, los datos sobre la distribución geográfica de la vegetación. Pero quizá el Cuadro haya oscurecido al Ensayo. En las sucesivas recuperaciones de la obra de Humboldt, no son el *Ensayo ...*, ni en general los estudios de geografía física, los que han despertado mayor interés, probablemente porque el escaso interés mostrado por el origen de las especies, justo antes de la publicación de la obra de Darwin, parecían desmerecer esta parte de su obra. Sin embargo, también el *Ensayo...* es una obra de sorprendente modernidad y de conocimiento abierto. No sólo porque se interese por las relaciones entre la distribución de las plantas y los caracteres abióticos, en lo que Humboldt no era ni el primero ni el único; sino también porque al proponer una división de las formas vegetales, teniendo en cuenta la analogía de impresión que ejercen sobre el espectador, esbozó una interesante tipología de los paisajes. En esta labor la América ecuatorial le suministró el término fundamental de comparación ya que “bajo los trópicos, la naturaleza se ha complacido en reunir todas las formas”. Mostramos en la comunicación que el tipo de conocimiento preciso y abierto propuesto en el *Ensayo ...* y en otras grandes obras “móviles” de Humboldt, como los *Sitios* y los *Diarios*, constituye un importante precedente de la actual aproximación al paisaje.

**Email** josefina.gomez@uam.es  
**Section** A – Alexander von Humboldt  
**Panel** 96  
**Date** Friday, July 31  
**Time** 16:45  
**Location** L 115

Nicolás **González Lemus**

(Escuela Universitaria de Turismo Iriarte, La Orotava, Tenerife, Spain)

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### **Cultura y sociedad canaria en la obra de Alexander von Humboldt**

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G Alexander von Humboldt, en compañía de Aimé Bonpland, partió desde La Coruña a Canarias el 5 de junio de 1799. Humboldt se encontró con una naturaleza distinta a la europea: observó la esfera celeste y la posición de las constelaciones, en el océano ya había advertido la presencia de delfines, algas, medusas y otras especies propias de los mares más cálidos. Visitó La Graciosa, Lanzarote y Fuerteventura. En Tenerife estudió el vulcanismo, la geología y diversas características del pico del Teide, como una muestra del aire recogido en el cráter para su análisis; tomó muestras de plantas con el objeto de estudiar la fitogeografía local. Pero Humboldt no sólo aporta datos sobre la geología, la vulcanología o la geografía botánica sobre el archipiélago, sino también reflexionó sobre las condiciones socioculturales del pueblo canario. Ese acercamiento a la naturaleza y al hombre estaba dentro de su concepción científica, donde prima el sentido de la unidad y la interacción de los fenómenos terrestres, incluido el hombre, pues el concepto de naturaleza de Humboldt contemplaba también al ser humano y su historia.

Por ejemplo, Humboldt se ocupó del espacio geográfico insular como soporte de localización turística basada en la estrecha relación clima-turismo. Refiriéndose a la isla en general, Humboldt indicó que el hombre sensible a la perfección de la naturaleza encuentra en Tenerife remedios aún más potentes que el clima y afirma que ningún otro lugar le parece más apropiado para disipar la melancolía y devolver la paz al alma dolorida que Tenerife y Madeira. En repetidas ocasiones Humboldt se refirió al aumento de la emigración, el deterioro de la calidad de vida de los propietarios isleños y al pésimo aspecto de La Laguna y La Orotava, las dos ciudades aristocráticas de las islas, como consecuencia de la crisis vitivinícola que estaba padeciendo el archipiélago canario.

Estos aspectos sociales y etnográficos son los que probablemente han sido más olvidados a la hora de acercarse a la visita de Humboldt a las Canarias, pero que sin embargo forman parte importante de su legado analítico. Este retrato social de las islas de Humboldt es el motivo de mi ponencia.

**Email** musle@telefonica.net  
**Section** A – Alexander von Humboldt  
**Panel** 71  
**Date** Thursday, July 30  
**Time** 16:45  
**Location** L 115

Adriana **González Mateos**  
(Universidad Autónoma de la Ciudad de México, México)

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### Los viajes de un dandy mexicano

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En un libro escrito en su vejez, *Todo para los dioses*, el escritor mexicano Sergio Fernández recurre a la tradición de los dandies decimonónicos para crear una voz narrativa capaz de relatar los viajes de un homosexual mexicano de clase acomodada a través de Europa, en travesías que evocan la cultura humanística (representada, por ejemplo, por sus evocaciones de los dioses helénicos) y la combinan con la experiencia de un viajero contemporáneo familiarizado con la estética camp. La ponencia analiza este libro de Fernández como continuación de una añeja tradición de crónica homosexual latinoamericana, en la que el relato de viajes se convierte en un vehículo para la narración de una sexualidad alternativa.

**Email**      lg212@nyu.edu  
**Section**     F – Traveling, Gender, Sexuality  
**Panel**        43  
**Date**         Wednesday, July 29  
**Time**         15:00  
**Location**    L 113

Johannes **Görbert**

(Humboldt-Universität zu Berlin, Institut für deutsche Literatur)

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**Humboldt: Die Poesie des Wissens**

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G Mit Bettina Hey's instruktiver Studie von 2007 haben die Erkenntnisinteressen der Germanistik an Alexander von Humboldt als Schriftsteller einen neuen Höhepunkt erreicht. Mein Vortrag möchte im Anschluss daran erste Ergebnisse eines literaturwissenschaftlichen Dissertationsprojekts vorstellen. Ausgehend vom poetisch-epistemischen Doppelcharakter der Humboldtschen Reiseberichte ergeben sich zwei zentrale Arbeitsbereiche. Erstens begreift die Studie das Reise-Oeuvre Humboldts als Teil eines diskursiven Kräftefeldes um 1800. Gemeinsam mit Texten weiterer Welt- und Fernreisender wie Forster oder Chamisso erbringt Humboldt einen gewichtigen Beitrag zum Wissen seiner Zeit. Es stellt sich daher die Frage nach dem Ort der Texte innerhalb einer historischen Epistemologie, wie sie wesentliche Anregungen von Michel Foucaults Archäologie des Wissens empfangen hat. Der Vortrag knüpft direkt an Foucaults Arbeiten an, weicht jedoch in einem entscheidenden Punkt von ihnen ab: Beschreibt Foucault die Geschichte der Episteme lediglich als Abfolge, interessieren hier gerade die Faktoren des Wandels innerhalb einer markanten Zäsur der abendländischen Kulturgeschichte. Zu der diskursanalytischen Lektüre der Reiseberichte Humboldts tritt ein zweiter Ansatz, den Joseph Vogl die Poetologien des Wissens genannt hat. Eine solche Herangehensweise rückt den Schriftsteller direkt neben den Wissenschaftler Humboldt. An dieser Stelle erweist sich das Instrumentarium der Erzählforschung als nützlich. Aus dessen Anwendung versprechen sich Einsichten in die Poetik der Reiseliteratur — eine Problematik, zu welcher die Forschung bislang zu wenige überzeugende Beiträge geliefert hat. Insgesamt widmet sich der Vortrag somit der Leitfrage einer Poetik des Wissens im historischen Diskurs der Reiseliteratur. Humboldts Reiseberichte sind hierfür zentral. Sie erschließen eine mögliche Synthese von Literatur und Wissenschaft um 1800.

**Email** johannes.goerbert@googlemail.com  
**Section** A – Alexander von Humboldt  
**Panel** 6  
**Date** Tuesday, July 28  
**Time** 10:45  
**Location** L 115

Florian Gräfe

(Universidad de Guadalajara, Centro Universitario de Ciencias Sociales  
y Humanidades, Departamento de Lenguas Modernas, Mexico)

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### Der homo mexicanus im Werk Bodo Uhse

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Für interkulturell angelegte Forschungen zur Literaturgeschichte bedeutet das Exil deutschsprachiger Schriftsteller in Mexiko während der Nazi-Diktatur eine bedeutende Quelle zur Darstellung der Wahrnehmung fremder Kulturen. Die Arbeitsfelder, die sich bei der Beschäftigung mit dem Mexiko-Werk etwa von Anna Seghers, Egon Erwin Kisch, Ludwig Renn und Gustav Regler, um nur einige Namen zu nennen, auftun, sind noch bei weitem nicht ausgeschöpft, wo doch gerade deutsche Literatur, welche außerhalb des deutschen Sprachraums entsteht, eine Fundgrube für Studien zu Perzeptionsmustern, Projektionsmechanismen und zur Kulturinteraktion bietet. Besonders interessant sind die interkulturellen Ansätze, die sich an den Mexikanischen Erzählungen von Bodo Uhse aufzeigen lassen. Vor allem die Erzählungen *Reise in einem blauen Schwan* und *Der Bruder des Gavillan* fügen sich hinsichtlich der Charakterisierung der mexikanischen Protagonisten in den zeitgenössischen mexikanischen Diskurs zur Nationaltypik ein. Der Beitrag weist nach, wie zentrale Elemente der Beschreibung des 'homo mexicanus', wie sie von mexikanischen Autoren wie Samuel Ramos, Emilio Uranga oder Octavio Paz formuliert worden sind, von Bodo Uhse literarisch anverwandelt worden sind. Wie nur wenigen Exilautoren ist es dem heute weitgehend vergessenen Autor gelungen, sich intensiv mit der Kultur des Aufnahmelandes zu beschäftigen und interkulturelle Wahrnehmungen literarisch fruchtbar zu machen.

**Email** flograefe@hotmail.com  
**Section** H – Emigration and Exile  
**Panel** 45  
**Date** Wednesday, July 29  
**Time** 15:00  
**Location** KL 29/208

Alessandra **Grillo**

(Université Paris IV-Sorbonne, Centre de Recherche sur la Littérature  
des Voyages, France)

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**Hitler the Traveller: the Dictator's Voyage to Italy in 1938**

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After his visit to Germany in 1937, Mussolini invites Hitler to Italy in 1938. The presentation will study, in a first part, Mussolini's organisation of Hitler's travel, the towns visited (Rome, Naples, Florence), Hitler's impressions of the king and his relations with the Italian royal establishment (through Galeazzo Ciano's diary). In a second part, it will focus on Hitler's interest for Italian art, through the words of Ranuccio Bianchi Bandinelli (in his autobiography), professor of Art at the university of Florence, called by Mussolini to introduce and to guide the German delegation during the visits of Rome and Florence museums. During the presentation, a few images and parts of Istituto Luce cinegiornali will be shown as examples of propaganda films. If possible, will also be shown a part of A Special Day (1977), the film by Ettore Scola, with Sophia Loren and Marcello Mastroianni, relating Hitler's visit to Rome as seen by a housewife (with an idealistic idea of fascism) and a radio broadcaster who has lost his job and is about to be deported due to his political attitudes and his homosexuality.

**Email**        alessandraorlandini@email.it  
**Section**      G – Traveling in Dictatorships: Colonialism, Caudillismo, Fascism,  
                         Communism  
**Panel**        15  
**Date**         Tuesday, July 28  
**Time**         13:15  
**Location**    KL 29/208

Erik Grimmer-Solem  
(Wesleyan University, Middletown, Ohio, USA)

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**Labor Frontiers. Henry Farnam, August Sartorius von Waltershausen  
and the German History of American Trade Unions, 1878-1900**

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Like many aspiring academics of his generation, Henry W. Farnam (1853 to 1933), later a professor of economics at Yale and president of the American Economic Association, studied in Germany. After returning to his native New England upon completing his PhD in 1877, he was asked by his former teacher and mentor, Gustav Schmoller, to write a history of American trade unions for the German Verein für Sozialpolitik. He quickly discovered, however, that the historical economics he learned in Schmoller's seminar had its limits in the New World. American trade unions had only a shallow history and disappeared as quickly as they came into being, leaving behind few recorded traces. Farnam was only able to complete his research only by initiating direct correspondence with trade-union leaders. The resulting study published in 1879 stands as one of the very first of its kind in any language. Similar problems, often compounded by Old-World prejudices, bedeviled German observers of the American labor movement. One of the first of these was Farnam's contemporary, the economist August Sartorius von Waltershausen (1852 to 1938). Von Waltershausen went on a grand tour of the United States in 1880-81, studying the American labor movement along the way and writing a remarkable set of articles about its organization shortly thereafter. He concluded that the sophistication of the American division of labor and the rapid pace of technical innovation hindered an organized American labor movement. Likewise, the relatively high pay, mobility, and adaptability of American workers limited the appeal of compulsory insurance and hindered the development of both union provided and factory-based social insurance schemes. Both Farnam and Waltershausen reveal how the German labor question-as both an analytical topos and set of normative assumptions-crossed the Atlantic shaping both German and American perceptions of industrial relations in the New World. These observations would eventually reinforce a powerful master narrative of American exceptionalism that would remain an *idée fixe* of American and German sociology and historiography well into the 20<sup>th</sup> century.

**Email** egrimmer@wesleyan.edu  
**Section** C – Travels between Europe and North America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 8  
**Date** Tuesday, July 28  
**Time** 10:45  
**Location** L 113

Mario Grizelj

(Ludwig-Maximilians-Universität München, Germany)

**‘The most fiendish race of men’.****Alteritätskonstellationen und Strategien ihrer Bewältigung  
in Eichendorffs *Eine Meerfahrt* (1835/36) und Poes *Arthur Gordon Pym* (1838)**

Beide in der zweiten Hälfte der 1830er Jahre verfassten Abenteuertexte berichten von Schiffsfahrten in unentdeckte Seegebiete und vom Landen auf fremden Inseln. In beiden Texten werden die ‘zivilisierten’ Protagonisten mit sich zweideutig verhaltenden und ‘hinterlistigen Wilden’, mit Kämpfen, mit unentzifferbaren Schriftfiguren, mit unverständlichen Sprachen und mit unerklärlich-magischen Phänomenen konfrontiert. Während Eichendorffs Text jedoch ein Szenario entwickelt, in dem (vordergründig) ein gelingendes Deutungs- und Problemmanagement im Hinblick auf Alterität präsentiert wird, liefert Poes Roman einen radikalen Zusammenbruch von bewährten Bewältigungsstrategien. — In *Eine Meerfahrt* muss die heidnische Königin, die kompromisslos und sinnlich überbordend die Freiheit ihres Volkes im Sinn hat, sterben. Ihre Nichte hingegen, die mit der Schiffsmannschaft nach Europa segelt, bleibt am Leben. Die Nichte verkörpert die Triebsublimation, die Bewältigung und Domestizierung von Alterität, die Christianisierung des Heidentums, und — in Form einer ‘Verbürgerlichung des Mythos’ — die Assimilation an die westliche Zivilisation. Der Aufenthalt auf der ‘barbarischen Insel der Wilden’ lässt die Spanier und Christen unfiziert. Sie kehren der heidnischen Welt den Rücken und segeln heim ins christliche Europa, eine ‘domestizierte Wilde’ und intakte westliche und christliche Diskursinstrumente an Bord. — Poes Protagonisten hingegen werden in einem intensiven Maße von der ‘fremden und anderen’ Welt absorbiert und unfiziert. Weder gelingt es ihnen, ihre westlichen Diskursinstrumente (bspw. binäre Unterscheidungen wie weiß/schwarz, zivilisiert/barbarisch, Zentrum/Peripherie) unbeschadet einzusetzen noch neue Problembewältigungsstrategien zu entwickeln. Die ‘wilden’ Gefahren und Schrecknisse können hermeneutisch nicht kontrolliert und sondiert werden. Das Deuten selbst kollabiert im *Pym* als Modus der Weltzuwendung und des Kulturkontaktes. Unentzifferbare Schriftfiguren und ein riesiger, weißer, amorpher, kataraktartiger Vorhang sind die offensichtlichen Zeichen dieses Kollapses. Nicht nur die Protagonisten gleiten in den Katarakt, sondern auch der ganze Roman. Weder eine Bewältigung und Domestizierung von Alterität noch die Rückkehr in die ‘zivilisierte Welt’ sind möglich, statt dessen präsentiert das Romanende Formen der Entformung und des Chaos.

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<b>Section</b>	B – Travels between Europe and Latin America (15 <sup>th</sup> through 21 <sup>st</sup> centuries)
<b>Panel</b>	27
<b>Date</b>	Wednesday, July 29
<b>Time</b>	9:00
<b>Location</b>	L 116

Alberto **Guaraldo**  
(Università di Torino, Italy)

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**Palabras e imágenes sobre indígenas de la Amazonia ecuatoriana a mediados del siglo XIX: los viajes de Castrucci da Vernazza.**

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Los viajes del franciscano ligur Castrucci se desarrollaron entre 1846 y 1851 por las cuencas de los ríos Bobonaza, Pastaza y Huasaga, y hasta la región del Napo. En sus peregrinaciones tuvo varios contactos con algunos grupos indígenas: los así llamados záparos (kayapwe), jívaros (shuar) y muratos (candoshi), que en aquel tiempo se juzgaban peligrosos. Castrucci comunicó sus conocimientos directos de dichos indios amazónicos en dos libros, el primero publicado en Perú (1849) y el segundo, más amplio, en Italia (1854), acompañando la escritura con dibujos. También recogió interesantes objetos etnográficos, que se han perdido casi totalmente. Sus páginas muestran un concepto de los indígenas casi exento de la altanería de muchos viajeros, así como la conciencia y el arrepentimiento por las culpas que, parece, fueron la causa de su destitución de la orden franciscana.

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**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 22  
**Date** Tuesday, July 28  
**Time** 16:45  
**Location** L 116

Luz Elena **Gutiérrez de Velasco**  
(El Colegio de México, México)

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**Viajes literarios de Julieta Campos**

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G Póstumamente apareció un libro de Julieta Campos, Cuadernos de viaje, en el que se reúnen sus escritos relativos a sus viajes desde América a Europa y otros países, algunos viajes de trabajo y otros por placer. Se trata de testimonios muy valiosos, ya que existen vasos comunicantes entre estos textos y las novelas que la autora cubano-mexicana iba construyendo a medida que vivía, a medida que viajaba, como *Tiene los cabellos rojizos y se llama Sabina* (1974), *El miedo de perder a Euridice* (1979), *La forza del destino* (2004). Entre el texto de ficción y el texto de viaje se establece un espacio de reflexión metanarrativa que vale la pena deslindar.

**Email** luzg@colmex.mx  
**Section** F – Traveling, Gender, Sexuality  
**Panel** 38  
**Date** Wednesday, July 29  
**Time** 13:15  
**Location** L 113

Martin A. Hainz  
 (Universität Wien, Institut für Germanistik, Austria)

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### Der *Descensus ad infernos* als frühes Reiseparadigma

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Der *Descensus ad infernos* ist im Grunde das Modell der Kolonialisierung. Er ist die Erfahrung Jesu — also auch Gottes —, was *Tod* sei, doch dann wird dieses *Andere* und schließlich vor allem die Hölle als Inbegriff des Fremden bald destruiert. In den Apokryphen wie in den literarischen Bearbeitungen, wobei hier vor allem Friedrich G. Klopstock ins Zentrum gestellt sein soll, wird pittoresk formuliert, in welcher Weise ein furchtbar scheinender Messias herabsteigt, um die Hölle als Parodie und Paraontologie auszumerzen. Der Messias wird von Klopstock hier als der “Furchtbare” eingeführt; flüchten, beten und dann sogar sterben wollen die Teufel, doch “kein Tod erbarmte sich ihrer!” (*Messias*, Gesang XVI, V. 601) Dieser so martialisch wie gnadenlos gemalte *Descensus* ist ohne Zweifel einem fragwürdigen Grausamkeitsdecorum verpflichtet; das Mechanische von Urteilsfindung, Marter und Verdammung, die allesamt aus dem Bekenntnis gerechtfertigt sein sollen, zu dem sie nötigen, erinnert fatal an die Prozesse, worin nicht einmal der Wunsch des Gefolterten, “laßt mich nur unschuldig richten” (aus dem Protokoll eines Prozesses in Münster, 1724 — in Klopstocks Geburtsjahr), erfüllt werden kann. Wie ein post-colonial Diskurs nimmt sich der Versuch der zumal modernen Theologie aus, dieses Narrativ zu bändigen: Zwar wird schon seit Calderon Lucifer nicht von einem kalt und unnahbar thronenden Gott gerichtet, sondern durch die liebende Tat des Gottmenschen überwunden; doch stimmig umgesetzt ist dies selten: durchaus indes bei Klopstock, seine — darum terminologisch zu bedenkenden — *Teufel* haben sich gesondert, bleiben aber *adressier-* und *erlösbar*. Reisen als Entdecken und (Nicht-)Missionieren wird hier durchdacht, latent *postkolonial*.

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**Section** K – Theories of Mobility and Travel Literature  
**Panel** 54  
**Date** Thursday, July 30  
**Time** 9:00  
**Location** KL 29/111

Teodoro **Hampe-Martinez**

(Humboldt-Club Perú, Universidad Nacional Mayor de San Marcos, Lima, Peru)

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**Alexander von Humboldt en el Perú (1802):  
Un estudio crítico de sus impresiones de viaje**

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Esta ponencia, basada principalmente en fuentes documentales de lengua alemana, francesa y castellana, se refiere a Alexander von Humboldt y su recorrido a través del virreinato del Perú, entre agosto y diciembre de 1802. Habiendo seleccionado la ciudad de Lima —capital del virreinato— como su cuartel general, Humboldt pudo obtener durante esos cinco meses un conocimiento general de las condiciones naturales y humanas de vida en el país a finales de la época colonial. Las impresiones de Humboldt sobre Lima y sus habitantes significan el eje de esta contribución, teniendo en cuenta que un importante debate se ha planteado (ya desde comienzos del siglo XIX) sobre la imagen presumiblemente errónea del viajero acerca de las pautas características de aquella sociedad.

**Email**      thampe@universia.edu.pe  
**Section**     A – Alexander von Humboldt  
**Panel**       86  
**Date**        Friday, July 31  
**Time**        13:15  
**Location**   L 115

Steffen Hantke

(English Department, Sogang University of Seoul, Korea)

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**Wilder's Dietrich: Star Personae and National Stereotypes  
in *A Foreign Affair* (1948) and *Witness for the Prosecution* (1957)**

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Though the public personae and professional profiles of Billy Wilder and Marlene Dietrich are determined primarily by their respective work with other actors and directors, the two films in which they collaborated—*A Foreign Affair* (1948) and *Witness for the Prosecution* (1957)—are landmark texts in developing and fixing post-war national stereotypes of Germany in the collective imagination of their American audiences. Separated by almost a decade, both films are remarkably consistent in their use of national stereotypes—a fact reflecting less the unchanging nature of American-German relations than the continuity of both Wilder's and Dietrich's public personae. To the degree that the tragic fate of Wilder's family in the Holocaust and Dietrich's propaganda efforts on behalf of the U.S. military in Europe were widely known, the diegetic deployment and critical examination of national stereotypes in both films is crucially dependent upon these public personae. A Wilder adapts his material specifically to Dietrich, the merging of the two personae creates a nuanced portrait of transatlantic relations: an element of caustic satire applied equally to Germans and Americans on Wilder's part, and a more conciliatory element applied toward the normalization of post-war relations between both countries on Dietrich's part. Crucial in this move toward a more conciliatory attitude is the re-gendering of the national allegory with Wilder's shift from a strongly masculine representation of Germany with actors like Erich von Stroheim (1943, 1950) and Otto Preminger (1953) toward an ambiguously feminine representation with the casting of Dietrich.

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**Section**      H – Emigration and Exile  
**Panel**        70  
**Date**         Thursday, July 30  
**Time**         15:00  
**Location**    KL 29/208

Robert **Heinlein**  
(Universität Leipzig, Germany)

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**Anmerkungen Humboldts zur sozialen Situation auf den Kanarischen Inseln  
und sein Einfluß auf die deutschsprachigen Reisenden des 19. Jahrhunderts**

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For abstract, please refer to José Juan **Batista Rodríguez**

**Email**        robert.heinlein@lsl.de  
**Section**     A – Alexander von Humboldt  
**Panel**        71  
**Date**         Thursday, July 30  
**Time**         16:45  
**Location**    L 115

H

Isabel **Hernández**

(Universidad Complutense de Madrid, Filología Alemana, Madrid, Spain)

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**From Spain to the Americas, from the Convent to the Front: Structure and the Meaning of Travelling in Catalina de Erauso's Autobiography**

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The volume *Historia de la Monja Alférez, Catalina de Erauso, escrita por ella misma*, edited in 1829 for the first time, offers an autobiographical account of the life of one of the most remarkable Spanish women of the 17<sup>th</sup> Century: Catalina de Erauso. Forced by her family to enter a convent, Catalina seizes the first opportunity she has to run away and embark on a long voyage, in which, dressed as a man, she travels across Spain and then sets off for America. There, in disguise, she is able to enjoy a freedom she has never known in her home country and to experience a great many adventures, of the kind which are traditionally reserved for the opposite sex. This woman's account—combined with the type of material generally found in the travel literature of the time, and the picaresque style, which was frequent during the Spanish Golden Age—contributes to shaping a very particular genre of travel and adventure literature, halfway between literary fiction and history, in which from the very first moment the journeys traveled play a significant role in the construction of the literary identity.

**Email**        isabelhg@filol.ucm.es  
**Section**      F – Traveling, Gender, Sexuality  
**Panel**        23  
**Date**         Tuesday, July 28  
**Time**         16:45  
**Location**    L 113

Judith **Hernández Aranda**  
(Instituto Nacional de Antropología e Historia, Veracruz, Mexico)

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**Humboldt en Veracruz, una revisión arqueológica**

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En su *Ensayo Político sobre el Reino de la Nueva España*, Alejandro de Humboldt dejó una serie de notas en las que registró aspectos importantes sobre las instalaciones urbanas del puerto de Veracruz, sobre su población, economía y recursos naturales, en un momento crucial de la política novohispana que culminaría con la guerra de Independencia. Una investigación bibliográfica, cartográfica y documental, así como el estudio de materiales arqueológicos de fines del Siglo XVIII y principios del XIX, nos permiten una reinterpretación más amplia de su discurso, al tiempo que nos acerca a las imágenes del ambiente cotidiano del puerto que recibió a este notable barón.

H

**Email** judasaranda@yahoo.com.mx  
**Section** A – Alexander von Humboldt  
**Panel** 76  
**Date** Friday, July 31  
**Time** 9:00  
**Location** L 115

Elia **Hernández Socas**

(Universität Leipzig, Institut für Angewandte Linguistik und Translatologie, Germany)

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**Anmerkungen Humboldts zur sozialen Situation auf den Kanarischen Inseln  
und sein Einfluß auf die deutschsprachigen Reisenden des 19. Jahrhunderts**

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For abstract, please refer to José Juan **Batista Rodríguez**

**Email** socas@uni-leipzig.de  
**Section** A – Alexander von Humboldt  
**Panel** 71  
**Date** Thursday, July 30  
**Time** 16:45  
**Location** L 115

H

José **Hernández-Téllez**  
(Universidad Veracruzana, Facultad Bionalisis, Veracruz, Mexico)

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**Ambient Temperature Variability in the City of Veracruz, Mexico,  
According to von Humboldt in 1804 and Today**

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For Abstract, Please refer to Javier **Aldeco**

**Email**        jhtellez@hotmail.com  
**Section**     D – Travel and Science: Measuring, Collecting, Imagining the World  
**Panel**        29  
**Date**         Wednesday, July 29  
**Time**         9:00  
**Location**    KL 29/111

H

Adrián **Herrera Fuentes**

(Rheinische Friedrich-Wilhelms Universität Bonn, Institut für Griechische und Lateinische Philologie, Hispanistik und Altamerikanistik, Germany)

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**Stierkampf und indianische Märkte: ein europäisches Bild  
von mexikanischen Kultur**

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Zwei europäische Reisende sind im postrevolutionären Mexiko gewesen: ein Deutscher, Josef Maria Frank (1938) und ein Engländer, D.H. Lawrence (1926). Frank, in seinem Reisebericht *Mexiko ist anders* (1938), und Lawrence, in seinem Roman *The Plumed Serpent* und seinem Reisebericht *Mornings in Mexiko* (1933), haben auf die gleichen Objekte des mexikanischen Alltagslebens geschaut: Stierkämpfe und indianische Märkte. Durch ihre Beschreibung dieser Elemente bemerkt man, wie eine europäische Mentalität, von den pragmatischen Ansichten der Moderne geprägt, sich mit der mexikanischen Welt der Mestizos und Indios, für beide Reisende geheimnisvoll, aber gleichzeitig barbarisch begegnet. Als Frank einen Stierkampf in Mexiko-Stadt und dann einen indianischen Markt in den Gebirgen vom Estado de México besucht, befindet er sich in einer Welt, deren Exotik ihm grausam und dunkel erscheint. Einige Jahre vor ihm war auch D.H. Lawrence in Mexiko gewesen. Frank hat die Memoiren von Lawrence gelesen und seine Konzipierung über das besuchte Land übernommen. In diesem Vortrag möchte ich die Korrespondenz zwischen beiden Autoren analysieren sowie ihre eigenen Ansichten des mexikanischen Alltagsleben durch ihre Beschreibungen der Stierkämpfe und indianischen Märkte, da diese für beide Intellektuelle der Zentralpunkt des mexikanischen sozialen Lebens jener Zeit sind. Unsere Analyse nimmt H.S. Gadamer's Ideen der Modernität sowie T. Todorov's Ideen über Alterität als theoretische Basis.

**Email**        aherrera@uni-bonn.de  
**Section**      B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel**        77  
**Date**         Friday, July 31  
**Time**         9:00  
**Location**    L 116

Gregor Herzfeld

(Seminar für Musikwissenschaft, Freie Universität Berlin)

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**“Always On The Road”. Bob Dylans *Never Ending Tour***

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1988 begann eine besondere musikalische Reise: Bob Dylans *Never Ending Tour*, die nahezu ununterbrochen bis heute anhält und den Songschreiber und Performing Artist über den gesamten Amerikanischen Kontinent, durch Europa und Asien bis nach Australien und Neuseeland geführt hat. Während das “touring” für die Kultur der Rock- und Popmusik zentral ist, indem es dazu dient, zum rechten Zeitpunkt den Fans ein neues Album neben den altbekannten Hits vorzuführen, also den Wiedererkennung- und damit Marktwert zu steigern, scheint Dylan andere Ziele damit zu verfolgen. Bei ihm steht jeden Abend eine andere Mischung auf dem Programm, und der Grad an Veränderung des präsentierten musikalischen Materials ist derart hoch, dass eine Wiedererkennung selbst dem Experten nur ausnahmsweise gelingen mag. Das reisende Aufführen scheint tief in die musikalische Substanz einzugreifen, ja sich selbst in der Musik niederzuschlagen. In dieser ständigen De- und Rekonstruktionsarbeit, die Dylan im Rahmen dieser Tournee nun schon zwanzig Jahre auf der Bühne permanent leistet, findet eine weitere Reise, eine Zeitreise, statt. Die Hits der Vergangenheit werden erinnert, auf die Probe gestellt, aktualisiert und mit dem Neuen, dem Gegenwärtigen synchronisiert. Eine solche performative Präsenz der im Prinzip niemals endenden Konzerttournee scheint daher geeignet, die Zeit selbst zu suspendieren. Diese musikalische Reiseutopie kann als Dylans kreative Antwort auf das Problem des Alterns von Rockmusik, die Beschleunigung von Generationenwechsel auf einem hartumkämpften Markt gelesen werden. Im Vortrag sollen die theoretischen Überlegungen durch Aufführungsvergleiche anhand von Audio- und Videobeispielen veranschaulicht werden.

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**Section** E – Travel Cultures, Practices and Economies: Discoveries, Expeditions, Tourism  
**Panel** 63  
**Date** Thursday, July 30  
**Time** 13:15  
**Location** L 113

Ernest W.B. Hess-Lüttich

(Universität Bern, Institut für Germanistik, Switzerland)

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## Deutschsprachige Minderheiten in Argentinien. Über Sprachinselforschung in San Jerónimo Norte

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Die Untersuchung von Sprachminderheiten, die Sprachinselforschung und die Analyse des sog. *Code Switching* sind relativ junge Forschungsgebiete der Angewandten Linguistik im Schnittfeld von Dialektologie, Areal-, Ethno- und Soziolinguistik. Während der Sprachstand etlicher deutscher Enklaven im Ausland heute einigermaßen gut dokumentiert ist, gibt es für die Varietäten von aus der Deutschschweiz ausgewanderten Minoritäten kaum verlässliches empirisch erhobenes und linguistisch analysiertes Material. Daher soll der Vortrag eine exemplarische Untersuchung des Schweizerdeutschen (genauer: des Walliserdeutschen) in ausgewählten Gemeinden (hier besonders der Kolonie San Jerónimo Norte in der argentinischen Provinz Santa Fé) auf der Grundlage eines Corpus von authentischem Sprachmaterial ins Zentrum stellen. Der Vortrag gliedert sich in drei Teile. Der erste Teil bietet einen Überblick über die historischen Bedingungen der Entstehung schweizerdeutscher bzw. wallisischer Gemeinden in Argentinien und die ökonomischen Gründe für die Auswanderung mit einem genaueren Blick auf die hier ausgewählte Kolonie und die in ihr noch gepflegten Walliser Traditionen. Der zweite Teil verankert die Untersuchung in den für sie maßgeblichen Forschungsansätzen und knüpft an den Stand der germanistischen Sprachminoritätenforschung in Südamerika an. Der dritte Teil informiert über die empirischen Ergebnisse der Untersuchung. Gemessen an dem Anspruch, eine nicht-repräsentative Momentaufnahme des heutigen Sprachgebrauchs einer wallisischen Gemeinde in Santa Fé vorzulegen, bietet die Auswertung des erhobenen Gesprächsmaterials eine Fülle von Hinweisen im Hinblick auf Formen des Sprachkonservatismus, auf Kriterien domänenspezifischer Sprachwahl zwischen wallisischem Dialekt und argentinischem Spanisch, auf das instabile Verhältnis von Generationensprache und Sprachwandel (bzw. Sprachtod), auf die Bedeutung von familiären Schweiz- bzw. Besuchskontakten und von privaten Nachbarschaftsnetzwerken für den Spracherhalt, auf den Zusammenhang von Code und Themenwahl, auf die Folgen sprachpolitischer Entscheidungen und sprachpsychologischer Funktionen für die soziale Mobilität und sprachliche Präferenz, auf die Interferenzphänomene durch grammatisch-lexikalische Systemkonkurrenzen.

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<b>Section</b>	B – Travels between Europe and Latin America (15 <sup>th</sup> through 21 <sup>st</sup> centuries)
<b>Panel</b>	97
<b>Date</b>	Friday, July 31
<b>Time</b>	16:45
<b>Location</b>	L 116

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Max **Hinderer**  
(Freier Künstler, Berlin)

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**Inversión Modernidad: Kolonialmalerei im ehemaligen Vizekönigreich Perú  
und heutigem Bolivien**

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For abstract, please refer to Alice **Creischer**

**Email** maxhinderer@googlemail.com  
**Section** L – Humboldt-Forum  
**Panel** 39  
**Date** Wednesday, July 29  
**Time** 13:15  
**Location** KL 29/111

H

E. Walter **Hoefler Ebers**  
(Universidad de La Serena, Artes y Letras, La Serena, Chile)

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**El viaje América/Europa en la poesía lírica chilena**

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Se trata de una revisión del corpus de la poesía chilena para establecer tanto las modalidades del viaje como su particular modo de asumirlo en la poesía lírica, entendiendo que se asume como viaje de conquista, de exploración, de simple turismo, de indagación, de apropiación hasta como crítica cultural o antropología. Se trata de concluir con consideraciones históricas como tipológicas de su funcionalización. Se presume que hay una correlación entre las modalidades epistémicas del viaje y el desarrollo lírico, al mismo tiempo que suele presentarse una reflexión metapoética en torno al alcance y sentido del viaje.

**Email** whoefler@userena.cl  
**Section** K – Theories of Mobility and Travel Literature  
**Panel** 85  
**Date** Friday, July 31  
**Time** 10:45  
**Location** KL 29/208

H

Dirk Hoffmann  
(Bolivian Mountain Institute, La Paz, Bolivia)

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**Travel Literature as a Source for Historical Analysis of Landscape Change  
in the Apolobamba Mountain Range in the Bolivian Andes**

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Scientific work on landscape transformation in their great majority relies on visual or remote sensing data for comparison in time. While remote sensing data might be available from the 1970s onward, aerial photographs reach back some further decades, and black-and-white photo images for some regions of the world even exist from the last part of the 19<sup>th</sup> century. For remote mountain regions in countries like Bolivia, however, when it comes to retracing the change a certain landscape has undergone over the last decades or centuries, one highly important information source are written reports from travelers. For the Apolobamba region in the Northern part of the Bolivian Cordillera Oriental, the first sources available come from Spanish conquistadors and missionaries and Date back to the 16<sup>th</sup> century. At the end of the 18<sup>th</sup> century a new generation of explorers, this time mainly made up of European scientists (geologists, botanists, and cartographers) traveled Apolobamba, leaving more precise descriptions and early attempts at systemization of the observations. Beginning with the middle of the 19<sup>th</sup> century we count with numerous mountaineers' reports of the Apolobamba mountain range. A common thread regarding landscape description is, in the first place, a very subjective view, according to the traveler's education, interest and intention in visiting. In terms of conclusion; analysis of these written sources shows that they hold valuable information to establish factors of landscape transformation in the past, but by themselves do not allow reconstructing the process in a scientifically sound way.

**Email** dirk.hoffmann@berlin.de  
**Section** D – Travel and Science: Measuring, Collecting, Imagining the World  
**Panel** 29  
**Date** Wednesday, July 29  
**Time** 9:00  
**Location** KL 29/111

Michaela **Holdenried**  
 (Albert-Ludwigs-Universität Freiburg, Germany)

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**Vom ‘Volk ohne Raum’ ins *Land der Zukunft*.  
 Stefan Zweigs melancholische brasilianische Utopie**

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Stefan Zweigs Exilbuch über das Land, das ihm politische Zuflucht gewährte, als er vor den Nazis fliehen musste, *Brasilien. Land der Zukunft* (1941) soll für eine bestimmte Form der Annäherung von Exilanten an ihre Gastländer stehen, die nicht verallgemeinerbar ist. Zweig, der auch schon seine Indien-Reise-Erlebnisse veröffentlicht hatte (*Fahrten, Landschaften und Städte*, 1919), war mit dem Genre des Reiseberichts bestens vertraut. Sein Buch, in dem er ein Land beschreibt, in dem sich für ihn aufgrund gerade des ungeheuren kreativen Potentials der *mestizaje*, der Mischkulturen, Zukunftshaltigkeit manifestiert, verbindet Elemente aus verschiedenen Subgenres der Reiseliteratur und folgt geradezu in klassischer Manier den Brasilienberichten früherer Reisender, in denen die Einfahrt in die Bucht von Guanabara einen fast mystischen Ton erhielt (bei Jean de Léry war dies schon so, auf den sich wiederum Lévi-Strauss bezieht). Wie ihm selbst soll sich Rio den Lesenden als ein zu entziffernder Text darstellen; im Spazierengehen wird der Text durchschritten, und die Stadt gibt dem Fußgänger oder aus der Stadt Hinausfahrenden mehr und mehr ihre Geheimnisse frei.

Zweigs Hymne auf Brasilien hängt mit der Situation des Exils und dem eigenen Ende scheinbar in keiner Weise zusammen. Die Fragestellung des Vortrages wird es daher sein, in welcher Weise die psychische Grenzsituation des Exils und der Versuch einer Selbststabilisierung über die brasilianische Utopie einer tropischen Moderne im Medium des Reiseberichts ihren Niederschlag finden.

**Email** laholde@gmx.net  
**Section** H – Emigration and Exile  
**Panel** 40  
**Date** Wednesday, July 29  
**Time** 13:15  
**Location** KL 29/208

Lee Wallace **Holt**

(Ruprecht-Karls-Universität Heidelberg, Anglistisches Seminar, Germany)

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**“The Playground of Europe”: Alpine Travel Culture(s) in the Alps and Beyond**

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During the Weimar Republic, mountaineering organizations sought to establish hegemony over the travel culture of mountaineering. Contemporary texts published by various alpine organizations sought to position mountaineering as an activity reserved for a select elite, casting alpinists as masculine nationalists committed to the preservation of the Alps as their exclusive “playground of Europe.” Until World War I, the German-Austrian Alpenverein, the largest alpine club in the world, exercised a powerful influence over alpine travel culture. I argue that, during the Weimar years, this travel culture was challenged by other organizations (such as the socialist alpine club, Die Naturfreunde), commercial competitors (the mass tourism industry in the Alps), and alternative representations of mountaineering in both literature and the cinematic genre of the Bergfilm. This profusion of alternative representations of alpine travel, as well as major shifts in the practice of mountaineering, fundamentally reshaped alpine travel culture. In its analysis of texts and films as normative cultural products, my presentation will focus on how alpine travel culture was contested in the realm of narrative and visual representations. I draw upon popular alpine journals and the Alpenverein’s own publications, paying close attention to how alpine organizations articulated their critiques of the mass tourism industry, published essays lamenting the increasing modernization of the Alps, and critiqued the Bergfilm genre for its melodramatic plotlines. These competing advocates of different travel cultures, it seemed, could no longer get along in the “playground of Europe.”

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**Section** E – Travel Cultures, Practices and Economies: Discoveries, Expeditions, Tourism  
**Panel** 68  
**Date** Thursday, July 30  
**Time** 15:00  
**Location** L 113

Alexander **Honold**  
 (Universität Basel, Deutsches Seminar, Switzerland)

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### Strömungslehre bei Humboldt und Hölderlin

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Skizziert wird eine mögliche epistemische Gemeinsamkeit zwischen Humboldts Reisewerk und Hölderlins poetischen Texten. Während Alexander von Humboldt distributionsgenetische Überlegungen zur Verbreitung und Verteilung insbesondere von Pflanzen, aber auch von anderen Lebewesen und geographischen Faktoren anstellt, beschäftigt sich Hölderlin in mythopoetischer Annäherung mit den Erscheinungsformen und geschichtlichen Wirkungsdeterminanten der menschlichen Ökumene. Beiden gemeinsam ist die "Reiseform des Wissens", der gemäß die Wechselbeziehungen zwischen Natur und Kultur mithilfe von Bewegungen im Raum: Reise, Landkarte, Imaginationsprozeß, rekonstruiert werden. Was die Erde in ihren geographischen wie klimatischen Strukturen zusammenhält wie auch untergliedert und differenziert, ist die "Einheit des in sich selbst Unterschiedenen". Als ein in sich gegliedertes Ganzes erfahrbar ist die Erde in Form von individuellen und kulturellen Wanderungsbewegungen, deren Grundlage naturale Faktoren wie Meeresströmungen, Gebirgslinien, Wasserläufe und Windrichtungen darstellen. Diese Wanderungsbewegungen lassen sich beziehen auf ein — zu entfaltendes — Paradigma der Strömungskunde und Strömungslehre, das den geographischen Reisen Humboldts wie auch den Imaginationsbewegungen Hölderlins als ästhetisches Modell zugrunde liegt.

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**Section**    A – Alexander von Humboldt  
**Panel**        16  
**Date**        Tuesday, July 28  
**Time**        15:00  
**Location**   L 115

Roberto **Hozven**  
(Pontificia Universidad Católica de Chile, Santiago de Chile)

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**Luis Oyarzún: El viaje es un regreso al propio principio**

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H Así como ascender una colina no es lo mismo que bajarla, viajar desde Sudamérica hacia los “países adelantados” (como escribía Domingo F. Sarmiento en el siglo XIX) no era lo mismo que viajar desde éstos a Sudamérica. Ir a Europa o a los EE.UU., para nuestros modernistas, era algo más que un desplazamiento espacial, significaba saltar un siglo; del mismo modo que, hoy día, en un museo, tres pasos nos cambian de milenio. Cuando Octavio Paz escribe, en *Vislumbres de la India* (Barcelona, 1995), que la India es una versión cultural extrema de México porque ha hecho de la estratificación de tradiciones una manera de vivir su tiempo del ahora, plantea un asunto decisivo: el diálogo entre literaturas y culturas es un asunto de traducción cultural, ella misma efecto de una transposición conceptual. La transposición conceptual significa dar cuenta de qué modo las transformaciones de lengua, presentes en cada cultura, pueden servir de modelo para comprender las transformaciones de la conciencia misma. Lo que significa-al igual que la subida y la bajada de la colina-que no se dirá ni comprenderá lo mismo de aquí hacia allá, y viceversa. Ahora bien, ¿cuáles son las traducciones fallidas más significativas, con sus respectivas transposiciones conceptuales y de conciencia, presentes en el *Diario de Oriente. Unión Soviética, China e India* (Santiago, 1960), escrito por Luis Oyarzún, a su regreso de su viaje por el Oriente entre noviembre de 1957 y mayo de 1958? En el texto de Oyarzún, me concentraré en su *compte rendu* a la Unión Soviética.

**Email** rhozven@uc.cl  
**Section** G – Traveling in Dictatorships: Colonialism, Caudillismo, Fascism, Communism  
**Panel** 25  
**Date** Tuesday, July 28  
**Time** 16:45  
**Location** KL 29/208

Ana María Dolores **Huerta-Jaramillo**  
(Benémerita Universidad Autónoma de Puebla, Mexico)

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## **Humboldt en las bibliotecas poblanas y su tránsito a la historiografía local y nacional**

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Este trabajo se propone revisar las publicaciones de Alejandro de Humboldt desde su presencia en las bibliotecas poblanas, como la que perteneció al colegio del Espíritu Santo de la ciudad de Puebla, actual biblioteca José María Lafragua de la Benemérita Universidad Autónoma de Puebla. Textos como *Volcans des cordillères de Quito et du Mexique*, *Cosmos*, *Viaje a las regiones equinocciales del Nuevo Continente*: realizados desde 1799 hasta 1804, y el *Ensayo político sobre el reino de la Nueva España* de 1822, impactaron los imaginarios a nivel local proporcionando la mirada de un viajero sobre el territorio mexicano desde la investigación humboldtiana que indudablemente modificaron o reorientaron la producción historiográfica local y nacional.

**Email** amadoh@gmail.com  
**Section** A – Alexander von Humboldt  
**Panel** 81  
**Date** Friday, July 31  
**Time** 10:45  
**Location** L 115

H

Margaret-Anne **Hutton**  
 (St Andrews University, French, United Kingdom)

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**“Nous sommes tous Américains”:  
 French Representations of the Events of 9/11**

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In the immediate aftermath of the events of 9/11 an editorial in *Le Monde* concluded with the words “Nous sommes tous Américains”. Such expressions of ‘Western’ solidarity were rapidly eroded as events called ‘French’, ‘European’, and ‘Western’ identities and identifications into question. *Le Monde*’s editor soon modified his position: “Mais nous sommes d’abord Européens”. Working from Derrida and Žižek’s theorising of 9/11, this paper will analyse the representation in works of French prose of identificatory stances—national and supra-national—precipitated by the events of 9/11, focusing especially on the use of different genre conventions and cognitive frameworks. The corpus includes two works of non-fiction written by ‘Frenchmen abroad’: Luc Lang’s *11 septembre mon amour* (2003) is a travel narrative (“je traverse le rêve américain”) and scathing critique of the US; Bruno Dellinger, author of *World Trade Centre 47e étage* (2002), defines himself as an ‘immigrant’ and ‘métis franco-américain’. Two works of fiction complete the corpus: Frédéric Beigbeder’s *Windows on the World* (2003) is constructed around a dual narrative: one American narrator in the Twin Towers as the planes strike, one French narrator in Paris. Although only one narrator literally travels (the French narrator goes to New York), both base their constructions of identities on a history of franco-American crossings and dis-locations. Finally, Maurice Dantec’s *Vers le nord du ciel* (2007) offers us a radically ‘other’ traveller: an alien from outer space who rescues a young girl from the collapsing WTC.

**Email** mh80@st-andrews.ac.uk  
**Section** C – Travels between Europe and North America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 18  
**Date** Tuesday, July 28  
**Time** 15:00  
**Location** L 113

Gladys Ibarregui

(University of Delaware, Foreign Language & Literatures, Newark, USA)

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**“The Road Scholar”: el rol intelectual de Von Humboldt  
en los estudios sobre México**

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En este trabajo se examinará la contribución de Alexander Von Humboldt en la descripción de las culturas indígenas de México (Siglo XIX), el proyecto excede la idea de mirar a su trabajo como literatura de viajes para ubicarla dentro de un contexto transnacional/globalizante, en activas interacciones y desplazamientos con los imaginarios europeos de ese momento y con el pensamiento americano que encontró a través de visitas sociales o cartas, en diálogo activo con otros contemporáneos americanos. En mi investigación analizaré cómo von Humboldt expone la identidad de los pueblos americanos, desde la perspectiva de una crítica cultural en fusión con otros elementos de la narrativa científica y personal de su propio momento histórico.

**Email**        gladys@udel.edu  
**Section**      A – Alexander von Humboldt  
**Panel**        76  
**Date**         Friday, July 31  
**Time**         9:00  
**Location**    L 115

Judith Irwin-Mulcahy

(Wake Forest University, English, Winston-Salem, North Carolina, USA)

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**Postcolonial Ecologies and Cultures of Motion: A Study of Three Novels**

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I My paper examines texts by two contemporary Caribbean-American authors to better understand the forms of flow, migration, and the interlaced networks of relations that constitute location. I draw upon Edwidge Danticat's *Breath, Eyes, Memory*, a novel that traverses the spaces of Brooklyn, La Nouvelle Dame Marie, and Croix-des-Rosets Haiti, and *The Farming of Bones*, a story set on both sides of the Massacre River, which separates the Dominican Republic from Haiti. I also examine Jamaica Kincaid's *A Small Place*, a novella about the complexities of British and American tourism and local Antiguan life in the British West Indies. My paper argues that contemporary Caribbean postcolonial literature is an important vehicle for readers interested in understanding the operations of place as creative strategies for living. Such literature can give purchase to forms of mobility and discovery that fall outside of historiographic accounts of postcolonial Caribbean landscape—spaces bypassed as obsolescent, non-productive, or generally beyond the sphere of real modern action. By building upon recent work in cultural-process geography by Doreen Massey and Mike Crang and the ecofeminist scholarship of Greta Gaard and Lori Gruen, I consider the ways literature explores the relations of self to place, and the connection between movement and ontology. Stories give insight into the ways users design their environment even as these environments seem to determine them. They are archives of movement and spatial representation. "Every story," Michel De Certeau wrote, "is a travel story—a spatial practice."

**Email** irwinmj@wfu.edu  
**Section** D – Travel and Science: Measuring, Collecting, Imagining the World  
**Panel** 34  
**Date** Wednesday, July 29  
**Time** 10:45  
**Location** KL 29/111

Thomas **Janota**  
(American School, Middle School, México)

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**Did Humboldt Shift his Paradigm of Botanical Exploration  
on his Arrival in New Spain?**

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For abstract, please refer to Robert **Bye**

**Email**        hawksnt@yahoo.com  
**Section**     A – Alexander von Humboldt  
**Panel**        51  
**Date**         Thursday, July 30  
**Time**         9:00  
**Location**    L 115

J

Rolf-Peter Janz

(Freie Universität Berlin, Institut für Deutsche und Niederländische Philologie)

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**Von Prag nach New York? Zu Kafkas Roman *Der Verschollene***

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In Kafkas Fragment gebliebenem Roman sind zwei gegenläufige Tendenzen zu beobachten. Zum einen erzählt er die Geschichte Karl Roßmanns von seiner Ankunft in New York bis zur Bahnreise nach Oklahoma vermittelt unerhört genauer Beschreibungen von Schauplätzen und Begebenheiten. Gegenüber seinem Verleger äußert Kafka die Absicht, "das allermodernste New York" darzustellen. So kommen der Großstadtalltag, die Anonymität, die Beschleunigung, die Werbung und die Schrecken des Kapitalismus in den Blick. Er greift dabei auf Arthur Holitschers Berichte zurück, der 1911 im Auftrag des S. Fischer Verlags neun Monate durch die USA gereist war. Zum anderen ist der Roman darauf angelegt, nicht nur das Stadtbild New Yorks zu derealisieren. Mit Verfremdung wäre dieser Vorgang nur unzureichend beschrieben. Vieles, was er in den Blick nimmt, entzieht sich unvermittelt der empirischen Erfahrbarkeit. Zu untersuchen ist u.a., ob das imaginäre Amerika, das in diesem Roman entsteht, sich dem illusionslosen Eingeständnis einer unverlässlichen Wahrnehmung oder einer fingierten Traumarbeit verdankt.

**Email** rpjanz@zedat.fu-berlin.de  
**Section** C – Travels between Europe and North America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 13  
**Date** Tuesday, July 28  
**Time** 13:15  
**Location** L 113

Paul Jordan

(University of Sheffield, Hispanic Studies, United Kingdom)

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**Questioning the acriollamiento of Richard Lamb  
(W. H. Hudson, *The Purple Land that England Lost*)**

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Hudson's novel inaugurates a substantial corpus of journey writings set in the English countryside and in South America, comprising travelogue in the present, remembered journeys and fictional narratives. Hudson was Anglo-Argentine, born near Buenos Aires in 1841. Brought up in an English-speaking family, he felt a strong identification with England. But he was a country boy, from the pampas in the time of Rosas, who acquired a double fascination with nature: scientific curiosity; a mystical, nostalgic attraction to the untamed. In 1874 Hudson definitively abandoned the River Plate for London, the industrial metropolis of late-Victorian Britain. He returned to South America in memory and imagination: overtly in travel texts, novels and memoirs; covertly in some English nature writing. *The Purple Land*, which evokes Hudson's 1868 visit to Uruguay, inverts Hudson's journey: a young Englishman, Richard Lamb, around 1860 flees his wrathful Argentine father-in-law. His wife remaining in Montevideo, Richard journeys round Uruguay seeking work—and having adventures. Through a confrontation between civilised (English) values and primitive, vital rural Uruguayan life, Richard undergoes assimilation (acriollamiento), finally identifying with the Blanco cause: a similar culture to that of Hudson's youth. Through Lamb's understanding of Uruguayan and British realities, I question his cultural migration, identifying instead a figure who is criollo from the outset: despite his remarkable powers of observation of nature and rural life, Hudson's cultural perception remains shaped by his early life experiences.

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**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 42  
**Date** Wednesday, July 29  
**Time** 15:00  
**Location** L 116

Miriam Junghans  
(Fiocruz Casa de Oswaldo Cruz, Rio de Janeiro, Brazil)

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**Going Through an ‘In-Between Place’:  
Emilie Snethlage’s Crossing Xingu-Tapajós in 1909**

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In the social history of science, debates on the science produced out of North Atlantic countries in the beginning of the twentieth century are often trapped in the dichotomy of nucleus and periphery. Recent historical literature has attempted to get away from this polarization. Taking into consideration that scientific production is a specific form of cultural expression, we have developed the present analysis based on the concept of ‘in-between place’, created by Brazilian literary critic Silviano Santiago (1978). According to Santiago, an ‘in-between place’ is a sphere of cultural production with singular characteristics, which have to be taken into consideration in order to analyze and understand it. In 1909, German naturalist Emilie Snethlage (1868-1929), together with just her Indian guides, walked the land between Xingu and Tapajós rivers, Amazon River tributaries, which, at the time, was a region unknown to scientists. Graduating in Jena in 1904, Snethlage developed her scientific career in Brazil, in two important Natural History museums, Emílio Goeldi Museum in Belém do Pará and Museu Nacional in Rio de Janeiro. At a time when the increasing specialization divided scientists between ‘field’ and ‘office’ scientists, she worked in both worlds with the same proficiency. By using Xingu-Tapajós crossing as a case study, we have used the concept ‘in-between place’, which allowed us to identify some peculiarities in the scientist’s career and in the kind of science produced in that social and scientific scenario.

**Email** miriamjung@gmail.com  
**Section** K – Theories of Mobility and Travel Literature  
**Panel** 100  
**Date** Friday, July 31  
**Time** 16:45  
**Location** KL 29/208

Anna Kaae Jensen

(University of Aarhus, Department of Comparative Literature,  
Institute of Aesthetic Studies, Denmark)

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**Lévi-Strauss' Transatlantic Journeys: From Ethnographic Study  
of Pure, Autonomous Cultures to Travel Writing about Hybridizing  
Cultural Encounters**

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This paper considers Claude Lévi-Strauss' *Tristes Tropiques* (1955) which describes two transatlantic journeys that had an immense influence on his life and career: His travel to Brazil in the 1930s to do ethnographic fieldwork and his flight to the USA during World War II. I will argue that the text is caught between two conflicting discursive positions: On the one hand it adopts a combined positivist and cultural relativist position which posits both anthropology and its scientific object, i.e. so-called primitive cultures, to be pure, autonomous entities. Lévi-Strauss' positivist attitude manifests itself in his attempt to distinguish himself from non-specialist travelers by criticizing their travelogues for being biased, superficial, and amateurish in their ethnographic approach and by contrasting them with the scientific, objective and autonomous works of professional anthropologists. His cultural relativist attitude manifests itself in his critique of the contemporary global cultural exchange which threatens to replace cultural diversity with a westernized monoculture. *Tristes Tropiques* is a nostalgic elegy on the vanishing primitive societies which according to Lévi-Strauss are more genuine than modern Western society because of their cultural purity. But on the other hand *Tristes Tropiques* also adopts a more postmodern position which celebrates the exchange between different cultures, disciplines, and genres. It is itself a hybrid text that combines professional ethnography with the literary and autobiographical modes of the travelogue. Furthermore, it conveys a fascination with the new hybrid cultures which have arisen in the wake of the colonial encounter between the old and the new world.

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**Section**      K – Theories of Mobility and Travel Literature  
**Panel**        54  
**Date**         Thursday, July 30  
**Time**         9:00  
**Location**    KL 29/111

Sascha Keilholz  
(Universität Regensburg, Media Studies, Germany)

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**Reise ins Ich — Das amerikanische Independent-Road Movie 2002/2003**

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Reisen im Film hat seine eigene Form: das Road-Movie. In ihm kommt dem medial konstitutiven Moment der Bewegung eine besonders exponierte Stellung zu. Gerade in der amerikanischen Kinematographie nimmt dieses Quasi-Genre eine spezifische Funktion ein. Historisch taucht das US-Road-Movie vor allem im Kontext des New Hollywood, der Zäsur im klassischen Erzählkino, auf. Gerade in den vergangenen Jahren ist im amerikanischen Independent-Bereich, der sich explizit auf das Erbe des New Hollywood besinnt, eine Reinkarnation des Road-Movie zu konstatieren. Mit *Gerry* (2002), *The Brown Bunny* (2003) und *Twentynine Palms* (2003) sind innerhalb weniger Monate unabhängig voneinander Autorenfilme entstanden, die ich unter dem Aspekt des Reisens als Trilogie fassen möchte. Im ersten Fall handelt es sich um eine Variation der Pilgerreise, im zweiten um eine imaginäre Reise in die Vergangenheit. *Twentynine Palms* schließlich wirft einen Meta-Blick auf das fremde Land und seine Kultur — den europäischen Blick seines Regisseurs. Vereint ist die Trias sowohl durch ihre ästhetischen Gestaltungslinien, in denen Reduktion zum besonderen Inszenierungsmerkmal avanciert als auch durch ihre auffällige Personenkonstellation, in der sich das Prinzip des Dualismus manifestiert. Die Filme erforschen seismographisch die Befindlichkeiten einer Generation, ihrer Kultur und Kommunikationsform. Das Prinzip des Reisens wird mit einer 'rite en passage', einer Identitätssuche, parallel geführt. Fragen der Sexualität und nach dem Selbstverständnis der bereisten Zivilisation, geboren aus dem Mythos der 'regeneration through violence', führen zu einer existentialistischen Schau von Auflösungsprozessen. Eine pointierte vergleichende Lektüre und Analyse der drei Filme soll deren Begriff des Reisens herausarbeiten und zur Diskussion stellen.

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**Section** I – Contemporary Travel Narratives  
**Panel** 89  
**Date** Friday, July 31  
**Time** 13:15  
**Location** KL 29/111

Marita Keilson-Lauritz  
(Amsterdam, The Netherlands)

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**Lauter schwule Reisen? Ein Versuch zu einer Theorie der Homotextualität  
am Beispiel von Richard Kandt, Wolfgang Cordan und Hubert Fichte**

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Vor gut drei Jahrzehnten versuchte der junge Amerikaner Jacob Stockinger in *Homotextuality — A Proposal* (1978) mit Hilfe einer Reihe von symptomatischen Bausteinen eine Theorie des “Homotextes” zu entwickeln. Zu diesen Bausteinen gehört auch der homotextuelle Raum (“homotextual space”) und — als Bewegung im Raum — “the fluid space of voyage”, mit der Schlussfolgerung: “literature does not develop in neutral space and space does not develop neutrally in literature”. Das wäre zu überprüfen — zumal auffällig viele Texte des Genres “Reiseberichte” von mehr oder weniger schwulen Autoren zu stammen scheinen. So möchte ich nun meinerseits versuchen, diese These und ihre Implikationen an einigen Beispielen genauer zu betrachten. Da Hubert Fichtes Reisebücher als Standardbeispiel allzusehr auf der Hand zu liegen scheinen (aber in diesem Kontext nicht ganz unberücksichtigt bleiben sollten), richte ich den Blick in erster Linie auf die Reisen des Richard Kandt zu den Quellen des Nils (*Caput Nili*, 1907) und vor allem auf die Reiseberichte aus der Feder Wolfgang Cordan, der den europäischen Kontinent verließ, nachdem er im niederländischen Exil die deutsche Besetzung überstanden hatte (*Der Israel und die Araber*, 1954; *Mexiko*, 1955 und 1967; *Der Nil*, 1956; *Geheimnis im Urwald*, 1959; *Mayakreuz und rote Erde*, 1960; *Götter und Göttertiere der Maya*, 1963; *Tigerspur*, 1964).

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**Section** F – Traveling, Gender, Sexuality  
**Panel** 48  
**Date** Wednesday, July 29  
**Time** 16:45  
**Location** L 113

K

Tanja Kersting

(Freie Universität Berlin, Peter Szondi-Institut für Allgemeine und Vergleichende  
Literaturwissenschaft)

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**Collecting Impressions and Voices from the German Democratic Republic  
by travelling in East-Germany in 1989/1990 Robert Darnton's "Berlin Journal  
1989-1990"**

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In September 1989, American historian Robert Darnton visited the Wissenschaftskolleg (Institute for Advanced Study) in West-Berlin, intending to stay a year to write a monograph on the French Revolution. Surprised by the events before and after the fall of the Wall on November 9, he decided to leave his desk to follow the events and investigate the socio-political changes in Germany by empiric fieldstudies, visiting various places and travelling in East-Germany (and the Czech Republic). Travelling to places like Prague, he came across the crowds of GDR citizens occupying the Embassy of the Federal Republic of Germany demanding to leave the GDR. He went to Leipzig during the Monday demonstrations, collected impressions of the crowds conquering the urban space of Berlin, the different meanings of the fall of the Wall and the opening of the Brandenburg Gate, the storming of the Stasi headquarters in East-Berlin and the preservation of the Stasi archives of the "Round Corner" in Leipzig. He travelled to the brown-coal industry wastelands of Bitterfeld, had dinner in Halle at the rector's home of the local University and followed the activities of the "New Forum" in the remote village of Laucha in Thuringia.

During his travel in East-Germany he encountered citizens from various professional backgrounds, among them car-mechanics, bar keepers, artists, former censors of the Sector for GDR literature, pastors, students, professors, politicians, press-editors and town councilors, whose voices resound in his journal. By writing about the experiences and encounters during his travels that gave him a privileged look behind the curtains of the falling dictatorship and by putting his impressions into the context of contemporary discourses, Darnton draws a wide panorama of the German society and its significant changes in the period of the "turnabout" ("Wende").

In my paper I will examine his account of the mechanisms of the GDR dictatorship, of the dis/functionality of East-German society, and of the various positions and counter-positions that he traces throughout his travels.

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<b>Section</b>	G – Traveling in Dictatorships: Colonialism, Caudillismo, Fascism, Communism
<b>Panel</b>	30
<b>Date</b>	Wednesday, July 29
<b>Time</b>	9:00
<b>Location</b>	KL 29/208

Sophie Kienlen  
(Université de Versailles Saint Quentin, Histoire, France)

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**Eastern European Travellers to the Americas and American Travellers  
to Eastern Europe: a Comparative Study in a Time of Globalisation**

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My paper will aim at showing how today, through travelling, Bulgarians and Americans experience a cultural environment that has been antagonised during the Cold War. We'll look at these two cultural areas from particular countries. The United States of America is the country I chose to observe the American area. Bulgaria is the country from which I'll look at the Eastern European area. As for Americans travelling to Bulgaria, the study will mainly cover peacecorps volunteers, Fulbright scholars and backpacking tourists. As for Bulgarians travelling to the United States, the study will essentially include participants of work-travel programmes and transfer students. In order to compare American and Bulgarian travel cultures and practices, we'll be looking at:

- The purpose of the trip: what the trip represents in the traveller's life, whether it is a choice or not, a primary or a secondary need
- The stays' length and price
- The main activity of the trip, its subsequent social environment and the degree to which the traveller is expected to interact with the locals
- A sociological analysis taking into account the economical, political, cultural "capital" (P. Bourdieu) of the traveller
- The participant's travel culture, his previous travel experience

The sources I will be basing my demonstration on are the following:

- Data providing a quantitative evolution of exchanges between the two countries, and revealing the prevailing typology of these exchanges
- All media that may be used by travellers to relate their experiences, including reports, letters, emails, logs, and articles
- Interviews

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**Section**        G – Traveling in Dictatorships: Colonialism, Caudillismo, Fascism,  
                         Communism  
**Panel**         25  
**Date**            Tuesday, July 28  
**Time**            16:45  
**Location**       KL 29/208

Youn Sin Kim

(Humanities Research Institute of Chungnam National University, Korea)

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### Amerikareise und Naturauffassung von Alexander von Humboldt

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Die Naturforschung auf der Amerikareise von Alexander von Humboldt zeichnet sich durch naturwissenschaftliche Prinzipien und Methoden aus. Humboldt wollte das Ziel erreichen, die Natur als ein Ganzes aufzufassen. Naturwissenschaft und Naturphilosophie, zwei zu seiner Zeit eher gegensätzliche Disziplinen, begegnen sich hier. Das große Reiseunternehmen nach Südamerika spielte für beide eine Vermittlungsrolle. Insofern spiegelt das Reisewerk das wissenschaftsgeschichtliche Umfeld um 1800 wider, versteht sich aber als ein harmonischer Lösungsversuch. In meinem Referat wird daher untersucht, inwiefern die Ergebnisse der Forschungsreise die naturwissenschaftliche bzw. die naturphilosophische Naturauffassung der Zeit revidieren, ergänzen oder bestätigen, welche neuen Fragestellungen und Naturansichten bei Humboldt entstehen, und schließlich, ob ein Paradigmenwechsel in der traditionsstarken Metapher des 'Buches der Natur' stattfindet. Was das letzere angeht, möchte ich aus einer literaturwissenschaftlichen Perspektive besonders darauf Wert legen, die naturforschende und naturbetrachtende Forschungsreise Humboldts in den Diskurszusammenhang des 'Buches der Natur' aufzunehmen. Eine Entdeckungs- bzw. Forschungsreise in eine fremde Welt kommt einem Heben des Schleiers der Natur gleich. Dabei berücksichtige ich neben Humboldts Reisewerken auch noch seine *Ansichten zur Natur*, ein Buch, das er nach der Reise auf Deutsch geschrieben hat.

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**Section**      A – Alexander von Humboldt  
**Panel**         6  
**Date**          Tuesday, July 28  
**Time**          10:45  
**Location**     L 115

Andreas **Kranke**

(University of Oxford, Subfaculty of German, United Kingdom)

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## Der freie Gebrauch der Kräfte. Der Reisephilosoph Georg Forster

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Beschäftigen sich heutige Wissenschaftshistoriker mit der Person Georg Forsters, dann meist aus sekundärem Interesse, um Alexander von Humboldt besser verstehen zu können. Ihnen gilt der Südamerikaforscher als Beginn einer neuen Wissenskultur in Deutschland, der eine selbständige Naturwissenschaft förderte, frei von Theologie und der idealistischen Philosophie. Markiert Humboldt einen solchen Wendepunkt, setzt eine fundamentale Diskussion um ein neues Wissenschaftsbild schon früher ein. Alexander von Humboldts Lehrer, Georg Forster, interessiert daher als eine Zwischenfigur im Umbruch zu den modernen Wissenschaften. Die Charakterisierung durch Alexander von Humboldt betont den Neuanfang des Forsterschen Reisewerks (autobiographische Notiz, 8. April 1801). Seine Aussage macht er am Philosophischen fest, einem Begriff der in Forsters Reise um die Welt stark diskutiert und methodisch immer wieder hinterfragt wird. Die Zielsetzung des Vortrags soll es sein, genauer zu betrachten, welche Konnotationen hinter dem Begriff des philosophischen Reisenden, ohne dessen naturwissenschaftliche Einbindung in Frage zu stellen, stehen. Denn gerade diese Begrifflichkeit steht für Forsters Art der Auseinandersetzung mit dem Erlebtem. Wie Forster seine persönlichen Erfahrungen und Entdeckungen visualisierte, ordnete und in eine narrative Beschreibung einband, um zu begründen, wie anhand dieses Begriffs zeitgenössische Prioritäten dargelegt werden, ihnen Rechnung getragen wird oder eben jene verändert und bewertet wurden, soll Ziel des Vortrages sein. Insbesondere ist die Rolle von Reisenden in Aus- und Umformung von epistemologischen Fragen im Zeitalter der Aufklärung aufzuweisen, um Zusammenhänge herzustellen und Erklärungsansätze für die beobachteten Phänomene anzubieten. Um dies sehr exakt zeigen zu können, beschränkt sich der Vortrag auf Forsters Hauptwerk, der Reise um die Welt.

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**Section** K – Theories of Mobility and Travel Literature  
**Panel** 100  
**Date** Friday, July 31  
**Time** 16:45  
**Location** KL 29/208

Kay LaBahn Clark

(Humboldt State University, World Languages and Cultures, Arcata, California, USA)

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**Celluloid Travels: German Cinema Explores America**

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This paper will use some of the strategies and insights derived from travel literature criticism in order to investigate the portrayal of the USA in German films from the 70s to the present. Images of America as a “promised land” or as both an extremely different and particularly enticing culture have long been part of German iconography. One need only think of Goethe’s: “Amerika, du hast es besser.” or Fritz Lang’s use of the New York skyline as a source of inspiration for his metropolis of the future. This paper analyzes the cinematic representation of travel through the USA by some of Germany’s most distinguished film directors from Herzog, Wenders, and Adlon to newcomers such as Michael Schorr and Stefan Kluge. It explores the role of gender in travel, the political function of the portrayal of travel as well as concepts such as empire, spectacle, displacement and disillusionment. As some of these directors travel across America, they present a landscape, people, and culture that exist only in their lens and only for their perceived German or European audience. For some, a cinematic encounter with the United States connects more to a particular historical and psychological moment in Germany or to a larger theoretical theme, rather than to the United States. Are these films constructed renderings of an exotic “other,” the perpetuation of stereotypes, a strange type of cultural imperialism, or just the opposite?

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**Section**     I – Contemporary Travel Narratives  
**Panel**        89  
**Date**        Friday, July 31  
**Time**        13:15  
**Location**    KL 29/111

Juan José **Lara Ovando**

(Universidad Autónoma de Querétaro, Facultad de Ciencias Políticas y Sociales, Mexico)

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### **La realidad del sueño. El obrero textil viaja al Vaticano**

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La industria textil era una de las más desarrolladas en México a principios del siglo xx. Los obreros se disputaban un lugar ideológico como proletariado, ya por la vía socialista, ya por la católica, en México se conjugaron ambas, más aún en la ciudad de Querétaro y concretamente en la fábrica El Hércules, una de las más grandes e importantes del país, que dio lugar a una pequeña población industrial, donde para evitar que los movimientos rebeldes del siglo xix se introdujeran, los mismos dueños incentivaron el catolicismo y la población, obrera o no, se debatió entre ambas posturas y pasivamente llegaron a aceptar a ambas por la situación cambiante del país. Esta es la historia de un habitante de Hércules, que decidió dedicarse finalmente al comercio y que ante la falta de la imagen de la Purísima Concepción de la iglesia del pueblo, le pidió a la virgen que si llegaba a prosperar el mismo compraría la imagen que le hacía falta al pueblo para que la veneraran. Aprovechando las campañas del catolicismo social y obviamente gracias a que sí prosperó viajó al Vaticano y buscó las imágenes de la virgen y de San José que hoy después de un siglo se conservan en su pueblo. En este trabajo se comenta el viaje realizado, la situación de la industria textil en México y las condiciones de la vida y lucha obrera en Hércules entre la segunda mitad del siglo xix e inicios del siglo xx.

**Email** laraova@uaq.mx  
**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 37  
**Date** Wednesday, July 29  
**Time** 13:15  
**Location** L 116

Markus Lasch  
(Universidade Federal de São Paulo, Brazil)

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**Auf Humboldts Spuren? Anmerkungen zu Robert Menasses Trilogie  
der Entgeisterung, aus “brasilianischer” Perspektive**

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Der österreichische Autor Robert Menasse war von 1981 bis 1988 Lektor an der Universität von São Paulo. *Sinnliche Gewißheit*, der erste Band seiner Trilogie der Entgeisterung, entstand und spielt in der brasilianischen Metropole, und auch die nachfolgenden *Selige Zeiten*, *brüchige Welt* und *Schubumkehr* sind zumindest noch teilweise in der Millionenstadt südlich des Äquators angesiedelt. Die europäische Menasse-Rezeption hat jedoch bis dato, abgesehen von einigen wenigen, die Regel bestätigenden Ausnahmen, diesem Kontext kaum Rechnung getragen. In Brasilien wiederum, wo immerhin die ersten beiden Romane der Trilogie seit geraumer Zeit in portugiesischer Übersetzung vorliegen, wurde das Werk Menasses bisher nur spärlich wahrgenommen. Der vorliegende Beitrag möchte dieses angesichts so viel beschriebener Phänomene wie Globalisierung und Auflösung von Nationalliteraturen doch recht erstaunliche Vakuum zumindest ansatzweise füllen, indem er auf Menasses Saga der Rückentwicklung einen Blick durch die “brasilianische” Brille wirft.

L

**Email** mlasch@zedat.fu-berlin.de  
**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 88  
**Date** Friday, July 31  
**Time** 13:15  
**Location** L 113

Elodie Laügt

(St. Andrews University, French Studies, St. Andrews, Scotland)

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**America in Time: aphoristic writing in Jean Baudrillard's travel account**

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This paper analyses the way postmodern thinker Jean Baudrillard, in his travel account entitled *America* (1986), uses America as a pretext in order to build a type of discourse that might be able to challenge globalization and what he calls hyperreality. Hyperreality is defined by Baudrillard as a system produced by increasingly fast communication and mediatization, within which signifiers are disconnected from concrete objects and function autonomously. My starting point lies in the fact that Baudrillard's book breaks from more traditional travel narratives and discursiveness, and that it belongs to the aphoristic genre. I argue that Baudrillard exploits the question of legitimacy as it is raised by the aphorism so as to suggest not so much the possibility of resisting the hyperreal than the necessity to create new ways of questioning the conditions of possibility of any discourse. This paper looks at the way the notion of parody as defined by Hutcheon in the context of postmodernity helps to understand *America* (the book) in relation both to its supposed 'object' (America) and the existing network of representations of America. I would like to suggest that Baudrillard's controversial text might open up the possibility of rethinking the notion of identity in other terms than that of origin and authenticity.

**Email** el4o@st-andrews.ac.uk  
**Section** C – Travels between Europe and North America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 18  
**Date** Tuesday, July 28  
**Time** 15:00  
**Location** L 113

L

Christine Laurière

(Institut interdisciplinaire d'anthropologie du contemporain-LAHIC, Paris, France)

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**The Ethnographic Experience of Paul Rivet in Ecuador (1901-1906):  
Far Away from Poetry and Literature, a Contribution to Knowledge  
and Science through Anthropology**

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By the turn of the twentieth century in France, the fieldwork ethnographic experience is far from being institutionalized and does not form an obliged part of the profession of anthropologist yet. Therefore Paul Rivet's long fieldwork in Ecuador (1901-1906) is very important to examine closely for several reasons. Rivet would change the very definition of the discipline itself in the 1920's and make the fieldwork ethnographic experience the "baptism of fire" for the ethnologist. Let's be reminded that he is the founding father of French modern ethnology with Mauss and an international leader of Americanism. Rivet wrote extensively about his stay in Ecuador: he wrote numerous papers depicting the Indian reality according to the canons of then good and sound science. Quite significantly he chose to keep his moving poems and literary essays about the Indians hidden, never publishing them whereas these writings help us to understand how strongly and deeply stirred he was by his encounter with this otherness that was to completely change his career. But that was actually part of his strategy to penetrate the anthropological Parisian milieu. In my presentation I would like first to show how his poems and literary writings shed light on his ethnographic fieldwork experience, enriching it, and second to explain why he kept them hidden, mistrusting the power of literature to do justice to the Amerindian otherness. Did he not write that "novels and theatre are dreadful ethnographic schools"?

**Email** christine.lauriere@wanadoo.fr  
**Section** K – Theories of Mobility and Travel Literature  
**Panel** 69  
**Date** Thursday, July 30  
**Time** 15:00  
**Location** KL 29/111

Linda **Ledford-Miller**

(University of Scranton, World Languages and Culture, Pennsylvania, USA)

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**Ephraim George Squier in Peru**


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Ephraim George Squier (1821-1888) was a journalist, diplomat, and self-taught archaeologist. In part due to his extensive investigations of indigenous mounds in the Mississippi Valley, he is also credited with being one of the founders of American anthropology. He worked and traveled in, and published widely on, Central America. In 1863 President Lincoln appointed him to a commission in Peru. Squier arrived in Lima in July 1863. He concluded his diplomatic work in November, and then spent the remainder of his eighteen months in Peru exploring native ruins and antiquities, doing the research that would lead to a major publication, *Peru Illustrated, or, Incidents of Travel and Explorations in the Land of the Incas* (1877). Peru is both a travel narrative and an archaeological study. Squier traveled with “the compass, the measuring-line, and the photographic camera; knowing well that only accurate plans, sections, elevations, drawings, and views can adequately meet the rigorous demands of modern science, and render clear what mere verbal description would fail to make intelligible.” An example of the success of his illustrated work is his drawing of the hanging bridge across the Apurimac River, built centuries before the arrival of the Spaniards; the image led Yale archaeologist Hiram Bingham to Peru and his discovery in 1911 of the ruins of Machu Picchu. This presentation examines Squier’s investigations, which included Inca ruins and a trepanned skull.

**Email** ledfordl1@scranton.edu  
**Section** D – Travel and Science: Measuring, Collecting, Imagining the World  
**Panel** 14  
**Date** Tuesday, July 28  
**Time** 13:15  
**Location** KL 29/111

Susanne **Leeb**

(FU Berlin, Sonderforschungsbereich 626: Ästhetische Erfahrung im Zeichen  
der Entgrenzung der Künste)

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**Kosmopolitismus/Globalismus: Der Kunstbegriff des Humboldtforums**

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Der Name Alexander von Humboldts steht u.a. für Kosmopolitismus. In diesem Sinne soll er auch dem Humboldtforum jene Offenheit verleihen, die das Zentrum Berlins als Weltstadt verlangt. Zu konfrontieren sind in dem Kurzbeitrag unterschiedliche Konzeptionen von "Weltläufigkeit" oder "Weltgeltung" in Verbindung mit dem jeweiligen Kunstbegriff. Dies soll geschehen in aktueller wie in historischer Perspektive — d.h. einerseits die Globalisierung und ihre beschworenen Herausforderungen, andererseits Handelsbeziehungen aber auch der koloniale Kontext, der mit dazu beigetragen hat, dass ethnologische Museen allererst entstanden. Möglicherweise erweist sich ein Weltkunstbegriff vor allem als eine kulturpolitisch nützliche museale Phantasie.

**Email** leeb@zedat.fu-berlin.de  
**Section** L – Humboldt-Forum  
**Panel** 44  
**Date** Wednesday, July 29  
**Time** 15:00  
**Location** KL 29/111

L

Rose **Lema**

(Universidad Autónoma Metropolitana, Unidad Cuajimalpa, División de Ciencias de la Comunicación y Diseño, Mexico)

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### Orientación Oeste

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Hay varias formas de viajar hacia el Oeste y son muchas las mujeres que lo han hecho. En Australia los aborígenes condenan a perderse en el desierto hacia el oeste a aquellas que violaron algún tabú que hubiera puesto en peligro los valores del clan. Caminan leguas y ya nunca deben volver. En los filmes de cowboys hacia el Oeste ruedan las carretas con alegres entrañeuses o con pioneras que irán creando matria. Irán algunas al este para regresar más pulidas al oeste. Parece que les falta algo cuando se dirigen hacia el Oeste, piensan encontrarlo y de esa falta se van construyendo narrativas en torno a mujeres que de un modo u otro integran la cultura. Hacia el Oeste que fue la Nueva España (México) avanzó una virgen de los Remedios que se fue transformando en la de Guadalupe. Faltaba algo entonces en la América India. Hacia este Oeste viajaron refugiadas venidas de España alrededor de 1939. La falta en todas ellas debe haberse convertido en un sentimiento de conquista, en experimentación del descubrimiento, quizá en la constitución de cierto poder. Mediante distintos estudios de caso, seguiremos pasos hacia el oeste junto con algunas mujeres, verdaderas o ficcionales, preguntándonos si tomaban ellas mismas la decisión de marcharse o se veían obligadas por otros o por las circunstancias a partir a la aventura. En el camino seguramente encontremos a varias que tomaron la decisión plenamente y para las que explorar se ha ido convirtiendo cada vez más en un modo de vivir que se aleja de lo sedentario.

**Email**        roselema@hotmail.com  
**Section**      F – Traveling, Gender, Sexuality  
**Panel**        38  
**Date**         Wednesday, July 29  
**Time**         13:15  
**Location**    L 113

Ana María **Liberali**

(Universidad Nacional de Mar del Plata, Centro de Estudios Alexander von Humboldt,  
Argentina)

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**Por los Caminos Andinos de Humboldt**

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Durante los primeros años del siglo XIX, Alexander von Humboldt cumplió su gran sueño de recorrer la cordillera de los Andes, en América del Sur, con el fin de realizar sus estudios y poderlos comparar con otras regiones del planeta. Dicho trayecto abarcó fundamentalmente los entonces virreinos de Nueva Granada y Perú, destacándose el recorrido entre las ciudades de Bogotá y Lima, pasando por su admirada Quito. En tan extenso y rico trayecto realizó importantes mediciones, ascendió a las montañas consideradas, para ese entonces, las más altas del planeta y descubrió las bajas temperaturas del mar en la costa peruana. Dos siglos después se ha hecho realidad nuestro deseo de andar por los caminos andinos de Humboldt en los actuales estados de Colombia, Ecuador y Perú. Es así como nuestro trabajo consiste en mostrar cuáles son las semejanzas y diferencias entre la experiencia de Humboldt y la actualidad. Para esto contamos con las imágenes y los relatos que Humboldt ha realizado y los contraponemos con anotaciones, información bibliográfica, entrevistas, fotografías y otros aportes recogidos durante nuestro viaje.

**Email** amliberali@yahoo.com.ar  
**Section** A – Alexander von Humboldt  
**Panel** 86  
**Date** Friday, July 31  
**Time** 13:15  
**Location** L 115

Mario Lillo

(Pontificia Universidad Católica de Chile, Literatura, Santiago de Chile)

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**Cartas en/desde el exilio: Morir en Berlín, de Carlos Cerda y El desierto,  
de Carlos Franz**

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Berlín constituye el espacio común de enunciación del discurso epistolar que emana de las protagonistas femeninas de las novelas *Morir en Berlín* (Carlos Cerda 1993) y *El desierto* (Carlos Franz 2005). No obstante, el análisis de ambos tipos textuales revela diferencias significativas que se expresan fundamentalmente en aspectos tales como: el emisor, el destinatario, el microespacio de la enunciación y el tiempo de remisión. Estas diferencias traducen a su vez estrategias divergentes respecto de la memoria conflictiva.

**Email** mllillo@uc.cl  
**Section** H – Emigration and Exile  
**Panel** 75  
**Date** Thursday, July 30  
**Time** 16:45  
**Location** KL 29/208

Dirck Linck

(Freie Universität Berlin, Sonderforschungsbereich 626: Ästhetische Erfahrung  
im Zeichen der Entgrenzung der Künste)

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**“... ich kann ihre Kraft sehen”. Ästhetische Erfahrung bei Hubert Fichte**

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Fichtes Reisen in die Kulturen des “Schwarzen Atlantik” galten Kulturen, denen die Ausdifferenzierung in funktionale Teilsysteme (Kunst, Politik, Wissenschaft etc.) fremd ist. Sie ermöglichten es Fichte, einen anthropologischen Begriff des Ästhetischen zu konturieren, der nicht auf Kunst bezogen ist, sondern das Ästhetische als eine sich in allen Sphären der Gesellschaft ereignende Kraft beschreibt, die das Subjekt und seine Handlungen übersteigt und beides im ungerichteten Spiel einer plötzlich wirksam werdenden Energie transformiert. Die “Kraft”, die der Reisende dank einer eingeübten Offenheit zur Welt beim Studium der Oberflächen fasziniert erfährt und deren Produktivität sein literarischer Gegenstand ist, zeigt sich ihm primär im Umgang der Menschen mit den Gegenständen ihres Alltags. Die “Ästhetik des Faktischen” erweist sich unter dem Blick des “Ethnopoeten” als ein Prozeß, in dem zweckbestimmte Handlungen immer wieder durch Ästhetisierungen unterbrochen werden und in ein zweckloses Tätigsein übergehen, dessen Folgen weder geplant waren noch planbar sind. In der Reflexion seiner Reiseerfahrungen konzeptualisiert der Autor gesellschaftlichen Fortschritt schließlich als Resultat einer politischen Praxis, die notwendig der erneuernden Kraft des Ästhetischen bedarf, ohne die ihr rasch die Energie ausginge. Das Referat fokussiert zum einen Fichtes Darstellung synkretistischer Praktiken, zum anderen beschreibt es die Literatur Fichtes als eine, die ihrerseits “ästhetisch” wird nicht nur in der hervorbringenden Leistung des Lesers, sondern als ethnologische Praxis selbst Unterbrechung erfährt durch Ästhetisierung. Als Handlung erneuert sich Fichtes Schreiben, indem der rituelerfahrene Autor den Text immer wieder einer Kraft überläßt, über die er nicht verfügt.

**Email** orlann@gmx.de  
**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 88  
**Date** Friday, July 31  
**Time** 13:15  
**Location** L 113

Claudia Lindner Leporda

(Roehampton University, English Literature, London, United Kingdom)

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**Binocular Genders, Stereoscopic Vision**


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Societal gender roles do not easily permit a ‘territory between’ placing too much weight on the end destinations of ‘man’ and ‘woman’. Yet, does anyone fit the description of being completely male or female? Are we not always embodied, rather, somewhere in-between, on our journey towards becoming male or female, while perhaps gravitating more to one gender than to the other? Using the term ‘to traverse’ as a fine-tuning instrument for my ongoing exploration of ‘genders’, my paper focuses on Brigid Brophy’s novel *In Transit* (1969), which un-dresses constructions of gender and interrogates the mechanisms of gender representation from within. In the international terminal of an airport, a no-place, an elsewhere, with its undifferentiated linguistic space, Brophy’s traversing-between-genders figure, Patrick/Patricia (the novel’s bifocal, bivocal, bisexual narrator), deliberately decides to miss the plane for which she/he has a ticket. Rather than speaking from a firm platform of identity, Brophy satirizes the laziness of gender conventions, leaving opposing concepts ‘in transit’, in the in-between dialogue with one another. In my analysis, ‘to traverse’ defines alternations, movements, developments of meanings which take place as a result of travels and shifts between the poles of masculinity and femininity. ‘Traversing genders’ is not so much an identity as a narrative, a journey and a story of crucial bodily landmarks.

**Email** claudia\_leporda@yahoo.co.uk  
**Section** F – Traveling, Gender, Sexuality  
**Panel** 23  
**Date** Tuesday, July 28  
**Time** 16:45  
**Location** L 113

L

Helga **Lindorf**  
(Universidad Central de Venezuela, Caracas, Venezuela)

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**Historia de un efímero asentamiento alemán  
en Venezuela en el año 1921**

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Esta ponencia reseña las primeras impresiones de un grupo de inmigrantes alemanes llegados a Venezuela en el año 1921, en el marco de un proyecto de fundación de una colonia agrícola. Se describen los enfrentamientos con el organizador, las adversidades del clima y las dificultades enfrentadas. El trabajo está basado en un informe con quejas enviadas por los colonos a autoridades alemanas y venezolanas. Se complementa con variada comunicación epistolar.

**Email** hlindorf@movistar.net.ve  
**Section** H – Emigration and Exile  
**Panel** 40  
**Date** Wednesday, July 29  
**Time** 13:15  
**Location** KL 29/208

L

Isabel Liphay  
(Verband deutscher Schriftsteller, Münster, Germany)

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### De cómo Beethoven escapó de las bombas lacrimógenas en Chile

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Jamás imaginó Beethoven —al estrenar ya sordo en 1824 su espectacular *Novena Sinfonía* en Viena— que un día estaría cantando a gritos su *Ode an die Freude* junto a muchos en las calles de la dictadura chilena. Tampoco imaginó que viviría la represión como también viviría aquel inmenso gozo que siempre añoró en vida. Con el cineasta norteamericano Kerry Candaele y su equipo, Isabel Liphay regresa a Chile el año 2007 desde su autoexilio alemán tras las huellas de Beethoven, con un grupo de chilenos que compartieron esos dramáticos años acompañados por el espíritu del genio.

**Email**        volcanosorno07@gmail.com  
**Section**     H – Emigration and Exile  
**Panel**        70  
**Date**         Thursday, July 30  
**Time**         15:00  
**Location**    KL 29/208

José Lira

(University of São Paulo, School of Architecture and Urbanism, Brazil)

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**Voyages, Frontiers and New Maps of Architecture: Warchavchik  
and the Avant-Gardes from Odessa and Rome to São Paulo (1912-1927)**

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Gregori Warchavchik (1896-1972) is considered pioneer of modern architecture in South America. Having written and built some of its first manifestos in Brazil, he's reputed as introducing avant-garde design within local, still Beaux-Arts or nationalistic, professional milieu. This epical representation of individual role, along with ethnocentric centre-periphery hierarchies, is based in little knowledge about his itinerary. Fact is that he neither came to Brazil as an avant-garde architect, nor was his destiny liberally chosen out of full professional status. Born in a Jewish meshchane family in Odessa, Warchavchik started architectural education in 1912 at the local Art School, a regional institution of probationary importance in the Russian art system. In 1918, during civil war in Ukraine, he moved to Rome, where in 1920 became architect from the Fine Arts Institute. After assisting different Italian architects in minor jobs, in 1923 he was hired by the Santos Building Company, the biggest in Brazil, held by industrial Simonsen, a local Rathenau. As an employee, he got acquainted with taylorized systems applied to building. In 1927 he started an influential authorial career as architect, closely engaging on the local modernist circles and signing many articles and projects for an avant-garde and well-to-do clientele in São Paulo and Rio. My intention here is not to highlight the poetic force of his work, but to address his itinerary in order to grasp issues that bind together international exchanges on the cultural scene to economic mediations impressed upon the production of ideas and forms.

**Email** jtlira@sc.usp.br  
**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 67  
**Date** Thursday, July 30  
**Time** 15:00  
**Location** L 116

Ricardo López

(University of California, Berkeley, Department of Spanish and Portuguese, USA)

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### Spain's *Encyclopedia Metódica*: An Example of Imaginative Knowledge in the Enlightenment

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The Encyclopedias of the eighteenth century were a new means of generating knowledge and imagining the world. Consequently, they became a space for debate and polemic, where individual entries on countries and histories were often contested. One such example is the polemic between the authors of the French *Encyclopédie méthodique* and the authors of its Spanish translation, *La encyclopedia metódica*. This is most evident in their article on the Americas, where the hotly debated question of the conquest and colonization is passionately addressed. Such a debate is largely motivated by Spain's need to control knowledge in its struggle to rationalize and rebut the Black Legend of colonization, as well as to justify its colonial presence in the Americas. Furthermore, the Spanish encyclopedia article on the Americas constitutes an attempt to rescue the Spanish pride that had been severely wounded by the harsh criticisms of the French encyclopedists. Thus, in the Enlightenment, a polemical and interesting body of knowledge about the Americas grows out of the debate taking place between the Spanish and the French. What is more, out of this body of knowledge shaped to fit Spain's political and economic agendas emerges an interesting hybrid narrative that bridges at least two forms of expression: a heroic providential narrative and an Enlightenment account of history based on rational and scientific categories.

**Email** rlopez47@berkeley.edu  
**Section** D – Travel and Science: Measuring, Collecting, Imagining the World  
**Panel** 4  
**Date** Tuesday, July 28  
**Time** 9:00  
**Location** KL 29/111

Laura **López Morales**

(Universidad Nacional Autónoma de México, Facultad de Filosofía y Letras, México)

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**El Nuevo Mundo desde la mirada femenina**

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Quando el europeo entró en contacto con América, su percepción de las nuevas tierras ya venía condicionada por los mitos antiguos y los sueños renacentistas. Desde su modelo cultural, la experiencia ante un entorno insólito suscitó toda suerte de reacciones: del asombro al deslumbramiento, de la incredulidad a la curiosidad, muchos de esos pioneros y sus sucesores por esas rutas trasatlánticas, nos dejaron valiosos testimonios para entender mejor los primeros contactos entre los dos continentes. Entre crónicas de viaje, correspondencias epistolares y diarios personales existe un rico acervo en el que se puede documentar la evolución de la “mirada del otro”. En este caso, nos interesa presentar el punto de vista femenino a partir de algunos escritos de europeas que, por diversas razones, viajaron al Nuevo mundo en el siglo XIX y consideraron importante consignar sus impresiones acerca de la naturaleza, del entorno humano, de las costumbres, en fin, de todo aquello que contrastaba con su propia visión del mundo. En la mayoría de los casos, se trató de mujeres pertenecientes a la burguesía e incluso a la nobleza, por lo que su formación cultural era más o menos respetable para la época. No obstante, los criterios de exactitud en tales escritos varían tanto por los diferentes niveles de instrucción como por el grado de conciencia asumido por cada una al buscar dejar por escrito sus vivencias ante una realidad que no podía dejarlas indiferentes.

**Email** lalomo@prodigy.net.mx  
**Section** F – Traveling, Gender, Sexuality  
**Panel** 33  
**Date** Wednesday, July 29  
**Time** 10:45  
**Location** L 113

Anne Katrin **Lorenz**  
(Eberhard-Karls-Universität Tübingen, Deutsches Seminar, Germany)

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**In-Between Chairs: Neither Cultural Stereotyping  
Nor Uniform World Culture**

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Even in times of worldwide exchange processes of information, wares and people, the exotic has not lost its fascination and attraction. At the same time, these processes draw deep trenches where people with different value systems meet and heterogeneity originates. Despite the interdependence of identity and alterity as a way of living together, the dilemma described by Lévi-Strauss still remains. A persistent evaluating view of the unknown that develops into a criticism of criticism of ethnocentric perception (Humboldt, Said). From a European point of view, the affirmation of cultural diversity as a difference becomes difficult and unsustainable when it collides with the universally understood rights of the individual (e.g. head scarf discussion). A starting point to bypass this paradigm is to fathom the boundaries, where a fixed revaluation of a focused cultural identity ceases and the appropriation and levelling of the foreign begins. Literary texts in this context run the risk to appropriate the exotic, as a projection screen of the own identity. Among other things, it should be possible to over-think the own perception and measure of values in a form of oscillating pendulum motion with multiple perception. Especially texts from real or imaginary widely travelled authors (Fuentes, Barthes) should be reviewed in order to determine to which extent the works make cultural identities comprehensible as a penetrable construct of ideas and a dynamical process by using irony and polyphony. In this way, binary perception structures can be broken.

**Email** ak-lorenz@gmx.de  
**Section** K – Theories of Mobility and Travel Literature  
**Panel** 90  
**Date** Friday, July 31  
**Time** 13:15  
**Location** KL 29/208

L

Alicia Lubowski  
(New York University, Institute of Fine Arts, New York, U SA)

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### The Humboldt Landscape: Art & Ecology

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The interplay of ecology and art spans plural forms of artistic expression. Scientific, conservationist, and socio-political branches of ecology influenced several nineteenth-century landscape painting styles—including the landscapes of French painter Théodore Rousseau (1812-1867) of the Barbizon school—as well as different nature philosophies—such as romanticism and organicism. Despite Ernst Heinrich Haeckel’s (1834-1919) contribution of the term ecology and its definition later in the nineteenth century, Aaron Sachs and others have recognized the scientist Alexander von Humboldt (1769-1859) as a precursor to ecological philosophy.

This talk focuses on Humboldt’s “ecological” landscape aesthetics. Humboldt’s perception of nature’s unity resonates with our modern understanding of the term ecology as “the totality or pattern of relations between organisms and their environment” (Merriam Webster Dictionary, 2008). My talk will present various landscape paintings that were influenced by Humboldt’s “ecological” view of nature. For example, the landscapes of the American artist Frederic Edwin Church (1826-1900) evoke Humboldt’s scientific understanding of a harmonious, magnificent, and unified nature. I will also discuss how Humboldt’s South American travels contributed to his development of an ecological understanding of nature’s interrelatedness. Finally, I will assess how Humboldt’s global consciousness of interconnection and comparison further shaped his visual representation of tropical America relative to Europe. Humboldt’s ecological vision of the natural world reflects his unifying comparative methodology.

**Email** alicia401@gmail.com  
**Section** D – Travel and Science: Measuring, Collecting, Imagining the World  
**Panel** 34  
**Date** Wednesday, July 29  
**Time** 10:45  
**Location** KL 29/111

Naomi Lubrich  
(Jewish Museum Berlin)

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**Empires of Muslim: Dresses and Politics in Revolutionary France**

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Much has been written on indigenous inhabitants of the New World adopting and adapting European clothing styles as their own. But what about the instances when an attire from colonized countries finds a wide acceptance in Europe? One such example could be the high-waisted white muslin Empire dress popular among wealthy ladies in Paris around the time of the French Revolution from 1790 to 1820. It was widely looked on as a reference to classicism, antiquity, Greece and Rome. It became a political signifier, being understood as an embodiment of and a commitment to democracy. Upon closer scrutiny, however, the dress appears less straightforward than its legend. Could it have instead been patterned on light, flowing blouses and tunics from the West Indies? In that case, what can we make of the shift in meaning from colonial to Greco-Roman, from imperial to democratic and from simple to wealthy?

**Email** naomilubrich@web.de  
**Section** E – Travel Cultures, Practices and Economies: Discoveries, Expeditions, Tourism  
**Panel** 68  
**Date** Thursday, July 30  
**Time** 15:00  
**Location** L 113

L

Karin Lundberg, Zvi Ostrin

(Hostos Community College, Department of Language and Cognition, New York, USA;  
Hostos Community College, Department of Natural Sciences, New York, USA)

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**Between Science And Imagination: Arthur Conan Doyle's  
*Lost World* Narrative**

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“The big blank spaces in the map are all being filled in, and there’s no room for romance anywhere.” That statement at the beginning of his novel, *The Lost World*, describes Arthur Conan Doyle’s world in the early twentieth century. Behind him lay an unprecedented period of scientific discovery, during which the world was physically and mentally mapped. “Blank spaces” were being filled in, the jungle succumbed to the railroad, and the once-impenetrable forests were measured, and offered up their treasures. Although Doyle was scientifically enlightened, imbued with the theories of Lyell and Darwin as well as the latest scientific discoveries, he also sensed that the price for this knowledge was a concomitant loss of mystery and romance. *The Lost World* can be seen as an attempt by Doyle to revive the imaginative mind, using the narrative freedom of a “boy’s” story about an English expedition to find and collect evidence that dinosaurs were living in the unexplored “blank spaces” of South America. A naive newspaperman’s eyewitness accounts provide a framing device to mediate among the many realities in this fictional world. In an age of institutionalized knowledge, imperial expansion and a new public sphere of science, Doyle recreated a comforting myth—the quest to find and capture a mythological beast—within the narrative space of “what lies beyond,” as he tried to meld modernity with myth to heal the rift among knowledge and the imagination.

**Email** Klundberg@hostos.cuny.edu  
**Section** D – Travel and Science: Measuring, Collecting, Imagining the World  
**Panel** 14  
**Date** Tuesday, July 28  
**Time** 13:15  
**Location** KL 29/111

Karen Macknow Lisboa  
(Universidade Federal de Sao Paulo, History, Brazil)

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## Das humboldtsche Werk im Dialog mit europäischen Reisenden in Brasilien in der ersten Hälfte des 19. Jahrhunderts

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Auch wenn Humboldt nicht dazu kam, die portugiesische Kolonie in Amerika zu bereisen, hatte er doch Gelegenheit, sich mit einigen Reisenden, die Brasilien besuchten, aktiv auszutauschen und Einfluss zu nehmen. So verinnerlichte der Stil der Malerei von M. Rugendas, der einige Jahre in Brasilien verweilte, für Humboldt die vollkommste Darstellungsweise der tropischen Natur. Der Naturforscher Wied-Neuwied, beeindruckt von der artenreichen Natur in den brasilianischen Wäldern, zitierte ganze Absätze von Humboldt in seinem Reisebericht. Das Bild *Forêt vierge* vom Comte de Clarac, welches den brasilianischen Urwald darstellt, bedeutete für Humboldt ein perfektes Beispiel des Naturgemäldes von den Tropen. Es gab den Totaleindruck des Zusammenwirkens der Kräfte wieder, dabei belehrte es, und zugleich gewährte es dem Leser den "Genuss", in den Tropen zu sein. Diese Ansätze des "Naturgemäldes", die Humboldt in seinem Buch *Ansichten der Natur* darstellt, sind in den poetischen Naturbeschreibungen im Reisebericht der bayerischen Naturforscher Spix und Martius ebenfalls erkennbar. Mein Anliegen in diesem Beitrag ist es, die Rezeption des humboldtschen Werkes in Bezug auf die ästhetische Behandlung der Naturobjekte und der positiven Naturerfahrung in den Tropen bei europäischen Reisenden, die in Brasilien in der ersten Hälfte des 19. Jahrhunderts gewesen sind, zu untersuchen und im Kontext der neo-kolonialistischen "Wiederentdeckung" Brasiliens zu verstehen.

**Email** karenlisboa@terra.com.br  
**Section** A – Alexander von Humboldt  
**Panel** 1  
**Date** Tuesday, July 28  
**Time** 9:00  
**Location** L 115

M

Olga **Maiorova**

(University of Michigan, Department of Slavic Languages & Literatures, Ann Arbor, USA)

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**Alexander von Humboldt and Russian Nineteenth-Century Travelers  
to Central Asia**

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Russia's conquest of Central Asia (1860s-1870s) galvanized her cultural elite into a heightened sense of national identity and set its members searching for their national distinctiveness. This paper seeks to trace how Russians' perceptions of Central Asia evolved in the second half of the nineteenth century to reflect Russians' troubled quest for their own national self-understanding. To approach this issue, I study how Russian travelers, who visited this region on the eve, during and in the immediate aftermath of the conquest, drew on Alexander von Humboldt's legacy and at the same time questioned the interpretive paradigm of Central Asia established by Humboldt. I focus on texts of exploration produced by P.P. Semenov-Tian'-Shanskii, Ch. Valikhanov, N.M. Przheval'skii, N.N. Karazin, and V.V. Vereshchagin. My analysis of these texts counters a common scholarly assumption that Russians, concerned primarily with constructing their own national identity, always presented Asians as their inferiors. As my paper suggests, in this era of imperial expansion, Russians' perceptions of Central Asia shifted back and forth—from cultivation of a sense of Russian superiority to belief in their indivisible cultural unity with the peoples of Asia. Despite the imperial nature of the tsarist regime, transition from the former to the latter marked the most decisive transformations in the image of Central Asia.

M

**Email** maiorova@umich.edu  
**Section** A – Alexander von Humboldt  
**Panel** 56  
**Date** Thursday, July 30  
**Time** 10:45  
**Location** L 115

Silvia Manzini  
(Buenos Aires, Argentina)

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### Alexander y Wilhelm Humboldt. Una travesía entre lenguas

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Cartas y escritos se entrecruzan a partir de los viajes de Alexander von Humboldt a España en 1799, considerado *Un Viaje del espíritu*, antecedente de su expedición a América y su relación epistolar con Bolívar, mito fundacional de la independencia. Inicio de un proyecto transdisciplinario y cosmopolita en ciencia. Cartografía del naturalista que parte a América con sus instrumentos de medición y observación científica y el de su hermano Wilhelm von Humboldt quien abre su proyecto literario con viajes a *Vasconia* y en su estudio sobre lenguas americanas. *Viaje Español* ensayo dedicado a Goethe. Viaje que leo a través de cartas a Goethe (entre 1799 y 1801) al ritmo lento de un viaje en coche; consistió en aprender la lengua más antigua de Europa: el *euskera* y la recolección realizada por cuatros vascos y un italiano polígrafo (Farinelli). Escritura como partitura en *Cuatro ensayos sobre España y América* en la traducción de Unamuno y Garate, escritura como proyecto en los hermanos Humboldt. “Si Alexander va a América para explorarla, Wilhelm hace un esfuerzo en su *Ensayo entre las lenguas de un Nuevo Continente* cita a su hermano como a la gramática de Nebrija. Esfuerzo sólo comparable al del brillante Alexander en su proyecto intercultural y científico. Fratría que acuerda sus diferencias luego del regreso de Alexander en 1805 y su temporada en Roma con Wilhelm. Travesía no sólo de letras y geografías, sino de etimologías, entre lenguas europeas y americanas, uno amante de la poesía y el *euskera* como el otro por la biodiversidad de faunas, floras. Encuentro donde se abre y se sella una poética de vida y escritura

**Email** silmanzini@gmail.com  
**Section** J – Narrating Voyages: the Scholar-Traveler  
**Panel** 99  
**Date** Friday, July 31  
**Time** 16:45  
**Location** KL 29/111

M

Kathleen March

(University of Maine, Modern Languages & Classics, Orono, USA)

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**Women Writers Who Went to War**

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The paper is a study of three women writers from the United States who went to Spain during the Spanish Civil War: Martha Gellhorn (1908-1998; novelist, travel writer, journalist), Josephine Herbst (1892-1969; novelist, biographer, journalist), and Dorothy Parker (1893-1967; prose writer and poet). All wrote or spoke about the war, and were received in various ways on returning to the US. They are among the premature anti-fascists who believed that the Republicans or supporters of Azaña's government were in the right and that solidarity with that faction was the right thing to do. Like all who served in the Lincoln Brigades or otherwise supported anti-fascism, they were undermined by a government which for various reasons maintained a non-intervention policy. These writers' work has been understudied or ignored, as they joined the list of other writers who were branded as 'reds' during the 1930s and who had files in the FBI (cf. N. Robins, *Alien Ink: The FBI's War Against Freedom of Expression*). In comparison, male writers who were actively pro-Republican during the war, such as Hemingway and Dos Passos, overcame this political stigma to become better known, less silenced literary figures. This paper focuses on commonalities of the three careers, and especially their experiences in Spain during the war as well as the effects on their work after returning to the States. It considers the causes and effects of travel during war (and pending dictatorship), and addresses ways gender influenced their treatment of violence, political ideology, and writing.

M

**Email** kathleen.march@umit.maine.edu  
**Section** G – Traveling in Dictatorships: Colonialism, Caudillismo, Fascism, Communism  
**Panel** 30  
**Date** Wednesday, July 29  
**Time** 9:00  
**Location** KL 29/208

Luigi Marfé

(University of Turin, Comparative Literature, Italy)

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**The Strange Case of Bruce Chatwin's *In Patagonia***


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The most important travelogue by a European writer in South America in the last forty years is no doubt Bruce Chatwin's *In Patagonia* (1977). The critical reception of this book is ambiguous. Some critics (the 'postcolonial' ones) look at it as a collection of lies. Others (the 'postmodern' ones) consider it as the holy book of contemporary travellers. This paper describes the techniques of representation used by Chatwin to depict Patagonia. The aim is to overcome this contradiction, studying the value of *In Patagonia* from a specifically literary point of view. For the postcolonial critics, Chatwin's blame depends on his disinterest for the political responsibility of travel writing. Chatwin took the pose of a naïf writer, unaware of the problems of globalization. His perspective described the places in an aesthetic way, which is seductive for the occidental readers, but false. The paper thus enumerates the deformations recently denounced by Adrian Gimenez-Hutton in a humorous book (*La Patagonia de Chatwin*, 1999). However, if *In Patagonia* plays an important role in the canon of contemporary travel writing, it is not a question of documentary truth. The paper will demonstrate how Chatwin's book overcame the opposition between fiction and non-fiction and redefined travel writing as a narrative genre. Chatwin's Patagonia is therefore something similar to what Paul Ricoeur defined as the narrated Time "a cloth woven with stories". Subverting the geography, *In Patagonia* reconfigures South America by the means of literature and gives it new symbolic meanings.

**Email** luigi\_marfe@hotmail.it  
**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 57  
**Date** Thursday, July 30  
**Time** 10:45  
**Location** L 116

María Trinidad **Marín Villora**  
(Ludwig-Maximilians-Universität München, Germany)

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**¿El exiliado explorador o el explorador exiliado? Una aproximación  
a *Entdeckungen in Mexiko*, de Egon Erwin Kisch**

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Tras la toma de poder del partido nacionalsocialista alemán en 1933, Egon Erwin Kisch, también llamado “der rasende Reporter”, se vio obligado a marchar en el exilio como muchos otros autores. Kisch llegó en 1940 a México, después de haber participado en la Guerra Civil española en las Brigadas Internacionales y de una breve estancia en Estados Unidos. Allí residió hasta 1946, fecha en la que volvió a Praga, su ciudad natal. Durante su exilio mexicano se publica *Entdeckungen in Mexiko* (1945), un conjunto de reportajes al más puro estilo humboldtiano. Tomando como punto de partida este texto, en mi ponencia pretendo mostrar en primer lugar la faceta del exiliado como explorador. En sus páginas, Kisch da a conocer al lector las tierras y costumbres mexicanas, creando lo que en la literatura española se llama un cuadro de costumbres, que tiene su equivalente en la tradición de literatura de viajes alemana. Objetivo de mi trabajo es analizar cómo Kisch re-descubre México al lector y las similitudes que se encuentran entre el carácter de su texto y la obra de Humboldt, a pesar de que las razones por las que éste llegó a tierras americanas son en su origen muy distintas.

M

**Email** tmarinvillora@googlemail.com  
**Section** H – Emigration and Exile  
**Panel** 45  
**Date** Wednesday, July 29  
**Time** 15:00  
**Location** KL 29/208

Marton Marko  
(University of Montana, Missoula, USA)

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**Motioning the Muse: Wim Wenders, Intercontinental Cinema,  
and the Global Soundtrack**

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This paper critically examines the role played by soundtracks in selected road films set on both sides of the Atlantic by German director Wim Wenders. Through these soundtracks, Wenders produces a discursive relationship not only between notions of the literary, the acoustic and visual but also a dialogic site of cultural negotiation and mobility, where notions of German and European film making become directly engaged with the realities of international cinematic culture, most notably American. As such, they extend Central Europe's historic projection of the Americas as site of encounter with otherness into the present day in terms of both cultural and aesthetic exploration. For Wenders, who by the 1990's became a genuinely transatlantic film maker, the interspersing of commercial American pop with vernacular musical sources drawn from such film locales as Portugal and Cuba affirms his role not only as film industry insider but also as an outside analyst and interpreter of the Hollywood establishment through a discernably intercontinental critical perspective. In this regard, I situate Wenders' film settings and expeditions in the larger historic framework of the German Forschungsreise, a form of exploration, modeled most notably by Alexander von Humboldt, rooted in dimensions of Romanticism which sought to balance and fuse aspects of the vernacular with the universal in terms of motion and flow. Wenders' project of the global soundtrack, I argue, can be recognized as a contemporary reflection of this enterprise that spans a critical trajectory from late 18<sup>th</sup> century modernity to the postcolonial discourse of today.

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**Section**      I – Contemporary Travel Narratives  
**Panel**        89  
**Date**         Friday, July 31  
**Time**         13:15  
**Location**    KL 29/111

Benjamin Marschke  
(Humboldt State University, History, Arcata, California, USA)

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**Enlightenment Travel Journals and Anti-Intellectualism: The Eighteenth-Century German Historical Background of Alexander von Humboldt**

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My paper explores the historical background of the career, travels, and reception of the works of von Humboldt. My paper will explore two facets of this background—the genre of the travel journal and popular intellectualism and anti-intellectualism in Enlightenment Germany. Though scientific exploration had simply not yet been invented, and even science was a novel concept in the eighteenth century, I argue that von Humboldt’s work (and the reception of it) was based on these earlier precedents. First, the travel journal genre in eighteenth-century Germany, though quite different than the writings of von Humboldt, proceeded and presumably served as a model for his travels and for his writings about them. Nature simply did not have the status that it did at the time of von Humboldt and travelling to see natural things was rather unknown. Nonetheless, these travel journals served as the model for later travel and travel writing. The Enlightenment (Aufklärung) in Germany included not only new enthusiasm for scholarly learning and science, but also skeptical thinking and polemic debate. The expansion of the printing market and the rise of the public sphere, also enabled partisanship and allegations of charlatanry. Science (Wissenschaft) was used as a word in eighteenth century but it applied to lots of things, like technology, magic, medicine, and religion. We should understand the Enlightenment and its ways of producing knowledge (science) as the backdrop to Alexander von Humboldt’s work and the reception of it.

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**Section** A – Alexander von Humboldt  
**Panel** 21  
**Date** Tuesday, July 28  
**Time** 16:45  
**Location** L 115

María-Rosario **Martí Marco**  
 (Universidad de Alicante, Filología Alemana, Spain)

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**Bernardo Giner de los Ríos, Alejandro de Humboldt  
 y la educación naturalista**

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Bernardo Giner de los Ríos, el traductor al español de obras emblemáticas de Alexander von Humboldt como *Ansichten der Natur*, *Kosmos* y *Vues de Cordillères*, no es un personaje casual. Hermano de Francisco Giner de los Ríos, fundador de la “Institución Libre de Enseñanza” en España, la entidad educativa más vanguardista del momento situada en el movimiento intelectual del Krausismo que se está desarrollando en España, va a ayudar con sus traducciones a consolidar en este significativo movimiento de modernización nacional la visión humboldtiana de la naturaleza. La exposición traza algunos paralelismos entre el naturalista Humboldt y el filósofo Krause, contemporáneos si bien de muy diferente singladura vital, para subrayar la incidencia de la corriente filosófica, denominada “Krausismo” español y, desde éste, hacia el espacio cultural latinoamericano. Evidentemente se hace referencia a los traductores al español de estos dos insignes alemanes y a la tendencia o escuela que se constituye decididamente como núcleo germanístico con varias versiones en español de obras preparadas por discípulos de Krause. Se hace hincapié en la reflexión traductológica de los prefacios de Bernardo Giner de los Ríos para finalmente evidenciar la huella de Humboldt en la nueva pedagogía naturalista gineriana y en la educación artística en relación al paisaje.

**Email** Rosario.Marti@ua.es  
**Section** A – Alexander von Humboldt  
**Panel** 21  
**Date** Tuesday, July 28  
**Time** 16:45  
**Location** L 115

M

Alison E. **Martin**

(Martin-Luther-Universität Halle-Wittenberg, Institut für Anglistik und Amerikanistik,  
Halle, Germany)

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**“An Imperfect Copy of a Sublime Model”?: Helen Maria Williams’s  
Translation of Alexander von Humboldt’s *Relation historique***

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M Helen Maria Williams’s English translation (1814-29) of Alexander von Humboldt’s *Relation Historique* (1814-25) remains beleaguered by accusations made in the nineteenth century that it drew on ‘flowery French expressions’ and enthused excessively, while the language of Humboldt’s source text was flat, scientific and modern. This paper offers a re-evaluation of Williams’s translation on three levels. Firstly, I examine how far it departed from the source text in its stylistic choices and use of language and what kind of effect this had on the target text as a whole. I then explore the extent to which the *Personal Narrative* could be seen as a continuation of Williams’s own creative literary oeuvre, and analyse stylistic parallels with her previous writing and literary translations. Drawing on recent discussions in translation studies of the translator as ‘animator’ of the original text, this paper asks where Williams’s ‘voice’ can be heard in the *Personal Narrative*. In a second section, I offer a brief micro-textual analysis of archive material containing Humboldt’s corrections of parts of Williams’s manuscript, which illustrates the variants he favoured as well as the translation solutions he criticised as excessively ‘poetic’. Finally, this paper discusses Humboldt’s own reflections on the importance of literary style in scientific writing and the extent to which Williams’s translation satisfied these aims.

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**Section**      A – Alexander von Humboldt  
**Panel**        46  
**Date**         Wednesday, July 29  
**Time**         16:45  
**Location**    L 115

Claire Emilie **Martin**

(California State University, Long Beach, Roman, German, Russian Languages  
and Literatures, USA)

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**Traveling Women: Letter Writing and “Causeries” in the Works  
of the Countess Merlin and Eduarda García de Mansilla**

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The customary Grand Tour of the European upper classes had its counterpart in the quasi-obligatory journey to Europe by the men who belonged to the cultural and political *intelligentsia* of Latin America throughout the nineteenth century. Women travelers of the time often had very different motives to cross the Atlantic. Many were accompanying their husbands; some traveled to reclaim inheritances; others sought to bring home models to insert in the new republics. The Countess Merlin published in 1844 her encyclopedic work, *La Havane*, comprised of 36 letters addressed to her daughter, the Baron Rothschild, Rossini, George Sand, and many other influential figures in the areas of economics, politics and the arts. Her literary production was based on triangulated relationships among her points of reference: Europe (France and Spain), the United States and Cuba. The Franco-Cuban writer wished to offer in her narratives her personal experience interwoven with the ambitious project of the enlightenment that guided *La Havane*. Almost four decades later, the Argentinean Eduarda Mansilla published *Recuerdos de viaje* (1882) after her stay in the United States. Her travel narrative abounds in often erroneous observations of the much admired as well as maligned “Colossus of the North.” Mansilla was aware of her privileged position as traveler and observer and related her experiences and understanding of the country with the intimate tone of the “causeries” to an audience rapt with interest. These two women travelers provide us with the opportunity to explore the ways in which nineteenth-century Latin American women constructed their own authorial voices through the travel genre and contributed to the fashioning of the new republics in the explicit and public act of travel writing.

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**Section**      F – Traveling, Gender, Sexuality  
**Panel**        33  
**Date**         Wednesday, July 29  
**Time**         10:45  
**Location**    L 113

Marina **Martínez Andrade**  
(Universidad Autónoma Metropolitana, México)

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***Crónica de La Pimería alta o Favores celestiales del misionero y explorador  
Jesuita Eusebio Francisco Kino***

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La Crónica de la *Pimería alta o Favores celestiales* escrita por Eusebio Francisco Kino S. J. (1645-1711), es motivo central de mi ponencia. De origen italiano, Kino ingresó a la Compañía de Jesús en 1665 y llegó a México en 1681; además de sacerdote, fue explorador, cartógrafo, geógrafo, astrónomo. La península de Baja California constituyó su primer espacio misionero y, más tarde, la Pimería Alta (Sonora, Sinaloa y parte de Arizona) situada al noroeste de la Nueva España. En 1687, fundó allí la misión de Nuestra Señora de Dolores, punto desde el cual extendió y organizó una amplia red de centros misionales, en los que no sólo se circunscribió a la esfera espiritual, sino que preocupado por el bienestar material de los indígenas, les enseñó, además del castellano, diferentes oficios, prácticas de agricultura y cría de ganado vacuno, caprino y equino, instaurando un modelo a seguir por los misioneros jesuitas. Recogió sus experiencias en cartas, informes, crónicas –una de ellas la que me ocupa; así como en mapas y opúsculos de carácter científico. La labor del misionero repercutió, por tanto, en los aspectos políticos, militares y económicos de la región.

M

**Email** marinamr@aol.com  
**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 17  
**Date** Tuesday, July 28  
**Time** 15:00  
**Location** L 116

Kathryn Mayers

(Wake Forest University, Romance Languages, Winston-Salem, North Carolina, U SA)

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**Truth and History in Columbus's *Carta a Santángel*  
and Léry's *Histoire d'un voyage***

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In this paper, I propose to re-examine the controversial historical value of two narratives of travel between Europe and America: the *Carta a Santángel* by Christopher Columbus and *Histoire d'un voyage* by Jean de Léry. In particular, I am interested in the type of history created and the type of truth told when these two Early Modern European explorers translate their discoveries of America into European historiographical modes. While Columbus's exaggerations and Léry's Huguenot biases have, for centuries, led scholars to question the truth-value of their accounts, recent theoretical developments in cultural studies have further reinforced this skepticism by revealing that, like writers of literature, historians approach their evidence with a sense of the possible forms different kinds of human situations can take and that, like in literature, these forms play a role in ordering the "facts" of historical narratives. Such theories reduce the historical value of narratives such as Columbus's and Léry's to records of their authors' largely unconscious efforts to mediate between alternative, transhistorical modes of emplotment. However, the *Carta* and the *Histoire* present ample evidence that their authors' choice of historiographical mode—not to mention their exaggerations—arise not from unconscious or collective ideological beliefs, but rather, from conscious and concrete political, social, and economic factors. In this paper, I would like to explore the historical value of these texts as records of the social and dialogic pressures of their times—as records of conflicts that wracked Europe at the time these texts were written.

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**Section**      B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel**         2  
**Date**         Tuesday, July 28  
**Time**         9:00  
**Location**    L 116

Joanna Mazurska  
(Vanderbilt University, History, Nashville, Tennessee, U S A)

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**Eur-rica: Czeslaw Milosz's Life Divided**

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The life of Czeslaw Milosz, a Polish poet born in 1911, was shaped by travels between Europe and America. Milosz first encountered America in 1946, when he became a diplomat representing the Polish communist government in the United States. In 1950, Milosz went back to Europe, visited Poland, and broke ties with the Polish government. Consequently, he found himself in exile in France, separated from his family, left without a job, in the depth of a psychological crisis. The Cold War propaganda prohibited Milosz from entering America. Eventually, in 1960, he once again moved to America, this time for good in order to fulfill a new role of a professor, and then of a Nobel prize holder. This travel inaugurated a long painful period of separation from his European friends and the Polish readers. In 1980s, the cycle of travels had brought Milosz back to the places of his childhood. In this paper I introduce the concept of Eur-rica, which is an imaginative space created by Milosz in order to unify the experience of Europe and America. My research on Milosz's Papers at Yale University shows his life as an inspiring struggle for a common denominator to the life on both continents. Today, when we all strive to build Eur-ricas from the pieces scattered in the globalized world, Milosz's experience of travels between Europe and America offers a rich "case study" of the struggles and costs of a life lived in perpetual displacement.

M

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**Section** H – Emigration and Exile  
**Panel** 65  
**Date** Thursday, July 30  
**Time** 13:15  
**Location** KL 29/208

Marcus Vinicius **Mazzari**  
 (Universidade de São Paulo, Teoria Literária, Brazil)

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**Die brasilianische Reise von Carl Friedrich Philipp Martius  
 und ihre Rezeption bei Goethe**

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Zu den bedeutendsten Südamerika-Reisenden im 19. Jahrhundert gehört sicherlich C. F. P. Martius. Zusammen mit Spix hat er in dreieinhalb Jahren über 10000 km auf brasilianischem Boden bereist und dabei die verschiedensten Forschungen durchgeführt. Ein erster Ertrag dieses Aufenthalts sind die drei Bände der Reise durch Brasilien. Was den vielen Werken Martius' eine besondere Note verleiht, ist das ihnen von Goethe entgegengebrachte Interesse, von welchem der Briefwechsel, die aufgezeichneten Gespräche und weitere Äusserungen des Dichters Zeugnis ablegen. Aus dem wissenschaftlichen Austausch mit dem Botaniker ging auch Goethes Essay über die *Spiraltendenz der Vegetation* (1831) hervor. Ziel des Vortrags ist es, einige Aspekte der Forschungen Martius' darzulegen und darüber hinaus ihre Rezeption bei Goethe zu erörtern. Die Umarbeitung (1825) eines "Brasilianisch" betitelten, 43 Jahre zuvor geschriebenen Gedichts, ist wohl auf den Kontakt mit dem "Brasilianer Martius" zurückzuführen. So wird ein Schwerpunkt des Vortrags in der Erörterung der Hypothese liegen, dass bestimmte Texte von Martius, darunter in Brasilien verfasste Gedichte und Naturbeschreibungen, Spuren im *Faust II* (vor allem im letzten Akt) hinterlassen haben. Anhand der Charakterisierung des *Faust* als Werk eines kollektiven Wesens möchte ich also zeigen, dass zu den vielen Dichtern, Philosophen, Wissenschaftlern usw., die an dieser opera della vita mitgeschrieben haben, auch Martius zu zählen ist. Ihm verdankt Goethe nicht nur einen äusserst fruchtbaren Austausch, sondern auch die Vertrautheit mit dem Land, dem die seine Besprechung der Abhandlung *Genera et species palmarum* abschliessenden Worte gelten: "und so empfinden wir uns in einem weit entlegenen Weltteile durchaus als anwesend und einheimisch".

**Email** mazzari@usp.br  
**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 88  
**Date** Friday, July 31  
**Time** 13:15  
**Location** L 113

Gabrijela **Mecky Zaragoza**  
(México)

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**Der Fall Huitzilopochtli — Stationen einer Reise**

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Es ist ein Tag im November 1519, der Huitzilopochtli Fall einleitet. Der erste Besuch im Haupttempel, den Hernán Cortés vier Tage nach seiner Ankunft in Tenochtitlan mit Motecuhzoma unternimmt, erweist sich als folgeschwer. Denn Cortés' Empörung über die brutzelnden Menschenherzen für den diablo Uichilobos kennt auch Monate später keine Grenzen. Noch vor dem eigentlichen Fall der Wasserstadt wird der aztekische Sonnengott zum Höllengott degradiert, zum teuflischen Etwas, das durch spanische Berichte und Briefe seine Reise über das Meer des Ostens antreten muß, um sich wenig später auch im deutschsprachigen Raum zu etablieren. Poetisch-phantastische Spiele mit dem Fall Huitzilopochtli/s sind nicht nur deshalb interessant, weil sie schon durch die Namenswahl — von Adramelech über Vitzliputzli bis zu Zuccad-Haol — auf die Eigendynamik kolonialer Prozesse verweisen. Aus der sicheren Distanz der Fiktion spielen sie zudem mit ihren Text-Teufeln Aspekte von Kultur, sowohl der fremden als auch der eigenen, neu durch. Dieses Projekt untersucht ausgewählte Stationen von Huitzilopochtli's Reise durch die deutschsprachige Textwelt. Von Deutschland, Österreich und Frankreich geht es über das Meer des Westens bis nach Missouri. Nach einer Einführung in die Lektüre-Strategie des Darüberhinausgehens, mit der eine multiperspektivische Annäherung an literarische Behandlungen der Konquista gewährleistet wird, und einem Überblick über Huitzilopochtli's Karriere als übelthätiges Wesen höherer Art, stehen die Verteufelungsstrategien in der Konquista-Literatur des 18. und 19. Jahrhunderts im Mittelpunkt: in Justus Zachariaes *Epopée Cortes* (1766), August Klingemanns Drama *Ferdinand Cortez* (1819), Heinrich Heines Matratzengruft-Gedicht *Vitzliputzli* (1851) und Friedrich Schnakes Exil-Schauspiel *Montezuma* (1870).

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**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 72  
**Date** Thursday, July 30  
**Time** 16:45  
**Location** L 116

Frank Mehring

(Freie Universität Berlin, John F. Kennedy Institute, Cultural Studies)

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**Democratic Pleas for ‘Color’: Ethnic Representations  
of Post-Revolutionary Mexico, the ‘Harlem Renaissance’  
and ‘Neue Sachlichkeit’ in German-American Contexts**

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What could a German artist who emigrated to the United States in 1913 possibly have to say about non-western minorities, racial self-esteem, and the future of American democracy? Winold Reiss’s ethnic portraits offer a fascinating perspective on questions of cultural hybridity, processes of cultural translation, and dissent in the name of democracy. Reiss’s outspoken dedication to the American promise of equality raises the question whether the political agenda behind his portraits can be contextualized as a synecdochic nationalism? If Reiss achieves the effect of tying a specific locality to a national ideology in his portraits, what cultural parameters inform the larger concepts of American identity and the nation state from the perspective of a naturalized foreigner during two World Wars? In order to understand the cultural and political implications of Reiss’s portraits, I will contextualize his artistic “plea for color” with the artistic visions of Katherine Anne Porter and Alain Locke, who struggled with similar challenges at the time albeit in different media. Their collaborations function as prime examples to analyze transcultural confrontations in the inter-bellum years. My talk is structured into three parts: First, I will look at the inter-cultural fault-lines at work in Reiss’s American vistas in Germany. Second, I will reveal a hidden trajectory in Reiss’s “plea for color” by focusing on his disconcerting experience of encountering “America.” Third, I will analyze the concept of “transnational America” by looking at ethnic representations of post-revolutionary Mexico, the Harlem Renaissance, and Neue Sachlichkeit in German-American contexts.

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**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 77  
**Date** Friday, July 31  
**Time** 9:00  
**Location** L 116

Maria Elena **Mena**, Maria Elena **Pubillones**  
(Universidad de la Habana, Cuba)

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### **Alejandro de Humboldt: Segundo descubridor de Cuba**

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Alejandro de Humboldt está considerado como el segundo descubridor de Cuba, porque a pesar de que su estancia en la isla fue relativamente corta, realizó una serie de minuciosos y detallados estudios sobre el clima, las corrientes marinas, la flora y la fauna autóctonas, la composición social y racial de la sociedad colonial cubana y la producción de azúcar en la isla, sobre la base de significativos análisis político-estadísticos. Durante dos décadas ordenó y analizó profundamente los datos e informaciones recopiladas en Cuba, durante su primera visita de tres meses realizada el 19 diciembre de 1800 y la segunda, en donde permaneció del 19 de marzo al 29 de abril de 1804. El resultado de estos estudios fue la publicación de su libro *Essai politique sur l'île de Cuba* (*Ensayo político sobre la Isla de Cuba*), que constituye un análisis detallado de la sociedad cubana de las primeras décadas del siglo XIX, y que fue una importante contribución al surgimiento de la conciencia nacional, e influyó notablemente en la intelectualidad cubana de esa época. Por el enorme significado de sus investigaciones sobre Cuba, Alejandro de Humboldt constituye sin dudas el vínculo más lejano, estrecho y sólido de las relaciones entre Alemania y Cuba. Esta relación nunca se ha interrumpido y su huella se descubre en la base de numerosas investigaciones y estudios de científicos, filósofos, artistas y economistas cubanos a partir del siglo XIX y son puntos de referencia para obras más contemporáneas.

M

**Section** A – Alexander von Humboldt  
**Panel** 71  
**Date** Thursday, July 30  
**Time** 16:45  
**Location** L 115

Claudia Méndez Rentería

(Universidad Michoacana de San Nicolás de Hidalgo, Instituto de Investigaciones Históricas, Morelia, Mexico)

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**Two Paradoxical Cases from the *Lecture of Travel-Writing***

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This paper focuses on the way that travel books were read in the 20th Century. Thomas Gage, Alexander von Humboldt, D. H. Lawrence, etc. were known by other writers, like Vicki Baum. They were also read by the French historian Jacques Lafaye. Although Baum was a best seller author and Lafaye was an academic, they both used these books like historical sources. Baum wrote from an exile situation and Lafaye did it from the fall of the French empire. Each context influenced their lectures and visions, and their works became paradoxical cases from the lecture of travel-writing.

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**Section**     B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel**        92  
**Date**        Friday, July 31  
**Time**        15:00  
**Location**    L 116

M

Annerose **Menninger**

(Universität Heidelberg, Zentrum für Geschichts- und Kulturwissenschaften,  
Historisches Seminar, Germany)

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**Columbus und die Neue Welt im Spielfilm:  
1492 — Conquest of Paradise (1992)**

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Historienfilme zählen zu nicht zu unterschätzenden Massenmedien, die einem breiten Publikum Geschichts- und Kulturbilder in kurzer Zeit, unterhaltsam und nachhaltig (im Kino, im TV, auf DVD) vermitteln. Das gilt auch für die Darstellung historisch fassbarer Personen, historischer Ereignisse und indigener Kulturen, die mit der Entdeckungs- und Kolonialgeschichte Amerikas verbunden sind, wie die internationalen Produktionen “The Mission” (1986), “The New World” (2005), “Apocalypto” (2006) oder “1492 — Conquest of Paradise” (1992) zeigen. Dieser letzt genannte Historienfilm startete pünktlich im magischen Jahr 1992 an den Kinokassen und kombiniert das Leben von Christoph Columbus mit dem Beginn der Entdeckung, Eroberung und Kolonisierung der Neuen Welt durch die europäischen Expansionsmächte. Auch wenn der Spielfilm keinen solchen Kinoerfolg wie etwa “Gladiator” (2000) erlebte, muss er als populärste Verfilmung unter den zahlreichen Verfilmungen über Columbus bezeichnet werden. Denn er wird sowohl in Europa als auch in Lateinamerika bis heute jährlich von Fernsehsendern wiederholt. Im Vortrag wird “1492 — Conquest of Paradise” unter folgenden Leitfragen analysiert, die sich methodisch an traditionellen Verfahren der Geschichtswissenschaft, nämlich der Motiv-, Rezeptions- und Wirkungsgeschichte, orientieren: Auf welchen Vorlagen basiert der Film: auf Romanen, der Forschungsliteratur oder auf Quellen? Wie geht der Film mit seinen Vorlagen um: Hält er sich an dieselben oder konstruiert er? Wie stellt der Film Columbus dar: Idealisiert er diese Person, oder entwirft er ein kritisches Bild? Welche Vorstellungen vermittelt der Film über die längst untergegangenen Indiokulturen der Karibik: Kolportiert er Stereotype, oder entwirft er ein differenziertes Bild?

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**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 93  
**Date** Friday, July 31  
**Time** 15:00  
**Location** L 113

Bernhard Metz

(Freie Universität Berlin, Peter Szondi-Institut für Allgemeine und Vergleichende Literaturwissenschaft)

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**Skepticism in Travel Literature, and Why This Genre Has Never Been Modern**

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The *Odyssey*—the epitome of travel literature—can also be read as a lamentation on travel. Odysseus is no voluntary traveler, and he is certainly not a tourist; rather, he tries not to participate in the Trojan War and would prefer to stay at home instead. Apart from his return, he does not stop anywhere along his journey voluntarily. He even says to Eumaios: “You free me from atrocious misery/and wandering. Nothing’s harder for a mortal/than roaming” (xv, 342-43). Many ancient writers share this skepticism, and it is considered an important difference between ancient and modern concepts of travel: while ancient writers depict travel as a form of heroic suffering associated with fate, modern writers are more often seen as celebrating travel as a means of pleasure and discovery or an escape from fate. However, the ancient conviction that staying at home is preferable to going anywhere is actually a recurring theme in modern literature as well. By looking at various examples of travel skepticism in European and American literature, including the work of Charles Baudelaire, Mark Twain, Paul Theroux, Julio Cortázar and Ingomar von Kieseritzky, this paper will show how the *Odyssey* may be read as mapping the conditions of all later travelogues and travel writings.

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**Panel**        95  
**Date**         Friday, July 31  
**Time**         15:00  
**Location**    KL 29/208

M

Tabea **Metzel**

(Freie Universität Berlin, Kunsthistorisches Institut/Sonderforschungsbereich 626:  
Ästhetische Erfahrung im Zeichen der Entgrenzung der Künste)

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**Reisegüter — Von Lateinamerika nach Berlin und von Dahlem nach Mitte.  
Oder Was verspricht das Humboldt-Forum?**

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Im Rahmen der Entstehung des Humboldt-Forums auf dem Berliner Schlossplatz ist auch der Teilumzug verschiedener ethnologischer Sammlungen der Staatlichen Museen zu Berlin von Berlin-Dahlem nach Berlin-Mitte geplant. Damit steht die Konzeption von ethnologischen Sammlungen außereuropäischer Kunst erneut zur Disposition und Diskussion, zumal mit der Prominenz des Schlosses in der Mitte des historischen Berlins nationale Repräsentationsansprüche verbunden sind. Die aktuelle Ausstellung *Die Tropen*, Martin-Gropius-Bau, Berlin (bis Januar '09), deren Methode sich dadurch auszeichnet, die Kunstwerke der Dahlemer Sammlungen mit zeitgenössischer Kunst zu kombinieren und die damit alle Artefakte unter einen einheitlichen Kunstbegriff subsumiert, wird von den KuratorInnen wie auch der Berliner Kulturpolitik als Modell für das Humboldtforum genannt. Die Herausforderungen der Globalisierung, aber auch die Geschichte der Stadt Berlin mit ihrer Verknüpfung mit dem Kosmopolitismus Alexander von Humboldts wurden u.a. in der Pressekonferenz der Tropen als Grund bemüht, Berlin als Weltstadt mit einer Weltkunstsammlung präsentieren zu wollen. Eine solche Rhetorik droht aber, Unterschiede zwischen Kunstbegriffen, Kontexten und Provenienzen aufzuheben und Künste unter einen neuen Weltkunstbegriff zu homogenisieren. Das Panel präsentiert unterschiedliche Perspektiven, die sich zu dieser Herausforderung aus vor allem zwei Perspektiven verhalten: zum einen steht die Frage nach der Erzählung des Humboldtforums und seiner geplanten museologischen Phantasie im Raum; zum anderen die Frage nach Möglichkeiten, den ungleichen Transfer zwischen Europa und den Americas anders zu erzählen, wobei vor allem auch die Rückreise von Gütern von Europa nach Lateinamerika sowie die dortigen Aneignungspraktiken auch während und nach dem Kolonialismus eine Rolle spielen.

M

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**Section** L – Humboldt-Forum  
**Panels:** 39/44  
**Date** Wednesday, July 29  
**Time** 13:15/15:00  
**Location** KL 29/111

Elizabeth Millan-Zaibert  
 (DePaul University, Philosophy, Chicago, Illinois, USA)

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**How Alexander von Humboldt's Fusion of Art and Science Shaped  
 the Image of America**

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Humboldt was a natural scientist who struggled to find a way to blend the natural scientist's attention to empirical detail with the poet's love of nature's beauty. In his work he strives to blend science and art. I will present the intellectual roots of this blending project, roots that I argue are to be found in Humboldt's close relation to the early German Romantics. I shall then explore the ramifications of this commitment to fusion as reflected in Humboldt's attitude toward the flora, fauna, culture, and people of America. Unlike most of the Europeans of his generation, Humboldt was no anti-American: he approached America with an open mind and a deep appreciation for the landscape and the culture he encountered in the Americas. I will analyze selections from his *Political Essay on the Kingdom of New Spain*, *Voyage to the Equinoctial Regions of the New Continent*, and *Views of Nature* in order to give evidence of his open, appreciative view of American culture and to show how this open view is related to his commitment to fusing science and art.

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**Section**     A – Alexander von Humboldt  
**Panel**        46  
**Date**         Wednesday, July 29  
**Time**         16:45  
**Location**    L 115

M

Jürgen Misch

(Alexander von Humboldt Universidad de La Laguna, Tenerife, Spain)

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**Übereinstimmung und Differenz. Alexander von Humboldt  
und Karl Philipp Moritz in Äusserungen zur Ästhetik**

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Wenn ich nicht irre, sind (bis jetzt) nur zwei Äusserungen von Alexander von Humboldt über Karl Philipp Moritz bekannt. Zur publizistischen Verbreitung der Ästhetischen Ideen von Moritz hatte Goethe beigetragen, der Teile des Essays *Über die bildende Nachahmung des Schönen* (veröffentlicht 1788) in seine *Italienische Reise* aufnahm. Goethe war der Auffassung, dass in dieser Schrift die Grundzüge seiner Morphologie dargestellt waren: "Alles einzelne, hin und her in der Natur zerstreute Schöne ist ja nur insofern schön, als sich dieser Inbegriff aller Verhältnisse jenes grossen Ganzen mehr oder weniger darin offenbart ... Das Schöne kann daher nicht erkannt, es muss hervorgebracht oder empfunden werden." Sein Wesen besteht "in seiner Vollendung in sich selbst." Nun ist bekannt, dass die "Geographie der Pflanzen" nach den gleichen morphologischen Prinzipien aufgebaut ist, wie sie Goethe in seiner "Metamorphose der Pflanzen" beschrieben hat. Obgleich Alexander sein mangelndes Einverständnis mit dem Begriff der Schönheit bei Moritz bekundet, glaube ich doch, dass mehr Gemeinsamkeiten als Differenzen in den Auffassungen von Humboldt und Moritz bestehen.

M

**Email** jmischtenerife@yahoo.es  
**Section** A – Alexander von Humboldt  
**Panel** 1  
**Date** Tuesday, July 28  
**Time** 9:00  
**Location** L 115

**Gastao Moncada**

(Universidad de Sevilla, Grupo de Investigación de Filología Alemana, Spain)

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**The Literary Relations between Portugal and Brazil**

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From the beginning of the 16<sup>th</sup> century, portuguese seamen began to have the first impressions from the coastline of a new world, on the other side of the Atlantic. The first encounters with the inhabitants of this world, savages or semi-savages, are reflected in the early literary texts and cronicles of the travellers of that age. In the course of evolution, Brasil began to develop its own culture, and literay and cultural relations between both countries flourished until today. In a brief presentation of such relations between both countries, it will be attempted to picture the evolution of relations between the Old and the New world, in different cultural perspectives.

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**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 83  
**Date** Friday, July 31  
**Time** 10:45  
**Location** L 113

M

Giovanna Montenegro  
(University of California, Davis, Comparative Literature, USA)

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**German Conquistador and the Native Other: Niklaus Federmann  
and the German Colonization of Venezuela**

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In 1528 Charles V gave the right to govern a section of the Tierra Firme to the wealthy banking family based in Augsburg, the Welsers. The Welser family had played an important part in the ascension of Charles V from King of Spain to that of Holy Roman Emperor, having contributed 851000 florins to his electoral campaign. In exchange for the empire's debt to the Welsers, the emperor granted the right to govern the province of Venezuela. In 1529, a 24 year-old Niklaus Federmann from Ulm, set out with the interim governor for the settlement of Coro. In 1530 Federmann went south of Coro into the jungle in search of El Dorado. He encountered many native tribes [some perhaps fictional] such as the nations of Xideharas, Ayamanes, Cayones, Xaguas, Caquetios. He came back in 1531 with five thousand gold pesos and quite a number of "hostile" natives plucked from villages. His adventurous travel narrative was published in Germany under the title: *Indianische Historia. Ein schöne kurtzweilige Historia Niclaus Federmanns des Jüngern von Ulm erster raise so er von hispaniam und Andalosia ausz in Indias des Oceanischen Mörs gethan hat und was ihm allda begegnet bis auff sein wiederkunfft inn Hispaniam auff's kurtzest beschriben, gantz lustig zu lesen. Getruckt zua Hagenaw bei Sigmund Bund 1557*. In this paper I will explore the way Federmann focalizes the experience of the German colonizer in relation to the native barbarian "Other" in his making of a German "Indianische Historia."

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**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 7  
**Date** Tuesday, July 28  
**Time** 10:45  
**Location** L 116

Stephan Mühr

(University of Pretoria, Modern European Languages, South Africa)

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**“Es wandelt niemand ungestraft unter Palmen ...” —  
Alexander von Humboldts Fremderfahrungen bei Mary Louise Pratt  
und Daniel Kehlmann**

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Das Zitat aus Ottliens Tagebuch (Goethe: *Die Wahlverwandtschaften*) soll auf Georg Forster, nicht Alexander von Humboldt, gemünzt sein. Letzteren schätzt Ottilie dagegen, wenn sie schreibt, “Wie gern möchte ich nur einmal Humboldten erzählen hören.” Diese Wertschätzung scheint auf Humboldts ökologischer ‘Er-fahrungs-art’ von Globalisierung zu beruhen, von der Art, “uns das Fremdeste, Seltsamste, mit seiner Lokalität, mit aller Nachbarschaft [...] darzustellen.” Dass Humboldts Reisebeschreibungen so allerdings nicht immer rezipiert wurden, sollen Analysen von zwei einflussreichen Texten zeigen, die dem Narrativ des Eingangszitats folgen: Mary Louise Pratts für den postkolonialen Diskurs einflussreiche Studie *Imperial Eyes. Travel writing and Transculturation* (1992) und Daniel Kehlmanns Bestseller *Die Vermessung der Welt* (2005). Im Vordergrund dieses Beitrags steht nicht die Rezeptiongeschichte der Reisebeschreibungen Humboldts, sondern die Untersuchung eines Narrativs der Kritik des Sichaussetzens, mit dem Ziel, dieses als eine epistemologische Funktion von Xenophobie nachzuvollziehen.

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**Section**      A – Alexander von Humboldt  
**Panel**         41  
**Date**          Wednesday, July 29  
**Time**          15:00  
**Location**     L 115

M

Claudia Müller

(Leeds Metropolitan University, Centre for Tourism and Cultural Change,  
United Kingdom)

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**Beatles, Jeans and Beggars. East Germans' Holiday Experiences  
in other Socialist countries, 1971-1989**

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Between 1971 and 1989, citizens of the former German Democratic Republic (GDR) were usually not allowed to travel to the Americas—except for Cuba. East Germans, if they left the GDR, spent their holidays in other socialist countries, especially in Czechoslovakia, Hungary and the Soviet Union (Wolle, 1999). Travelling East, GDR citizens often encountered people and things which seemed to be Western. Especially in Hungary and Czechoslovakia East Germans found a different or wider range of consumer products like books, West-German newspapers and magazines, records or the famous American Levi's jeans. Some East Germans recount in oral history interviews of the greater freedom they enjoyed in the encounters with other, international tourists. Yet, secret police officials were present even on the Hungarian Beach resorts and reported on these encounters. Thus this feeling of more freedom was not unadulterated. Visiting Bulgaria, Hungary and Romania also allowed glimpses of the flip-sides of capitalism. Many East Germans narrate how they encountered beggars during such a trip—something totally unknown from the GDR. In my presentation I am going to explore in which manifold ways East Germans experienced not only the East, but also the West during their holidays in other socialist countries. In their experiences the West got much more complex than the widespread idea of the West as a yardstick for East German consumer politics and behaviour (Stitzel, 2005) suggests.

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**Section** G – Traveling in Dictatorships: Colonialism, Caudillismo, Fascism, Communism  
**Panel** 20  
**Date** Tuesday, July 28  
**Time** 15:00  
**Location** KL 29/208

Eduardo **Muratta Bunsen**  
(Freie Universität Berlin)

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**Las miradas de Humboldt o la tensión entre Próspero y Calibán**

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Durante su viaje por el Nuevo Mundo Alexander von Humboldt mantuvo un intensiva actividad epistolar y llevó un diario de viajes. En ellos se consigna no sólo valiosa información biográfica y científica sino también importantes consideraciones que enseñan cómo Humboldt percibía los espacios y sus habitantes en esa parte del globo. Aquí me interesa problematizar la representación literaria del espacio urbano con el ejemplo de la ciudad de Lima y la percepción de sus habitantes desde la concepción del reconocimiento basada en la noción de la “mirada” (Sartre) y el cuestionamiento postcolonial sobre “cómo se ha representado al otro” (Bhabha). Mi argumentación tiene dos pasos. Primero trato de la mirada humboldtiana frente al otro y su espacio y luego discuto la tensión de ésta entre las perspectivas centro-periferia o, como también se las ha denominado, entre las miradas de Próspero y Calibán.

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**Section**     A – Alexander von Humboldt  
**Panel**        86  
**Date**         Friday, July 31  
**Time**         13:15  
**Location**    L 115

M

Ricarda **Musser**  
(Ibero-Amerikanisches Institut, Berlin)

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**Going to the Opera in the Tropics. European Travellers Describe  
Their Impressions of Brazilian Musical Life in the 19<sup>th</sup> Century**

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Operas and concert performances constituted an important part of the social life in Rio de Janeiro in the 19<sup>th</sup> century. Both at the Emperor's Court and in the city's theatres, music concerts drew large audiences. Impressive opera houses were also constructed in other parts of the country. The rubber boom in the northern cities of Manaus and Belém, for example, provided the financial support to build new music venues. In the 19<sup>th</sup> century, European tradition considerably influenced the repertoire and its interpretation in Brazil. European musicians and composers who came to Brazil as well as Brazilian students educated in European conservatories contributed to this phenomenon. In addition, immigrants from France, Italy and Germany established the first publishing houses for music and opened the first music bookstores in Brazil. This paper investigates how 19<sup>th</sup>-century European travellers described the musical life in Brazil and, moreover, it examines the connection between Europe and the New World in this field.

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**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 42  
**Date** Wednesday, July 29  
**Time** 15:00  
**Location** L 116

M

Thomas Philip **Nehrlich**  
 (Freie Universität Berlin, Philosophie und Geisteswissenschaften)

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**Jorge Semprún's *Le grand voyage***

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Die fünftägige Zugfahrt von Compiègne nach Buchenwald im Jahre 1943, die Jorge Semprún in seinem ersten Buch als "Le grand voyage" (1963) beschrieben hat, gleicht keiner gewöhnlichen Reise: Weder Ursprung noch Bestimmung, weder Dauer noch Strecke, weder Zeitpunkt noch Reisebegleitung unterliegen der Entscheidungsmacht dessen, der sie unfreiwillig antritt. Mit Gewalt entfernt die Reise ihr Opfer aus dessen Wirklichkeit: Sie steht in Opposition zur Heimat des Protagonisten und zu seiner Tätigkeit als Widerstandskämpfer, zu Freiheit und Selbstbestimmung; ihr Zweck ist sein Tod. Dass der Protagonist nicht bereits an dieser Aussicht zerbricht, wie viele seiner Reisegefährten, liegt daran, dass er der Reise auch Trost abgewinnen kann: Er beginnt seine Narration mit der Beschreibung des Moseltals, dessen Schönheit selbst der Zweck, zu welchem er es per Zug durchquert, nicht trüben kann. Auch bildet die Bewegung der Reise einen Gegensatz zum Stillstand des Todes. Als er jedoch als Überlebender zurückkehrt, muss er die Reise, die für so viele den Tod bedeutete, hinter sich lassen: Auf die Reise folgt das Schweigen. Erst indem Semprún — 20 Jahre später — dieses Schweigen überwindet, schließt er die "große Reise" vollends ab. Semprún's Reisebeschreibung schwankt — hierauf will ich näher eingehen — perspektivisch zwischen autobiographischem Einzelschicksal, kollektiver Erinnerung und literarischer Fiktion. Das Zeugnis, das er ablegt, geht bewusst über seine eigene Person hinaus und ist dennoch unvollständig, da es das Ziel der Reise — das Konzentrationslager — fast völlig ausspart. Mein Vortrag soll beleuchten, wie sich Erinnerung und Reiseschilderung um diese Leerstelle herum fügen.

**Email**        thomasnehrlich@other-net.de  
**Section**      G – Traveling in Dictatorships: Colonialism, Caudillismo, Fascism, Communism  
**Panel**         10  
**Date**          Tuesday, July 28  
**Time**          10:45  
**Location**     KL 29/208

Robert Nelson  
(University of Windsor, History, Canada)

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**Seeing Poland in Manitoba: Max Sering, Inner Colonization,  
and the Journey of a Concept**

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In 1883 the young agrarian scientist Max Sering was sent by the Prussian government on a six month research trip to North America to discover why farming there was so efficient, and additionally what was so attractive that thousands of Germans continued to emigrate from the Eastern reaches of the German Empire and settle in the American Midwest and the Canadian Prairies. After studying farming and settling techniques, and especially the results of the American Homestead Act of 1862, Sering claimed that, while standing in the Great Plains of North America, he saw Germany's future in Eastern Europe. Upon his return home his ideas were received with great interest and in 1886 Chancellor Bismarck began the Prussian program of inner colonization, the buying of Polish land and providing it to incoming German colonists. The slow transformation of Eastern Europe into a German colonial empire had begun. Inner colonization is settlement colonialism within a nation's borders, usually at the edge, the borderlands. Such colonization is often a project of nation building and is used either to claim 'empty' land for the metropole, or to attempt to outnumber those living in the disputed region who are not members of the national community. The practitioners of inner colonization saw this project as directly linked to, and a part of, worldwide overseas colonization, and there existed a global transfer of knowledge among 'inner colonizers', with specialists in England, the USA, Russia and Germany all exchanging ideas as to how best to settle farmers and strengthen the nation.

**Email** rnelson@uwindsor.ca  
**Section** D – Travel and Science: Measuring, Collecting, Imagining the World  
**Panel** 19  
**Date** Tuesday, July 28  
**Time** 15:00  
**Location** KL 29/111

Paul Nissler

(Stanford University, Language Center/German/Spanish, Palo Alto, California, USA)

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**Humboldt in Spanish and German discussion: from ‘pacha’  
and ‘ayni’ to *Die Vermessung der Welt***

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Alexander von Humboldt, typical of his contemporary German idealist thinkers, stated: “everything is interconnected.” This quote just as well could have come from the teachings of indigenous American philosophy or from modern ecological thought. I will explore this sense of ‘interconnectedness,’ positioning Humboldt both as being behind his times—and therefore as a part of an already established indigenous American philosophy and thought—and ahead of his times—as a precursor and impetus for modern ecological science and environmentalist thought. By considering recent scholarly work of Andean philosophy by Josef Esterman (*Filosofía andina*) and Carlos Milla Villena (*Ayni*), including the concepts of time-space (*pacha*) and natural ‘reciprocity’ (*ayni*), I hope to situate Humboldt within an already developed cultural and philosophic understanding. The publishing of Humboldt’s *Kosmos* by H. M. Enzensberger will help re-situate the discussion within German presentations in Germany and Europe of the 1960s/70s. Hereafter I will consider references to Humboldt within cultural-political discussions in Spanish as in Eduardo Galeano’s *Las Venas Abiertas de América Latina* as well as more contemporarily in William Ospina’s *América Mestiza*. I will conclude with an exploration of Humboldt presented in literary works in German by Daniel Kehlmann in *Die Vermessung der Welt* and in Spanish by Gabriel García Márquez in *El General en su laberinto*. I hope to present, and thereby participate in and add to the discussion of Humboldt—the discussion itself—interconnected between Europe and the Americas, German and Spanish, and past and present.

**Email**        pnissler@stanford.edu  
**Section**      A – Alexander von Humboldt  
**Panel**         41  
**Date**          Wednesday, July 29  
**Time**          15:00  
**Location**    L 115

Horst Nitschack

(Universidad de Chile, Centro de Estudios Culturales Latinoamericanos,  
Santiago de Chile)

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**Sujetos viajeros y aventureros en los trópicos**

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Antiguamente, una manera del individuo para acreditarse como sujeto era exponerse a la aventura y superarla como una prueba. Ulises —según Horkheimer/Adorno, el primer sujeto moderno— tenía que comprobarse como tal en las distintas estaciones de su odisea. También la “aventura” del caballero medieval tenía objetivos parecidos: solamente exponiéndose a peligros extremos, que lo ponían en riesgo y amenaza de muerte, él podía reafirmarse y encontrar un reconocimiento como sujeto. Desde el siglo XVI una de las regiones de “alto riesgo” para el sujeto occidental moderno han sido los trópicos, donde le esperan todo tipo de peligros (antropofagia, amazonas, exuberancia de la naturaleza, sensualidad, pereza), peligros que no provienen de la escasez, sino de la abundancia, y cuya amenaza reside en la atracción de perderse en este mundo de promesas seductoras. Analizar en relatos seleccionados las estrategias de cómo unos resisten (desde A. von Humboldt hasta E. Jünger — *Atlantische Fahrt*), o las razones de por qué otros sucumben (en general invadidos por la locura: de Lope de Aguirre a G. H. von Langsdorff) es la propuesta de esta ponencia.

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<b>Section</b>	B – Travels between Europe and Latin America (15 <sup>th</sup> through 21 <sup>st</sup> centuries)
<b>Panel</b>	87
<b>Date</b>	Friday, July 31
<b>Time</b>	13:15
<b>Location</b>	L 116

Traci S. O'Brien

(Auburn University, Dept. of Foreign Languages, Alabama, USA)

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### Race and Mobility in Otilie Assing's Transatlantic Reporting

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In the years between 1851-1865, Otilie Assing wrote many articles for *Morgenblatt fuer gebildete Leser* which are a significant contribution to the study of race and mobility in the nineteenth century. After emigrating to the US in 1852, Otilie Assing's focus on the plight of African-Americans is juxtaposed with the theme of her own travels. Establishing a connection between technological advances and social progress, she enjoyed travel in her own life and vigorously supported the abolitionist movement in the US. However, while she favored granting equal rights to African-Americans, curiously her own prejudices prevented her from supporting such rights for Native Americans. In my paper, I discuss how the theme of travel intertwined with much of her enthusiasm for and criticism of her adopted country in terms of race, as well as her own contradictory stance on human rights. As she became involved in the abolitionist movement, the fight for freedom and the elimination of racial barriers between black and white took center stage in her work. Often equating the technology of travel available in the US with the inevitable forward march of progress, she greeted the potential of African-American mobility as indicative of such progress. At the same time, Assing created racial boundaries against the Native Americans and excluded them from her new conception of mobile humanity, deeming them the antithesis of civilized travel and thus incapable of forward motion.

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**Section**      K – Theories of Mobility and Travel Literature  
**Panel**        49  
**Date**         Wednesday, July 29  
**Time**         16:45  
**Location**    KL 29/111

Zvi Ostrin

(Hostos Community College, Department of Natural Sciences, New York, USA)

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**Between Science And Imagination: Arthur Conan Doyle's  
"Lost World" Narrative**

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For abstract, please refer to Karin **Lundberg**

**Email** zostrin@hostos.cuny.edu  
**Section** D – Travel and Science: Measuring, Collecting, Imagining the World  
**Panel** 14  
**Date** Tuesday, July 28  
**Time** 13:15  
**Location** KL 29/111

Georg **Otte**

(Universidade Federal de Minas Gerais, Faculdade de Letras, Belo Horizonte, Brazil)

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**Zwischen Goethe und Hitler — die Verdrängung des NS-Regimes  
im Deutschland-Tagebuch von João Guimarães Rosa**

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Der brasilianische Schriftsteller João Guimarães Rosa war von 1938 bis 1942 Vice-Konsul in Hamburg. Während dieser Zeit führt er ein zunächst dienstlich geprägtes Tagebuch, in welchem er Vorkommnisse wie Bombeneinschläge registriert und die vom NS-Regime zensierte Presse kommentiert. Darüberhinaus findet sich im selben Tagebuch jedoch auch eine Reihe privater, von literarischem Gestaltungswillen geprägter Eintragungen, durch die zwar deutlich wird, dass er die NS-Diktatur wahrnimmt und ihr ablehnend gegenübersteht, sie aber gleichzeitig einem Verdrängungsprozess unterzieht. Der Kommentar zu einer Faust-Aufführung, der mit einem Heil Goethe endet, steht emblematisch für die Verdrängung einer Wirklichkeit, die einem vorgeprägten, positiven Bild von der deutschen Kultur zuwiderläuft. Ziel des Beitrags ist, den Konflikt zwischen diesem vermeintlich vertrauten Bild und der als fremd empfundenen Wirklichkeit des Dritten Reiches aufzuzeigen. Es handelt sich hierbei um das Ergebnis eines Forschungsprojekts am Acervo de Escritores Mineiros (Sammlung der Schriftsteller von Minas Gerais) an der Universidade de Minas Gerais.

**Email** georg.otte@uol.com.br  
**Section** G – Traveling in Dictatorships: Colonialism, Caudillismo, Fascism, Communism  
**Panel** 10  
**Date** Tuesday, July 28  
**Time** 10:45  
**Location** KL 29/208

Carolin **Overhoff Ferreira**  
(University of São Paulo & University of Coimbra/CEIS20, Brazil)

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**Resentment and Delirium—Travels between Brazil and Portugal  
in National and Transnational Film Productions**

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According to the Portuguese literary critic Eduardo Lourenço (1999), there are two very distinct cultural discourses when it comes to the interpretation of the relationship between Portugal and Brazil and their common colonial history. While Brazil offers a reading of its past that denies Portuguese fatherhood by erasing the former coloniser's participation, Portugal glorifies Brazil's discovery and camouflages the historical conflicts by calling it a brother country. Hence, Lourenço considers it to be about time to review and restructure these national discourses, founded on incomprehension by either ignoring the roots of national identity (Brazil) or by being excessively possessive about a now independent former colony (Portugal). A possibility to enhance the cultural dialogue between the two countries appeared in 1994 when they signed a Protocol for Luso-Brazilian Cinematographic Co-productions. So far twenty films have been the result of this Luso-Brazilian initiative. Since the travels between the two countries have not only been fundamental for their relationship but also feature largely in these productions (from colonial to contemporary times), this paper aims to analyse how they represent the constitution of the national, or even transnational, identities of their main characters that range from colonizers, travellers, missionaries to migrants. In order to understand whether or not a shift is occurring in the cultural discourses described by Lourenço, it will, moreover, compare these findings with a study of the representation of journeys between Brazil and Portugal depicted in the respective national cinemas.

**Email** carolinoverferr@yahoo.com  
**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 72  
**Date** Thursday, July 30  
**Time** 16:45  
**Location** L 116

Christina Pareigis

(Zentrum für Literatur- und Kulturforschung Berlin, Literature/Cultural Studies)

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**“Zwischen Hegel und uns die Sintflut”. Zum transatlantischen Ideentransfer  
in Susan Taubes’ Korrespondenz der 1950er Jahre**

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Lebensgeschichte und Werk der Religionsphilosophin und Schriftstellerin Susan Taubes (1928-1969) stellen das Zeugnis einer für das 20. Jahrhundert historisch brisanten Erfahrungsgeschichte dar, in der Judentum, Emigration und Exil, weibliche Intellektualität und Avantgarde zusammentreffen. Zudem dokumentieren sie exemplarisch den transatlantischen Ideenaustausch in der Nachkriegskultur Europas und der USA in den 1950er Jahren. Taubes’ Lebensweg ist kulturell zwischen Europa, Amerika und Israel verortet. Aufgewachsen im säkularen jüdischen Milieu in Budapest, ist sie 1939 in die USA emigriert, wo sie, nach Studienaufenthalten in Paris und Jerusalem, in Harvard mit einem PhD in Philosophie abschloss. Ihre wissenschaftlichen Beiträge sind Teil einer religionsgeschichtlich interessierten Kulturanthropologie, wie sie in jenen Jahren an amerikanischen Universitäten entwickelt wurde; im Unterschied dazu beziehen sie sich aber auf Traditionen der deutschen und französischen Philosophie. Die ästhetischen Kontexte ihres literarischen Werks sind dagegen in der europäischen Nachkriegsavantgarde zu suchen. Taubes’ Hinterlassenschaften dokumentieren ein Ineinanderspiel von Religion, Philosophie, Literatur und Leben, das die disziplinären Grenzen überschreitet und in dessen Zentrum die Frage nach dem Verhältnis von jüdischem Denken und deutscher Philosophie nach 1945 steht. Wir haben es dabei mit einer Biographie pure (Weigel) zu tun, denn keine vorausgegangene Sekundärliteratur steht als Bezugspunkt für Taubes Lebensgeschichte bereit. Insofern werden erst während der Arbeit am Material die Operationen erkennbar, mit denen hier die ‘graphie’ eines Lebens in dessen Darstellung verwandelt werden. Das möchte ich entlang von Briefäußerungen aus der frühen Korrespondenz zwischen Susan Taubes und ihrem Ehemann Jacob Taubes zeigen, in denen jener transatlantische Ideenaustausch zwischen intimer Mitteilung und öffentlicher Debatte zur Sprache kommt.

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<b>Section</b>	C – Travels between Europe and North America (15 <sup>th</sup> through 21 <sup>st</sup> centuries)
<b>Panel</b>	8
<b>Date</b>	Tuesday, July 28
<b>Time</b>	10:45
<b>Location</b>	L 113

Christina Pareigis

(Zentrum für Literatur- und Kulturforschung Berlin, Literature/Cultural Studies)

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**“Von Warschau nach New York”. Die poetischen Passagen  
der Dichterin Kadye Molodovsky**

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Lyrik und Prosatexte der jiddischsprachigen Dichterin Kadye Molodovsky (1894-1974) verarbeiten in je unterschiedlicher Weise Erfahrungen der Emigration. 1935 — noch vor Beginn der Okkupation Polens durch die deutschen Nationalsozialisten — emigriert Molodovsky aus Warschau nach New York. Ihre Texte eröffnen nun vielfältige Fragen in Hinsicht auf Differenzenerfahrungen und Schwellensituationen der Emigrantin: religiös-kulturelle und sprachliche Barrieren zwischen Jüdinnen und Nichtjuden sowie sexuelle Differenzen innerhalb des jüdischen Lebens in Osteuropa und in Amerika. Dabei geht es nicht nur um eine Auseinandersetzung mit der unbekanntem Kultur, sondern auch um die Suche nach Orten in dem in Bewegung geratenen System der Geschlechterverhältnisse innerhalb der vertrauten Kultur. Die verbreitete Formel von der doppelten Alterität der Immigrantin — als Frau und als Teil einer anderen ethnischen Gruppe — scheint erstarrt angesichts der wechselnden und neuen Allianzen, die alte Differenzierungen aufheben, vertikal zu den bestehenden verlaufen und in unauflösbaren Binnenspannungen zueinander stehen. Molodovsky Debüt 1920 bildet den Auftakt für ein literarisches Lebenswerk, das eine enge Verbindung von jüdischer Tradition und säkularer Yiddishkayt eingeht, welche die Erfahrung jüdischer Armut und antisemitischen Terrors verarbeitet, aber auch das Erleben jüdischer Frauen zwischen Emanzipation und Loslösung vom orthodoxen Herkunftsmilieu. Die in den USA entstandene Dichtung akzentuiert die Schwellensituation der Einwanderer, den Druck der Schmelztiegelgesellschaft — und vor allem die Sprache als Trägerin von Tradition und Identität sowie den drohenden Verlust des jiddischen Sprachgedächtnisses durch eine Gesellschaft, in der Differenzen absorbiert werden. Die skizzierten Fragestellungen sollen nun im Verfahren eines integriert intertextuellen und sozialgeschichtlichen Close-Readings entlang ausgewählter Texte der Autorin debattiert werden.

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**Section** H – Emigration and Exile  
**Panel** 75  
**Date** Thursday, July 30  
**Time** 16:45  
**Location** KL 29/208

Ulrich Päßler

(Berlin-Brandenburgische Akademie der Wissenschaften, Alexander-von-Humboldt-Forschungsstelle, Berlin)

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### **Alexander von Humboldt, Carl Ritter and the Representation of the Americas in the Berlin Geographical Society (c. 1840-1859)**

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During the 1840s and 1850s a wide variety of topics concerning the Americas was discussed in the monthly meetings of the Berlin Geographical Society. The choice of these topics was mainly made by Alexander von Humboldt and Carl Ritter (founder and long-term president of the Society). Humboldt used the Society and its journal “*Zeitschrift für allgemeine Erdkunde*” to advocate his continuing interest in the exploration of the American continent and in its historical geography. E.g., when British and North-American geographers discussed various projects to build an inter-oceanic ship canal in Central America during the 1850s, Humboldt successfully urged Ritter to present these projects in a series of articles for his journal. In my paper I would like to discuss which role Humboldt played generally as a scientific intermediary between the Americas and Berlin. The discussions on the American continent in the Geographical Society depended highly on already published reports by British and North-American explorers and researchers. Thus, Ritter put special emphasis on collecting, analyzing and comparing geographical knowledge while accusing the Geographical Societies of London and Paris of superficiality and sensationalism. It shall be asked, how this “outside perspective” shaped the view on the Americas in the Berlin Geographical Society. Finally I would like to analyze, in which way Ritter and his disciples positioned the American continent in their Christian-teleological interpretation of world history.

**Email**        paessler@bbaw.de  
**Section**      A – Alexander von Humboldt  
**Panel**        36  
**Date**         Wednesday, July 29  
**Time**         13:15  
**Location**    L 115

P

Thomas Pekar

(Gakushuin University, German Department, Tokyo, Japan)

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**Exil im Quadrat. Transgressive (Selbst-)Übersetzungen  
in Gedichten von Kurt Bauchwitz**

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Die in Japan geschriebenen Gedichte des jüdisch-deutschen Juristen und Schriftstellers Kurt Bauchwitz, alias Roy C. Bates (1890-1974), die unlängst durch eine Publikation ‘neu’ entdeckt wurden (vgl.: Kurt Bauchwitz: *Heim-Findungen. Lebensbuch eines Emigranten*. Hg. von Johannes Evelein. Bonn 2006), verdanken sich einer ganz besonderen Situation: Als Exilant, der 1939 Deutschland verlassen musste, auf seiner Exilreise in die USA allerdings anderthalb Jahre in Japan festsaf, stand Bauchwitz zwischen drei Sprachen: dem Deutschen, seiner Muttersprache, die er zu dieser Zeit aber ablegen wollte, dem Englischen, in welches er, wie in seine neue Heimat USA, überzuwechseln strebte, und dem Japanischen, welches die Sprache war, mit der er aktuell konfrontiert wurde. In einigen seiner dreisprachig geschriebenen Gedichte thematisiert Bauchwitz diese ‘Babelisierung’ seiner sprachlichen Situation, den Sprachverlust, aber auch einen gleichsam ‘transgressiven’ Sprachenwechsel. Weiter übernimmt Bauchwitz in seinen Gedichten nicht nur japanische Gedichtformen, um mit ihnen die prekäre Lebenssituation seines Exils auf künstlerisch gelungene Weise zu bewältigen, sondern nähert sich auch östlichen Denkweisen an, die ihm schließlich einen gelungenen Identitätswechsel — aus dem Deutschen Kurt Bauchwitz wird der Amerikaner Roy C. Bates — gestatten. In meinem Vortrag soll diese Problematik von Sprachüberlagerungen und Sprach- und Identitätswechsel, die sich durch diese ‘erzwungene’ Exil-Reise für Bauchwitz ergab, aus der Perspektive eines erweiterten Begriffs von ‘kultureller Übersetzung’ diskutiert werden, der an der Formel ‘Übersetzung als transformatives Prinzip’ (vgl. Bachmann-Medick, Doris: *Cultural Turns. Neuorientierungen in den Kulturwissenschaften*, Reinbek b. Hamburg 2006) anknüpft.

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**Section** H – Emigration and Exile  
**Panel** 70  
**Date** Thursday, July 30  
**Time** 15:00  
**Location** KL 29/208

Alejandro Iván **Pérez Daniel**  
(Humboldt Universität zu Berlin, Institut für Romanistik)

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***Palmeras de la brisa rápida* de Juan Villoro: el viaje de un letrado  
a Yucatán o cómo volverse extranjero en la tierra propia**

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Existe una larga tradición de relatos de viaje a la Península de Yucatán que se remonta a las crónicas de Indias y que culmina con la literatura de viajes decimonónica. En *Palmeras de la brisa rápida*, Juan Villoro ensaya una variante poco común del relato de viajes: el autor se traslada a una región que, si bien se halla lejos del centro, pertenece a la propia geografía mexicana, es decir a su propia realidad. El objetivo general de este trabajo es descubrir y analizar las implicaciones de este aparente contrasentido. La primera estrategia del escritor capitalino frente a esta empresa un tanto caprichosa es acudir precisamente a esa tradición literaria, histórica y antropológica de viajeros extranjeros que han recorrido la Península. Desde las primeras páginas del libro trata de inscribir su crónica en la serie formada por autores tan diversos como Bernal Díaz del Castillo, Fray Diego de Landa, el mayista inglés Eric S. Thompson, o el aventurero estadounidense John Lloyd Stephens. La forma autobiográfica de la crónica toma un matiz peculiar, dado que el autor se asume como un extranjero que viaja a Yucatán. El narrador puede adoptar el punto de vista de un explorador recién llegado a un nuevo país gracias a que apela a su ascendencia española. Esta singular crónica de viajes se compone de varios nodos de interés: el más importante es el cruce entre la cultura letrada mexicana, de raigambre eurocentrista, y una realidad regional que todavía a finales de la década de 1980 muestra rasgos de una cultura tradicional.

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**Section**     I – Contemporary Travel Narratives  
**Panel**        84  
**Date**         Friday, July 31  
**Time**         10:45  
**Location**    KL 29/111

Stefanie **Peter**  
(Ethnologin, freie Autorin, Berlin)

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**Todtraurig: Levi-Strauss und die Ausstellung *Tropen*  
als Trailer für das Humboldtforum**

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Die Berliner Ausstellung *Tropen* bezieht sich explizit auf den Ethnologen und Wissenschaftstheoretiker Claude Lévi-Strauss. Seine Mythenanalyse, heißt es, liege der Ausstellungskonzeption zugrunde, bilde ihr Gerüst. Die bloße Idee der Übertragung eines so komplexen, ja sperrigen Denksystems wie der strukturalen Anthropologie auf den populären Kontext des Ausstellungsmachens überrascht, war doch der Strukturalismus in den letzten Jahrzehnten vollständig aus der Mode geraten. Handelt es sich hier tatsächlich um eine Relektüre, eine Auseinandersetzung mit der Theorie des Autors der Traurigen Tropen oder bloß um ein Herausgreifen einiger schlagkräftiger Metaphern im Jahr seines 100. Geburtstags? Lévi-Strauss war nicht nur ein Sammler außereuropäischer Kunstwerke, sondern auch einer der ersten, die über deren Präsentation in europäischen Museen und Sammlungen nachgedacht haben. Sein Ideal des ethnologischen Museums hat sich allerdings im Laufe der Jahrzehnte stark gewandelt: früher favorisierte er die Dioramen im New Yorker Museum of Natural History, zuletzt die Erlebnis-Inseln im Pariser Musée du Quai Branly. Was läßt sich im Hinblick auf das Humboldt-Forum von Lévi-Strauss lernen?

**Email** stefciap@gmail.com  
**Section** L – Humboldt-Forum  
**Panel** 39  
**Date** Wednesday, July 29  
**Time** 13:15  
**Location** KL 29/111

P

Teresa **Pinheiro**

(Technische Universität Chemnitz, Institut für Europäische Studien, Germany)

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**Cultural Translation in Works of Jesuit Missionaries  
in 16<sup>th</sup> Century Brazil**

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Cultural translations are not limited. At least if the outcome of a cultural translation process is not expected to be an exact depiction of holistic cultures, but is rather considered a third place. The transfer of cultures into familiar ways of thinking can not be considered to be a method of understanding the other. It rather becomes inevitable that cultural translation ought to be seen as a contingent cultural practice. When the first Jesuit missionaries set sail for Brazil in 1549 they were about to face an almost totally unfamiliar society which they were supposed to appropriate in the context of Portuguese colonial and missionary policy. The Jesuit practice of cultural translation thus ought to be put in context of the colonisation process. Yet in this colonial context there are other types of micro-contexts exercising an influence on the alterity discourses and which have to be acknowledged as well: e.g. personal relations, institutional constraints. In this contribution I will approach the practice of cultural translations by Portuguese and Spanish Jesuits in 16<sup>th</sup> century Brazil. On the basis of a pragmatic reading of communication processes between Europeans and Native Americans as reflected in the Jesuit letters I will map out elements of an archaeology of cultural translations. I will argue that the outcome of cultural translations is neither an absolute appropriation nor a faithful reproduction of alterity. It is rather something entirely new—a space of translation in which relations and identities are negotiated.

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**Section**      B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel**        82  
**Date**         Friday, July 31  
**Time**         10:45  
**Location**    L 116

P

Martin **Potter**  
(University of Bucharest, English Department, Romania)

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**Evelyn Waugh and the Americas: Conflictive Affinities**

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During his career Evelyn Waugh wrote two travel books on the Americas, *Ninety-Two Days* (mainly on British Guiana, now Guyana, with an excursion to Brazil) and *Robbery Under Law* (on Mexico), as well as setting a novel in California (*The Loved One*) and an episode of someone in the South American jungle (*A Handful of Dust*). Concentrating on the travel books but with an eye on the novels as well, I shall explore the role that contrastive categories such as Latin and Anglo-Celtic culture, civilisation and frontier life, and the religious and the secular play in Waugh's vision, and I shall particularly consider how Waugh's Catholic allegiance shapes and shifts his sympathies.

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**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 62  
**Date** Thursday, July 30  
**Time** 13:15  
**Location** L 116

Gunter Karl **Pressler**

(Universidade Federal do Pará, Faculdade de Letras, Belém, Brazil)

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**The Illumination Project in the Letters of Travel by Francisco X. Mendonça Furtado (1751-1759) and the Creative Reception in the Novels of Dalcídio Jurandir (1929, 1978)**

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The Prime Minister Marques de Pombal starts after the Treaty of Madrid (1750) a modern political enterprise of “nationalization” of the colonies. The Treaty has recognized the de facto occupation, and transferred sovereignty of about half of the Amazon basin from Spain to Portugal. The political project has been executed by Francisco X. Mendonça Furtado against the Jesuits “State of God” who protected Indians from slavery and settlers in vast semi-autonomous tracts of territory. The Spanish occupation has started from the Andes, but the Amazonian fortification of Portugal began from the delta of the Amazon River.

By drawing our attention to political and ideological appropriations (the concept of the modern individual/state), and the traces left by social memory (letters and popular narratives) and fictional literature (romances), such flows of people, ideas, images and ideals challenge us to rethink the character of phantasmagoria and fictional values of belonging, formation and identity. This study compare two voices: the letters of the Portuguese ambassador-traveller Francisco X. Mendonça Furtado which expresses the political project of modernization (18<sup>th</sup> century) and the native novelists Dalcídio Jurandir (1909-1979) to knowing how political and aesthetic imagination inflected or configured the individual creative enquire and in which form are collectively of Amazonia (Nationalization and Culture) imagined or represented.

This comparative study especially considering the regional background which liberate one of the most potentialities of imagination and confronting in dialogic interaction the Phantasmagoria with the ruins of the reality, the political imagination with the narrative ficcionalization.

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<b>Section</b>	B – Travels between Europe and Latin America (15 <sup>th</sup> through 21 <sup>st</sup> centuries)
<b>Panel</b>	98
<b>Date</b>	Friday, July 31
<b>Time</b>	16:45
<b>Location</b>	L 113

Nadia **Prévost Urkidi**  
(Université de Toulouse II, France)

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**Reflexiones alrededor del estatuto científico del ‘erudito-viajero’  
durante el siglo XIX. Casos concretos de viajeros franceses a América.**

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It may seem evident that field experience could enhance a traveler’s authority as an expert in the field he hoped to dominate when he presented his analysis of his collected data. Nonetheless, this was not France’s academic reality, and academics considered travelers’ publications with disdain. Few voyagers were fortunate enough to be recognized as both “traveler” and “expert” by the academics who represented “official science” in Paris. But if this “hierarchy” of knowledge is perfectly understandable in well established fields such as naturalists’ studies, it posed a serious problem for the new Americanist field. In general, the role of the traveler consisted in going to the field to then bring to France information that later the “real” experts could validate, analyze, discuss, and develop. But who in France had sufficient knowledge of Maya archaeology to discuss and analyze the drawings Waldeck made of Palenque (Mexico) in the 1830s? In the same line of argument, who could analyze the Nahuatl, Maya, or Huave linguistic data collected by Brasseur de Bourbourg in the 1850s? No one, which explains the fame and success the books of these erudite Americanist travelers experienced in bookstores in their day. Taking these specific cases—that of Jean-Frédéric Waldeck (1766-1874) and that of Charles-Étienne Brasseur de Bourbourg (1814-1874)—I will analyze the ambiguous and specific relations that could exist between the experience of travel and the status of expert Americanist in the nineteenth century.

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**Section** E – Travel Cultures, Practices and Economies: Discoveries, Expeditions, Tourism  
**Panel** 53  
**Date** Thursday, July 30  
**Time** 9:00  
**Location** L 113

Maria Elena **Pubillones**  
(Universidad de la Habana, Cuba)

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**Alejandro de Humboldt: Segundo descubridor de Cuba**

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For abstract, please refer to Maria Elena **Mena**

**Email** marita7766@yahoo.es  
**Section** A – Alexander von Humboldt  
**Panel** 71  
**Date** Thursday, July 30  
**Time** 16:45  
**Location** L 115

Dan Puckett

(Troy University, History, Montgomery, Alabama, USA)

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**The Travel Diaries of Pastor Charles Bell and Rabbi Milton Grafman:  
Two Southerners Confront Nazi Germany**

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During the 1930s, two southerners traveled to Germany as part of larger European tours. Southern Baptist minister Charles R. Bell of Alabama traveled across Europe in 1936. In Germany, Bell reported witnessing a “national resurrection” of the German nation under Adolf Hitler and expressed his gratitude that Hitler’s Germany had halted the spread of Communism. His observations differed little from other Baptist pastors who in 1935 had reported witnessing no antisemitism or anti-Christian activities. Conversely, Rabbi Milton Grafman of Kentucky toured in mid-1938 as part of a three month study seminar. Because of the antisemitism in Germany, Grafman had to conceal his Jewish heritage and traveled as “Mr.” Grafman instead of as Rabbi Grafman. His experience profoundly differed from that of Bell who had earlier visited Nazi Germany. Instead of the new German “spirit” Bell described, Grafman characterized his experiences in Berlin after witnessing the devastation wrought on the city’s Jews as “the most harrowing and crushing I have ever had.” My paper will examine how each individual reacted to Nazism and Nazi antisemitism. Their responses reflected not only their own perception, but also the perception of their respective religious communities. Although Bell eventually condemned Nazi Germany, his initial observations convinced him that criticism of Hitler had been exaggerated. For Grafman, the trip into Germany stoked a desire to aid persecuted Jews. He became a Zionist at a time when a majority of Reform Jews still held the movement at arms length.

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**Section** G – Traveling in Dictatorships: Colonialism, Caudillismo, Fascism, Communism  
**Panel** 5  
**Date** Tuesday, July 28  
**Time** 9:00  
**Location** KL 29/208

Dieter Rall

(Universidad Nacional Autónoma, México)

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**Mexikobilder in Karl Mays Reiseerzählungen**


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In vielen seiner Romane, die in Amerika spielen, hat Karl May (1842-1912) das Thema Mexiko gestreift. Aber in den Bänden 51 bis 55 der *Gesammelten Werke* hat er Mexiko zum zentralen Thema seiner "Reiseerzählungen" gemacht: *Schloss Rodriganda*, *Die Pyramide des Sonnengottes*, *Benito Juarez*, *Trapper Geierschnabel* und *Der sterbende Kaiser*. In engem inhaltlichen Zusammenhang mit diesen Romanen, die ursprünglich den Titel *Das Waldröschen* trugen, steht Band 77, *Die Kinder des Herzogs*. Das zentrale historische Thema dieser Erzählungen, die mit dem Jahr 1847 einsetzen, ist der Machtkampf zwischen dem mexikanischen Präsidenten Benito Juárez und der französisch-österreichischen Koalition, welche, unterstützt von einer Gruppe konservativer mexikanischer Sympathisanten, Maximilian als Kaiser von Mexiko einsetzte; ein Unternehmen, das letztlich scheiterte.

Um dieses zentrale Thema ranken sich eine grosse Anzahl von Abenteuern, Kämpfen zwischen den Parteien, Koalitionen mit Indianerstämmen, Intrigen, Entführungen, Piraten- und Räubergeschichten, Duellen zwischen preussischen Offizieren, diplomatischen Konflikten und Begegnungen mit Bismarck und dem deutschen Kaiser Wilhelm; — alles Szenen, die in schneller Abfolge zwischen dem Norden und der Hauptstadt Mexikos, zwischen Madrid und den Pyrenäen, auf Verfolgungsfahrten zwischen Veracruz, der Karibik, den atlantischen Inseln und Südafrika und auf Schauplätzen in Frankreich, in Berlin und anderen deutschen Städtenspielen. Liebesbande werden zwischen Menschen verschiedenster kultureller Herkunft geknüpft, und der Erzähler vermischt verbürgte Informationen, übernommene Klischees und seine freie Phantasie, um den Leser mit den sich immer wieder überstürzenden Ereignissen bei Laune zu halten und mit den Mythen des unbesiegbaren Helden, des guten Wilden und der Überlegenheit bestimmter "Rassen" zu bedienen. In der bekannten Schreibweise Karl Mays wird Realismus nicht immer gross geschrieben, aber er verstand es, historische Fakten, Naturschilderungen und landeskundliche Informationen einzustreuen, welche das Mexikobild vieler seiner Zeitgenossen prägten. Die Romane sind eine Art von Zeitdokumenten, welche die Erwartungshaltung, den Geschmack und die Ideologie einer grossen Anzahl deutschsprachiger Leser der zweiten Hälfte des 19. und der ersten des 20. Jahrhunderts widerspiegeln.

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**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 93  
**Date** Friday, July 31  
**Time** 15:00  
**Location** L 113

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David **Ravet**  
(Université Paris III-Sorbonne Nouvelle, France)

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**Travelling and Emigration to New York City in French Literature  
and American Art in the Twentieth Century**

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Our lecture concerns travelling and emigration to New York City in French literature, in particular in the first part of the twentieth century. It is based on the studies of “Pâques à New York” written by Cendrars and on extracts from Bardamu’s American trip in *Voyage au bout de la nuit* by Céline. We use an interartistic approach comparing the travelling texts to American paintings of the 1910’s. An “avant garde” style of social painting, the Ash Can School was born in the United States with painters such as John Sloan and Everett Shin who wanted to denounce the emigrants’ wretched situation in New York. This lecture will be divided into two parts: New York and the dream of America in Cendrars and Céline’s writings, and the representation of emigrants to the New World in French Literature and the Ash Can School.

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**Section**      H – Emigration and Exile  
**Panel**        65  
**Date**         Thursday, July 30  
**Time**         13:15  
**Location**    KL 29/208

Sandra **Rebok**  
(Centro de Ciencias Humanas y Sociales-CSIC, Madrid, Spain)

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**The Scientific Exploration of the United States. German Travellers  
during the 19<sup>th</sup> century**

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Besides numerous publications with personal experiences of immigrants, guidebooks for those who were interested in emigration, travel novels or travel guides, German travellers who visited different regions of the US in the 19<sup>th</sup> century also published a considerable number of scientific studies and regional descriptions. This contribution aims to provide an overview about the interest in the natural sciences offered by the partially unexplored nature of these territories of the New World as well as different scientific approaches to the social, political, economic or religious life of the American nation. General tendencies of these studies will be presented as well as the chronological development and the regional differences regarding their predominant interests. Additionally, the work of some authors will be analyzed in order to give examples for specific types of scientific exploration. The image these travellers created about the young American nation and promoted through their writings will also be of interest. Among other issues, the particular focus will be on the concrete aspects of the American reality that raised the attention of the travellers and the evolution of this image over time. Finally, we will examine how the ideological and philosophical perspective of these German scientists is reflected in their writings on the United States.

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**Section**      D – Travel and Science: Measuring, Collecting, Imagining the World  
**Panel**        24  
**Date**         Tuesday, July 28  
**Time**         16:45  
**Location**    KL 29/111

R

Erhard **Reckwitz**  
(Universität Essen, Deutschland)

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**British Academics Visiting the US:  
The Novels of David Lodge and Malcolm Bradbury**

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In keeping with George Bernard Shaw's paradoxical dictum that Britain and the United States are two countries separated by the same language it is small wonder that British academics visiting the US should also experience a number of unsettling intercultural experiences: In spite of their superficial similarities the systems of tertiary education in both countries are vastly different, which is due to their embeddedness in their respective culture. In the novels under discussion any number of situations and conflicts are engineered where this becomes particularly evident, thereby allowing them to exploit the comic potential arising from intercultural misunderstandings. At the same time the comical mode tends to liberate the novelists from the mimetic constraints of realistic writing, which enables them to give free rein to their satirical imagination by way of creating exaggerated types of behaviour on both sides and juxtaposing them in the most unlikely fashion.

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**Section** C – Travels between Europe and North America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 18  
**Date** Tuesday, July 28  
**Time** 15:00  
**Location** L 113

**Tercio Redondo**  
(Ministério da Cultura, São Paulo, Brazil)

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### **The Brazilian Landscape in a Narrative by Ernst Jünger**

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The most important literary work by the German writer Ernst Jünger, his book *Auf den Marmorklippen* (On the Marblecliffs), was set down on the verge of World War II, three years after his visit to Brazil in 1936. In one chapter of *O Albatroz e o Chinês* (The Albatross and the Chinese), a collection of essays written by the Brazilian critic Antonio Candido, this latter author draws one's attention to a possible influence that trip had on Jünger's writing of his book and highlights the effect of some tropical plants and animals on it. This essay picks up some of these 'Brazilian' components from the German writer's diary and compares them to the narrative, substantiating Candido's hypothesis and shedding light on a symbolic aspect of Jünger's masterpiece.

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**Section**      B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel**         57  
**Date**          Thursday, July 30  
**Time**          10:45  
**Location**     L 116

Beatriz Resende

(Universidade Federal do Rio de Janeiro, Fórum de Ciência e Cultura, Brazil)

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**Brazilian Literature in a World of Flows**

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This communication aims to relate contemporary literary production with new possibilities of dissemination and circulation not only of the literary texts themselves but also of literary criticism through the use of new Internet technologies. Blogs by writers and critics, virtual magazines, configure new forms of literary writing, reading, reviewing. The advantage this resource has offered to authors has been the independence from traditional mediators not only in relation to the editorial process but also to the legitimation one. The ideological proposal of contemporary literary production is not to circulate outside the system of the market or the media, but is determined not to wait for the authorization of representatives of this system and has searched for alternative forms of expression and circulation, especially through the use of the Internet. These new forms of circulation have been imposing new formats on literary and artistic production, such as the tributary of the use of blogs and other diversified forms of publication in Internet electronic magazines and sites. In a country of continental dimensions like Brazil where the young democracy has not decreased an expressive form of social inequality, both the phenomenon of literary and artistic production by authors arriving from poor and risky areas and the circulation through the web, impose a new literary cartography at the same time that establishes new flows of artistic circulation in the relation between local and global artistic production. As A. Appadurai has said, synthesizing quite well the situation I'm identifying: "This is a world of flows".

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**Panel**         83  
**Date**          Friday, July 31  
**Time**          10:45  
**Location**     L 113

R

Lucia Ricotta

(Universidade Estadual do Sudoeste da Bahia, Departamento de Estudos Literários e Linguísticos, Vitória da Conquista, Brazil)

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### The Making of Science and the Problem of Objectivity in the Naturalistic Travelogue

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Humboldt's travelogue about America broadened the notion of literature and science. His naturalistic narrative—which would have a salutary importance for literature emerging in the Americas in the eighteenth century—can be considered both an objective report of what he experienced for the “*progrès des sciences physiques*” and a subjective account of his “*difficultés (...) dans la rédaction*”. My aim is to reveal how the process of empirical knowledge produced by his travels through America encompasses a concern with the composition of “*la rédaction*” of his *Relation Historique*. Through spatial dislocation, the scientific purpose of the naturalistic travel is achieved by means of practices of collecting, registering, cataloguing, responding to somebody's way of writing, using several ways of taking notes. In this regard, the ethnographic writing will be evaluated by taking into account how the scientific process of knowledge derives from different procedures of writing in movement. Humboldt points out that the *Relation Historique* was written out of remarks which he made “*sur les lieux*”. Would the experience of going to one's own places be able to guarantee the aimed objectivity, by taking into account that the very objectivity of the collected facts would be subjected to “*rédaction*”, to a re-presentation? The problem of objectivity is faced in a frontal way in the *Relation Historique*. My hypothesis is that the movement and fixity which travel demands places in suspended state the supposed scientific objectivity and destabilizes any fixed position or fixity of the subject's experience.

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**Section**      K – Theories of Mobility and Travel Literature  
**Panel**        64  
**Date**         Thursday, July 30  
**Time**         13:15  
**Location**    KL 29/111

R

Wiebke **Röben de Alencar Xavier**

(Universidade Federal da Paraíba, Departamento de Letras Estrangeiras Modernas,  
João Pessoa, Brazil)

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**Ethnographical and Religious Discourses within the Context of the New World's Discovery in José de Alencar's 'Indian Novels' and their Translations**

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In his Indian novels, José de Alencar illustrated his romanticised concept of the nature-loving coexistence between Europeans and Indians in the tropical landscape of Brazil. The element of European culture was not given a dominant position in these texts, but the community of his characters already showed a cultural amalgamation full of problem awareness. In parallel, he used prefaces and complex footnote systems to critically deal with ethnographical and religious questions in the context of the New World's discovery, questions that were discussed in Europe and Brazil in his time. He supported his comments with references to and quotations from works by, among others, Barlaeus, Léry, Staden, Markgraf, Southey, and Alexander von Humboldt, but also with writings by his Brazilian contemporary Gonçalves Dias. Alencar's Indian novels were very quickly translated into French, English and German and also imitated in these languages. Thus, his literary concept of Brazil's tropical nature, of Indian traditions and of the coexistence between Europeans and Indians became the focus of interest in other cultural contexts and perspectives. His critical remarks, however, often remained untranslated or were replaced with the translators' own comments. This contribution aims to show in detail whether and in what way Alencar's examination of the indigenous and Christian context of the New World's discovery differs from that of his translators in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. It will also be revealed what role cultural translations and cultural encounters respectively played in this regard.

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<b>Section</b>	B – Travels between Europe and Latin America (15 <sup>th</sup> through 21 <sup>st</sup> centuries)
<b>Panel</b>	82
<b>Date</b>	Friday, July 31
<b>Time</b>	10:45
<b>Location</b>	L 116

R

Silke Roesler

(Universität Regensburg, Chair of Media Studies, Germany)

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**“L’arrivée d’un train transdisziplinär”. Eisenbahn-,  
Kino- und Reisedispositive**

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Mit einem Zug hat die Geschichte des Kinos begonnen, und es scheint, als fahre dieser Zug seither immer wieder neu in die Filmgeschichte ein. Der Zug wird als eines der Ursprungsmotive der Kinematographie aufgefasst, das wie kaum ein anderes die Auseinandersetzung mit einer modernen Erfahrung der Wahrnehmung erlaubte. Die kinematographische Sehweise erscheint dabei vorgeprägt im neuen Wahrnehmungserlebnis der Eisenbahnreisenden seit der Mitte des 19. Jahrhunderts. Zugrunde liegt das neue Moment beschleunigter Bewegung. Die visuelle Wahrnehmung des Eisenbahnreisenden, der unbewegt bewegt wird, antwortet auf diese neue Geschwindigkeit mit einer Verschiebung: Die Bewegung des Zuges durch die Landschaft erscheint als Bewegung der Landschaft selber. Victor Hugo beschreibt in einem Brief aus dem Jahr 1837 die neue Eisenbahnwahrnehmung wie folgt: “Die Blumen am Feldrain sind keine Blumen mehr, sondern Farbflecken oder vielmehr rote und weiße Streifen; es gibt keinen Punkt mehr, alles wird Streifen.” Die Bewegung und die Geschwindigkeit der Maschine sind in die Landschaft selbst verlegt: Das statisch-räumliche Nebeneinander von Gebäuden, Feldern, Blumen etc. erscheint dynamisiert. Das Tempo der Bewegung erhält sein bildliches Äquivalent in einem Landschaftsstreifen. Dieser ist als vorlaufende Metapher für den kinematographischen Filmstreifen zu verstehen. Zweifellos lassen sich im Moment der Eisenbahn(-reise) Ansätze der Medientheorie, der Raumtheorie sowie der Kino- und Filmgeschichte miteinander verschalten. Auf eine Skizzierung des Eisenbahndispositivs soll im Vortrag eine Auseinandersetzung mit Baudrys Kinodispositiv folgen. Den Ausblick bildet eine kurze Analyse des Wes Anderson Films “Darjeeling Limited” (2007), in dem bisher Gesagtes visualisiert zu sein scheint.

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**Section** K – Theories of Mobility and Travel Literature  
**Panel** 80  
**Date** Friday, July 31  
**Time** 9:00  
**Location** KL 29/208

R

Juan Manuel **Romero Gil**  
(Universidad de Sonora, Historia y Antropología, Hermosillo, Mexico)

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**La misión científica de León Diguet en la Baja California, 1889-1892**

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En 1885 la Casa Rothschild francesa, obtuvo la concesión para explotar las minas de la zona minera cuprífera El Boleo, en la Baja California. Firmado el contrato de explotación con el régimen de Díaz, se inició la construcción de un moderno emporio minero que dio origen a la Compagnie du Boleo: minas en explotación, campamentos mineros, fundición, puerto, laboratorios y un pueblo con todos los servicios urbanos. La inversión inicial fue superior a los 20 millones de francos de la época. En su edificación no escatimaron ningún detalle y para lograr su ambicioso proyecto contrataron los servicios profesionales de destacados intelectuales: geólogos, ingenieros mineros, químicos, médicos, geógrafos y biólogos. Entre los muchos personajes que fueron contratados destaca el francés León Diguet. Este geógrafo-biólogo arribó a las instalaciones de la Cía. Francesa en 1889, a escasos 4 años de iniciados los trabajos, su misión consistía en registrar y dar cuenta de la fauna y flora de la Baja California, sin descuidar el estudio socio cultural de las poblaciones locales. La estancia de Diguet duró 4 años, tiempo suficiente para escribir una reseña geográfica y estadística, acompañada de excelentes fotografías (publicada en México en 1912). Es propósito de esta ponencia es analizar la historicidad del estudio de Diguet en cuanto a las aportaciones sobre una tierra prácticamente ignota al cerrar el siglo XIX. Es hacer una lectura con base en la mirada del otro, para reconocer los elementos que hizo visibles desde su mirada científica.

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**Section** E – Travel Cultures, Practices and Economies: Discoveries, Expeditions, Tourism  
**Panel** 58  
**Date** Thursday, July 30  
**Time** 10:45  
**Location** L 113

R

Otilia Rosas

(Universidad Simón Bolívar, Departamento de Ciencias Sociales, Caracas, Venezuela)

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***En los Trópicos de Karl Ferdinand Appun: siguiendo la huella  
de Humboldt en Venezuela***

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En este trabajo se presenta a un naturalista alemán, Karl Ferdinand Appun, quien en 1849 llegó a Venezuela para estudiar la flora y la fauna americanas. El interés de este botánico hacia tierras tropicales fue propiciado y encauzado por Alexander von Humboldt. Appun se presentó ante el entonces Presidente de Venezuela, José Tadeo Monagas, con una carta de recomendación de Humboldt, la cual le abrió las puertas para explorar el interior del país. Luego de 10 años de investigaciones en Venezuela, Appun viaja a la Guayana inglesa, donde pasará 9 años más antes de retornar a Alemania. Allí escribiría la obra producto de su estudio, titulada *Unter den Tropen, wanderungen durch Venezuela, am Orinoco, durch Britisch Guayana und am Amazonenstrom in den Jahren 1849-1868*. Fue publicada en Jena, en el año de 1871 por el editor Hermann Costenoble. La traducción del alemán al español de la sección dedicada a la investigación realizada en Venezuela fue hecha por Federica de Ritter y publicada por primera vez en los *Anales de la Universidad Central de Venezuela* (nums. XXXII-XXXIX, enero 1953 – abril-diciembre 1954). Para esta ponencia se ha utilizado la impresión de 1961, publicada, en un solo libro, por Ediciones de la Universidad Central de Venezuela (Caracas) bajo el título de *En los Trópicos*.

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**Section**        D – Travel and Science: Measuring, Collecting, Imagining the World  
**Panel**           14  
**Date**            Tuesday, July 28  
**Time**            13:15  
**Location**       KL 29/111

Blanca Estela **Ruiz**

(Universidad de Guadalajara, Departamento de Estudios Literarios, Mexico)

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***Sólo los viajeros saben que al sur está el verano. La bitácora de viaje de un mexicano a través de Francia, Italia, Yugoslavia, Bulgaria y Grecia***

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Aunque el escritor mexicano Dante Medina reconoce que “los juegos de palabras no son un juego” citando a Alfred Jarry, y que cuando hace literatura prefiere no acogerlos, su libro de viajes *Sólo los viajeros saben que al sur está el verano* (Alianza Editorial, 1993), muestra ese otro ejercicio de la habilidad y del ingenio que se crea y se recrea en los juegos lingüísticos “harto entrespatinados”, dice él como una franca referencia a ese simpático personaje de la serie radiofónica cubana de los años sesenta, “La tremenda corte”, Trespatines, maestro por excelencia de la manipulación lúdica de la lengua. En muchos pasajes de su bitácora de viaje por Francia, Italia, Yugoslavia, Bulgaria y Grecia, hay un gusto de Medina por los juegos de palabras en un profundo homenaje a ese programa de radio que noche tras noche acompaña al viajero durante su travesía mientras concilia el sueño. Mi trabajo pretende recuperar el discurso lúdico y humorístico de un mexicano que durante su visita por distintos países europeos se enfrenta a distintas posibilidades lingüísticas así como costumbres y culturas diferentes en un viaje lleno de graciosos tropiezos y aventuras insospechadas.

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**Section** I – Contemporary Travel Narratives  
**Panel** 79  
**Date** Friday, July 31  
**Time** 9:00  
**Location** KL 29/111

Zokirjon Saidboboev

(National University of Uzbekistan, History, Tashkent, Uzbekistan)

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### **Historical Geographical Researches of German Scientists of XIX Century Concerning Central Asia**

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The XIX century was the early period of Western European scholars' scientific investigations concerning Central Asia. As Central Asia was a bridge connecting West and East, this region attracted Western scholars' attention. Taking into consideration nowadays the good cooperative relations between Germany and Central Asia, it is a global problem to analyze the earlier period of historical relations and its scientific development. It is a current problem to analyze the period based on relations and raise undiscovered information to a higher scientific level. Our participation in summer seminars was devoted to the historical roots of relations between Germany and Central Asia and to the analysis of historical geographical research of German scientists of XIX century concerning Central Asia. It is planned to prepare this research by utilizing the manuscripts of German scientists of XIX century and documents of the Central State Archive of Republic of Uzbekistan. Although the period allowed few opportunities for the use of high-tech and information, the scientists of West and East tried to collect detailed information about the countries and nations. German scientists made great contributions by providing scientific information to Europeans about the region's geographical position and population, and the ethnic composition of Central Asia. The facts provided by the German scholars about Central Asia help complete and determine the relations of the cultural field between Europe and Central Asia. It allows us to gain more historical facts for scientific investigation as these facts are presented both in Uzbekistan and Germany.

**Email**        saidboboev@rambler.ru  
**Section**      A – Alexander von Humboldt  
**Panel**        61  
**Date**         Thursday, July 30  
**Time**         13:15  
**Location**    L 115

Ute-Margaret Saine  
(University of California, Irvine, Medical School, USA)

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**Travel as Literature, Literature as Travel:  
Metaphor and Metamorphosis of a Topos**

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That travel is like literature and literature is like travel is a truism of long standing, of which “travel literature” is only a small segment. Yet at the same time travel = literature = travel it is a highly vague notion. This paper proposes to investigate the relationship between literature and travel by examining parallel narrative and conceptual structures characteristic of both literature and travel, structures that seem to be constitutive of the functioning of the human brain. An obvious area where these similarities surface are the references to literature (or literary inclusions) in travel accounts on the one hand and on the other, metaphors of travel in literary texts. To mention just one example, Dante’s *Divine Comedy* is a voyage through space, and by extension, time, whose narration follows stops on the road through the cosmos. It has a guide, Virgil, and a narrator, the first-person “I”, a persona of Dante. The stops are characterized by landscapes and persons, each person tells and represents a story that consists of travel: for example Paolo traveling to Francesca, in one moment sitting next to her reading a book, which in itself represents another travel, and in the next moment kissing her passionately. This “mise en abime” of travel, the Russian dolls of travel stories inside travel stories of travel, is what this paper will concentrate on. The key text in which to examine the intersection of travel and literature as narrative will be *El amor en los tiempos del cólera* by Gabriel García Márquez.

**Email**        umsaine@yahoo.com  
**Section**      K – Theories of Mobility and Travel Literature  
**Panel**        95  
**Date**         Friday, July 31  
**Time**         15:00  
**Location**    KL 29/208

S

José María **Salvador González**  
(Universidad Complutense de Madrid, Historia del Arte, Spain)

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**Artistas europeos en Venezuela durante la Guerra Federal (1858-1863)**

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Pese a la enorme turbulencia y conflictividad político-social que vive Venezuela durante su trágica Guerra Federal (1858-1863), numerosos son los artistas europeos que transitan brevemente o residen en estancias prolongadas en el país en aquel dramático quinquenio. Hemos documentado la actividad por entonces en Venezuela de los siguientes artistas europeos: como pintores, el francés Théodore Lacombe y el suizo Johann Friedrich Schalch; como litógrafos, los alemanes Friedrich Lessmann, Georg Laue, Heinrich Neun, Johannes Remstedt y Alfred Rothe, así como el danés Thorvald Aagaard, y el probable francés u holandés Jean Leonard Scheen; como fotógrafos los alemanes Federico Lessmann y Georg Laue, los franceses Théodore Lacombe, Basile Constantin, Alphonse Roux y Prospère Rey, el presunto holandés S. J. Nathan, y los húngaros Gaspar Lukacsy y Ca, y Pál Rosti. la presente comunicación documenta, en fuentes primarias, la actividad de todos esos artistas en Venezuela durante el período analizado.

**Email** jmsalvad@ghis.ucm.es  
**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 37  
**Date** Wednesday, July 29  
**Time** 13:15  
**Location** L 116

Julio Sánchez-Velo  
(Ryerson University, Toronto, Canada)

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**¿Catalina or Antonio?: A Transoceanic Personal Quest**

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In *Historia de la Monja Alférez*, Catalina narrates her own adventures, those of a young Spanish woman born in San Sebastián who, after having been shunned to a convent, decides to escape disguised as a man to start out in the New World under the name of Antonio. Some critics such as Luzmila Camacho and Mary Perry have negated Catalina her right to be a woman, stating that her transitioning was more aptly an attempt toward being a man. Trying to discover how Catalina felt in regards to her gender identity (as woman or man) is evidently, from our perspective, a difficult task. We come to understand Catalina through the analysis of certain socio-political aspects of Golden Age society and through specific key passages in her *Memoirs*, where she narrates her experiences as a woman, reflecting upon a society whose prejudices influenced her right to self-determination. In her desire to fulfill these objectives she was left little choice but to assume the character of a man, the personae of a man, and perhaps in many interpretations, the female cross-dresser. Without the pretension of being categorical or creating labels of gender identity, we can rightfully say that this woman used her cross-dressing as a tool for self-realization, to cultivate and experience romantic relationships with other women, to assume roles of power and influence and to live life beyond the constraints that would be afforded to her as a woman of this period. Her narrative illustrates the complexity of feminism within a period of Golden Age masculine dominated culture, and challenges stereotypes related to lesbianism.

**Email** copesan@sympatico.ca  
**Section** F – Traveling, Gender, Sexuality  
**Panel** 23  
**Date** Tuesday, July 28  
**Time** 16:45  
**Location** L 113

S

Simona **Sangiorgi**

(Università di Bologna, Studi Interdisciplinari su Traduzione, Lingue e Culture,  
Forlì, Italy)

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### **The Wild West Travels Overseas: Receiving Buffalo Bill in Italy**

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During the last decades of the 19<sup>th</sup> century, William F. Cody, known as Buffalo Bill, decided to create a show that could celebrate the spirit of the Wild West. His intentions developed into the itinerant Buffalo Bill's Wild West Show, an innovative form of outdoor mass entertainment that he created drawing on his own personal fame, on the world of popular culture, and on the circus. The presence of "authentic" protagonists of the West, i.e., Native Americans, cowboys, and their performances, seemed to have the power of bringing back to life America's past. Commentators such as Paul Reddin (1999) emphasize that Buffalo Bill's entertainment, while purporting to incarnate the genuine spirit of America, actually conveyed a strong ideological message, which could exert a significant manipulative power on the collective imagination. This show was so successful that it performed in numerous cities not only across the United States, but also in Europe. In particular, it travelled throughout Italy, and thus brought the myth of the Old West to the Italian audience. My paper is aimed at focusing on the travels of this show in Italy, and on the issue of its reception. What elements had already influenced the popular perception of the Old West in Italy, before Buffalo Bill's show? Did this show play the role of cultural "weapon"? I will attempt to address research questions such as these through a combination of literature review and analysis of local and national Italian newspapers of that time.

**Email**            sangiorgi@sslmit.unibo.it  
**Section**         E – Travel Cultures, Practices and Economies: Discoveries, Expeditions,  
                          Tourism  
**Panel**            63  
**Date**             Thursday, July 30  
**Time**            13:15  
**Location**       L 113

S

Concepción **Sanz-Herráiz**  
(Universidad Autónoma de Madrid, Departamento de Geografía, Spain)

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***La Geografía de las Plantas de Humboldt y el paisaje***

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For abstract, please refer to Josefina **Gómez-Mendoza**

**Email**      [concepcion.sanz@uam.es](mailto:concepcion.sanz@uam.es)  
**Section**    A – Alexander von Humboldt  
**Panel**      96  
**Date**        Friday, July 31  
**Time**        16:45  
**Location**   L 115

Marcos **Sarmiento Pérez**  
(Universidad de Las Palmas de Gran Canaria, Facultad de Traducción  
e Interpretación, Spain)

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**Deutsche Reise auf den Kanarischen Inseln:  
von Alexander von Humboldt bis zu den ersten Studienreisen**

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Wie allgemein bekannt, hatte der kurze Aufenthalt von Alexander von Humboldt auf Teneriffa im Jahr 1799 große Auswirkungen auf die im 19. Jahrhundert auf die Kanaren reisenden deutschsprachigen Naturwissenschaftler. In vorliegendem Beitrag soll, außer einem Überblick über die bedeutendsten Reisenden, auf die Studienreisen auf dem kanarischen Archipel eingegangen werden. Nach den gemeinsamen Aufenthalten der Zoologen E. Haeckel und R. Greef im Jahr 1866, die die Grundlage für die ersten Forschungsarbeiten über Meereszoologie auf den Kanaren in deutscher Sprache bildeten, und der Reise der ersten Stipendiaten der Rüppell-Stiftung zu Frankfurt a. M., F. K. Noll und G. H. Grenacher im Jahr 1871, erreichte die naturwissenschaftliche Studienreise 1908 ihren Höhepunkt. Zu den Teilnehmern letzterer zählten 15 Studierende des eidgenössischen Polytechnikums und einiger anderer Universitäten sowie weitere 19 Forscher aus der Schweiz und anderen Ländern (insgesamt 34). Drei dieser Teilnehmer (E. Künzli, E. Bolleter y C. Schröter) hinterließen schriftliche Zeugnisse dieser interessanten Reise auf dem kanarischen Archipel.

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**Section** E – Travel Cultures, Practices and Economies: Discoveries, Expeditions, Tourism  
**Panel** 68  
**Date** Thursday, July 30  
**Time** 15:00  
**Location** L 113

Caroline **Schaumann**  
(Emory University, German Studies, Atlanta, Georgia, USA)

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**The Humboldtian Quest: Clarence King's Representation  
of the American West**

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Drawing on a transnational dialogue from Europe to the Americas, my paper explores the impact of Alexander von Humboldt's travel reports on the texts by North American explorer Clarence King. Aaron Sachs's seminal study *The Humboldt Current: Nineteenth-Century Exploration and the Roots of American Environmentalism* (2006) laid significant groundwork in illuminating Humboldt's influence on J.N. Reynolds, Clarence King, George Wallace Melville, and John Muir. But while Sachs approaches the topic as a historian, I am particularly interested, as a literary scholar, in a close analysis of King's texts that combined scientific and aesthetic pursuits and hailed the Sierra Nevada high country as a sanctuary from the confines of civilization below. Coming of age in New England, King tirelessly educated himself in both science and the arts, studying Humboldt's *Kosmos* along with Thoreau and Ruskin. Like Humboldt, he was an outspoken abolitionist and pacifist. In 1863, King headed to the frontier with his friend Jim Gardiner and spent the following ten years in the West. Like his European counterpart, King came to the mountains to escape societal cultivation, and both represented the risks taken in the mountains with manifest Romantic grandeur and masculine heroism, but they also transcend escapist pathos. King's *Mountaineering in the Sierra Nevada* (1872) combines scientific measurement with complex, ambivalent renderings—and has been proven to contain a great deal of literary imagination. Examining how exploration is imagined, narrated, and marketed, I am interested in the connections and interactions between scientific task, sublime experience, competitive masculinity, and escapism.

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**Section** D – Travel and Science: Measuring, Collecting, Imagining the World  
**Panel** 24  
**Date** Tuesday, July 28  
**Time** 16:45  
**Location** KL 29/111

David **Schidlowsky**  
(Berlin)

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**Desplazamiento poético: el viaje perenne de Pablo Neruda  
entre América y Europa**

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Los viajes geográficos de Pablo Neruda fueron enormes. Con 23 años sale al Oriente, donde es nombrado Cónsul de Chile. A partir de 1933 será nombrado Cónsul en Buenos Aires, Barcelona y Madrid; 1939 en París y en Ciudad de México entre 1940 y 1943. Entre 1971 y 1972 será embajador chileno en París. Pero además Neruda efectúa interminables viajes que lo llevaron a conocer infinitos países en Europa, Asia, y casi todos los países Latinoamericanos. Sus estadías en Europa y la influencia de la cultura europea ejercen una gran influencia en sus quehaceres políticos y poéticos. La cultura francesa y los poetas franceses; los poetas españoles desde Federico García Lorca hasta Francisco de Quevedo; William Shakespeare y Walt Whitman; los movimientos poéticos y políticos de Europa, son una constante que lo acompañan en diferentes épocas de su vida. El propósito de este trabajo es el de concentrarse en la influencia de estos viajes en algunos de sus libros poéticos. Aunque su poesía no es una “Literatura de viaje” (“Reiseliteratur”), ella tiene una relación textual e intertextual con la literatura europea, y los viajes geográficos se transforman poéticamente en una contemplación, presentación, recepción y reflexión de lo experimentado, leído y conocido en Europa. Neruda es un ejemplo extremo de la influencia de los viajes en la obra de un autor latinoamericano lo que hace que su obra sea ejemplar para comprender la influencia que ejerce la cultura europea en la latinoamericana.

**Email** david@schidlowsky.com  
**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 62  
**Date** Thursday, July 30  
**Time** 13:15  
**Location** L 116

Esther Schmid Heer  
(Universität Zürich, Ältere deutsche Literatur, Switzerland)

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**Brasilien — Paraguay: Der Grenzraum als Über-Setzungs-  
und Verhandlungsraum der frühen Neuzeit**

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Around 1700 the New World already developed into a place of complex structures and varied interweaving between European and indigenous religious, economical and political interests. My contribution focuses on these proceedings of negotiation and translation of “culture” in the *middle ground* (Richard White) in the reports of the Tyrolese Jesuit Anton Sepp (1655-1733) from the South American *Reduktionen* (i.e. villages, Span. *pueblos*, Portug. *aldeias*).

Among other things, the *Reißbeschreibung* (1696) and the *Continuation* (1710) by Anton Sepp tell about mutual hybridization and differentiated processes of assimilation and negotiation in the *Reduktionen* of the border area of Brazil and Paraguay. The *Paraquarischer Blumengarten* (1714), on the other hand, shows the border space Brazil—Paraguay as a (narrative) space, which is characterized by trans-lations and trans-fers on various levels: regarding space by Guaraní-Indigenous and Jesuits, who are trying to escape together across the rivers from the raiding slave hunters (*paulistas*) or, who are also taken prisoner together. Regarding Christian religiousness, these flights produce numerous narrations of miracles, which may result in a “new distribution of space” in an “order produced by others” (Michel de Certeau). Regarding textuality, there are elements of connection and interweaving of the occidental tradition (verses and narrations from the Bible, Patristic literature, Roman history, ancient knowledge) with contemporary events in the New World and especially with the reports and sermons of two central figures of South American missionary history, Antonio Ruiz de Montoya, Spaniard-Peruvian in Paraguay, and Antônio Vieira, Portuguese-Brazilian in Brazil and Portugal, which leads to a new complex, polyphonic, polyglot, decentralized and decentralizing narrative. Therefore, the focus of my attention lies on trans-lations in the geographical, political, religious-cultural and textual space—on Brazil „from the borders“.

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<b>Section</b>	B – Travels between Europe and Latin America (15 <sup>th</sup> through 21 <sup>st</sup> centuries)
<b>Panel</b>	87
<b>Date</b>	Friday, July 31
<b>Time</b>	13:15
<b>Location</b>	L 116

Ulrike **Schmieder**

(University of Hanover, Department of History, Germany)

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**The Sexuality of Brazilians in the Mirror of European Travel Accounts  
of the 19<sup>th</sup> Century**

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Europeans, many men, some women, who went to Brazil as businessmen, military or naval officers, scholars, tourists, accompanying wife or private teacher, described every day life scenes of Brazilians of different sex, social and ethnic background. Many travellers felt to be in a tropical Babylon and were scandalized by the high rate of sexual relations outside of marriage, interethnic partnerships, “harems” on plantations and concubinages of Catholic priests. Although they painted very different and gendered pictures of the sexuality of white, black and native people, most of them looked at the Brazilian society as immoral and uncivilized as a whole and had an implicit view on European societies as civilized, moralized, marked by controlled sexuality of its members, normally within a Christian marriage. Protestant prejudices against Catholic culture also played an important role in creating the sexualized image of Brazil. My contribution will analyse the relationship between sexual relations as part of social relations and every day culture in the multiethnic, highly hierarchical slaveholding Brazilian society and its image constructed in travel accounts of (German, British and French) travellers. I will look also for the self-definition of Europeans in differentiation to Non-Europeans conceived as primitive and exotic.

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**Section** F – Traveling, Gender, Sexuality  
**Panel** 43  
**Date** Wednesday, July 29  
**Time** 15:00  
**Location** L 113

Joanna Schmit  
(University of Illinois, Hispanic Studies, Chicago, USA)

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**Mansilla's 19<sup>th</sup> Century Style Liberalism and his Views  
on Nature in *Una Excursion a los Indios Ranqueles***

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Lucio V. Mansilla's *Una Excursion a los Indios Ranqueles* (1870), is a firsthand account of Coronel Mansilla's excursion to the lands originally inhabited by the Ranquel Indian tribe in central Argentina. Mansilla's observations on the customs, rites, and social interactions of this tribe, as well as his descriptions of the land on which they live, are related in expansive detail in the detailed record of his eighteen day expedition. What is most remarkable about them is that they present a curiosity and interest for the indigenous customs that was rare for his time, and even rarer in the highly Europeanized mentality in Argentina's capital. While the objective of this trip was to ratify a treaty, the decision to live amongst the indigenous inhabitants for 18 days came from Mansilla himself and it was the ethnographic character of this stay that gives these letters an historical and anthropological interest. Like Sarmiento, Mansilla argues that there is a necessary and demonstrable connection between the aspect of the terrain a people inhabits and their character. Unlike Sarmiento, however, Mansilla gradually comes to recognize that, for all their "barbarism", the Ranquels live in harmony with their natural habitat. This paper aims to explore the ways in which Mansilla describes the Indian's relationship with nature, how this relationship shapes their culture, and ultimately the ways in which this relationship explains the potential clashes seen between the two civilizations; that of Mansilla's countrymen living in the capital and that of the indigenous Ranquel Indian tribe.

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**Panel**        52  
**Date**        Thursday, July 30  
**Time**        9:00  
**Location**    L 116

Norbert Schürer

(California State University, Long Beach, English Department, USA)

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**“Behn’s *Oroonoko* as Travel Narrative”**


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Aphra Behn’s novella *Oroonoko* has been interpreted in many contexts, most prominently those of genre (the first novel), gender (a female narrator), and colonialism (in the Caribbean). One of the questions that has only received tentative answers in this criticism has been whether the novella condemns or endorses slavery. A reading of *Oroonoko* as travel narrative suggests that the text does indeed sanction the practice of trading and owning human chattel. Travel writing, as critics such as Roy Bridges and Carole Fabricant have argued, was used in the Restoration and early eighteenth century as a discourse to measure Britain against the rest of the world, constructing British superiority and promoting British values. At the time *Oroonoko* was written, Africa was still too much of a blank slate to deserve treatment in terms of travel writing. However, Surinam was better known and is written in the novella as an untouched tropical paradise in need of development and civilization. Since Dutch and African appropriations of the country end in violence and strife, the British have to impose their own rule and order. This in turn is based on a social racial hierarchy that legitimizes and excuses slavery and the slave trade. Like most travel writing of its time, *Oroonoko* is less interested in offering a factually and historically correct representation of its ostensive object and more interested in promoting an ideology that benefits Britain.

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**Section**      B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel**         17  
**Date**          Tuesday, July 28  
**Time**          15:00  
**Location**    L 116

Thomas Schwarz

(Jawaharlal Nehru University, Centre of German Studies, New Delhi, India)

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**Imaginary Cartography of Guayana—Robert Müller’s Amazonian Novel  
*Tropics. The Myth of Travel* (1915)**

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Exoticist fantasies of the 19<sup>th</sup> century present ‘The Tropics’ in visions of gracile palms, under which the native lives his simple life in a fruitful land beneath a perennial sun. Intrepid white explorers like Alexander von Humboldt, Robert Schomburgk or Carl Ferdinand Appun press onwards through the fever-stricken swamps of Guayana and try hard to map their routes.

At the turn of the century, the tropics still appear as an “untold vacant space”. According to Charles Reginald Enock’s *geography of The Tropics* (1915), the forests of the Amazon are the most extensive area of virgin forest in the world. These blank spaces in the map, the uncharted tributaries of the Amazon, leave room for literary projections like Arthur Conan Doyle’s novel *The Lost World* (1912).

In my paper, I will compare travelogues from German ethnographer Theodor Koch-Grünberg (1872-1924), considered an expert on native American groups living in Guayana, and Robert Müller’s (1887-1924) 1915 novel *Tropics. The Myth of Travel*. I will focus on the discursive construction of the tropics as a zone of colonial terror and sadistic libertinage. The Devil’s Paradise (Walter Hardenburg, 1912) is not only an object of colonial but also of sexual desire, a zone of hybridity. In this context, my analysis will reveal Robert Müller’s deployment of the Amazon River’s fluvium system as a metaphor of the human nervous system, while the tropics appear as the unknown realm of neurasthenia (George Miller Beard), a land without inhibiting sexual morals, a zone of anti-bourgeois denormalisation.

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**Panel** 52  
**Date** Thursday, July 30  
**Time** 9:00  
**Location** L 116

Hinrich C. Seeba  
(University of California, Berkeley, USA)

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**Jacob Schiel: Der Namensgeber der Geisteswissenschaften  
auf Entdeckungsreise in Amerika**

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Der für das deutsche Wissenschaftsverständnis und seine bipolare Struktur zentrale Begriff der Geisteswissenschaften stammt, wie wir durch eine kleine Anmerkung in Erich Rothackers *Logik und Systematik der Geisteswissenschaften* (1927) wissen, von einem nicht weiter ausgewiesenen Mann namens J. Schiel, der auch als wichtigster Übersetzer von John Stuart Mill in Vergessenheit geraten ist. Dieser wie Georg Büchner und Richard Wagner im Jahr 1813 geborene Jacob Schiel hat 1849, einer Empfehlung seines Lehrers Justus Liebig folgend, Mills Logik (ab 1843) und dabei den Begriff der moral sciences mit Geisteswissenschaften übersetzt und damit, unter dem Einfluß von Hegels Geistphilosophie, ein von der moralischen Praxis seines Ursprungs abgelöstes Paradigma geschaffen, das von den späteren Kulturpatrioten für typisch deutsch erklärt wurde. Aber dieser terminologische Vorreiter eines deutschen Sonderwegs hat nicht nur, eher zufällig, den Weg in die Höhen des Idealismus gewiesen. Von Haus aus Naturwissenschaftler und Dozent der Chemie und Geologie an der Universität Heidelberg, war er so sehr ein an Mills Wissenschaftsideal geschulter Pragmatiker, daß er seine Erforschung der Welt in den fernen Westen Amerikas getragen und, unter falscher Flagge als Chirurg, 1853-54 an der Gunnison-Expedition teilgenommen hat, die im Auftrag der amerikanischen Regierung die beste Strecke für eine Eisenbahnlinie zum Pacific erkunden sollte. Weil er 1859, als er schon wieder seine Lehrtätigkeit in Heidelberg aufgenommen hatte, über seine Erkundungsreise ein Buch veröffentlicht hat (*Reise durch die Felsengebirge und die Humboldtgebirge nach dem Stillen Ocean*, Schaffhausen: Brodtmann'sche Buchhandlung 1859), das in den USA so ernstgenommen wurde, daß noch genau hundert Jahre später eine amerikanische Ausgabe folgte (*Journey Through the Rocky Mountains and the Humboldt Mountains to the Pacific Ocean*. Translated from the German and Edited by Tomas N. Bonner, Norman: University of Oklahoma Press 1959), will ich diesen biographischen Schnittpunkt der geisteswissenschaftlichen Vertikale und der naturwissenschaftlichen Horizontale auf ihre mögliche Wechselwirkung untersuchen.

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**Section** C – Travels between Europe and North America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 8  
**Date** Tuesday, July 28  
**Time** 10:45  
**Location** L 113

Rose Seifert  
(Universität zu Köln, Germany)

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**Exile Revisited: Carlos Cerda's *Morir en Berlin***

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Carlos Cerda was a Chilean writer who, after the coup d'état of 1973, went into exile in the GDR. After his return to Chile in 1985, Cerda published the bulk of his literary work. My presentation will focus on *Morir en Berlin*, a novel written in 1993, at a time when the Berlin wall had already fallen and Chile was making the transition to a modern democracy. In this novel, Cerda revisits the experience of exile and the conditions under which Chileans lived in the GDR and interacted with Eastern German citizens. While historical retrospection may have been a decisive factor in writing the novel, the text itself emphasizes the immediacy and irreversibility of the historical and political contexts that shaped the lives of the Chilean immigrants. In my reading of *Morir en Berlin*, I am mostly concerned with Cerda's representation of the status Chileans held as refugees from a country where the reality (and the ideals) of a 'real existing socialism' had been crushed. Traditionally, the notion of 'liberty' is essential to the concept of exile. In Cerda's text, however, the experience of exile acquires a more complex dimension: Upon their arrival in Eastern Germany, Chileans encountered a Socialist state, which, just like the regime they had left behind, practiced political repression. At the same time, as immigrants, Chileans were granted more rights than the citizens of the country that had welcomed and accommodated them.

**Email** rseifert@uni-koeln.de  
**Section** H – Emigration and Exile  
**Panel** 75  
**Date** Thursday, July 30  
**Time** 16:45  
**Location** KL 29/208

Andreas **Siekmann**  
(Freier Künstler, Berlin)

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**Inversión Modernidad: Kolonialmalerei im ehemaligen Vizekönigreich Perú  
und heutigem Bolivien**

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For Abstract, please refer to Alice **Creischer**

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**Section**     L – Humboldt-Forum  
**Panel**        39  
**Date**         Wednesday, July 29  
**Time**         13:15  
**Location**    KL 29/111

Roberison **Silveira**, Antonio **Vitte**  
(Unicamp, Campinas, Brazil)

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**El papel del concepto de paisaje en la construcción de un saber científico innovador en Alexander von Humboldt**

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La ciencia humboldtiana es objeto de numerosas controversias: en primer lugar, se cuestiona la afirmación de que sus actividades constituyen, realmente, un conocimiento científico innovador; en segundo lugar, son imprecisas las definiciones y explicaciones acerca de la estructura de esta supuesta ciencia. La respuesta e incluso la colocación de estas controversias están vinculadas a la comprensión del papel desempeñado por el concepto de paisaje y, más concretamente, a la función ontológica, involucrando el empleo de este concepto en Humboldt. El paisaje, en su trabajo, presenta un conjunto de contribuciones artísticas, científicas y filosóficas y, por tal medida agregadora, proporciona al campo de la ciencia una singular manera de proceder. Por un lado, estas influencias revelan un carácter idealista, vinculado a la recuperación de la vista, el papel activo del sujeto en la construcción de la escena contemplada, particularmente por el valor central del arte heredado de la romántica Naturphilosophie. Por otra parte, indican una perspectiva realista, especialmente en la *Geografía de las Plantas* y en el *Viaje a las regiones equinociales del Nuevo Continente*, revelando en el campo de visión un signo a ser develado, comprendido como marca del mundo, la colocación de la particularidad que permite reagrupar y dividir regiones y dar carácter sistemático a su ciencia. El artículo pretende, de este modo, mostrar cómo en la síntesis de influencias idealistas y realistas, artísticas y científicas —especialmente por intelectual cerrar con científicos y filósofos de la naturaleza a comienzos del Siglo XIX—, podrá Alexander von Humboldt construir un conocimiento científico innovador.

**Email** silveira\_r@yahoo.com.br  
**Section** A – Alexander von Humboldt  
**Panel** 96  
**Date** Friday, July 31  
**Time** 16:45  
**Location** L 115

Gesa **Singer**

(Aristoteles University of Thessaloniki, Abteilung für Deutsche Sprache  
und Philologie, Greece)

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**Freundschaft als Entdeckungsziel: biographische und literarische Aspekte  
des Reisens bei Georg Forster, Alexander und Wilhelm von Humboldt**

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In diesem Beitrag beschäftige ich mich mit einem Aspekt des Reisens von starker Antriebskraft, der sich aus den Schriften von Georg Forster, Alexander und Wilhelm von Humboldt herauslesen läßt: der Freundschaft als Entdeckungsziel. Aus dem Beziehungsgefüge ihres zeitgenössischen Umfeldes zeichne ich die Konturen humanistischer sowie empfindsamer Freundschaftsvorstellungen nach und zeige anhand der Gegenüberstellung einiger biographischer sowie literarischer Beispiele, in welchen unterschiedlichen gesellschaftlichen und emotionalen Formen das Thema 'Freundschaft' das Reisen, das Erleben und die Arbeit dieser Forscher und Entdecker geprägt hat.

**Email** gsinger@del.auth.gr  
**Section** A – Alexander von Humboldt  
**Panel** 1  
**Date** Tuesday, July 28  
**Time** 9:00  
**Location** L 115

Leigh Ann **Smith-Gary**

(University of Chicago, Department of Germanic Studies, Illinois, USA)

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**Fantastic Geographies. Alexander von Humboldt's Poetics of the Border**

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In Alexander von Humboldt's description of his Orinoco expedition, a series of border crossings is accompanied by the increasingly frequent appearance of fantastic phenomena. The trip that was to create a 'physical geography' of previously uncharted territories can thus be described as both a continuation of the Classic/classificatory discourse, which elevates a potentially hegemonic scientific gaze (to speak with Foucault), and a confrontation with a 'geography of monstrosity' (to cite V.Y. Mudimbe). Humboldt never affirms the appearance of the fantastic without qualifications. In fact, instances of fantasy function within Humboldt's text as orientation devices, an investigative capacity through which essential natural relationships are perceived. Fantasy also appears, however, as an intrusive element, in excess of the 'objective' particular and a threat to the integrity of the scientific perspective. This essay considers three moments in Humboldt's travel journals which, as knowledge of the physical world is expanded beyond its current borders, consciously foreground the ambiguous role fantasy plays within the scientific project. It argues that the appearance of the 'fantastic', situated at the physical and epistemological limits described by the text, functions both as poetological element, an opportunity within the text for reflection on textual production as such, and as constitutive of Humboldt's conception of the scientific project itself. In both cases, it increases the self-reflective potential of the project in which he is engaged, working to frustrate the claim that either—textual production or scientific exploration—might be (merely) hegemonic enterprises.

**Email** lasg@uchicago.edu  
**Section** A – Alexander von Humboldt  
**Panel** 91  
**Date** Friday, July 31  
**Time** 15:00  
**Location** L 115

S

Emilio Soler  
(University of Alicante, Spain)

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**Diego Ramírez de Arellano y su expedición a los estrechos  
de Magallanes y San Vicente, 1618-1619**

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A comienzos del siglo XVII, la corte española tiene conocimiento de que barcos holandeses han abierto una nueva ruta entre el Atlántico y el Pacífico, al sur del estrecho de Magallanes. El monarca hispano Felipe III organiza una expedición de dos navíos que, saliendo de Lisboa, por aquel entonces Portugal y España formaban la misma nación, tiene la misión de verificar si las noticias publicadas por Le Maire y Schouten son ciertas. El mando de las dos carabelas lo detentan dos marinos expertos, los hermanos Nodal, viajando con ellos, en calidad de piloto principal y cosmógrafo el valenciano Diego Ramírez de Arellano, que más tarde sería elevado al cargo de Piloto Mayor de la Casa de Contratación de Sevilla. Una vez comprobado que el viaje de Le Maire y Schouten era cierto y que la nueva ruta era una realidad, los dos navíos españoles recorren el estrecho de Magallanes de occidente a oriente y regresan a España. Los hermanos Nodal publican un libro donde narran sus experiencias y Diego Ramírez de Arellano escribe un manuscrito que permanece inédito hasta la actualidad. El manuscrito de Diego Ramírez contiene importantes diferencias sobre lo manifestado por los dos hermanos y, sobre todo, narra los múltiples errores cometidos por ellos, especialmente en el reconocimiento de las costas patagónicas. Además, viene una extensa relación de los accidentes geográficos bautizados por Diego en la expedición, muchos de los cuales mantienen aquellos nombres: cabo de San Diego, cabo Setabense, islas de Diego Ramírez... Aunque otros no lo hayan conservado: Estrecho de Le Maire por el que él bautizó como de San Vicente o Tierra del Fuego por Isla de Xátiva (su ciudad natal en el Reino de Valencia).

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<b>Section</b>	B – Travels between Europe and Latin America (15 <sup>th</sup> through 21 <sup>st</sup> centuries)
<b>Panel</b>	12
<b>Date</b>	Tuesday, July 28
<b>Time</b>	13:15
<b>Location</b>	L 116

Virginia Agape **Spyratou**  
(University of Athens, German Literature, Greece)

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**Grenzüberschreitende Weiblichkeit: Susan Sontag's *In America***

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Ihren Traum, ein Buch über Amerika als Einwanderungsland zu schreiben, verwirklicht Susan Sontag (1933-2004) durch ihren Roman *In Amerika* (2000), der nach seiner Autorin eins ihrer besten Buecher ist. Dabei hat die Reise viele Ebenen: Die Literaturproduktion und -rezeption als eine Reise des Schriftstellers und des Lesers; die eigentlichen Reisen der Autorin zwischen Europa und Amerika; die Zeitreise mithilfe dieser historischen Fiktion über eine polnische Schauspielerin, die 1876 Amerika als Immigrantin kennen lernt; die persönliche Reise der Heldin in sich selbst (nach Cixous ist das Weggehen die Voraussetzung des Zurückkommens). Im Rahmen der feministischen Literaturwissenschaft, der Gender- und Cultural-Studies werden wir die Verbindung von Reise und Weiblichkeit zur Schau stellen und uns Klarheit darüber verschaffen, wie die Reise als Erlebnis von einer Frau sprachlich strukturiert wird, und wie die Sprache der Heldin vom Erlebnis der Reise gebrandmarkt wird. Im Zentrum des amerikanischen Mythos, nach Amerika zu fahren um jemand anders zu werden, steht nämlich Marina Zalezowska, die zentrale Figur des Romans, als ein Idol, ein Archetypus der weiblichen Selbstverwirklichung. Indem im Roman der alte Topos der Welt als Bühne benutzt wird, erschafft sich die idealistische Frauenfigur als Schauspielerin jeden Tag neu, was eigentlich der Sinn der Neuen Welt für die Europäer im 19. Jahrhundert war. Die Überschreitung der Landesgrenzen verwickelt sich in die innere Grenzüberschreitung der Heldin in einem Kontext, in dem die Begriffe Heimat und Fremde, Integration und Andersheit eine besondere Bedeutung erhalten, und die Frau zu einer Metapher für alles Außergewöhnliche wird.

**Email** vspyratou@in.gr  
**Section** F – Traveling, Gender, Sexuality  
**Panel** 28  
**Date** Wednesday, July 29  
**Time** 9:00  
**Location** L 113

Vera Stegmann

(Lehigh University, Department of Modern Languages, Bethlehem, Pennsylvania, USA)

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**Exile and Return: Anna Seghers in Mexico and the GDR**


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Anna Seghers is one of the greatest female German-language authors in the twentieth century. Unlike many German writers who emigrated to the United States during World War II, Anna Seghers spent most of her exile years (1941-1947) in Mexico. Mexico saw the first German-language publication of her most famous novel, *Das siebte Kreuz*. During her stay in Mexico, an American translation, *The Seventh Cross* (1942), appeared, became a bestseller and was turned into a Hollywood film by Fred Zinnemann. In my paper I will discuss the influence of the Mexican exile on Anna Seghers's postwar literary production. Mexican topics are rare in her fiction in the 1940s, when she lived in Mexico. *Transit*, *Die Toten bleiben jung*, and *Der Ausflug der toten Mädchen* form a few isolated exceptions. After her return to East Germany, Latin American or Caribbean themes abound in her writing. I will look at the narratives *Crisanta* (1950), *Das wirkliche Blau: Eine Geschichte aus Mexiko* (*Benito's Blue*, 1967), and a few Caribbean stories to answer some of the following questions: How did the Mexican years shape Seghers's literary style in German? How did they affect her vision for a new German society after the war? Did her Mexican exile subtly change her stance toward her own Jewish identity? Did she employ Mexican metaphors to mask her critique of a communist East German society that in the end betrayed many of its original ideals?

**Email** vss2@lehigh.edu  
**Section** H – Emigration and Exile  
**Panel** 45  
**Date** Wednesday, July 29  
**Time** 15:00  
**Location** KL 29/208

Nora **Strejilevich**  
(San Diego State University, California, USA)

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**Exile as a Way of Life**

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In my presentation I want to focus on how exile becomes a way of being from which there is often no “return.” Exile has many meanings, one of them is banishment (forced exile systematically practiced, among other places, in the Argentina of the ‘70s). After becoming a *desaparecida* in 1977, I survived and turned into an exile—this is why I am interested in this topic from a personal perspective.

I have already published a story about disappearance and exile—combining my personal memories with testimony— in my Letras de Oro awarded novel *A Single Numberless Death* (U of Virginia Press, 2002). I am now writing another book (from which I will select paragraphs) based on my own life, but centered on traveling during exile. Traveling, in this case, often appears as the other side of despair, of existential nausea, of meaninglessness. From the perspective of those who have lost their country of citizenship, traveling has to do with loss, with the impossibility of belonging, with the utopia of creating new roots. At the same time, traveling (as Walter Benjamin already new) is an “international cultural action” that allows for the overcoming of the old passions rooted in customary surroundings. Peregrination gives us access to a variety of artistic, social, and political situations that color our experience of modernity, allowing us to explore our times within a global framework that overcomes the idea of belonging defined by territory and shared culture and language. In short, my paper is a voyage through the geography of the nomadic condition.

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**Section**      J – Narrating Voyages: the Scholar-Traveler  
**Panel**        99  
**Date**         Friday, July 31  
**Time**         16:45  
**Location**    KL 29/111

S

Christian Suckow  
 (Alexander-von-Humboldt-Forschungsstelle, Berlin)

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**Ein vergessenes Konvolut — Alexander von Humboldts  
 ‘Fragmente des Sibirischen Reise-Journals 1829’**

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Bekannt und aufwendig publiziert sind A. v. Humboldts Tagebücher von seiner großen amerikanischen Reise, sein nur handschriftlich überliefertes Tagebuch von der russisch-sibirischen Reise, 25 Jahre nach der amerikanischen entstanden, blieb nahezu unbekannt. Wohlarchiviert auf Schloss Tegel, gilt es bei der Handvoll Kenner, die es für wissenschaftliche Zwecke gelegentlich eingesehen haben, als sperrig, unübersichtlich — eine Anhäufung fragmentarischer Notizen, dürrer Messprotokolle. Sieht man genauer hin, wird eine Revision dieses Urteils nicht ausbleiben können. Eine solche genauere Sicht setzt einige Kenntnis der Zusammenhänge und spezifischen Gegenstände jener russisch-sibirischen Reise voraus, dann aber erweist sich das Tagebuch für den an Beobachtungen, Forschungen, Erkenntnissen und nicht zuletzt lebendigen Erlebnissen Interessierten als ergiebige Quelle. Zugleich imponiert es als so spontan wie rationell angelegtes Vademecum des Autors, aus dem er in den folgenden drei Jahrzehnten seines Lebens immer von neuem schöpfte, wenn es die Arbeit am Werk — von “Asie centrale” bis hin zum “Kosmos” — und der Austausch mit den wissenschaftlichen Zeitgenossen, namentlich den russischen, verlangte. Dem heute zu Humboldts Russlandbeziehungen Forschenden erschließen sich einschlägige Zusammenhänge nicht selten erst aus den humboldtschen Tagebuchnotizen. Die Funktion des Reisejournals für jene wissenschafts- und publikationsgeschichtlichen Zusammenhänge nachzuweisen, stellte sich als Aufgabe.

**Email**      friedrich.sw@web.de  
**Section**    A – Alexander von Humboldt  
**Panel**        61  
**Date**        Thursday, July 30  
**Time**        13:15  
**Location**   L 115

Encarnación **Tabares Plasencia**

(Universität Leipzig, Institut für Angewandte Linguistik und Translatologie, Germany)

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**Anmerkungen Humboldts zur sozialen Situation auf den Kanarischen Inseln  
und sein Einfluß auf die deutschsprachigen Reisenden des 19. Jahrhunderts**

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For abstract please refer to José Juan **Batista Rodríguez**

**Email** tabares@rz.uni-leipzig.de  
**Section** A – Alexander von Humboldt  
**Panel** 71  
**Date** Thursday, July 30  
**Time** 16:45  
**Location** L 115

Rosa María **Talavera**  
(Universidad Nacional Autónoma de México, Literatura, México)

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**Berlín: la otra mirada**

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En 1875, Ignacio Martínez, quien sería un ave rara en otros países, inició su viaje por tres continentes y dejó constancia de su recorrido en un libro que publicó en París en 1884. De una población serrana de Tamaulipas, estado al Norte de la capital mexicana, salió por estrechos y sinuosos caminos en un carruaje tirado por caballos. Su periplo duraría nueve meses. Antes de partir, trazó en un diario el itinerario que lo llevaría a recorrer ciudades europeas, entre ellas Berlín, sobre la que escribió: “Berlín, capital de un imperio que acaba de sojuzgar a Francia, no corresponde en nada a la idea que se tiene derecho a formarse de ella. Es cierto que posee anchas y rectas calles, edificios en su mayor parte de tres, cuatro y cinco, pisos, cuarenta templos, cuarenta plazas y quinientas calles: pero éstas están mal embaldosadas, sus aceras con angostas y de escasa limpieza.” Esta otra mirada nos permite regresar al siglo XIX y a través de un viajero mexicano, encontrar el asombro de lo no conocido. Ya los inquietos europeos habían escrito importantes testimonios sobre tierras americanas, baste recordar al célebre Alexander von Humboldt... pero, ¿qué han dicho los nuestros sobre el continente europeo?

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**Section**      B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel**         52  
**Date**          Thursday, July 30  
**Time**          9:00  
**Location**     L 116

Chenxi **Tang**  
(University of California, Berkeley, Department of German, USA)

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**Ethnography and Natural Law in Eighteenth-Century Travel Literature**

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This paper investigates the connection between travel literature and the discourse of natural law in the eighteenth century. The emergence of the modern natural-law theory as formulated by Hobbes and Pufendorf created the need for collecting empirical evidences for its hypothesis of natural and civil state. This need was satisfied by travel literature. In the eighteenth century, the natural-law discourse and travel literature entered a symbiotic relationship, with the former at once drawing on and shaping the latter. In its attempt to substantiating natural-law theory, however, travel literature discovered cultural difference, thereby heralding a field of knowledge that was to be known as ethnography. The ethnographic notion of culture and the natural-law vision of world order went hand in hand, with travel literature serving as the linkage between them.

**Email** ctang@berkeley.edu  
**Section** K – Theories of Mobility and Travel Literature  
**Panel** 64  
**Date** Thursday, July 30  
**Time** 13:15  
**Location** KL 29/111

Margarita **Tapia Arizmendi**  
 (Universidad Autónoma del Estado de México, Toluca, Mexico)

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**México/Europa/México. Memorias de España 1937. Elena Garro**

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El poema “No pasarán” de Octavio Paz fue el causante del viaje a España, mismo que había dado pie a la invitación al II Congreso de Intelectuales Antifascistas en Madrid. Se formaron dos grupos para ir a España: el de los invitados: Carlos Pellicer, Octavio Paz y José Mancisidor, y el de los espontáneos: Silvestre Revueltas, Juan de la Cabada, Fernando Gambo, Chávez Morado y María Luisa Vera (Garro, 1992:8). A Octavio Paz lo acompañaba su joven esposa, Elena Garro, ella es quien cuenta los momentos divertidos y las vicisitudes de este viaje, los horrores de la Guerra Civil Española, el miedo, el hambre y las necesidades que pasaron. Con la ironía que la caracteriza y haciendo gala del sobrenombre que recibió desde la infancia el de particular revoltosa, narra sus travesuras ingeniosas, las cosas que gratamente la sorprendieron al viajar vía: Nueva York, París, Madrid y los traslados a Valencia en donde experimentaron lo que es el frente de batalla. Asimismo, el encuentro con poetas españoles, entre ellos: Miguel Hernández, Antonio Machado, Rafael Alberti, León Felipe. Y al fin, su anhelado regreso a México, en tercera clase, en el barco alemán *Orinoco*.

**Email** magorico\_05@yahoo.com.mx  
**Section** G – Traveling in Dictatorships: Colonialism, Caudillismo, Fascism, Communism  
**Panel** 30  
**Date** Wednesday, July 29  
**Time** 9:00  
**Location** KL 29/208

Maria Rosa **Toppino**  
(Independent Researcher, Abbadia Lariana, Italy)

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**Características y similitudes de los viajes inmigratorios de los Siglos XVIII y XX desde el Mediterráneo hacia el Atlántico Sur. Inmigración femenina de retorno en el Siglo XXI**

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Inauguración de las rutas marítimas inmigratorias con mano de obra destinada a los despoblados territorios de América del Sur. Los conflictos resultantes de la inmigración hacia las costas del Atlántico Sur y en particular a la cuenca del Plata (el mar dulce). Desacuerdos y rivalidades entre las potencias europeas por el derecho al acceso a los diferentes puertos del Sur de América. Motivaciones de viajes caracterizados por la inmigración femenina entre América Latina y Europa de ayer y de hoy. Características de los viajes de la corriente inmigratoria hacia Italia. Factores que han determinado las oleadas de inmigración “de regreso”. Viajes y recorridos en la transformación social del nuevo Milenio. Viajes hacia destinos desconocidos. Cambios sociales y construcción de una nueva identidad.

**Email** martop@libero.it  
**Section** F – Traveling, Gender, Sexuality  
**Panel** 43  
**Date** Wednesday, July 29  
**Time** 15:00  
**Location** L 113

Amilcar **Torrão Filho**  
(PUC, History, São Paulo, Brazil)

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**Teorías en Diáspora. Imágenes conceptuales de la ciudad luso-brasileña  
en los viajeros británicos (siglos XVIII-XIX)**

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La ocupación de América ha producido una enorme variedad de relatos de viajes y crónicas de colonos, aventureros y religiosos, desde el siglo XV. En el caso de la América portuguesa, a finales del siglo XVIII el número de extranjeros deseosos de visitar las tierras portuguesas ultramarinas aumenta, así como el género de la literatura de viajes se torna cada vez más popular. A fines del siglo XVIII, el interés científico por la América portuguesa aumenta por parte de los países europeos; asistimos a una nueva “descubierta” de los territorios portugueses de América y la descripción de tierras hasta entonces desconocidas. Rio de Janeiro pasa a ser parada obligada de los navegadores que se dirigen hacia Australia. Aunque la naturaleza sea el primer motor del interés, los viajeros descubren también las ciudades luso-brasileñas, espacio donde se produce una relación de alteridad más compleja que en las selvas tropicales. Las imágenes especulares de los libros de viaje se reflejan en toda la historiografía brasileña, tanto en el contenido cuanto en el método. Responsables por muchas de las ideas de desorden de la sociedad colonial e imperial, responsable por los vicios y problemas de la República. Esta ponencia buscará recuperar la importancia de esa literatura de viajes de autores británicos en la formación de esas imágenes conceptuales de la ciudad luso-brasileña en Europa, de caos, desorden urbanístico y también social, incorporados muchas veces por la historiografía.

**Email** amilcartorao@uol.com.br  
**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 47  
**Date** Wednesday, July 29  
**Time** 16:45  
**Location** L 116

Javier **Torre Aguado**  
(University of Denver, Languages and Literatures, Colorado, USA)

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**Narrative Techniques in Post-Totalitarian Iberian Travel Narrative**

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After the death of dictator Francisco Franco in Spain there was no more need for subtle (or explicit) criticism of his regime under the guise of neorealist travelogues through the countryside. With the arrival of a blooming democratic system, artistic discourse also took a new turn producing a wave of travel accounts that put into practice a more varied set of narrative techniques, borrowing from other literary sources such as new journalism and the Latin American boom. Such is the case of the three travel books under analysis in this presentation: *La tribu* (1980) by Manuel Leguineche, *Relatos de Babia* (1981) by Luis Mateo Díez, and *Amor América* (1998) by Maruja Torres. All three travel books share a new approach to the representation of reality, stepping away from strict realism and borrowing from fictional techniques such as stream of consciousness and multiperspectivism.

**Email** jtorre@du.edu  
**Section** G – Traveling in Dictatorships: Colonialism, Caudillismo, Fascism, Communism  
**Panel** 15  
**Date** Tuesday, July 28  
**Time** 13:15  
**Location** KL 29/208

Cécile **Tourneur**  
(Université Paris VIII-Saint Denis, Cinema, France)

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### The Question of the Specificity of Jonas Mekas' European Look in his Films

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Jonas Mekas, an American filmmaker from Lithuania, fled from his native country because of Nazism in 1944, and emigrated to the United States in 1949, which marked the end of his long journey through Europe at war. He started to film the displaced persons as soon as he arrived in North America, and especially the Lithuanian community, with a 16mm Bolex camera. In his Diary Films, he is ceaselessly looking for Lithuania through his new country—which he would call home only after several decades spent on the American soil—by recurrent visual motifs and sounds, shaped by his European look. My proposal will consist of an analysis of these motifs, in particular through three Diary Films: *Diaries, Notes and Sketches* (Also known as *Walden*) (1969), *Reminiscences of a Journey to Lithuania* (1972), and *Lost, Lost, Lost*, (1976), in which Mekas claims his persistent European identity in an American daily life. The apparition of Lithuania through the topography of New York City, his attention and attachment to nature—recalling the essential elements of his youth in Lithuania—compose the main visual motifs. The dominant sound is his voice, added subsequently in his Diary Films, his strong Lithuanian accent still audible in the spoken English language, and also traditional music and singing. This enumeration of the visual motifs and sounds and their analysis would permit us to raise an important point: the specificity of the European look, from its affiliation to a particular cinematographic form.

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**Section**      H – Emigration and Exile  
**Panel**        65  
**Date**         Thursday, July 30  
**Time**         13:15  
**Location**    KL 29/208

Sven Trakulhun

(Universitärer Forschungsschwerpunkt Asien und Europa,  
Universität Zürich, Switzerland)

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**Reisetheorie, Ethnographie und Geschichtsschreibung.  
Göttinger Universalismus im 18. Jahrhundert**

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Die Universität Göttingen wurde im 18. Jahrhundert zu einem Zentrum aufgeklärter Gelehrsamkeit in Deutschland, insbesondere der Philosophie, der Geschichts- und Staatswissenschaften. Ziel war es dabei, im Anschluss an englische Vorbilder (doch auf methodisch sehr eigenständige Art) den Versuch zu unternehmen, die schon im 18. Jahrhundert fühlbaren Globalisierungstendenzen in eine zeitgemäße Geschichtsschreibung einzubringen. Unter dem Eindruck der nunmehr weltweiten Ausbreitung europäischer Mächte verstanden Historiker wie etwa August Ludwig Schlözer, J. Chr. Gatterer und A. H. L. Heeren die Weltgeschichte als einen fortdauernden Integrationsprozess, in dem die (durch den europäischen Kolonialismus angestoßene) Verflechtung globaler Beziehungen ursprünglich mehr oder weniger isolierte Völker und Staaten nunmehr in einen gemeinsamen Zusammenhang gestellt wurden. In der Göttinger Universal-Historie fanden Reisetheorie, Ethnographie (eine begriffliche Neuprägung Göttinger Provenienz) und Geschichtsschreibung zusammen. Das Paper will diese geistigen Entwicklungen in ihren nationalen und europäischen Kontexten verorten.

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**Section** K – Theories of Mobility and Travel Literature  
**Panel** 59  
**Date** Thursday, July 30  
**Time** 10:45  
**Location** KL 29/111

Jamie H. Trnka

(University of Scranton, World Languages and Cultures, Pennsylvania, USA)

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**A Rhetoric of Walking Around: Pablo Neruda, F.C. Delius,  
and a New Genealogy of Antifascism**

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One of the first texts to approach Latin American-German relationships from the perspective of historical movements of people, capital, and commodities, F.C. Delius's *Adenauerplatz* draws attention to dynamic cultural and political allegiances of émigrés and exiles and the relationship of Germany to Latin American military and economic conflicts. Protagonist Felipe Gerlach Hernández, an ethnic German Chilean in West German exile since the Pinochet coup, re-traces his emigrant grandparents' transatlantic path. Through sustained allusions to Pablo Neruda, Delius places aesthetic and theoretical debates about literature and politics in the context of popular political negotiations of the Third World Movement in West Germany. His recourse to a Latin American internationalist avant-garde poet has two key implications: First, it foregrounds literary-political debates surrounding early twentieth-century fascism internationally in relation to the resumption of those debates in the 1970s. Second, it challenges the priority of economic explanations of fascism relative to other modes of memory, history, and anti-fascist resistance. I demonstrate that Delius poses pivotal questions about the articulation of German and Chilean politics; migration, nationalism, and fascism; and the reciprocal role of Germany and Chile in imagining conditions and consequences of fascism and resistance. I interrogate such questions as: When, how, and why do transnational subjects such as Gerlach Hernández displace internationalist subjects of solidarity and change in German literature? How does the emergence of transnational subjects prior to 1989 challenge existing accounts of transnational mobility as a post-Cold War phenomenon associated with the accelerated proliferation of global media and intensification of economic exchange?

**Email** trnkaj2@scranton.edu  
**Section** H – Emigration and Exile  
**Panel** 55  
**Date** Thursday, July 30  
**Time** 9:00  
**Location** KL 29/208

T

**Urs Urban**

(Université Marc Bloch, Langues Vivantes, Strasbourg, France)

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**Städtische Kulturen auf der Reise. Die literarische Konstruktion  
von Mexiko-Stadt zwischen Alter und Neuer Welt, gestern und heute**

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Wenn Edward Said kulturwissenschaftlichen Theorien eine Tendenz zum Reisen attestiert, so gilt das auch für die Theorie vom Städtebau. Die Vorstellung von der idealen Stadt und ihrer konkreten Umsetzung geht auch mit auf die Reise in die Neue Welt: Die Kolonisierung hat es nicht nur auf das fremde Territorium, sondern immer auch auf dessen Bebauung abgesehen. Das Prinzip dieser Neuordnung indes zielt gerade nicht auf die bauliche Konkretisierung der in der alten Welt erdachten utopischen Gesellschaftsentwürfe, sondern im Gegenteil auf die räumliche Wiederherstellung der von der neuen Zeit bedrohten Ordnung der Tradition und also auf die Rekonstruktion des Alten im scheinbar leeren Raum der neuen Welt. Dabei darf nicht übersehen werden, dass der Städtebau keine Erfindung der Eroberer war: Was aus europäischer Sicht als ein Mangel an städtebaulichem Kalkül anmutet, ist schlicht eine andere Ordnung des urbanen Raumes — wenn Humboldt sich über die “schlechte Straßenführung” in Havanna beklagt, so antwortet ihm Carpentier mit dem Hinweis darauf, dass sich “hinter dieser schlechten Straßenführung” eine für den europäischen Blick unsichtbare kulturelle Logik verbirgt. Diese andere kulturelle Logik des Städtebaus aber konterkariert — man ist versucht zu sagen: konterkartiert — die gewaltsam von den Europäern instituierte Ordnung des städtischen Raumes bis heute. Mexiko-Stadt verspricht repräsentativ für den zeitgenössischen Diskurs über urbane Kulturen und für die im städtischen Raum statt habende Begegnung von ‘alter’ und ‘neuer’ Welt zu sein. In meinem Vortrag will ich einen Blick auf jene Diskurse richten, die die Stadt zu ihrem Thema machen und auf diese Weise an ihrer ‘Produktion’ beteiligt sind.

**Email** UrsUrban@web.de  
**Section** E – Travel Cultures, Practices and Economies: Discoveries, Expeditions, Tourism  
**Panel** 78  
**Date** Friday, July 31  
**Time** 9:00  
**Location** L 113

U

Nicole **Vaget**

(Mount Holyoke College, French, South Hadley, Massachusetts, USA)

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**Sojourn in colonial Cap-Haitien in the 18<sup>th</sup> century**

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I would like to present a document that I found in the Manuscript's Room in the Bibliothèque Nationale in Paris. It is a collection of letters written by a young French officer, Chevalier de Tourville, who was stationed on a Caribbean island in the late 18<sup>th</sup> century. France and England were fierce enemies at the time, and the Royal French Navy was waiting on the island of Saint Domingue (now Haiti) for a chance to fight the English and help American colonies free themselves from British rule. This liberation took place in 1781 at the battle of York Town, with a decisive victory of the American forces led by Washington and the French forces of Rochambeau and La Fayette. The chevalier de Tourville, took part in this adventure, describing in letters to his father, the socio-economic reality of life in a slave colony, he had the opportunity to observe for 6 years. He writes of the cruelty of daily life in the military and gives us an insight into the colonial world as seen in the streets of Cap-Haitien. Within the obvious categories of white, mulatto, and black, there were sub-categories indicating the strong hierarchy established between "grands" and "petits blancs", "free slaves" and "gens de couleurs". In my presentation I will concentrate on the letters written from Cap-Haitien and reconstruct the social hierarchy of the town as seen by this early traveller.

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**Section**      B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel**        22  
**Date**         Tuesday, July 28  
**Time**         16:45  
**Location**    L 116

Marcel **Vejmelka**  
(Justus-Liebig-Universität Gießen, Germany)

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**Anatol Rosenfeld: Exile and Travels of a Brazilian Intellectual**

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Anatol Rosenfeld was born in 1912 in Berlin, where he was preparing a Ph.D. thesis on German literature at Friedrich-Wilhelms-University (today Humboldt University), when in 1936 he had to flee from the National-Socialist regime, arriving in Brazil with tourist visa in 1937. In order to survive, the illegal refugee had to work as laborer in coffee plantations and as a traveling salesman in the hinterland—a traveling condition which conferred him an intimate knowledge of the country that was to become his second home, both personally and intellectually. A recent publication—*Anatol 'on the road'* (2006)—presents literary sketches, diary entries and first travelogues for Brazilian newspapers dating from these years. The early texts of the exilee and traveler can be read as a prefiguration of who, from the mid-1950s, was to become one of Brazil's most influential theater and literary critics. A central focus shall be directed to the link between the successive forced movements in Rosenfeld's life and the intellectual flexibility he expressed in his pioneering essays on the cultural dynamics between Germany and Brazil as well as on the possibilities and impossibilities of literature and thought in the face of modernity's darkest sides.

**Email** Marcel.Vejmelka@graduierenzentrum.uni-giessen.de  
**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 97  
**Date** Friday, July 31  
**Time** 16:45  
**Location** L 116

Toni **Veneri**(Università degli Studi di Trieste, Dipartimento di Italianistica, Linguistica,  
Comunicazione e Spettacolo, Italy)

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**Venice Sailing to the New World: Between Totalization and Fragmentation**

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Ramusio's *Navigazioni et viaggi* is the first organic collection of travel literature compiled in Venice with the ambitious aim of renewing Ptolemy's work by inserting the new geographical set-up, installed by the travels of Columbus and Magellan, into his cosmographic model. The organisation of the material, however, does neither adopt chronological criteria, nor those of physical geography, but follows instead the dynamic constitution on the new courses of areas of human occupation. The spaces distribute themselves around a series of "mediterranean" seas, meaning that the American continent is split up in different political and commercial basins. On the opposite of the totalizing vision produced by Ramusio there seems to be the dissected perspective characterizing the "isolari", catalogues of "pieces of space", "insularized" and idealized by maps, plates, and fragmented commentaries. In printed form, they function as inventory of Venetian maritime possessions, but they also apply the same appropriation procedure to lands recently discovered. If this interpretation of the New World as a distention of islands is the temporary solution to the difficult montage of an expanding world, or if it rather is an operation somehow compatible with Ramusio's sea-centered vision of geography, his ideological support to the Venetian superiority, is to be analyzed. While the "isolari" crumble the space on the big scale surrounding it with sea, Ramusio seems to resolve his descriptive problem on a global scale by affirming mirror-invertedly that "there is no Ocean surrounding the whole earth, but all seas are surrounded by land."

**Email** toniveneri@hotmail.com  
**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 12  
**Date** Tuesday, July 28  
**Time** 13:15  
**Location** L 116

Daniel A. Verdú Schumann  
(Universidad Carlos III de Madrid, Spain)

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**Apreniendo a aprehender. El concepto humboldtiano  
del paisaje y la imagen europea del Nuevo Mundo**

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Desde el mismo instante en que Europa tuvo conocimiento de la existencia de América, la imagen que de ella se forjaron los habitantes del Viejo Continente estuvo antes conformada por su propia Weltanschauung que por la alteridad del Nuevo Mundo. De ello hay abundantes ejemplos en los textos e imágenes sobre el tema que los europeos dejaron como huella del desigual encuentro entre ambos mundos. El concepto de *pasiaje fisiognómico* que desarrolló Alexander von Humboldt parecía a priori perfecto para, por primera vez, captar con todo detalle la variedad y especificidad de la naturaleza americana. Sin embargo, como la propia experiencia de Humboldt con los ilustradores de sus obras pone de manifiesto, cambiar los esquemas mentales y por ende visuales de los artistas europeos –y por tanto del conjunto de la población– era algo que no podía lograrse aplicando simplemente nuevas fórmulas cognitivas o modificando algunas técnicas de representación. Los esquemas heredados pesaban demasiado, también en el propio Humboldt, para obtener una imagen “fidedigna” de un espacio y un territorio tan intrínsecamente distintos a los que habían dado lugar a dichos esquemas. La presente comunicación contextualiza brevemente el proyecto del paisaje desarrollado por Humboldt a partir de sus propias palabras, y muestra las dificultades con las que se encontró en su puesta en práctica; para terminar concluyendo que su “fracaso” no era, en última instancia, sino el fruto lógico de la distancia —geográfica y temporal— que separaba las ideas del sabio alemán del cambiante Arte de su tiempo.

**Email**        daniel.verdu@uc3m.es  
**Section**      A – Alexander von Humboldt  
**Panel**        96  
**Date**         Friday, July 31  
**Time**         16:45  
**Location**    L 115

Manuel José **Villalba**  
 (University of California, Davis, Dept. of Spanish and Portuguese, USA)

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### El existencialismo en *Campo de sangre* de Max Aub

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Max Aub escribió su novela *Campo de sangre* durante su primer exilio en Francia y durante su exilio definitivo en México. En esta novela, Aub narra la batalla de Teruel y los bombardeos sobre Barcelona durante la Guerra Civil española. La conexión de Aub con el existencialismo ya fue señalada por Ignacio Soldevila Durante. Según afirma este autor en su obra *La obra narrativa de Max Aub* (1929-1969): “El hombre del Laberinto se plantea en un momento u otro de sus existencia las cuestiones fundamentales acerca de sí mismo, de su inserción en el tiempo, de su pasado, su presente y su porvenir” (202). Investigaré los motivos narrativos y los elementos ideológicos de *Campo de sangre* que tienen una conexión directa con el existencialismo. Así mismo, en mi conclusión interpretaré esta conexión a la luz de la experiencia traumática que Max Aub sufrió durante la guerra y su deslocalización posterior como exiliado en México a partir de las teorías que Theodor W. Adorno vertió en su *Dialéctica negativa*. La ruptura de las identidades provocada por el trauma, así como la deslocalización de su exilio americano propició el movimiento crítico en el sujeto Max Aub. Este nuevo sujeto, crítico y traumatado a un tiempo, se cuestionó permanentemente las paradojas de su existencia a partir de diferentes puntos de vista irreconciliables puestos en boca de sus personajes.

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**Section**     H – Emigration and Exile  
**Panel**       50  
**Date**        Wednesday, July 29  
**Time**        16:45  
**Location**   KL 29/208

Luciana Villas Bôas

(Universidade do Estado do Rio de Janeiro, Literature Comparada, Brazil)

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**The Ethnography of Religious Dissent. Michel de Montaigne's  
*Journal du Voyage en Italie* and New World Essays**

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As the prime instrument for identifying confessional differences in the course of the Reformation, liturgy became the subject matter of both ethnographic imagination and control. In this paper I examine how the implementation of religious reforms and the creation of new liturgies, by redefining the relation between acts and beliefs, bodies and names, the physical and the sacramental, ushered in a new ethnographic sensibility that cast the customs of exotic others and those nearby in the same light. I develop this argument by focusing on Montaigne's de-familiarizing, playful descriptions of ritual ceremonies in his essays dedicated to the inhabitants of the New World and the passages of his Travel Diary dedicated to fellow Christians.

**Email** l.villasboas@uol.com.br  
**Section** K – Theories of Mobility and Travel Literature  
**Panel** 59  
**Date** Thursday, July 30  
**Time** 10:45  
**Location** KL 29/111

Leticia Esther **Villaseñor Roca**  
(Universidad Autónoma Metropolitana, México)

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**Wilhelm von Humboldt y su Diario de un viaje a España, 1779-1800:  
Una mirada sobre la representación social de la mujer española**

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El propósito de esta comunicación es exponer un breve acercamiento sobre la representación que el autor construye en torno a la imagen que le provoca el encuentro con la mujer española. Su diario es una forma de testimonio documental no ficcional que contiene un montaje de fragmentos en el cual se aprecia un discurso que registra referencias sobre mujeres, agentes sociales éstas que no son el sujeto que habla. Más bien se trata de un fenómeno discursivo que instituye una identidad adjudicada por un otro. Esta representación social de la mujer vista por Wilhelm von Humboldt se circunscribe en el aspecto significante que le otorga al cuerpo femenino en cuanto a sus atributos físicos y al código de su vestimenta.

**Email** l\_villas@yahoo.com.mx  
**Section** A – Alexander von Humboldt  
**Panel** 66  
**Date** Thursday, July 30  
**Time** 15:00  
**Location** L 115

Agnese Visconti  
(University of Pavia, Political Sciences Faculty, Italy)

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**The Journeys of Lombard Mathematician and Naturalist Ermenegildo Pini  
(1739-1825): Connections and Interlinks Between American and European  
Mountain Environment**

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The paper is aimed at promoting thoughts and reflections on the scientific journeys (geographic, orographic, mineralogic and geologic) completed in the last decades of the 18<sup>th</sup> century through Switzerland, France, Austria and Italy by the milanese barnabit father Ermenegildo Pini. The source for the paper will come from material partly published and partly held at the National Archive in Milan, at the Barnabit Archive and at the Braidense Library. Thanks to these journeys, financed and wanted by the Habsburg power, he had the opportunity of gaining notoriety amongst the scholars of the European scientific community and amongst them Goethe, Kant, Saussure, Dolomieu. Particular attention will be paid to the interconnections created by Pini between the mountains of South America, studied through the books, and the mountains of Europe, which were observed in situ, and the consequent hypotheses of the vegetation distribution.

**Email** agnesevisconti1@aliceposta.it  
**Section** D – Travel and Science: Measuring, Collecting, Imagining the World  
**Panel** 4  
**Date** Tuesday, July 28  
**Time** 9:00  
**Location** KL 29/111

Antonio **Vitte**  
(Unicamp, Campinas, Brazil)

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**El papel del concepto de paisaje en la construcción de un saber científico  
innovador en Alexander von Humboldt**

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For abstract, please refer to Roberison **Silveira**

**Email** antonio.vitte@pq.cnpq.br  
**Section** A – Alexander von Humboldt  
**Panel** 96  
**Date** Friday, July 31  
**Time** 16:45  
**Location** L 115

Christian **von Borries**  
(Freier Dirigent, Berlin)

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**Koloniale Praktiken im Zusammenhang  
mit dem Berliner Phonogramm-Archiv**

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Der Beitrag geht über den Zusammenhang der Aufnahmen aus dem Phonogrammarchiv des ethnologischen Museums mit der kolonialen Geste. Sie wird deutlich durch die Profession der Aufnehmenden, Missionare, Militärattaches etc., die durch die Missionierung untergehenden Kulturen und die Suche nach den eigenen Ursprüngen. Ausserdem geht es im Fall der Aufnahmen deutscher Kriegsgefangener des ersten Weltkriegs um ein akustisches Vermessen (und damit Kontrollieren) der Unterlegenen. Auch wird diese Geste sichtbar durch die verwendete Technik: der schwarze Aufnahmetrichter des Phonographen, mit dem nur eine Stimme ganz dicht und maximal zwei Minuten aufgenommen werden kann, wo doch die Musik eventuell getanzt wird, mit vielen Teilnehmern. Auf zeitgenössischen Fotos steht die Bestürzung der Aufgenommenen ins Gesicht geschrieben.

**Email** cvb@masseundmacht.com  
**Section** L – Humboldt-Forum  
**Panel** 44  
**Date** Wednesday, July 29  
**Time** 15:00  
**Location** KL 29/111

Jutta **Weber**  
(Staatsbibliothek zu Berlin, Handschriftenabteilung, Berlin)

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**Eine Reise um die Welt: Die Korrespondenzpartner Alexander  
von Humboldts und ihre Nachlässe**

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For abstract, please refer to Toni **Bernhart**

**Email** jutta.weber@sbb.spk-berlin.de  
**Section** A – Alexander von Humboldt  
**Panel** 21  
**Date** Tuesday, July 28  
**Time** 16:45  
**Location** L 115

Jobst Welge

(Freie Universität Berlin, Peter Szondi-Institut für Allgemeine und Vergleichende  
Literaturwissenschaft)

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**Rubem Braga and Brazilian-Italian Relations during World War II**

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Rubem Braga (1913-1990) is known as one of the most accomplished practitioners of the specifically Brazilian genre of the *crônica*, the familiar essay. Less well-known is the fact that in his capacity as reporter Braga also used this genre as a kind of travel literature. Of particular interest is a collection of texts originally written for the *Diário Carioca*, then published under the title *Com a FEB na Itália* (1945). As an unofficial reporter Braga had accompanied the Brazilian troops that fought on the Allied site in Italy against the Germans during the last two years of the war (*Força Expedicionária Brasileira*). While Braga has only limited access to the specific technical-military operations of the war, his texts may also be read as a reflection on “inter-cultural communication” between Brazilians and Italians. Braga’s view on European totalitarianism is also influenced by his perspective on the quasi-dictatorial conditions in Brazil itself. My analysis of Braga’s text will emphasize the specific “epiphanic” effects resulting from the use of the *crônica*-genre as travel literature, as well as the submerged discourse on Italian-Brazilian relations.

**Email**        welge@zedat.fu-berlin.de  
**Section**      G – Traveling in Dictatorships: Colonialism, Caudillismo, Fascism,  
                  Communism  
**Panel**        15  
**Date**         Tuesday, July 28  
**Time**         13:15  
**Location**    KL 29/208

**Sven Werkmeister**  
(Universidad Nacional De Colombia, Bogotá, Columbia)

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**Die Disziplinierung des Reisens.**  
**Zum Genre der wissenschaftlichen Reiseanleitung**

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Reisen wird in den Kulturwissenschaften meist als Erfahrung der kulturellen und persönlichen Grenzüberschreitung, der Erfahrung des Anderen und Neuen beschrieben. Die Herausforderung des Reisenden durch das Unbekannte, Fremde eröffnet die Möglichkeit einer grundsätzlichen Infragestellung der eigenen kulturellen Identität und ihrer Regeln und Gesetze.

Die Kulturgeschichte des Reisens zeugt aber — oder vielleicht besser: deswegen — auch vom gegenteiligen Effekt, von Versuchen der Regulierung und Disziplinierung des Reisenden und des Reisens. Das Genre der Apodemiken und Reiseanleitungen, die seit dem 16. Jahrhundert europäischen Reisenden, die Techniken und Verfahren eines sicheren und wissenschaftlich zuverlässigen Reisens vermittelten, bildet in diesem Kontext ein interessantes Untersuchungsfeld. Sie zielen gerade auf ein Vermeiden und Verhindern unkontrollierter, tendenziell eigenkulturelle Normen und Gesetze in Frage stellender Fremderfahrungen während der Reise. Dem zentralen Motiv des Schutzes des Reisenden vor möglichen Risiken und Gefahren, das schon die Apodemiken vom 16. bis ins 18. Jahrhundert verhandelten, tritt im 19. Jahrhundert in den explizit wissenschaftlichen Reiseanleitungen ein weiteres Element hinzu. Das Reisen wird nun primär unter dem Aspekt der Datensammlung diskutiert. Mit dem Fokus auf die wissenschaftliche Verwertbarkeit des auf Reisen erworbenen Wissens verschieben sich auch die Regeln des Reisens. Nicht mehr der Reisende selbst steht im Zentrum der Anleitungen. Nicht die Gefahr für Leib und Leben, sondern die Bedrohung der reibungslosen Datenerhebung werden diskutiert. Der Beitrag versucht, am Beispiel der Reiseanleitungen Hinweise zu einer Geschichte der Disziplinierung des Reisens zu geben. Reisen — so ist zu zeigen — stand und steht immer auch im Kontext spezifischer, historisch wandelbarer Techniken der Macht.

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**Section**     D – Travel and Science: Measuring, Collecting, Imagining the World  
**Panel**        4  
**Date**         Tuesday, July 28  
**Time**         9:00  
**Location**    KL 29/111

Daniel Williams  
(Universität Heidelberg, Anglistisches Seminar, Germany)

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**Trodden by no Human Foot: Animals, Property, and the Environment  
in Cape Travel Narratives to 1830**

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An ethnographic commonplace concerning native peoples in the age of expansion was that they lacked institutions of property as prescribed by European civil codes. Yet although objects of tentative possession (lands, animals, plants) were seen as worthier of scientific interest for traveling naturalists, their narratives participated in a political program by attesting to the apparent vacancy of the land—its status as no one's land. In this paper, I compare observations about property arrangements, acquisition, and ownership in several Cape travel narratives, and set these accounts against contemporaneous debates in the European legal tradition. I examine different conceptions of terra nullius in the work of Grotius, Locke, and Vattel, as well as in the Kant's Rechtslehre, and then proceed to European naturalists on their travels both before and contemporary with Humboldt—Burchell, Barrow, Thunberg, Sparrman, and Lichtenstein. I consider the ambivalence that arcs around the concept of terra nullius in these travel narratives (strikingly absent from the philosophical accounts): land is considered both vacant and populated, unowned and yet everywhere marked with indices of title. I suggest that property was observed as a phenomenological category anchored in concrete socio-economic practices and incarnated through appropriative acts—rather than prescribed legal institutions. Impermanent settlements and uncultivated lands thus became a stronger justification for native displacement than later legal doctrines like terra nullius. By highlighting what has been called the nascent environmentalism of native peoples, travel narratives both outline and destabilize this discourse, offering us new perspectives on the legal history of colonialism.

**Email** Daniel.Williams@as.uni-heidelberg.de  
**Section** D – Travel and Science: Measuring, Collecting, Imagining the World  
**Panel** 34  
**Date** Wednesday, July 29  
**Time** 10:45  
**Location** KL 29/111

Burkhardt **Wolf**  
(Humboldt-Universität zu Berlin)

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### Der Kapitän als transatlantische Figur

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Das Schiff ist, wie Michel Foucault sagt, die Heterotopie schlechthin. Damit es sich inmitten des Elementarraums oder, wie man später sagen sollte, “glatten Raums” der Ozeane überhaupt halten, damit es sich vor den Elementargewalten bewähren und die Sphäre des “Umgekehrten” durchkreuzen oder gar beherrschen kann, muss es zu einer robusten, schlagkräftigen und steuerbaren Einheit von Menschen und Dingen formiert werden. Diesen Zusammenhalt personifiziert der Schiffsführer zumindest in der Gestalt, die ihm seit den transatlantischen Seefahrten des späten 15. Jahrhunderts gegeben wurde. In der Figur des Kapitäns verdichten sich seither Konzepte und Phantasmen von weltlicher Obrigkeit und geistlicher Leitung, von militärischer Disziplin, technischer Steuerung und administrativer Präzision, von kaufmännischer Skrupellosigkeit, richterlicher Entscheidungsbefugnis und sozialem Charisma. Der Vortrag soll das vermeintlich ‘naturnotwendige’ Institut der Schiffsgewalt genealogisch untersuchen und die Figur des Kapitäns zuletzt als Schöpfung des überseeischen Reiseverkehrs porträtieren.

**Email** burwolf@gmx.de  
**Section** K – Theories of Mobility and Travel Literature  
**Panel** 74  
**Date** Thursday, July 30  
**Time** 16:45  
**Location** KL 29/111

Volker Woltersdorff

(Freie Universität Berlin, Sonderforschungsbereich 447: Kulturen des Performativen)

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**Go West! Journeys and Migrations to Centres of Queer Life  
in the United States**

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In their song *Go West!* the pop group Village People intermingles in a very campy way the US-American myth of the pioneering spirit of the colonisation of the West with queer hopes projected upon the Californian bay area and the so called gay ghettos that have emerged since the late sixties and that have led to extended expeditions by queer travellers and migrants, not only from all over North America but also particularly from Western Europe and, to a minor degree, from Eastern Europe. European Gay men, among them no one less than Michel Foucault, explored and praised the sexual culture of San Francisco's bath houses and dungeons, though picking up a very unintended travel companion, the human immunodeficiency virus. But also other queer Europeans, such as lesbians, leather men and women, transsexuals, intersexed and genderqueers, have discovered the appeal of the flourishing metropolitan queer scenes of the United States. Indeed the erotic fascination by the wonders of the US-American centres of queer life, mainly the bay area and New York, has been so intense that Robert Tobin ironically identified it as a form of queer occidentalism. The paper aims at analysing how these transatlantic journeys were motivated and what effect they had on the voyagers. Moreover it considers how these travels were represented and what kind of cultural transfer they have allowed for.

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**Section** F – Traveling, Gender, Sexuality  
**Panel** 48  
**Date** Wednesday, July 29  
**Date** 16:45  
**Location** L 113

Luz Elena **Zamudio**  
(Universidad Autónoma Metropolitana, México)

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**La imagen del viajero Alejandro de Humboldt a través de la lente curiosa  
de Alfonso Reyes**

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El mexicano Alfonso Reyes se distinguió como periodista, literato, investigador, traductor, crítico literario, cuentista y poeta. Fungió como diplomático en Francia, Argentina y Brasil. Participó en la fundación del Ateneo de la Juventud (1910) y en la creación del actual Colegio de México. Impulsó a escritores, críticos e investigadores de la literatura. Uno de los personajes que despertó profundamente su interés fue Johann W. Goethe, quien fue a su vez admirador de Alejandro Humboldt; a través de las narraciones de sus viajes Goethe viajaba con él y Reyes con los dos.

**Email** luzelenazamudio@yahoo.com  
**Section** A – Alexander von Humboldt  
**Panel** 31  
**Date** Wednesday, July 29  
**Time** 10:45  
**Location** L 115

Adrián Gustavo Zarrilli

(Universidad Nacional de Quilmes, Programa de Investigación La Argentina rural del Siglo xx, Bernal, Argentina)

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**Historia, ambiente y economía en la Argentina. La perspectiva de los viajeros sobre los procesos de deforestación del Nordeste (1890-1950)**

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Los viajeros modernos son un producto del capitalismo, su mirada se funde y contagia con la percepción de una economía y cultura dominantes. De este modo la mirada de los viajeros será desde arriba, espacial, ideológica, social y económica. Argentina, desde tiempos coloniales, estuvo visitada por geógrafos, naturalistas, aventureros que arribaban para constatar las leyendas y realidades que en torno a ella surgían. En tiempos de la organización nacional el objetivo de organizar nuevas rutas comerciales y generar mercados ávidos de los nuevos productos industriales, abrió las puertas a un tipo de relato de viaje más organizado en torno a lo económico. El objetivo del estudio será el análisis en la especialización de los recursos primarios en el Gran Chaco Argentino a través del análisis de los exploradores, naturalistas y viajeros que pasaron por los territorios del Gran Chaco, sus registros sobre estos paisajes y de su transformación espacial y socioeconómica, sus conflictos y el deterioro progresivo de los mismos en esta región del país. En este sentido la percepción del territorio como paisaje expresará una visión y una construcción de la naturaleza. Se define así uno de los ejes centrales de este trabajo, la relación del discurso científico-técnico, las violentas transformaciones territoriales que comienzan a percibirse en toda su amplitud a mediados del Siglo XIX y la ideología del territorio y del paisaje. El propósito central, será entonces el estudio de la explotación capitalista especializada en los recursos forestales, su transformación, conflictos, racionalidad productiva, el papel del Estado, el deterioro del ambiente transformado y sus consecuencias socio-políticas, a través de la mirada de los viajeros

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**Section** D – Travel and Science: Measuring, Collecting, Imagining the World  
**Panel** 29  
**Date** Wednesday, July 29  
**Time** 9:00  
**Location** KL 29/111

Ulrike **Zeuch**

(Herzog August Bibliothek, Wolfenbüttel, Germany)

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**Alexander von Humboldt's (1769-1859) Expeditions to Latin America  
(1799-1804) as a Contribution to Cultural Translation?**

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Alexander von Humboldt travelled through South America between 1799 and 1805 together with Aimé Bonpland, botanist from France. Humboldt wants to learn from the indios; for a proper understanding, he looks upon openness, love, and empathy as essential. He observes the lifestyle of the indios and their behaviour with respect, and he differentiates between every single ethnic entity. He tries to do the same concerning the Creoles, the mestizos, mulattos and other sections of the population, although he is mainly interested in the indios. When curiosity as a scientist overwhelms him though, Humboldt forgets about being respectful and careful.

**Email**        zeuch@hab.de  
**Section**     B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel**        87  
**Date**         Friday, July 31  
**Time**         13:15  
**Location**    L 116

Gregory **Zieren**

(Austin Peay State University, History, Clarksville, Tennessee, USA)

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**Lessons for the German Farmer from North America: the life and travels  
of agronomist Heinrich Semler, 1841-1888.**

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Heinrich Semler's travels between the 1860s and 1888 took him from Hessen to Great Britain, Italy, North and South America, Australia, Asia and finally Africa. He undertook his earliest trips in the service of trading firms in Hamburg, Genoa and London before trying his hand as a farmer in the 1870s in Oregon and California. During the last decade of his life he lived in San Francisco and devoted his time to writing about agriculture in a series of books and articles published in Germany. The son of a farmer, he sought to inform his readers on methods to improve the sustainability and profitability of German agriculture based mainly on his observations of American farm practices. In 1884 he began a series of influential articles that appeared in *Die Kolonialzeitung*. Drawing parallels between agriculture in arid regions of California and German East Africa he sought to instruct potential settlers on how to turn the new colony into a thriving settlement. His writings achieved such renown that the German East Africa Society appointed him managing director and sent him to their headquarters in Zanzibar in 1888. He died of a fever within weeks of arriving but left as a legacy the production of sisal fiber imported from California and a four-volume study entitled *Tropical Agriculture (Die tropische Agrikultur)*.

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<b>Section</b>	E – Travel Cultures, Practices and Economies: Discoveries, Expeditions, Tourism
<b>Panel</b>	58
<b>Date</b>	Thursday, July 30
<b>Time</b>	10:45
<b>Location</b>	L 113

Berthold Zilly  
(Freie Universität Berlin, Lateinamerika-Institut)

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**Die Zivilisation, von ihren Rändern betrachtet und mit ihren eigenen Maßstäben gemessen. Ambivalenzen in *Viajes por Europa, África y América 1845-47*, von D. F. Sarmiento (1849)**

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Autoren von Reiseberichten stammten früher meist aus Kulturen, die sich am oberen Ende der Zivilisationsskala sahen, und sie schrieben über Weltgegenden, die in dieser Hinsicht als niederrangig galten. Der in Chile ansässige Argentinier Sarmiento (1811-88), Autor des romanhaften Essays *Civilización y barbarie* (1845) war einer der ersten, die aus umgekehrter Perspektive schrieben. Beim Lesen seiner Texte stellt sich die Frage, inwiefern seine Begegnung mit dem Sehnsuchtsland (süd)amerikanischer Gebildeter, mit Frankreich und dessen junger Kolonie Algerien, seine Zivilisations- und Fortschrittsgläubigkeit modifizierte und bereits vorhandene Ambivalenzen und Widersprüche vertiefte. Während der Reise schrieb er in drei Textsorten: 1. den Reisebericht, der zwischen Entdeckerfreude, Selbstdarstellung und Belehrung oszilliert; 2. Sachberichte über das europäische Schulwesen, mit denen die chilenische Regierung ihn beauftragt hatte; 3. tagebuchartige Aufzeichnungen. Dass der Autor für seinen Reisebericht die Briefform wählte, ist gewiss kein Zufall, kommt diese doch seiner subjektiven, assoziativen und appellativen Denkart und Rhetorik entgegen. In seine Begeisterung für alles Französische und in sein kulturelles Minderwertigkeitsgefühl mischt sich Enttäuschung über zivilisatorische Defizite im Mutterland der Zivilisation und bisweilen auch ein quasi patriotischer Stolz auf Aspekte der rückständigen Wirklichkeit Südamerikas. Ambivalent ist auch seine Haltung zur arabischen Kultur und zum Kolonialismus; die Bejahung der französischen Herrschaft geht mit Bewunderung für die eigentlich verachteten Einheimischen und ihren Freiheitsdrang einher. Die den Franzosen in Algerien zugestandene zivilisatorische Mission reklamiert Sarmiento auch für die städtischen Eliten Argentinien im Hinblick auf die Pampa: Kolonisierung des eigenen Landes. Seine Europabegeisterung wird weiter relativiert, als er die USA kennen lernt, die er größtenteils mit den Augen Tocquevilles betrachtet.

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**Section** B – Travels between Europe and Latin America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel** 32  
**Date** Wednesday, July 29  
**Time** 10:45  
**Location** L 116

Maria **Zinfert**

(Freie Universität Berlin, Peter Szondi-Institut für Allgemeine  
und Vergleichende Literaturwissenschaft)

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**Rite de Marge: Victor Segalens Nordamerika-Passage**

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Die Nordamerika-Passage des französischen Autors Victor Segalens (1878-1919) lässt sich lesen als rite de marge. Im Herbst 1902 war Segalens als Arzt der Marine erstmals auf große Reise gegangen. Seine Route: Le Havre – New York – San Francisco – Tahiti. Die Durchquerung des nordamerikanischen Kontinents, geplant als zwei Schiffspassagen verbindende Eisenbahnfahrt von Ost nach West, sollte lediglich eine von drei Etappen sein. Doch geriet dieser mittlere Teil des Weges zum Dreh- und Angelpunkt im Leben Segalens. Kurz nach seiner Landung in New York mit einem potentiell todbringenden Erreger infiziert, wurde Segalens unmittelbar nach Ankunft in San Francisco in ein Krankenhaus verbracht, wo er sogleich einen katholischen Geistlichen rufen ließ und die Sterbesakramente empfing. Als letzte Transferstation auf dem Weg in die Südsee vorgesehen, wurde der Aufenthalt in San Francisco zur Spanne signifikanter Wandlungen. Ihren Anfang genommen haben diese in New York. Dort entstand in der Nacht auf den 21. Oktober 1902 die erste literarische Skizze Segalens, *La Tablature*, — deren Niederschrift markierte den Beginn seiner Krankheit: “Le début de ma fièvre a été marqué d’un curieux fait: à New York, une nuit, je me suis réveillé, et, de 2h à 3h du matin j’ai écrit une sorte de petit poème en prose [...] et qui, [...] sous un pseudonyme, ira parfaitement au Mercure.” In den Blick genommen werden soll, in welcher Weise Segalens Erlebnisse in der Neuen Welt sein Schreiben nicht nur initiierten, sondern zugleich auch schon dessen Ausrichtung vorgaben.

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**Section**      C – Travels between Europe and North America (15<sup>th</sup> through 21<sup>st</sup> centuries)  
**Panel**        3  
**Date**         Tuesday, July 28  
**Time**         9:00  
**Location**    L 113

Mary Zundo

(University of Illinois, Art History, Urbana-Champaign, USA)

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**Latitudes of Vision: Humboldt, Western Emigration,  
and American Art of the Frontier**

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This paper examines the role of Alexander von Humboldt's geographic and scientific theories on nineteenth-century American western expansionism, map production, and pictures of emigration across the western frontier landscape. Thousands of emigrants swept westward by mid-century, spurred by western "boosters" like William Gilpin, who used Humboldt's theories regarding the latitudes of great civilizations to promote the westward imperative of American empire. Correspondingly, a number of nineteenth-century American artists came to view the picture plane as a cartographic surface upon which to construct their images of westward travel. A number of painters, who struggled to adapt existing aesthetic formulae to their pictures of uncharted frontier spaces, were also largely informed by an era of intense scientific exploration, the ideologies of Manifest Destiny — the "divinely ordained" Euro-American conquest of the continent — and a "Golden Age" in American cartography that effloresced in response to the most rapid westward expansion in United States history. This paper argues that such rhetoric, in turn, fashioned the lens through which these American artists understood — visually and conceptually — the journey as a linear itinerary from east to west along Humboldt's isothermal latitudes surrounding the 40<sup>th</sup> parallel. These panoramic pictorial narratives depicted the journey from right-to-left and east-to-west, a compositional tendency that runs counter to that in European art. From widely disseminated pictorial works in print to monumental paintings, this paper examines Humboldt's influence on American art and the culture of westering that informed it.

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**Section**      A – Alexander von Humboldt  
**Panel**        91  
**Date**         Friday, July 31  
**Time**         15:00  
**Location**    L 115

## Imprint

### Alexander von Humboldt 2009

*Travels between Europe and the Americas*

International and Interdisciplinary Conference at Freie Universität Berlin, 27–31 July 2009

Co-organized by Freie Universität Berlin and Humboldt State University



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#### *Picture (Cover Page)*

Georg Friedrich Weitsch, Alexander von Humboldt, 1806, oil on canvas, 126 × 92.5 cm

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Nationalgalerie, Staatliche Museen zu Berlin/smb, photographer Jürgen Liepe

#### *Abstract Management, Layout*

CTW – Congress Organisation Thomas Wiese GmbH, Berlin:

Marleen Herzlieb, Birgitta Wiese, Thomas Wiese

#### *Printed by*

Meta Druck, Berlin

#### *Editorial Deadline*

16 July 2009



Section A Alexander von Humboldt



Section B Travels between Europe and Latin America  
(15<sup>th</sup> through 21<sup>st</sup> centuries)



Section C Travels between Europe and North America  
(15<sup>th</sup> through 21<sup>st</sup> centuries)



Section D Travel and Science:  
Measuring, Collecting, Imagining the World



Section E Travel Cultures, Practices and Economies:  
Discoveries, Expeditions, Tourism



Section F Traveling, Gender, Sexuality



Section G Traveling in Dictatorships:  
Colonialism, Caudillismo, Fascism, Communism



Section H Emigration and Exile



Section I Contemporary Travel Narratives



Section J Narrating Voyages: the Scholar-Traveler



Section K Theories of Mobility and Travel Literature



Section L Humboldt-Forum

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