

TRANSLATIO STUDII AND CROSS-CULTURAL MOVEMENTS OR WELTVERKEHR

K. Alfons Knauth

Ruhr University of Bochum Germany

Keywords: Translation, *Translatio imperii et studii*, tradition, translation, cultural transfer, cultural figure, continental configuration, decentered *Weltverkehr* / world traffic and communication, postcolonialism, cross-cultural learning

Contents

1. Terminology and Basic Conception
2. The Traditional Concept of *Translatio Studii*
 - 2.1. *Translatio* as a Cultural Figure
 - 2.2. Political, Cultural and Religious *Translatio*
 - 2.3. The Threefold Concept of *Translatio Studii*
 - 2.4. *Translatio Studii* as Cultural Tradition
 - 2.5. *Translatio Studii* as Cultural Transfer and Colonialism
 - 2.6. *Translatio Studii* as a Shift of Hegemonic Culture
 - 2.7. Symbolic Configurations of *Translatio*
 - 2.8. Linguistic *Translatio*
3. The Redefinition of *Translatio Studii* in the Context of Cross-Cultural Movements or *Weltverkehr*
 - 3.1. Principles of Modern, Postmodern and Postcolonial *Translatio*
 - 3.2. The Figure of the Reverse World and its Prefigurations
 - 3.3. Intercontinental Shifts and Fragmentation
 - 3.4. The Figure of the Internet
 - 3.5. The Network of Cross-Cultural Institutions
 - 3.6. Methods and Media of Cross-Cultural Learning
 - 3.7. Literary Multilingualism as a Paradigm of Cross-Cultural *Translatio*
 - 3.8. Restrictions of Cross-Cultural *Translatio*
 - 3.9. Cultures as Mutual Translations and Metaphors
- Acknowledgements
- Glossary
- Bibliography
- Biographical Sketch

Summary

Translatio studii is a figure of cultural history. It refers to the *transportation* of studies and cultures from generation to generation and through geographical areas and historical periods. It operates by means of educational, academic and editorial institutions, generally in the framework of a hegemonic ideological discourse. Traditional *translatio studii* was mainly of an imperial and colonialist kind, and thus linked to a *translatio imperii*, a transnational extension of political power; but a non-imperial, merely influential kind of cultural transfer was possible, too, as the *translatio* of Greek culture toward the Roman Empire demonstrates. In traditional interpretation, *translatio*

followed a symbolic pattern, that of the cosmic progression of the sun from Orient to Occident. Whereas the Orient was considered to be the origin of culture, the Occident was regarded as its fulfillment. After the Occident's displacement from Europe toward America the *translatio* of imperial and partly cultural hegemony eventually shifted as well. Besides, there has been a complementary shift towards a South-North configuration of *translatio* since the 18th century with the Northern empires Russia and the USA as the main reference points from a Southern point of view.

In the era of modern world traffic or *Weltverkehr*, which Goethe connected with the concept of *Weltliteratur*, and especially in the era of postcolonialism, there was an important change in cultural movements. With the acceleration of *Weltverkehr* the process of *translatio studii* speeded up, too; its linear progression was disrupted and diverted, the transfer of culture and learning took a multilateral and a cross-cultural turn. Cultural hegemonies tended to be punctual, partial and plural. Multidirectional and non-hierarchical *translatio studii* even appeared to be mere movement, without a definite destination, renewing itself constantly in a continuous polylogue of cultures and values. The open structure of the internet contributes a great deal to the worldwide decentering of communicative and educational processes. It has been preceded by the literary configuration of a reverse world and by the academic networks and pedagogical methods of cross-cultural and creative learning since the second half of the 20th century. There are also oppositions to cross-cultural processes in the field of learning and imagination, mainly on the part of traditionalism, neocolonialism or fundamentalism in different parts of the world. In view of these ideologies, a pragmatic and rhetorical relativism supports the concept of a cross-cultural *translatio studii* in which cultures are considered as mobile configurations, as translations and metaphors of each other.

1. Terminology and Basic Conception

Translatio studii is the traditional term for geographic and historical movements of studies and cultures in the world. As a topic it has been elaborated since the European Middle Ages; its roots go back to Greco-Roman antiquity, the Bible and the ancient Orient. The idea of *translatio studii* has been modernized in the era of world literature and worldwide communication first stated by Goethe who fundamentally linked the concepts of *Weltliteratur* (world literature) and *Weltverkehr* (world traffic and communication), on the basis of the acceleration of the means of transport, including information, and the commerce of material and cultural goods: "*alles ist veloziferisch*" ("velocity is everywhere").

In technological, political and cultural terms, world literature and world traffic have considerably developed since Goethe's statement. The phenomenon and the general meaning of *Weltliteratur* and *Weltverkehr* remained, but their sense changed considerably. Both concepts, in addition to that of *translatio studii*, need to be adapted to the postcolonial and postmodern world, with its cross-cultural scenery and its manifold interfaces. The traditional *wandering about* has to be questioned, its *wondering about* becoming a concurrent *wondering if*. Yet the term *translatio studii* will be kept because of its multiple semantic and etymological links with terms like tradition, transformation, transfer, transport, translation and metaphor.

2. The Traditional Concept of *Translatio Studii*

2.1. *Translatio* as a Cultural Figure

The term *translatio studii* represents a rhetorical figure of cultural history or, more precisely, a metaphor of historical developments in correlation with geographic areas, seen as an emblematic transportation of cultural goods and scholarship through time and space. An iconographic figure of *translatio* can be found in Europe's most precious *Wunderkammer* (*wonder-room*), the *Grünes Gewölbe* (*Green Vault*) of August the Strong at Dresden Royal Palace, in the form of an allegorical cabinet configuring the four empires, continents, rivers and metals, with the latter symbolizing the four ages of history. The crowning allegory of Christian truth as the goal of history has been missing since the Second World War, which may be seen as a symptom of modern deconstruction of traditional *translatio*.

2.2. Political, Cultural and Religious *Translatio*

There are three types of *translatio* in the traditional sense of the word: 1) the *translatio imperii* or *militiae* (the transfer of empires by mostly military means) 2) the *translatio studii* or *artium* (the transfer of studies or arts) 3) the *translatio ecclesiae* or *religionis* (the transfer of church or of religion). There has always been a close correlation between *translatio studii* and *translatio imperii*, between political and military power on the one hand, and cultural evolution on the other hand. This parallelism has been expressed by the traditional coupling of *artes ac arma* (arms and arts) and *chevalerie et clergie* (chivalry and scholarship). Despite its parallelism, the relationship between the two types of *translatio* is asymmetrical, although the classical ideal is one of symmetry (see Chrétien de Troyes' *Cligès*, Castiglione's *Il Cortegiano* and Cervantes' *Don Quijote*). Usually, military and political power dominates the arts which are dependent on the first. But the arts can become relatively autonomous and partly hegemonic in the process of *translatio*. They may be transplanted from a militarily inferior society to a militarily superior empire, as it happened in antiquity with the *translatio studii* from Greece to Rome. Both *translatio imperii* and *translatio studii* are often combined with the *translatio ecclesiae* or *religionis*, though the latter obviously loses its importance in secularized societies. Monastery and missionary schools, Pontifical Universities, or its Islamic equivalent, the Madrasah, are the institutions which operate this religious *translatio* in frequent coalition or even union with imperial and cultural *translatio*. Historically speaking, the religious idea of *translatio* preceded and determined the political and cultural one. Apart from mythic Oriental sources, it originates in the Biblical *Book of Daniel*, in both its historical and apocalyptic vision of the succession of the four Empires and their final destruction and replacement by the Kingdom of God (see Section 2.6). Until the 18th century the Biblical foundation of *translatio imperii* served as a religious legitimization of imperial power.

2.3. The Threefold Concept of *Translatio Studii*

The main components of the traditional concept of *translatio studii* are the following: 1) the construction and transmission of a cultural tradition, which is normally linked to the legitimization of a national or imperial power, inside the same political or cultural area,

and in addition, eventually, to the religious legitimization of that power; 2) the transfer of a hegemonic tradition to other cultures, which is mostly a colonialist and imperialist imposition, sometimes combined with a certain degree of intercultural exchange and mixture, while a merely influential transfer is possible as well; 3) the historical shift of hegemony from the former superior to the former inferior cultures, from the colonizing to the colonized ones, becoming themselves hegemonic or even new colonialist cultures; in a religious reading the historical shift becomes an eschatological one.

2.4. *Translatio Studii* as Cultural Tradition

In concrete terms, literary and cultural tradition is based on a system of aesthetic, political and social values materialized in a canon of books that are ‘translated’ from one generation to another in a given society. This transmission takes place through different cultural institutions like colleges, monasteries, universities, academies, libraries and publishers, following specific corpora of texts, curricula of learning or cultural programs, fitting with the hegemonic discourse of the respective society. If this cultural transmission occurs in an empire, it is usually linked to the other form of *translatio studii* that is the colonialist one.

2.5. *Translatio Studii* as Cultural Transfer and Colonialism

One of the most conspicuous transfers of non-imperial cultures toward other cultures is the *translatio studii* from Greece to Rome, as stated already by Horace and Cicero, followed in modern times by the *translatio* of classic and romantic German culture, including the concept of *Weltliteratur*, toward bigger parts of the world, without Germany even being a nation and partly under foreign rule. The most comprehensive and enduring transfer of an imperial culture was the *translatio studii* of the ancient Roman and Greek *humanities*, from the center of the Roman Empire toward its colonies, that later became independent States, like Spain, Portugal, France, Germany and England. On their part, these countries (except Germany) transferred the same *humanities* that had become, together with Christianity, the core of their own culture, toward their American colonies. In this transatlantic *translatio imperii et studii et ecclesiae* a whole continent was colonized, in political, cultural and religious respects. The hegemonic European culture assimilated some elements of the indigenous Amerindian and the Afro-American cultures ‘imported’ later. A really hybrid culture on a Euro-Afro-Amerindian basis has only partly been developed, especially in the Latin American countries, since independence in the 19th century. The transatlantic *translatio studii* first took place in a very literal way: as an extended maritime transportation of books, missionaries and scholars who implanted their language, culture and religion in the New World, eliminating or marginalizing the autochthonous ones. The very name of the discoverer of America, Christopher (i.e. Christo-phorus) Columbus (i.e. the dove of the Holy Ghost), symbolizes the idea of *translatio* on an etymological level: the ‘transporter’ of Christ toward the New World, in his humanistic Greco-Neo-Latin vest, as it has been represented in European iconography since the emblem on Juan de la Cosa’s world map of 1500. A dual system of Christian and humanistic scholarship was established, both in monastery schools or municipal colleges, in Pontifical or Imperial Universities, that replaced the highly sophisticated system of Incan, Aztec or Mayan education and their schools, like the *calmécac* (palace school for sacerdotal and cultural studies) and *telpochcalli* (common and military school) of the Aztecs and the

yachaywaci and *acllawaci* (houses of knowledge either for men or for women) of the Incas. The Latin, Spanish, Portuguese and English languages removed the Náhuatl, Mayan (Mexico), Quechua, Aymara (Peru, Bolivia), Tupi (Brazil), Guaraní (Paraguay) or Iroquoian and Navaho (North America) languages, which only continued in restricted regions or functions, many of them until today. Only one of them (Guaraní) has survived as a (co)official language (Paraguay, Mercosur), while others, like Taino in the Caribbean, disappeared completely. The dual system of Christian and humanistic culture was ruled by the Jesuits who gave it an institutional shape in the *Ratio studiorum*, a kind of reasoned curriculum for higher education, with the formal principles of *imitatio* and *aemulatio* (emulous imitation). Since its promulgation in 1599 it dominated Latin American colleges and universities during the colonial time. Up to a certain degree, the humanistically inspired pedagogy of the Jesuits, in addition to that of the Franciscans and Dominicans, gave room for a kind of religious and cultural syncretism. This syncretism allowed, for instance, the multilingual theatre of the Jesuit missionary José de Anchieta to lay the foundations of Brazilian literature; it let the hybrid poetry of Sor Juana de la Cruz become a forerunner of a mestizo American identity; it also enabled Guaraní language and culture to play a part in the intercultural dialogue of modern Paraguay. But basically, the Bible replaced the *Popol Vuh* (the Holy Book of the Mayan Quiché people); the ‘books of the brave’, like the *Aeneis*, the antique model of imperial and cultural *translatio*, took the place of the Aztec and Mayan codices and their *ocelocuicatl* (heroic jaguar songs) or *huehuehtlahitolli* (words of the old wise men). The indigenous codices were almost totally destroyed in a bookburning organized by the colonial authorities, especially the Catholic Church, in order to ensure the triple *translatio imperii et studii et ecclesiae* from Europe to America.

-

-

-

TO ACCESS ALL THE 18 PAGES OF THIS CHAPTER,
Visit: <http://www.eolss.net/Eolss-sampleAllChapter.aspx>

Bibliography

Aboussenna, Mona (2000). "Cultures in conflict or in dialogue?" In: Kushner, 11-20. [This article proposes some basic principles of a non-conflictive dialogue between the Eastern and Western, European and non-European cultures, illustrating these principles by a study of modern Arabic narrative and drama on the subject].

Bauer, Roger / Fokkema, Douwer (Eds.) (1990). *Proceedings of the XIIth Congress of the ICLA / Actes du XIIe Congrès de l'AILC. Space and Boundaries / Espace et frontières*. 5 vol. München: Iudicium. [These volumes contain numerous articles concerning modern forms of *translatio studii*].

Block de Behar, Lisa (2004). *Jules Laforgue ou les métaphores du déplacement*. (Translated by Albert Bensoussan). Paris: L'Harmattan. [This book presents the Franco-Uruguayan writer and his work as a literary figure of extraterritorial *translatio*].

Block de Behar, Lisa (Ed.) (2000). *Comparative Literature studies Worldwide / La littérature comparée dans le monde* vol. 2. Montevideo: Fundación Minelli. (ICLA / AILC Issues and Methods / Questions et Méthodes). [This volume presents a collection of articles on comparative studies in the world, against the

background of contemporary telecommunication and the dialogue of languages in world literature. In its epilogue, Tania Franco Carvalhal, the editor of the first volume, offers a synthetic view of both volumes on the matter].

Bohrer, Karl Heinz / Scheel, Kurt (Eds.) (2000). *Europa oder Amerika? Zur Zukunft des Westens*. Sonderheft MERKUR. Berlin. [A collection of critical and comparative essays on the contemporary cultures of Europe and the USA].

Chebel, Malek (2006): *L'Islam et la Raison. Le combat des idées*. Paris: Perrin. [This book offers a historical survey of enlightening ideas and institutions in Islamic culture].

Curtius, Ernst Robert (1948). *Europäische Literatur und lateinisches Mittelalter*. Bern: Francke. [The chapter "Lateinisches Mittelalter" presents the idea of *translatio imperii et studii* which is unfold throughout this detailed study of traditional topics that link together Ancient, Medieval and Modern European literature].

Dev, Amiya (1990). International Space and International Boundaries in International Literary Reception. In: Bauer, vol. 4, 364-369. [Against the background of postcolonialism and cultural relativism this article works out the oppositions of space and boundaries, of influence, reception and cross-cultural relations in international literary communication].

Dev, Amiya (1999). Unity and Diversity in India and Comparative Literature. In: Tötösy de Zepetnek / Dimić, Milan V. (Eds.). *Comparative Literature Now / La littérature comparée à l'heure actuelle*. Paris: Honoré Champion. 65-74. [This article discusses the terms of unity and diversity of Indian literature/s, their political and ideological implications and institutional supports, the translational and interliterary processes between the manifold multilingual literatures of India and the task of comparative literature in that specific setting].

Franco-Carvalhal, Tania (Ed.) (1997). *Comparative Literature Worldwide / La littérature comparée dans le monde I*. Porto Alegre: L&PM. (ICLA / AILC Issues and Methods / Questions et Méthodes). [This book presents a first cartography of comparative literature studies in the world].

Galeano, Eduardo (1998). *Patas arriba. La escuela del mundo al revés*. México: Siglo XXI. [The author offers a slightly different view of the *reverse world* than ours, both his book and the world being understood as a *reverse world*, but in opposite directions. It is a satirical school of unmasking the ideological illusions of capitalist globalization].

Gehrmann, Susanne (2003). *Kongo-Greuel. Zur literarischen Konfiguration eines kolonialkritischen Diskurses (1890-1910)*. Hildesheim: Olms. (Echo. Literaturwissenschaft im interdisziplinären Diskurs vol. 3). [This study analyzes the European colonial and literary discourse about the Congo at the end of the 19th and the beginning of the 20th century].

Geistbeck, Michael (1986). *Weltverkehr. Die Entwicklung von Schiffahrt, Eisenbahn, Post und Telegraphie bis zum Ende des 19. Jahrhunderts*. Hildesheim: Gerstenberg (Reprint of the second edition Freiburg / Brsg.: Herder 1895). [This book presents a detailed survey of the technical development of world traffic and communication up to the end of the 19th century].

Gil, Juan (1989). *Mitos y utopías del Descubrimiento*. vol. 1. Madrid: Alianza. (Chapter "Translatio imperii, translatio ecclesiae.") [This chapter deals with the transfer of political hegemony from the Roman German Empire to Spain and of religious hegemony from Europe to America during the era of discovery].

Goez, Werner (1958). *Translatio Imperii: ein Beitrag zur Geschichte des Geschichtsdenkens und der politischen Theorien im Mittelalter und in der frühen Neuzeit*. Tübingen: Mohr Siebeck. [A detailed study on the development of the idea of history and *translatio* in Medieval and Early Modern historiography, canonical and political law].

Issler, Roland (2006). *Metamorphosen des 'Raubs der Europa'*. Bonn: Romanistischer Verlag. [This historical and morphological study analyzes the transformations of the myth of the Ravishment of Europe in French poetry against the background of continental symbolism and *translatio studii et imperii*].

Kaufmann, Eva (1990). Weltliteratur des 20. Jahrhunderts in der Lehrerausbildung. In: Bauer, vol. 5. 213-218. [A general view upon the curriculum of world literature in the era of postcolonialism for students of German literature in the former German Democratic Republic].

Kavwahirehi, Kasereka (2006). *V.Y. Mudimbe et la ré-invention de l'Afrique. Poétique et politique de la décolonisation des sciences humaines*. Amsterdam / New York: Rodopi. [This study analyzes the development from colonialist to postcolonial African discourse in the critical and literary work of one of the most outstanding African scholars and writers].

Knauth, K. Alfons (1986). *Literaturlabor – La muse au point*. Rheinbach-Merzbach: CMZ. [This book presents a systematic view of the interaction between philological scholarship and creative writing in a foreign language].

Knauth, K. Alfons (2004). Cultural Institutions in Latin America. In: Mario J. Valdés / Djelal Kadir (Hg.): *Literary Cultures of Latin America. A Comparative History*. Oxford: University Press, 33-49. [This study deals with the historical *translatio* of cultural institutions from Europe to America, the intercultural syncretism developed within these institutions and the mobile configuration of an autonomous Latin American identity with European, Amerindian, Afro-American and cosmopolitan components].

Koch, Klaus (1980). *Das Buch Daniel*. Darmstadt: Wissenschaftliche Buchgesellschaft (EdF 144). [An important chapter of this book on different interpretations of the Biblical *Book of Daniel* is dedicated to the origin of the idea of the *four monarchies* and of *translatio imperii*, with special reference to its oriental sources and the religious legitimation of the future Roman Empire and its successors].

Krämer, Ulrike (1996). *Translatio Imperii et Studii. Zum Geschichts- und Kulturverständnis in der französischen Literatur des Mittelalters und der frühen Neuzeit*. Bonn: Romanistischer Verlag. [This thesis investigates the historical development of *translatio imperii et studii* in Medieval and Early Modern French literature].

Krysinski, Wladimir (1995). Récit de valeurs. Les nouveaux actants de la *Weltliteratur*. In: Schmeling, 141-152. [Against the background of modern nomadism or globalized communication this article proposes a mobile scheme of literary agents, a dialectic process of local, national, marginal, institutional and universel instances ruling the movement of ideas and values in today's world literature].

Kushner, Eva / Toru, Haga (Eds.) (2000). *Proceedings of the XIth Congress of the ICLA / Actes du XIe Congrès de l'AILC*. Vol. 11 *Dialogues of Cultures*. Bern etc.: Peter Lang. [This volume contains a collection of articles upon East-West relations and Inter-European relations in the dialogue between continental and intercontinental literatures and cultures].

Lawall, Sarah (1990). World Literature, Comparative Literature, Teaching Literature. In: Bauer, vol. 5, 219-224. [This study presents a general view of the open space of contemporary classroom teaching on the base of transgressive concepts derived from reception theory and cross-cultural comparative literature].

Leonard, Irving A. (1992). *Books of the Brave being an Account of Books and of Men in the Spanish Conquest and Settlement of the Sixteenth-Century New World*. Berkeley / Los Angeles / Oxford: University of California Press. [A manifold study upon transatlantic book trade and readership up to 1600].

León-Portilla, Miguel (2005). *Aztecas-Mexicas. Desarrollo de una civilización originaria*. Madrid / México / Buenos Aires / San Juan / Santiago: Algaba. [This book presents a synthesis of the complex Aztec-Mexican history and culture, including its encounters and crossings with the Olmecan, Zapotecan, Toltecan and Mayan cultures].

Maurer, Karl (1997). *Goethe und die romanische Welt. Studien zur Goethezeit und ihrer europäischen Vorgeschichte*. Paderborn / München / Wien / Zürich: Schöningh. [A collection of studies on the complex relations between Goethe and the literary culture of the Romance world and on the general process of classical tradition until the early 19th century].

Meddeb, Abdelwahab (2006). *Contre-Prêches. Chroniques*. Paris: Seuil. [These chronicles propose the principles of relativism and reformism in the contemporary conflict of Islamic and Christian, Oriental and Occidental cultures, on the basis of historical crossbreedings between them].

Minardi Zincone, Giovanna (2005). *Translatio imperii e translatio studii: sopravvivenza ed attualizzazione del tema nella letteratura italiana tra la fine del Settecento e la prima metà dell'Ottocento*. Aquila: Japadre. [This book investigates the adaptation of traditional *translatio* to modern history, namely in the philosophical and literary works of G.B. Vico, G. Parini, V. Alfieri, V. Monti, U. Foscolo and G. Leopardi].

Münker, Stefan / Roesler, Alexander (Eds.) (1997). *Mythos Internet*. Frankfurt/M.: Suhrkamp. [A collection of critical essays upon the myth and the communication system of the Internet, its technical, philosophical, political, literary and cultural implications or achievements].

Rinner, Fridrun (Ed.) (2006). *Identité en métamorphose dans l'écriture contemporaine*. Aix-en-Provence: Presses de l'Université. [A collection of studies upon the changing concept of identity in modern literature, against the background of intercultural migrations, postcolonialism and philosophical deconstruction].

Schultz, Joachim (1990). Das Afrika und 'Neger'-Bild in den Werken von Claire und Ivan Goll. In: Bauer, vol. 2, 341-348. [A study upon the postcolonial configuration of African and European culture in the work of two avant-gardist and cosmopolitan authors, being themselves situated in between both German and French, Christian and Jewish cultures].

Schmeling, Manfred (Ed.) (1995). *Weltliteratur heute. Konzepte und Perspektiven*. Würzburg: Königshausen & Neumann. [This book offers a collection of critical essays on the aggiornamento of the traditional concept of world literature, in view of the internationalization of literary movements and the worldwide net of mass media communication].

Schmeling, Manfred / Schmitz-Emans, Monika / Walstra, Kerst (Eds.) (2000). *Literatur im Zeitalter der Globalisierung*. Würzburg. [A collection of studies upon the specific position of literature in the era of globalization, its ambivalent strategies of both global assimilation and local or individual dissimilation].

Syndram, Dirk (Ed.) (2005): *Schatzkunst der Renaissance und des Barock. Das Grüne Gewölbe zu Dresden*. München / Berlin: Deutscher Kunstverlag. [This volume contains a reproduction and description of Hans Kellerthaler's *Kunstkammerschrank*, the allegorical cabinet of *translatio imperii* based on the vision of the Biblical *Book of Daniel*, created for the baroque wonder-room of the Royal Palace of August the Strong].

Soyinka, Wole (1976). *Myth, Literature and the African World*. Cambridge: Cambridge University Press. [A collection of critical essays on the autonomy and identity of African literature and culture, mainly based on a modern interpretation of Yoruba rites and myths, in comparison with Western world-views, and in opposition to the ideology of *Négritude*].

Strich, Fritz (1957). *Goethe und die Weltliteratur*. Zweite, verbesserte und ergänzte Auflage. Bern: Francke Verlag. [A comprehensive study upon Goethe's concept of *world literature* on the basis of his readings, writings and worldwide reception].

Weidner, Daniel (Ed.) (2006). *Figuren des Europäischen. Kulturgeschichtliche Perspektiven*. München: Wilhelm Fink. [A collection of studies upon topic figures, images and ideas of Europe throughout its history, set up in the fields of literature, historiography, philosophy, theology, iconography and architecture].

Biographical Sketch

K. Alfons Knauth is professor of Romance Literatures at the Ruhr University of Bochum. Since 1998 he has been collaborating in several Research Committees of the ICLA/AILC. His research is centered upon literary multilingualism, intertextual and intercultural processes between Europe and Latin America, the theory of interpretation, literary symbolism, the theory and history of literary genres, classical traditions, modernism and creative writing. Among his publications, besides numerous articles in various international journals and miscellanies on the above mentioned subjects, are *Invarianz und Variabilität literarischer Texte* (1981), *Literaturlabor - La muse au point* (1986) and *Mutierende Tiere* (1989). In 1981 he founded the literary group and review *Dichtungsring*.