

# Band 1: Zunge und Zeichen

*Peter Burke (Cambridge)*

## **Zur sozialen Mobilität der Wörter<sup>1</sup>**

### *Summary:*

The metaphor of purity is frequently enacted in different contexts of communication. The focus is on drawing symbolic boundaries, by means of which social, cultural, religious or ethnic identity is constructed. Especially the analysis of divergent attitudes towards language use offers a means of describing the complexity of the problems underlying symbolic boundaries in a differentiated way. Thus, the main purpose of this article is to demonstrate that movements of linguistic purification are often, if not always, closely linked to politically, religiously or ethnically motivated marginalizations. These can be seen as defensive reactions to threats posed by forms of communication which favor heteroglossia and heteronomy.

*Johannes Kramer (Trier)*

## **Welche Zeichen soll die Zunge der Frauen aussenden?**

### **Ratschläge von Vives, Erasmus, Luis de León, Fénelon und M<sup>me</sup> Campan zum weiblichen Sprachgebrauch**

### *Summary:*

Historiographical models which stress the differences between the Middle Ages and Modern Times tend to underestimate the power of resistance of established forms of communication. As the abolition of educational privileges has a destabilizing effect on traditions, it is frequently a very slow one. The present article exemplifies different mechanisms of exclusion and marginalization, by retracing the history of resistance to women's participation in social communication. It analyzes texts from the early 15<sup>th</sup> to the early 19<sup>th</sup> Century.

*Claudia Leitner (Wien)*

## **Zunge des Eroberers, Markenzeichen kultureller Alteritäten: La Malinche**

### *Summary:*

In times of globalization, theories on ethnicity and hybridity are giving increased weight to the figure of La Malinche, the indigenous translator of the Spanish conquerors of Mexico, who gained notoriety as mother-traitress-whore in Mexican nationalist discourse. The present article discusses possibilities of a historical reading, taking into account highly heterogeneous discursive formations. It analyzes Donna Haraway's „Manifesto for Cyborgs“, sources from the period of Conquest, folk dances, canonical as well as marginal texts. The main purpose is to define and reconfigure different ways of expressing cultural otherness, all of them with reference to La Malinche. Focal attention is paid to a struggle for meanings which has been blacked out by the diachronically increasing reduction of La Malinche to femininity and gender. Insofar, the dominant role attributed to her hints at a questionable gesture of authority.

*Joseph Jurt (Freiburg i. Br.)*

## **Ekphrasis: Durch Worte zum Sehen bringen**

### *Summary:*

Language offers a means of developing manifold views on models of reality. It is based on highly complex processes of selection, combination and abstraction which are subjected to social conventions. As a rule, these conventions favor the use of abstract and arbitrary signs and largely avoid close references to the material world. Poets attempt to compensate for the loss of sensuality. They frequently do so by taking recourse to a technique known as *ekphrasis*. This technique allows absent objects or past events to be presented before one's eyes in such a vivid manner that – to put it paradoxically – in-sights are e-voked. This article deals with different examples, especially from the field of literary and art history. Focal attention is paid to how recent theories on forms of oral-aural and visual perception might be further differentiated.

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<sup>1</sup> Der Beitrag wurde von den Herausgeberinnen übersetzt.

*Michel Delon (Paris)*

### **Der Sadesche Körper<sup>2</sup>**

**Summary:**

In the works of de Sade, the human body is first of all a novelistic one. Its presentation is subjected to a rhetorical model which in the waning Classical Period is undergoing significant changes. These have also an impact on the field of human cognition, as in the context of post-Cartesian scholarship, the human body is conceived as the interaction of organs. Therefore, the main interest is on its mechanisms and dynamics which, together with its economy and esthetics, have to be analyzed. Depending on viewpoint, the human body in the works of de Sade appears as an object of (pseudo-)medical observation and sexual curiosity, as an electrical machine which calls into question traditional oppositions such as those between rest and movement, suffering and lust, death and life, as an economic system of production which assures luxury, idleness and pleasure of the dominant (libertine) body, and as the object of a new esthetics of motion.

*Monika Schmitz-Emans (Bochum)*

### **Geschriebene Stimmen**

**Summary:**

The article describes media as reciprocal constructions which are based on manifold differentiations, but always include autoreferential elements as well: for instance, the introduction of script, on the one hand, is closely linked to incisive changes in communication forms; on the other hand, even in the Western tradition of a criticism on script, orality as a concept is primarily constructed in the medium of written texts. In this respect, it is integrated into a web of interrelations which, in view of the invention of tele-auditive and tele-audiovisual media, has become increasingly complex. This web of interrelations is characterized by many superpositions and displacements which the author illustrates using various situations of twentieth-century literary communication. Special attention is paid to different processes in a metaphorization of the voice.

*Sabine Gross (Madison)*

### **Lesen – Körper – Text**

**Summary:**

The following contribution presents an aesthetics of reading which takes up anti-Cartesian traditions (Herder, Rousseau, Merleau-Ponty). It demonstrates that reading is not only an intellectual power, but that it includes, moreover, manifold ways of sensual perception. Thus, the focus is placed on the complex interrelationship between ratio and affectation, control and imagination, distance and nearness, idea and gesture. Since this interrelationship varies historically and is subjected to different cultural codifications, it defies all unidirectional perspectives. For even though processes of literalization are closely linked to a disciplining and partial immobilization of the body, reading nonetheless continues to be deeply rooted in sensual perception.

*Eva Kimminich (Freiburg i. Br.)*

### **„Entendre le monde“**

### **Sprache und Körper im Werk Jean-Marie Gustave Le Clézios**

**Summary:**

Le Clézio's novels, stories and travel journals contain manifold reflections on verbal and nonverbal language which are illustrated by travels to African and South American countries. The author demonstrates how far the use of modern technologies has led to an alienation of Western man from the material world. Many of the words he uses are abstract and overcharged with conventionalized meanings. They therefore represent an overpowering counterweight to forms of an immediate perception. The encounter with foreign cultures offers a means of seeing one's own patterns of communication in a different light. For, in these cultures, the greatest importance is accorded to the magic of sound stimulating the imagination, and to the expressiveness of nonverbal language, closely linked to a „language of nature“.

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<sup>2</sup> Der Beitrag wurde von den Herausgeberinnen übersetzt.

*Gerhild Fuchs (Innsbruck)*

**„L'orrore delle frasi“: vom Grauen hinter den Wörtern in Gianni Celatis Erzählungen**

**Summary:**

The following article analyzes selected stories by Celati. Special attention is paid to the question how established patterns of perception and communication in general and relationships between language and models of reality in particular are modified by the omnipresence of the new media and of advertising. In Celati's view, modern civilizations are characterized by an alienation of the senses, a multiplication of contingent experiences and an increase of self-referentiality. These tendencies are reflected in the use of written and spoken language alike. The written text gains a dynamism of its own which the reader no longer manages to control. Neither does oral communication prove to be an authentic communication. In both cases, the prevailing impression is that of a threatening impermeability of the world.