# Digital Resources: Latin American Travelogues Digital Collection at Brown University

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## Summary and Keywords

The Latin American Travelogues Digital Collection is composed of 327 travel accounts, most written in English but some in Spanish, French, Portuguese, Dutch, and Italian. All were produced between the 16th and the early 20th centuries. The digital collection, organized beginning in 2006 under the direction of James N. Green, the Carlos Manuel de Céspedes Professor of Latin American History at Brown University, and Patricia Figueroa, the Curator of the Iberian and Latin American Collection, is a project of the Brown University Center for Digital Scholarship. The site is an open-access visual and research tool for students and scholars alike. The Latin American Travelogues Digital Collection was created to encourage students to use primary sources about Latin America and the Caribbean for research projects and essay assignments and to facilitate access to rare books through the Internet. It has proven successful in integrating Brown's Latin American Special Collections into classroom pedagogy and promoting these works as a research tool for both undergraduate and graduate students. The project is also designed to make these travelogues freely available to researchers worldwide and to preserve these works for future generations of scholars.

Keywords: travelogues, description and travel, Latin America, Caribbean, voyages and travels, travelers and writings

# Origins of the Collection

The Latin American Travelogue Digital Project, established in 2006 soon after Professor James N. Green came to Brown University, took advantage of a large collection of travelogues from the 16th to the early 20th century in John Hay Library's Special Collections at Brown University to digitalize rare books in order to encourage greater accessibility. Developing a partnership with Patricia Figueroa, Brown University Libraries' Latin American curator, and the university's Center for Digital Scholarship, the project offers the opportunity to feature the library's holdings and make them available to students in a new format.

Given the fact that many students have limited fluency in a foreign language, the project permits them to engage with primary sources about Latin America and the Caribbean. The large number of volumes in the collection published in English by travelers enables students to examine the perspectives, as well as the biases, of foreigners journeying to Latin America and the Caribbean and writing about their experiences for a readership unfamiliar

with the region. Those with foreign-language fluency can analyze how Europeans or people from different countries in the region documented their travels and impressions as "outsiders."

In addition, there is a reluctance of many students to engage with physical books in library collections. Because many of the volumes are in special or rare books holdings with consultation restrictions, digital access allows unrestricted twenty-four-hour open access to volumes that have been digitalized. Since launching the project, tens of thousands of people from all over the world have viewed the digitized volumes.

# Travel Accounts as a Literary Genre

First-person travel narratives about other peoples, their customs, cultures, and landscapes they inhabit have a long literary tradition going back to ancient times. Accounts of distant lands and different geographies have captivated the consumers of these narratives for centuries. The mass dissemination of print culture in the 16th century created a more inexpensive vehicle that could meet the demands of literate people in Europe fascinated with the lands and peoples that Spain and Portugal, and later France, Holland, and Great Britain, came into contact with as they expanded their geopolitical influence through trade, conquest, and the colonization of Africa, the Caribbean, Asia, Mexico, Central America, and South America. The imagined monsters of the seas, the new animal and plant species that Europeans encountered throughout the southern hemisphere and in the East, and indigenous peoples all become the subjects of sensationalist accounts of the strange and exotic that encouraged inquiring readers to purchase and circulate eyewitness accounts. At the same time, these narratives justified colonial conquests.[1]

In many 16th- and 17th-century travelogues the authors stayed in the background of their accounts; however, in the late 18th and 19th century they took on an ever more prominent role as important elements in the story, with detailed personal observations about different peoples and places. Suspenseful moments of capture and redemption, seemingly insurmountable calamities, and innumerable adversities were key components of narratives that kept readers engaged in the plotline.[2] Over time, the voices of the narrators and their interactions with people in local settings became stronger. By the 19th century, upper-class US and European women also wrote books in this genre, offering their own perspectives on what they observed and experienced while traveling abroad.

The overall framework for most travelogues sets up a language of northern European and US superiority over the peoples of the region visited, establishing a hierarchical relationship between those from imperial or colonizing countries and the residents of the places described.[3] One can see this discourse clearly in the early-16th-century accounts of cannibalism among different groups in Brazil and the use of these narratives to justify the enslavement of indigenous people as a means of saving them from death or captivity by other indigenous groups.[4] Here the image of the noble savage, an early trope in describing native peoples of the Americas, is substituted with a depiction of the fierce man-eating carnivore. In these tales, the European observer, escaping near death, becomes the authentic interpreter of indigenous practices. This literature supplied a European market with excessively exaggerated images and sometimes dubious accounts that, nevertheless, satiated an appetite for the new and bizarre, while also reinforcing stereotypes about the "New World."

Scientific expeditions, which increased in the second half of 18th century under the influences of the Enlightenment, became more common in the 19th century, especially after Latin American and Caribbean nations established their independence. The cataloguing of plant and animal species, inspired by Carl Linnaeus's development of a classificatory system for plants, was yet another way of establishing a hierarchy: the investigations of Western-

ers who identified and collected specimens implied a superiority of knowledge over the locals. Many travel narratives suggested that these scientific enterprises served as important missions by the Europeans that brought civilization to backward peoples and cultures of the region. The lands that they described were locations filled with "undiscovered" species that Europeans introduced to the Western scientific community for the first time. These accounts distanced the author from any responsibility for being involved in a colonial project, as the members of these expeditions portrayed themselves as merely engaged in collecting knowledge for the good of science and humanity. Certainly some travel accounts written between the 16th and the early 20th century about Latin America and the Caribbean have allowed modern-day historians to learn about indigenous peoples and their ways prior to the onset of devastating diseases and widespread forms of genocide. Yet most of these narratives end up emphasizing the "otherness" and inferiority of the people they describe, justifying subjugation, enslavement, and the reinforcement of notions of racial inferiority.[5]

In studying travel narratives about 19th-century Peru, for example, Marie Shannon Butler uses a Bakhtinian framework to argue that foreign travelogues reflect an imperialist project that diminished Peru and its culture, while acknowledging the complex interactions between the authors and the subjects of their observations in describing and understanding the country.[6]

Mary Louise Pratt's study of European travelogues offers an important theoretical framework for understanding those accounts written in the 18th and 19th century that served as vehicles for imperial domination. She also presents several concepts that are helpful in thinking about the genre. Among them is the idea of the contact zone, defined as a space within colonial encounters where "peoples geographically and historically separated come into contact with each other and establish ongoing relations, usually involving conditions of coercion, radical inequality, and intractable conflict."[7] In addition, she describes the ways in which subordinated and marginal groups selectively adapt materials transmitted to them and create their own narratives about imperial centers. Finally, Pratt uses the notion of the anti-conquest, a seemingly innocent way of non-violently claiming control or influence over a given land through the superior positionality of the travelers' accounts and his or her dismissal of local customs and cultures. Mapmaking and scientific expeditions designed to collect species and specimens, she argues, also reinforced a notion of European or US preeminence, while at the same time identifying and charting potential resources to be developed by imperial forces.

A key element in the success of travelogues is the way in which the author establishes his or her legitimacy as a reliable eyewitness to the wonders (or horrors) observed on their journey. The claim to veridical firsthand observation is often backed up by details about local elites who have received and guided them on their way, thick descriptions of local customs and landscapes, and alleged dialogues between the traveler and the natives. Introductions to these accounts often assure the reader that the stories that they are about to be told can be trusted because of the elevated social status of the author. The ultimate effect is yet another means of establishing the European or US traveler's superiority of position over those people or places described.

Scientific racist ideologies of the late 19th century reinforced earlier notions of inferior and superior peoples but were couched in terms of identifying different peoples with distinguishable intrinsic racial characteristics. For example, while traveling through the Amazon on a mission to write about industry and commercial life to encourage American investment in the continent, Herbert H. Smith noted the alleged backwardness of the native population: "It is interesting to watch how the mental traits of the race appear even in the young babies. If a plaything is given them, they examine it gravely for a little while and then let it drop." According to Smith, the indigenous people have no ambitions and "submit to the impositions of the whites, a little sullenly, but without thought of rebellion,

unless there is a white or half-breed to lead them."[8] Observations about the supposed effects of climate and weather on the creation of lethargic and sickly people were two other factors that supposedly marked the inferiority of the people of the region.

In many travelogues people are categorized as deficient and their ways of life uncivilized. Narrators implicitly or explicitly suggested in their writings the peoples of Latin America simply did not know how to order their society. For example, two travelers on a world tour comment on the "backward ways" of Puerto Rican society, a decade after it had come under US control:

> Everything on the island is done in the wrong way, and in order to do anything right it must be done wrong, as contradictory as this statement seems. To move forward is to move backward, but the Porto Rican (sic) boatman rows with his face forward the bow, as he says, to see where he is going. . . . The Porto Rican (sic) gentleman beckons with the same movement we should use to drive a person away. The wonder is that water does not run up-stream instead of according to the law of gravity.[9]

These and countless other comments about the customs of the peoples of region become explanations and justifications for the ascendancy of people from northern Europe and the United States over those from Latin America and the Caribbean.[10]

An additional element in these travelogues is the creation of romantic heroes confronting a Latin America considered to be backward, perilous, and uncivilized. The landscape and the animals that occupy it become dangerous adversaries. Such is the tone of former President Theodore Roosevelt's account of his journey through the Brazilian Amazon. One of the chapters of his book opens with a vivid and terrifying description.

> We were now in the land of the bloodsucking bats, the vampire bats that suck the blood of living creatures, clinging to or hovering against the shoulder of a horse or cow, or the hand or foot of a sleeping man, and making a wound from which the blood continues to flow long after the bat's thirst has been satisfied.[11]

Without any firsthand experiences with or direct knowledge of these ominous flying mammals to back up his assertions, the narrator creates the image of the explorer fearlessly plunging through the backlands in search of new discoveries. He also sees his surroundings as a place that would benefit from superior Western influences: "There is much fertile soil in the neighborhood of the streams, and the teeming lowlands of the Amazon and Paraguay could readily—and with immense advantage to both sides—be made tributary to an industrial civilization."[12] The people of the region, however, are described as "poor backwoods peasants, usually with little white blood."[13] Similarly, Thomas Plantagenet Bigg-Wither, who had explored the backlands of Brazil three decades earlier, declared that he trekked through territories "where no civilized man had before penetrated" and heralded his role as the "pioneer of civilization in the wild interior of Brazil."[14]

Another common theme in many of travelogues is the description of sublime wonders, untouched by civilization, that should be admired. James Bryce, a member of the British lower nobility, marvels at the natural beauty of the Andes yet is disdainful of its inhabitants. The indigenous people of the highlands "lack initiative" and possess "remarkable impassiveness and detachment."[15] In this way, the wanderer also becomes the mediator between the land he is describing and the reader, sometimes suggesting that virgin territories containing vast riches have been squandered by locals who are incapable of taking advantage of the bounty that is present. J. A. B. Beaumont, who led an 1826 expedition of British subjects who planned to settle in what is today Argentina and invest their capital in the

United Province's abundant agricultural and natural resources, comments about the inhabitants of the region that "there is a listlessness, an unpunctuality, and a procrastination about them" and "they are always thrusting the provoking word *mañana*, when one has particular occasion for dispatch."[16]

## Women and Travelogues

As upper-class European and US white women gained more independence and mobility in the 19th century, they began to write travel accounts of their experiences abroad.[17] One narrator who was particularly perceptive about Chile and Brazil in the immediate aftermath of independence from Spain and Portugal, respectively, is Maria Graham, later Lady Maria Callcott. In 1822, she accompanied her husband, a British naval officer, to Chile, where he died of a fever. She decided to live in Chile for an entire year, shunning the British community. She wrote a detailed account of one of the country's worst earthquakes and described the early moments of the independent nation. She then traveled to Brazil. Her account of her life in Rio de Janeiro, where for a short time she tutored one of the daughters of the recently crowned Emperor Pedro I, details court intrigue, everyday life in the imperial capital, and some of the early moments of the new empire.[18]

Similarly, Flora Tristan's travel diary of her time in Peru, entitled *Peregrinations of a Pariah*, which is not in the Latin American Travelogue collection, offers a detailed socio-anthropological portrait of both the Peruvian elite and simple people.[19] A socialist and feminist, Tristan discusses in detail the patriarchal nature of Peruvian society and offers a denunciation of slavery in her delineation of the inequalities she observed. Literary scholar Angela Pérez Mejía maintains that despite this sympathy, Tristan remained conscious of her social and racial superiority.[20]

Scholar Adriana Méndez Rodenas's study of transatlantic journeys of four upper-class European women—Briton Maria Graham in Chile and Brazil, Scot Frances Erskin Inglis in Mexico, Swede Fredrika Bremer in the United States and Cuba, and French Flora Tristan in Peru—argues that these women, who lived for longer periods in Latin America than their male counterparts, had more social interactions with ordinary people and thus became more familiar with their customs.[21] Méndez Rodenas studies the ways in which their writings become an exercise in self-discovery, even as they also describe nature and landscape—the garden, the valley, the desert, and the volcano—through gendered and class-based lenses. In analyzing the writings of Graham and Tristan, Méndez Rodenas insists that, nevertheless, these women maintained a sense of ethnocentric superiority. She argues that their empathy with local peoples was partly linked to the dilemma they faced. Contemporary European and American moral standards demanded that they maintain a strict image of neutral, almost masculine independence in order to travel relatively freely. At the same time, they shielded themselves from the criticism that they were intruding too far into the masculine sphere by emphasizing their domesticity. Although they attempted to engage in their surroundings through observations, painting, and scientific investigations, they had to do so cautiously so as not to provoke criticism from a male-dominated society. French traveler and observer Adèle Toussaint-Samson, whose writings are also not in the collection, found the balance between performed feminine vulnerability and independence when she explored Rio de Janeiro and its environs. She, like Tristan, came to be a staunch critic of slavery.[22] Such was also the case for Swedish writer and feminist Fredrika Bremer, whose treks through the United States and Cuba between 1849 and 1851 confirmed her abolitionist sentiments.[23]

Not all white women travelers had such enlightened notions of race and slavery. Elizabeth Cabot Cary Agassiz, a natural history researcher and co-founder and first president of Radcliffe College, accompanied her husband Louis Agassiz, a Swiss-American biologist and geologist at Harvard, to Brazil in 1865–1866. The records and the travel-

ogue account of that journey, largely penned by Elizabeth Agassiz, reflect scientific racist ideas of the time. Agassiz was aghast at racial amalgamation:

> Let anyone who doubt the evil of this mixture of races . . . come to Brazil. He cannot deny the deterioration consequent upon [racial mixing], . . . which is rapidly effacing the best qualities of the white man, the negro, and the Indian, leaving a mongrel nondescript in type, deficient in physical and mental energy.[24]

Frances Erskine Inglis, an upper-class Scottish woman, who married a Spanish diplomat, and became Madame Calderón de la Barca, wrote favorably, much like Tristan and Graham, about Latin American culture and society and criticized patriarchal hierarchies, although her class prejudices seep through in her accounts of ordinary people. The series of letters about her two-year stay in Mexico are considered among the most perceptive observations of the period and are widely used by historians to document quotidian culture in that country in the tumultuous period of the late 1830s and early 1840s.[25]

Méndez Rodenas also contributes to the theory that European women traveling through Latin America offered a unique vision of nature. She considers that this was linked to a notion of the Victorian "female sublime," "an aesthetic approximation of Nature in which the beholder captures both the exuberance sighted as well as the limitations of the vision, while acknowledging both the sensuous aspiration—and almost inability—to fully convey the 'incommensurability of the Nature displayed."[26] Such is the vision of Alice Rollins, an affluent female poet from New England, who traveled to Brazil in the early 1890s. Her account opens with a euphoric description of the countryside surrounding Rio de Janeiro:

> Land of never-fading roses, of never-failing sunlight, where golden noons will alternate with nothing harsher than silver moonlight, where the blue of the tropic seas will change only to deeper blue; where thought will fall asleep, swinging in the hammock of emotion; where life will be simplified to plucking one's breakfast from a banana tree; wandering through orange groves with a book of poems one will never open; indolently watching other people work.[27]

Presumably, it is the elite person of European origin who watches others laboring, and there is no critical reflection of the social hierarchies at play here.

Ultimately, travelogues tell us as much about their authors as they do about those people and places they have observed and documented. Historian Jennifer Lambe, a scholar of Latin American history, notes that at their height of popularity in the 19th century the genre of the travel narrative "represented, with varying degrees of explicitness, a self-reflexive exercise, the (re-)constitution of the Self through its contact with the Other."[28] Additional scholars have theorized about the way that the writers of travelogues have created notions of the "Other" as a cross-cultural representation.[29] Analyzing these rich primary sources can also offer insights into the significant way our notions of race, nation, colonialism, and ethnocentrism have both changed over time and in some ways, sadly, have stayed the same.

# Organization of the Collection

The Latin American Travelogue Collection contains 327 digitized travelogues written between the 16th and the early 20th century in English, Spanish, Portuguese, French, Dutch, and Italian. Users can browse the collection to find the travelogues that are organized by region, area, or country. There are travel accounts from Mexico, the seven countries of Central America, fourteen nations in South America, and seventeen islands of the Caribbean. Each digitized volume also can be searched with keywords within that work. Readers can download a version of the travelogue for use on their own computer. The website also contains examples of Brown students' papers, using the travelogues as primary sources, as well as a brief annotated bibliography.

## Pedagogical Use of the Latin American Travelogue Collection

The initial idea for the project emerged as Latin American history professor James N. Green sought new ways for students to engage in reading and analyzing primary sources about Latin America and the Caribbean. Students who do not have sufficient Spanish, Portuguese, or French language skills to easily use non-English sources were a special concern. An example of an assignment that encourages use of the travelogue to enhance student understanding of the influence of an author's preconceptions on observation and experience was used by Professor Green in a course about modern Latin America and Caribbean history. As one of several written assignments, students used a selected travelogue to analyze some aspect of Latin America and the Caribbean, paying particular attention in their essay to the tone, style, arguments, and perspectives of the author. Students were encouraged to use secondary sources to provide additional information about the author, the reasons and motivations for writing the work, and the socioeconomic, political, and cultural context of the given country or region at the time the travelogue was produced. The assignment required the student to go beyond merely summarizing the travelogue to offer a critical analysis of this portrayal of or look at Latin America and the Caribbean. Several sample essays are posted on the Latin American Digital Collection website as models for the kind of essay the professor expected.

Overall the outcomes have been highly successful. The exercise encourages students to think about how notions and impressions of other countries are contingently constructed and the way observers of another culture can easily impose their filtered viewpoints in communicating their impressions of another people and place. In early iterations of this assignment, many students chose a comfortable line of argument that denounced the racist, colonial, and arrogant attitudes and languages of the authors they studied. In later discussions about the assignment students were encouraged to go beyond the obvious problems found in these discourses on travel and consider other and more subtle ways in which travelers described and analyzed Latin America and the Caribbean.

## Discussion of Related Research Tools

Travelogues have long been an important primary source for scholars studying Latin America and the Caribbean in spite of the fact that they must be read carefully given the biases of their authors about the particular region and the people described and analyzed. This project significantly expands access to these sources and affords researches the possibility of doing keyword searches to detect linguistic patterns within voluminous texts. Since many of the travelogues contain sketches, prints, maps, and other illustrations, they can also be used as a supplement to the authors' texts.

## Links to Digital Materials

Bagot, A. G. *Sport and Travel in India and Central America*. London, U.K.: Chapman & Hall, 1897.
Find this resource:

Bates, Henry Walter. *The Naturalist on the River Amazons, A Record of Adventures, Habits of Animals, Sketches of Brazilian and Indian Life and Aspects of Nature Under the Equator During Eleven Years of Travel*. London, U.K.: J. Murray, 1863.
Find this resource:

Bates, J. H. *Notes of a Tour in Mexico and California*. New York, NY: Burr Printing House, 1887.
Find this resource:

Bell, Charles N. *Tangweera: Life and Adventures Among Gentle Savages*. London, U.K.: E. Arnold, 1899.
Find this resource:

Child, Theodore. *The Spanish-American Republics*. New York, NY: Harper & Brothers, 1891.
Find this resource:

Ewbank, Thomas. *Life in Brazil; or, A Journal of a Visit to the Land of the Cocoa and the Palm*. New York, NY: Harper and Brothers, 1856.
Find this resource:

Koster, Henry. *Travels in Brazil from 1809 to 1815*. Philadelphia, PA: M. Carey & Son, 1817.
Find this resource:

Warren, John Esaias. *Para; or, Scenes and Adventures on the Banks of the Amazon*. New York, NY: G. P. Putnam, 1851.
Find this resource:

## Further Reading

Agosín, Marjorie, and Julie H. Levison, eds. *Magical Sites: Women Travelers in 19*th *Century Latin America*. Buffalo, NY: White Pine Press, 1999.
Find this resource:

Blanton, Casey. *Travel Writing: The Self and the World*. New York, NY: Twayne, 1997.
Find this resource:

Butler, Shannon Marie. *Travels Narratives in Dialogue: Contesting Representations of Nineteenth-Century Peru*. Columbus: Ohio State University Press, 2005.
Find this resource:

Cabañas, Miguel A. *The Cultural "Other" in Nineteenth-Century Travel Narratives: How the United States and Latin America Described Each Other*. Lewiston, NY: Edwin Mellen Press, 2008.
Find this resource:

Clark, Steve, ed. *Travel Writing and Empire: Postcolonial Theory in Transit*. New York, NY: Zed Books, 1999.

Find this resource:

Fey, Ingrid E., and Karen Racine, eds. *Strange Pilgrimages: Exile, Travel, and National Identity in Latin America, 1800–1990s*. Wilmington, DE: Scholarly Resources, 2000.
Find this resource:

Harvey, Bruce A. *American Geographics: U.S. National Narratives and the Representation of the Non-European World, 1830–1865*. Stanford, CA: Stanford University Press, 2001.
Find this resource:

Manzurul Islam, Syed. *The Ethics of Travel: From Marco Polo to Kafka*. New York, NY: Manchester University Press, 1996.
Find this resource:

McBride, Christopher Mark. *The Colonizer Abroad: American Writers on Foreign Soil, 1846–1912*. New York, NY: Routledge, 2004.
Find this resource:

Pratt, Mary Louise. *Imperial Eyes: Travel Writing and Transculturation*. New York, NY: Routledge, 1992.
Find this resource:

Rodenas, Adriana Méndez. *Transatlantic Travels in Nineteenth-Century Latin America: European Women Pilgrims*. Lewisburg, PA: Bucknell University Press, 2014.
Find this resource:

Youngs, Tim, and Peter Hulme, eds. *The Cambridge Companion to Travel Writing*. Cambridge, U.K.: Cambridge University Press, 2002.
Find this resource:

## Notes:

(1.) Peter Hulme and Tim Youngs, eds., *The Cambridge Companion to Travel Writing* (Cambridge, U.K.: Cambridge University Press, 2002).

(2.) Casey Blanton, *Travel Writing: The Self and the World* (New York, NY: Twayne, 1997).

(3.) Steve Clark, *Travel Writing and Empire: Postcolonial Theory in Transit* (New York, NY: Zed Books, 1999); Bruce A. Harvey, *American Geographics: U.S. National Narratives and the Representation of the Non-European World, 1830–1865* (Stanford, CA: Stanford University Press, 2001).

(4.) One such account, not in the Latin American Travelogue collection, is a recently edited and translated version of one of these classic texts, Hans Staden, *Hans Staden's True History: An Account of Cannibal Captivity in Brazil*, edited and translated by Neil L. Whitehead and Michael Harbsmeier (Durham, NC: Duke University Press, 2008).

(5.) Miguel A. Cabãnas, *The Cultural "Other" in Nineteenth-Century Travel Narratives: How the United States and Latin America Described Each Other* (Lewiston, NY: Edwin Mellen Press, 2008).

(6.) Marie Shannon Butler, *Travels Narratives in Dialogue: Contesting Representations of Nineteenth-Century Peru* (Columbus: Ohio State University Press, 2005).

(7.) Mary Louise Pratt, *Imperial Eyes: Travel Writing and Transculturation* (New York, NY: Routledge, 1992), 6.

(8.) Herbert H. Smith, *Brazil: The Amazons and the Coast* (New York, NY: C. Scribner & Sons, 1879), 388.

(9.) Waldo Browne and Nathan Haskell Dole, *The New America and The Far East*, vol. 8 (Boston, MA: Marshall Jones & Company, 1910), 1398.

(10.) Christopher Mark McBride, *The Colonizer Abroad: American Writers on Foreign Soil, 1846–1912* (New York, NY: Routledge, 2004).

(11.) Theodore Roosevelt, *Through the Brazilian Wilderness* (New York, NY: Scribner & Sons, 1914), 167.

(12.) Roosevelt, *Through the Brazilian Wilderness*, 189.

(13.) Roosevelt, *Through the Brazilian Wilderness*, 187.

(14.) Thomas Plantagenet Bigg-Wither, *Pioneering in South Brazil: Three Years of Forest and Prairie Life in the Province of* Paraná, vol. 1 (London, U.K.: J. Murray, 1878), 8; 2

(15.) James Bryce, *South America: Observations and Impressions* (Toronto, ON: Macmillan, 1912), 184.

(16.) J. A. B. Beaumont, *Travels in Buenos Ayres, and the Adjacent Provinces of the Rio de la Plata with Observations Intended for the Use of Persons Who Contemplate Emigrating to the Country; or, Embarking Capital in Its Affairs* (London, U.K.: James Ridgway, 1828), 59.

(17.) Among the travelogues by women that are *not* in the Latin American Travelogue Collection are: Mary Robinson Hunter, *A Diplomat's Lady in Brazil: Selections from the Diary of Mary Robinson Hunter, 1834–1848*, ed. Evelyn M. Cherpak (Newport, RI: Newport Historical Society, 2001); Mary Gardner Lowell, *New Year in Cuba: Mary Gardner Lowell's Travel Diary, 1831–1832;* and Karen Robert, ed. (Boston, MA: Northeastern University Press, 2003).

(18.) Lady Maria Callcott (Maria Graham), *Diario de su residencia en Chile (1822) y e su viaje al Brasil (1823)* (Madrid, Spain: Editorial-América, 1916).

(19.) Flora Tristan, *Peregrinations of a Pariah* trans. and ed. Jean Hawkes (London, U.K.: Virago, 1986).

(20.) Angela Pérez Mejía, *A Geography of Hard Times Narratives About Travel to South America, 1780–1849*, trans. Dick Cluster (Albany: State University of New York Press, 2004).

(21.) Adriana Méndez Rodenas, *Transatlantic Travels in Nineteenth-Century Latin America: European Women Pilgrims* (Lewisburg, PA: Bucknell University Press, 2014).

(22.) Adèle Toussaint-Samson, *A Parisian in Brazil: The Travel Account of a Frenchwoman in Nineteenth-Century Rio de Janeiro*, ed. June E. Hahner (Wilmington, DE: Scholarly Resources, 2001).

(23.) Fredrika Bremer, *The Homes of the New World: Impressions of America* (New York, NY: Harper & Brothers, 1853).

(24.) Louis Agassiz and Elizabeth Cabot Cary Agassiz, *A Journey in Brazil* (Boston, MA: Ticknor and Fields, 1868), 293.

(25.) Madame Calderón de la Barca (Frances Erskine Inglis), *Life in Mexico During a Residence of Two Years In That Country* (London, U.K.: Chapman and Hall, 1843); Florence Dixie, *Across Patagonia* (New York, NY: R. Worthington, 1881).

(26.) Méndez Rodenas, *Transatlantic Travels*, 47.

(27.) Alice Wellington Rollins, *From Palm to Glacier; With an Interlude: Brazil, Bermuda, and Alaska* (London, U.K.: G. P. Putman's Sons, 1892), 1.

(28.) Jennifer Lambe, "Modeling Modern Man," Latin American Travelogue essay (2006).

(29.) Syed Manzurul Islam, *The Ethics of Travel: From Marco Polo to Kafka* (Manchester, U.K.: Manchester University Press, 1996).

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