

# The Image of the New World in Columbus's "*Diario de a Bordo*"\*

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**Abstract**—Born in Italy, Columbus always used the Spanish language to write his journals and memories. Traditionally, the journal of his first voyage to America is considered documents concerned to the history studies. But just like Hayden White defines the historical work as a verbal structure in the form of a narrative prose discourse, therefore it is a poetic act. Otherwise, Columbus took the world he reached in mistake for the Oriental "India", which makes his discourse based on a preconceived fiction. In this work, departing from the theory formulated by D. H. Pageaux about the imagology, we analyze the images of the Natural and the human beings that Columbus tried to construct in the journal. This analysis will be displayed in the levels of vocabulary, classified structure and trope, and we will find that the American Nature and people are discoursed like "Locus amoenus" and the "good salvage" respectively following the European cultural models and prototype just like the Bucolic of the Christian tradition.

**Keywords**—Columbus; *Diario de a bordo*; Locus Amoenus; imagology

## I. INTRODUCTION

The Columbus' journal and the epistle recorded his four American trips and brief domination experience between 1492 and 1504. It is generally believed that Columbus was born in Genoa, but studies have pointed out that the Columbus family is sephardi, in this case, Jews who are of Spanish descent. Therefore, Columbus never uses Italian and all his documents are written in Spanish language.

Columbus's journals and epistle have been regarded as the research data of American history. However, Hayden White appointed in "Metahistory" that historical works can be considered "a verbal structure in the form of a narrative prose discourse that purports to be a model, or icon, of past structures and processes in the interest of explaining what they were by representing them". White refutes the idea of that the difference between the history and the fiction resides in the fact that the historian finds his stories, whereas the fiction writer invents his, and stresses that the invention also play parts in the historian operations (White, 7). Historical works is a verbal structure with narrative prose discourse. There is no such event or a series of events could be described as a structure with story. Thus, the narrative of

events is more metaphorical rather than logical, and contains an unavoidable poetics-rhetoric composition. Historical records are based on the hypothetical construction of possible research objects, which need to be processed by imagination, these imagination processes are more common with "literature" than it with any science.

White's theory reveals the poetic attribute of historical works. As a fanatical Catholic living in the fifteenth century, Columbus' thoughts and actions were deeply influenced by religion. On one hand, he was convinced that he had been chosen by God to carry the mission of evangelization and establish the Christian Empire; on the other hand, he has convinced that the Orient has gold spread all over it. The motive of Columbus sailing expedition was to obtain the Oriental wealth to launch the crusade to recupérate Jerusalem, which was elaborated in details in his book "El libro de las profecías" written in his late years. By reading the geography books, he believed that westward sailing could reach the island of Cipango, and later he insisted that he was boarding the Oriental island (Arranz Márquez: 46). The deviation of cognition determines that the Columbus' journal is essentially a product of the fictional narrative with a prototype a priori that can be described as "sailing to the east - discovering wealth - spreading the gospel". This is an established narrative plot based on Marco Polo and other's books. Thus, the narrative of Columbus is not the fact of the newly discovered continent, but a product mixed with European literature and theological tradition, which is the pre-set "Orient" in narrator's mind.

The poetic nature of the historical records and the ideological characteristics of Columbus make it possible to interpret Columbus' text with the imagology, theory developed by French scholars of comparative literary: the "oriental" in the text is constructed according to the patterns and procedures in the culture of the watchers, these patterns and procedures exist before the image. Columbus intended to speak the others, but in fact he speaks himself. Columbus' first sailing journal (hereinafter referred to as the "Journal"), is the first text in European history about the America, so it has important research value. The original text is lost, and there were only a number of transcripts spread in the fifteenth and sixteenth century. Bartolomé de Las Casas and the son of Columbus Hernan Colón both made an abstract

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based on some transcripts. The abstract version of Hernan is included in the biography which he wrote for his father "Vida del Almirante"; The abstract version of Bartolomé de Las Casas was often considered as the text basis of Columbus' first sailing journal because it is considered highly faithful to the original, and it was published with "Diario", "Diario de a bordo" and other titles, which become the main academic research object. This paper choose the version of Bartolomé de Las Casas, and basing on D. H. Pageaux's theory, will focus on the description of natural environment and Indian people. The analysis will be developed in three levels: the vocabulary, the hierarchical relationship and story plot in order to indicate that Columbus constructs the image of the America with full fictional discourse.

## II. NATURAL ENVIRONMENT - "LOCUS AMOENUS" AND THE ISLAND OF WEALTH

Columbus's "Journal" was full of the praise for the beauty of natural scenery. On the landing day on October 11, 1492, Columbus described the island has verdant trees and laden with fruits and abundant water source; on 14 October, he admired the verdant trees everywhere just like the views in Spain in April and May, abundant water and fertile land. The next day he wrote: the islands here are all green with fertile soil and fresh air. On the 16th, he looked around for gold, while enjoying the natural scenery, not hesitate to depict a picture of a magic scene: branches and leaves are different in the same tree, one is like a reed, the other is like frankincense, one tree can grow up to five or six different kinds of leaves! On 17th, while he is waiting for the sailor landing to get fresh water, Columbus praised the trees in front of his eyes are the most beautiful ones as far as he ever seen.<sup>1</sup>

In fact, almost in every page of the text can be found his words of praise for the sea, trees, air and springs. Todorov thinks that, while appreciated the natural scenery, Columbus's way of thinking is close to modern people: he did not observed from the practical utilitarian significance of the nature for human beings, but purely appreciated the nature itself from the aesthetic point of view and feel pleasant (Todorov: 22).

However, even if the above inference is established, then this appreciation is completely followed by a fixed model, and extremely lack of the personalized experience that modern people pursuit. Unable to carry out personal speech, the narrative discourse is only repeated the existing models. Pageaux pointed out in his discussion of the analysis methods of foreign images:

In the image we are trying to reconstruct, we must first identify a batch of vocabularies that are accumulated more or less, which is the first constituent of image. These vocabularies in a particular era, in a particular culture, could directly spread the image of others. These vocabularies, if in the text, are language groups and lexical fields, which formed the conceptual and emotional thesaurus, which in principle is shared by the writers and the public readers (Pageaux: 130).

Columbus chose a series of vocabularies such as "arboles", "aguas", "aires", "tierra" to represent natural environment, and he chose separately with the words of "verde, hermoso", "muchas, dulce", "llana, fertil" or the adjectives with similar meanings to correspond them, which constitute the typical formula structure as Pageaux said: in the sentences, the phrase and basic elements are confused, it is possible to make people constantly proceed extrapolation from special to general, from individual to collective (Pageaux: 126). In Columbus' writing, the trees are always lush, the water is always abundant, the air is always sweet, the land is always flat and fertile. These sentences appeared almost every day, constantly being repeated and repeated. Finally, Columbus summed up: here everything is like Spain in April and May, and it is said to be so all year, all four seasons are spring, which make people to forget tired and linger on and forget to go home.

These series of conceptual, emotional thesaurus which composed by "lush trees, green grass, sweet air, cold spring" and so on, combined together in an organic way, repeating the "Locus amoenus" speech in European classical tradition, which is portrayed as an elegant garden, a scenic valley or a picturesque island. In those places the vegetation is fragrance, water gurgling, sweet air, people live and work happily, neither suffering from illness nor knowing what is death (Russell: 21). The theme of "Locus amoenus" is inherited by the Bible, the Eden can be regarded as its reproduction; the "Locus amoenus" in classical culture and Christian tradition together affect the Renaissance literature and art (Highet: 67-71). In this way, the vocabulary of Locus amoenus is common to Columbus and the readers in Renaissance, so its use immediately places narrative and reading in a relative context.

Columbus lives in the age which Europe was full of imagination and desire for the unknown wealth. Immersed in this atmosphere, before he start his voyage, he painstakingly studied the current geographic natural books and travel notes, and firmly believe that sailing from Europe to westward could reach the legendary Orient. The trip in 1492 tooked the Orient and its wealth as the goal, so when boarded the Bahamas, Columbus was sure he arrived in Japan Island. Obviously, his narrative didn't show the image of the analogy (the facts he can perceive), but the image of reference built on a pre-existing pattern: Columbus must rely on the formula of "Locus amoenus" to talk about the land he arrived.

The words around "Locus amoenus" are lined with a typical hierarchical relations about the space: Europe and Orient, closed home and distant foreign land. Geographical

<sup>1</sup> Cristóbal Colón, *Diario de a bordo*, introducción de Luis Arranz Márquez, Barcelona, Instituto Gallach, 1992. There are several Spanish versions of Priest Casas's abstract for Columbus's first sailing diary, no change in content. This article takes the date as a citation to facilitate readers to inquire other versions. Later quoted from the same version, marked with the date in diary, there will be no other note. Follow the used version, use italic references to the original narrative of Columbus, use round hand for the priest's report. For the English version please see "Journal of the First Voyage of Columbus", Wisconsin Historical Society, Digital Library and Archives, Document N. AJ-062. <http://www.americanjourneys.org/pdf/AJ-062.pdf> (consulted at 6th of May of 2017).

features are also been graded: Europe continent against the countless islands of Orient. Columbus exaggerated the number of islands:

*(...)I saw so many islands that I hardly knew how to determine to which I should go first. Those natives I had with me said, by signs, that there were so many that they could not be numbered, and they gave the names of more than a hundred (October 14, 1492)<sup>2</sup>.*

The port was spacious and very deep, and he saw so many islands that he could not count them all, with very high land covered with trees of many kinds, and an infinite number of palms. He was much astonished to see so many lofty islands (November 14, 1492)<sup>3</sup>

By repeating the narrative, Columbus brought the island into the "mainland - island" binary opposition level order, at the same time also mythologized them: the islands are countless, the mountains on islands are majestic that he never seen before. And although the mountains are tall, but they never snow or fog, always bright and clear. The purpose of the mythical strategy is to achieve the writing of dissimilarity, which in line with what Pageaux said, "Things that is able to transit from a series of words, a semantic axis to another series, another axis" (Pageaux: 131). Compared to the well-known Europe, Orient is novel, magical, mysterious and very different. The motivations of writing dissimilarity come from Columbus's desire for wealth, for example, in the narrative, cotton trees are all over the island and could pick up all four seasons, this may imply the scarcity of cotton cultivation in Europe and people's desire for their products (November 4th, 1492). By constantly emphasizing the disparity, Columbus finally confirmed to reach the Far East's islands and tried to build a completely different world from Europe: In space, these islands were marked on the other side of the world map, indicating that they are at the end of the East; In natural scenery, they are like the legendary "Locus amoenus", both beautiful and magical; The final conclusion is that they must be a wealthy land, that is, filled with magical spice plants, as well as the gold and gems all over the place (November 14, 1492).

After the construction of a distant, secluded and picturesque "Locus amoenus" through vocabulary and hierarchical order, and emphasizing its mystery, beyond the convention and other dissimilarity, Columbus's narrative strategy combined the above elements with wealth and linked them together. As Pageaux pointed out: "From the vocabulary and hierarchical relationship, the image will develop into a theme, paragraph, and scene; a storyline will become a part of the text, and can be integrated into the

whole studied text" (Pageaux: 139). For Columbus, extreme rendering of lush trees, both follow the "Locus amoenus" theme and also fit in with the narrative motion of "search for treasure", such a dense and magical forest must abound with spices and gum which desired in European:

*If the others already seen are very beautiful, green, and fertile, this is much more so, with large trees and very green. Here there are large lagoons with wonderful vegetation on their banks. Throughout the island all is green, and the herbage like April in Andalusia. The songs of the birds were so pleasant that it seemed as if a man could never wish to leave the place (...) There are trees of a thousand sorts, and all have their several fruits; and I feel the most unhappy man in the world not to know them, for I am well assured that they are all valuable (October 21, 1492)<sup>4</sup>.*

Columbus repeatedly admitted that he felt deeply regret for not knowing how to identify other plants except aloe. But the belief of "treasure hunt" (and the corresponding storyline) make him strongly believe that there must be precious spices, dyes and drugs among the plants: *I can never tire my eyes in looking at such lovely vegetation, so different from ours. I believe that there are many herbs and many trees that are worth much in Europe for dyes and for medicines; but I do not know them, and this causes me great sorrow* (October, 19, 1492). "Treasure Hunt" story can also be used by Columbus to the encountered frustration. Since the discovery of the treasures in the beautiful and mysterious exotic is the established plot, then success is inevitable, failure is due to accidental factors. Thus, when he failed to find mastic tree resin according to Plinius' "Natural history", he attributed the failure to "rainy days" and "non-harvesting season" (November 2, 1492); When sailors opened a lot of clams but did not see any pearls, he was also convinced that the Oriental clam must produce pearls, only because it is the wrong season for harvest (November 16, 1492).

In fact, in Columbus's narrative strategy, "beautiful" is the characterization of "rich". Since "rich" is the main storyline of his Oriental story, so the land must be picturesque. The motivation of raise the scenery is the desire for wealth, because Columbus built a special context with his own reading experience: beautiful island is the treasure place. So, from the sea voyage, to the discovery of island, and then to find the treasure, it has become an established discourse mode about geographical discovery and voyage. It is a typical writing of dissimilarity, all kinds of incredible, unusual phenomena could exist in a logical way. When the sailors draw fresh water along the river, they will encounter the sand covered with gold particles; put bucket from the boat into the river to take water, barrels and barrel gaps will

<sup>2</sup> "(...) y vide tantas islas que yo no sabía determinarme a cuál iría primero. Y aquellos hombres que yo tenía tomado me decían por señas que eran tantas y tantas que no había número, y nombraron por su nombre más de ciento". Cristóbal Colón. Los cuatro viajes del Almirante y su testamento, op. cit.

<sup>3</sup> "Después de haber andado así sesenta y cuatro millas halló una entrada muy honda, ancha un cuarto de milla, y buen puerto y río, donde entró y puso la proa al Sursudueste y después al Sur hasta llegar al Sueste, todo de buena anchura y muy fondo, donde vido tantas islas que no las pudo contar todas, de buena grandeza y muy altas tierras llenas de diversos árboles de mil maneras e infinitas palmas", op. cit.

<sup>4</sup> "Aquí hay unas grandes lagunas, y sobre ellas y a la rueda es el arboledo en maravilla, y aquí en toda la isla son todos verdes y los hierbas como en el abril en el Andalucía; y el cantar de los pajaritos que parece que el hombre nunca se querrá partir de aquí y las manadas de los papagayos que ascorecen el sol; y aves y pajaritos de tantas maneras y tan diversas de las nuestras que es maravilla; y después ha árboles de mil maneras y todos de su manera fruto, y todos huelen que es maravilla, que yo estoy el más penado del mundo de no los conocer, porque soy bien cierto que todos son cosa de valía, y de ellos traigo la demuestra y asimismo de las hierbas", op. cit.



be filled with Gold sand (January 8, 1493). When sailing in this golden river, Columbus even saw three mermaids jumped high out of the water, although they are not as beautiful as paintings, and even a little man phase (January 9, 1493)! On November 27, 1492, after repeated praise of green trees, clear water, fragrant flowers made him forget to go home, Columbus confirmed to the Spanish Crown:

*I assure your Highnesses that it does not appear to me that there can be a more fertile country nor a better climate under the sun, with abundant supplies of water. This is not like the rivers of Guinea, which are all pestilential. I thank our Lord that, up to this time, there has not been a person of my company who has had so much as a headache, or been in bed from illness, except an old man who has suffered from the stone all his life, and he was well again in two days. I speak of all three vessels. If it will please God that your Highnesses should send learned men out here, they will see the truth of all I have said.*<sup>5</sup>

The island is so beautiful and magical, even the old crew who suffered from chronic illnesses were also cured without treatment, the writing begins with the construction of "Locus amoenus" in terms of vocabulary, through the hierarchical order, and finally constitutes a storyline of "magical island of wealth". Fictional discourse completely depresses the realistic, personalized experience, dominating the narrative of the text.

### III. INDIANS - NICE AND KIND BARBARIANS

The misinterpretation of Native American people as "indio" shows that Columbus's narration of man also followed the idea of presupposition. "desnudo" is the first sentence of Columbus' description of the Indians, and also is the core word which is repeatedly stressed, his narrative strategy confused other's natural and cultural attributes, and he used natural attributes to explain the culture (Pageaux: 161). "Nudity" is a hint of a series of cultural disagreement: naked Indians are naive and vexed in front of the Spaniards who wear clothes, and they are elated even he got non equivalent small object when they exchange items; the bare body lacks defensive ability. When Columbus showed his sword, they cut their hand when they tried to hold it in hand (October 11, 1492). Columbus expressed Indians' nude with the metaphor of "just born", which is to use rhetorical words to express his own imagination rather than the real perception: "They are a people guileless and unwarlike. Men and women go as naked as when their mothers bore them (November 6, 1492). These people are very gentle and timid; they go naked, as I have said, without arms and without law. Sunday (November 4, 1492).

<sup>5</sup> "Y certifico a Vuestras Altezas que debajo del sol no me parece que las puede haber mejores en fertilidad, en temperancia de frío y calor, en abundancia de aguas buenas y sanas, y no como los ríos de Guinea, que son todos pestilencia, porque, loado Nuestro Señor, hasta hoy de toda mi gente no ha habido persona que le haya mal la cabeza ni estado en cama por dolencia, salvo un viejo de dolor de piedra, de que él estaba toda su vida apasionado; y luego sanó al cabo de dos días. Esto que digo es en todos tres navíos. Así que placerá a Dios que Vuestras Altezas envíen acá o vengán hombres doctos y verán después la verdad de todo", op. cit.

Columbus has extended a series of adjectives such as "mancebo", "hermoso", "bueno", "manso" with the core of "nudity just like new born" to construct Indians, and finally solidified into "el salvaje manso", that is, the typical formula to describe the other. In the words for people, also the referenced image covered analogical image, and consistent with the geographical structure: Since already in Orient, then what he saw must be Oriental "Indians"; since the eyes are full of "Locus amoenus" which spring comes from all seasons and singing birds and fragrant flowers, then people must like the protagonist of the pastoral literature, young, handsome, warm and kind.

Columbus's narrative of native American was his imagination of people: On the isolated island, the just and dignified cacique dominated his young, handsome and well-behaved people, they live happily in a fertile, uncivilized place. This plot was manifested in the narrative of his experience on December 25, 1492. That night, St. Mary ship which Columbus took hit the rocks. According to his description, at that time the captain of Pinta ship Alonso Pinzón, driven by gold greetings, has been fleeing for many days without any information. After hit the rock, St. Mary was isolated and helpless. Spanish sailors openly defied his instructions to abandon the ship to escape in order to keep their lives. It was the stranger Indians quickly rescued the goods on ship under the cacique's organization. The cacique provided them with accommodation, comforted the desperate crying Columbus, and expressed his willingness to help Spain overcome the dilemma. Afterwards, Columbus affirmed to the Spanish Crown:

*They are a loving people, without covetousness, and fit for anything; and I assure your Highnesses that there is no better land nor people. They love their neighbors as themselves, and their speech is the sweetest and gentlest in the world, and always with a smile. Men and women go as naked as when their mothers bore them. Your Highnesses should believe that they have very good customs among themselves. The king is a man of remarkable presence, and with a certain self-contained manner that is a pleasure to see (December 15, 1492).*<sup>6</sup>

In contrast to the kind and nice Americans, Columbus discussed brothers Pinzóns with "greedy(codicia)" and "arrogant(soberbia)" in this phase of the diary and denounced their ugly faces as the representative of Spaniards:

*If it was certain that the caravel "Pinta" would arrive safely in Spain with Martin Alonso Pinzón, he would not hesitate to act as he desired; but as he had no certain tidings of him, and as he might return and tell lies to the Sovereigns, that he might not receive the punishment he deserved for*

<sup>6</sup> "certifico a Vuestras Altezas que en el mundo creo que no hay mejor gente ni mejor tierra: ellos aman a sus prójimos como a sí mismos, y tienen una habla la más dulce del mundo y mansa, y siempre con risa. Ellos andan desnudos, hombres y mujeres, como sus madres los parieron. Mas, crean Vuestras Altezas que entre sí tienen costumbres muy buenas, y el rey muy maravilloso estado, de una cierta manera tan continente que es placer de verlo todo", op.cit.

having done so much harm in having parted company without permission (January 3, 1493).<sup>7</sup>

*Martin Alonso Pinzon came on board the caravel Niña, where the Admiral was, and excused himself by saying that he had parted company against his will, giving reasons for it. But the Admiral says that they were all false; and that on the night when Pinzon parted company he was influenced by pride and covetousness. He could not understand whence has come the insolence and disloyalty with which Pinzon had treated him during the voyage (January 6)*<sup>8</sup>.

At this time, Columbus's discourse coincides with the "frenzy" attitude to foreign land which Pageaux said, that is, "considered the foreign reality as something which absolute superior to watcher's culture and better than the local culture" (Pageaux: 175).

However, "docile barbarians" was not the only image of the Americans, because other people were portrayed as cannibal monsters and gave birth to a long lasting, widely affected "cannibals" legend. It is noteworthy that the "Journal" does not have any records about Columbus himself or other crew members who witness the phenomenon of cannibalism or encounter a cannibal in the expedition. The narrative of the cannibals comes from Columbus' s subjective view: it is only that he believes the kindly Indians speak of the invasion of the cannibals. Thus, the diary narrative of the cannibals is a typical narrative of absenteeism which can not be confirmed or falsified, its essence is constructive.

In the words of Columbus, the Indians told him that those cannibals who had an eye or a dog's mouth, or an eye on the forehead captured their own compatriots and eat or beheaded blood and cut off their genitals:

*He also understood that, far away, there were men with one eye, and others with dogs' noses who were cannibals, and that when they captured an enemy, they beheaded him and drank his blood, and cut off his private parts (November 4, 1492).*<sup>9</sup>

*They (the Indians) said that it was very large, and that there were people in it who had one eye in their foreheads,*

*and others who were cannibals, and of whom they were much afraid (November 23, 1492).*<sup>10</sup>

In view of the difficult language communication between Spaniards and Indians, how much of these narratives really come from the Indians, or is it only the imagination that Columbus produces in accordance with the existing patterns in European culture? When Columbus portrayed one-eyed cannibals, whether in his minds emerged the one-eye cyclopes in Greek legend? "Can bal" (the variant of the word "car bal", refers to the "Caribbeans"), which is a Spanish vocabulary as "man-eater". It is a word taken from a foreign language without translation because it is untranslatable, and expresses an absolute exotic fact, a dissimilarity component that never changes, and infiltrates into the social collective imagination of the watcher's country (Pageaux: 131). The word "cannibal" was invented, cured and spread, and wrote the dissimilarity of others in the most extreme way, which had a violent contradiction with the cultural values of the watchers, causing latter's disgust and fear and eventually lead to the conflict between the two.

In the end, no matter the docile barbarians or cannibals, Columbus has the same fundamental attitude to them, which is that they do not have the subjectivity of thought and action, first manifested in his attitude to the confused American language. Columbus himself speaks at least Italian, Spanish and Portuguese; in addition, he has traveled for many years and it is impossible that he has no knowledge of the diversity of human languages (in fact, the journal does mentioned the different dialects of Guinea). However, the description of the aboriginal language in the "Journal" appeared to be chaotic and hesitant. At first, Columbus denied they had language skills, the diary narrated they captured six people so that they could "learn to speak" (October 11, 1492); after that, Columbus was able to understand the words of the aborigines and convinced that they believed Spaniards came from heaven (October 14). On one hand, he admitted that he did not understand their language (November 27, 1492); on the other hand, he showed a lot of confidence in explain and interpret their information, he used the word "entrained" many times. Whether the Native Americans have language, and whether the language could communicate with the language used by Columbus, the texts never gave a clear explanation. Essentially, for Columbus, their language is not important, because they can not express themselves, and it must be expressed by others. So, on October 14, 1492, when Columbus saw the people on the distant beaches, he can't help but imaging they are asking if the Spaniards came from heaven and prostrate on the ground to salute Columbus:

*Presently I saw two or three (villages), and the people all came to the shore, calling out and giving thanks to God. Some of them brought us water, others came with food, and when they saw that I did not want to land, they got into the sea, and came swimming to us. We understood that they asked us if we had come from heaven. One old man came into the boat, and others cried out, in loud voices, to all the*

<sup>7</sup> "Y si fuera cierto que la carabela *Pinta* llegara a salvamento en España con aquel Martín Alonso Pinzón, dijo que no dejara de hacer lo que deseaba; pero porque no sabía de él y porque ya que vaya podrá informar a los Reyes de mentiras porque no le manden dar la pena que él merecía como quien tanto mal había hecho y hacía en haberse ido sin licencia y estorbar los bienes que pudieran hacerse y saberse de aquella vez", op.cit.

<sup>8</sup> "Vino Martín Alonso Pinzón a la carabela *Niña*, donde iba el Almirante, a se excusar diciendo que se había partido de él contra su voluntad, dando razones por ello; pero el Almirante dice que eran falsas todas, y que con mucha soberbia y cudicia se había apartado aquella noche que se apartó de él, y que no sabía (dice el Almirante) de dónde le hobiesen venido las soberbias y deshonestidad que había usado con él aquel viaje(...)", op. cit.

<sup>9</sup> "Entendí ó también que lejos de allí había hombres de un ojo y otros con hocicos de perros que comían los hombres y que en tomando uno lo degollaban y le bebían su sangre y le cortaban su natura", op.cit.

<sup>10</sup> "(...) decían que (la tierra) era muy grande y que había en ella gente que tenía un ojo en la frente, y otros que se llamaban can bales, a quien mostraban tener gran miedo", op.cit.

men and women, to come and see the men who had come from heaven, and to bring them to eat and drink. Many came, including women, each bringing something, giving thanks to God, throwing themselves on the ground and shouting to us to come on shore (October 14, 1492).<sup>11</sup>

This description begins with the Catholic believer Columbus's cognitive perspective, so that the heaven of God is placed above earth that human lived, and the barbarians were placed under God and his envoy (Cristoforo Colombo), and worship the latter. Columbus was not able to be aware of the diversity of human culture, so for him, the words and behaviors of Americans could not have other meanings. More than a month later, the fellow native guides were scared so much by the same behavior of some islanders, they were shivered. But Columbus still believed that those people were bowing down to the angels of God (December 3, 1492).

Columbus talked about the Americans, yet revealed the pattern of the Catholic worldview. His words were full of high superiority, and for the natives who lack of subjectivity, he made no attempt to conceal his desire to dominate and control, and put it into practice. Catching the islanders and hunting new animals, collecting plants together became the main activity of adventure. And not only they were hunted like animals, but also like animals, they need Spanish people to help them match male and female:

*Yesterday a canoe came alongside the ship, with six youths in it. Five came on board, and I ordered them to be detained. They are now here. I afterwards sent to a house on the western side of the river, and seized seven women, old and young, and three children. I did this because the men would behave better in Spain if they had women of their own land, than without them (November 12, 1492).*<sup>12</sup>

Columbus's narration of people started from "nudity" this dissimilarity of nature and culture, and then denied the subjectivity of their ideas and actions which formed his narrative pattern on human: For appearance, barbarians are naked and handsome; For mind, they are ignorant and credulous; For religious belief, they are blank and will be converted to Catholicism; For military level, they are far behind the Europeans (Columbus repeatedly stressed that a small number of Spaniards will be able to conquer them). In short, "we" have inborn superiority in front of them, invade,

conquest and control the barbarians has become the plot when Columbus talked about people.

#### IV. CONCLUSION

Columbus took the European cultural traditions and patterns as a starting point, constructed the imaginations about Orient from the fifteenth century Europeans in his writings. According to the model of "Locus Amoenus", the natural image of America was built as a beautiful island isolated from the world, the island is full of gold and spice plants, he repeated the "voyage east - find wealth - spread the gospel" such established narrative plot about travel and treasure hunt. The image of the Americans was solidified into "docile barbarians" and "cannibals" these two kinds formula. The former is young and handsome, simple and kind; the latter with one eye, dog mouth and eat people. They were lack of the subjectivity of action and thoughts, they could not speak for themselves, so they could only be spoken by Columbus. Europeans have an inherent sense of superiority in front of Native Americans, and are destined to invade and conquer the former. The essence of the "Journal" is definitely not the speech for the present, sensible America, but the imagination of Europe to an absent object based on the legendary and mythological model of their own cultural traditions which motivated by the desire of exotic wealth in Renaissance period.

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<sup>11</sup> "(...) y vide luego dos o tres, y la gente que venían todos a la playa llamándonos y dando gracias a Dios. Los unos nos traían agua; otros otras cosas de comer; otros, cuando veían que yo no curaba de ir a tierra, se echaban a la mar nadando y venían, y entendíamos que nos preguntaban si éramos venidos del cielo. Y vino uno viejo en el batel dentro, y otros a voces grandes llamaban todos hombres y mujeres: Venid a ver los hombres que vinieron del cielo; traedles de comer y de beber. Vinieron muchos y muchas mujeres, cada uno con algo, dando gracias a Dios, echándose al suelo, y levantaban las manos al cielo, y después a voces nos llamaban que fuésemos a tierra", op.cit.

<sup>12</sup> "As íque ayer vino a bordo de la nao una almadá con seis mancebos, y los cinco entraron en la nao; estos mandé detener e los traigo. Y después envié a una casa que es de la parte del río del Poniente, y trujeron siete cabezas de mujeres entre chicas e grandes y tres niños. Esto hice porque mejor se comportan los hombres en España habiendo mujeres de su tierra que sin ellas(...)".

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