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IN PORTUGAL; Fernando Pessoa (1915); WHITMAN IN THE GERMAN-SPEAKING COUNTRIES; Ferdinand Freiligrath (1868); Johannes Schlaf (1892); Hermann Hesse (1904); Eduard Bertz (1905-1922); Gustav Landauer (1907); Hermann Bahr (1919); Thomas Mann (1922); Hans Reisiger (1922); Christian Morgenstern (1910); Arthur Drey (1911) Gustav Gamper (1919) Hans Reinhart (1919); Carl Albert Lange (1926); Kurt Tucholsky (1925); Johannes R. Becher (1945); Gabriele Eckart (1971); Jiirgen Wellbrock (1976); Hans Sahl (1962); Roland Kluge (1984); Rolf Schwendter (1990); WHITMAN IN THE NETHERLANDS; WHITMAN IN FRANCE AND BELGIUM; Valery Larbaud (1918); Jean Catel (1929); Jules Romains (1972); WHITMAN IN ITALY; Giovanni Papini (1908); Cesare Pavese (1951); WHITMAN IN THE FORMER YUGOSLAVIA; WHITMAN IN POLAND; WHITMAN IN RUSSIA; Anonymous Review (1914); D. S. Mirsky (1935); Kornei I. Chukovsky (1969); Maurice Mendelson (1976) WHITMAN IN SWEDEN Artur Lundkvist (1929); Artur Lundkvist (1976); WHITMAN IN DENMARK AND NORWAY; Knut Hamsun (1889); Johannes V. Jensen (1919); Kjell Krogvig (1948); Sigmund Skard (1973); WHITMAN IN FINLAND; WHITMAN IN ISRAEL; WHITMAN IN INDIA; WHITMAN IN CHINA; Li Yeguang (1981); Li Yeguang (1988); WHITMAN IN JAPAN; Selected Bibliographies; Notes on Contributors

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Sommario/riassunto

Celebrating the various ethnic traditions that melded to create what we now call American literature, Whitman did his best to encourage an international reaction to his work. But even he would have been startled by the multitude of ways in which his call has been answered. By tracking this wholehearted international response and reconceptualizing American literature, Walt Whitman and the World demonstrates how various cultures have appropriated an American writer who ceases to sound quite so narrowly American when he is read into other cultures' traditions.

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