

**WASHINGTON IRVING  
AND  
MARY WHISHAW IN MOGUER**

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Y  
MARY WHISHAW EN MOGUER**



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## ABSTRACT

Travel literature is defined as texts that reflect the experiences of a travel. This investigation is based on the analysis of two texts in which their different authors narrate their experiences during their stay in Moguer. The purpose of this work is to identify the differences and similarities between both texts in order to prove that the authors had two different concepts of travel. The methodology used is a comparison of elements and style. After an exhaustive study, the results will be exposed and it will be explained that, although the elements found in the two texts are very similar, the style in which the experience is told is totally different: Irving uses a simple and descriptive style and he just writes all details he sees trying to transport the reader to the places he is visiting and manifesting his feelings toward them in a romantic mood, even making the story seem a novel; while Whishaw makes it using a direct and journalistic style, taking into account touristic documents readers and developing a touristic concept of her trip.

La literatura de viaje se define como textos en los que se ven reflejadas las experiencias de un viaje. Esta investigación se basa en el análisis de dos textos en los que los diferentes autores cuentan sus experiencias durante su estancia en Moguer. El objetivo de este trabajo es identificar las diferencias y similitudes entre ambos textos para demostrar que los autores tenían diferentes conceptos de viaje. La metodología que se ha utilizado es una comparación de elementos y estilo. Después de un exhaustivo estudio, los resultados serán expuestos y se explicará que, aunque las imágenes encontradas en ambos textos son muy similares, el estilo en el que se cuenta la experiencia es totalmente diferente: sabremos entonces que Irving utiliza un estilo simple y descriptivo, él se limita a escribir todos los detalles que ve intentando transportar al lector a los lugares que visita y manifestando sus sentimientos hacia ellos de una forma romántica, incluso haciendo que la historia parezca una novela; mientras que Whishaw lo hace usando un estilo directo y periodístico, teniendo en cuenta a los lectores de documentos turísticos y desarrollando un concepto turístico de su viaje.

## I. INTRODUCTION

The reason why I begin this study is my interest in the experiences of Anglophone authors and their vision of Spain and Spaniards. The focal point of my analysis is the vision of Moguer and the contribution that the authors made to travel literature, each one with their own style. I have selected Moguer because, as I am from this town, I think it makes my work more interesting. I am also interested in the relationship between my possible ancestors and the authors I have known during the career, Washington Irving and Mary Whishaw. Being Moguer a town of current interest due to its link with Juan Ramón Jiménez, my work is an attempt to rekindle the attention for the visit of other authors such as those I have chosen.

My study focuses on the analysis of the different writings about Moguer from Washington Irving in *A Visit to Palos* (1888) and Mary Whishaw in *My Spanish Year* (1914), this work presents an investigation of the elements and the style used by the authors, having a prominent role to determine the aspects in which their writings are similar or different. To do it, I have separated the characteristics that are going to be analyzed into two sections, elements and style, with the purpose of having a clear analysis.

It is necessary to analyze in detail their writings to identify the location and places that they went through, the characters they met, the purpose of their visit to Moguer and their experiences in the town, among other things, in order to discover why their attention was caught by these aspects aforementioned and then their decision to write about it.

Apart from identifying these matters, my work also consists on analyzing exhaustively their style of writing, examining their use of Spanish words, descriptions, the kind of vocabulary they used and sort out the real from the fictitious, it means, to detect any ornamented description that distance it from the reality. After having analyzed all these features, it will know the style of each author and we will understand that the two writings reflect two different concepts of travel.

I firstly examined the fragments independently. Secondly, I compare them by contrasting the days they spent in Moguer. As their trips had a similar structure, it has not been complicated to connect both routes. In order to make my work more clear and efficient, I followed three steps. Firstly, I compared their arrivals to Moguer and their

first day that, in both cases, are related to their accommodation in the town. Secondly, I compared their experiences during their second day in the town (Although both authors took a trip to Palos, the analysis focuses mainly in their activities in Moguer). And finally their last visits before they left the town such as the expedition to the Convent of Santa Clara or Irving's visitation to a Moorish castle.

The corpus on which I have been working is composed of two texts from different books. The first one belongs to a collection of books by Washington Irving, *The Works of Washington Irving* (1820-1859), this collection consists of 15 volumes<sup>1</sup>. The text that I have selected is in the seventh volume *Columbus and his Companions* (1888). This volume is divided into two parts: the first one is called *The Life and Voyages of Christopher Columbus; Together with the Voyages of his Companions by Washington Irving* (Vol II.) and the second part is *The Voyages and Discoveries of the Companions of Columbus by Washington Irving*. The text studied is found at the end of the second part, where there are a number of appendixes, specifically it is in the appendix number XXXVIII *A Visit to Palos*. It is important to clarify that I have not used the whole appendix, composed by twelve pages. I only have used those parts in which the author talks about Moguer. Having omitted six pages (917-922), the analyzed text is composed by a total of six pages approximately (from page 913 to 916 and then from 922 to 924). The edition that I have used was published in London by George Bell & Sons in 1888. It can be found in the library of the University of Huelva, thanks to the donation from "Club Inglés Bellavista", an institution created in 1878 by British foreigners settled in the neighborhood Bella Vista. Even though this book is the primary source used in my study, I have to highlight that, in both texts (*My Spanish Year* and *A Visit To Palos*), I had to use their translated texts due to the difficulty of finding the

<sup>1</sup>I. *The Sketch Book, Legends of the Conquest of Spain, The Life of Washington Irving*. II. *The Alhambra, Tales of A Traveler*. III. *A Chronicle of the Conquest of Granada, Newstead Abbey Abbotsford*. IV. *Knickerbocker's, History of New York, Knickerbocker Miscellanies*. V. *Salmagundi, Voyages and Discoveries of the Companions of Columbus*. VI. *Life and Voyages of Christopher Columbus and a Tour on the Prairies*. VII. *Colombus and his Companions*. VIII. *Astoria Moorish Chronicles*. IX. *Mohomet and his Successors*. X. *Life of Oliver Goldsmith: the Crayon Papers and Moorish Chronicle*. XI. *The Adventures of Captain Bonneville: Bracebridge Hall or the Humorists*. XII. *Life of George Washington Part One*. XIII. *The Life of George Washington Part Two*. XIV. *Life of George Washington Part Three*. XV. *Life of George Washington Part Four*.

primary sources. The first translation of Irving's *A Visit to Palos* can be found in the book *Washington Irving y los lugares Colombinos* (2001) by Antonio Garnica, a Professor of English Philology at the University of Santiago(1978-1980) and later at the University of Sevilla(1980-2001) who was advisor in the Exhibition Project of Washington Irving organized by Patronato de la Alhambra in 2009. At the end of the book, Garnica provides the diary of Irving during his voyage, including his route in Moguer. Another different translation by the same author, Garnica, is provided in the book *Washington Irving en Andalucía* (2004) where he also includes the translation of Irving's diary.

The second fragment I have used belongs to the book *My Spanish Year* (1914) by Elena Whishaw. This volume belongs to the collection *My Year Series*, published by Mills & Boon, Limited, it was a collection dedicated to travellers' tales about their vision of a country. The collection is composed by eleven volumes published from 1910 to 1921. *My Spanish Year* is divided into four parts: "Summer", "Autumn", "Winter" and "Spring". The fragments that I have selected are chapters XII and XIV, included in winter section. These chapters narrate her trip to Moguer and the visit to Palos, the corpus that I have used is composed by a total of twenty three pages.

The book *My Spanish Year* was published in London and New York simultaneously in 1914. In New York, the book was published by James Pott & Co. To develop this work of investigation I have used the edition from London by Mills & Boon (1914), concretely a digitalized copy from the library of the University of California. In addition, I have also used a translation of the book, *Mrs. Bernard Whishaw, Mi Año Español, traducción e introducción* by Gladys Méndez Naylor, published in Huelva in 2013 (Gerión Collection).

I have selected these books because I think it is interesting to compare the vision of two foreigners over the same place. I am interested in this study because has not been analyzed before. Furthermore, there are differences between them that make the work of investigation more attractive: the main difference is the date in which they travel to Moguer, Irving visited Moguer in 1828, specifically he was in the town from the 12th to 14th August, and Whishaw visited it eighty four years later, in February of 1929. Due to this difference in time, we can see not only an evolution in the lifestyle, as for example, the use of a *calesa* in the case of Irving and the train in the case of Whishaw as

means of transport are concerned, but also an evolution of the way of thinking because we face a female traveller instead of a male one. In addition, to select the work of Irving for my investigation is an indispensable fact as, according to Garnica (2001), he is “el primer hombre de letras, el primer escritor en hacer voluntariamente una peregrinación a la cuna de América” (7).

I have also used a geographical map from Moguer and its vicinity in 1810 in order to identify the route that each author followed to reach Moguer. This document, *Plano geográfico de Moguer y sus inmediaciones referente a los movimientos de la división del Genl. Laci en Agto. de 1810 quando batió a las Tropas del duque. Aramberg(...)/ Isla de León y Sepbre. 1 de 1810, Maupoey; copiado por Andres de Saavedra*, was published on September 1<sup>st</sup>, 1810. I have used a digital copy provided by Diego Roperro, the municipal archivists of Moguer. In the map, the different routes that each author followed to reach Moguer are shown.

I would like to express my sincere gratitude and appreciation to Don Diego Roperro Regidor for his availability and for the archive materials that have provided to me, which have helped me immensely in this endeavor. In addition, I am extremely grateful to Doña María Losada Friend for the proposed topic for this work, her interest, guide, support and revisions during the elaboration process.

## **II. ANGLO-AMERICAN WRITERS IN SPAIN: Theoretical framework and state of the question**

The critical tradition on all trips of all English and Americans in Spain is vast so I have selected some books about Anglo-American writers in Spain from the 17<sup>th</sup> to 19<sup>th</sup> century and also works specifically about Washington Irving and Mary Whishaw. As essential, I have studied *The Impertinent Curiosos: English Travellers in Spain, 1760-1855* (1975) by Ian Robertson who lived and travelled throughout Spain, read books about Spaniards from 18<sup>th</sup> and 19<sup>th</sup> century, and understood the shocking impact of Spain, a country that was not progressing in the way of other European countries in terms of politics, economy and society. Robertson states that Spain was a peculiar place to be visited by English but few of them came to Spain because it was not included in

*The Grand Tour* (1778). The book consists of twenty four chapters, each of them based on one traveller and their vision about Spain and Spaniards. Some travellers criticized the customs of Spain and identified the ills to commentate them, others simply observed and described cities, monuments, inns, recipes, the language or the clothes. Some of the travellers mentioned are: Alexander Jardine, William Jacob, Charles Rochfort Scott, George Borrow and Clark and Cayley Hughes. These chapters are organized chronologically, the book includes narrations from 1760 to 1855 and, at the beginning of some of them, the route that travellers followed has been provided. This book has been complementary to my study as it has helped me to understand the tradition that Irving and Whishaw follow.

I have also studied a more updated work, *El Bisturí Ingles* (2004) by Medina Casado and Ruiz Mas. In the extensive introduction, they explain how travel literature is created:

En la naturaleza del hombre está implícita la necesidad de conocer el mundo que le rodea. Cuando cree haberlo conseguido, se preocupa de curiosear la casa del vecino. Y ahí nace la figura del viajero. Pero como el hombre es un ser imperfecto, necesita vanagloriarse de sus recién adquiridos conocimientos, de su acercamiento a la suma sabiduría [...] y, sobre todo, de obtener notoriedad e inmortalidad. Necesita mostrar a sus congéneres sus logros y éxitos y, en su caso, su valentía. Ahí nace el relato viajero. (11)

Medina and Ruiz make a distinction between two types of narration: Those by egocentric travellers, who came to Spain to find new commercial routes or to transmit the Word of God and who wrote to confirm their knowledge and wisdom; and those by travellers who were fascinated by Spain and wrote about its landscapes, culture, history, literature or population (12-14). In their book, Medina and Ruiz draw a chronology of the visits to Spain by foreigners that shows the situation: at the beginning of 17<sup>th</sup> century, there were few Anglo writers who came to Spain and those, came with preoccupation and by reasons beyond their control, as for example, people who came on business.

It was not until 1604 when the relations between Spain and England favoured the arrival of travellers, thanks to the marriage of the houses of Habsburgs and Stuarts. It meant the beginning of the trade between the south of Spain and England which finally started encouraging the arrival of travellers who saw Spain as a romantic place. In Medina and Ruiz's book, we find works by some specialists in travel literature in

Spain such as José Alberich, Manuel Bernal Rodríguez, Eroulla Demetriou, Carlos García-Romeral Pérez, Blanca Krauel Heredia and María Antonia López-Burgos, each author focuses on a particular aspect of the travelers' writings, for example, the image of Spanish female, the similitude between books and travelers' writings or the anti-Spanish propagandistic pamphlet.

Other authors have dealt with the specific nature of travel narrations of English and American travellers in Spain. Another example is Losada Friend's contribution to the book *Las mujeres y las emociones en Europa y América. Siglos XVII-XIX* (2016) with her section "Emoción y carácter nacional: la mujer española en la mirada de viajeros ingleses y americanos". She demonstrates that the description of emotions and personality of Spanish women was evolving and it was increasingly becoming visible through the writings of English and American travellers from XVIII to XX century. Some cited authors are Irving, Ford, Tennison, Wishaw and Pritchett. Other works related to Anglo- American writers in Spain have been treated in *Viajeras románticas en Andalucía. Una antología* (2008); *A Real Civilization. El legado británico en la provincia de Huelva* (2008) or *Huelva, la orilla de las tres carabelas. Relatos de viajeros de habla inglesa siglos XIX y XX* (2009).

There are no studies comparing the writings of Irving and Wishaw in Moguer, on the contrary, several authors have written about the works and contributions of both writers separately. I have made a selection of principal and relevant authors related to that subject in order to know more about them. With regard to Irving, one of the best studies about this author has been done by Garnica Silva, who has contributed to the study of Washington Irving with the books *Washington Irving en Andalucía* (2004) and *Washington Irving y los Lugares Colombinos* (2001). In *Washington Irving en Andalucía* we find some references to Moguer, for instance, he mentions the figure of a direct descendant of the Pinzóns, who helped him to know more about the Admiral Pinzón and one of the most representative Columbus places in the town: the Convent of Santa Clara, where Christopher Columbus spent a sleepless night as a promise. The first part of the book is composed by different chapters in which the different authors analyze the figure of Irving. A reference to Moguer is found in the chapter by Garnica "El Año Sevillano de Washington Irving" where he makes a reference to the trip that Irving made to Columbus places during his stay in Sevilla, Garnica explains that Irving wrote about it in *A Visit to Palos* and also highlights the importance of the help he

received from the Pinzón family. With regard to the second book I mentioned before, *Washington Irving y los Lugares Colombinos*, Antonio Garnica makes an extraordinary and exhaustive analysis of Irving in Columbus places in the introduction of the book. Being Irving the person who paves the way for those people who came later to this place and especially, who left record of Columbus places and his discoveries about Colon and his companions, Garnica defends that Irving is worthy of a memorial headstone to remember her trip to these places (7). In addition to the analysis of Irving, Garnica also investigates and explains his trip to Moguer, Palos and La Rábida through the analysis of *A Visit to Palos*. Garnica states that the visit to Moguer and the encounter with the Pinzón family were crucial for Irving to realize the importance of Pinzóns and his companions. Furthermore he also highlights the interest he demonstrated during the trip and the touching memories he had of Moguer (23).

Javier Villoria Prieto, professor of Didactic and Language in the University of León, made a meticulous analysis of several translations of Irving's works in his book *Washington Irving en España, Cien años de traducciones* (1998). As Juan José Lareno explains in the prologue, Villoria examines different literary sources, methods of composition, translation techniques, textual revisions and editorial details that provide a wide vision of the literary personality of Irving. At the beginning of the chapter six "Viajes y Descubrimientos de los Compañeros de Colón", we find a brief reference to Moguer: Villoria mentions the trip to Moguer, Palos and la Rábida in the summer of 1828. Although the main purpose of Irving visiting Columbus places was to know the places where the history had taken place, Villoria stresses the importance that Irving gives to the Pinzón family, that was more than the given to landscapes (an important factor for romantics) or any information he could find there. He also provides a list of the places that Irving visited and people he met.

The most exhaustive work about Irving in Moguer has been published in a recent book, *De Colón a la Alhambra: Washington Irving en España* (2014), that is focused on the discovery of America and the Alhambra, two principal topics found in Irving's writings. The book is divided into different sections written by different authors, all of them showing the relationship between Irving and Spain. The section I want to emphasize is "Washington Irving y Moguer", by Diego Roperó, in which he makes an extraordinary and detailed analysis of the visit to Moguer providing new information that is not found in Irving's writings about places and people he met during the visit, for example the identity of the host who, as Roperó states, was Juan Gómez Batista. At the

beginning of the section he writes a brief introduction giving additional information about the context, explaining the decadent situation in which Moguer was after the war against the French and providing the reader information about the town as the number of inhabitants (6.700), the surrounding villages (Huelva, San Juan del Puerto, Gibraleón, Trigueros, Beas, Palos, Lucena del Puerto, Bonares, Rociana y Almonte) or the origin of its wealth, the wine. Then, he describes the visit chronologically as Irving did in his diary but this time, Ropero analyses all details Irving provided in his writing and also clarifies some facts that are not clear or we cannot understand because of the lack of information, for example, through Irving's descriptions, Ropero provides more details about some places he visited as Don Juan Hernández Pinzón's house that, according to him, it could be Juan Ramón Jiménez's house because the description coincides with it. It is important to mention that it is the only work done about Washington Irving in Moguer but it covers perfectly all the necessary details to understand his visit.

On the other hand, one of the critical voices who have best studied the figure of Elena Whishaw is Juan María Acosta. He has dedicated two books to Whishaw: *Elena Whishaw: Entre la leyenda y la realidad* (2003) and *Elena Whishaw y Niebla: la dama de las piedras* (2009). Both books are focused on the archeological and social work of Whishaw, although they also provide important information about her journalistic collaborations. Acosta includes a section related to Columbus places in the two books mentioned before, both of them almost identical with a very similar structure in which Moguer is mentioned by the author when explaining some trips Whishaw organized: "Un viaje incluía paradas en Niebla, Moguer y almuerzo en Palos, para visitar La Rábida, contando que una reproducción de la carabela Santa María, estaría anclada frente al convento." (Acosta, 106) In *Elena Whishaw y Niebla: La dama de las piedras*, Acosta includes a section in which he analyzes Whishaw's journalistic collaborations, he states that "Los trabajos, aficiones e investigaciones de Elena Whishaw se plasmarán en numerosos estudios, artículos de prensa, colaboraciones literarias, diversas publicaciones, etc, a las que dedicará gran parte de su tiempo". (693). Being correspondent of *The Times* and contributor to many newspapers and magazines, she wrote articles with her own theories and discoveries concerning archeological findings.

Carmen García Sanz, an archaeologist of Archaeology Service from the Regional Huelva Government, analyzes the archaeological labor of Elena Whishaw in her article "Huellas de "la inglesita" afincada en Niebla" (2005), found in the newspaper

*Clásicos de la Arqueología de Huelva*. At the very beginning of the article, García Sanz explains that her work is based on the study of documents collected by Whishaw:

Escribir de un personaje a través de la información por él recogida no deja de ser complejo y al mismo tiempo apasionante, a la vez que el desgranar papel tras papel con indicaciones manuscritas o fotografías con anotaciones produce una sensación de estar curioseando en algo más allá de lo que en su momento esa persona pudo o quiso revelar (37).

The town of Moguer is only mentioned to explain that Whishaw defends the necessity to preserve all monuments:

Del mismo modo, aboga por la necesidad de conservar los escasos monumentos existentes implicando a las autoridades, ya que es parte del patrimonio de sus municipios y al fin y al cabo es la imagen que un turista se lleva de ellos; y en esta tarea tiene involucrada a la Escuela, no solo para intervenir en Niebla, si no que su proyecto lo amplía como vemos, a otras poblaciones como Palos de la Frontera y Moguer (62).

Finally, the most updated work related to Whishaw is *Mi Año Español* (2013) by Gladys Méndez Naylor. Her book is divided into two parts, the first one is a recognition to the legacy Whishaw left in terms of literature and the second one is a translation of her work *My Spanish Year* (1914), an important fact because it is the first time that has been translated into Spanish. Méndez makes an extraordinary work in both parts, being the first an exhaustive analysis of all details related to Whishaw, specifically in literature, and the elaborated translation with several clarifications in footnotes that makes the reading and understanding easier to the reader. The author explains that “la etapa Española de Whishaw es clara muestra de un giro desde la ficción hacia la investigación histórica y la descripción de costumbres populares” (Méndez, 34). It explains the several interpretations of historical facts found in her narration and the description of some traditions she saw during her trip to Moguer. In the first part of the book, a section named *My Spanish Year* in which Méndez evaluates this work is included. As it was explained before, Whishaw divided her book into four sections and surprisingly, in the winter section a reference to Irving is found. Méndez notes that there are associations between Irving’s and Whishaw’s narrations and trips to Columbus places, and she mentions two important links: both authors came to the same conclusion, they agreed that Columbus places were of high tourist interest although they

are poorly communicated and preserved; they also agreed on the choice of a direct descendant of the Pinzón family to tour these places.

Departing from the connections that Méndez mentions in her book, my intention is to take a further step on the convergence of the two authors and to compare in detail their use of the travel genre to see their different approaches to Moguer.

### **III. IRVING VERSUS WHISHAW: The male romantic traveler vs. The female realist travelogue writer**

To begin with the analysis, I am going to examine a series of elements appearing in Irving's and Whishaw's narrations about their visit to Moguer. These elements include: the objective of their visit, letters of introduction, characters, location and routes, means of transport and traditions.

Starting with the objective of their visit, both came to Moguer with the same purpose: to know Columbus places and descendants of Martín Alonso Pinzón and his brothers. In the case of Irving, we know this because at the beginning of his narration he explains to his friend Antoinette Bolviller intentions: "I have made what I may term an American pilgrimage, to visit the little port of Palos in Andalusia, where Columbus fitted out his ships, and whence he sailed for the discovery of the New World." (Irving, 913), his narration is a letter for her friend Antoinette. In the case of Whishaw, her first intention that morning of February was not to visit Moguer, she "started with the intention of doing a few days' digging in a buried town on the banks of the Rio Tinto" (183), but it was the weather the reason why she changed her intentions to go to Moguer instead because to go to the excavations, she had to cross the Rio Tinto and it was impossible after the rain.

Letters of introduction were a typical habit when travellers were introduced to an unknown person. Irving and Whishaw came to Moguer with a letter of introduction, and, in addition, both were to the Pinzón family. Whishaw does not give us relevant information, she only mentions it: "[I] went on to Moguer, furnished with an introduction to the family of Pinzón" (184). However, Irving explains to his friend that, the evening before his departure from Seville, he got introduced to a young gentleman of the Pinzón family studying law in the city, who gave him a letter of introduction to his father, Don Juan Hernández Pinzón (914) But only Irving mentions again the letter of introduction, when Don Juan is reading it.

Along their trip to Moguer they met different characters, some of them had a relevant role in the story. In Irving's trip, characters he met were: Don Juan Fernandez Pinzón's son, who gave him the letter of introduction; the *calesero*; the landlord or host from the principal posada in Moguer and his wife, the hostess; Don Juan Fernandez Pinzón, "a venerable old gentleman, tall, and somewhat thin, with fair complexion and gray hair" (915), he is the person who received Irving in his house and accompanied him to La Rábida and Palos de la Frontera; Don Juan Fernandez's wife, that is only mentioned to say that she has "that natural aptness for which the Spanish women are remarkable" (916); and finally, Don Luis Fernandez Pinzón, the youngest of the brothers and the only one that continued to exercise the profession of the family, officer of the royal navy, he is also the only one who had interest in his family history.

Among all these characters, Irving gives special importance to the landlord and his wife, and also to the Pinzóns. The first description Irving writes about the landlord is: "He was of the very civilest men in the world and disposed to do every thing in his power to make me comfortable" (915) and he did, because although there was not a bed-room in his house, he and his wife, with the help of some of her gossip neighbours, provided a bed for him. This fact is mentioned throughout Irving's writing, even he refuses Don Juan Fernandez's proposal of stay in his house during his residence in Moguer because the landlord and his wife had had a great effort and he did not like to disappoint them.

Irving, as a student of Columbus and the discovery of the New World, felt fortunate to get in touch with direct descendants of Pinzóns and furthermore, he had the opportunity to examine a "manuscript volume" that Don Luis lent him. At the end of the narration, Irving records the hospitality of the Pinzóns and thanks to Don Juan "his attentions to me to the last moment" (924). It is important to highlight that it was a direct descendant of Pinzóns who accompanied him to his expedition to Palos and La Rábida, a fact that is going to be repeated in Whishaw's expedition, but this time, her companion is going to be a young girl.

Whishaw met more characters than Irving, but the majority of them are not relevant. The full list of these characters is: an old doctor (Cayetano) and his young wife; a village idiot from San Juan; the Señora de Pinzón that appears two times in the story; Conchita or María de la Concepcion (Señora de Pinzón's daughter), she is the person who accompanied Whishaw in her trip to La Rábida, as I mentioned before, she was accompanied by a direct descendant of Pinzóns, taking into account the time in

which this story took place, it would have been impossible that Conchita accompanied a man, but it was a woman to whom she was going to be accompanied, even so, the Señora de Pinzón, studied Whishaw's credentials before allowing her daughter to join Whishaw in her expedition; a sister from Convento de la Luz; the Mother Superior; a nun and finally the coachman who leads Whishaw to San Juan.

There is a clear difference in the treatment of characters: when Irving introduces characters for the first time he describes them in detail but, on the contrary, Whishaw does not provide descriptions. For example, when Irving introduces the *calesero*, he describes him as “a tall, long-legged Andalusian, in short jacket, little round-crowned hat, breeches decorated with buttons from the hip to the knees, and a pair of russet leather bottinas or spatterdashes” (914). In Whishaw's narration, Conchita has a prominent role and it could be expected to receive more information but Whishaw introduces her without providing descriptions: “The day after my arrival at Moguer was bright and sunny, and the Señora de Pinzón, after studying my credentials, allowed her young daughter Conchita (otherwise María de la Concepción) to join me in my expedition to La Rábida” (188).

Irving's and Whishaw's residence in Moguer has a similar pattern as both authors spent three days in the town and during the second one they went to Palos de la Frontera and La Rábida. In addition, the first thing they did when they arrived to Moguer was to go to the place where they would stay during their residence in the town, the posada in the case of Irving, and for Whishaw, the Fonda del Almirante Pinzón. Another similitude is that both visited the Convento de Santa Clara although the reasons of their visit were different. Irving wanted to visit it to know the place where Columbus prayed during one night:

One thing only remained to fulfil the objective of my pilgrimage. This was to visit the chapel of the Convent of Santa Clara. When Columbus was in danger of being lost in a tempest on his way home from his great voyage of discovery, he made a vow, that, should he be spared, he would watch and pray one whole night in this chapel; a vow of which he doubtless fulfilled immediately after her arrival. (927)

The reason why Whishaw visited the Convent was the insistence of her companion Conchita who told her: “You who are so interested in everything old should not leave Moguer without seeing the Convento de la Luz” (Whishaw, 199). At first, Whishaw

was not convinced and she confessed “that I rather disliked the idea of spending a couple of my few hours at Moguer in visiting such a monument, when I might have driven out to the hermitage of Our Lady of Montemayor” (201), but after having visited the Convent, she repeated the experience.

When Irving arrived to the “principal posada”, he describes it as “a mere venta for muleteers, who are accustomed to sleep on the ground, with their mule-cloths for beds and pack-saddles for pillows. It was a hard case, but there was no better posada in the place” (915) José María Sánchez Diana, in his article “Viajes, Viajeros y Albergues en la España de los Austrias”, explained that “el nombre procede del verbo posar, descansar y su historia es antiquísima. Fue siempre albergue para peregrinos o caminantes pobres y desamparados” (1973, 90), although in that case the traveler is not a poor and helpless walker. The second place he visited the first day of his trip was Don Juan Fernandez Pinzón’s house. From this place, he highlights the fact that the door stood opened, as is customary in Spanish villages during summer, he also describes the patio or court, that is placed “in the center of the edifice, cooled by a fountain surrounded by shrubs and flowers” (Irving, 915). It is noted that he provides a lot of descriptions, as in these two examples, even gives non relevant information but, as the purpose of this narration is to inform to his friend, he does it so that the recipient knows all the details.

Irving was curious to visit the remains of a Moorish Castle, and he, had the opportunity of seeing it. Don Juan Fernandez showed him a tower which served as a magazine of wine to one of the Pinzón family, but before that, they had to seek the key. They were sent from house to house, in “the porches” of some of these houses Irving observed “the coat of arms granted to the family by Charles V, hung up like a picture in a frame” (923). This observation is going to be repeated in Whishaw’s narration in which she only mentions its existence and right after that, she writes down about the honesty that the Pinzóns family preserves. In Irving’s case, he focuses the attention on showing the reader more details: “it was carved on an escutcheon of stone, and coloured” (923).

After having analyzed all the places Irving visited, it is interesting to highlight a phrase he wrote down in his diary: “It is highly gratifying to find some of them so little changed though so great a space of time had intervened” (923) It confirms that the purpose of his trip was to visit the same places in which Columbus and the Pinzóns

were and it was satisfying to find them in the same state, what allowed him to feel part of the history.

The first place Wishaw went was the Fonda del Almirante Pinzón and she explains that it is “on the ground floor of the house belonging to Admiral’s grandson” (186) As Irving did before, she also describes the escutcheon carved in stone over the door with what Charles V honored the family. Although the Fonda had a grand name, Wishaw states that it was not a place where anyone wants to stay long. The second day of her residence in Moguer is covered by the expedition to La Rábida.

The third and last day, she visited the Convento de la Luz, which is the same Irving visited although he refers to that place as Convento de Santa Clara, as it is known nowadays. When Conchita encouraged her to visit the Convent, Wishaw was not so convinced and she said that she preferred to visit the hermitage of Our Lady of Montemayor, but finally she accepted the request. From this visit she describes the windows, which were placed so high up that make her think the Convent was a fortress: “Be that as it may, I saw at once that the Convento de la Luz was built for such a fortress” (Wishaw, 202); and the Burial, that was the privilege granted to the Portocarrero family. She also discusses the name, she states that “The townspeople call it *de la Luz*, but they do not know why, and the earliest mention of it in Andalusian history, which is in 1349, describes it as “The Convent of Santa Clara at Moguer”” (204). These details that she selects to be mentioned in her description of the Convent corroborate her work as historian and archeologist because she focuses her attention on the architecture and history of the building.

The means of transport Irving and Wishaw used are evidence of the different periods in which they visited Moguer. Irving, who visited the town in 1828, used a *calesa* as transport from Seville to Moguer. Irving describes the *calesa* in his writing: “This is a two- wheeled carriage, resembling a cabriolet, but of the most primitive and rude construction; the harness is profusely ornamented with brass, and the horse’s head decorated with tufts, and tassels, and dangling bobs of scarlet and yellow worsted” (914). Sánchez Diana provides a shorter description of *calesa* “de dos ruedas, con la caja abierta por delante y capota de cuero” (AÑO, 48). However, Wishaw, as she visited Moguer in 1912, used the train as transport from Seville to San Juan del Puerto, which is the nearest station to Moguer. It was inaugurated in 1880, as Romero Macías explains in his book *Los ferrocarriles en la provincia de Huelva: un recorrido por el pasado* (2007):

Aquel tren pionero y madrugador salía de la estación de Huelva a su hora estipulada. Con él quedaba oficialmente inaugurado el ferrocarril Sevilla-Huelva. Era un tren arrastrado por una locomotora de seis ruedas y más de veinte toneladas de peso. El convoy llevaba exactamente cuarenta y dos pasajeros. Era un tren correo, el nº 21 de la Compañía M.Z.A., explotadora de la línea desde su puesta en funcionamiento. La expedición se puso en marcha en medio del entusiasmo popular. En las estaciones siguientes esperaba al convoy bastante público, si bien pocos pasajeros se incorporaron al tren. Era el lunes *15 de Marzo de 1880*. Justamente diez años antes había sido presentado en las Cortes el proyecto de privatización de las minas de Riotinto, asunto tan determinante para el ferrocarril que ahora se inauguraba. (99)

Spanish history, culture, architecture or expressions are found in travellers' writings, but the feature that draws their attention more is our traditions. In Irving's writing, he describes some customs he saw during the visit to Moguer. The first one, when he visited Don Juan Fernandez's house for the first time: "The door, as is customary in Spanish villages during summer, stood wide open" (915), so the author himself states that as a tradition, consequently, it makes us wonder if he had visited other Spanish villages before or someone had told him about it. The other, the morning in which he and Don Juan were sent from house to house seeking the key of the tower that served as a magazine of wine, Irving explains that the females were seated in the patios under the shade and among flowers, then, he added: "Here the Andalusian ladies are accustomed to pass their mornings at work, surrounded by their handmaids, in the primitive, or rather, oriental style" (923).

Whishaw, in her narration about the trip to Moguer, only mentions a Spanish habit. It happens when the Señora de Pinzón allowed her daughter to go with her to La Rábida, Whishaw explains that "This was really a great favour, for Spanish mothers never like to let their girls out of their sight until they are safely married" (188). This sentence shows the conservative behavior of the Spanish mothers of that time and, at the same time, it expresses the confidence that the Señora de Pinzón placed in Whishaw I have learnt that the majority of customs that are reflected in travellers' narrations are related to women and the houses, as the descriptions we found in Irving's and Whishaw's writings.

The second part of my analysis is focused on the style used by the authors in their writings. At the very beginning of *A Visit to Palos* by Irving, a clarification is found between brackets in which it is explained that “The following narrative was actually commenced, by the author of this work, as a letter to a friend” (Irving, 913) Evidence of this is found along the narrative, for example: “Need I tell you how deeply interesting and gratifying it has been to me?” (Irving, 913) or “I declare to you that the most...” (Irving, 924) In the clarification mentioned before it is also explained that the letter swelled to a higher size because Irving thought that maybe some people would feel the curiosity to know more about this story so he inserted more details. On the contrary, *My Spanish Year* was written by Whishaw with the purpose of being published in the collection *My Year Series*, it is the reason why this narration is more formal than Irving’s. Furthermore, it is divided into chapters and, at the beginning of each one, a summary of all contents of the chapter is provided.

The vocabulary used by Irving is simple and descriptive, both features are justified as the purpose of this narration is to inform to a friend about the present state of Columbus places and all things he learnt during his trip. His style is easy and picturesque, what makes it very easy to imagine the description helping the reader to have a very clear mental picture. The author describes the places in detail but in a simple manner without giving any reflection about historical facts as Whishaw does, as we can observe in this sentence: “a small room, about ten feet square, which had formed a thoroughfare between the stables and a kind of shop or bar-room” (Irving, 915) Irving uses imagery, a word defined in Oxford dictionary as “visually work”, with the purpose of ensuring readers’ capability of visualizing the monuments by their own.

The style used by Whishaw is different from Irving’s. Her style is journalistic and sometimes historical due to her huge knowledge in history. In her narrative she includes reflections about aspects related to the context, this fact was also mentioned by Méndez Naylor in *Mi Año Español*, where she states that Whishaw “encauza su libro en la línea del *travelogue*, memorias de viaje donde combina el recuerdo de escenarios de belleza, [...] con alusiones críticas a diferentes aspectos del contexto político, social y económico.” (39) In the corpus I have used, some of these reflections are related to why it is better to go to La Rábida through Moguer (184-185), Pinzón family’s honesty (186-187), the ribats (202) or the Christian’s persecution during the rule of Islam in Spain (204-205).

Taking into account the language used, it is quite significant to observe that both authors, Irving and Whishaw, use Spanish words. In Irving's work, we can read "calesa, calesero, venta, arrieros and contrabandista". These words can be a reflection of the Spanish society, a society which is not well-developed and can be suffering a clear class inequality. In Whishaw's work, we can find "Señora de Pinzón, camilla, fonda, pesetita and aguardiente". Here it is obvious that these terminologies are related to house issues, without any reference to the social level. The reason for which the authors use Spanish words is to stress the knowledge they had about them.

Irving does not use direct style when he is reporting a conversation but an indirect one, for example: "He laughed the idea, and assured me that he was an early riser, and accustomed to all kinds of exercise on horse and foot" (Irving, 917). On the contrary, in Whishaw's narration it is extensively used, especially when she is reporting what Conchita says. In general, these conversations are quite long and they contain descriptions or explanations about places they were visiting. Direct style in Whishaw's writing is also used, when she talked with the coachman who took her to the station of San Juan. Irving belongs to a generation of romantic writers who sought exotic places to explore them. As other writers (Ford, Taylor, Andersen, Dumas...), he came to Spain because it was a country that was not exploited yet. The main characteristic of those writers is their exaggerated descriptions, making things seem unreal or fictional. In Irving's narration there is a clear example of this feature, we can see it when he is describing the bed that the host and hostess had put to him: "An old rickety table had been spread out in a corner of the little room as a bedstead, on top of which was propped up a grand *cama de luxo*, or state bed, which appeared to be the admiration of the house." (916) Another feature of romantic writers is their fascination with the night and graves, when Irving visited the Convent of Santa Clara he put special emphasis on describing the tombs and niches that were before the altar. Irving states that the fact that it was at night when he entered the church "made the scene more impressive" (928). His excessive and ornamented way of describing that place makes it not to seem real, but fiction. Conversely, Whishaw's style in writing, without ornamenting her narration, makes to think that the trip occurred in the way she is narrating it. In addition, the reflections and explanations about the context appearing in her writing add credibility to the stories. To contrast Irving's and Whishaw's perspective about the convent, it is interesting to analyze what Whishaw wrote about it when she saw it for the first time:

What then was my delight at finding in the *Convento de la Luz* an almost perfect survival of the fortified religious houses which the Moslems called *ribats*-outposts built to defend the frontier, and garrisoned by men of a semi-religious order, sworn to this particular form of military service. (Whishaw, 202)

Whishaw complements her description of that place adding an historical clarification.

As a summary, what we can highlight after studying these two works are: Irving gives special importance to the fact that the buildings mentioned in the history of Columbus, those that he had visited, “still remain in nearly the same state in which they existed” (913) and that, the Pinzón’s offspring carried on the family name. On the contrary, Whishaw’s narration expresses a less sentimental vision, I mean, she gives more importance to architecture, history or what is the best route to reach the Columbus places that, she defends to go to Palos and La Rábida through San Juan and Moguer. This difference is marked by their different vision as Irving has a romanticized one and Whishaw a realist one. For that reason, Irving’s trip is narrated with subjectivity, his descriptions and arguments are based on his point of view therefore they are influenced by his interests. Conversely, Whishaw narrates her trip with objectivity, her arguments are not influenced by her view and, she demonstrates it every time she adds explanations based on the history, for example.

#### IV. CONCLUSION

In conclusion, after comparing Irving’s and Whishaw’s writings, I have noticed that on the one hand, the elements appearing in their narrations are similar in the sense that almost all elements can be found in both narrations but, on the other hand, the way in which each author narrate their experiences makes them be really different. During the analysis it has been proved that the objective of their visit is the same, to know the Columbus places, although in the case of Irving the purpose of knowing the present state of descendants of Pinzón family is also included. In relation to the characters they met, there are also some similarities as the contact with the owners of the posada during Irving’s trip, or fonda during Whishaw’s. Moreover, an interesting and curious fact took place, both authors were accompanied by a descendant of Pinzóns to their expedition to Palos de la Frontera and La Rábida. Focusing on their route in Moguer, the single place where both authors coincided is the Convent of Santa Clara.

We can say that they are comparable experiences told in two distinct ways: while Irving provides a descriptive narration written in the simplest way and putting special emphasis on the present state of those buildings mentioned in the history of Columbus and the descendants of Pinzóns, Whishaw's contribution is written in a reflexive narrative in which she does not only focus her descriptions on what she sees but she also provides readers a wide historical explanation of the monuments. Thus, it means a significant difference between the way authors narrate their own trips to the same Columbus places, that is: Irving's trip could be described as emotional while Whishaw's trip is a sightseeing tour. At the beginning of Irving's diary, he clarifies that he wants to visit the place where Columbus sailed for the discovery of the New World, besides he states that to be aware that the buildings and the Pinzóns were still there increased his interest. From this moment the reader knows that he has an emotional feeling toward this place and his narration is going to be influenced by this feeling, as I analyzed before highlighting the use of ornamentation and exaggeration in his writings, for that reason I have described this trip as emotional.

Whishaw's visit to Moguer was a second option, as the first one could not be carried out (to visit Riotinto), she decided to go to Columbus places and to discover them. I have described her trip as sightseeing because, apart from not having shown personal interest or affection for that place, her vision was always tied to a historical one, trying to find an explanation for everything and comparing what she knew with what she saw during the visit. As a general conclusion, it has been demonstrated that this difference in the way of narrating their experiences is influenced by their different visions: romanticize vs. realist.

Evidence of Irving's emotions toward Moguer is found at the end of his narration: "I now set off on my wayfaring, gratified to the utmost with my visit, and full of kind and grateful feelings towards Moguer and its hospitable inhabitants" (924). Moguer also has a thankful feeling toward this author and his visit has been recorded by naming one of the streets of the town Washington Irving, it was approved at a municipal plenary session on April 26, 2007 under the legislature of Juan José Volante (Padrón Municipal del Ayuntamiento de Moguer). On the contrary, Whishaw's narration about Moguer ends with an explanation about the route that pilgrims may follow to arrive at the Columbus places and a phrase of affection for this place is not found. In addition, few people know about Whishaw's stay in Moguer and there is neither a monument nor a street commemorating her visit as Irving has.

This study has opened an interesting possibility for a future investigation. It has opened a field of study to investigate others foreigners who came to Moguer and what were the impressions they wrote down. Another attractive proposal could be the project of creating a touristic route in Moguer that shows the places visited by Anglo-American writers and their experience and impressions about these places.

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