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“DEEP MAPS”: A Brief for Digital Palimpsest Mapping Projects (DPMPs, or “Deep Maps”)

SHELLEY FISHER FISHKIN

Paying attention to the transnational aspects of American culture is not a new phenomenon. Indeed, W. E. B. Du Bois told the graduating class at Fisk University in 1898, “On our breakfast table lies each morning the toil of Europe, Asia, and Africa, and the isles of the sea; we sow and spin for unseen millions, and countless myriads weave and plant for us; we have made the earth smaller and life broader by annihilating distance, magnifying the human voice and the stars, binding nation to nation.”¹ But while attending to this aspect of our culture may not be new, the proliferation of scholarly work focused on it is a twenty-first-century development. The journal *Comparative American Studies* began publication in 2003.² In 2006, as part of the International Initiative of the American Studies Association, the web portal linking worldwide journals in American Studies, “a one-stop shop for research published in American Studies journals throughout the world,” was launched. It now features fifty-one journals in twenty-five countries.³ In 2009, Routledge inaugurated a book series called *Routledge Transnational Perspectives on American Literature*,⁴ and LIT Verlag launched a book series called *Transnational and Transatlantic American Studies*.⁵ And the *Journal of Transnational American Studies* began publication in 2009.⁶

The United States has at its helm right now the child of an American parent and an African parent, a man who was born outside the mainland US and who spent a key portion of his childhood in Indonesia, a president for whom building bridges across oceans and continents is of paramount importance. What an opportune time for scholars in American Studies to reject parochial approaches to our object of study in favor of a broader view.

I’d like to propose a potentially fruitful “next step” for the field of transnational American Studies—a step designed to develop new ways of

collaborating across borders and thinking beyond borders; of providing self-evident rationales for greater planetary awareness; and of helping the academy nurture the global citizens of the future. I am deeply indebted to the five authors of the symposium “Redefinitions of Citizenship and Revisions of Cosmopolitanism—Transnational Perspectives” that appeared in the *Journal of Transnational American Studies* in the spring of 2011—Günter Lenz, Rob Kroes, Rüdiger Kunow, Alfred Hornung, and William Boelhower.⁷ It was when I was thinking about framing a response to their stimulating comments that the ideas I will now share began to take shape.

It is clear that the digitization of documents is proliferating at a dizzying pace all over the world. New archives in a broad range of fields and languages are appearing all the time, and old archives are being expanded. The Registry of Open Access Repositories (ROAR), for example, hosted by the University of Southampton, lists 2,583 open-access repositories,⁸ many of which, such as the Bibliothèque Nationale de France,⁹ provide full-text access to much of their collection. (Indeed, the pace of digitization is proceeding so quickly that there is a weekly update of new repositories added to the ROAR site.) The Library of Congress’s American Memory collection features over one-hundred thematic collections of over five million items.¹⁰ Europeana, launched in 2008 and funded by the European Commission, contains over fifteen million digitized paintings, drawings, maps, photos, books, newspapers, letters, diaries, films, newsreels, etc., from fifteen hundred institutions.¹¹ HathiTrust has digitized over eight million volumes in a range of languages, and nearly two and a half million of them are in the public domain.¹² The Electronic Cultural Atlas Initiative (ECAI) at the University of California, Berkeley, provides links to “hundreds of networked digital projects created by libraries, museums and archives, and by scholars in history, the humanities and the social sciences” around the world.¹³ Many major research universities have their own digitized collections. In most of these cases, each document has its own stable URL. The enormous proliferation of digitized collections presents an unprecedented opportunity for scholars in transnational American Studies.

I would like to invite colleagues in American Studies around the world to collaborate in developing what I call **D**igital **P**alimpsest **M**apping **P**rojects—DPMPs for short. I suggest that we pronounce the acronym DPMPs as “Deep Maps.” They would allow us to use the digital archives that have proliferated during the last decade to advance transnational American Studies.

There might be as many varieties of Deep Maps as there are scholars, and they might take a dizzying range of forms. But they would all have certain features in common:

- (a) Deep Maps would embed links to archival texts and images (along with interpretive materials) in nodes on an interactive map. To construct them, scholars would mine digital archives around the

world for material to include as links, using the durable URL of the text or image in the digital archive in which it resides, as well as additional relevant source information (including the online citation and, if available, the original print source of the text or image as indicated in the online source where it is found).

- (b) Deep Maps would focus on topics that cross borders and would include links to texts and images in different locations—sometimes in different languages, and sometimes reflecting conflicting interpretations of the material involved.
- (c) Deep Maps would be accessible to as broad an international public as possible. Ideally they would be free and would be available as pedagogical tools to any teacher or student with access to the internet (although some Deep Maps might include links to proprietary digital resources that required, say, university library privileges to access). Ideally, they would be hosted on open-access university or other nonprofit websites. Scholars involved in creating Deep Maps would work with colleagues and consortiums working in this area with technical expertise to develop user interfaces that were simple and clean.

Deep Maps are palimpsests in that they allow multiple versions of events, of texts, of phenomena (both primary and secondary) to be written over each other—with each version still visible under the layers. They involve mapping, since the form of display—the gateway, if you will, into any topic—would be a geographical map that links the text, artifact, phenomenon, or event to the location that produced it, that responded to it, or that is connected with it in some way. They are projects rather than products because they are open-ended, collaborative works-in-progress. They would not displace the traditional forms in which we present our scholarship; rather they would bring our books and articles greater attention. They would be a new way of presenting our work as scholars, and a new way of encouraging our students to think about their work and ours. Deep Maps could help develop new habits of thought and lay the groundwork for new collaborative modes of research.¹⁴

Deep Maps could be focused on events, topics, people, or phenomena. They could be organized by a broad time frame or a narrow one or by categories other than time entirely. For example, one might imagine Deep Maps focused on World War II sites such as Pearl Harbor or Hiroshima. They might include archival material now readily available about political decisions involved, first-person eyewitness accounts, later narratives by individuals involved in shaping the commemoration and memorialization of these sites, reactions of visitors to the sites over time, and literary responses to these events. Deep Maps on Pearl Harbor or Hiroshima might be

constructed in Japan in Japanese, and in the US in English, but then linked in a way that provides easy access to both. If a Deep Map involved a copyrighted text, such as John Hersey's seminal nonfiction work *Hiroshima*, it could include links to the publisher's description of the work, as well as to an excerpt of the book that can be found on Google Books from a collection in which it was anthologized.¹⁵ In some cases, curators of a Deep Map might seek permission to digitize a work that was not yet available in digital form. An example of a text in this category might be Mitsuye Yamada's poem, "Guilty on Both Counts," which is available digitally at this time only in small snippets, but which would be highly relevant to a Deep Map on either Hiroshima or Pearl Harbor. In this poem, "a Japanese American narrator, on a visit to Japan, is rudely treated by a survivor of [Hiroshima] and ruefully notes that in the United States she is also held responsible for the infamous 1941 attack on Pearl Harbor."¹⁶ On a Deep Map focused on Hiroshima, links to Yamada's poem might be attached to several nodes on the Deep Map—one in Hiroshima, another in her hometown of Kyushu, in which the conversation takes place, another in Oakland, California, the location of the small feminist press that published the book in which this poem first appeared in 1976. In addition to a range of other materials, a Deep Map on Hiroshima might seek permission to scan and publish online the material in an invaluable book that contains bilingual accounts of the day the bomb fell in Hiroshima, *We Were Children Then*, which my friend Makoto Nagawara was kind enough to give me some years ago and contains his own narrative of that fateful day.

One could also imagine a useful Deep Map on Dachau as a site of transnational memory, a topic that Ingrid Gessner engages in her article "Liberating Dachau: Transnational Discourses of Holocaust Memory," in the volume *Transnational American Memories*.¹⁷ Gessner focuses on two literary works: a play by Lane Nishikawa and Victor Talmadge that "tells the story of lifelong friendship between a Japanese American soldier and the near-dead Jew he rescues from Dachau," and a survivor memoir that relates the Nisei "participation in the Dachau liberation" and that includes the presence of the Japanese diplomat Chiune Sugihara, "also known as the Japanese Schindler," who issued thousands of visas to Polish Jews" (247). The texts, as Gessner notes, "serve to counter the dominant U.S.-American narrative of liberation" (261). Gessner's discussion of these texts—and how each was marketed and promoted in different national contexts—suggests the range of literary and extraliterary memorials that exist around the world to the liberators of Dachau and to the victims of the Holocaust they rescued. A curated Deep Map about the US and Dachau could include links to narratives around the world that dramatize the transnational resonances of the site—perhaps links to eyewitness accounts, novels, historical narratives, etc., that would add multiple voices and perspectives to our understanding of history and memory. Indeed, a site that links transnational stories with as much power as Dachau might inspire several Deep Maps, each featuring different kinds of materials. Records of individuals who were there are now online,¹⁸ as are a sampling of the more than forty-four hundred videotaped interviews with

witnesses and survivors of the Holocaust housed at Yale in the Fortunoff Video Archive for Holocaust Testimonies.¹⁹ Nodes linking to materials like these could be located where the interviewee ended up after the war, where they resided when they provided testimony, or where they were when they were taken to the camp. One might add links to key texts by American Studies scholars on Google Books such as Deborah Lipstadt's *Beyond Belief: The American Press and the Coming of the Holocaust* and Robert Abzug's *Inside the Vicious Heart: Americans and the Liberation of Nazi Concentration Camps*.²⁰ One might also include, when available, links to personal papers of GIs involved—including the Japanese American GIs whose presence inspired the two literary texts Gessner discusses.

Deep Maps might be constructed for virtually any battle in which the US was a party, any treaty of which the US was a signer, any event outside the US in which the US was not a direct participant, but which elicited many responses from Americans, and any event or series of events in the US that sparked interesting responses from abroad. One could imagine a rich Deep Map focusing on the sorts of primary materials that inform the critical essays in *Vestiges of War: The Philippine-American War and the Aftermath of an Imperial Dream, 1899–1999*, edited by Angel Velasco Shaw and Luis H. Francia, materials drawn from Filipino and US archives.²¹ A Deep Map on this topic might also include links to secondary materials such as the articles in the special forum, “Circa 1898: Overseas Empire and Transnational American Studies,” edited by Hsuan L. Hsu, that appears in the current issue of the *Journal of Transnational American Studies*.

Deep Maps could also focus fruitfully on transnational cultural forms, such as hip hop in a global context. The energy and excitement at a recent conference in Germany on “Translating Hip Hop,” combined with the increasing ease with which musicians and cultural studies scholars can upload audio and video files of musical performances suggest that a series of Deep Maps produced collaboratively by scholars in multiple locations could greatly enrich our understanding of transcultural exchange.²²

Deep Maps should both take advantage of material already available in digital form and, ideally, help spur the digitization of new materials. Imagine, for example, a Deep Map focused on the Chinese in the American West in the nineteenth century. I say this as someone employed by a university founded by a man whose wealth was largely created by the Chinese who built the Central Pacific Railroad. I was surprised to learn, some years ago, that our library contained not a single letter written back to China by any of those Chinese railroad workers, nor any account from any of them about any aspect of their lives. But I was even more shocked to learn from my colleague Gordon Chang (with whom I am now collaborating on this project) that no library in the United States has any first-person account from a Chinese person who worked on the railroad. While fire, flood, and a range of natural and manmade disasters, including the Cultural Revolution, probably destroyed most such documents if they ever existed, and while Chinese archives never made a habit of

collecting papers of people who were not members of the elite, I'm not ready to believe that nobody kept a cache of family papers somewhere in China in which such letters or accounts might be found. I'm hoping that if a call went out widely among scholars in China to be on the lookout for such texts, perhaps some would surface. The existence of some highly visible Deep Maps projects on the Chinese in America might give Chinese scholars and research institutions additional impetus to hunt for such documents. If they did turn up, they could remain in China, preserved in an appropriate archive—but could reach a global audience in digitized form.

Until those letters surface, however, there is still much that we can do. In the US, where digitization has been growing exponentially every year, some key texts are just beginning to be available online. Take a front-page article that ran in the *New York Tribune* on August 4, 1868, under the headline, “The Treaty with China.” The article was signed by its author, who was none other than Mark Twain. Twain's international fame today dwarfs that of any other writer of his day—but this article is so obscure that it was never reprinted at all since its initial publication, until it was reprinted online in 2010 in the *Journal of Transnational American Studies* with an article about it by Martin Zehr.²³ It includes fascinating comments on the relationship between the US and China and the rights the treaty codified; it also has some trenchant comments on the treatment of the Chinese in the US, comments echoed in a number of other pieces Twain wrote—between 1864 and 1871—all of which are readily available online.²⁴

Reading Twain's “Treaty with China,” I found myself wondering about Chinese reactions to the Burlingame treaty—and to reports that undoubtedly reached China about the persecution of the Chinese in California and elsewhere in the West. A Deep Map on this topic might have links to all of these works by Twain and also to responses from China.

Books about Anson Burlingame have been appearing in English since at least 1912.²⁵ One can read the full text of that 1912 book on Google Books, where one can also read *Banquet to His Excellency Anson Burlingame and His Associates of the Chinese Embassy by the Citizens of New York, on Tuesday, June 23, 1868*.²⁶ But on a Deep Map on the Chinese in the US in the nineteenth century, one might find not only links to these and other US publications about Burlingame's mission but also links to responses in China. The National Index to Chinese Newspapers and Periodicals in the Shanghai Library,²⁷ a digitized index of articles available from that library, for example, includes articles about the reports Burlingame was sending back to China regarding his mission during the same period.²⁸ A Deep Map that provided easy access to both US and Chinese documents might have abstracts in English for Chinese documents and abstracts in Chinese for English documents. When documents are particularly significant, full translations might be sought.

The Burlingame Treaty is just one chapter of the complex story of the Chinese in the US in the nineteenth century. Several documentary histories in English have been published in the US in recent years, such as the 2006 book *Chinese American*

Voices: From the Gold Rush to the Present, edited by Judy Yung, Gordon Chang, and Him Mark Lai,²⁹ and the 2010 volume produced by the Chinese American Society, *The Rocky Road to Liberty: A Documented History of Chinese Immigration and Exclusion*, edited by Sen Hu and Jielin Dong.³⁰ Jean Pfaelzer's 2007 book, *Driven Out: The Forgotten War Against Chinese Americans*, includes excerpts from myriad primary documents housed in historical societies throughout the American West, along with references to many more.³¹ There is also a plethora of already digitized, readily available materials on this subject in the Online Archive of California, the Bancroft Library, the Library of Congress, the national archives at San Bruno, the California Digital Newspaper Collection, and elsewhere. But these documents tell just one side of the story. Who knows what kinds of research might be sparked by curated Deep Maps that included texts from China as well as the US dealing (either directly or implicitly) with the same events or phenomena?

A Deep Map on the Chinese in the nineteenth-century American West might include links to both Chinese and English versions of *The Silent Spikes: Chinese Laborers and the Construction of North American Railroads*, compiled and edited by Annian Huang, translated by Juguo Zhang, and published in Beijing in 2006, significant portions of which are available on Google Books.³² It might also include articles about Chinese workers that appeared in nineteenth-century newspapers in both the US and China. Occasionally, US articles were reprinted in China, making it relatively easy to include both English-language and Chinese-language versions. For example, in 1876, the US Senate authorized a commission to investigate the effects of Chinese immigration and the condition of Chinese workers in the US. The 1,281-page Senate report was published by the Government Printing Office in 1877 and is available online,³³ as are numerous articles about the report that appeared in the US press in 1876 and 1877. A Chinese periodical published a lengthy series of articles about the Senate report in four installments in 1877 (大美国事：议员查问金山华工情形[录 新报原底][续]).³⁴ These articles, published in Shanghai, are in the National Index to Chinese Newspapers and Periodicals, and links to them could be embedded in a Deep Map. Several of the pieces were evidently reprinted from the *Alta California*; in this one case, at least, digitized versions of the same material are already available in both English and Chinese.³⁵ Locating the archival materials is the first step; compiling links to the documents or the documents themselves into a database that can then be presented on a map is the next step.

It would be exciting for US and Chinese Americanists to collaborate on a Deep Map that featured responses in the US and China to the Chinese Exclusion Act. For example, the US decision in 1904 to extend the 1882 act indefinitely sparked not only a massive boycott of US goods the following year in China but also a vast body of Chinese protest literature. In 1960 a huge, multigenre compilation of this literature was published in China.³⁶ But only a handful of excerpts from it have ever been translated into English. Still untranslated is a novella written in Chinese and set in Chinese America (in San Francisco, Washington, DC, and other locales) that predates

the book widely considered the first Chinese American novel set in Chinese America by more than half a century.³⁷ This novella, *Kuxuesheng*, or *The Bitter Student*,³⁸ was originally published in 1905 in the famous journal *ShoShien Shan Sho* and is presumably in the public domain, as are other pieces in the collection. The volume reprints fiction, poems, drama, essays, and reportage. Other pieces include a novel set in Shanghai that depicts the deceptive practices Americans used to recruit Chinese workers to come to the US, the preface to the Chinese edition of *Uncle Tom's Cabin*, reportage about the abuse of Chinese workers in Hawaii, a play about Chinese women's role in the protests and boycott against the US, and a ghost story about a woman whose husband was kidnapped to be a worker in the US.³⁹ Why not digitize this material and translate and embed selections in both Chinese and English on a Deep Map according to the location of the author?⁴⁰

On May 26, 2011, Congresswoman Judy Chu (D-California), along with Congresswoman Judy Biggert (R-Illinois) and Congressman Mike Coffman (R-Colorado), introduced a bipartisan resolution in the House "calling on Congress to formally acknowledge and express regret for the passage of a series of laws during the turn of the 20th Century that violated the fundamental civil rights of Chinese-American settlers."⁴¹ Senator Dianne Feinstein (D-California) and Senator Scott Brown (R-Massachusetts) introduced the same resolution in the Senate. Isn't it time we examined the impact of the Chinese Exclusion laws from both sides of the Pacific?

Walter Mignolo has observed that "the map, rather than the Internet, was the first step of the imaginary of the modern/colonial world that we today call globalization."⁴² Mignolo wrote that "instead of cosmopolitanism managed from above (that is, global designs), I am proposing cosmopolitanism, critical and dialogic, emerging from the various spatial and historical locations of the colonial difference."⁴³ Why not take his proposal literally, encouraging the creation of new maps that feature materials that put indigenous responses to colonialism on the same map as the justifications of the colonizers?

Although the first generation of Deep Maps would probably draw its materials from previously curated digital collections, Deep Maps might be structured on a wiki model sometime in the future, allowing new material to be added at any point, and eschewing a sense of closure and finality. The recent announcement by the Jeremy Bentham Papers that crowdsourcing will be used to transcribe and digitize thousands of documents in the papers suggests that there may well be broader public participation in digitizing archives in the future.⁴⁴ Deep Maps would be able to take full advantage of the inevitable expansion of available archival materials. Eventually, a directory of selected Deep Maps might appear in a section of the *Journal of Transnational American Studies*, peer-reviewed along with the rest of the components of the journal.

There already are a number of related initiatives and websites involving mapping that confirm my sense that Deep Maps of the sort I am suggesting are possible. The most impressive and elaborate of these involve multiyear (in some

cases multidecade) collaborations funded by major foundations. These include the Mapping the Republic of Letters project at Stanford University, focused on eighteenth-century letters exchanged among intellectuals in the US and Europe⁴⁵; Stanford's Spatial History Project, with its focus (in part) on railroads in the American West⁴⁶; and the HyperCities project at University of California, Los Angeles, “a collaborative research and educational platform for traveling back in time to explore the historical layers of city spaces in an interactive, hypermedia environment.”⁴⁷ These are all stellar models that will set the standard for major enterprises of this sort in the future.

But there is also a place for much less elaborate ventures—for projects easy enough for a handful of students or teachers to produce.⁴⁸ In other words, while large research projects with major funding can make potentially enormous contributions to scholarship over time, developing a culture in the profession that encourages smaller, simpler projects as well could be worthwhile—projects that find new ways of using the large digital archives that have been created, as well as projects that add to those archives and create new ones. The research interests of scholars in transnational American Studies position us well to be at the forefront of developing these projects.

Although the bulk of the work presented at the most recent high-profile international conference on digital humanities involved quantitative issues that require algorithms and computation, I believe there is also space in digital humanities' “big tent” for qualitative projects that put digital archival materials around the globe in conversation with each other.⁴⁹

Both HyperCities and Omeka have streamlined user interfaces to make it relatively easy to create new digital archives and contribute new materials to existing ones, and recent work at the University of Southern California's Institute for Multimedia Literacy and UCLA that integrates HyperCities and Scalar suggests that it may be easier in the future to integrate a range of audio and visual materials into HyperCities archives.⁵⁰ But currently, projects that use a mapping gateway to explore archival materials tend to focus on specific cities or neighborhoods—such as Berlin or Los Angeles or Tehran (HyperCities), or LA's Filipino Town (HyperCities) or Harlem between 1915 and 1930 (Digital Harlem)⁵¹; they rarely, if ever, tell transnational stories. And most projects that center on exhibiting archival materials, such as a number that utilize the Omeka platform developed at the Roy Rosenzweig Center for History and New Media at George Mason University (including the Bracero History Archive, *Frontier to Heartland: Making History in Central North America*, *Lincoln at 200*, *Making the History of 1989: The Fall of Communism in Eastern Europe*, etc.), tend to not use maps as the gateway, thereby inhibiting some of the insights that seeing the materials on maps might foster.⁵²

If a platform like Omeka makes it increasingly simple to show the geolocation of archival materials from a range of perspectives (i.e., where a document originated,

where it is located today, the locales that it describes, etc.), it may well become the technology of choice for Deep Maps.⁵³

I have recently begun to collaborate with colleagues around the world on a Deep Map tracking how American literature has traveled. For example, *Adventures of Huckleberry Finn* has been translated into fifty-nine languages and dialects that I can document, including Afrikaans, Arabic, Assamese, Chinese, Chuvash, Estonian, French, Greek, Hindi, Hungarian, Japanese, Korean, Kirghiz, Marathi, Portuguese, Spanish, Telugu, Turkish, Ukrainian, and Uzbek. Yet there is relatively little work on issues that a comparative study of these translations might allow us to explore—questions related to dialect, to constructions of race and racism around the world, and to the cultural work that Twain’s fiction does (or fails to do) in a range of different societies. These are issues that a Deep Map would help Twain scholars and translation studies scholars engage.

The most common choice translators make when it comes to the book’s multiple dialects is to ignore them. Sometimes omitting the vernacular language in favor of a standardized, literary form of speech was part of a broader national endeavor to wipe out dialects altogether. For example, in the early twentieth century, around the time that Kuni Sasaki’s translation of *Huckleberry Finn* was published, the Japanese Ministry of Education was so hostile to anything but the official standardized version of the language that students in the Okinawa area “who used Okinawa vernacular in class were forced to wear heavy ‘dialect boards’ from their necks for punishment.”⁵⁴

Occasionally, however, a translator has come up with a creative alternative to at least a part of the dialect issue. Francisco José Tenreiro, for example, a respected African poet born in São Tomé who was inspired by francophone poet Aimé Césaire as well as by Langston Hughes, is credited with having introduced the concept of *négritude* to Afro-Portuguese poetry. When he translated *Huckleberry Finn* into Portuguese in 1973, he chose to have Jim and other black characters speak in a Cape Verde dialect.⁵⁵

As Raphael Berthele notes, several German translations endeavor to experiment with crafting different dialects for different characters. But Berthele found that, before the 1980s, the manner in which Jim’s style of speech was translated into German often implied a “‘lack of linguistic competence’ on Jim’s part,” giving him a manner of speech in German literature that “is widely used for the speech of idiots, savages or . . . learners of the German language,” a choice that “portrays him either as foreign, uneducated or simpleminded . . . an object of ridicule. . . . both from a cognitive and linguistic point of view he is presented as deficient.” Berthele notes, however, that starting in the 1980s translators often tried to disrupt this pattern.⁵⁶

A translator’s omissions, as well as decisions about language, can also shape the ways in which a translation engages or fails to engage the issue of racism. Tsuyoshi Ishihara tells us that Sasaki’s translation of *Huck Finn* omits two of Jim’s

most important scenes in the novel—the scene where he rebukes Huck for fooling with him after they’re separated in the fog, after which Huck forces himself to apologize, and the scene where Jim recalls, with deep shame, the time he beat his little daughter for not doing as she was told before he realized that she was deaf. Sasaki mistranslates comments that show Jim “as a caring father who deeply loves his family,” even going so far as to have Jim talk about buying “two children or so” after he is free. By omitting the fact that Jim is talking about buying his own children to emancipate them from slavery, Sasaki turns a parent distraught at his separation from his children into a would-be slave owner.⁵⁷ Ishihara ascribes Sasaki’s distortions of Jim’s character to the deep-seated prejudices that the Japanese had against blacks at the time. Japanese anti-black racism during this era—in both the US context and the African context—has been amply documented by scholars.⁵⁸ Evidently, Sasaki shared those prejudices and for that reason “deleted Twain’s most vivid depictions of racism.”⁵⁹ Sasaki cut, for example, Pap Finn’s famous infuriated screed about the educated mulatto professor from Ohio who could vote when he was at home. Ishihara notes that Sasaki’s omissions and distortions prevented the book from prompting Japanese readers to think about the ways in which their own society engaged in discrimination against minorities (26–28).

It could be fascinating to have a Deep Map featuring many of these translations, along with links to articles about them, as well as other writing about Twain that appeared around the world—an expansion of the kinds of texts I included in my recent book, *The Mark Twain Anthology: Great Writers on His Life and Works*.⁶⁰ Although American literature in languages other than English has begun to receive increased attention in recent years, writing about American literature in languages other than English is still relatively neglected.⁶¹ Writers from Europe, Asia, and Latin America writing in Chinese, Danish, French, German, Italian, Japanese, Russian, Spanish, and Yiddish all engaged Twain over the last century and a half. Aside from a few excerpts, however, this work had been unavailable in English until 2010. Previously untranslated texts that I selected for the book include essays by Nobel laureates from Denmark and Japan, by two of Cuba’s most prominent public intellectuals, by Argentina’s most celebrated author, by one of China’s most famous modern authors, by a major Russian poet, and by respected writers from Germany, Italy, Spain, and the Soviet Union—as well as an article from a Yiddish newspaper in Vilna that is a poignant reminder of the vibrant intellectual culture that once thrived in Yiddish-speaking communities in Eastern Europe.⁶² These texts are just a fraction of the material that I could have included, material that has largely been consigned to oblivion by the monolingual biases of American literary scholars.⁶³

The habits of collaboration with colleagues around the world that working on *The Mark Twain Anthology* required sparked my interest in the kinds of collaborations that the creation of Deep Maps will also require. They also taught me how stimulating and enjoyable such collaboration can be. One could imagine a series of Deep Maps on Transnational Twain. Some might focus on international editions of a

key text, presenting full-text translations when available, or translations of a handful of passages, as well as links to articles and books about the various translations, exploring the choices the translators made and responses to the book that ensued.⁶⁴ Others might track Mark Twain's place in popular culture around the globe, expanding on the kinds of issues that Tsuyoshi Ishihara explores so deftly in *Mark Twain in Japan*.⁶⁵

Currently I'm exploring technical strategies for bringing Deep Maps into being with Stanford specialists in digital humanities, and with my colleague Carla Peterson at the University of Maryland, who is working with technology experts at the Maryland Institute for Technology in the Humanities.⁶⁶ We're exploring the range of materials that might be brought together in three prototype Deep Maps—one focused on the Chinese in the US in the nineteenth century and during the Exclusion era (a topic I am working on with my Stanford colleague Gordon Chang and other colleagues in China, Taiwan, and the US); one focused on Mark Twain as a global figure (a topic I am exploring with Stanford colleagues Indra Levy and Gabriella Safran, as well as colleagues in China, Germany, Japan, the US, and elsewhere); and one focused on archival materials that link nineteenth-century black New Yorkers to other parts of the world (this third topic grows out of Carla Peterson's recent book, *Black Gotham: A Family History of African Americans in Nineteenth-Century New York City*).⁶⁷ I am grateful to the many colleagues who have shared their time and expertise with a novice like me as generously as they have.⁶⁸ It has been stimulating to discuss these projects with colleagues from Australia, Canada, China, Germany, Greece, Hungary, Hong Kong, Japan, the Netherlands, Spain, Taiwan, and across the US, and at recent conferences in Hong Kong, Nanjing, and Regensburg on transnational American Studies.⁶⁹ I love the fact that, as we brainstorm about one of these projects, colleagues start thinking about possible Deep Maps involving their own research in other areas as well.

Deep Maps present a number of challenges, as well as opportunities. Many Deep Maps might require scholars to collaborate across disciplines. Literature scholars may find themselves (as I have) seeking out conversations with scholars in diplomatic history and international relations, in foreign language departments, and in translation studies.⁷⁰ Scholars in ethnic studies and area studies, who in some cases may not be in the habit of talking to each other, may need to start those conversations.⁷¹ (Such disciplinary divides will probably look increasingly arbitrary and artificial in the twenty-first century.) Graduate students in American Studies who grew up speaking a heritage language at home that never had much to do with what they did in graduate school may find that language shaping their scholarship in unexpected ways. Scholars firmly moored in a discipline may find themselves paying more attention to work being done in relatively newer fields that are transnational and transdisciplinary at their core—such as literature and the environment, peace studies, or women's studies.⁷²

Digital humanities experts concur that there are multiple platforms that might

be used to create the capacious category of archivally based, geolocation-enabled digital projects that I am calling Deep Maps. Several platforms, such as Omeka and HyperCities, might be further refined for ease of use, or others might be developed. If the intuitive, user-friendly technology we need were developed, as I hope it will be, I could see scholars in different locations around the world collaborating on Deep Maps to frame transnational research projects, while undergraduates generated their own collaborative Deep Maps with their peers across the globe. Deep Maps could be one of many answers to the question Cathy Davidson recently asked, “How can we make education as open as the open web?”⁷³

By requiring collaboration—across borders, languages, nations, continents, and disciplines—Digital Palimpsest Mapping Projects would bring our interdependence—as scholars, as citizens, as human beings—to the foreground. The process of working together on Deep Maps could help us take the field of transnational American Studies in some exciting new directions, paving the way, perhaps, for analogous moves in other fields. It could also help us develop new ways of understanding ourselves as “global citizens.”

Notes

¹ W. E. B. Du Bois, “Careers Open to College-Bred Negroes” (commencement address, Fisk University, Nashville, TN, 1898), quoted in Thomas Bender, *A Nation Among Nations: America’s Place in World History* (New York: Hill and Wang, 2006), 13.

² *Comparative American Studies*, <http://www.maney.co.uk/index.php/journals/cas/>.

³ “American Studies Journals: A Directory of Worldwide Resources,” International Initiative of the American Studies Association, <http://www.theasa.net/journals/>. Three years after it was launched, in 2009, the website faced a crisis: the university that had hosted it from its start could not continue. Pin-chia Feng, professor of Foreign Languages and Literatures at National Chiao Tung University (Hsinchu, Taiwan) and President of the Association of English and American Literature of Taiwan became the project’s white knight: she stepped up to the plate and began hosting it at her university, where it is still based today.

⁴ “Routledge Transnational Perspectives on American Literature,” Routledge, http://routledgeny.com/books/series/routledge_transnational_perspectives_on_american_literature_SE0701/.

⁵ “Transnational and Transatlantic American Studies,” LIT Verlag, <http://www.lit-verlag.de/reihe/ttas>.

⁶ *Journal of Transnational American Studies*, http://escholarship.org/uc/acgcc_jtas.

- ⁷ Günter H. Lenz, Rob Kroes, Rüdiger Kunow, Alfred Hornung, and William Boelhower, "Symposium: Redefinitions of Citizenship and Revisions of Cosmopolitanism—Transnational Perspectives," *Journal of Transnational American Studies* 3, no. 1 (2011), <http://escholarship.org/uc/item/8n55g7q6>.
- ⁸ "Registry of Open Access Repositories," School of Electronics and Computer Science, University of Southampton, <http://roar.eprints.org/>.
- ⁹ "Bibliothèque Nationale de France," <http://www.bnf.fr/fr/acc/x.accueil.html>.
- ¹⁰ "American Memory," Library of Congress, <http://memory.loc.gov/ammem/index.html>.
- ¹¹ Europeana, "About Us," <http://www.europeana.eu/portal/aboutus.html>.
- ¹² HathiTrust, "Welcome to the Shared Digital Future," <http://www.hathitrust.org/about>.
- ¹³ "Electronic Cultural Atlas Initiative," University of California, Berkeley, <http://www.ecai.org/>.
- ¹⁴ Scholars interested in navigating the complexities of fair use, permissions, and rights issues involving digital materials might seek guidance from "Critical Commons: For Fair & Critical Participation in Media Culture," <http://criticalcommons.org> and <http://criticalcommons.org/blog/>.
- ¹⁵ John Hersey, "Hiroshima," in *The Mammoth Book of Journalism*, ed. Jon E. Lewis (New York: Carroll & Graf, 2003), 265–69, <http://books.google.com/books?id=ydVJFQQbKWwC&lpg=PA265&dq=%22John%20Hersey%22%20Hiroshima&pg=PA265#v=onepage&q=%22John%20Hersey%22%20Hiroshima&f=false>.
- ¹⁶ This summary of the poem is from Shirley Geok-lin Lim, "Immigration and Diaspora," in *An Interethnic Companion to Asian American Literature*, ed. King-Kok Cheung (New York: Cambridge University Press, 1997), 292.
- ¹⁷ Ingrid Gessner, "Liberating Dachau: Transnational Discourses of Holocaust Memory," in *Transnational American Memories*, ed. Udo J. Hebel (Berlin: Walter de Gruyter, 2009), 243–65.
- ¹⁸ "Dachau Concentration Camp Records," JewishGen, http://www.jewishgen.org/databases/holocaust/0050_dachauindexing.html.
- ¹⁹ "Fortunoff Video Archive for Holocaust Testimonies," Yale University Library, <http://www.library.yale.edu/testimonies/>.

²⁰ Deborah E. Lipstadt, *Beyond Belief: The American Press and the Coming of the Holocaust, 1933–1945* (New York: Free Press, 1986), <http://books.google.com/books?id=IMELYD5xxXAC&lpq=PP1&pg=PP1#v=onepage&q&f=false>; and Robert H. Abzug, *Inside the Vicious Heart: Americans and the Liberation of Nazi Concentration Camps* (Oxford: Oxford University Press, 1985), <http://books.google.com/books?id=CMfGlx3jDLIC&lpq=PP1&pg=PP1#v=onepage&q&f=false>.

²¹ Angel Velasco Shaw and Luis H. Francia, eds., *Vestiges of War: The Philippine-American War and the Aftermath of an Imperial Dream, 1899–1999* (New York: New York University Press, 2002).

²² The conference, held in Berlin on October 11, 2011, was sponsored by the Haus der Kulturen der Welt, which identifies itself as “a leading centre for the contemporary arts and a venue for projects breaking through artistic boundaries.” Haus der Kulturen der Welt, <http://www.hkw.de/en/index.php>. I am grateful to my Stanford colleague Samy Alim for having shared his experience at this conference with me, along with links to the conference website. See “Translating Hip Hop,” Haus der Kulturen der Welt, http://www.hkw.de/en/programm/2011/translating_hip_hop/projekt_detail_53871.php. See also “Program for the Month,” Haus der Kulturen der Welt, http://www.hkw.de/en/programm/2011/translating_hip_hop/veranstaltungen_53871/AlleVeranstaltungen.php; and Haus der Kulturen der Welt and Goethe Institut, “Translating Hip Hop,” <http://translatinghiphop.de/>.

²³ Mark Twain, “The Treaty with China: Its Provisions Explained” (1868), *Journal of Transnational American Studies* 2, no. 1 (2010), <http://escholarship.org/uc/item/2r87m203>; and Martin Zehr, “Mark Twain, ‘The Treaty with China,’ and the Chinese Connection,” *Journal of Transnational American Studies* 2, no. 1 (2010), <http://escholarship.org/uc/item/5t02n321>.

²⁴ See, for example, Mark Twain, “What Have the Police Been Doing?” *Territorial Enterprise*, January 16–18, 1866, <http://www.twainquotes.com/18660118t.html>; Twain, “Disgraceful Persecution of a Boy,” *Galaxy Magazine*, May 1870, <http://etext.virginia.edu/railton/onstage/playscripts/galaxy01.html>; Twain, “Goldsmith’s Friend Abroad Again,” Letters I–IV, *Galaxy*, October 1870, <http://www.twainquotes.com/Galaxy/187010b.html>; Twain, “Goldsmith’s Friend Abroad Again,” Letters V–VI, *Galaxy*, November 1870, <http://www.twainquotes.com/Galaxy/187011c.html>; and Twain, “Goldsmith’s Friend Abroad Again,” Letter VII, *Galaxy*, January 1871, <http://www.twainquotes.com/Galaxy/187101e.html>.

²⁵ See Frederick Wells Williams, *Anson Burlingame and the First Chinese Mission to Foreign Powers* (New York: Charles Scribner’s Sons, 1912), http://books.google.com/books?id=_dVAAAAYAAJ&pg=PR3#v=onepage&q&f=false. See also Carl Francis Yeager, *Anson*

Burlingame: His Mission to China and the First Chinese Mission to Western Nations (Washington, DC: Georgetown University Press, 1950).

²⁶ Anson Burlingame, *Banquet to His Excellency Anson Burlingame and His Associates of the Chinese Embassy by the Citizens of New York, on Tuesday, June 23, 1868* (New York: Sun Book and Job Printing House, 1868),
<http://books.google.com/books?id=NGxC AAAAIAAJ&pg=PA1#v=onepage&q&f=false>.

²⁷ “National Index to Chinese Newspapers & Periodicals,” Shanghai Library,
<http://www.cnbkysy.com/ShanghaiLibrary/en/main.html> and
<http://www.cnbkysy.com/ShanghaiLibrary/pages/jsp/fm/index/index.jsp> (in Chinese).
According to Stanford University’s East Asia Library website, “The National Index to Chinese Newspapers & Periodicals (NICNP) is an index database covering information from 1833 to the present. It lists about 18,000 kinds of newspapers and periodicals published in China and contains over 30 million entries.” “Electronic Resources,” East Asia Library – Chinese Collection, Stanford University Libraries & Academic Information Resources, <http://lib.stanford.edu/eal-chinese/chinese-e-resources>.

²⁸ See “欽差信息：花旗來信云，蒲公使與志孫兩欽差於閏四月十九日至花旗國……,” 中国教会新报 1868 (4) [“Information from the imperial envoys: Mr. Burlingame and the other two envoys, Zhi and Sun, arrived in the US on April 19... .,” *Zhongguo Jiaohui Xinbao*, 1868 (4)]; and “欽差信息：蒲公使與志孫二使於外國本年七月初四日……,” 中国教会新报 1868 (6) [“Mr. Burlingame and the other two envoys, Zhi and Sun, are abroad on July 4th this year... .,” *Zhongguo Jiaohui Xinbao*, 1868 (6)]. All translations by Keren He. I am grateful to Dongfang Shao of the Stanford University Libraries for having made me aware of this tremendously useful source of information about nineteenth-century Chinese newspaper articles, and I am indebted to Keren He for having located these pieces in the database and having summarized them in English for me.

²⁹ Judy Yung, Gordon H. Chang, and Him Mark Lai, eds., *Chinese American Voices: From the Gold Rush to the Present* (Berkeley: University of California Press, 2006),
<http://books.google.com/books?id=eMvaMuZkwvcC&lpg=PP1&pg=PP1#v=onepage&q&f=false>.

³⁰ Sen Hu and Jieliin Dong, eds., *The Rocky Road to Liberty: A Documented History of Chinese Immigration and Exclusion* (Saratoga, CA: Javvin Press, 2010),
<http://books.google.com/books?id=xku7xvAMDowC&lpg=PP1&pg=PP1#v=onepage&q&f=false>.

³¹ Jean Pfaelzer, *Driven Out: The Forgotten War Against Chinese Americans* (New York: Random House, 2007),
<http://books.google.com/books?id=koQalf4HiZ4C&lpg=PP1&pg=PP1#v=onepage&q&f=false>.

³² Annian Huang, ed., *The Silent Spikes: Chinese Laborers and the Construction of North American Railroads*, trans. Juguo Zhang (Beijing: China Intercontinental Press, 2006), <http://books.google.com/books?id=x9sVX2o9FWoC&pg=PP1&pg=PP1#v=onepage&q&f=false>.

³³ *Report of the Joint Special Committee to Investigate Chinese Immigration*, 44th Cong., 2d sess., February 27, 1877, S. Rep. 689, http://cpr.org/Museum/Chinese_Immigration.html.

³⁴ 大美国事:议员查问金山华工情形(录新报原底)(续),万国公报(上海),1877,第9年437卷

["News from the US: Senators inquire of the situation of Chinese workers in San Francisco," *Wanguo Gongbao* (Shanghai), 9:437, 1877 (originally from San Francisco 勒尔达报, October 1876)];

大美国事:议员查问金山华工情形(录新报原底)(续),万国公报

(上海),1877,第9年438卷 ["News from the US: Senators inquire of the situation of Chinese workers in San Francisco (continued)," *Wanguo Gongbao* (Shanghai), 9:438, 1877];

大美国事:议员查问金山华工情形(录新报原底)(续),万国公报(上海),1877,第9年439卷

["News from the US: Senators inquire of the situation of Chinese workers in San Francisco (continued)," *Wanguo Gongbao* (Shanghai), 9:439, 1877]; and

大美国事:议员查问金山华工情形(录新报原底)(未完),万国公报(上海),1877,第9年440卷

["News from the US: Senators inquire of the situation of Chinese workers in San Francisco (continued)," *Wanguo Gongbao* (Shanghai), 9:440, 1877]. All translations by Keren He.

³⁵ One or more of the following articles from the *Alta California* from October 1876 (available online in the California Digital Newspaper Collection) may have served as the basis of the article(s) published in Shanghai: "The Chinese Commission," *Daily Alta California* 28, no. 9692, October 19, 1876, <http://cdnc.ucr.edu/cdnc/cgi-bin/cdnc?a=d&d=DAC18761019.2.6&cl=search&srpos=49&dliw=none&e=-----en-Logical-20-41---%22F+A+Bee%22-all-->; "The Congressional Committee," *Daily Alta California* 28, no. 9693, October 20, 1876, <http://cdnc.ucr.edu/cdnc/cgi-bin/cdnc?a=d&d=DAC18761020.2.17&cl=search&srpos=99&dliw=none&e=%97%97%97-en-Logical-20%9781%97%97%22F+A+Bee%22-all%97->; "Our Chinese," *Daily Alta California* 28, no. 9696, October 23, 1876, <http://cdnc.ucr.edu/cdnc/cgi-bin/cdnc?a=d&d=DAC18761023.2.12&cl=search&srpos=26&dliw=none&e=%97%97%97-en-Logical-20%9721%97%97%22Col+Bee%22-all%97->; "The Chinese," *Daily Alta California* 28, no. 9698, October 25, 1876, <http://cdnc.ucr.edu/cdnc/cgi-bin/cdnc?a=d&d=DAC18761025.2.15&cl=search&srpos=374&dliw=none&e=%97%97%97-en-Logical-20%97361%97%97%22F+A+Bee%22-all%97->; and "The Celestials," *Daily Alta California* 28, no. 9699, October 26, 1876, <http://cdnc.ucr.edu/cdnc/cgi-bin/cdnc?a=d&d=DAC18761026.2.14&cl=search&srpos=38&dliw=none&e=%97%97%97-en-Logical-20%9721%97%97%22Col+Bee%22-all%97->.

³⁶ A. Ying, *Fanmei huagong jinyue wenxue ji* [A Collection of Literature against the American Exclusion of Chinese Laborers] (Beijing: Zhonghua shuju, 1960).

³⁷ Louis Chu's 1961 *Eat a Bowl of Tea* is widely cited as the first Chinese American novel set in Chinese America.

³⁸ Sau-ling Cynthia Wong includes a brief discussion of *Kuxuesheng* in "Chinese American Literature," in Cheung, *Interethnic Companion*, 43–44, where she refers to it as "a well-crafted novella . . . [about] a patriotic student who travels to America in order to acquire the knowledge needed to save his crumbling country from corrupt Manchu rule as well as economic and military invasion by foreign powers" (43). I am grateful to her for having made me aware of this novella. Wong translates the title as *The Industrious Student*. When I mentioned the novella at a talk I gave in Shanghai in June 2004 at the first American Studies Network conference in China, the Chinese Americanists at the conference tittered with amusement when they heard that, to the extent that Americans had heard of *Kuxuesheng*, it was known as *The Industrious Student*. They said a more accurate translation of the title would be *The Bitter Student*. Several other scholars with whom I have spoken concur, and for that reason I refer to the book's title in English as *The Bitter Student*. I am grateful to Keren He and to Wen Jin for having read *Kuxuesheng* at my request and summarized and discussed it with me.

³⁹ I am indebted to Keren He for having shared a summary with me (in May 2011) of the range of genres and their subjects in this anthology. The preface to the Chinese translation of *Uncle Tom's Cabin* is one piece in the book that has been translated into English. "Translator's Notes to *Uncle Tom's Cabin*" by Lin Shu (1901) appears in *Land Without Ghosts: Chinese Impressions of America from the Mid-Nineteenth Century to the Present*, ed. R. David Arkush and Leo Ou-fan Lee (Berkeley: University of California Press, 1989), 77–80, <http://books.google.com/books?id=i-P-EFabtMAC&lpq=PP1&pg=PA77#v=onepage&q&f=false>. In this intriguing selection, the editors tell us that Lin Shu presented Stowe's novel to Chinese readers as a cautionary tale about America's treatment of people of color, telling his readers that "recently the treatment of blacks in America has been carried over to yellow people" (78).

⁴⁰ It would be helpful, as well, to include relevant links to Xiao-huang Yin's illuminating monograph, *Chinese American Literature since the 1850s* (Urbana: University of Illinois Press, 2000).

⁴¹ Congresswoman Judy Chu, "Reps. Chu, Biggert & Coffman, Senators Feinstein & Brown Announce Resolution of Regret for Chinese Exclusion Laws," May 26, 2011, United States House of Representatives, <http://chu.house.gov/2011/05/reps-chu-biggert-coffman-senators-feinstein-brown-announce-resolution-of-regret-for-chinese-exclusio.shtml>.

⁴² Walter D. Mignolo, "Globalization, Civilization Processes, and the Relocation of Languages and Cultures," in *The Cultures of Globalization*, ed. Fredric Jameson and Masao Miyoshi (Durham, NC: Duke University Press, 1998), 35–52, quoted in Walter D. Mignolo,

“The Many Faces of Cosmo-polis: Border Thinking and Critical Cosmopolitanism,” *Public Culture* 12, no. 3 (2000): 726.

⁴³ Mignolo, “Many Faces of Cosmo-polis,” 741. See also Walter D. Mignolo, *Local Histories/Global Designs: Coloniality, Subaltern Knowledges, and Border Thinking* (Princeton, NJ: Princeton University Press, 2000).

⁴⁴ Patricia Cohen, “Scholars Recruit Public for Project,” *New York Times*, December 27, 2010, <http://www.nytimes.com/2010/12/28/books/28transcribe.html>.

⁴⁵ “Mapping the Republic of Letters,” Stanford University, <https://republicofletters.stanford.edu/>.

⁴⁶ “The Spatial History Project,” Stanford University, <http://www.stanford.edu/group/spatialhistory/cgi-bin/site/index.php>.

⁴⁷ “HyperCities,” <http://hypercities.com/>. Another innovative site is Edward Ayers’s “Valley of the Shadow” at the University of Virginia, a digital history project focused on the archival record of the experiences of Union soldiers from Franklin County, Pennsylvania, and Confederate soldiers from Augusta County, Virginia. Edward L. Ayers, “The Valley of the Shadow: Two Communities in the American Civil War,” University of Virginia Library, <http://valley.lib.virginia.edu/>.

⁴⁸ In some cases, elaborate platforms that have been developed over the last decade, such as HyperCities, are now becoming easier for students to use in a range of contexts. While some users of HyperCities conduct their research using complex datasets such as the Los Angeles County Union Census Tract Data Series, 1940–2000, which is used to track demographic history in Los Angeles County, or immigration data aggregated to the ZIP code level, HyperCities also makes it possible for students to insert oral histories related to specific neighborhoods: “With HyperCities, you can explore social, cultural, and political history in Los Angeles over time. The site can be accessed from a web-browser in any school, community center, government office, home, and academic setting, allowing citizens to delve into and create their own collections of mappable knowledge and cultural heritage. Community-generated content exists side-by-side with scholar-produced research data, thereby creating new interactions between traditionally separated domains of knowledge.” Todd Presner, “HyperCities Los Angeles Launches,” HyperCities, <http://hypercities.com/blog/2011/08/29/hypercities-los-angeles-launches/>. Another example of a project that a handful of students and teachers produced is “Perry in Japan,” a website developed by Professor Susan Smulyan at Brown University, with the assistance of Heather Velez and Chris Suh, initially in the context of a senior seminar. What began as an effort to “read” and contextualize a Japanese scroll, “Request for a Good Relationship,” painted over a century ago and owned by the university library, developed into an exploration of early interactions between the US and Japan undertaken by Smulyan’s students at Brown, and later added to by Professor Yujin Yaguchi’s students at the University of Tokyo. Although this site does not make use of

maps, it provides evidence that a small group of students, teachers, and library staff can collaborate across borders to create a useful digital exhibit that offers a range of interpretations of a key moment of interaction between two countries. See “Perry in Japan: A Visual History,” Brown University Library Center for Digital Scholarship, <http://library.brown.edu/cds/perry/>; and Susan Smulyan, “Perry in Japan: A Transnational, Digital, and Pedagogical Project,” *Transformations* xxii, no. 1 (2011): 69–79.

⁴⁹ Matt Jockers and Glen Worthey, the local hosts of the international “Digital Humanities 2011” conference at Stanford University (June 19–22, 2011, sponsored by the Alliance of Digital Humanities Organizations [ADHO], including the Association for Literary and Linguistic Computing, the Association for Computers and the Humanities, and the Society for Digital Humanities/Société pour l’étude des médias interactifs), made “Big Tent Digital Humanities” the conference theme, signaling their interest in promoting “a broad and diverse and vibrant DH field.” Matthew Jockers and Glen Worthey, “Welcome to the Big Tent,” *Digital Humanities 2011 Conference Abstracts*, Stanford University, vi–vii, https://dh2011.stanford.edu/wp-content/uploads/2011/05/DH2011_BookOfAbs.pdf. Although the vast majority of presentations involved using complex algorithms to mine large datasets, some that did not included the following (the page numbers refer to the conference abstract book): Robert Allen, Natasha Smith, and Pamella Lach’s “Going to the Show,” which “documents and illuminates the experience of movies and moviegoing in North Carolina from the introduction of projected motion pictures (1896) to the end of the silent film era (circa 1930)” (27); Philip Ethington, Todd Presner, Christopher Johanson, and David Shepard’s “Hypercities,” which promotes “interacting with the layered histories of city and global spaces” (27); Allison Marsh’s “Omeka in the Classroom: The Challenges of Teaching Material Culture in a Digital World,” which discussed the use of digital technologies in the curriculum in a museum studies master’s program (180–81); and Ken Price, Brett Barney, and Liz Lorang’s “Civil War Washington: An Experiment in Freedom, Integration, and Constraint,” which presented “thematic research collection that strives to enable users to visualize, analyze and interpret the physical, social, cultural, and political transformation of Washington, D.C., during the Civil War” (202). At the 2011 American Studies Association Annual Meeting in Baltimore, Maryland, the session held on October 22nd entitled “Lightning Shorts,” sponsored by the Digital Humanities Caucus of the ASA and organized by Susan Smulyan (Brown University), Susan Garfinkel (Library of Congress), Rob Snyder (Rutgers University, Newark), and Jennifer Guiliano (Maryland Institute for Technology in the Humanities, University of Maryland), featured over a dozen stimulating presentations of qualitative pedagogical and research projects in digital humanities that were not, for the most part, computational.

⁵⁰ For more on the melding of HyperCities and Scalar at the 2011 NEH Vectors-CTS Institute at the University of Southern California, see “Scalar,” Alliance for Networking Visual Culture, http://scalar.usc.edu/anvc/?page_id=6 and <http://scalar.usc.edu/anvc/?paged=2>; and “Fordham Digital Humanities,” Fordham Digital

Humanities Working Group, http://fordhamdh.blogspot.com/2011_07_01_archive.html. John Carlos Rowe described the workshop at the “Lightning Shorts” session at the 2011 ASA meeting.

⁵¹ “Digital Harlem: Everyday Life 1915–1930,” University of Sydney, <http://www.acl.arts.usyd.edu.au/harlem/>.

⁵² Omeka, “Sites Using Omeka,” Roy Rosenzweig Center for History and New Media, http://omeka.org/codex/View_Sites_Powered_by_Omeka.

⁵³ I am currently exploring, with colleagues at Stanford and elsewhere, the possibilities of using Omeka to create transnational Deep Maps. In February 2011, the Scholars’ Lab at the University of Virginia Library and the Center for History and New Media (CHNM) at George Mason University announced a collaborative “Omeka + Neatline” initiative supported by a substantial grant from the Library of Congress: “The Omeka + Neatline project’s goal is to enable scholars, students, and library and museum professionals to create geospatial and temporal visualizations of archival collections using a Neatline toolset within CHNM’s popular, open source Omeka exhibition platform.” “Scholars’ Lab and CHNM Partner on ‘Omeka + Neatline,’” February 15, 2011, Neatline, <http://neatline.org/>. The collaborative “Omeka + Neatline” initiative holds great promise for future Deep Maps.

⁵⁴ Tsuyoshi Ishihara, *Mark Twain in Japan: The Cultural Reception of an American Icon* (Columbia: University of Missouri Press, 2005), 19. On this point Ishihara cites Mikio Ando, “Dokusha no Keisei/Sakusha no Keisei” [The Formation of Readership/The Formation of Authorship], in *Jido Bungaku to Shakai: Hokoku to Shinpojiumu*, ed. Teruo Jingu (Tokyo: Meiji Shoin, 1974), 73; and Etsuo Okawa, Kin’ya Katsuo, and Mikio Ando, “Zadankai: Hogen to Jido Bungaku” [Roundtable Discussion: Dialects and Juvenile Literature], *Nihon Jido Bungaku* 26, no. 3 (1980): 12.

⁵⁵ Mark Twain, *Las aventuras de Huckleberry Finn*, 2nd ed., trans. Francisco José Tenreiro (Lisboa: Inquérito, 1973). I am grateful to Isabel Caldeira for bringing this translation to my attention and to Isabel Oliveira Martins for having shown it to me in the exhibit she produced with Maria de Deus Duarte at the Biblioteca Nacional de Portugal on October 9, 2010. See exhibition catalog, *Mark Twain em Portugal* (Lisboa: Biblioteca Nacional de Portugal/Centro de Estudos Anglisticos da Universidade de Lisboa/Fundação para Ciência e a Tecnologia, 2010).

⁵⁶ Raphael Berthele, “Translating African-American Vernacular English into German: The Problem of ‘Jim’ in Mark Twain’s *Huckleberry Finn*,” *Journal of Sociolinguistics* 4, no. 4 (2000): 600–1.

⁵⁷ Ishihara, *Mark Twain in Japan*, 25–26.

⁵⁸ See Masao Miyoshi, *As We Saw Them: The First Japanese Embassy to the United States* (Berkeley: University of California Press, 1979), 61, 64; and Shunsuke Kamei, *Meriken kara*

Amerika e: Nichi-Bei bunka kōshōshi oboegaki [From Meriken to America: Essays on Cultural Relations between Japan and America] (Tokyo: Tokyo Daigaku Shuppankai, 1979), 92, quoted in Ishihara, *Mark Twain in Japan*, 26.

⁵⁹ Ishihara, *Mark Twain in Japan*, 27.

⁶⁰ Shelley Fisher Fishkin, ed., *The Mark Twain Anthology: Great Writers on His Life and Works* (New York: Library of America, 2010).

⁶¹ For more on this topic, see Shelley Fisher Fishkin, “American Literature in Transnational Perspective: The Case of Mark Twain,” in *A Companion to American Literary Studies*, ed. Caroline F. Levander and Robert S. Levine (Malden, MA: Wiley-Blackwell, 2011).

⁶² I could not have included these pieces without drawing on the expertise of colleagues around the world who provided the translations: Zachary M. Baker, Valerie Bopp, Rubén Builes, Jan Nordby Gretlund, Gongzhao Li, Nina Yermakov Morgan, Geoffrey O’Brien, Patricia Thompson Rizzo, Greg Robinson, Cintia Santana, Hiroaki Sato, Edward M. Test, Yuri Tretyakov, and Katya Vladimirov. I would particularly like to thank several of my fellow Founding Editors and Advisory Board members of the *Journal of Transnational American Studies* who helped me think through the transnational dimensions of this project, helped me identify primary sources and connect with some of the translators, and, in three cases, did the translations themselves: David Bradley, Alfred Hornung, Tsuyoshi Ishihara, Shirley Geok-lin Lim, Gongzhao Li, Nina Yermakov Morgan, Greg Robinson, Takayuki Tatsumi, and Yuri Tretyakov.

⁶³ I have benefited from the opportunity to present my research on Mark Twain in global contexts in talks given in 2010 at Michigan State University, San Diego State University, Purdue University, the American Literature Association conference, Lucknow University, Kyoto Koka Women’s University, Nanyang Technological University, the University of Regensburg, a Mark Twain Centennial conference in Lisbon sponsored by the Universities of Lisbon and Coimbra and FLAD (Fundação Luso-Americana para o Desenvolvimento), the Morgan Library in New York, and a conference sponsored by the American Humor Studies Association and the Mark Twain Circle of America.

⁶⁴ There are a number of exemplary studies of translations of Twain that have been published, but they are “out there” in diverse journals in a range of fields. A Deep Map on Global Twain could bring these pieces together and also include links to the translations they discuss. For example, there are two outstanding critical studies of French translations of *Huck Finn*. One is Ronald Jenn, “From American Frontier to European Borders: Publishing French Translations of Mark Twain’s Novels *Tom Sawyer* and *Huckleberry Finn* (1884–1963),” *Book History* 9 (2006): 235–60. Another is Judith Lavoie, “La parole noire en traduction française: Le cas de *Huckleberry Finn*” (PhD diss., McGill University, 1998); and the book into which it was revised, Judith Lavoie, *Mark Twain et la parole noire* (Montréal: Presses de l’Université de Montréal, 2002). One of the key translations that both Jenn and Lavoie discuss is available online from the HathiTrust

Digital Library: Mark Twain, *Les aventures de Huck Finn: L'ami de Tom Sawyer*, trans. William-L. Hughes (Paris: Bibliothèque Nouvelle de la Jeunesse, 1886), <http://catalog.hathitrust.org/Record/008721001>. In addition to allowing scholars to read this influential translation alongside excellent critical analyses of it, a Deep Map featuring these materials would offer insight into translations of the book into other languages as well: Portuguese and Spanish translations of Twain's works were often made from French translations rather than the English originals. Margarida Vale de Gato, personal communication with author, Lisbon, Portugal, October 8, 2010; and Jessica Harris, "When the Right Word Is Not Enough: Spanish-Language Translations of *Huck Finn*" (Plan II Honors thesis, University of Texas, Austin, 2001), 11, quotes Carlos Pereyra's complaint to this effect regarding Spanish translations in the preface to his own translation of *Huck Finn*, *Las aventuras de Huck* (1939; repr., Buenos Aires: Editorial Losada, 1958), 13.

⁶⁵ Ishihara, *Mark Twain in Japan*, <http://books.google.com/books?id=pnKUP8XscnUC&lpg=PR1&pg=PR1#v=onepage&q&f=false>.

⁶⁶ I have benefited from discussions with Elijah Meeks, Glenn Worthey, Matt Jockers, Patricia Carbajales, Julie Sweetkind-Singer, Susan Rojo, and Ghouse Salim Mohammed at Stanford University Libraries and am grateful to University Librarian Mike Keller for having helped facilitate many of these conversations. I have also benefited from conversations with faculty and staff involved in the Spatial History Project (Richard White, Zephyr Frank, Erik Steiner, and Kathy Harris) and Mapping the Republic of Letters (Caroline Winterer and Dan Edelstein).

⁶⁷ Carla L. Peterson, *Black Gotham: A Family History of African Americans in Nineteenth-Century New York City* (New Haven, CT: Yale University Press, 2011; and "Black Gotham," Yale University Press, <http://yalepress.yale.edu/book.asp?isbn=9780300162554>.

⁶⁸ Faculty colleagues with whom I have explored various issues involved in Deep Maps during the last year include Teresa Alves (University of Lisbon), Eleftheria Arapoglou (Aristotle University of Thessaloniki); Mita Banerjee (Johannes Gutenberg University, Mainz); David Bradley (University of Oregon); Barbara Buchenau (University of Bern); Gordon Chang (Stanford University); Teresa Cid (University of Lisbon); Réka M. Cristian (University of Szeged); Rocío Davis (City University of Hong Kong); Chiyuma Elliot (University of California, Berkeley); Samir Dayal (Bentley University); Pin-chia Feng (National Chiao Tung University); Joey Fishkin (University of Texas, Austin); Ingrid Gessner (University of Regensburg); Paul Giles (University of Sydney); Nigel Hatton (University of California, Merced); Udo Hebel (University of Regensburg); Alfred Hornung (Johannes Gutenberg University, Mainz); Kristin Hoganson (University of Illinois, Urbana-Champaign); June Howard (University of Michigan); Hsuan Hsu (University of California, Davis); Evelyn Hu-DeHart (Brown University); Hsinya Huang (National Sun Yat-sen University); Tsuyoshi Ishihara (Waseda University); Wen Jin (Columbia University); Holger Kersten (University of Magdeburg); Steven Sunwoo Lee (University of California,

Berkeley); Indra Levy (Stanford University); Shirley Geok-lin Lim (University of California, Santa Barbara); Humin Liu (Guangdong University of Foreign Studies); Gesa Mackenthun (University of Rostock); Ana M^a Manzanos (University of Salamanca); Nina Morgan (Kennesaw State University); Aparajita Nanda (University of California, Berkeley); Jopi Nyman (University of Eastern Finland); Patricia Parker (Stanford University); Donald Pease (Dartmouth College); Carla Peterson (University of Maryland); Huang Ping (Institute of American Studies, Chinese Academy of Social Sciences); David Porter (University of Michigan); Stephen Rachman (Michigan State University); Greg Robinson (Université du Québec à Montréal); John Carlos Rowe (University of Southern California); Gabriella Safran (Stanford University); Cintia Santana (Stanford University); Krishna Sen (University of Calcutta); Yuan Shu (Texas Tech University); Takayuki Tatsumi (Keio University); Ian Tyrrell (University of Oxford and University of New South Wales); Sue Tyson (University of Southern California); Siva Vaidhyanathan (University of Virginia); Richard White (Stanford University); and Xiao-huang Yin (Michigan State University and Nanjing University). I have also benefited from discussions with graduate students Keren He (Stanford University); Selina Lai (University of Hong Kong); Susanne Leikam (University of Regensburg); Leonard Schmieding (University of Leipzig); Chris Suh (Stanford University); Claudia Trotzke (University of Regensburg); technology and relationship economy expert Jerry Michalski; Deputy Director of the Public Service Department at the Guangdong Museum, Angela Duan; CEO of Reframe It, Inc., Bobby Fishkin; and the writer Aruni Kashyap from Guwahati. I am grateful to Kathryn Fleishman and Matt Langione for having invited me to present my thoughts on Deep Maps in the fall of 2011 at the Transnational & Ethnic American Studies Working Group at the Townsend Center for the Humanities at University of California, Berkeley, and to Mita Banerjee for having invited me to participate in a roundtable on “planetary American Studies” at the 2011 ASA at which I presented some of this material. Responses in both of these venues helped me refine my ideas.

⁶⁹ I have been fortunate, indeed, to be able to get feedback about Deep Maps at three outstanding conferences held in the spring of 2011: “Transnational American Cultures: Stories, Objects, Spaces” (sponsored by City University of Hong Kong, Hong Kong, March 11–12, 2011); “Visions and Perspectives: Global Studies in the 21st Century” (sponsored by Nanjing University and Michigan State University, Nanjing, China, May 27–29, 2011); and “Transnational American Studies: DGfA/GAAS Annual Conference” (Regensburg, Germany, June 16–19, 2011).

⁷⁰ The prototype Deep Maps I’ve been exploring have prompted me to seek out colleagues in all of these areas; they have been helpful and welcoming. I was pleasantly surprised when my application for a small faculty grant from Stanford’s Freeman Spogli Institute for International Studies, to help pay for research assistance from a graduate student fluent in Chinese and English, met with success (it is rare for an English professor to apply for and receive such an award). My increasing awareness of the importance of translation has prompted me to volunteer to serve on a committee crafting a new

translation studies minor at Stanford and has also led me to propose that a course in translation studies be counted as one of the courses that may be used to fulfill a multicourse “Literature, Culture, and the Arts” requirement for American Studies majors.

⁷¹ The fact that the Asian American Studies Program at the University of California, Berkeley, just changed its name in 2011 to the Asian American and Asian Diaspora Studies Program suggests that conversations of this sort may happen with greater frequency in the future. See Asian American and Asian Diaspora Studies, “New Directions for Asian American Studies,” January 22, 2011, University of California, Berkeley, <http://aaads.berkeley.edu/2011/01/new-undegraduate-major>. Xiaojian Zhao, professor of Asian American Studies at University of California, Santa Barbara, who presented a paper on “Chinese Women in Overseas Migration” at a recent conference in Nanjing observed, in response to a question, that the divide between East Asian Studies and Asian American Studies may be increasingly breaking down (Nanjing University, Nanjing, China, May 29, 2011).

⁷² Other challenges include how scholars will get “credit” for collaborative ventures like Deep Maps. This was an issue of concern among graduate students from Germany who met recently in Regensburg to discuss their future in the academy with an international group of visitors. The field of American Studies may have to emulate some of the ways in which the sciences handle the issue of group authorship. The students also raised the issue of whether publication of digital projects will “count” as much with tenure and promotion committees as traditional articles and monographs. At a time when many academic fields as well as the publishing industry are struggling with these issues, perhaps the *Journal of Transnational American Studies* might help by instituting a section that subjects collaborative electronic projects to the same kind of rigorous peer review that articles receive. As publishers increasingly experiment with publishing digital-only monographs, the norms for counting digital publications toward promotion and tenure are likely to change. Three examples of such publications are (1) *The Romance of China: Excursions to China in U.S. Culture, 1776 to 1876*, by John Rogers Haddad, which was published digitally by Columbia University Press in 2006 as part of the Gutenberg e-Project (see Robert B. Townsend, “The Gutenberg-e Program: Background,” American Historical Association, <http://www.historians.org/prizes/gutenberg/2006Report.cfm>); (2) *Learning from YouTube*, a digital, video “book” by Alexandra Juhasz, published in 2011 by the MIT press in partnership with the Alliance for Networking Visual Culture (see Alexandra Juhasz, “MIT Press Launches Innovative Video-Book About YouTube,” Pitzer College, <http://pzacad.pitzer.edu/~ajuhasz/pages/youtube.htm>); and (3) AMERICANA eBooks, a division of AMERICANA – E-Journal of American Studies in Hungary, coedited by Réka M. Cristian and Zoltán Dragon, published by the Department of American Studies at the University of Szeged, Hungary (see “AMERICANA eBooks,” <http://ebooks.americanaejournal.hu/>). Tenure and promotion committees might need to begin to count a candidate’s digital literacy (familiarity with a range of digital platforms

useful in the humanities) as a part of her set of useful skills, analogous, perhaps, to fluency in a foreign language.

⁷³ Cathy Davidson, “How Can We Make Education as Open as the Open Web?” June 15, 2011, HASTAC, <http://www.hastac.org/blogs/cathy-davidson/how-can-we-make-education-open-open-web>. As Randy Bass has observed, the increasing availability of “primary electronic materials will produce some amount of tension and counterforce to institutional hierarchies—of scholars and nonscholars, professionals and ‘amateurs,’ elite research schools and teaching institutions, and novice and expert learners.” Randy Bass, “The Garden in the Machine: The Impact of American Studies on New Technologies,” Roy Rosenzweig Center for History and New Media, <http://chnm.gmu.edu/essays-on-history-new-media/essays/?essayid=14>. All of us interested in the possibilities that digital scholarship holds out to the field of American Studies owe a debt to two pioneers in the field: Randy Bass and the late Roy Rosenzweig. Bass, Executive Director and Associate Provost for Teaching and Learning Initiatives at Georgetown University, sought ways of integrating American Studies scholarship and the digital world as early as 1986; he created the American Studies Crossroads Project, which provided many scholars in the field with their introduction to the possibilities that digital technology held out to enhance their collaborative work as scholars. Founder of Georgetown’s Center for New Designs in Learning and Scholarship, Bass “won the 1999 EDUCAUSE medal for outstanding achievement in technology and undergraduate education” (see “Randall Bass,” Center for New Designs in Learning & Scholarship, <http://cndls.georgetown.edu/people/bassr/>). Rosenzweig was the founder and director of the Center for History and New Media at George Mason University; his work in digital history was recognized in 2003 with the Richard W. Lyman Award by the National Humanities Center and the Rockefeller Foundation for “outstanding achievement in the use of information technology to advance scholarship and teaching in the humanities” (see “Roy Rosenzweig,” Roy Rosenzweig Center for History and New Media, <http://chnm.gmu.edu/staff/roy-rosenzweig/>).

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