February 26, 2000
Alumni House
Annual Graduate Student Symposium

Instructions from Plato to
Formalities:
Ideals and Idealized

Department of Germanic

Languages

English

Tristan, the Younger
Program:

WILLIAMS

BEGIN SCHWARTZ (EMERITUS), LYNNE TATE, STUART, STEPHEN SCHNITZER, PAUL SCHNITZER, JAMES MCDOUG, DAVID PAN, JAMES P.

FACULTY:

Todd Pengelly

Photographer:

Shelly Schrappen, Carlee Smith, Roberta Vassalleo

Graduate Student Symposium Committee:

Stefan Bronchek, Jenna Buschebek, Anna Callenhorst, Elizabeth
Potluck Luncheon

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Moderator: Kamal Hague
Stefan Borchert, Carle Smith, Audrey Kruze

Notes in Conflict: Translational Madness and Mortality
11:00-12:15 Second Panel
***
10:45-11:00 Pause
***
Moderator: Roberta Vassallo
Stephan Carley, Peter Heinitz, Amy Blumenstein

Models in Question: Allegory, Mimesis, and Methodology
9:30-10:45 First Panel
***
9:00-9:30 Breakfast

Symposium Schedule

' Carle Smith

: am.

: am.

ne Gallcoal, Gerhard Scholz
Scheuer, Stefan Schmidter, James P.
Mead, David Pan, James P.

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: iper

Smith, Roberta Vassallo
d Johnson, Nancy Richardson
C. Anna Calleghurn, Elizabeth

Symposium Committee
Stephanie

Love in Peculiar Places

Garden, Groove, and Grave

Tiziani, Venue of Venus, 1539
Respect the narrative program.

differentiation of the preconceptual, informing each author’s
degree of Herlman’s discourse. The love atrocity is connected, in the note
identifying the discourse conceptions of the ideal realized in the note.

narratives in order to portray the realization of an ideal love.

Eschatology, or employ the mystagogues realm centered to each of them.

Rethinking, Herlman von, aeternus von, straightforward, and William von
Encounters. Herlman von aeternus von, straightforwardly, and William von
Encounters. Herlman von aeternus von, straightforward, and William von

Encounters. Herlman von aeternus von, straightforward, and William von
Encounters. Herlman von aeternus von, straightforward, and William von

Encounters. Herlman von aeternus von, straightforward, and William von

Twentieth century Neoplatonism inspired a body of Latin literature

Shepherd Carey

love in Greek, Tristram, and Parzival

carden, grotto, and grotto: varying conceptions of ideal
ausmachten.

Porträt einer Reaktionstechnik und Perspektivsteuerung

aber nur, wenn der Mensch nach dem natürlichen Wandel in

eine der Interessen der Wissenschaftler „Kunst erkannt

Berliner In Berlin am Schlagzeuger Schneidet in den modernen

Plausibilität der Theorie weg von der „Kunst“ erkannt begri... der
den

Plausibilität der Theorie weg von der „Kunst“ erkannt begri... der

Peter Hertwich

Plausibilität der Theorie weg von der „Kunst“ erkannt begri... der

Die Darstellung der Künste (mimesis) im Kontext der

Im 19. Jahrhundert (engl. Republic) suger...
entered the notion that women may have an intuitive connectivity and women have an intuitive connectivity to women. This difference of how we were formed from a bent line, whereas men were formed from a bent one. Whereas men are interpreted as men, women are interpreted as cancer. The notes are, like many years before.
entertained the notion that women may, on some level, be equal to men.

that has less popular terms remained so, precisely because he
argue of Adam. Although Perceval does at times contradict himself, I argue
and women have an influence on men because Eve was essentially part
opposite because of how Eve was created, Perceval's narrations that men
formed from a penis but whereas women formed from women's potar
maintain that women are imperfect and thus deceptive because Eve was
wretched by interpreting Genesis. In the Maltese Maltese, women

Amy Bluen Czto

Deformity

Adam and Eve?? Paracelsus on Witchcraft, Birth and
particular process I approach by thinking about the problem of translation. I proceed through my own particular process of translating my text into English, which is then translated into the text you see here. The problem of translation is one that I had to confront, and it is particularly evident in the translation of the Greek text. The translation of the Greek text is a complex process that involves not only the literal translation of words, but also the translation of concepts and ideas. The Greek text is a difficult one to translate, and the translation is often incomplete or inaccurate. However, I believe that the translation of the Greek text is an important process, and it is one that I have tried to approach with care and attention.
Guarding the House of Being: Some Preliminary Remarks on

Different translations of Heidegger’s "Gegenwärtige Bedeutung," I demonstrate that translating Heidegger is a question concerning Techne/ontology while comparing it to the existing second part, I proceed through my translation of a passage from the translation, the question of why Heidegger should be translated at all.

The question raises the problem of Heidegger’s death of Western Philosophy. What about translating Heidegger himself? One might ask if that would be a similarly futile project. The first part - is framed for the出席aneousness of Western thought: the falling of Heidegger himself in the origin of the work of art, what a reproof: Heidegger's original experience of what they say, without the Greek world.

Roman thought takes over the Greek worlds without a corresponding,

Steinar Borchsen

Translating Heidegger
construction of identity and language. Looks at the way in which these ideas become her language. The paper tries to show that identity is not inherent, as identity. The image of the female body in the text images of the female body, which is heavily autobiographical, is which the narrator's movement and various mental processes are apparent and various mental processes appear, until her suicide in 1970. Sketches, which were not in her part of the story, but which she was told to write. She then wrote, where she was told to write, and continued to write. When she was, when she was, when she was.
construction of identity and language.}

looks at the way in which these images function to build zi's
become her language. This paper presents a survey of these images and
identity for herself as female, the deformed and dismembered bodies
collide at the same time they acquire to form a coherent concept of
experience with her presence, into her presence. Her texts, which are dream from her
images of the female body in her texts, which are dream from her
which is her body and her identity. These texts are her body.
betterment's appearance and various mental instructions. Her writings,
becherer, until her suicide in 1979 she spent her time diving between
structured movement and continual working on her own writings and
entangled herself in her own existence as a permanent subject. When
when unica zinna met Hans Betterer in 1923, Betterer had already

Carrie Smith
Unica Zinna and Hans Betterer

redetermining the body: the female body in the work of
regarding the position of India to the lesser known tekst, nur eine so. Society. By looking at der MITT, a. reference, characterisation, and it. bringing to light Issues of dealing a der Rod, which considered together a level of controversy and debate gen. with Auschwitiz. Although nur eine c. last, der MITT, der stand und der D. rather Werner Passchinder, etc. this dr. Andrea

Controversy in pos. DER MITT, the stand and c. rather Werner Passchinder, etc.
Regarding the position of inductees with respect to Auschwitz,
dealing with Auschwitz is a series to engage the public in active thought.
The lesser known text, My None Schachter Brot, Passhinder's discourse on
society, by looking at der MÜL, the bread and der Tod in comparison to
brining to light issues of dealing with Auschwitz in a post-Auschwitz
reference, characterization, and the attention effect to discuss and
between meaning to each other, Passhinder uses references of self-
der Tod, when considered together and compared, the two plays further
level of consciousness and debate generated by der MÜL, the dead and
with Auschwitz. Although My None Schachter Brot did not create the
last, der MÜL, the dead and der Tod, both address issues of dealing

Audrey Krause

Controversy in Post-Auschwitz Germany

Der MÜL, the dead and der Tod: Attempts to Ignore
Passhinder's My None Schachter Brot and