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The grammar of Xebero and the trilingual vocabulary Spanish-Quechua-Xebero
(Additional Ms. 25,323, Britsh Library, London, UK).

The Add. Ms. 25,323 from the British Library contains a large trilingual vocabulary, Spanish-Quechua-Xebero, and an explanation about the graphemes used to symbolize Xebero sounds.

Of the Xebero language, until yet, little is known. The purpose of my talk is to analyze the vocabulary (entrees, loan words, comparison with preceding vocabularies) and to give a tentative impression of the Xebero sound system.

NOUNS, VERBS, AND THE TUPINAMBA /NHEENGATU DESCRIPTIVE TRADITION

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Since the first missionaries described, in the 16th century, the native languages spoken along the Brazilian coast, researchers of the Tupi Guarani languages had to assume, not seldom with great disagreement, a theoretical position in their establishment of their lexical categories (Queixalos 2001).

Actually, one of the main discrepancies between the grammatical model used by the first Portuguese missionaries and the language they described was the pertinence of the subcategories that — following the Latin model — defined nouns and verbs as two discrete classes. As they had to discover is that Tupian nouns had no marks of declension, gender, nor number, but instead seemed to be able to be inflected, at least in Anchieta's (1990[1595]: 46-48) interpretation: “*Os nomes conjugados como verbos incluem em si o verbo sum, es, fui, em duas significação [sic], ser, & ter.* [The nouns inflected like verbs include in themselves the verb *sum, es, fui*, in its two meanings, to be and to have]” Cf. *xecatû, ndecatû, ycatû* etc. (I [am] good; you [are] good; he/she [is] good etc.); *xépindâ* (I [have] a fishhook); *xeabô* (I [have] clothes). Verbs, however, can also be interpreted as adjectives, depending on the pronominal series appended to them. Cf. *anheêng* (I speak); *xe nheéngixoér* (I [am a] speaker) (*id.* 51r-v). The postulation of an imbedded verb ‘to be’ or ‘to have’ in Tupian roots allowed Anchieta to fit the language described into his model of reference, but, apparently, also introduced in it a structure that did not exist: pronoun + copula + noun.

The main purpose of this paper is to trace the various positions assumed by the analysts of the Tupinambá language that succeeded Anchieta in the following centuries, in what concerns the treatment of the category of the nouns, namely: P. Luis Figueira, S.J. (c.1575 –1643); *Vocabulário da Língua Brasílica* (VLB); Anonymous 18th century; Antonio Gonçalves Dias (1823–1864); Francisco Raimundo Correa de Faria (?–?); Charles Frederik Hartt (1840–1878); José Vieira Couto de Magalhães (1836–1898); Pedro Luiz Sympson (1840–1892); João Rodrigues Barbosa (1842–1909). In this paper, we assume, with Rodrigues (1996) that Tupinambá, or Ancient Tupi, and Modern Tupi, designated by Nheengatu since 19th century to be one and the same language. This view permits us to compare the different analyses of this language undertaken throughout the centuries.

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Assunção

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CEL/ILCAA

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Misionacion portuguesa y *contacto* interlingüístico en Oriente

Resumen

Los descubrimientos presentaron, ante los misioneros portugueses y, más tarde, ante los misioneros de otros países europeos, el problema de la descripción de numerosas lenguas con sistemas completamente distintos del portugués y del latín. Este es, además, uno de los aspectos más incuestionables de la expansión portuguesa del siglo XV, reforzado por un dialogo interlingüístico que todavía hoy existe. Fueron las Órdenes religiosas, en especial la Compañía de Jesús, las que desempeñaron ese papel impar en la alfabetización de millares de personas y en el reconocimiento de la existencia de un mundo lingüísticamente plural. Los misioneros aprendieron todas esas lenguas a través del estudio intenso y, en poco tiempo, publicaron vocabularios, gramáticas, diccionarios y cartillas,... que representan un legado extraordinario para la historia de la cultura y de todas las lenguas en contacto.

Bae

TITLE

Re-interpretation of the influence of Nebrija's Greco-Latin grammatical tradition on Oyanguren's Japanese grammar (1738).

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A great deal of research on Greco-Latin grammatical system frameworks of missionary linguistics included in my earlier works quoted and compared quite frequently the first edition of *Introductiones Latinae* published in 1481 and written by Antonio de Nebrija (c.1444-1522). This is despite the fact that the edition is not the decisive text nor does it offer the structure with extension on his varied versions. There are two other dissimilar texts, the second edition of 1485 and the third of 1495, edited by the grammarian that Melchor Oyanguren de Santa Inés (1688-1747) might have seen. As can be seen in the title of Oyanguren's Japanese grammar (1738) «el arte de la lengua japonica, dividido en quatro libros según el arte de nebrixa», it seems that he exceedingly attempts to mould the language into the Greco-Latin grammatical tradition by Nebrija. For instance, the description of Japanese in the four *Libros* of Oyanguren seems to have based on the theoretical and grammatical content of *Liber Tertius* of Nebrija, which is in the second edition of *Introductiones*. Oyanguren also follows Nebrija's Greco-Latin rules and attempts to mould Japanese in the treats of *partículas del caso*, *nombres substantivos*, *nombres adjetivos*, and *pronombres*. As regards *partículas del caso*, he compares with Chinese language and distinguishes forms within inflectional paradigm. Namely, he attempts to process morphological paradigms in the morphosyntactic categories of number and case in treating *nombres substantivos* and *nombres adjetivos* that were medieval terminological innovations; and *pronombres* the grammarian, also compares with Chinese. Adapting Chinese words that represent indeclinable monosyllables to the requirements of a language rich in agglutinative derivations and inflexions occurs in the problem of the writing system of Japanese. Even though Japanese has an agglutinative morphology syntax, it is not extremely agglutinative, especially not in its nominal constituents, but in its verbal constituents. This certainly explains why Oyanguren is very conscious of comparing it with Chinese and the radical innovations of the grammarian at the same time can be seen in his grammar. The structure of Oyanguren's grammar does not make it easy to figure out which edition of *Introductiones* was used for his framework. We will revise which edition of Nebrija's *Introductiones* Oyanguren adapted as grammatical

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framework and how he reinterprets the grammatical framework handed down in the Greco-Latin-based system of description.

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APROXIMACIÓN A LA METALINGÜÍSTICA MISIONERO-COLONIAL EN VARIAS GRAMÁTICAS FILIPINAS

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En el momento de desarrollo de la Lingüística Misionero-Colonial, una vez establecidas las fuentes primarias, analizadas las conexiones de la actividad filológica con la lingüística aplicada a la enseñanza de lenguas o a la política lingüística llevada a cabo por el poder colonial, entre otros factores, y realizados ya estudios parciales tanto de obras como de aspectos parciales de estas, creemos que es necesario abordar una obra disciplinar pendiente y de la que se han dado tímidos intentos. Nos referimos a la idea de elaborar un inventario de términos metalinguísticos de la lingüística misionero-colonial del que esta comunicación quiere ser un primer paso con un acercamiento a la lingüística filipina.

El metalenguaje de los lingüistas misioneros procede de una variada tradición, fundamentalmente de la clásica greco-latina, con el enlace destacado del gramático español Antonio de Nebrija; procede también de la tradición grammatical española y europea de lenguas vulgares y de la propia tradición grammatical misionera, que se va articulando ya que, por necesidad, o bien se vieron obligados a adaptar la terminología tradicional a la descripción de las nuevas lenguas, o bien a crear nuevos términos, o a dotar de nuevos significados a términos anteriores o, en menor medida, se vieron forzados a adoptar metalenguaje procedente de otras tradiciones (Zwartjes señaló la procedencia árabe de algunos términos).

En nuestra comunicación revisaremos algunos de los términos utilizados para describir los conceptos de *lengua*, *sistema*, *variante*, *dialecto*, *método*, *manual*, *glosario*, *traductor*, *sintaxis*, *morfología*, *semántica*, *fonética*, etc. Para que tal empeño tenga cabida en el breve espacio de una comunicación, nos limitaremos a iniciar este glosario extrayendo los ítems de las gramáticas de Blancas, Bergaño, Fray Andrés López y Alonso Méndrida, por ser de las más teóricas y representativas de varias lenguas del archipiélago.

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RELATIVES IN JAPANESE AND QUECHUA

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Relative clauses in Latin as well as in its Iberian forms Spanish and Portuguese, are formed using what are called relative pronouns, which closely resemble interrogative pronouns. Many of the languages encountered by missionaries in Latin America and Asia during the sixteenth and seventeenth centuries form relative clauses without this device, posing both descriptive and conceptual problems for grammarians.

This paper will examine the discussion of relative constructions in two grammars:

Ioão Rodriguez, *Arte da Lingoa de Iapam*, Nangasaqui, 1604-8.

Diego Gonçalez Holguin, *Gramatica y Arte de la Lengua General de todo el Peru, llamada lengua Qquichua, o lengua del Inca*, Ciudad de los Reyes, 1607.

These grammars are commonly regarded as the best produced in their respective languages and periods; their authors, belonging to the same Jesuit order, must have undergone comparable training as missionaries.

Rodriguez states plainly that Japanese lacks relative pronouns (p. 87), and proceeds to offer examples showing how to analyze Japanese relative clauses. Gonçalez, on the other hand, argues that in Quechua the interrogative pronouns *pi* 'who?', *yma* 'what?' and *maycan* 'which?' also serve as relative pronouns even though they do not appear overtly in ordinary relative clauses (pp. 20, 129). A comparison of the two treatments can bring out similarities and differences between the syntax of Japanese (a major world language now spoken by over 120,000,000 people) and Quechua (the largest native American language spoken by over 5,000,000 people in Peru, Ecuador, Bolivia and Argentina with smaller groups in Colombia, Brazil and Chile). It can also help clarify the concept of 'relative' pronoun and clause, as these have developed in the history of linguistics.

Georgian Dictionary (1629) and Georgian Grammar (1643) Prepared and Printed by “Congregatio de Propaganda Fide”

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The paper deals with the Georgian books prepared and printed by the “Nella Stampa della Sagra Congregatio de Propaganda Fide”:

- “Dittinario Giorgiano-Italiano by Stefano Paolini and Niceforo Irbachi, 1629 and
- “Syntagma Linguarum Orientalium ouae in Georgiae regionibus audiuntur, Liber Primus, Complectens Georgiana, faulberica vulgaris lingua institutiones Grammaticas“ by D. Francisco-Maria Maggio, 1643, reprinted in 1670

In spite the fact that Georgian language has rich and diversity written sources more than 1500 years old, the first Georgian dictionary and a book of grammar were printed outside Georgia. Their publication was prompted by the aims of the Catholic Church.

In the 16th – 18th - century Georgia was disintegrated into small kingdoms and principalities, encircled by hostile Moslem powers – Persia and Turkey. This led to repeated invasions and increased internal conflicts. The Georgian kings needed the help from the Western European countries and they sent their ambassadors to Europe. At first the Propaganda Fide leaders altogether ignored the political aspect of Georgian ambassadors’ missions, stressing exclusively its ecclesiastical nature and as the Georgia needed political help, Georgian kings and their plenipotentiaries promised the Pope and Propaganda Fide to help the Catholic missionaries in Georgia.

After the authorities of the Catholic Church in Italy had been sure that the main language in Georgia was Georgian, the "Propaganda Fide" publishers immediately printed the necessary manuals. The grammar and dictionary, published in Italy, describe the Georgian language as a code, because without a general or partial common code no communication is possible - in our case it would have been impossible to carry out any kind of missionary activities.

In general missionary activities always resulted in creating grammar books and dictionaries in many language, but these books should be used with great caution, because the authors, lacking special knowledge of the sounds of these languages, could not write them down correctly. Besides that they tried to adjust every "new" language to the scheme of Latin grammar, which resulted in the distortion of the linguistic facts. Such shortcomings are characteristic of the "Georgian - Italian Dictionary" by Nikephoros Irbach and Stefano Paolini and Francesca Mario Majo's "Georgian Grammar". The congregation of "the Propaganda Fide" mainly viewed them as auxiliary means to meet the practical demands of the Catholic missionaries in Georgia.

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The paper presents detailed analysis, how the experts of the propaganda Fide understood the sound system and grammatical structure of the Georgian language, what were the main reasons of misunderstanding of linguistic characteristic of this language and had or not these manuals any influence on Georgian linguistic thought.

Casacchia

The Chinese grammars of Latin language in the eighteenth and nineteenth century

The Latin language started being taught and studied in China in the eighteenth century thanks to its role in diplomacy and to its importance for the education of seminarists.

From the seventeenth century onward, a series of Latin grammars were conceived or translated in Chinese. We can find language textbook specially created for Chinese students, published in the first half of the nineteenth century in Chinese seminars, or more detailed reference grammars written by Jesuit missionaries, such as Gonçalvez' *Lading ziwen* or Angelo Zottoli's *Lading wenzi* (translation and adaptation of the fifteenth century Latin grammar written by Alvarez).

The first half of the nineteenth century was a flourishing period for the teaching of Latin in China. Thanks to the development of seminars and the publishing houses linked to them, the production of Latin grammars and handbooks become wide and diversified.

It is possible to highlight significant differences between the grammars published in China during the nineteenth century, first of all in the way of describing Latin grammar (appealing more or less to the categories elaborated by the Chinese linguistic tradition), but also in the type of sentences used for the examples or exercises (of religious, political, scientific character), and finally in the terminology used to describe Latin grammar in Chinese.

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El aprovechamiento descriptivo del concepto de ‘caso’ en Dias (1697)

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En esta ponencia, se evaluan los modos como Dias (1697) utilizó la categoría ‘caso’ para efectuar su descripciones del kimbundo. El misionero afirma que no existe ‘caso’, pero estructura la descripción morfosintácticas en torno a ese concepto y a las subcategorías a él relacionadas (ablativo, acusativo, dativo, genitivo, nominativo, vocativo). De esta manera, en la ponencia, por un lado se toma ‘caso’ como un índice de inserción de Dias (1697) en un modelo de descripción gramatical de origen grecolatino (compartido por las diversas gramáticas y vocabularios de lenguas ágrafas producidos en el período colonial), pero, por otro, se procura resaltar los modos específicos el autor trabajó con ese concepto. Este ejercicio de análisis tiene por objetivo una tarea mas amplia, que es la de evaluar en que medida Dias(1697) se alejaron (o se aproximó) de las gramáticas mas frecuentemente privilegiadas por los estudios en Historiografía Lingüística, es decir, los dedicados al portugués y a las lenguas generales autóctonas.

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Döhla

Animacy, definiteness, specificity and referentiality in missionary grammars

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Within the last two decades, the studying of differential object marking (DOM) has become widespread among linguists. The categories according to which the direct object is marked or not follow the hierarchies of animacy, definiteness, specificity and/or referentiality. Some languages, such as Guaraní, P'urhépecha or Aymara, demonstrate a certain influence by Spanish, one of the Romance languages that also displays DOM. This influence can be shown by looking at the respective missionary grammars where DOM is not to be found at all, or, its use is described in a different way than the modern one. In this paper, we focus on the categories of animacy, definiteness, specificity and referentiality as used in missionary grammars (not only of the three languages mentioned above) having in mind that these categories are not to be found in traditional latin grammar, and only partially in Spanish (see Antonio de Nebrija's grammar of 1492). This global view on the use of these categories within missionary grammars can help us understand better the influence of Spanish on some Southamerican Indian languages.

Farfán & Zwartjes

A comparative perspective on honorificity in selected missionary Jesuit grammars

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In this contribution we will look to establish a general comparative perspective on specific descriptive issues of honorificity that have been described in different missionary grammars, including at least Nahuatl, Tamil, and Japanese. Comparing the descriptive terminology developed by missionaries to cope with honorific structure, an unknown or “rare” linguistic trend of these specific languages, in contrast to the European descriptive traditions of the time, will cast light on the ways missionary grammarians innovated, adapted or adopted specific meta-linguistic terminology or categories to describe or cope with honorifics.

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Fernandes

A Arte da Lingua de Angola (Lisboa 1697) de Pedro Dias, S. J.: a primeira descrição gramatical da língua dos Ambundos

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O jesuíta português Pedro Dias (1622-1700) publica em Lisboa, no ano de 1697, a primeira gramática da língua dos Ambundos (mais conhecida por Quimbundo), *A Arte da Lingua de Angola, oferecida a Virgem Senhora N. do Rosario, Māy, e Senhora dos mesmos Pretos*, para uso dos missionários jesuítas, particularmente do nordeste brasileiro, por forma a poderem catequizar os escravos vindos de África. Escrita no Colégio da Bahia, fundado em 1554, a *Arte da Lingua de Angola* foi supervisionada por Miguel Cardoso (1659-1721), também ele jesuíta, originário de Angola e falante nativo da língua. Segundo Jules Torrend (1891: XXV), Pedro Dias “understood well the mechanism of the language with which he dealt. I have found in it several precious observations which I have noticed nowhere else”.

A *Arte* de Dias é constituída por 48 páginas (excepto a folha de rosto e as licenças), não tem qualquer explicação teórica, descrevendo os aspectos mais relevantes do Quimbundo, as “advertencias de como se hade ler, & escrever esta Lingua”, a morfologia (nominativos, pronomes, conjugação verbal, tipos de verbos, géneros, tempos e modos verbais, aumentativo e diminutivo) e a sintaxe (regras do nominativo, infinitivos, nomes adjetivos, pronomes relativos, substantivos, processos de formação de perguntas e respostas, genitivo, partitivos, superlativos, verbos neutros, activos, dativos e acusativos, verbos ablativos, verbos passivos, locativos, gerúndio, advérbios, interjeições e conjunções).

É nossa intenção, neste trabalho, analisar a metodologia e a descrição da língua dos ambundos feita pelo jesuíta Pedro Dias na gramática *A Arte da Lingua de Angola* (Lisboa 1697).

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Aspectos lexicográficos de los vocabularios Filipinos (1600-1800)

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La lexicografía española de los misioneros en América y Filipinas es notable y abundante. En el caso filipino, desde 1600 hasta 1898 se publicaron más de cincuenta vocabularios en trece lenguas distintas y, posiblemente, se elaboraron otros tantos que han permanecido manuscritos o que se han perdido. En los siglos XVII y XVIII se elaboraron los primeros diccionarios de las principales lenguas del archipiélago, si bien en esos siglos también vieron la luz reediciones de las primeras publicaciones. Por tanto, en este trabajo pretendo examinar las características de las obras de dos primeros (1600-1800) en los que se publicaron ocho vocabularios en cinco lenguas distintas –tagalo, bisaya, pampango, bicol y japonés– y se elaboraron otros dos –ilocano e ibanag– que se conservan manuscritos. Sus autores fueron principalmente religiosos pertenecientes a las órdenes agustina, dominica, franciscana y jesuita, si bien, a partir del siglo XIX también los sacerdotes civiles y laicos también produjeron obras gramaticales y lexicográficas. En el periodo que abarcamos, todas las obras fueron bilingües aunque no siempre bidireccionales como en el caso del ilocano. Las características lexicográficas varían a pesar de mantener cierta uniformidad. El principio de ordenamiento suele ser alfabético, si bien la parte lengua indígena-español varía para adaptarse a las necesidades de la lengua.

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(1630): *Vocabulario de Japón declarado primero en portugués por los padres de la compañía de Jesús de aquel reino, y agora en castellano en el Colegio de Santo Tomás de Manila*. Manila: Colegio de Santo Tomás

Bergaño, Diego de (1732): *Bocabulario de pampango en romance y diccionario de romance en pampango*. Manila: Convento de Nuestra Señora de los Ángeles.

Bugarín, Joseph (1765): *Bocabulario en lengua ibanag, compuesto por el R. P. Fr. Joseph Bugarán de Santa María, religioso dominico, reducido y corregido por el P. Fr. Antonio Lobato de Sto. Tomás.* (ms.)

Fernández-Rodríguez (2)

Lisboa, Marcos de (1754): *Vocabulario de la lengua bicol primera y segunda parte. En la primera se pone primero la voz o raíz del bicol, conjugada por especies, o conjugaciones, que la raíz admite; en la segunda primero el castellano, y después sus significaciones en el dicho idioma con sus acentos y explicación de las metáforas que el idioma tiene.* Sampaloc: Convento de Nuestra Señora de Loreto.

Méntrida, Alonso de (1637): *Bocabulario de la lengua bisaia hiligueyna y haraia de la Isla de Panay y Sugbu y para las demás islas.* Manila: Luis Beltrán y Andrés de Belén.

Noceda, Juan de (1754): *Vocabulario de la lengua tagala trabajado por varios sujetos doctos y graves, y últimamente añadido, corregido y coordinado por el P. Juan de Noceda y el P. Pedro de San Lucar de la Compañía de Jesús.* Manila: Nicolás de la Cruz Bargay.

San Buena Ventura, Pedro (1613): *Vocabulario de la lengua tagala. El romance castellano puesto primero.* Pila: Tomás Pinpin y Domingo Loag.

Sánchez, Mateo (1711): *Vocabulario de la lengua bisaya.* Manila: Gaspar Aquino de Belén.

Santos, Domingo de los (1794): *Vocabulario de la lengua tagala primera y segunda parte.* Sampaloc: Baltasar Mariano.

Vivar, Pedro (ca. 1797): *Calepino ylocano o vocabulario de yloco en romance compuesto por diferentes padres ministros antiguos, diestros en este idioma y últimamente corregido, y añadido segun lo que aora se usa y de ultima mano, por el padre fray Pedro Bibar, de la orden de nuestro gran padre San Augustin, ministro en esta provincia, visitador, que ha sido de ella, examinador sinodal de este obispado de Nueva Segovia y prior vocal del convento de Bantay (ms.)*

Congreso Internacional de Lingüística Misionera, 16-19 de marzo, 2010, Tokyo

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Estudios portugueses sobre la gramática de la lengua concani

La historia de la gramática del concani desde el siglo XVII está hecha, y muy bien, por Mariano Saldanha (*Bulletin of the School of Oriental Studies* 2/3, Vol. 8, 1936), entre otros estudios. Autores como el inglés Thomas Stephens, el italiano Ignacio Arcamone o los portugueses Gaspar de S. Miguel y Christovão de Jesus son destacados y conocidos nombres de esta tradición gramatical.

No se pretende en esta comunicación cualquier revisión de la bibliografía gramatical del concani, sino, junto con algunas actualizaciones historiográficas, analizar en detalle la contribución de autores portugueses (incluyendo jesuitas, franciscanos e otras órdenes religiosas) para el estudio de la gramática de la lengua de Goa.

Hernández-Hernández

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Vocabulary, calepin or thesaurus? Remarks on Seventeenth-century Bilingual Dictionaries of Spanish and Indigenous languages of America

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Abstract

The presentation traces the history of bilingual Dictionaries of Spanish and indigenous languages of America during the seventeenth century. The use and function of vocabularies written by missionaries, and a typology of different lexicographic products are therefore taken into consideration. This research has been based on a distinction between the title given by the authors to their works at the time of publication (usually “vocabularios”), and the title later assigned by secondary sources and modern editors to some of the vocabularies.

The Origin and History of MS779 in the District Archive of Braga: New Light on its Importance in the Study of Northern Ethiopian History

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The Society of Jesus sent several missions to northern Ethiopia from the middle of the sixteenth to the middle of the seventeenth century. The codex MS779 in the District Archive of Braga in Portugal contains sixty-eight documents on the Jesuit northern Ethiopia mission. M. da A. J. de Vansconcelos made a catalogue of these documents, and A. de Oliveira published nine of them. However, little attention has been given to the importance of this codex for the study of northern Ethiopian history. The purpose of this paper is to consider the origin and history of MS779 and to show its importance in the study of northern Ethiopian history.

The conclusions of the author are as follows:

1. MS779 contains drafts of the *Historia de Ethiopia a alta ou Abassia* written by the Portuguese Jesuit M. de Almeida.
2. Most documents of this codex were written between 1598 and 1652.
3. Originally the documents of MS779 were preserved in the Jesuit archive at Goa.
4. There is only limited information on the odyssey of MS779 from Goa to Braga. However, it seems most likely that this codex was carried out from the Jesuit archive at Goa when Marquis of Pombal oppressed the Jesuits in Portuguese territory and passed through the possession of J. Banks, President of the Royal Society of Great Britain, and of others, before it was finally acquired by the District Archive of Braga.
5. MS779 contains unpublished letters dispatched by the Jesuits from northern Ethiopia. These documents contribute to the study of northern Ethiopian history during the reign of Susneyos (r. 1607-1632).
6. This codex contains drafts of letters and books written by the Jesuits. These documents reveal the process of writing used by the Jesuits in the northern Ethiopia mission.

James

The 1554 *Cartilha*: Early missionary choices for a Christian lexis for Tamil

Gregory James

The first known printing in the Tamil language is to be found in the 20-folio *Cartilha que contẽ breuemēte ho q̄ todo chris̄tão deue apr̄eider pera sua saluaçam ... ē lingoa Tamul & Portugues* (Lisbon, 1554). In this work, printed by order of the king, João III, the Tamil words are printed in a romanised orthography, not in the Tamil script, for which types were as yet unavailable. The transliterations and translations were undertaken by three Indians living in Lisbon – Viscente de Nazareth, Jorge Caravalho and Thome da Cruz – helped by Fray Johan de Villa de Conde, who had returned from missionary service with the Franciscans in India.

Only one copy of this *Cartilha* is known to be extant, held in Lisbon's Museo Nacional de Arqueologia e Etnologia. An initial analysis of the work was made in French by Jean Filliozat of the Institut français d'Indologie in *Un catéchisme tamoul du XVI^e siècle en lettres latines* (Pondicherry, 1967); and a facsimile, entitled *Cartilha em Tamul e Português*, was published by the Portuguese Ministério da Educação Nacional in 1970.

The text comprises the principal prayers (*Pater Noster*, *Credo*, *Ave Maria*, *Confiteor*), and a list of the articles of faith, sacraments, virtues, sins etc. Its format is trilineal: the romanised Tamil, in black, is the main text; above this, in red, is a word-by-word Portuguese gloss; underneath, in black, is a translation into Portuguese.

This presentation will offer a contextualised introduction to the *Cartilha*, showing the author's methodology of romanisation of the Tamil phonemes, and of the translation of Christian lexis into Tamil, with a focus on the names of the sacraments. Comparison will be made with parallel translations in subsequent manuscripts and publications.

Comparison among dictionaries written by the Jesuits' in Japan: *Dictionarium Latino Lusitanicum, ac Iaponicum* (1595) and *Vocabulario da lingoa de Iapam* (1603–1604)

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What is the relationship between *Dictionarium Latino Lusitanicum, ac Iaponicum*, and *Vocabulario da lingoa de Iapam*, both of which were main lexical products developed by the Jesuits in Japan? To illustrate the Jesuits' process for making dictionaries, Kishimoto and Toyoshima (2005) discuss how Manoel Barreto used former dictionaries including *Dictionarium* and *Vocabulario* to compile his manuscript of a Portuguese-Latin dictionary in 1606–1607. It is reasonable to suppose that the Jesuits also used *Dictionarium* when they compiled *Vocabulario*.

Dictionarium is a Latin-Portuguese-Japanese dictionary based on a Latin dictionary that was originally compiled by Ambrogio Calepino in Europe. Comparing *Dictionarium* with Calepino's dictionary, Kishimoto (2006) roughly summarises the translation process as follows: the editors chose the Latin entries and the necessary parts of the Latin explanations, and then translated them into Portuguese and Japanese. On the other hand, according to the preface in *Vocabulario*, the Jesuits produced this dictionary through many years of study of the Japanese language while they carried out missionary works in Japan.

Morita (1993) indicates that we can find several similarities in the forms of the *Dictionarium* and *Vocabulario*, such as the style of printing and the use of explanatory notes for entries. However, Kajikazawa (1996) lists many Japanese words in *Dictionarium* which cannot be seen in *Vocabulario*. This paper clearly shows that *Vocabulario* did not consist of Portuguese-Japanese parts derived from *Dictionarium*—both of which were used separately in the Barreto's dictionary—and compares *Dictionarium* with *Vocabulario* by examining the meanings of several Japanese words as given in the two dictionaries.

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Kishimoto (2)

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6th International Conference on Missionary Linguistics

**Western missionaries and Chinese languages:
Language choices, social contexts and intellectual traditions**

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ABSTRACT

The beginnings of Chinese language documentation and analysis by Western missionaries date back to the late sixteenth century. Significant contributions to the field were made by missionaries of two orders, viz. the China-based Jesuits and the Dominicans, who initially worked among the Chinese community in the Philippines. The linguistic contributions of both orders differ fundamentally in two important respects. First, they differ with regard to language choice, i.e. the Chinese variety chosen for linguistic analysis. Whereas the Jesuit language study focused on the study of the quasi-official language known as Mandarin (*guanhua*), the classical literary language (*wenyanwen*) and the Chinese character script, the Dominicans devoted themselves to the local vernacular of the Manila-based Chinese community, i.e. traders, craftsmen, storekeepers, and unskilled laborers. Second, both orders employed distinct methodological approaches to Chinese language analysis. Whereas Jesuit language studies were strongly influenced by traditional Chinese philology, Dominican analyses are firmly rooted in Spanish intellectual traditions.

Comparing the linguistic strategies of the two orders, I will analyze the reasons behind differences in language choice and linguistic methodology. I will argue that language choices can only be adequately understood within the different historical and social contexts of missionary work in Asia. Vice versa, social contexts can be cited as the main factors that shaped different methodological approaches to missionary language research, outweighing the relevance of the intellectual traditions of the orders.

**Russian Missionaries of the XIX c.:
independent linguistic approach to the East**

Due to its unique geographical position, Russia began to establish its relations with Asian and Far Eastern countries over times; apart from developing foreign trade activities, Russian government started sending its regular missions to China as early as in the XVII-XVIII cc..

Oriental linguistics in Russia, as well as in many other European countries, is deeply rooted in the broad field of Russian missionaries' studies.

The first Russian explorers of the Chinese (as well as Manchurian, Korean, Japanese) language contributed significantly to the oriental studies not only in their homeland, Russia, but far beyond its western borders. However, extensive part of their legacy and theoretical achievements in the field of language studies remains uncovered, and, probably, underestimated, up till now.

In my paper I will mainly focus on the first half of the XIXth c. Russian missionary to China achievements, i.e. Rev. Ioakinf Bichurin's "Chinese grammar" and Arch. Palladiy's (Kafarov) "Russian-Chinese Dictionary", as they appear to be brilliant examples of a true orientalist's research – open-minded and independent.

Their unbiased attitude towards the language and its native-speakers allowed them to avoid many provoking theoretical conclusions, so easily developed by other researchers of that time.

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Comparison of Étienne Fourmont's *Linguae Sinarum Mandarinicae* with his contemporaries' linguistic work on Mandarin Chinese

Since the publication of Michele Ruggieri and Matteo Ricci's seminal work on the Chinese language—*Dizionario portoghese-cinese* ‘Portuguese-Chinese Dictionary,’ various philological and linguistic undertakings have been assumed by the European sinologists and missionaries. Their work on the Mandarin language, or *guānhuà*, can be broadly categorized as dictionaries, pedagogical grammars and descriptive grammars. The pedagogical grammars were written by missionaries on the field training colleagues stationed in Chinese parishes in communicating with and preferably converting the Chinese to Christianity, while the descriptive grammars were compiled by scholars based in European academic institutions which were often sponsored by the government, royalties or even the kings, in the hopes of better understanding the philosophy, culture, religion, and literature of the people of the Middle Kingdom. In the early 18th century, four important grammatical works were completed on Mandarin Chinese, with three written in Latin and one in Spanish. The two representative pedagogical grammars/textbooks are Francisco Varo's *Arte de la Lengua Mandarina* (1703) and Joseph Prémare's (1728 [1831/1847/1893]) *Notitia Linguae Sinicæ*, whereas T.S. Bayer's *Museum Sinicum* (1730) and Étienne Fourmont's *Linguae Sinarum Mandarinicae Hieroglyphicae Grammatica Duplex* (1742) can be considered good examples of descriptive grammars of the early 18th-century Mandarin.

The present study is part of a bigger project which investigates, from a comparative linguistic perspective, the commonalities and differences among these four grammar manuscripts, focusing primarily on the French orientalist Etienne Fourmont's *Grammatica Duplex* (1742). Except for Leung's (2002) succinct and critical discussion, the linguistic merits of this descriptive grammar have largely been neglected in previous research on the Qing Dynasty Mandarin language. Even more scarce is a systematic comparison of this work with three important contemporary grammars written respectively by Varo, Prémare, and Bayer, despite the outstanding translation & commentaries by Coblin & Levi (1999) on Varo's *Arte*, as well as Lundbaek's (1986) elucidated discussion of Bayer's *Museum* and Lundbaek's (1991) informative outline of Prémare's *Notitia* and of this jesuit's correspondence with Fourmont.

In this study we will report on Fourmont's characterization of the sound system (including the Portuguese-based romanization), the verbal morphemes (for tense, aspect, mood, and voice), the classifiers (or measure words), nominal morphemes (e.g. plural markers), and morpho-syntactic particles (e.g. negative particles) in the Mandarin as spoken in the Qing court. Our primary concern is not to verify whether Fourmont was a plagiarist, as claimed by some. We simply contend that Fourmont's work is equally, if not more, influential in the history of missionary linguistics on Mandarin, and that he and Prémare/Bayer probably had mutual influences on each other's work. As an anecdotal example, a recent tour to a Catholic seminary library in Macau has yielded an interesting finding—Fourmont's *Grammatica* survives in the library's collection, whereas no copies of the other three manuscripts can be found in the same library, which reasonably suggests that European missionaries in Macau brought with them this work and used that either as a reference or teaching resource.

Fourmont's *Grammatica Duplex*, composed of five books, differs from the grammars of Varo, Prémare, and Bayer in two significant respects. *Grammatica* contains a brief pronunciation

Kuong & Mauck (2)

comparison between Mandarin and Hebrew, primarily due to Fourmont's former orientalist training in Arabic and Hebrew. Fourmont beautifully displays meticulously engraved Chinese characters in his *Grammatica* and the book title is printed in four Chinese characters 中國官話 and transcribed as *Chūm Kuě Kuōn Hoá* ‘Medii Regni Communis Loquela’ on its own page next to the title page. Fourmont's obvious fascination with the shapes and the formation of Chinese characters is missing in Varo's grammar, and certainly much less prominent in Bayer's manuscript. This dedication considerably reflects Fourmont's belief that the Chinese language has as its integral components the ideographic and somewhat phonographic characters.

On the phonetic front, Fourmont's contribution does not vary significantly from Prémare's and Varo's efforts since they all repeatedly highlight the importance of diacritic marking of the five tones in the transcription (following the tradition of Ricci and Cattaneo). The romanization systems in Fourmont's and Prémare's grammars, both of which probably are derived or extended from the notation established in Nicolas Trigault's (1626) *Si jou eul mou tseu*, are relatively similar except that Fourmont has chosen the Lusitano or Portuguese orthographic tradition (e.g. final *-m* for the velar nasal [ŋ]) as opposed to Prémare's French spelling convention. To represent the labio-velar glide [w] and the palatal glide [j], Fourmont consistently uses *v-* and *y-*, whereas Prémare adopts *o-* and *v-* for the former, and *i-* for the latter. Fourmont's romanization of the voiced retroflex palatal fricative [z] also differs from that of Prémare and Varo. In addition, the velar nasal initial [ŋ-] (as in *ngo*), along with non-palatalized velar initials (as in *kien*), survives in the Mandarin variety described in Fourmont's *Grammatica*, indirectly demonstrating the Mandarin dialect spoken by his Chinese assistant Arcadio Huang.

In terms of morpho-syntax, Fourmont's generalization on classifiers (what he calls “expletives”) and their collocations in relation to nouns is rather accurate, despite minor mistakes in semantic descriptions. The Mandarin verbal system delineated in *Grammatica Duplex* is heavily influenced by the Latin grammarian tradition, hence classifying verb forms as the “pluperfect” and “imperfect” (tense), as well the optative (mood) and the future/conditional. Moreover, the verbs are conjugated in the active and passive voice forms. For instance, *yuen pi ngai* 願被愛 ‘wish to be loved,’ which sounds artificial and unnatural, is an example of the “optative passive.” Fourmont characterizes the lexeme *yuen* 願 ‘wish’ as the optative morpheme, while *pa po te*, *pa pou te*, and *pa pu te* (i.e. 巴不得) represent the optative marker in the works of Varo, Prémare, and Bayer, respectively. As Leung (2002) correctly points out, treating Mandarin verbs as conjugational may be an error in judgment. Fourmont's choice of verbs as the conjugation models (e.g. *ngai* 愛 ‘love’) is also unfortunate and reflects his deeply engrained Latin training, as well as that in Varo and Bayer. Although Fourmont has failed to point out the highly marked usage of the Mandarin passive (usually displaying adversative semantics) and has miscategorized some aspectual markers, his attempt at isolating the passive morpheme *pi*, as well as the morphemes for such aspectual categories as the experiential *-kuo* 過 and perfective *-leao* 了, should be commended as it reveals a certain degree of universality of language in expressing aspectual and passive meanings, notwithstanding the surface disparities between different language families.

Kuong & Mauck (3)

In sum, Fourmont's scholarly work in *Grammatica Duplex* can be viewed as part of a collective European force in the formal and systemic description of the grammar of Mandarin (and other Chinese language varieties). It is hoped that this study can enrich our understanding of the grammatical modules of this court language in the early Qing period, as well as the grammarian framework embodied in other missionaries' linguistic research.

Legère

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JL Krapf and mid 19th century work on East African languages

The paper focuses on linguistic contributions by Johann Ludwig KRAPF (1810 - 1881) of the Church Missionary Society who worked i. a. on East African Bantu languages. After several years of missionary work in Ethiopia he moved to Mombasa (Kenya) where he learnt the local variety of Swahili. He produced first orthographies for Swahili as well as neighbouring Mijikenda dialects (Nyika), compiled vocabularies of Bantu and non-Bantu languages and wrote grammatical sketches of Swahili and the up-country Yao language (spoken in what is now Tanzania [South], Malawi [Northeast] and Mozambique [Northwest]). These sketches provide for the first time a grammatical summary of then undescribed languages. Krapf's linguistic work reflects the "classical tradition", i.e. the transfer of grammatical and word categories that are relevant for Indo-European languages to Bantu languages. Thus, although these linguistic descriptions obscure language structures to a certain extent, their value as early authentic reference material has stood the test of time. A summary of achievements pertaining to the description of the Swahili language and Yao is presented in the paper which further reviews Krapf's lexicographic contributions.

Marçalo

On theories of languages: Aspects of phonetics and syntax in "Arte da Grammatica da Lingua Brasilica da Naçam Kiriri", de Luis Vincencio Mamiani .

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As it is written in the site of the 6th International Conference on Missionary Linguistics ,“after the discovery of the New World the Europeans began to establish their hegemony in a new continent. European expansion, colonisation and christianization of a large number and variety of Amerindian tribes was accompanied by the study and recording of the native languages of the Americas.” This papers aims to deal with the work of Vicenzo Mamiani, published in 1699. This author presents us an “Arte” for the Brazilian language of the Kiriri Nation. Written in Portuguese, we hope to contribute to a better understanding of the inter-relations among grammars for different languages published by Jesuit and other order missionaries in the 16th and 17th centuries.

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Monzón

Unity and correferentiality in Friar Juan Bautista de Laguna's *Arte*, *Diccionario* and religious text, (XVI century)

Laguna's *Arte*, his Tarascan *diccionario*, and his religious texts in Tarascan were conceived as a unified whole. This can be demonstrated through an exposition of their textual coherence defined by the high level of co-referentiality operating between the religious thematic and the linguistic exposition. This paper establishes the explicit criteria of this coherence and thus the unitary conception that groups so different texts into a single, mutually supporting grand *oeuvre*.

The contents of the *Arte* respond and correspond to written religious inquiries as well as Laguna's attempt to explore a) peculiarities of the Tarascan lexicon, b) how the lexicon is explained by some specific grammatical rules, c) the discussion of certain religious terms, and d) the use of both *Diccionario* and *Arte* as support of the religious texts.

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Study of "Appunti Di Grammatica Giapponese" produced by the Salesians of Don Bosco

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Missionaries in Japan from foreign countries have had to overcome language difficulties to fulfill their tasks, and consequently they have in many cases produced insightful analyses of grammatical characteristics and vocabularies of the Japanese language. The linguistic activity by missionaries continues as there are missionaries currently in Japan making efforts to acquire and comprehend the Japanese language.

Although the primary focus of Missionary Linguistics has been placed upon linguistic work produced during the "Grand Voyage Era", it is possible to broaden the scope of the discipline so that we can bring longitudinal diachronic perspective into the research framework.

In course of my current research project on the Japanese language acquisition of Fr. Vincenzo Cimatti, who brought the Salesian Society of Roman Catholic Church to Japan in 1926, the booklet titled "Appunti Di Grammatica Giapponese", which has been preserved in Cimatti Museum in Tokyo but has not yet been thoroughly studied, caught my attention. "Appunti Di Grammatica Giapponese" was published in 1930 by the Salesians of Don Bosco for the purpose of providing their future missionaries with explanations of the basic characteristics of the Japanese language in their language, i.e. Italian.

This paper explains the content of "Appunti Di Grammatica Giapponese". Although such work of 20th century may seem to be far beyond the scope of Missionary Linguistics, this paper demonstrates that the study of such work can in fact make significant contribution to the field of Missionary Linguistics since it enables us to compare, from the longitudinal diachronic viewpoint, the work produced in "Grand Voyage Era" and the work produced in more recent times.

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Missionary initiatives: printed first linguistic script of Bangladesh

In the year 1733 a Protégés father named Manuel de Assumpcam lived in a small church in the village of 'Nagri', district of Gazipur. There he wrote a Manu-script of Bengali dictionary named "*Vocabularies em idioma Bengali Portugeez*" in Roman alphabet. Few years later he took the Manu-script to Lisbon, Portugal in 1737. There he took another initiative to print that Manu-script as a form of book. Finally, it was printed and published in the year of 1743 in Lisbon, Portugal. It is mentioned; in that period there was no printing machine in Bengali region. Few years later he came back to Bangladesh with his printed book. The historical evident proved by a missionary and the dictionary is the first ever Manu-script in the Bengali language was printed. This paper based on this very first printed book and contributions of missionaries in Bengali linguistic practice.

Pratapananda Naik, S.J.

Abstract:

Konknni or Konkani is a modern Indo-Aryan language and it is mainly spoken along the western coast of India. Up to 1510 the Konknni language was used mainly as a spoken language. After the arrival of the Portuguese in Goa in 1510, the European Christian missionaries began to learn and study Konknni to spread their religion.

From 1542 Jesuits lived and worked in Goa. The Jesuits paid much attention to the study of the local languages Konknni and Marathi. In keeping with the spirit of the Constitutions of the Society of Jesus they learnt and mastered the spoken language Konknni and Goa's religious and cultural language Marathi. The main Jesuit contributors to Konknni linguistics are Thomas Stephens, Diogo Ribeiro, Miguel de Almeida, Antonio de Saldanha, Ignazio Arcamone, Karel Prikryl, Angelo Maffei.

After their arrival in Goa in 1517 the superiors of the Franciscans realized the importance of learning the local language Konknni for their mission. Franciscan contributors to Konknni linguistics are Amador de Santana, João de Sam Matias, Gaspar de Sam Miguel, Christovão de Jesus and Manoel Banha.

Italian Carmelite missionaries were working around 1717. Francisco Xavier de Santa Ana (Rafaelle Pescetti) has contributed to Konknni linguistics.

J.F. Fritz, Ivar Abel, Garcia de Orta, Hendrik Rheede, Joaquim da Cunha Rivara lay missionaries have contributed to Konknni linguistics.

The grammars and vocabularies compiled by missionaries cannot be claimed as perfect works in the modern linguistic approach. In spite of their limitations and shortcomings, their works contain plenty of information for Konknni scholars and anthropologists.

Missionaries compiled their works in Konknni. They are valuable primary source not only to scholars who are interested in the history of Konknni and the other Indo-Aryan languages, but also to those who are interested in the cultural history of the region. Since a few grammars and vocabularies compiled by the missionaries are available today, the students and scholars of Konknni could learn a lot about Konknni language, its linguistic features, history and culture of 16th to 18th centuries.

Although the grammars and vocabularies were originally prepared by the missionaries for their mission of spreading Christianity, their works are a valuable contribution to Konknni language. Without them we would not have the necessary data to know the linguistic features of Konknni of 16th to 18th century.

Thomas Stephens and other Jesuits had noticed that Konknni and Marathi were akin to Greek and Latin languages not only in their words but also in their syntax. Thus the Jesuit missionaries who had worked in Goa laid the foundation for Indo-European linguistics, historical linguistics and thus to comparative linguistics itself.

Translation Technique and Policy in *Symbolo da Fee* (1611) : Recently
Discovered material from Jesuit Mission Press in Japan

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This presentation introduces *Symbolo da Fee* ひですの経 (1611) published by Jesuit Mission Press, which existed in Nagasaki from 1590 to 1614. It also analyzes the characteristics of the translation technique and policy of the Order.

This only extant copy in the world, found at Harvard University in July 2009, is presented for the first time since it was originally published. Except for its cover and first page, which appeared once in an antiquarian catalogue of a bookseller in 1907 in Berlin, it had disappeared without revealing its contents in spite of painstaking efforts by many academics, including Johannes Laures .

The *Symbolo da Fee* was proved to be the translation of *Primera Parte de la Introducción del Símbolo de la Fe* by Luis de Granada (1504–88), a Spanish preacher and theologian of the Dominican Order. The translation is not a word-for-word translation, and the 38 chapters of the Spanish original text are abridged to 30. Chapters 34 to 37 of the original text are almost completely replaced by or changed to a reiterated metaphysical explanation about *Anima Intellectiva* of chapter 29 in the Japanese text, which doesn't exist in any of Luis' works.

Through a Hispano-Japanese text comparison, this presentation intends to clarify the cultural accommodation of the Jesuits and concludes with some ideas for future research.

Pytlowany

The first Western grammar of Sinhala: a Protestant approach to the art of describing a language.

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In September 1699, a Dutch Reformed Protestant minister named Joannes Ruëll presented to his employers, the Lords Seventeen of the Dutch East India Company, his opus magnum: *Grammatica of Singaleesche Taal-kunst, zynde een korte methode om de voornaamste Fondamenten van de Singaleesche Spraak te leeren* ['Sinhalese Grammar, being a short method to learn the principal basics of the Sinhalese language'].

The work was directly inspired by the linguistic endeavours of Jesuit missionaries from the Indian Pearl Fishery Coast. Ruëll's *Grammatica* suffered many criticisms, both from his Dutch contemporaries and their British successors in Ceylon. But what was the truth beyond personal and political objections? Did Ruëll, steeped as he was in the traditions of Greek and Latin grammar, manage to distance himself from the Latinate mould when describing a language so exotic to him? Some valuable insights can be gained through an analysis of the sophisticated system of social deixis in Sinhala outlined in his book.

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Título de la comunicación: *La manifestación de la tradición gramatical quechua y la política lingüística del Perú colonial (1560-1586)*

El objetivo de este trabajo es analizar la manifestación de la tradición gramatical quechua en el contexto de la política lingüística del Perú colonial, durante el siglo XVI. En este periodo se produjeron dos gramáticas sobre el quechua: la primera, *Grammatica o arte de la lengua general de los incas de los reynos del Perú*, se publicó en 1560 y fue escrita por el dominicano Domingo de Santo Tomás (1499-1570); la segunda, *Arte, y vocabulario en la lengua general del Perú llamada Quichua*, es anónima y fue publicada en 1586 como resultado de las actividades del cura José de Acosta (1530 – 1598) en la dirección del Tercer Concilio Limeño (1582-1583).

Los dominicanos, como se sabe, lideraron los dos primeros concilios limeños (1551-1552 y 1567-1568). Los jesuitas, por su vez, ocuparon una posición notable en el Tercer Concilio Limeño. ¿De qué manera políticas lingüísticas específicas, organizadas por dominicanos y jesuitas, en el Perú colonial, contribuyeron para la elaboración efectiva de los textos gramaticales examinados? ¿La metodología, la selección y la disposición de los temas gramaticales presentados pueden revelar las directrices generales de esas dos políticas lingüísticas específicas?

Para contestar esas preguntas, haremos un análisis comparativo de la estructura de los dos textos gramaticales mencionados, observando, principalmente, rupturas metodológicas y peculiaridades temáticas y descriptivas que nos encaminan, en nuestra hipótesis inicial, a modelos gramaticales distintos en los dos casos. No obstante, el análisis comparativo considerará dos trabajos lingüísticos de Antonio de Nebrija (1441-1522), *Introductiones latinae* (1488) y *Gramática de la lengua castellana* (1492), buscando determinar en qué medida esos textos sirvieron a las producciones gramaticales hechas sobre el quechua en el siglo XVI.

Matteo Ricci and the introduction of Italian music in China during the Ming Dynasty

“Every air finds its source in the mind of man. Music is intimately connected with the essential relation of beings. Thus, to know sounds, without knowing airs, is to be like birds and beasts. To know airs, without knowing music, is the province of the vulgar herds of mankind. It is the province of the superior man alone to understand the principles of music.”

From the Yueh Ch’i, Ancient Book of Rites, written prior to the 8th Century B.C.

The 24th Jan 1601, after many difficulties, Father Matteo Ricci arrived in Beijing at the imperial court, called by the Emperor Wanli to offer marvelous and precious gifts coming from Italy and Europe. Amongst all these presents there was a musical instrument, unknown by the Chinese, called “harpsichord” or “manichord” (more appropriately). Matteo Ricci knew very well the importance of music in expressing ideas and impressing the listener with emotions. He based the introduction of Christian ideas and values on music, as a formidable tool to impress the Chinese listeners.

Ricci was acquainted with music and had studied this discipline amongst the seven liberal arts at the “Collegio Romano” in Rome. He was capable of writing music, composing music and most probably singing relatively well. By all means he was capable of singing Gregorian songs and he based his religious ceremonies on the most important Gregorian prayers.

The Emperor never met Ricci personally: the acquaintance between the Son of Heaven and this “intellectual barbarian” was intermediated by four eunuchs. The Emperor was curious to know what kind of sounds and songs could be composed and played on that instrument. So Ricci composed eight songs in Chinese language, which in his intention would summarize the Christian values and could therefore be transmitted to the Emperor and the imperial court. According to the Confucian values, this would mean a transmission to the entire Chinese nation, in a musical form which therefore would be

Sabbatini (2)

more effective.

When Ricci arrived in China, western music was unknown. As John Hazedel Levis, the great theoretician of music, explains in his work “Foundations of Chinese Music Art”, in China melody is traditionally constructed according to specific canons. This is a reflection of the structure of Chinese language, which in itself is fundamentally a musical expression, and can be perceived as music by the listeners thanks to the very nature of its tones and its words: monosyllabic characters, each one being considered as a musical note. Therefore, Chinese characters and tones already form a musical texture.

Since the difference between Chinese language and European language is huge and fundamental, in Europe the process is completely different: the primordial texture of music is based upon harmonic corrections between sounds, constructed on mathematic formulae. The melody is implanted successfully thereafter according to the emotions of the composer, who -acting as a experimental gardener- transplants new hybrid roses onto the root of a mother plant, which does not produce flowers but contains the strength to nuture transplantations.

Matteo Ricci genially understood that the Chinese language is a music in itself, and had to confront psychologically a situation in which the Chinese would consider every product of non-Chinese culture as barbarian or as a mere curiosity. He had to earn the respect of his Chinese counterparts, in this case no one less than the Emperor himself, for a cultural product of great value. Therefore the immense endeavor of Italian missionaries was to blend two complete different systems of music: the western system based on harmony and the Chinese system, based on melody.

Matteo Ricci was successful enough to impress the Emperor with the melodies of “The Eight Songs for Manichord”, even though these melodies have since long been forgotten (but can be reconstructed according to the tones of the Chinese characters).

He acted similarly to what he did in his masterpiece “the Art of Memory” of transplanting Christian values into the Confucian system or philosophy: concentrated more on the similarities than on the differences*.

He diplomatically combined Gregorian harmonies with compatible classical Chinese melodies, which were codified and very well-known since Tang Dynasty through a very complicated system of annotations based on Chinese characters.

The combination could not proceed without a painstaking effort to align the musical pitches. In Europe this effort had been already codified since the re-discovery of the seven-tone musical scale by Guido D’Arezzo. In China, the system of codification was far more complicated, and included many more musical tones and the tones, which differed from one instrument to another.

Matteo Ricci and the foreign missionaries, while studying Chinese music have also tried to align European pitches with Chinese pitches. Chinese contemporary music is based roughly on the so-called pentatonic scale, and is the result of this effort. The influence of western harmony was very important in the subsequent development of Chinese musical system until today.

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* Matteo Ricci recreated a universe in his approach towards Chinese culture, and this universe was encompassing the different branches: from the religious culture to the philosophy, to the mathematics, to the study of language and to music.

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Lingüística misionera en la India y en Brasilia: La gramaticografía jesuítica de las lenguas Canarim/ Konkani (Goa, India) y Tupí (Amazonia, Brasilia)

Las lenguas Konkani y Língua Geral Amazônica (Tupí/ Nheengatu), conocidas y habladas hasta hoy en día en calidad de “lenguas jesuíticas” en Goa (India) y Amazonia (Brasilia) respectivamente, tienen sus raíces en la gramaticografía y la política lingüística de los jesuitas durante la colonización portuguesa.

La primera descripción de la lengua Konkani (Goa, India) fue elaborada en lengua portuguesa por el jesuita inglés Thomas Stephens (1549-1619) y publicada posthum en 1640. José de Anchieta (1534-1597) describió el Tupí/ Língua Geral en el año 1595. Las dos lenguas se usaban en función de lingua franca y, por lo tanto, por muchos hablantes en calidad de segunda lengua en el dominio de la evangelización jesuítica.

El objetivo de la comparación que se pretende realizar en esta ponencia, reside en la pregunta por la posibilidad de aspectos y categorizaciones compartidos a partir de la historia compartida de las dos lenguas mencionadas que se basea en el contexto de la lingüística y gramaticografía jesuítica de la colonización portuguesa. A parte de posibles aspectos compartidos, esta comparación puede revelar diferencias que resultan p.ej. del hecho de que el autor de la gramática del Konkani es de procedencia inglesa (influencia de la gramaticografía del inglés?) o de los contextos culturales marcados por las diferencias entre la India y Amazonia en la temporada en cuestión (siglos 16/ 17).

El estudio se basará tanto en las gramáticas *Grammatica da Lingua Concani* de Thomas Stephens y *Gramática da língua mais usada da Costa do Brasil* von José Anchieta como en trabajos y estudios sobre las actividades lingüísticas desarrolladas por los jesuitas en las colonias portuguesas.

ANCHIETA, José de. *Arte de grammatica da lingoa mais usada na costa do Brasil* (1595). Rio de Janeiro 1933

ESTEVÃO, Thomaz. *Grammatica da Lingua Concani . . e accrescentada por outros Padres da Companhia de Jesus. Segunda impressão, correcta e annotada: a que precede como introducção A Memoria sobre a distribuição Geographica das Principaes Linguas da India por Sir Erskine Perry, e o Ensaio Historico da Lingua Concani pelo Editor.* Nova-Goa 1857

CLASIFICACIÓN DE LAS PARTES DE LA ORACIÓN EN LA TRADICIÓN MISIONERO-COLONIAL: EL CASO DE LAS GRAMÁTICAS FILIPINAS

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En la tradición gramatical europea, la palabra es la unidad básica, la aceptada por todos desde la época clásica. Es tal su papel nuclear que a partir de la palabra se irán configurando el resto de las unidades, las inferiores como sus constituyentes y las superiores como la oración, que vendrá a ser considerada “una unión de palabras” con ciertas características: sentido pleno, unidad de significado, independencia sintáctica, emisión de un juicio lógico, presencia de un predicado, etc.

No obstante, la definición de la palabra como unidad lingüística así como su clasificación en categorías será objeto de una gran diversidad de posiciones doctrinales. Basándose fundamentalmente en la analogía que se pudiese detectar entre las diferentes unidades léxicas, la tarea principal de los gramáticos a lo largo de los siglos ha consistido en establecer los diferentes tipos de palabras, utilizando para ello diferentes términos —clases de palabras, partes de la oración, partes del discurso, categorías gramaticales, etc— y también criterios distintos para delimitar las diferentes categorías —formales, lógico semánticos, distribucionales, funcionales o sintácticos o bien una mezcla de ellos—.

En el caso de la lingüística misionero-colonial, no debemos olvidar que las categorías adoptadas por los misioneros se entroncan en una triple tradición, la latina, la castellana y la misionera previas; por tanto su elección no será arbitraria sino el resultado de una (retro)alimentación recíproca en la que, en el caso de las gramáticas misionero-coloniales de Filipinas, adquirirá una especial relevancia su esfuerzo por adaptarse a la descripción de lenguas muy diferentes a la latina o a la castellana.

Nuestra comunicación pretende realizar un análisis de la consideración de las partes de la oración en diferentes gramáticas misionero-coloniales. Detectaremos cuántas clases de palabras y cuáles recogen y con qué criterios están descritas. Para ello realizaremos un estudio comparativo de varias gramáticas filipinas, con la tradición europea por un lado y, por otro, con otras gramáticas coloniales procedentes de ámbitos geográficos distintos como el americano, dentro de los parámetros temporales señalados en las directrices del congreso. Esperamos poder mostrar que existe un modo particular de caracterizar las partes de la oración que cristaliza sobre todo en los autores más teóricos en el momento en que reflexionan sobre la descripción de lenguas tan distintas de las que conocían y que ponen a prueba no sólo las clasificaciones procedentes de la gramática greco-latina, sino también los criterios utilizados para establecerlas.

Partiendo de la tradición grecolatina, estudiaremos gramáticas como las de Blancas de San José, Andrés López, Francisco Coronel, Alonso Méndrida, Diego Bergaño o Minguela, entre otros, que pondremos en relación con las peninsulares de su misma época y con otras americanas de las que elegimos tres como referentes ya que proceden de tres ámbitos lingüísticos distintos, el castellano, el español y el inglés, nos referimos a las obras de José de Ancheta, a la de Alonso de Molina y a la de D. Cage

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El término partícula e su concepto en el japonés - persistencia de las ideas de los Jesuits

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Los Jesuítas habían sido los autores de la primera descripción de la lengua japonesa en la tradición europea, de la matriz greco-latina. Una descripción gramatical implica, antes de todo, juntar palabras en los grupos que poseen las mismas características morfossintácticas. Así, el estudio de las “partes da oraçam” han exigido gran esfuerzo de los misionarios. Los Jesuítas habían encontrado una lengua tipológicamente diversa de los idiomas que estaban acostumbrados.

En esta exposición presentaremos la manera para la cual los Jesuitas habían percibido ciertos morfemas (del caso, de la conexión y de la modalidad) que el japonés después tendió para interpretar como palabras independientes.

Organizaremos las descripciones que el sacerdote João Rodrigues (c.1561-1634) hizo en el *Arte da Lingoa de Iapam* (1608) y en el *Arte Breve da Lingoa Iapoa* (1620) y las explicaciones contenidas en los diccionarios de los Jesuítas.

El objetivo final de la exposición es demostrar la extensión y la profundidad de las ideas gramaticales de los Jesuítas en los estudios de los japonólogos europeos y norteamericanos posteriores, después de la reapertura de los puertos japoneses al comercio occidental y a la diplomacia. El énfasis especial será dado a las notas gramaticales del misionario norteamericano James Curtius Hepburn (1815-1911) en las páginas iniciales de sus diccionarios.

Toyoshima

Stages in typesetting Japanese Characters in the Jesuit mission press in the late

16th centuries

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The so-called “Jesuit mission press” in Japan in the late 16th centuries has invented typesetting by metallic movable-types of Japanese characters (both Chinese Hanzi [*KANJI*] and Japanese syllabic *KANA*) for the first time in the history of Japanese book-making.

It has been believed, without ground, that the very initial metallic movable-types of *KANJI* by the Jesuit mission press (around 1591) were coined in Japan, after the *TENSHO* Mission of Japanese returned Japan (1589) after their historical visit to Rome (1583).

I have recently discovered evidences that those movable-types of *KANJI* were actually fabricated in Europe, while the *TENSHO* Mission stayed in Lisboa(1584).

After 1596, the Jesuit Mission press in Japan discarded the very first metallic types of *KANJI*(which were made in Europe as above mentioned) completely, and went on to the next stage of casting *KANJI* and *KANA* metallic movable-types in their own design, completely different from the very first ones of 1591.

In the communication, proof for the coinage in Europe of the first stage of the metallic types of *KANJI* will be given, the differences between these two stages will be described, and the linguistic (esp. lexicographic) background that urged the innovation in the second stage movable-type casting will be discussed.

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Van Hal

On the Emergence of the First Printed Grammar of Sanskrit. Johann Ernst Hanxleden S.J. (1681–1732) and Paulinus a Sancto Bartholomaeo O.C.D. (1748–1806), Pioneers of Indology.

As one of the European pioneers of Sanskrit studies, the Discalced Carmelite Paulinus a Sancto Bartholomaeo (Filip Vezdin, 1748–1806) is chiefly credited with having published the first printed grammar of Sanskrit in Europe, *Sidharubam seu Grammatica Samscr̄damica* (1790). To a large extent, this work has been based on an unpublished grammar composed by the Jesuit Johann Ernst Hanxleden (1681–1732) (*Grammatica Grandorica*, now lost), who has been active as a missionary in the same area (India, Kerala) as Paulinus. Furthermore, Hanxleden and Paulinus contributed considerably to Malayalam studies as well. Whereas both missionaries largely fell into oblivion in Europe, they still hold high esteem in Kerala, where they are primarily known under their nicknames Arnnoɔs Paɖdri and Paulinos Paɖdri.

Partly based on manuscript evidence, the paper aims to discuss Paulinus's dependence on Hanxleden's Sanskrit grammar. Moreover, it will assess the linguistic achievements of both scholars as well as their influence on the development of Indological studies. Since most well-known pioneers of Indology (such as William Jones, Nathaniel Brassey Halhed, and Alexander Hamilton) have been active in the North of India, particular attention will be given to the specific South-Indian context of Hanxleden's and Paulinus's missionary work.

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Western Missionaries' Contributions to Chinese Linguistics in the Seventeenth Century.

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Reflection on the Chinese language by the Chinese goes back to pre-Han times, but when the Western missionaries arrived in China in the late sixteenth century, they brought with them a set of assumptions and notions about language that were radically different from the Chinese. This contact and confrontation opened up new perspectives on the subject of the description and analysis of the Chinese language. Four main areas had to be tackled: phonology, morphology, lexicon and syntax, in other words, dictionaries and grammars had to be compiled. The Jesuits Michele Ruggieri SJ (1543-1607) and Matteo Ricci SJ used their linguistic skills to translate religious material into Chinese, as well as translating Chinese classics into Latin, not to mention their lexicographical work. They elaborated a romanisation system to transliterate “mandarin”, a *koine* based on the speech of Nanjing. The system to mark the five tones was developed by Sébastien Fernandes SJ (1562-1621) and Lazzaro Cattaneo SJ (1560-1640), and later adopted by Nicolas Trigault SJ in his syllabary, which was to become the reference work for subsequent generations of missionaries. Several Dominicans specialised in lexicography, including Francisco Díez OP and Francisco Varo OP, author of the first Chinese grammar, *Arte de la lengua mandarina*, a little primer of vernacular Chinese (Canton 1703). In Europe scholars such as e.g. the Leiden scholar Jacobus Golius (1596-1667) relied on the work of missionaries for their study of the Chinese language. maintained even across the religious divide,. The *Notitia Linguae Sinicae* of Joseph de Prémare SJ (1666 -1736), in fact a comprehensive textbook of Chinese language and literature, was an unparalleled feat of scholarly research for its time.

Yoshikawa

English learning books in the late nineteenth century Hong Kong

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This paper examines English learning books published or used in the late nineteenth century Hong Kong, which attention has not been previously drawn to in the academic literature. We analyze their composition in order to classify them with respect to content and teaching methods. Generally speaking, there has been a paucity of detail on English-learning situations in Hong Kong in the pre World War II period. In particular, the lack of investigation has meant that our knowledge of both the substance of teaching materials and curriculum has been quite vague. But the result of our literature survey demonstrates that there is much English teaching material, including dozens of learning books, collected at libraries in Europe, USA and Japan. Some of these textbooks seem to be published by Protestant missions in Hong Kong, and used at church or local government schools. We can be fairly certain that analysis of their composition will allow us to grasp the outline of how English was taught in that day and age.

A recent study on the languages spoken in the late nineteenth century Hong Kong was made by Zhang (2009:368), propounding a theory that English gradually replaced pidgin as the medium language between Chinese and Westerners from the late 1880s. We think that our analysis of simultaneous learning books will be both necessary and sufficient to shed light on this theory. Moreover, the findings produced in this paper will enable more advanced studies to be carried out in the future; for example, a comparative study with the learning books published in the mid-nineteenth century Malacca or Canton by Robert Morrison or Robert Thom, or another comparative study with the English learning simultaneously carried in China, principally in Shanghai.

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Hacer diccionarios de lenguas indígenas en América en el siglo XVI y de lenguas austronésicas aculturadas en el siglo XIX/XX: una comparación.

La actividad misionera y la lingüística misionera en América terminó al inicio del siglo XIX pero siguió en Asia y el Pacífico. Los lingüistas del siglo XVI se encontraron en una situación muy diferente que los del siglo XIX ya que la población ya está evangelizada y las lenguas indígenas ya habían sufrido una aculturación desde siglos. El caso de la lengua chamorra, una lengua altamente influenciada, es un caso ejemplar. La tarea misionera cambió y el trabajo lexicográfico requiere de un acercamiento diferente. En la ponencia se hace una comparación de diccionarios elaborados en América del siglo XVI y XVII con los de la lengua chamorra de los siglos XIX y de la primera mitad del siglo XX, hechos por religiosos. Con ello quiere demostrar la influencia del contexto sociopolítico, ideológico y cultural así como de la orden del autor sobre la práctica lexicográfica.

The typology of syntax according to Missionary grammars of the Portuguese tradition (16th-18th century) in India: The description of ergativity Otto Zwartjes (University of Amsterdam)*

In this lecture some morphosyntactical problems are analysed in several languages of the Indian subcontinent, as Portuguese missionary interpreted them in the period from the sixteenth until the eighteenth century. Portuguese missionary-linguists used the Greco-Latin model as their model and applied traditional meta-linguistic terms in their approaches to typologically different languages.

Nouns in Latin have case markers and declensions. As in Slavic languages, the system of Latin cases can be divided into two different categories: *syntactic* cases caused by governance by other syntactic elements, making the occurrence of a given case ending obligatory and predictable (i.g. after prepositions). Syntactic case makes no contribution to the sentence's semantic interpretation. The second category of cases do contribute to the *semantic* interpretation; they are unpredictable in terms of 'governance'

Portuguese missionaries applied Greco-Latin linguistic terms, such as 'nominative ~ accusative', 'subject ~ object' when describing languages which were fundamentally different from the point of view of linguistic typology. These 'traditional terms' underwent a process of 'resemanticisation' and were used for different purposes.

The distinction 'passive ~ active' and the treatment of 'ergativity' in the Portuguese grammars of the Indian subcontinent (Marathi, Hindi and Konkani). These attempts will be compared with Mamiani's description of ergative markers in Kippeá Kiriri (Brazil).

In the conclusion a re-evaluation of these approaches is proposed, pointing at the 'shortcomings' of the Greco-Latin system and the attempts of Portuguese missionaries to 'adapt' this model to the languages they analysed.

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