



“A host of tongues...”

Multilingualism, Lingua Franca and Translation in the Early Modern Period



“A host of tongues...”: Book of Abstracts

NOVA FCSH, Lisbon
13th - 15th December 2018

BOOK OF ABSTRACTS



CEL – CENTRO DE ESTUDOS EM LETRAS
CETAPS – CENTRE FOR ENGLISH, TRANSLATION, AND ANGLO-PORTUGUESE STUDIES
CHAM – CENTRO DE HUMANIDADES

“A host of tongues...”

Multilingualism, Lingua Franca and
Translation in the Early Modern Period

“A host of tongues...”

Multilingualism, Lingua Franca and
Translation in the Early Modern Period

NOVA FCSH, Lisbon
13th – 15th December 2018

BOOK OF ABSTRACTS

CEL – Centro de Estudos em Letras

CETAPS – Centre for English, Translation, and Anglo-Portuguese Studies

CHAM – Centro de Humanidades

VILA REAL / LISBOA • MMXVIII

EDITORS / ORGANIZING COMMITTEE

Karen Bennett (NOVA FCSH, CETAPS), Angelo Cattaneo (NOVA FCSH, CHAM),
Gonçalo Fernandes (UTAD, CEL), Rogério Miguel Puga (NOVA FCSH, CETAPS),
João Luís Lisboa (NOVA FCSH, CHAM), Marco Neves (NOVA FCSH, CETAPS)

ACADEMIC ADVISORY BOARD

Angelo Bianchi (Catholic University of the Sacred Heart, Milan), Angelo
Cattaneo (NOVA FCSH), Carlos Assunção (UTAD), Cristina Altman (U. São
Paulo), Dirk Delabastita (U. Namur), Dulce Pereira (U. Lisbon), Fernando
Gomes (U. Évora), Gonçalo Fernandes (UTAD), João Luís Lisboa (NOVA FCSH),
John Milton (U. São Paulo), Jorge Flores (European University Institute),
Karen Bennett (NOVA FCSH), Maria do Céu Fonseca (U. Évora), Mona Baker
(U. Manchester), Nicholas Ostler (Foundation for Endangered Languages),
Nicola McLelland (U. Nottingham), Paolo de Troia (La Sapienza U. of Rome),
Pedro Cardim (NOVA FCSH), Pierre Swiggers (KU. Leuven), Rogério Miguel
Puga (NOVA FCSH), Rui Carvalho Homem (U. Porto), Suresh Canagarajah
(Pennsylvania State University)

ISBN: 978-989-704-339-0

e-ISBN: 978-989-704-340-6

Legal Deposit: 448854/18

Date: November 2018

PRINTER

Edições Húmus, Lda

Rua Paradas 139

Vilarinho das Cambas

Apartado 7097, 4764-908 Ribeirão V. N. Famalicão

T. 252301382 Fax 252317555

humus@humus.com.pt

They that have frequent intercourse with strangers, to whom they endeavour to accommodate themselves, must in time learn a mingled dialect, like the jargon which serves the traffickers on the Mediterranean and Indian coasts. This will not always be confined to the exchange, the warehouse, or the port, but will be communicated by degrees to other ranks of the people, and be at last incorporated with the current speech.

Samuel Johnson. *A Dictionary of the English Language*.
London: Strahan. 1755.

Table of Contents

Introduction	5
Acknowledgements	9
Keynote Lectures	11
Papers	19
Addresses of Contributors	99
Index of Contributors	111

Introduction

In the 15th and 16th centuries, the linguistic situation in Europe was one of remarkable fluidity. Latin, the great scholarly lingua franca of the medieval period, was beginning to crack as the tectonic plates shifted beneath it, but the vernaculars had not yet crystallized into the national languages that they would become a century later, and bi- or multilingualism was still rife. Through the influence of print capitalism, the dialects that occupied the informal space were starting to organise into broad fields of communication and exchange (Anderson 2006: 37-46), though the boundaries between them were not yet clearly defined nor the links to territory fully established.

Meanwhile, elsewhere in the world, languages were coming into contact with an intensity that they had never had before (Burke 2004: 111-140), influencing each other and throwing up all manner of hybrids and pidgins as peoples tried to communicate using the semiotic resources they had available. New lingua francas emerged to serve particular purposes in different geographic regions or were imposed through conquest and settlement (Ostler 2005: 323-516). And translation proliferated at the seams of such cultural encounters, undertaken for different reasons by a diverse demographic that included missionaries, scientists, traders, aristocrats, emigrés, refugees and renegades (Burke 2007: 11-16).

This fascinating linguistic maelstrom has understandably attracted the attention of scholars from a variety of different backgrounds. Cultural historians have studied the relationship between language, empire and mission, processes of cultural transmission and the influence of social, political and economic factors on human communications. Historical linguists have investigated language contact, codification and language change (Zwartjes 2011). Translation studies specialists are interested in how translation was conceptualized and practised during the period (Kittel et al. 2007), and literary scholars have looked at how multilingualism is represented in plays and poems of the period (Delabastita and Hoenselaars 2015). There have also been postcolonial engagements with the subject, given the often devastating effects of Western European language ideologies on precolonial plurilingual practices (e.g. Canagarajah and Liyanage 2005), as well as gendered perspectives, centring on women's language in different cultural spaces.

In an attempt to generate a truly interdisciplinary debate about linguistic behaviour in the Early Modern period, this conference includes papers on a range of different subjects, organized into five main strands:

A. Translation and translating: i. Translation of scientific and political texts; ii. Translation of religious texts; iii. Jesuit translation; iv. Translating to and from Spanish; v. Translation and interpretation in the Portuguese Empire; vi. Translation in sociocultural context;

B. Lingua francas and vernaculars: i. The persistence of Latin; ii. Latin vs. the vernaculars; iii. Minor vernaculars; iv. Discovering Slavic; v. Other lingua francas; vi. Coining new language varieties;

C. Linguistics and language teaching: i. Missionary linguistics; ii. Teaching and learning languages;

D. Multilingualism: i. Multilingualism in everyday life; ii. Multilingualism in English literature;

E. Cultural history: i. Processes of cultural transfer; ii. Women and language

Naturally these thematic areas are not water-tight and we expect there to be a great deal of overlap between them. You are therefore encouraged to circulate as widely as possible and to bring your own expertise to bear on adjacent areas by contributing to the debates that will hopefully be generated in the wake of each session.

Please do not forget that there are plans to produce a collected volume in the wake of the conference with Routledge, who have approached us about a possible contract. You will be informed of deadlines for proposals after the conference is over.

In the meantime, we hope that you have an enjoyable conference. Do not hesitate to approach any of the Organizing Committee if you have any problems or queries.

Best wishes

The Organizing Committee:

Karen Bennett (CETAPS)

Angelo Cattaneo (CHAM)

Gonçalo Fernandes (CEL)

Rogério Miguel Puga (CETAPS/CHAM)

João Luís Lisboa (CHAM)

Marco Neves (CETAPS)

References

- Anderson, Benedict. 2006. *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. Revised edition. London and New York: Verso.
- Burke, Peter. 2004. *Languages and Communities in Early Modern Europe*. Cambridge and New York: Cambridge University Press.
- Burke, Peter. 2007. 'Cultures of translation in Early Modern Europe'. In P. Burke and R. Po-chia Hsia (eds): *Cultural Translation in Early Modern Europe*. Cambridge and New York: Cambridge University Press. 7-38.
- Canagarajah, A. Suresh, and Liyanage, Indika. 2012. 'Lessons from Pre-Colonial Multilingualism.' In M. Martin-Jones, A. Blackledge and A. Creese (eds): *The Routledge Handbook of Multilingualism*. London and New York: Routledge. 49-65.
- Classen, Albrecht, ed. 2016. *Multilingualism in the Middle Ages and Early Modern Age: Communication and Miscommunication in the Premodern World*. Berlin and Boston: De Gruyter.
- Delabastita, Dirk, and A. J. Hoenselaars, eds. 2015. *Multilingualism in the Drama of Shakespeare and his Contemporaries*. Amsterdam and Philadelphia: John Benjamins.
- Kittel, Harald, Theo Hermans, Juliane House, Brigitte Schultze, eds. 2007. 'Translation with and between cultures: The European Renaissance'. *Übersetzung, Translation, Traduction*. Vol. II. Berlin & New York: De Gruyter. 1375-1459.
- Ostler, Nicholas. 2005. *Empires of the World: A Language History of the World*. London: HarperCollins.
- Zwartjes, Otto. 2011. *Portuguese Missionary Grammars in Asia, Africa and Brazil, 1550-1800*. Amsterdam and Philadelphia: John Benjamins.

Acknowledgements

We would like to thank the three research centres that have supported this conference: CHAM – Centre for the Humanities, CETAPS - Centre for English, Translation, and Anglo-Portuguese Studies, and CEL – Centre for the Studies in Letters, all funded by the Portuguese Foundation for Science and Technology (FCT).

We also would like to extend our gratitude to the keynote speakers who, with their knowledge and scholarship, have contributed to the success of this event: Peter Burke (Cambridge University), Hugo Cardoso (University of Lisbon), Antje Flüchter (University of Bielefeld), Ferial Ghazoul (American University of Cairo), Theo Hermans (University College, London) and Joan-Pau Rubiés (ICREA and Universitat Pompeu Fabra, Barcelona).

We also would like to acknowledge the direction of the NOVA School of Social Sciences and Humanities of Lisbon for granting us the use of their facilities, services and human resources; the members of the Organizing Committee; the secretarial staff of the three centres, and student helpers; and the Academic Advisory Board, mainly the external members: Cristina Altman (U. São Paulo), Carlos Assunção (U. Trás-os-Montes and Alto Douro), Mona Baker (U. Manchester), Angelo Bianchi (Univeristà Cattolica di Milano), Suresh Canagarajah (Pennsylvania State University), Pedro Cardim (NOVA FCSH), Rui Carvalho Homem (U. Porto), Paolo de Troia (La Sapienza U. of Rome), Dirk Delabastita (U. Namur), Jorge Flores (European University Institute), Maria do Céu Fonseca (U. Évora), Fernando Gomes (U. Évora), Nicola McLelland (U. Nottingham), John Milton (U. São Paulo), Nicholas Ostler (Foundation for Endangered Languages), Dulce Pereira (U. Lisbon) and Pierre Swiggers (KU. Leuven).

Last but not least, a special thank to all contributors who, without their talks and sharing of knowledge, this conference could not have happened.

The Organizing Committee:

Karen Bennett (CETAPS)

Angelo Cattaneo (CHAM)

Gonçalo Fernandes (CEL)

Rogério Miguel Puga (CETAPS/CHAM)

João Luís Lisboa (CHAM)

Marco Neves (CETAPS)

KEYNOTE LECTURES

Translation as transposition in Early Modern Europe

Peter BURKE

Emmanuel College, Cambridge, UK

‘Transposition’ is a term that came into use in English in the seventeenth century to describe movement and adaptation. Bishops were ‘transposed’ or ‘translated’ from one diocese to another, and musical compositions ‘transposed’ from one key to another. I use the term here to refer to the not uncommon practice on the part of Early Modern translators of replacing the milieu of a foreign text, such as a play or dialogue, with that of their own culture, offering so many vivid examples of what is now known as ‘cultural translation. This paper will begin with a brief description of Early Modern European regimes of translation, before discussing examples of the transposition of the comedies of Plautus and of dialogues such as *Il Cortegiano* (notably in its Polish and Portuguese versions).

Filling in the gaps: Portuguese as a *lingua franca* of Asia

Hugo C. CARDOSO

University of Lisbon, Portugal

Portuguese maritime expansion reached Asian shores in 1498 and soon produced a dense network of Portuguese settlements and other *loci* of activity which stretched from the Persian Gulf to Japan and Timor. The Portuguese language (broadly defined) was carried along and took roots in many parts of Asia and the Pacific, while simultaneously becoming established as an important coastal *lingua franca* for commerce, diplomacy, and religion (Lopes 1936; Tomás 2008). As expected, the fate of Portuguese did respond, to some extent, to the imperial decline of Portugal in Asia, which intensified in the 17th century. However, having been the first of a sequence of European languages to gain a foothold in the region as a result of colonial expansion gave it a degree of resilience, and the very significant impact it had on the linguistic ecology of Asia can still be observed, e.g. in the numerous lexical loans that flowed between Portuguese and

several languages of the continent, and in the communities that speak Portuguese or a Portuguese-lexified creole to this day (Cardoso 2016).

It is clear, therefore, that, in the Early Modern Period, Portuguese acquired and then lost a position of prominence in Asia. But what was that language like, especially in oral communication? How much linguistic interchange was there between the various Portuguese settlements? And how did the language adapt to the new social and political cycles that came after Portuguese rule? The answers are not straightforward because, while authors such as João de Barros and Duarte Nunes de Lião were quick to celebrate the reach and alleged perennality of Portuguese, and to notice and/or criticise the lexical imports from Asian languages (Maia 2010), the documentation of Asian varieties of Portuguese did not proceed beyond that. Up until the early 19th century, very few linguistic specimens of non-standard Asian Portuguese were recorded, none of them substantial, which makes of the Early Modern Period something of a linguistic blind spot with respect to any Asian variants of the language other than the written standard. In this talk, we will explore what insights into these questions can be gained from a combination of archival work and the comparative study of modern varieties of Portuguese and Portuguese-lexified creoles.

References

- Cardoso, Hugo C. 2016. O português em contacto na Ásia e no Pacífico. In Ana Maria Martins & Ernestina Carrilho (eds.), *Manual de linguística portuguesa*, 68-97. Berlin: Mouton de Gruyter.
- Lopes, David. 1936. *A Expansão da Língua Portuguesa no Oriente nos Séculos XVI, XVII e XVIII*. Barcelos: Portucalense Editora.
- Maia, Clarinda Azevedo. 2010. A consciência da dimensão imperial da Língua Portuguesa na produção linguístico-gramatical portuguesa. In Ana Maria Brito (ed.), *Gramática: História, teoria, aplicações*, 29-49. Porto: Universidade do Porto.
- Tomás, Maria Isabel. 2008. A viagem das palavras. In Mário Ferreira Lages & Artur Teodoro de Matos (eds.), *Portugal, Percursos de Interculturalidade*, vol. 3, 431-485. Lisbon: ACIDI.

Cultural encounter and cultural translation: some methodological thoughts

Antje FLÜCHTER
Bielfeld University, Germany

Growing interest in a global perspective has contributed to the proliferation of ‘cultural translation’ as a popular concept in historical studies. However, this term is often only used as a metaphor; a concise methodological approach is still missing. Postcolonial theory continues to be of pivotal importance in this regard but its tendency to focus on power structures cannot explain the inner mechanisms of translation processes and cultural encounters.

The paper develops a methodological framework to analyse different kinds of cross-cultural contact by applying concepts from translation studies to historical cases. The feasibility of this concept will then be tested by using the example of Early Modern Jesuit missions. I will focus on the missions and their evangelization practices in Southern India and Japan and thus in areas beyond the influence of European colonialism.

Evangelization can be understood as an encompassing, multilayered process of translation: Not only texts and doctrines but also practices are transferred and relocated in a new context, either in total or in parts. In the translation process, the translator has to choose adequate textual and conceptual grids (André Lefevere), so that the intended audience (may) understand the translated text or object in question. Far from being unambiguous, the choice of these grids depends above all on the translators’ respective aims. Moreover, the missionaries translated for different audiences, mostly for prospective converts but also for their superiors within the Jesuit Order or at the Curia in order to explain and justify their work. Therefore, the adequateness of a specific translation had to be determined according to the respective contexts and adjusted to the varying aims. I analyse the dimensions and implications of adequate translations combining Lefevere’s concept of grids with the idea of dynamic equivalence by Eugene Nida. The findings will be tested with Lawrence Venuti’s postcolonial and sensitive to power structure criticism against foreignization and domestication.

Such a methodological framework helps to open the black box of translation processes and to unravel the inner mechanisms of translation, moreover to understand the different kind of power relations, the different strategic aims and

last but not least the diverse transcultural phenomena resulting from these translation processes.

**Translation as migration:
travelling literary classics from Arabic and into Arabic**

Ferial GHAZOUL

American University in Cairo, Egypt

The paper will identify the multi-lingual communities in the predominantly Moslem Middle East between 1400-1800 as well as the role of oral transmission played in translating and adapting literary works that have become world literary classics. The study emphasizes the reshaping of works to fit in the new cultural milieu and the way migrants settle in a new land and produce a hybrid subculture.

The examples the paper deploys come from the transformation of the partly legendary, partly historical Arabian love story of *Majnun Layla* at the hands of Jami (1414-1492) in Persian couplets, *Leyla o Majnun*, and at the hands of Fuzuli (1483-1556) in his Turkic epic, *Dastan-i Leyli vu Mecnun*, and finally its rendering in English by Isaac D'Israeli in 1797 as *Mejmun and Leila: The Arabian Petrarch and Laura*. The other example is that of the *Panchatantra* and the Ocean of Stories that migrated from India to Persia to Iraq, metamorphosing into the Arabic *Alf Layla wa-Layla (One Thousand and One Nights)*. The earliest extant version of the *Nights* in Arabic goes back to the fifteenth century. This Syrian redaction (edited by Muhsin Mahdi) migrated to Egypt and then Tunisia where it acquired a parallel title, *One Hundred and One Nights*. Eventually, the *Nights* was translated by Antoine Galland in 1704-1717, which was the basis for translations to English (anonymously in 1706 and 1708) and to Russian by Alexey Filatyev (1763-1774).

Languages and translation in the Low Countries 1550-1700

Theo HERMANS

University College, London, UK

At least five languages were relevant to the Early Modern Low Countries (roughly the present-day Netherlands and Belgium). The vernacular language, Dutch, showed much more dialectal variation than today, sometimes requiring rewriting from one area to another. It was gradually being standardized, but the process had more impact in the northern than in the southern part of the territory. Latin remained the intellectual language throughout the period but lost ground to both Dutch and French towards the middle of the seventeenth century, while some domains, like engineering and practical medicine, adopted Dutch several decades earlier. French, too, was a constant presence, more so in the southern than in the northern territories as time wore on. Spanish, the language of the Habsburg overlords for most of the sixteenth century, retained a presence as an administrative vehicle in the seventeenth-century Spanish Netherlands (present-day Belgium). Finally, as the Dutch Republic's powerful East India Company (VOC) and then its West India Company (WIC) struck out overseas, they relied on Portuguese as a means of communication in both Brazil and the Far East. The paper seeks to sketch the distribution of these languages, the development of their relations to one another, and the translation flows between them.

Translating languages and (mis) translating cultures in the Jesuit missions

Joan-Pau RUBIÉS

ICREA and Universitat Pompeu Fabra, Barcelona, Spain

It is now increasingly recognized that the Christian missions of the Early Modern world were a global phenomenon, which involved a great deal of cultural mediation and translation. The Jesuits in particular have often been praised for their cultural flexibility and their capacity for learning a wide range of languages. Their linguistic expertise, however, was only an aspect of their capacity for

cultural accommodation, ethnographic observation, and historical research. My fundamental assumption is that translating languages and translating the implicit codes of a cultural system are fundamentally analogous processes, and quite often closely connected. Hence Jesuit ethnography was a form of cultural translation. In assessing the Jesuits as cultural interpreters, however, their ideological principles in matters of religion and morality (at the very least) could become obstacles to accurate "translation", in a more obvious manner than when simply translating languages. Cultural bias could in turn lead to cultural misinterpretation. From this perspective, the Jesuit practice of cultural accommodation has often been scrutinized, and the very concept of cultural dialogue openly questioned. The extent of cultural incommensurability has also been hotly debated. In this intervention, I shall seek to assess through a broad range of examples the degree to which ethnography as cultural translation differed from linguistic expertise, and how far should be go in emphasizing the capacity for mistranslation of the Jesuit missionaries.

PAPERS

A multilingual corpus of the Early Modern period: norms and standards in the context of foreign language learning

Tanja ACKERMANN

Freie Universität Berlin, Germany

Julia HÜBNER

Freie Universität Berlin, Germany

In the fluid linguistic situation in 15th/16th century Europe, foreign language teaching began to acquire importance. In more recent times, the question of norms and normativity has played a crucial role in the teaching and learning of foreign languages. But what was the significance of normativity in Early Modern language teaching when the linguistic norm was not yet fully developed?

In this paper, we want to offer some insights into questions of norms and normativity in the context of pre-modern language teaching. We will present findings from a project on textbooks for foreign language teaching from that era. Our corpus consists of 250 multilingual textbooks for teaching modern foreign languages from the Early Modern period. All of our texts involve German, and also up to seven other languages such as French, Italian and English.

Our corpus offers the opportunity to examine the normative ideas and the awareness of norms of Early Modern language teachers. With regard to the concept of norm conveyed by our textbooks, it is striking that, in comparison with monolingual grammars, the normativity is considerably reduced. Moreover, there is an observable shift of normativity from a grammatical to a pragmatic norm. Finally, our corpus provides not only insight into questions of norms and normativity in the context of foreign language learning, but also highlights the multilingual practices in different social settings and among different social groups.

References

- Burke, Peter. 2004. *Languages and Communities in Early Modern Europe*. Cambridge & New York: Cambridge University Press.
- Fitzmaurice, Susan M. & Irma Taavitsainen (eds.). 2007. *Methods in Historical Pragmatics*. Berlin & New York: De Gruyter.
- Glück, Helmut. 2002. *Deutsch als Fremdsprache in Europa vom Mittelalter bis zur Barockzeit*. Berlin & New York: De Gruyter.

- Langer, Nils. 2002. On the importance of foreign language grammars for a history of standard German. In Andrew R Linn. & Nicola McLelland (eds.): *Standardization: Studies from the Germanic languages*. Amsterdam: Benjamins.
- McLelland, Nicola. 2015. *German Through English Eyes: A History of Language Teaching and Learning in Britain, 1500-2000*. Wiesbaden: Harrassowitz
- Rutten, Gijsbert, Rik Vosters & Wim Vandenbussche (eds.). 2014. *Norms and Usage in Language History, 1600–1900: A Sociolinguistic and Comparative Perspective*. Amsterdam & Philadelphia: Benjamins.
-

The splendid career of a late vernacular: Polish as a written and literary language in the Late Medieval and Early Modern period

Anna ADAMSKA

Utrecht University, The Netherlands

The development of vernacular literacy in late medieval East Central Europe occurred, for various reasons, at different speeds. The Czech language had already acquired the status of a written and literary language by the beginning of the fourteenth century. Polish and Hungarian were considerably later, as was German - a dynamic ‘imported’ vernacular in its written varieties. The aim of my paper will be to discuss the remarkable growth of Polish as a language of literacy, which only started in the second and third decades of the fifteenth century. Not only was there a growing number of written texts of various kinds, but also a developing body of theoretical reflection on the nature of language and its ‘writability’ in comparison with the dominant and authoritative language of literacy, Latin. This interest was expressed first of all by translators of (religious) texts and experts of grammar from the University of Cracow. The potential of the language was proven in the next century, when a literary Polish of high quality developed and the authority of the language was reinforced by the ideas of the humanism. In the second half of the sixteenth century, Polish also became the lingua franca of the multi-ethnic and multilingual Polish-Lithuanian Commonwealth. Its status was secured by a relatively high level of literacy and by its function as the language of State administration.

What were the reasons for this language’s success? Were there changes in the relative importance of the vernaculars (Polish and German) in relation to Latin? What registers of literacy proved the most difficult to develop in Polish?

The vernacular strikes back: the defence of the vernacular against Latin in Gelli's *Capricci del Bottai* (1546) and in Ludwig von Anhalt-Köthen's translation *Anmütige Gespräch* (1619)

Lucia ASSENZI

University of Padua, Italy

The lines of argument used to favour the replacement of Latin by the vernacular as the language of culture, science and religion in 16th century Italy and 17th century Germany have many points in common. That is, of course, not surprising, since the first and most important German linguistic academy, the *Fruchtbringende Gesellschaft* founded in Weimar in 1617, took the Italian *Accademia della Crusca* as its model.

In my presentation, the similarities between the arguments in support of the vernacular that were circulating in both countries will be discussed, based on a comparison between Giovan Battista Gelli's *Capricci del Bottai* (1546) and its German translation, the *Anmütige Gespräch*, completed in 1619 by Prince Ludwig von Anhalt-Köthen, the founder of the *Fruchtbringende Gesellschaft*. In his *Capricci*, the Florentine scholar Gelli debates philosophical and moral questions in the form of witty *ragionamenti*, that is "reasonings", between the cooper Giusto and his Soul. The central topic of the fifth *ragionamento* is the language question: Giusto's Soul disapproves of the predominance of Latin and explains through simple yet compelling arguments why and how the vernacular should replace it in all cultural fields.

Prince Ludwig provides his translation of Gelli's *Capricci* with explanatory notes in which he applies Gelli's reasonings to the German context. By reading and comparing Gelli's *Capricci* and Ludwig's *Gespräch* we will thus be able to catch the similarities and differences in the situation of the Italian and German vernaculars between the 16th and the 17th century.

Projeções de gramáticas portuguesas e latinas nas descrições das línguas japonesa e indiana nos séculos XVI e XVII

Carlos ASSUNÇÃO

UTAD / CEL, Vila Real, Portugal

Os Descobrimentos da Ásia colocaram diante dos gramáticos missionários, nos séculos XVI e XVII, a necessidade da descrição de várias línguas que eram completamente diferentes das línguas dos sistemas do português ou do latim.

De facto, as primeiras gramáticas, bem como os esforços para alfabetização ou transcrição das línguas asiáticas no alfabeto latino, deveram-se principalmente aos esforços de aprender e ensinar essas línguas aos noviços daqueles territórios. Até então, algumas dessas línguas eram conhecidas apenas devido à tradição oral. As gramáticas que foram elaboradas no decorrer desses esforços resultaram do contato interlinguístico entre diferentes linguagens e dos esforços de formação dos seus autores, como será mostrado.

Neste contexto, o nosso trabalho pretende averiguar a projeção de algumas gramáticas portuguesas e latinas nas primeiras descrições gramaticais das línguas vernáculas no final do século XVI e no século XVII no Japão e na Índia. Para isso, o desenho estrutural dos textos metalinguísticos portugueses, latinos, japoneses e indianos será apresentado numa perspectiva contrastiva. Dando enfoque especial aos principais aspectos relativos às classes de palavras e à sintaxe, avaliaremos as contribuições dos primeiros trabalhos metalinguísticos portugueses e latinos para as descrições dessas línguas.

Beyond the French influence on Renaissance English literature

Peter AUGER

University of Birmingham, UK

Our understanding of Early Modern Franco-British literary relations is dominated by the idea of the French influence on Early Modern English literature, i.e. the monodirectional naturalization of French texts and ideas in English. Older studies such as Alfred Horatio Upham's *The French Influence in English Literature*

(1908) and Sidney Lee's *French Renaissance in England* (1910) established a dominant critical paradigm showing how French language and literature enriched vernacular Renaissance English culture. However, the concept of 'influence' conceals the variety of linguistic and cultural encounters with French in sixteenth- and seventeenth-century England and Scotland. The *Renaissance Cultural Crossroads* database (<https://www.dhi.ac.uk/rcc/>) offers a fresh perspective on the diversity of translated texts involving French that were printed in England and Scotland before 1641. There were indeed many texts translated from French into English; however, there is also a small group of English texts that contain translations into French, and a larger group that use an intermediary French translation to translate between English and another language. This paper offers some initial findings from a survey of these translated texts in Renaissance England and Scotland that have French as an original, intermediary and target language. It identifies patterns in the multilingual and multidirectional translation activities between Early Modern England, Scotland and France, and raises future lines of enquiry and possible points of comparison with other varieties of transnational multilingualism in the Early Modern period.

Taming an unruly language: the first Portuguese-Dutch dictionary as a learning device

Maria Celeste AUGUSTO
Utrecht University, The Netherlands

It is almost a cliché to say that a bilingual dictionary can help to learn a language. But is every bilingual dictionary pedagogical?

In my paper I revisit the language situation of the East Indies in the 17th and 18th centuries, more precisely in Batavia // Jakarta. During this period, the Portuguese government was succeeded by the Dutch who, later on, was replaced by the English forces.

However, the use of the language followed a course which was independent of the political development. Portuguese had been implanted in such a way that, to communicate with the inhabitants, one had to speak Indo-Portuguese, a mixture of Portuguese and local languages. As a *lingua franca* Portuguese served as an alembic, through which the native languages had to pass (*Hobson Jobson*, 1903).

This Indo-Portuguese was considered a Portuguese variety and, at least according to Abraham Alewijn, a Dutch jurist living at the time in Batavia, a very poor one. To remedy this, he decided to produce a dictionary aimed at the Dutch colonists in order to improve their knowledge of language. To accomplish his task he made use of two bilingual dictionaries: a Portuguese-Latin by Bento Pereira (1697) and a bidirectional English-Portuguese by Alexander Justice (1701). Also, he could benefit from some lexicographical work already done by Johannes Collé. His work was eventually published in Amsterdam in 1718 and became the first Portuguese-Dutch dictionary.

In my presentation I intend to discuss Alewijn's dictionary as a pedagogical device both linguistically and culturally. My purpose is to analyze some entries in order to establish what features can be considered as specifically pedagogical. Moreover, having in mind that cultural information is very important when learning another language, my second objective will be to pinpoint any segments that can be identified as a cultural statement and therefore as a process of cultural transmission.

'Telling Tongues': language contact and creolization in the colonial Caribbean

Iris BACHMANN
University of Oxford, UK

'Telling Tongues' is the title of Shirley Brice Heath's groundbreaking study on Mexican language policy from colony to nation (1972). This seems a fitting starting point for our talk as she is a pioneer in examining linguistic encounters in the Early Modern Period, who allows multilingual language practices to take centre stage. Another prime example of this 'linguistic maelstrom' or contact zones (Pratt 1982) created by European colonialism are pidgin and creole languages and much has been written about their genesis from language contact in multilingual, highly diverse linguistic settings (cf. Bachmann 2013). While pidgins and creoles have often been regarded as exceptional cases (e.g. Thomason & Kaufman 1988), other research on creolization challenges traditional views on linguistic practices and language change (Mufwene 1997; 2000 and Bachmann 2013). In this talk, we focus on language contact and multilingualism in the

Caribbean. Our interest lies in how this situation is managed by colonial powers and negotiated on the ground. What are the consequences for the emergence of Creole languages? How are they described and which acts of identity or rejection (LePage and Tabouret-Keller 1985) lead to their consolidation in the context of increasingly strong national standard languages?

Croatian bible translations in the Early Modern period: a historical sociolinguistic approach

Vuk-Tadija BARBARIĆ

Institute of Croatian Language and Linguistics, Croatia

Ivana ETEROVIĆ

University of Zagreb, Croatia

The Croatian language community during the Middle Ages and the Early Modern period was essentially multilingual. In addition to Latin, which served as *lingua franca*, different types of Slavic literary languages were being used depending on the text type. Triglossia is nowadays a commonly used term to describe the Croatian language situation from the 14th to the 16th centuries. Croatian Church Slavonic remained the most prestigious type of literary language until the 16th century, when its high status finally collapsed and it lost the competition with Croatian vernaculars. It is during this century that we witness the coexistence of several different concepts of literary language in the religious texts as the most conservative genre.

In this paper, we will present the historical and linguistic context of Croatian Bible translations from the late 15th and 16th centuries. Following Gianfranco Folena's distinction between horizontal and vertical translation, we will propose a more appropriate theoretical framework for outlining the complex Croatian sociolinguistic situation in the Early Modern period, as well as for describing the intriguing interplay and translation practices not only between different languages, but also between different Croatian language varieties and writing systems.

The linguistic practice of a Low German surgeon in Copenhagen, Kongelige Bibliotek, GKS 1663 4to

Chiara BENATI

Università degli Studi di Genova, Italy

The 16th-century parts of the composite manuscript preserved in Copenhagen Royal Library as GKS 1663 4to can be described as a large medical-surgical – incomplete – commonplace book, in which a competent-in-the-field Low German author transcribed (and translated) any prescription or longer text he considered interesting and possibly useful for his own profession. On fol. 15r-63r the Copenhagen manuscript contains the Low German translation of large sections of Hans von Gersdorff's field surgery manual entitled *Feldtbuch der Wundartzney* (Straßburg 1517).

On the basis of a contrastive analysis of the Low German *Velt bock* and of its High German source, in this study I will focus on the linguistic practice of the anonymous compiler of The Copenhagen manuscript, trying to highlight the peculiarities of his task, that is to render a vernacular specialized text and its terminology into another – cognate – vernacular language.

Latin in Early Modern Russia: status quaestionis

Brian BENNETT

Niagara University, USA

Though the social history of Latin in Western European communities has received considerable scholarly attention (e.g., Burke 2004, Leonhardt 2009), Russia largely remains *terra incognita*.

The purpose of this paper is modest: to provide a status quaestionis, outlining what we know about the place of Latin in Early Modern Russia. Studies (e.g., Vorob'ev 1999, 2015) have revealed the – perhaps surprising – ways that Latin (often bundled with other European tongues like French and German) served as a prestigious semiotic resource across a number of elite domains, including diplomacy, learning, medicine, epigraphy, and even religion. The paper touches on the ways that Latin influenced the emerging Russian language and script (cf.

Zhivov 2009) as well as the interface between Latin and Church Slavonic, the sanctified lingua franca of Orthodox Slavdom.

References

- Burke, Peter. 2004. *Languages and Communities in Early Modern Europe*. Cambridge and New York: Cambridge University Press.
- Leonhardt, Jürgen. 2009. *Latein. Geschichte einer Weltsprache*. Munich: Verlag C. H. Beck.
- Vorob'ev, Iu. K. 2015. *Latinskii iazyk v Rossii XVI – pervoi treti XIX veka*. Saransk: Izdatel'stvo Mordovskogo Universiteta.
- Vorob'ev, Iu. K. 1999. *Latinskii Iazyk v Russkoi kul'ture XVII – XVIII vekov*. Saransk: Izdatel'stvo Mordovskogo Universiteta.
- Zhivov, Victor. 2009. *Language and Culture in Eighteenth Century Russia*. Boston: Academic Studies Press.

Jesuit translation theory: the legacy of Ciceronianism

Karen BENNETT

NOVA FCSH / CETAPS, Lisbon, Portugal

This paper traces the development of Jesuit translation theory from conception to ultimate rejection, framed within the values of the institution as a whole. It argues that their policy of radical accommodation derived directly from the training they received in Ciceronian rhetoric (c.f. the Ratio Studiorum), which had been specifically adopted as way of countering the Protestant insistence on scriptures and plain speech. I shall suggest that there were two fundamental problems inherent in this approach, one political and one religious. The first concerns the cognitive metaphor underpinning Cicero's (46 BCE) notion of "translating like an orator". By naively overlooking the power dynamics inherent in that metaphor, the Jesuits effectively allowed Christianity to fall hostage to cultures that were deemed irremediably inferior, compromising the world view that the Europeans were trying to impose on the peoples they wanted to colonise. The second, perhaps more serious problem, concerns the philosophy of language on which their strategy was based. With Dürr (2017) and Rubiés (2005), I shall argue that accommodation was dangerous to the Church because it activated a theory of language that threatened the very ideology that held its authority in place, namely the belief that meaning emanated from the Divine Word.

A new era for translation in the Early Modern period

Ana Maria BERNARDO
NOVA FCSH, Lisbon, Portugal

Seen from today's perspective, the translation field in the Early Modern Period encompasses a great diversity of substantial shifts which shape our present understanding of it – a written practice between two texts in different languages. The aim of this paper is to show how different the concept and practice of translation up to medieval times were by shedding some light into some of the most significant innovations which occurred by then in the intercultural exchanges. Those include a new technology, print, and its implications in a quicker dissemination of knowledge, the emergence of a new designation (Leonardo Bruni's *traductio* in 1400), the agents involved in translation, who progressively ceased to be anonymous, the new methodology in the working process, in which the team work was superseded by individual one and the substantial reduction of the oral phase in translation, till then so extensive. Other important issues such as the power dimension in the transmission of knowledge and the dissemination of faith and the progressive substitution of Latin as the scientific language in which the *auctoritas* of religion and science was grounded by translations into the vernacular language will also be tackled. The outset of an emancipation process of translation from other disciplines with which it had long been associated (rhetoric, poetics, grammar, hermeneutics) and the development of the first sketches of translation theories (D. Duarte, Dolet) also denote that a new era for translation was beginning to emerge.

**From Rome to the “savages” and the “higher” people in the world:
reflections on the Jesuit’s approach to the native languages
of Brazil and Japan in the sixteenth century**

Mariana BOSCARIOL
NOVA FCSH / CHAM, Lisbon, Portugal

The Jesuit campaign outside Europe started in 1541 when Francis Xavier departed from Lisbon to Goa. In less than one decade, in 1549, the Jesuits founded missions at the geographical limits of the Portuguese *Padroado* (Patronage) in Brazil, and Japan. With the diversity of customs and cultures, the Jesuits classified some peoples as more civilized or savage than others. This distinction would condition the evangelization mission, generating different forms of contact with the non-European populations. One of the main aspects dictating this distinction was the existence of a written culture, as the Jesuits, from the outset, dedicated a lot of attention to the learning of foreign languages and elaboration of grammars. In this scenario, the Jesuits’ letters and reports were crucial sources to inform Europe about the other regions. Thus, in this paper, I intend to analyze the position of the Superior General of the Society of Jesus in the light of the differences reported from both missions as regards the local language and production of this kind of material. From Europe, the Order started to compare the various accounts, according to which the Jesuits regarded the indigenous peoples of Brazil as less civilized than the Japanese, partly due to the characteristics of their language. Since the Jesuits considered the Japanese mission as a success story, it came to be regarded as a model to be followed by the missionaries in Brazil, a dynamic which necessarily conditioned the expectations and demands from Rome.

Translation and compilation: the transit of Luther's works and Lutheran confessional culture in late 16th century Sweden

Kajsa BRILKMAN
Lund University, Sweden

Extensive research into the reception of Martin Luther's work in the Holy Empire has provided us with knowledge about circulation of Luther's ideas, though the translation of Luther's works outside German-speaking lands seems to me to be an area for further research. As an example I will focus on the translation of Luther into Swedish. I will argue that translations of Luther's works, made from the Wittenberg and Jena editions of Luther's Collected Works, was a crucial tool during the confessional conflict in late 16th century, when Duke Karl opposed the Catholic king Sigismund, eventually succeeding in establishing Sweden as Lutheran. Luther's Collected Works provided agents on the Lutheran side of the conflict with material from which they independently translated texts that fitted their agenda to promote Lutheranism in Sweden. Hence through translation, compilation and the use of paratexts, they formed a body of devotional literature that was as much devoted to teaching the right way of Lutheran living as it was an aggressive political argument against the rule of the Catholic king and in favour of the Protestant Duke Karl.

Multilingualism as cultural capital: women and translation at the German courts (1600-1635)

Hilary BROWN
University of Birmingham, UK

This paper examines the performance of multilingualism in Early Modern court culture, and in particular how translation was a means for women to display their language skills and enhance their cultural capital. It proposes that one of the main reasons why noblewomen were taught foreign languages and undertook translation was to consolidate or advance the interests of their dynasty (i.e., in many cases, to make them more marriageable). Hints in the literature suggest this may have been a Europe-wide phenomenon; this paper tests the hypothesis in the

context of early seventeenth-century Germany, where rulers had a particularly shaky grip on power and women were more circumscribed than elsewhere in being regarded first and foremost as marriage objects. It will show how noblewomen were educated principally for future roles as consorts and mothers, which involved the need for foreign languages, particularly French, Italian and Latin, given the linguistic diversity at the German courts. It will show how translation becomes a key activity in the educational and cultural life of the courts – and how a striking number of nubile young ladies join courtly societies dedicated to cultivating language skills, or produce much-talked-of manuscript translations into and out of French, Italian, Latin and German, before giving it all up once they make a good match. If translation must then be seen as a tool for social control, this raises unsettling questions for the history of women's writing (which prefers to emphasise women's agency) and the history of translation (which prefers to emphasise translations as acts of cultural transformation).

On the existence of a Mediterranean lingua franca and the persistence of language myths

Joshua BROWN

Australian National University, Australia

This paper returns to the question of the Mediterranean lingua franca and the persistence of language myths. Using a corpus of merchant writing, religious reports, missionary texts, and travelogues from the fifteenth and sixteenth centuries, as well as studies of lexicon and morphosyntax, I show how linguistic phenomena previously categorized as belonging to the Mediterranean lingua franca can more adequately be described using traditional methods of historical linguistics. The paper suggests that the traditional linguistic typologies adopted for interpreting the existence of the lingua franca adopt circular reasoning, and lend themselves to a sorites paradox. I argue that the term 'lingua franca' may be typologically convenient, but is ultimately unhelpful. The paper concludes by considering what implications these typologies have for how we interpret linguistic phenomena from the Mediterranean during the medieval and Renaissance periods, and the persistence of language myths in linguistic historiography.

Exploring the Congo through paratext: the role of paratextual features in Hartwell's translation into English (1597) of Filippo Pigafetta's *Relatione del reame di Congo* (1591)

Nicholas BROWNLEES
University of Florence, Italy

In this paper I shall examine paratextual features accompanying the translation into English of a late sixteenth century Italian text. The Italian text was authored by Filippo Pigafetta, and is entitled *Relatione del reame di Congo et delle circonvicine contrade* (1591). The book is based on the narrative of the Portuguese trader Odoardo Lopez (also called Duarte Lopez) who recounted to Pigafetta what he had seen and encountered during his residence in the Congo and its surrounding regions in the 1580s. Pigafetta's book was successful, indeed so successful that by the end of the century it had been translated into four different languages (Dutch, English, German and Latin).

Drawing upon Genette (1997:2, English translation), who refers to paratext as "a privileged place of pragmatics and a strategy, of an influence on the public, an influence that [...] is at the service of a better reception for the text and a more pertinent reading of it" (1997: 2), I shall analyse how Hartwell exploits paratext to underline the patriotic and Christian features of his English rendering of the source text. Aside from ideological considerations, Hartwell's paratextual commentary also deserves study for what it tells us about his understanding of contemporary translation practice.

Reference

Genette, G. 1997. *Paratexts. Thresholds of Interpretation*, trans. by J. Lewin, Cambridge, Cambridge University Press (orig. title *Seuils*, Paris, 1987).

**Diego Gracián's translations and Greek loanwords:
an important factor for the development of Spanish language
vocabulary in 16th century**

David CARMONA CENTENO
University of Extremadura, Spain

Diego Gracián de Alderete received an excellent education, including the knowledge of Latin and Greek languages, by Luis Vives in Leuven. Therefore, he was required in Spanish court as secretary and translator of languages by Charles I and later on by his son, Philip II. He is one of the first humanists who made Spanish translations of Greek authors as Plutarch (1533, 1548), Isocrates (1550), Xenophon (1552) or Thucydides (1564). The Spanish translation of Thucydides' *History* and the other Greek translations by Gracián have often been criticized because they relied heavily on other Latin and vernacular versions, but the translations should be evaluated in the light of sixteenth century practices and attitudes, though. Previously, we have proved that the translator used the Greek source text for translating Thucydides' *History* along with other modern versions (2016). In this paper, it was shown that Gracián clearly tried to reach a balance between neutralisation, domestication and foreignization strategies when dealing with cultural references that were unknown to most Spanish sixteenth-century readers.

Gracián's extensive output, covering a period of almost fifty years (1533-1570), suggests a complex translation method when facing numerous cultural references and concepts that belong exclusively to the ancient world: depending on the work or the subject of the text fragment, he sometimes tends to domestication strategies, using Romance and equivalent terms that are more known to Spanish sixteenth-century readers; on other occasions, he would rather opt for foreignization strategies, making use of loanwords from Latin and, above all, Greek etymons. These loanwords are very often accompanied by a patrimonial word known to most Spanish sixteenth-century readers.

Our paper proves that many Greek loanwords were introduced into the Spanish language through these Gracian's translations, being, as such, an important factor in its evolution all along the sixteenth century.

**‘False Latin’, Double Dutch: foreign and domestic
in *Love’s Labour’s Lost* and *The Shoemaker’s Holiday***

Rui CARVALHO HOMEM
Universidade do Porto / CETAPS, Portugal

This paper offers a discussion of linguistic diversity as a source of laughter in two Early Modern English comedies, respectively by William Shakespeare and Thomas Dekker. It focuses especially on the close relationship between the risible potential of such verbal practices and the playwrights’ dramatisation of tensions between a sense of the foreign and an assertive vernacular Englishness – at a moment in European cultural and political history that proved crucial for the delineation of commonplace perceptions of national identities. My reading of such tensions will benefit from insights provided by imagology, translation and comparative studies.

**Early Modern global history, linguistic phenomena
and periodization**

Angelo CATTANEO
NOVA FCSH / CHAM, Lisbon, Portugal

From 1500 onward, within the framework of the Iberian Empires and the Dutch, British and French expansion, hundreds of descriptions, word lists, dictionaries, and grammars were created, accompanied by the translation into Amerindian, African and Asian languages of catechisms, sermons, and other European genres, for the first time in world history. Mostly authored by missionaries and their local indigenous acolytes, these texts created a foundation for the global system of connected languages that characterizes our.

This paper focuses on the role played by (Italian) humanism and its descendants in shaping these linguistically interconnected realities, focusing on how the fifteenth-century paradigm of humanistic recovery of classical Greek and Latin, as well as Hebrew and Arabic, influenced the codification and study of dozens of languages worldwide, previously unknown or ignored by Europeans. The paper is organized around three interconnected research questions: i) What

roles did Italian humanism and its descendants play in the recognition, learning, teaching, and systematization of languages unknown to Europeans before the age of maritime expansions? ii) How were the strategies and tools used to learn these languages connected to those developed for the humanistic recovery of classical languages? iii) How did humanistically-inspired techniques for studying languages and translating cultures, as imported to America, Africa, and Asia, interact with indigenous traditions of literacy and translation in those various regions?

By considering these broad research questions, we will explore overlooked interactions and connections between (Italian) humanism and a network of cultural contacts encompassing Europe, Asia, Africa, and the New World, as an opportunity to theorize the epistemic categories connecting humanism, the Early Modern , and the global.

The language of the arts in Proença's posthumous 1679 *Vocabulario*

Jean-Luc CHEVILLARD

CNRS, Laboratoire d'Histoire des Théories Linguistiques, France

In the 16th century, representatives of the ELA (European Linguistic Area), such as Henrique Henriques (1520-1600), who was a Portuguese speaker that knew Latin, entered into contact with the TSSI (Tamil-Speaking part of South India), itself part of another Sprachbund, where vernaculars were in symbiosis with languages of culture, such as Classical Tamil and Sanskrit. The initial contacts involved attempts at mastering the vernacular component of the Tamil diglossia, as exemplified by Henriques' *Arte em Malabar*, which was circulated but never made into a printed book (until rediscovered four centuries later), unlike his hagiographical *Flos Sanctorum enra Aṭiyār varalāru*, printed in 1586, and composed in a very different variety of Tamil. The richest archive in which we can witness the early stages of ever deeper linguistic (and cultural) exchanges between the ELA and the TSSI, as it was after more than 100 years, is the posthumous 1679 *Vocabulario Tamulico. Com a Significação Portuguesa*, prepared by Antão de Proença (1625-1666), which contains 16208 (nonlemmatized) bilingual entries on 508 pages, among which many allow us to

gauge the knowledge which had been obtained concerning the Literatures, the Languages, the Sciences and the Arts of the TSI. The communication proposed, part of a long-standing effort towards an electronic edition of Proença's *Vocabulário*, concentrates on entries belonging to the language of the arts, especially those pertaining to music, whose importance must not be underestimated, especially given the fact that both in the ELA and the TSI, the transmission of sacred knowledge often involved musical competence.

Neglected voices: women and language in the Portuguese tradition

Sónia COELHO

UTAD / CEL, Vila Real, Portugal

Susana FONTES

UTAD / CEL, Vila Real, Portugal

Women's history has been marked by silence and social exclusion, given the subordinate status traditionally assigned to women in our society. During the Early Modern period, general access to education in Portugal was limited to male nobility and the growing class of wealthy citizens who could afford private schooling and subsequent studies at Coimbra University (since 1290). Additionally, Catholic Monasteries provided schooling to their novices, ready to enrol on a path of lifelong learning starting with monastic grammar school, which provided basic skills.

Domestic education was mainly destined for women of the higher class, amongst whom there were many cases of an elevated cultural level, including many women who had mastered several languages and produced varied texts. Moreover, some women visited the university, although disguised as men, as was the case of Públia Hortência de Castro (1548-1595).

As regards teaching entities, certain female religious orders, such as the Ursulines and the Visitation Sisters or Visitandines, stand out for their dedication to teaching. The Visitandines endeavoured to create didactic materials adapted to the needs of their students, especially for the study of Geography, Portuguese and French. The most noteworthy item amongst the Visitandine school manuals is the pioneering *Breve Compendio da Grammatica Portugueza para uso das Meninas*

que se educaõ no Mosteiro da Vizitaçã de Lisboa (1786), the first Portuguese grammar written by a woman specifically aimed at a female audience. The publication of this work, by Francisca de Chantal Álvares (1742-post 1800), marks the beginning of female grammaticography, as this constitutes the first *Grammaire des Dames* in Portuguese, having appeared at a time in which the Portuguese grammars hitherto published had been dedicated exclusively to male education.

Another area in which women stood out was in the field of translation. In the sixteenth century, for example, D. Leonor de Noronha (1488-1563) mastered several languages and was considered an expert in Latin, which enabled her to undertake a translation of an important historiographic work. In the eighteenth century, we would like to highlight Francisca de Paula Possolo da Costa (1783-1838), who translated French works, namely *Conversações sobre a Pluralidade dos mundos* (1841) by Bernard le Bovier de Fontenelle (1657-1757), which had considerable impact at that time.

Hence, despite the idea of the cultural inferiority of women, rooted in the society of the time, there were women who stood out in the Portuguese cultural scene, achieving success in a traditionally male world. In this paper, we intend to highlight these women, by focusing on their contribution to the production of metalinguistic texts in Portugal and by considering their role as translators, educators and grammarians.

References

- Adão, Áurea. 1997. *Estado Absoluto e ensino das primeiras letras: As escolas régias (1772-1794)*. Lisboa: Fundação Calouste Gulbenkian.
- [Álvares], F[rançisca] de C[hantal]. 1786. *BREVE COMPENDIO DE GRAMATICA PORTUGUEZA PARA O USO Das Meninas que se educaõ no Mosteiro da Vizitaçã de Lisboa. Por huma Religioza do mesmo Mosteiro*. LISBOA: Na Oficina de Antonio Rodrigues Galhardo, Impressor da Real Meza Censoria.
- Carvalho, Rómulo. 2008. *História do Ensino em Portugal*. Lisboa: Fundação Calouste Gulbenkian.
- Fernandes, Rogério. 1994. *Os caminhos do ABC – Sociedade Portuguesa e Ensino das Primeiras Letras*. Porto: Porto Editora.
- Fontenelle, Bernard le Bovier de Costa. 1841. *Conversações sobre a Pluralidade dos mundos por Fontenelle. Verdidas do Francez em Vulgar pela Senhora D. Francisca de Paula Possóllo*. Lisboa: Na Imprensa Nacional.
- Frade, Mafalda. 2016. “Contributo para a história da tradução em Portugal: as primeiras tradutoras conhecidas”. In: *Agora. Estudos Clássicos em Debate*, 18: 141-155.
- Kemmler, Rolf / Fontes, Susana / Coelho, Sónia / Assunção, Carlos. 2016. “1786 – Álvares, Francisca de Chantal: Breve Compendio da Gramatica Portuguesa”,

- tradução por Jacqueline Léon. In: *Corpus de Textes Linguistiques Fondamentaux: Notices*, http://ctlf.ens-lyon.fr/n_fiche.asp?num=3307 (19 January, 2017).
- Kemmler, Rolf / Coelho, Sónia / Fontes, Susana. 2017. “Os primeiros 150 anos de gramática feminina em Portugal”. In: Astrid Lohöfer, Kirsten Süsselbeck (Hrsg.): *Streifzüge durch die Romania: Festschrift für Gabriele Beck-Busse zum 60. Geburtstag*, Stuttgart: ibidem-Verlag (Kultur – Kommunikation – Kooperation; 19): 179-200.
- Perim, Damiaõ de Froes. 1736-1740. *Theatro Heroino, Abecedario Historico, e Catalogo das Mulheres Illustres em Armas, Letras, Acçoens heroicas, e Artes liberaes*. Tomo I e II. Lisboa Occidental: na Officina da Musica de Theotonio Antunes Lima, Impressor da Sagrada Religiaõ de Malta, debaixo da Protecçaõ dos Patriarcas S. Domingos, e S. Francisco.
- Pinto, Basílio Alberto de Sousa. 1850. *Memoria sobre a Fundação e progressos do Real Collegio das Ursulinas de Pereira*. Coimbra: na imprensa da universidade.
- Rodrigues, A. A. Gonçalves. 1992. *A Tradução em Portugal. Tentativa de resenha cronológica das traduções impressas em língua portuguesa excluindo o Brasil de 1495 a 1950*. Volumes I e II. Lisboa: Imprensa Nacional-Casa da Moeda.
- Sabellico, Marcantonio Coccio. 1550, I. *Coronica geral de Marco Antonio Cocio Sabelico: Des ho começo do mundo ate nosso tempo, tresladada de latim em lingoagẽ portugues por Dona Lianor filha do Marques de Vila real Dom Fernando. Dirigida aa muyto alta e muyto poderosa senhora Dona Catherina Raynha de Portugal. Molher do muyto alto e muyto poderoso senhor Dom Joam terceyro Rey de Portugal deste nome: e quinto decimo no conto dos reys delle*. Coymbra: Por Ioam de Barreira e Ioam Aluares.
- Sabellico, Marcantonio Coccio. 1553, II. *Coronica geral da eneyda segũda de Marco Antonio Cocio Sabelico des ho começo do mundo ate nosso tempo, tresladada de latim em lingoagẽ portugues por Dona Lianor filha do Marques de Vila Real Dom Fernando. Dirigida aa muyto alta e muyto poderosa senhora Dona Catherina Raynha de Portugal. Molher do muyto alto e muyto poderoso senhor Dom Joam terceyro Rey de Portugal deste nome: e quinto decimo no conto dos reys delle*. Coymbra: por Ioam da Barreira e João aluares, empremidores delRey, na mesma universidade.

Diachronic analysis of language textbooks around Renaissance Humanism in Europe: the situation of German in the language manuals

Maria José CORVO SÁNCHEZ
Universidad de Vigo, Spain

From the 15th century on, the widespread change in the attitude of humanists towards languages, both the classical languages and the new modern national

languages, led to a reform of the education system in Western Europe. Together with Latin, learning other modern languages also became common because, among other reasons, it meant a social sign of distinction and education. This generated a significant demand for the teaching of these languages throughout the entire territory of Western Europe.

This paper analyses the evolution of foreign language textbooks around Renaissance Humanism. Due to the diverging development of the different European languages and states, my intention will be to focus on the particular situation of the German language in these textbooks or manuals.

Conflict and contradiction in national pseudohistorical narratives in Early Modern Britain and France

Oliver CURRIE

Independent Researcher, Ljubljana, Slovenia

This paper will explore how the use of national (pseudo)historical narratives in Early Modern Britain and France reveals conflicts between the perspectives of the dominant nations, England and France, and those of two subordinate nations, Wales and Brittany, formally annexed by their larger neighbours in the sixteenth century. I will show how the use of pseudohistorical narratives in turn impinged on the status of the Welsh and Breton languages.

In the case of England and Wales, English protestant apologists (e.g. Foxe, Jewel, Parker) sought to legitimise the Church of England using a pseudohistorical narrative that its Protestant faith was the continuation of the pure faith of the Early Church, which the ancient Britons, ancestors of the Welsh, had acquired directly from a disciple of Christ, Joseph of Arimathea, while Roman Catholicism represented a corruption. However, while the English pseudohistorical narrative effectively appropriated Welsh history, Richard Davies' preface to the 1567 Welsh New Testament re-appropriated the narrative as specifically Welsh and at least implicitly subverted the English version. Davies' narrative was influential in Wales and contributed to a cultural context, together with the Welsh Bible translation, in which the Welsh language could flourish despite the increasing dominance of English.

In the case of Brittany and France, I will examine the contradiction between the pseudohistorical prestige conferred upon Breton by contemporary theories of language antiquity, whereby Breton was perceived as an ancient language with a valuable etymological pedigree, and its actual lowly sociolinguistic status vis-à-vis French.

Selected bibliography

- Burke, Peter. 2004. *Language and Communities in Early Modern Europe*. Cambridge: Cambridge University Press.
- Currie, Oliver. 2016. "The sixteenth century Welsh Bible translations and the development of Welsh literary prose style." *Translations Studies* 9 (2): 152-167.
- Droixhe, Daniel. 1978. *La Linguistique et l'appel de l'histoire (1600-1800): Rationalisme et révolutions positivistes*. Genève: Librairie Droz S.A.
- Hinks, Risiart. 1995. *I gadw Mamiaith mor hen: Cyflwyniad i Ddechreuadau Ysgolheictod Llydaweg*. Llandysul: Gwasg Gomer.
- Jenkins, Geraint H., ed. 1997. *Y Gymraeg yn ei Disgleirdeb. Yr Iaith Gymraeg cyn y Chwyldro Diwydianol*. Cyfres Hanes Cymdeithasol yr Iaith Gymraeg 1. Caerdydd: Gwasg Prifysgol Cymru.
- Oates, Rosamund. 2012. "Elizabethan Histories of English Christian Origins." In *Sacred History: Uses of the Christian Past in the Renaissance World*, edited by Katherine Elliott van Liere, Simon Ditchfield, and Howard Louthan, 165–185. Oxford: Oxford University Press.
-

The pragmatics of dialogicality in Russian: interplay of local and foreign elements

Simeon DEKKER
University of Bern, Switzerland

During the lengthy process of the development of its written form, Russian has absorbed and adapted various influences on the level of pragmatics. In Early Modern Russia before Peter the Great's reforms, two lines of pragmatic developments can be seen in written sources pertaining to 'high' and 'low' culture. Both lines exhibit textual structures of a dialogical nature that go beyond individual grammatical features; they rather belong to the domain of historical discourse analysis.

This case study builds on previous results from the analysis of 'low' texts, as seen in the birchbark and parchment letters from Novgorod. In addition, 'high'

texts will be investigated, as seen in a selection of religious and philosophical treatises by Iosif Volockij and Maksim Grek (15th/16th centuries).

It will be shown that dialogical features in 'low' texts stem from indigenous oral habits. In 'high' texts, however, dialogicality tends to be a constructed rhetorical device known as 'diatribe', borrowed from Classical, Biblical, patristic and Byzantine Greek. This device had been known from translated literature throughout the Middle Ages, but it was only in the Early Modern period that it became an established feature of original Russian texts.

Thus, centuries after its first occurrence in translated texts, the adoption of foreign 'diatribal' dialogicality in Early Modern 'high' original texts was facilitated by the already existing dialogical features of orality in medieval 'low' texts. Hence, foreign elements could be easily accommodated thanks to already existing native habits of formulation.

**From missionary to Earth God / 從傳教士到土地爺：
the study of Jesuit Fang Dewang in late Ming Dynasty
/ 明末耶穌會土方德望研究**

Ruizhong DING
University of Bonn, Germany

Fang Dewang 方德望 (Etienne Le Fevre/Stephanus Faber, 1598-1659) was a Jesuit who came from France. In 1630, he reached to China, and then missionized in Shanxi 山西 province from 1632. In 1635, he strated to preached in Shaanxi 陝西 province, especially in Hanzhong 漢中, where he died in 1659. As is well-known, the Christian history in China in the late Ming dynasty and the early Qing dynasty is very important to the cultural communication between China and the West. Fang Dewang was not only the disseminator of Christianity, but also the participant of the transcultural exchange. He made friends with the local famous Confucians and propagandized the Christian doctrine. He collaborated with Confucian-Christian Wang Zheng and translated the story of Agustin Tudeschini (1598-1643).

By revealing some miracle events, a lot of common people were baptized into Christian church in that time. To our surprise, these miracle events caused

him to be made into the local patron god — the Earth God/Tudi ye 土地爺. The local people who were not Christian made the temples for him as the Earth God. Therefore, we can find that Chinese folk belief is very utilitarian, which points to the pursuit of life security. In the paper I will narrate the whole story of Fang and give some analyses.

Proper names in literary translations made in the 17th and 18th centuries: translations of Cervantes' works into German

Gerhard EDELMANN

University of Vienna, Austria

Proper names in literary translations are a challenge, because the translator has to examine whether a proper name has a transparent semantic meaning and whether this meaning can be translated. In the history of translation the attitude towards this problem has changed.

In my contribution I shall analyse translations of Cervantes' works into German made in the 17th and 18th century focussing on the translation of proper names. I shall discuss four translations of *Don Quijote* – from the first translation into German made by Joachim Caesar up to the well known translation by Tieck – and four translations of the *Novelas ejemplares* written in this period.

The names *Don Quijote*, *Sancho Panza*, *Rocinante*, *Clavileño* and *Barataria*, for example, show that Cervantes used them not only to denote human beings, animals and things, but rather to stress their strong connotative aspect, which the author in some cases even explains. This aspect becomes extremely evident in the names of Monopodio's criminal company in *Rinconete y Cortadillo*.

The attitude of the translators towards the original works changed in these two centuries, as can be seen in the literary dispute between Soltau and Schlegel. This change of attitude is also reflected in the translation of proper names. The author of the first German translation of *Don Quijote* translated even the names of the protagonists, later translators showed more restraint and used also footnotes, until Tieck found very expressive translations for some of Cervantes' names. However, the translators were not always able to reproduce Cervantes' intentions.

**Política imperial y gramática: idiosincrasias religiosas
en la enseñanza del latín en España y el Nuevo Mundo
entre los siglos XVI y XVII**

Javier ESPINO MARTÍN,
Universidad Nacional Autónoma de México, México

La gramática latina constituye el principal vehículo difusor cultural y educativo del Imperio español de los Austria. A través de las distintas órdenes religiosas, la lengua de Cicerón se configura como símbolo educativo del “cesaro-papismo” español habsbúrguico en el que el Trono y el Altar se ven conjugados en un constructo dominador y administrador respecto a las posesiones que España fue adquiriendo con las conquistas en ultramar. Existieron dos fases en el aprendizaje del latín, directamente conjugadas con los periodos históricos de conquista y colonización americanas.

En la primera fase, la gramática que emplean las órdenes misioneras de franciscanos y dominicos son las *Introductiones Latinae*, de Nebrija que armonizaba una parte de tradición escolástica, tan cara al modelo educativo de estas órdenes, con el impulso revitalizador del Humanismo italiano de Valla y Perotti, que reflejó el dinamismo conquistador y evangelizador en el Nuevo Mundo.

La segunda fase se produce en el último tercio del siglo XVI y primero del XVII, con la llegada de los jesuitas, que cambiarán las *Introductiones*, por manuales propios, la *Grammatica* del Padre Manuel Álvarez y la refundición de las *Introductiones* en el “Arte Regio”, del jesuita Juan Luis De la Cerda. Con estos manuales los ignacianos pretenden divulgar un modelo educativo que combina el ideario del Concilio de Trento con algunas dosis de los nuevos esquemas lingüísticos del Humanismo racionalista del Brocense.

En definitiva, dos modelos de gramáticas que reflejan dos estilos de conquista cultural: la primera todavía escolástica y correspondiente al primer humanismo italiano; la segunda, contrarreformista y correspondiente al segundo humanismo racionalista español.

**Cultural appeal and localization: a rhetorical translation study
of the first Chinese translation of the *Summa Theologiae*
in the 17th century**

Xiaodan FENG
KU Leuven, Belgium

Existing research on the Chinese translation of Christian texts often limits the scope to vocabulary, discrete terminologies and textual studies, without discerning the logical, philosophical and rhetorical aspects of the texts. This is the case for the first Chinese translation of the *Summa Theologiae*, *Chao Xing Xue Yao* 《超性學要》, which is under researched, due to its essentially philosophical nature. Very little work has been done to interpret its rich rhetorical appeal to the culture and authority of late Imperial China.

The translator, Jesuit missionary Ludovico Buglio, was not only detail-oriented, but also very strategic in making the semantic structure and sentence style, argumentative logic and cultural values of the translation compatible with target-culture values. Not only does it follow the form and patterns of the *Analects* of Confucius, but also refers constantly to the form, structure and content of other classics of Chinese philosophy, such as *Mengzi*, *Laozi* and *Taoism*. This essay will focus on the part of “Treatise on the one God”, in order to compare the differences in the arguments and possible reasons for them.

Buglio used various interesting strategies to localize the text and maximize its cultural appeal. These included: rewriting in accordance with notions of Chinese classical ideology such as “*de*” (德); changing syllogistic arguments to suit more complicated ancient Chinese prose; citing further illustrations from *Mengzi* in order to explain God’s infinite goodness and reasons for permitting the existence of evil; creating new Chinese terms for the translation of Latin terms like *Caecitas*, etc. Most importantly, it is clear that Buglio was not executing the translation in a stiff and mechanical way, but basing all his efforts in on his devotion and understanding of Chinese culture and Qing society. This translation project of the *Summa Theologiae* was the very first time Scholasticism had been systematically introduced to China, and subsequently influenced later philosophical developments in modern China.

The oldest extant Bantu dictionary

Gonçalo FERNANDES
 UTAD / CEL, Vila Real, Portugal

The anonymous *Vocabularium Latinum, Hispanicum, et Congense ad usum Missionariorum transmittendorum ad regni Congi Missiones*, written at almost the same time as Brusciotto's (lost) 1650 dictionary, can be considered the oldest extant Bantu dictionary. It exists in manuscript form at the Italian National Library in Rome (Ms. Varia 274 of Fundo Minori 1896), and in the form of an unscientific edition, published in 1928 by Belgian Jesuits Joseph van Wing (1884–1970) and Constant Penders (1893–1985), who deleted the Latin and Spanish transcriptions, added French and Flemish translations (van Wing & Penders 1928: XVI), and changed the order of the entries (Hildebrand 1940: 269). Thus, it is a “misleading piece of work” and “an entire new Congolese-French-Flemish work.” (Zwartjes 2011: 297). Doke (1935: 96) stated that “such a method of handling the manuscript is the opposite of scientific”. This manuscript copy has 121 folios¹, 241 pages² and approximately 7,000 entries in Latin and its translation into Spanish and Kikongo.

In this paper, I will analyse the manuscript itself, the date of its composition, its authorship, its main lexicographic characteristics and its linguistic relevance for the knowledge of 17th Kikongo and African missionary linguistics.

Bibliography

- Anonymous. ca. 1650. *Vocabularium Latinum, Hispanicum, et Congense ad usum missionariorum transmittendorum ad regni Congi missiones*. Rome: Biblioteca Nazionale Vittorio Emanuele, Ms. Varia 274 of Fundo Minori 1896.
- Bonvini, Emilio. 1996. Repères pour une histoire des connaissances linguistiques des langues africaines 1. Du XVIIe siècle au XVIIIe siècle: dans le sillage des explorations. *Histoire Epistemologie Langage* 18(2).127-148.
- Bortolami, Gabriele. 2012. *I Bakongo: Società, tradizioni e cambiamento in Angola*. Doctoral Thesis. Sassari: Università degli Studi di Sassari.
- Brásio, António. 1981. *Monumenta Missionaria Africana*, vol. XII. Lisboa: Academia Portuguesa de História.

¹ Zwartjes (2011: 297) has no right when says that “it comprises 169 folios”. He used secondary sources, as he said (ibid., footnote 47).

² I ends at the folio 121 recto with the pray extracted from II Corinthians 1:3 “Sit benedictus Deus et pater domini nostri Jhesu Chisti. Pater misericordiarum et Deus totius consolationis” (anonymous ca. 1650: 121r.) followed by an illegible signature.

- Buenaventura de Carrocera. 1945. Los capuchinos espanoles en el Congo y el primer Diccionario congolés. *Missionalia Hispanica* 5.209–230.
- D’Alençon, Edouard. 1914. Essai de bibliographie Capucino-Congolaise. *Neerlandia Franciscana* 1. 33-42.
- De Kind, Jasper, Gilles-Maurice de Schryver and Koen Bostoën. 2012. Pushing Back the Origin of Bantu Lexicography: The *Vocabularium Congense* of 1652, 1928, 2012. *Lexikos* 22. 159-194.
- Doke, Clement Martyn. 1935. Early Bantu Literature the Age of Brusciotto. *Bantu Studies* 9(1). 87-114.
- Fernandes, Gonçalo. 2018, in press. “Missionary and Subsequent Lexicography in Africa”. In: *Cambridge World History of Lexicography*, ed. By John Considine. Cambridge: Cambridge University Press.
- Hildebrand, Père. 1940. *Le martyr Georges de Geel et les débuts de la mission du Congo (1645-1652)*. Antwerpen / Anvers: Archives des Capucins.
- Van Wing J, Penders C. 1928. *Le plus ancien dictionnaire bantu / Het oudste Bantuwoordenboek. Vocabularium P. Georgii Gelsenis*. Louvain: Imprimerie J. Kuly-Otto.
- Zwartjes, O. (2011). *Portuguese Missionary Grammars in Asia, Africa and Brazil, 1550–1800*. Amsterdam / Philadelphia: John Benjamins.

On the verge of modernity: German and Czech in Latin secondary school instruction in Enlightenment Bohemia

Alena Andrllová FIDLEROVÁ
Charles University of Prague, Czech Republic

The paper concentrates on the role of the vernaculars in the secondary school teaching of Latin grammar, rhetoric and poetics in the Habsburg Empire, specifically in Bohemia, during the late Baroque and Enlightenment periods. Based on the analysis of the educational reforms of Charles VI, Maria Theresa and Joseph II between 1735 and 1777 and the corresponding textbooks prescribed for the gymnasia, it traces the development of the roles of German and Czech in the educational process. In the previous period when the gymnasia were under the control of the religious orders (mostly the Jesuits and Piarists), both these languages were used as auxiliaries in Latin instruction, but were seldom included in textbooks. The increased emphasis on instruction in the vernaculars under Charles VI and Maria Theresa helped them to attain gradually the position of (minor) subjects of study. However, the position of German and Czech was not equal: while textbooks written partly in German were created for even the most

advanced classes, Czech versions were limited to grammar classes only. Under Joseph II, Czech completely disappeared both from the textbooks and from the secondary education. I argue that the short period of 1750s to 1770s when Czech boys learned from Latin grammars that also taught the grammar of Czech was a determining factor for future developments such as the onset of the Czech National Awakening.

Interactions between Portuguese (as a first and second language) and missionary sources in the 18th century

Maria do Céu FONSECA
UÉVORA / CEL, Évora, Portugal

Fernando GOMES
UÉVORA / CEL, Évora, Portugal

As Classen (2006: 39) points out, “people in the pre-modern age were already travelling heavily, whether as merchants, diplomats, artists, pilgrims, or scholars”, which “required an intensive investment in foreign languages”. In 18th century Portuguese, we have on the one hand a group of scholars and academics who became increasingly involved with the grammatical description of Portuguese as a foreign language (PFL), and on the other hand, another smaller group who continued the work of missionary grammars (Zwartjes 2011), produced mainly in the 17th century.

The first group, most of whom were foreign, is associated with early PFL grammar, which for more than two centuries (mid-17th to the late 19th century) was mostly published outside Portugal and written in English, French, Italian, German, and Spanish, depending on the target audience. This contact between different modern European languages (Romance and Germanic) promoted the development of comparative philology. As for the second group, consisting of Catholics from different orders, its missionary work also included, as is known, the learning and teaching in Portuguese of non-Indo-European languages, based on a Eurocentric tradition.

The aim of this presentation is to analyse the historical framework in which the grammatical description of Portuguese (predominantly, though not

exclusively, as a second language) was beginning to emerge just as the Portuguese codification of *exotic languages* (Zwartijes 2011: 1) was starting to decline after its 'explosion' in the 17th century.

References

- Classen, Albrecht, ed. 2016. *Multilingualism in the Middle Ages and Early Modern Age: Communication and Miscommunication in the Premodern World*. Berlin and Boston: De Gruyter.
- Zwartijes, Otto. 2011. *Portuguese missionary grammars in Asia, Africa and Brazil, 1550-1800*. Amsterdam / Philadelphia: John Benjamins Publishing Company.

Por la dignidad y la utilidad de la lengua latina en el siglo XVIII: el discurso *Pro lingua Latina* de Girolamo Lagomarsini

Juan María GÓMEZ GÓMEZ
Universidad de Extremadura, España

En la primera mitad del XVIII, siglo de constantes diatribas entre jesuitas y racionalistas ilustrados, empeñados en arrebatar a los primeros el monopolio de las enseñanzas medias, el jesuita Girolamo Lagomarsini (1698-1773) publica una serie de discursos en defensa del sistema pedagógico de la Compañía de Jesús. En uno de estos, el *Pro lingua Latina* (Florencia, 1736), defenderá la lengua latina, que igualaría en dignidad al italiano y a las demás romances, lenguas con las que convivía siendo –aunque cada vez menos– *lingua franca* de la cultura humanística y científica y de la Iglesia.

Este trabajo se ocupará del análisis de este discurso para conocer mejor una pieza de la oratoria deliberativa –poco conocida– en defensa de la lengua latina en un periodo en que los pedagogos ilustrados planteaban una mayor dedicación de la juventud a materias “más útiles”; al estudio de las lenguas vernáculas en detrimento del latín, cuya enseñanza debía limitarse a unas élites destinadas a ocupar las más altas magistraturas políticas y religiosas. Lagomarsini intentará demostrar, en un momento en que la importancia de una disciplina se mide por su utilidad, que el conocimiento del latín resulta tanto o más útil que el de las lenguas vernáculas.

**The *Grammatica Portugueza* of Tranbambar:
a witness to the contact between languages and cultures**

Maria Filomena GONÇALVES
UÉVORA / CEL, Évora, Portugal

Published between 1725 and 1731, the *Grammatica Portugueza*, to be used by the Escola Portugueza de Trangambar (Portuguese School of Trangambar), India, is a good example of what Verdelho (2008) called the “inter-linguistic texts”. This grammar was printed in four separate parts by the Royal Mission of Denmark: the first one in 1725, the second one in 1726, the third one in 1727, and the fourth part in 1731 (Gonçalves 2018). Even though the title page does not bear the name of its author, it is believed that it was Nicolau Dal, Missionary in that Indian region. *A Quarta Parte da Grammatica Portugueza* (The Fourth Part of the Portuguese Grammar) presents *um Vocabulario em Portuguez e Malabar, que contem os nomes, verbos e adverbios de ambas as lingoas, que são mais usadas no trato cotidiano* (...). The three preceding parts already showed an appreciation for the contrastive exercise vis-à-vis three languages: Portuguese, Tamil, and English; yet, the fourth part includes other European languages besides Portuguese and English, namely: Danish, Dutch, and German.

Using this grammar as a springboard then, the objectives of my presentation are the following: 1. Within a missionary framework, analyze the production processes of a work that, up until now, was totally unknown; 2. Examine the contents of the work, with a special attention to the contrastive mechanisms used in the text; 3. Interpret the lexicon collected in the *Vocabulario* as a witness to the contact between languages and cultures.

References

- Gonçalves, Maria Filomena. 2018. 'A língua portuguesa e a tríade codificadora'. In Mário J. Freire da Silva and Tiago Reis Miranda (coord.). *Libros relege, volve, lege. O livro antigo na Biblioteca do Exército*. Lisboa: Biblioteca do Exército, 249-279.
- Gonçalves, Maria Filomena and Clotilde de A. A. Murakawa. 2009. 'Lexicografia implícita en textos del Padre jesuíta Fernão Cardim (c.1548-1625)'. In Otto Zwartjes, Ramón Arzápalo Marín, and Thomas C. Smith-Stark (eds.). *Missionary Linguistics IV/Lingüística misionera IV - Lexicography*. SIHOLS 114. Amsterdam/Boston: John Benjamins, 233-248.
- Verdelho, Telmo. 2008. *O encontro do português com as línguas não europeias. Exposição de textos interlingüísticos*. Lisboa: Biblioteca Nacional de Portugal.

Zwartjes, Otto. 2011. *Portuguese Missionary Grammars in Asia, Africa and Brazil (1500-1800)*. SIHOLS 117. Amsterdam/Philadelphia: John Benjamins.

Cultural exchanges: the case of the Jesuit Fernão Cardim's treatises and their translation into English

Sheila Moura HUE

State University of Rio de Janeiro (UERJ), Brasil

Maria Alice Gonçalves ANTUNES

State University of Rio de Janeiro (UERJ), Brasil

During the second half of the sixteenth century, the growing circulation of ships and people in the Atlantic Ocean brought about interesting cultural exchanges. In this talk, we highlight the translation into English of two treatises produced in Portuguese by the Jesuit Fernão Cardim. Written in Brazil in the late 1580s, the two treatises on the Portuguese colony were taken by English ships when the Jesuit priest returned from Lisbon to Brazil in 1601. The Jesuit spent four years in English prisons until he was finally released. His manuscripts were published for the first time in 1625 in Samuel Purchas' collection of travel accounts, and he justifies his publication: "I may well adde this Jesuite to the English Voyages, as being an English prize and captive." The treatises, also preserved in a codex of the Évora Public Library, Portugal, were therefore for the first time published in an English translation under the title "A Treatise of Brazil written by a Portugall which had long lived there". The first edition in Portuguese was published more than three centuries later - in 1881 and 1885 - in Rio de Janeiro. In this presentation, we look at both treatises, comparing and contrasting the Portuguese text and its English version so as to display the picture of colonial Brazil that Purchas puts into circulation via translation.

Coining a new language variety: Creole in Cape Verde Islands: 550 years paving the way for Kabuverdianu

Konstanze JUNGBLUTH
European University Viadrina, Germany

In the early modern period, increasing commercial activities led both Africans and Portuguese to occupy new territories, such as the formerly uninhabited islands of Cape Verde. From a linguistic perspective, the result of these encounters among adult interlocutors of different first languages was the coining of a new language variety, a Creole language quite different from what happened in Lisbon or Elmina.

After 130 years of research on Kabuverdianu (Schuchardt 1888; Lang 2002 & 2009 among others; cf. for Europe: Burke 2004), scholars are still debating a core issue associated with creole languages; namely, how and through what processes these languages developed.

Focusing on British colonies, Bickerton (1981) states that creole languages derive from Pidgins and form part of child language acquisition. However, in line with Mufwene (2000; 2014), I claim that creoles rather emerged in settlement colonies in which speakers of a (spoken) European language variety, interacted intensively with non-European speakers, accommodating to their speech style (Giles 1991). As an outcome, they coined a new language variety together (Jungbluth 2003). Focussing on the success story of Kabuverdianu, also named C/Krioulo/u, Caboverdiano, C/Kriol, (pejorative also “Badiu” or “Sampadjudu”; Ethnologue: ISO 639-3) we may distinguish different stages over more than five hundred years. Today it has co-official status and is used in public affairs,

The pure choice of Creole out of a multilingual repertoire all Creole speakers have at hand is a clear statement indexing their belonging (cf. Anderson 2006), the pride of their membership to this social group (for Belize: Schneider 2017; cf. Jungbluth/Savedra serial SKSG 2016ss).

References

- Anderson, Benedict. 2006. *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. Revised edition. London and New York: Verso.
- Bachmann, Iris. 2005. *Die Sprachwerdung des Kreolischen. Eine diskursanalytische Untersuchung am Beispiel des Papiamentu*. Tübingen: Narr. [& revised and expanded edition in preparation: *Creoles becoming Languages: A History of Creole Studies*. London: Palgrave Macmillan].

- Bachmann, Iris. 2007. Negertaaltje or Volkstaal: The Papiamentu Language at the Crossroads of Philology, Folklore and Anthropology. *INDIANA*, n. 24, pp. 87-105. (cf. «Papiamentu as a negerspaansch [Negro Spanish]»; Bachmann 2007, 89).
- Bickerton, Derek. 1981. *Roots of language*. Ann Arbor: Karoma.
- Burke, Peter. 2004. *Languages and Communities in Early Modern Europe*. Cambridge/New York: CUP.
- Carreira, António. 1972. *Cabo Verde: Formação e Extinção de uma Sociedade Escravocrata (1460-1878)*. Bissau: CEGP.
- Giles, Howard / Coupland, Joustine / Coupland, Nikolas. 1991. Accommodation Theory: Communication, Context, and Consequence. In: GILES, H. et al. (eds.) *Contexts of Accommodation*. Cambridge/New York: CUP.
- Jungbluth, Konstanze. 2003. How do speakers of Creoles broaden their vocabulary? NN-sequences in Romance-based Atlantic Creole Languages. In: PhiN März 2003, 24, pp. 27-42. <http://web.fu-berlin.de/phn/phn24/p24t2.htm> [27062018]
- Jungbluth, Konstanze. 2015. Creoles. In JUNGBLUTH, Konstanze / DA MILANO, Federica (Eds.), *Manual of Deixis in Romance Languages*. Berlin: MOUTON De Gruyter, pp. 332-356.
- Jungbluth, Konstanze / Savedra, Mónica Maria G. (eds.), *Linguistic Construction of Social Boundaries: Identities and Belonging*. Serial SKSG: ISSN:25094505. Bern/Berlin: Peter Lang.
- Kihm, Alain / Rougé, Jean-Louis. 2013. Língua de Preto, the Basic Variety at the root of West African Portuguese Creoles: A contribution to the theory of pidgin/creole formation as second language acquisition. In *Journal of Pidgin and Creole Languages* 28.2., 203-298. <http://www.jbe-platform.com/content/journals/10.1075/jpcl.28.2.01kih>
- Klein, Wolfgang / Perdue, Clive. 1997. The basic variety (or: Couldn't natural languages be much simpler?). *Second Language Research*, v. 13, pp. 301-347. doi: 10.1191/026765897666879396
- Lang, Jürgen et al. 2002 & 2009. *Dicionário do Crioulo da Ilha de Santiago (Cabo Verde) com equivalentes de tradução em alemão e português | Wörterbuch des Kreols der Insel Santiago (Kapverde)*. 2 vols. Tübingen: Narr.
- Mufwene, Salikoko S. 2000. Creolization is a social, not a structural, process. In Neumann-Holzschuh, Ingrid/Schneider, Edgar. *Degrees of Restructuring in Creole Languages*. Amsterdam: Benjamins, pp. 65-84.
- Mufwene, Salikoko S. 2014. Globalisation économique mondiale des XVIIe-XVIIIe siècles, émergence des créoles et vitalité langagière. In CARPOORAN, Arnaud (Ed.), *Langues créoles, mondialisation education. Actes du XIIIe colloque du Comité International des Études Créoles*. Maurice: Université de Maurice, pp. 31-82.
- Samarin, William. 2014. *Slaves and interpreters in the origin of Pidgin Portuguese*. University of Toronto: <https://tspace.library.utoronto.ca/bitstream/1807/67191/1/Slaves%20and%20interpreters%20in%20the%20origin%20of%20Pidgin%20Portuguese.pdf>
- Schneider, Britta. 2017. Kaleidoscopes of indexicality – the multiplex symbolic functions of language in contexts of unfocused categories. *Journal of the Anthropological Society of Oxford* XI, v. 1, pp. 8-24.

- http://www.anthro.ox.ac.uk/sites/default/files/anthro/documents/media/jaso9_1_2017_8_24.pdf [082417]
- Schuchardt, Hugo. 1888a. Beiträge zur Kenntnis des kreolischen Romanisch III. Zum Negerportugiesischen der Kapverden. *Zeitschrift für romanische Philologie*, v. 12, pp. 312–322. <http://schuchardt.uni-graz.at/id/publication/386> [08242017]
- Schuchardt, Hugo. 1888b [1979]. On Creole Portuguese. In MARKEY, T.L. (ed.), *Hugo Schuchardt: The ethnography of variation. Selected writings on pidgins and creoles*. Ann Arbor: Karoma Publishers, pp. 59-129.
- Schuchardt, Hugo. (1882). Zur afrikanischen Sprachmischung. In: *Das Ausland. Wochenschrift für Länder- und Völkerkunde*, v. 55, pp. 867–869. <http://schuchardt.uni-graz.at/id/publication/585%5b081017>
- Trajano Filho, Wilson. 2003. *Uma Experiência Singular de Crioulização*. Série Antropologia, pp.1-32.

The contribution of Bento Pereira's *Ars grammatica pro lingua lusitana addiscenda* (1672) to the diffusion of the Portuguese language in the world

Rolf KEMMLER
UTAD / CEL, Vila Real, Portugal

In the wake of notable studies partially or completely dedicated to the *Ars grammaticæ pro lingua lusitana addiscenda latino idiomate proponitur* by scholars such as Fernandes (2008, 2009), Ponce de León Romeo (2006, 2010), Schäfer-Prieß (1993/2011, 2000) and Verdelho (1982 / 2012), this paper revisits the Latin-Portuguese grammar of the Borban Jesuit Bento Pereira (1605-1681).

Although the attribution of the *Ars grammaticæ* to the tradition of the manuals for teaching of Portuguese as a Foreign Language (PFL) seems to be a generally accepted fact since Fernandes (2009), the grammar's role within the framework of the metalinguistic policy of the Society of Jesus has not yet been fully appreciated. After all, as seems to be commonly known, the metalinguistic conscience of the Jesuits culminated in the publication of the Alvaresian *ars maior* and the corresponding *ars minor* for Latin (Álvares 1572, 1573), subsequently republished all over the world. Also, the Jesuits played an important role in the elaboration of a considerable number of metalinguistic works dedicated to Asian, Amerindian and African languages throughout the centuries (in which the most important metalanguages were Spanish, Portuguese and Italian). In this sense, we aim to clarify the extent to which Pereira's grammar may be regarded as

contributing to the establishment (or strengthening) of the role the Portuguese language is known to have played in the seventeenth century world.

References

- Álvares, Manuel (1572): *Emmanuelis Alvari è Societate Iesv De institvzione grammatica libri tres*, Olyssippone: Excudebat Ioannes Barrerius, Typographus Regius.
- Álvares, Manuel. 1573. *Emmanuelis Alvari è Societate Iesv De institvzione grammatica libri tres*, Olyssippone: Excudebat Ioannes Barrerius, Typographus Regius.
- Fernandes, Gonçalo. 2008. «As Gramáticas do português de Fernão de Oliveira (1536) e de Bento Pereira (1672)», in: *Confluência* 33/34, 127-141.
- Fernandes, Gonçalo. 2009. «A Primeira Gramática do Português como Língua Estrangeira (Lugduni 1672)», in: Bastardín Candón, Teresa / Rivas Zancarrón, Manuel / García Martín, José María (eds.) (2009): *Estudios de Historiografía Lingüística*, Cádiz: Servicio de Publicaciones de la Universidad de Cádiz, 205-220.
- Pereira, Bento. 1672. *ARS / GRAMMATICÆ / PRO LINGVA / LVSITANA / ADDISCENDA LATINO / IDIOMATE PROPONITUR, / IN HOC LIBELLO, VELUT IN QUÆDAM ACADEMIOLA DIUISA IN / QUINQUE CLASSES, INSTRUCTAS SUBSELLIIS, RECTO ORDINE / DISPERTITIS, VT AB OMNIBUS TUM DOMESTICIS, / TUM EXTERIS FREQUENTARI POSSINT. / AD FINEM PONITUR ORTOGRAPHIA, ARS RECTÈ SCRIBENDI, / VT SICUT PRIOR DOCET RECTÈ LOQUI, ITA POSTERIOR / DOCEAT RECTÈ SCRIBERE LINGUAM LUSITANAM. / IN GRATIAM ITALORUM CONIUGATIONIBUS LUSITANIS ITALÆ / CORRESPONDENT. / AUTHORE P. DOCT. BENEDICTO PEREIRA, SOCIET. / Iesv, PORTUGALLENSI BORBANO, IN SUPREMO LUSITANIÆ / S. INQUISITIONIS TRIBUNALI CENSORIO QUALIFICATORE, / & MODÒ RÔMÆ PRO ASSISTENTIA LUSITANA / REVISORE. // LVGDVNI, / SUMPTIBUS Lavrentii Anisson. / M. DC. LXXII. / SUPERIORUM PERMISSU.*
- Pereira, Bento. 1806. *GRAMMATICA / LVSITANA / LATINO IDIOMATE PROPOSITA, ET IN QVINQVE / CLASSES, INSTRVCTAS SVBSELLIIS RECTOOR- / DINE DISTRIBVTIS, DIVISA, VT AB OMNI- / BVS, TVM DOMESTICIS, TVM EXTERIS / FREQVENTARI POSSINT. / In gratiam Italorum coniugationibus Lusitanis / Italæ Correspondent. / Ad finem ponitur Orthographia, vt sicut Gram- / matica docet recte loqui, ita hæc doceat / recte scribere Linguam Lusitanam. / AUTHORE / BENEDICTO PEREIRA, / Portucallensi Borbano, / EDITIO PRIMA OLISIPONENSIS / Juxta eam, quæ Lugduni anno M. DC. LXX. II. / prodiit, exarata, ipsaque Lugdunensi / correctior. // OLISIPONE: / EX REGIA TYPOGRAPHIA / ANNO M. DCCC. VI. / Superiore Permissu.*
- Ponce de León Romeo, Rogelio. 2006. «Un capítulo de la historia de las ideas sintácticas en Portugal: en torno a la teoría sintáctica del *Ars grammatica pro lingua lusitana addiscenda* (Lyon, 1672) de Bento Pereira (S. I.)», in: *Forma y Función* 19 (ISSN 0120-338X), 11-30.
- Ponce de León Romeo, Rogelio. 2010. «Gramática e defesa da língua: o Castelhana na *Ars grammaticæ pro lingua lusitana addiscenda* (1672) de Bento Pereira (S. I.)», in: Endruschat, Annette / Kemmler, Rolf (Hrsg.) (2010): *Portugiesische Sprachwissenschaft: traditionell, modern, innovativ*, Tübingen: Calepinus Verlag (Lusitanistische Sprachwissenschaft; 2), 189-199.

- Schäfer-Prieß, Barbara. 1993. «Die Verbalmodi in den Grammatiken von Manuel Alvares (1572) und Bento Pereira (1672)», in: *Historiographia Linguistica* 20/2-3: 283-308.
- Schäfer-Prieß, Barbara. 2000. *Die portugiesische Grammatikschreibung von 1540 bis 1822: Entstehungsbedingungen und Kategorisierungsverfahren vor dem Hintergrund der lateinischen, spanischen und französischen Tradition*, Tübingen: Max Niemeyer Verlag (Beihefte zur Zeitschrift für Romanische Philologie; 300).
- Schäfer-Prieß, Barbara. 2011. «Os modos verbais nas gramáticas latino-portuguesas de Manuel Álvares (1572) e Bento Pereira (1672)», tradução por Rolf Kemmler, in: *Revista de Letras; II.ª Série* 9 (2010), 121-153.
- Verdelho, Telmo dos Santos. 1982. «Historiografia linguística e reforma do ensino: A propósito de três centenários: Manuel Alvares, Bento Pereira e Marquês de Pombal», in: *Brigantia: Revista de Cultura* 2/4, 347-383.
- Verdelho, Telmo. 2012. «Historiografia Linguística do Latim ao Português: Manuel Álvares, Bento Pereira e Marquês de Pombal», in: Kemmler, Rolf / Schäfer-Prieß, Barbara / Schoentag, Roger (Hrsg.): *Lusofone SprachWissenschaftsGeschichte I*, Tübingen: Calepinus Verlag (1. Reihe: Lusitanistische Sprachwissenschaft, Band 2), 213-255. [improved reprint of (1982)]
-

The vicissitudes of Early Modern English in the context of the Roman hegemony

Giorgi KUPARADZE

Ivane Javakhishvili Tbilisi State University, Georgia

Giorgi LEKIASHVILI

Ivane Javakhishvili Tbilisi State University, Georgia

An overview of language, state, and empire in the world is considered to be a multidimensional exercise indeed: language encounters as an aspect of intercultural contact and exchange; language practice in the social experience of empire and the world; the incorporation of language into ideologies of empire; language practice in the day-to-day administration of states and empires and linguistic contact and the birth of new linguistic peculiarities.

In our joint paper, we tried to present any discussion of the relationship between the Latin and the English language. As has been deduced, a large part of the lexicon of Latin has entered English in two major ways: via religious vocabulary, and via scientific-scholarly or legal vocabulary. From the time of Old English through the Middle Ages onwards until the Reformation, the hegemony

of Latin, which was preliminarily reinforced by the Roman Empire, led to several vicissitudes subsequently traced in the English language. Latin which was very much considered the language of education and scholarship at the time of English Renaissance, and the great enthusiasm for the classical languages during this period brought thousands of new words into the language.

The subject matter of our paper is to manifest the basic changes the English language was exposed to during the Early Modern period and thus define their relevance in the context of the social factors. Since our definitions of language and society are not independent, the definition of language therefore includes a reference to society.

References

- Cohen P. 2016. *Language, State, and Empire*, LAST MODIFIED: 28 November 2016, DOI: 10.1093/obo/9780199730414-0221
- Wardhaugh R. 2006. *An Introduction to Sociolinguistics*, 5th ed. p. cm. — (Blackwell textbooks in linguistics.
- Boer, John I. de. 1978. *Basic Language, Messages and Meaning*. New York: Harper & Row.
- Wallwork, J. F. 1972. *Language and Linguistics*. London: Heinemann Educational Books.
- Soott, F. S. 1971. *English Grammar*. London: Heinemann Educational Books.
-

“My soldiers’ baggage”: Spanish colonial transmission and hybridization of drama in the Early Modern Philippines

Mark LA RUBIO
Arizona State University, USA

This paper will take look at the dramatic tradition of *Moros y cristianos* plays and how by colonial contact between Spain and the Philippines this mode of expression became central to the conceptualization of the wars between the peoples of Luzon and the Muslims in the South. It will look at the dramatic action of Lope de Vega’s *Fuente Ovejuna* and the first *Moros y Cristianos* play by F. Hironimo Perez to gain an understanding of the form. It will look at how this latter informed the Filipino imagination and understanding of their conflict with other native peoples of the Philippines even to the present day. It will also take into consideration how this changed the linguistic environment of the Spanish East Indies in its totality and how it is seen as central to the Filipino national

consciousness so much so that words such as *moro-moro* and *embahador* still have a lasting legacy from the Early Modern period onward. It will also look at how the form became hybridized to the extent where any formulation of strife became a religious question thus bringing the Spanish dramatic form to the usage of Filipino dramatists in both Spanish and Tagalog in particular. It will find that this contact was seminal to the colonization of the Philippines and how it still plays an immense role to this day.

Translation history seen through the legal lens: legal translations as landmarks in Slavic language emancipation

Marija LAZAR

Saxon Academy of Sciences in Leipzig, Germany

The East Central European legal systems were formed under the influence of German law until the 19th century, when Roman law was promoted as a better alternative for legal modernization. During the so-called transfer from German law to mostly Slavic legal system, it is possible to distinguish three distinct periods beginning with inception of the German law, its professionalization and Latinization, and later on its symbolic function (Lück 2013). Interestingly, the three periods coincide with three periods in the history of translation, starting with literal translations via sens-to-sense translations till the modification of the source text during its adaptation (Robinson 1998, 125).

This coincidence will be discussed using the example of the transfer of Saxon-Magdeburg Law to East Central Europe and its translation into Polish, Czech, slovakized Czech, Ruthenian, and Russian from the 15th to the 19th century. It will be shown that the three abovementioned tendencies cannot be separated as clearly as Robinson claims, because we find a mixture of features corresponding to each epoch of the legal transfer, while one of them dominates. Further, we claim that the choice of the dominant translation technique depended on the practical needs of each of the periods of legal transfer impacting the Slavic vernaculars on the level of structure, pragmatics, and textuality, leading to their emancipation.

References

- Lück, Heiner 2013. Rechtstransfer und Rechtsverwandtschaft. Zum Einfluss des Magdeburger Stadtrechts im Königreich Böhmen. In: Karel Malý & Jiří Šouša (eds.): *Městské právo ve střední Evropě. Sborník příspěvků z mezinárodní právnické konference*. Praha: Karolinum, pp. 298-317.
- Robinson, Douglas 1998. Literal translation. In: Mona Baker (ed.): *Routledge Encyclopedia of Translation Studies*. Routledge: London, New York, pp. 125-127.

Translation and revolution in France and England

John Patrick LEECH
University of Bologna, Italy

Revolutionary periods are noted for witnessing explosions in publishing activity as new forms and ideologies challenge accepted ones. This can be found on a national level but also on an international one, in particular through the activity of translation. The peculiar cosmopolitanism and universalism of the radical enlightenment and revolutionary period (Schriener 2007, Jacob 2011, 2015, Israel 2011, 2015) was particularly rich in translational activity, both from French to English (for example, the translations of English radicals published by Baron D'Hobloch in the period 1767-73 – Kozul 2016) and from French into English (for example in Joseph Johnson's publishing of works by Mirabeau, Volney and others in English in his *Analytical Review* in the 1790s – Braithwaite 2003). This paper will thus look at translations from English into French and French into English in the late enlightenment and revolutionary period, from around 1770 to 1800. It will focus not only on what was translated but on how texts were translated, with examples of paratextual features, partial translations and paraphrases (as in reviews and newspaper articles - Leech 2018). A particular focus will be on the individuals involved as translators, by and large not language professionals but writers and radicals such as Mary Wollstonecraft (Vantin 2018), publishers such as Joseph Johnson, and revolutionaries such as François-Xavier Lanthenas, the translator of Thomas Paine's *Rights of Man* into French in 1793. The extent of translational activity at the end of the period focused on in this conference may indicate that both English and French radicals were intent on reaching popular monolingual readerships and rather than be content with cross-cultural transmission to elites with reading knowledge in languages other than their native French or English.

References

- Braithwaite Helen. 2003. *Romanticism, Publish and Dissent. Joseph Johnson and the Cause of Liberty*, Basingstoke, Palgrave Macmillan.
- Israel, Jonathan. 2011. *Democratic Enlightenment. Philosophy, Revolution, and Human Rights, 1750-1790*, Oxford, Oxford University Press.
- Israel, Jonathan. 2015. *Revolutionary Ideas: An Intellectual History of the French Revolution from The Rights of Man to Robespierre*, Princeton, Princeton University Press.
- Leech, Patrick. 2018. "The "foreign affections" of the United Irishmen: France and the French Revolution in Arthur O'Connor's *The Press* (1797-1798), *La questione Romantica*, n.s., vol 9, n. 1-2, January-December, pp. 65-77.
- Kozul, Mladen. 2016. *Les Lumières imaginaires.: Holbach et la traduction*, Oxford, Oxford, Voltaire Foundation.
- Scrivener, Michael. 2007. *The Cosmopolitan Ideal in the Age of Revolution and Reaction, 1776-1832*, London, Pickering and Chatto.
- Vantin, Serena. 2018. "Mary Wollstonecraft traduttrice. Educazione, morale e pensiero radicale dalle pagine dell'*Analytical Review* alla Francia rivoluzionaria", *La questione Romantica*, n.s.. vol 9, n. 1-2, January-December, pp. 35-48.

In search of a Hispanic language for the Spanish empire: translating Ausiàs March's poems in the Early Modern period

Vicente LLEDÓ-GUILLEM
Hofstra University, New York, USA

In most histories of Catalan literature, the Valencian medieval poet Ausiàs March (1400-1459) is considered the first Catalan-speaking poet who used Catalan instead of Occitan in lyrical poetry. While different scholars such as Sanchis Guarner and Martí de Riquer indicated that there are still Provençalisms in his poems, Ausiàs March has been considered the first and most canonical poet in Catalan. In my presentation I will focus on how March's poetic language was classified in the Early Modern period. I will demonstrate that the editions and translations of Ausiàs March's poems were polyphonic with regards to the Valencian poet's linguistic identity. This linguistic classification had important political implications not only for the creation of a literary canon for the rising Spanish empire, but also for the very concept of the Spanish empire and its borders. I will show that the different voices in the editions and translations brought up and answered in different and contradictory ways questions such as:

was March's language a Hispanic language? Was it an archaic language with no historical continuity with the language of the Catalan-speaking lands? Was it equally dangerous to consider his language either Hispanic or non-Hispanic?

“E praticaram por lingoa bom espaço”: communication practices in northwest Africa in the 15th and 16th centuries

Elena LOMBARDO

University of Lisbon, Portugal

In 1415, the Portuguese, guided by King D. João I, conquered Ceuta from the “Moors”. It was the first of a series of events that would officially foster the contact between these cultures, lasting for two whole centuries (1415-1578). Such political events had consequences often forgotten by the linguists. Compared to linguistic phenomena (e.g. pidgins and creoles) occurred in other areas occupied by the Portuguese, in fact, the linguistic reality of the Luso-Moroccan outposts has not been a priority research object. This paper aims to bring scholars' attention to this field, exploring the different possibilities of communication in the Moroccan territory at the time of the Portuguese occupation and also identifying mentions to communication practices between speakers of Portuguese and speakers of Arabic in the existing published sources. As I have previously revealed, the lack of studies may be related to the editorial history of such sources. There are many barriers preventing readers from accessing the texts: a large portion of them remains unpublished, and the few editions that do exist were prepared for an audience of historians, using a criterion of language modernization in the transcription. The secondary objective of this paper is, therefore, to stress the need for reliable scholarly editions of the Historical Chronicles about the Portuguese occupation of Morocco, possibly in digital format.

Initial bibliography

- Al Figuigui, Hassan. 2010. “Toponymie des sites dans le Nord-Ouest marocain d'après les sources portugaises”. In: LIMA CRUZ, Maria Augusta; LOUREIRO, Rui Manuel (orgs). *Estudos de história luso-marroquina*. Lagos: Câmara Municipal de Lagos, pp. 67-78.
- Levy, Simon. 1996. “De quelques emprunts possibles au Portugais dans les parlers du Maroc”. In: *Estudios de dialectología norteafricana y andalusí*.

- Levy, Simon. 1996. “Reperes pour une histoire linguistique du Maroc”. In: *Estudios de dialectología norteafricana y andalusí*.
- Lombardo, Elena. “Do grande incendio que com tam raro mouimento a Berberia perturbou”: estudo e edição diplomática de um relato histórico quinhentista. Dissertação. Universidade de São Paulo, São Paulo, 2015.
- Lopes, David. 1897. *Textos em aljama portuguesa: documentos para a historia do dominio português em Safim, extrahidos dos originaes da Torre do Tombo*. Lisboa: Imprensa nacional.
- Machado, José Pedro. 1938. “A fala da moura das Côrtes de Júpter”. In: *Revista da Faculdade de Letras*. Tomo V, Nº 1 E 2. Lisboa: Universidade de Lisboa, pp. 221-250
- Teixeira, Suely Ferreira Lima. 2006. *Apontamentos para uma edição semidiplomática em aljama portuguesa*. Dissertação de Mestrado em Língua Portuguesa. Rio de Janeiro: UFRJ, Faculdade de Letras.
-

Antonio Vieyra's pioneering grammar of Portuguese as a foreign language

Maria João MARÇALO
UÉVORA / CEL, Évora, Portugal

Ana Alexandra SILVA
UÉVORA / CEL, Évora, Portugal

António Vieyra is a key reference in the field of Portuguese as a foreign language (PFL) grammaticography. It was in the 18th century that Antonio Vieira (1712-1797) published two important studies in English: *A New Portuguese Grammar in four parts* (1768) and *A Dictionary of the Portuguese and English Languages, in two parts; Portuguese and English, and English and Portuguese* (1773). The life of this teacher is still a mystery. We know that he left the Alentejo, Portugal, where he was born to live in the United Kingdom. He settled in Dublin and became a member of the Royal Academy of Science Ireland. He was a teacher at Trinity College in Dublin between 1776 and 1797.

The published *Grammar* and the *Dictionary* were complementary material to the teaching and learning of Portuguese as a foreign language. Their importance is indisputable and they were reprinted several times. Antonio Vieyra, in the Preface, of the *Grammar* points out to the importance of the Portuguese Language to the English public.

AS the usefulness of the Portuguese language is so well known to all English merchants who carry on a general trade with the different Parts of the known world, it will be needles to use any arguments here to prove it; and I shall

(Vieira 1768: vii)

In this paper we shall be analysing Vieira's production to determine how innovative he was to the teaching of Portuguese as a foreign language.

References

- Gallagher, John James. 2014. 'Vernacular Language-Learning in Early Modern England' (unpublished doctoral thesis, University of Cambridge)
- McLelland, Nicola. 2017. *Teaching and Learning Foreign Languages: A History of Language Education, Assessment and Policy in Britain*. (London: Routledge)
- McLelland, Nicola, and Richard Smith (eds). 2014. Special issue of *Language & History*, 57.1, Building the History of Language Learning and Teaching (HoLLT).
- Sánchez Escribano, Francisco Javier. 2006. 'Portuguese in England in the Sixteenth and Seventeenth Centuries', *Sederi*, 16: 109–32
- Torre, Manuel Gomes da. 1988. 'O interesse pelo estudo do inglês em Portugal no séc. XVIII', in *Actas do Colóquio Comemorativo do VI Centenário do Tratado de Windsor* (Porto: Faculdade de Letras da Universidade do Porto), pp. 41–54
- Vieira, António. 1768. *A New Portuguese Grammar in four parts*. (London: Printed for J. Nourse)

The lexicon of three Czech translations of the *Historia Bohemica* by Eneas Silvius

František MARTÍNEK

Charles University of Prague, Czech Republic

This paper focuses on three Czech translations of the Latin *Historia Bohemica* by Eneas Silvius: by Jan Húska (1478), Mikuláš Konáč of Hodištkov (1510) and Daniel Adam of Veleslavín (1585). These differ as regards medium (the first one

is only a manuscript, while the latter two were printed), the translator's skills (the first one, again, is considered to be a primitive translation) as well as in the handling of the author's attacks against the Hussite movement.

These translations have already been assessed from the historical point of view, regarding their different influence and translators' tendencies (Kopecký 1962). My own previous linguistic analysis of these translations (Martínek 2015) focused on the stylistic use of Czech light verb constructions and its dependency on the original Latin formulations.

The task of this paper is to present a lexical analysis of the three translations, comparing their lexicon with general tendencies in the Czech language development. There is a lot of hapax legomena or very rarely used Old Czech word formations attested in Húska's translation, which may be related to the Moravian origin of the translator. With its newly formed negative adjectives or prefixed verbs, mainly with a clear response in the Latin original text, this translation indicates new directions for the Czech lexicon, which were opened at the very end of the Old Czech period (this fact may also be of interest for recent discussions about the periodisation of the Czech language development).

Besides this analysis of word formation processes, the talk gives an overview of the stabilized Czech lexicon by Konáč and Adam, two Humanist authors. Using language corpora tools, searches will be undertaken of (ir)regularity in the translation of stereotypical Latin formulations and the findings will be compared with a larger corpus of Early Modern Czech texts.

Through these two examples, the situation of the Czech language at the beginning of the Early Modern period will be demonstrated, focussing also on the (dis)continuity of lexical and word formation means from Medieval to New Czech.

References

- Kopecký, Milan 1962. *Literární dílo Mikuláše Konáče z Hodiškova : příspěvky k poznání české literatury v období renesance*. Praha: Státní pedagogické nakladatelství.
- Martínek, František 2015. Funktionsverbgefüge im Frühneuhochdeutschen und älteren Tschechischen – zwischensprachliche Parallelen oder Beweis für Sprachkontakt? In: Hauke Bartels & Sonja Wölke (eds.): *Einflüsse des Deutschen auf die grammatische Struktur slawischer Sprachen*. Bautzen/Budyšin: Ludowe nakładnistwo Domowina, pp. 177–187.

**Ewe-Fon as resistance vernacular in in 18th century Minas Gerais
and Antonio da Costa Peixoto's glossary *Obra Nova de língua
Geral de Mina* (1741) as an attempt to improve
colonial governance and social discipline**

Christina MÄRZHÄUSER

Universities of Mannheim & Augsburg, Germany

Enrique RODRIGUES-MOURA

University of Bamberg, Germany

This contribution presents our project to produce a new edition of Antonio da Costa Peixoto's (1741) *Obra nova de língua geral de Mina*, a manuscript documenting an Ewe-Fon variety spoken by Africans and afro-descendants in 18th century Brazil in the gold mining region of Minas Gerais. The 42-page glossary contains ~ 899 words, a series of more complex expressions and short dialogues with Portuguese equivalents from all areas of everyday life. This proof of the vitality of an African language in an overseas slaveholder colony is remarkable, but can be explained with the specific socio-historic, economic and cultural conditions of the complex, dynamic society of Minas Gerais in the gold rush era. The Ewe-Fon variety appears to have had the function of a resistance vernacular in the local African community.

Apparently, it was Peixoto's strategic proposal to the colonial administration that the appropriation of the African vernacular by slave owners would help secure the settlers' wealth and safety, and increase influence and efficiency of the colonial administration (in the sense of "Sozialdisziplinierung"). At the same time, the author's economic interests as regards the publication of the glossary becomes clear from his copyright claim, which forbids the copying or even lending of his manuscript.

This manuscript precedes the reforms in colonial linguistic and educational politics by Marquis de Pombal (1750 to 1777), which prepared the ground for the territorial dominance of the Portuguese language in Brazil. Our paper addresses Peixoto's project as a (failed) alternative to the mono-linguistic modern project of Pombal, both aiming at better control of the territory, its people and economic productivity in the interests of the Crown.

Cultural and social conditions of bilingualism in Poland in the fifteenth and early sixteenth centuries

Dorota MASŁEJ

Adam Mickiewicz University, Poznań, Poland

Tomasz MIKA

Adam Mickiewicz University, Poznań, Poland

Polish writers of the 16th century, often named the "golden age of Polish culture", left behind a huge number of works written in Polish or in Latin. Meanwhile, very few texts from the earlier period, from the late Middle Ages, have been preserved. These include Polish texts, which have been studied in detail by scholars for years, as well as bilingual, Polish-Latin texts. Research on bilingualism in the Polish Middle Ages has only just begun. The authors of the article believe that it played a very important role in the process of opening up the Polish language for literacy, that is in the vernacularisation of Polish Language. This is evidenced by the fact that the few bilingual texts that have been preserved are very diverse, they are the remains of a bilingual world, created by people literate in Latin and illiterate in Polish. That is why it is worthwhile to make an attempt to reconstruct this bilingual reality and also to show the arrangement of social and cultural factors that caused the creation of various bilingual texts.

Processes of cultural transfer: the nanban armour

Madalena MATOS

NOVA FCSH, Lisbon, Portugal

This paper examines the socio-cultural interactions that took place between Southern Europe and Japan during the 16th century in the light of Material Culture and Cultural Transfer studies, using the *nanban* armour as a case study to think about the interchange processes that occurred between these two agents.

These suits of armour are incorporated into the *nanban bijutsu* (*nanban art*) universe, a broad category which encompasses a variety of objects produced in

Early Modern Japan using both European and Japanese referents. This hybrid production is the outcome of a century-long exchange between Southern European merchants and missionaries and the Japanese warrior elite who appropriated European referents as exotic and incorporated them in a wide range of objects, from folding screens or lacquer ware to the Japanese armour, one of the major symbols of the *samurai*, who used it both in combat and ceremonies.

By analysing missionary sources, namely the Jesuit epistolography, which recounts their interactions with the Japanese people, we can trace the process of transfer of the European armour features to the Japanese formal repertoire. We will thus consider how the Japanese came into contact with European armour, which elements were adopted and in which way were they interpreted, reworked and combined with the Japanese, in order to create a new, hybrid object: the *nanban* armour.

Monarchy, republicanism and absolute princes: the translation of Machiavelli in seventeenth-century England

Charlotte MCCALLUM
Queen Mary University of London, UK

Historians have demonstrated in great detail how Machiavelli changed the political landscape of Great Britain. But less attention has been afforded to the ways in which Britain changed Machiavelli. This paper will focus on the work of two of Machiavelli's translators whose translations were published on either side of the Civil War, namely Edward Dacres' editions of the Discourses and The Prince, published in 1636 and 1640 respectively and John Bulteel's translation of Machiavelli's works published in 1675 by the republican, John Starkey. Yet what we find here is not the transmission of Machiavellian political discourse, but its transformation across time and geographical space. When Machiavelli's works encountered the seventeenth-century British Isles, they had to contend with discourses he never addressed in his writings, including divine-right theory and post-Bodinian absolutism. Complicating this further, Bulteel's translation was mediated through both Italian and French source texts, while these English versions of Machiavelli also had to compete with Italian, French and Latin copies of Machiavelli's works as well as other English translations in manuscript. As I

shall demonstrate, each of the translations of his works transmits a subtly different message to their source texts in their representation of absolute power and of kings and commonwealths.

The secret writing of Georgian women

Nana METREVELI

Institut National des Langues et Civilisations Orientales, France

Since the mid-sixteenth century, Turkey has had a lasting grip on a significant area of south-western Georgia (current regions of Adjara and Samtskhe-Javakheti). In the eighteenth century, the Russians arrived in Georgia and expelled the Catholic monks from the country as well as the Muslims, who then found refuge in Turkey. They have been called "muhajir" (people without a homeland).

These uprooted Georgians, who wanted to correspond with the Georgians they had left behind, created a special script, traditionally called "the writing of old women" because it was mainly written by women. It is a script formed from letters of the Georgian alphabet, without spaces and with a transformed calligraphy, totally illegible for anyone who had not been trained to read it. Even a Georgian who knows how to read the three historical Georgian alphabets perfectly well is unable to read a text written in this script. The first study on the subject was published in 1878 by the Georgian historian Dimitri Bakradze. This type of writing was recorded once again in 1945.

This paper highlights the existence of this rare and little-known Georgian script, specific to a definite historical context, which exists alongside the three recorded Georgian alphabets. This secret writing is interesting linguistically, palaeographically and dialectologically, as well as in terms of calligraphy and method, especially for comparative research on neighbouring issues in other European countries.

Religious testimonies: presentation of cantiga “Translação da Língua Malabar grandonica em Língua Portuguesa [...] acerca da morte de D. Cariati”

Matteo MIGLIORELLI
Pisa University, Italy

The paper presents further evidence of cultural transmission processes, in this case specifically religious, demonstrating the central role played by the Portuguese in international communication between the sixteenth and eighteenth centuries. To that end, I will analyze the much praised Portuguese translation of the cantiga composed in honour of the deceased D. Cariati by Cunhi Malen Christao de S. Thome (*Translação da Língua Malabar grandonica em Língua Portuguesa da Cantiga composta pello Cunhi Malen Christao de S. Thome e cantada em Muton Callurcati, Angicaimal et pellos Christaos de S. Thome acerca da morte de D. Cariati* (1787). The manuscript is part of the collection that belonged to the Carmelitano Scalzo Paolino da S. Bartolomeo, conserved in the Biblioteca Nazionale Centrale Vittorio Emanuele II in Rome.

This document is part of my investigation to reconstruct the profile of the missionary Joseph Cariati, after the discovery of his manuscript "Gramatica linguæ malavaricæ. Samscredam ", also preserved in the Biblioteca Nazionale Centrale Vittorio Emanuele II. It was composed in memory of Cariati, first Archbishop of the province of Malabar (of the Syriac rite), which was where his consecration ceremony took place, as did some of the miracles, which invested him with so much holiness. In fact, this cantiga gives us a lot of information about the life of the missionary and it is, in effect, a fascinating result of Christian evangelization in India.

With this study I will continue to reconstruct the profile of Cariati, highlighting the choice to translate from a local to a European language in order to spread and make accessible facts and/or religious events that would otherwise have remained confined to a specific geographical context and usable just from a circle small.

Jurubaças, Línguas, Escrivães, Topazes, Padres:
interpreters in Macau in the Early Modern period

John MILTON
University of São Paulo, Brazil

In their trading posts in Asia, the Portuguese settlements required the services of interpreters, no more so than in Macau. The Portuguese had illegally established themselves there, along with Jesuit missionaries, in 1553-4, and in order to communicate with the Chinese authorities and obtain permission to officialize their trading post, interpreters were necessary. As interpreters, the Portuguese were obliged to employ lower-class Chinese, who had usually been converted to Christianity, and who viewed working as an interpreter as a form of social ascension and making money. However, this situation was often fraught with problems: the loyalty of the interpreters was often in doubt; and the interpreters were frequently seen as traitors by the Chinese authorities, leading to physical punishments. On the other hand, the Jesuits took a more pro-active attitude, learning Chinese from their converts and often becoming proficient and replacing the Chinese interpreters. However, the situation between traders and Jesuits was far from harmonious, and the Jesuit missions in the Portuguese empire were eventually closed in 1759 by the Portuguese Prime Minister, Marquis of Pombal.

This paper analyses the situation and problems of interpreters in Macau in the Early Modern Period, reviews the available literature, defines the different levels of interpreter, describes the participation of the Jesuits and makes a parallel with the situation in Hong Kong, where similar problems existed at a later date, with the British colonization in the 19th century.

Language teaching and mise-en page in John Florio's Anglo-Italian dialogues

Donatella MONTINI

Sapienza University of Rome, Italy

I will investigate John Florio's bilingual dialogues, developed to teach Italian. "Bilingual Florio", as he was called by his own pupils, "an Englishman in Italiane", as he defines himself, embodied the most typical features of the Renaissance go-betweens, a category of individuals, usually émigrés, refugees, or exiles who, in Peter Burke's words, "took advantage of their liminal position and made a career of mediating between the two countries to which they owed a kind of allegiance." (Burke 2005: 23; Pfister 2005 and 2009; Montini 2008). Florio's rich linguistic competence is displayed in dictionaries, translations, and also in conversation textbooks used to teach Italian. However, it is in his manuals, *Firste Fruites* (1578) and *Second Frutes* (1591), that Florio's strategies for teaching Italian as a second language are displayed. His didactic dialogues tend to demonstrate in form and content what they purport to impart (Culpeper and Kytö 2010), first and foremost the pedagogical force of conversational form: Florio's conversing gentlemen display and perform the Italian language and discourse, Italian phraseology and mentality, Italian vocabulary and civil conversazione. The paper will address theoretical and methodological aspects of Florio's language teaching/learning which put a premium on the performative and oral quality of language.

References

- Burke, Peter. 2005. "The Renaissance Translator as Go-Between", in A. Höfele and W. von Koppfels (eds.), *Renaissance Go-Betweens. Cultural exchange in Early Modern Europe*. Berlin: Walter de Gruyter.
- Culpeper, Jonathan and Merya Kytö. 2010. *Early Modern English Dialogues: Spoken Interaction as Writing*. Cambridge: Cambridge University Press.
- Montini, Donatella. 2008. "John/Giovanni Florio mezzano e intercessore della lingua italiana", *Memoria di Shakespeare* 6.
- Pfister, Manfred. 2005. "Inglese Italianato – Italiano Anglizzato: John Florio", in A. Höfele and W. Von Koppfels (eds), *Renaissance Go-Betweens. Cultural Exchange in Early Modern Europe*. Berlin: Walter de Gruyter.
- Pfister, Manfred. 2009. "John/Giovanni Florio: The Translator as Go-Between", in A. Chantler and C. Dente (eds), *Translation Practices: Through Language to Culture*. Amsterdam: Rodopi.

**Características grafofonéticas das vogais francesas na gramática
*O mestre francez ou novo methodo Para aprender a Lingua Franceza
por meio da Portugueza de Francisco Durand***

Teresa MOURA
UTAD / CEL, Vila Real, Portugal

Fontes *et al* (no prelo) sublinharam a importância da gramática *O mestre francez ou novo methodo Para aprender a Lingua Franceza por meio da Portugueza* no contexto da gramática franco-portuguesa setecentista. Esta obra destaca-se sobretudo pelo seu pendor didático, pois destinava-se a portugueses que pretendessem estudar a língua francesa corretamente, pelo que, na elaboração da sua obra, o autor afirmou ter baseado as suas teorias linguísticas nos autores franceses mais prestigiados da época, referenciando Pierre de La Touche, François Séraphin Régnier-Desmarais e Pierre Restaut. Por esta razão, é nossa pretensão, nesta comunicação, apresentar as propostas (grafo)fonéticas do autor da gramática em análise relativamente à pronúncia das vogais, procurando demonstrar a possível influência dos supramencionados autores franceses.

Referências Primárias

- Durand, Francisco Clamopin. 1767. *O mestre francez ou novo methodo Para aprender a Lingua Franceza por meio da Portugueza*. Porto: Officina de Francisco Mendes Lima.
- La Touche, Pierre de. 1710. *L'Art de bien parler françois*. Amsterdam: Chez R. & G. Wetstein.
- La Touche, Pierre de. 1737. *L'Art de bien parler françois*. Amsterdam: Chez J. Wetstein, & G. Smith.
- Régnier-Desmarais, François Séraphin. 1707. *Traité de la grammaire françoise*. Amsterdam: chez Henri Desbordes, Marchand Libraire, dans le Kalverstraat.
- Restaut, Pierre. 1732. *Principes généraux et raisonnés de la grammaire françoise. Nouvelle édition corrigée et augmentée*. Paris: Le Gras, Lottin, J. Desaint, Chaubert.
- Restaut, Pierre. 1764. *Abrégé des principes de la grammaire françoise. 5e éd.* Paris: Lottin, J. H. B. Imprimeur & Libraires.

Lingua francas in India: toward a sociolinguistic analysis of practice-based communities

Cristina MURU
University of Tuscia, Italy

Among the European languages which reached India from the 16th century onwards Portuguese and English played the role of lingua francas. Since the second half of the 17th century the latter progressively replaced the former in many domains. However it never determined its complete disappearance.

Drawing from Ostler's questions — in what circumstances and with what dynamics does language spread occur? How did language communities come to flourish in the past? (Ostler 2005: 571-573), first of all, I will consider language as a dynamic process of linguistic accommodation resulting from the continuous interaction between language and its environment (Henriksen 1984: 254). Consequently, I will identify formal and informal environments which favoured the diffusion of both different varieties of English and Portuguese languages as lingua francas. Within these environments, where languages represented systematically organised sets of linguistic possibilities to the languages users, I will observe the role of individual agency in the creation and spreading of these varieties, identifying different practice-based communities (Wenger et al. 2002) such as those of traders and missionaries. Indeed, although the varieties representing the main two lingua francas can be placed along a linguistic continuum where a series of linguistic features overlap, specific features identify different communities of practices (Wenger 2010).

References

- Henriksen, Carol. 1984. 'The ecology of language and the history of language: The case of the Danish standard', in: Ringgaard, K. and Sørensen, V. (eds.), *The Nordic languages and odern linguistics 5. Proceedings of The Fifth International Conference of Nordic Languages and Modern Linguistics in Århus 27/6-1/7 1983*, 253-260. Aarhus: Nordisk Institut, Århus Universitet.
- Ostler, Nicholas. 2005. *Empires of the World: A Language History of the World*. London: Harper Collins, Kindle edition.
- Wenger, E. 2010. 'Communities of Practice and Social Learning Systems: the Career of a Concept', in Blackmore, C. (ed.), *Social Learning Systems and Communities of Practice*. London: Springer, pp. 179-198.
- Wenger, E.; McDermott, W. e Snyder, M. 2002. *Cultivating Communities of Practice*, Harvard Business School Press, Cambridge, (MA).

Vernacularising alchemy: the (re)translations of *The Mirror of Alchemy*

Sara NORJA
University of Turku, Finland

Although the transition from Latin to English as a language of science has been much studied in the domain of medicine (e.g. Taavitsainen & Pahta 2004), there are far fewer studies in the domain of alchemy (Grund 2013: 428). In this paper, I discuss the manuscript copies of the alchemical work *The Mirror of Alchemy* (*MoA*) through vernacularisation and retranslation. Most 15th-century alchemical texts in England were translated (Grund 2013: 433). *MoA* is no exception: it was translated from the Latin *Speculum Alchemiae*. There are seven extant manuscript copies of *MoA*, dating from the 15th to 17th centuries. It was printed in English in 1597 (ed. Linden 1992).

Retranslation has been mostly studied with regard to literary texts (Edwards 2013) and present-day contexts (e.g. Paloposki & Koskinen 2004, 2010). There are four (re)translations of *MoA*: one from the 15th and 16th centuries, transmitted through manuscripts, surviving in four copies; a second manuscript translation in a 16th-century copy; one 17th-century manuscript copying the 1597 English printed translation; and one manuscript translation of a 1613 Latin printed version.

How do the translations of *MoA* differ concerning Latin-influenced terminology, and is there a change over time? To answer this, I employ close reading, comparing the manuscript copies with Latin manuscripts and printed versions from 1541, 1597, and 1613. My analysis shows that a combination of linguistic strategies was used to (re)translate *Speculum Alchemiae* into English. The differences in the translations are explained by the translation strategies used and diachronic changes in the language of science.

References

- Edwards, A. S. G. 2013. 'Lydgate's *Fall of Princes*: Translation, re-translation and history'. In *Renaissance Cultural Crossroads: Translation, Print and Culture in Britain, 1473–1640*, ed. S. K. Barker and Brenda M. Hosington, 21–34. Leiden: Brill.
- Grund, Peter J. 2013. 'Editing alchemical texts in Middle English: The final frontier?'. In *Probable Truth: Editing Medieval Texts from Britain in the Twenty-First Century*, ed. Vincent Gillespie and Anne Hudson, 427–42. Turnhout, Belgium: Brepols.
- Linden, Stanton J., ed. 1992. *The Mirror of Alchimy*. New York: Garland.

- Paloposki, Outi and Kaisa Koskinen. 2004. 'A thousand and one translations: Revisiting retranslation'. In *Claims, Changes and Challenges in Translation Studies*, ed. Gyde Hansen, Kirsten Malmkjær, and Daniel Gile, 27–38. Amsterdam: Benjamins.
- Paloposki, Outi and Kaisa Koskinen. 2010. 'Reprocessing texts: The fine line between retranslating and revising'. *Across Languages and Cultures* 11(1): 29–49.
- Taavitsainen, Irma and Päivi Pahta, eds. 2004. *Medical and Scientific Writing in Late Medieval English*. Cambridge: Cambridge University Press.

Optemus adhuc na milem bohu...
multilingualism in 15th c. Central European sermons

Jan ODSTRČILIK
Institute for Medieval Research, Vienna, Austria

Michael Polonus (†1480) was a famous Utraquist preacher of Polish origin who was active in Prague during the second half of the 15th c. Although Bohemia had allowed officially Utraquism alongside the Catholicism as a result of Hussite wars and Basilean compacts, he was arrested for his sermons and died in prison.

There are three sermon collections attributed to him: *On saints*, *On the temporal cycle* and *On the main feasts*. All of them have one remarkable feature in common: a high level of multilingualism with frequent code-switching between Latin and Czech with occasional traces of Polish.

The proposed paper will analyse the multilingualism of Polonus's sermons on the selected sample. The main focus will be given to his collection *On saints* (*Sermones Latino-Bohemici de sanctis*). It is preserved only in one manuscript and only short excerpts from these sermons were published previously. There is also almost no research undertaken on this collection.

The analysis will be carried out in an interdisciplinary manner: It will consider the contents of these sermons, the preacher's possible attitude towards Latin and Czech as well as statistic representation of the Czech words in the selected sample and various forms of code-switching.

The long-overlooked sermons of Michael Polonus represent an important witness of Latin-Czech multilingualism in late 15th c. and thus they can shed light on the linguistic situation of the given period.

Strategies of translating into Welsh in the sixteenth century

Elena PARINA

Philipps-Universität Marburg, Germany

The sixteenth century was a seminal period in the development of the Welsh language. In the first half of the century, and above all after the Acts of Union of 1536 and 1543, when public office duties in Wales were exclusively in English, the Welsh language was in decline and its usage narrowing. It was the translations of the New Testament by William Salesbury in 1567, followed by the entire Bible published by William Morgan in 1588, which saved the language and determined its further development. My paper explores translations into Welsh from Latin and English undertaken during the sixteenth century – from saints' lives at the beginning of the period to religious writings produced by both Protestants and Catholics at the end of it. These texts show different translational strategies and choices manifesting themselves, for example, in different frequencies of recent loanwords and of patterns of word-formation and syntax. The aim of this paper is to give an overview of this hitherto much neglected field and to show the relevance of the Welsh contribution to the cultures of translation of the Early Modern period.

A dispute between two "giants": the case of interpreters and translators in the service of Macau in 1632, João Rodrigues-Tçuzzu / Lu Rehan, S.J. and Miguel Pinto

Elsa PENALVA

NOVA FCSH / CHAM, Lisbon, Portugal

From 1618, as a result of Beijing's systematic convocation of Chinese *lingoas* as interpreters, translators and interlocutors in the diplomatic relations established with Macao in the context of the Manchu advance, the importance of this social network for the support and survival of the city was officially recognized by both the mercantile elites with access to power and the educated Jesuit elite. Comprised of merchants from Fujian and Guangzhou, some of whom were "literate", with spoken and written knowledge of Portuguese and Japanese, the importance of the

network of *lingoas* and *jurubaças* grew through the intermediation of Simão Coelho and Miguel Pinto. In 1625, through the consolidation of his status as an interpreter and translator at the service of the city, Miguel Pinto served as an observer in the diplomatic mission of the six “elect” and Father João Rodrigues-Tçuzzu / Lu Rehan in Guangzhou, following the demand by part of the Chinese local power for the overthrow of the stone wall ordered to be built by Captain General Francisco Mascarenhas. In 1632 Miguel Pinto and João Rodrigues, SJ / Lu Rehan, whose status as interpreters and translators was consolidated in Macao, participated as antagonists in the debate, with the involvement of the merchant elites who had access to the power in the city, on the attitude to take to the continued hardening of Chinese local power, despite the city's systematic help to combat the Manchu invasion at the request of Beijing.

Shakespeare’s multilingualism in contemporary translation: two case studies

Iolanda PLESCIA

Sapienza University of Rome, Italy

Taking into consideration recent scholarship on multilingualism in Shakespeare (Saenger 2013, 2014; Delabastita and Hoenselaars 2015; Braunmüller and Ferraresi 2003), which has effectively eroded the ‘borders of English’ (Saenger 2013) with regard to the Early Modern period, this paper takes a close look not only at Shakespeare’s use of loanwords and code-switching but also at the interplay of romance and germanic roots in two texts belonging to the comic and tragicomic genre: *The Taming of the Shrew* and *Troilus and Cressida*. How might these effects be rendered in contemporary translation? Both of these playtexts present a number of examples of linguistic hybridization which serve different purposes: in *Troilus and Cressida* the presence of romance and latinate derivations in specific moments signals the commixture of high and low styles that is typical of the play and which generates comical or sarcastic effects as well as lofty registers of communication. In the *Shrew*, as has often been noted, the presence of Italian and especially Latin produces characterization and localization effects, but it also explicitly foregrounds the activity of translation and language learning, as for example in the celebrated Latin lesson scene. Both plays, which have been

translated into Italian by the panel participant, will be analyzed with the aim of highlighting challenges in intra- and interlingual translation, as well as reception issues related to both the Elizabethan audience and contemporary foreign language audiences.

References

- Braunmüller, Kurt & Gisella Ferraresi, eds., 2003. *Aspects of Multilingualism in European Language History*. Amsterdam: John Benjamins.
- Delabastita, Dirk & Ton Hoenselaars. 2015. *Multilingualism and the Drama of Shakespeare and His Contemporaries*. Amsterdam: John Benjamins.
- Saenger, Michael, ed., 2014. *Interlinguicity, Internationality, and Shakespeare*. Montreal-Kingston: McGill-Queen's University Press.
- Saenger, Michael. 2013. *Shakespeare and the French Borders of English*. New York: Palgrave Macmillan.

Quran translations in Europe (1400-1800)

Yahya POLAT

Ala-Too University, Bishkek, Kyrgyz Republic

Satylmysh BACAK

Ala-Too University, Bishkek, Kyrgyz Republic

The task of translating the Quran is not an easy one; indeed, Qur'anic passages are difficult to understand even in the original Arabic (Ruthven, Malise 2006). This paper addresses the problem of the first translations of the Qur'an, undertaken between the years 1400 and 1800, considering its historical dimension and of the translation strategies adopted by the translators.

Our discussion will include: the influence of spread of Islam as felt in Europe; the first translations of the Qur'an in Europe and the historical developments of the period under discussion and the constitutional state of the Church and its profound impact on the translations. It will also argue that Quran translations in that period were not simply a matter of making Islam's holy book available for Christian fulmination and refutation, but that the widespread scholarly interest in Semitic languages and popular fascination with the exotic wonders of the East were also powerful incentives. (Burman. E. 2014)

We will also mention about the continual growth of European vernaculars as scholarly languages throughout this period and the place of Latin as a central learned language well into the 18th century as the medium of Quran translations. Last but not least, we will touch on the problem of how the Enlightenment process greatly changed the mentality in the West, by adding scientific and artistic dimensions to Quran research, as in the case of Marracci and Du Ryer's *L'Alcoran de Mahomet*.

**Samuel Purchas translates China into English:
Fernão Mendes Pinto's Peregrination (1614) in *Hakluytus
Posthumus* or *Purchas his Pilgrimes* (1625)**

Rogério Miguel PUGA
NOVA FCSH / CETAPS & CHAM, Lisbon, Portugal

After Hakluyt's famous travel writing anthologies, in 1625, his 'disciple', the English cleric Samuel Purchas (1577?–1626), published *Hakluytus Posthumus* or *Purchas his Pilgrimes, Contayning a History of the World in Sea Voyages and Lande Travells, by Englishmen and others* (4 vols.). Among other Portuguese travel narratives on China, Purchas published some chapters from the Portuguese travel narrative *Peregrination*, written by the Portuguese Jesuit Fernão de Mendes Pinto (c.1510-1583) between 1570 and 1578, and published posthumously in 1614. The Spanish translation which Purchas mentions in the introduction of his translation was published in 1620, and was the source for this English first translation of chapters of Pinto's travelogue. The full English translation would only be made in 1653, by Henry Cogan. Based on the translator's paratext(s) and his English version of a selection of chapters from the *Peregrinação*, this paper analyses what strategies Purchas used to translate China and adapt the source text for the English public, whose 'horizon of expectation' he took into account. It also studies how his translated texts contributed to the formation of the English early image of China based on Portuguese sources, and what new information was considered relevant to be published in London to support the early British colonial project.

**Translation-induced lexical change in Early Modern English:
a case study on the consequences of *Don Quixote*'s translations
as evidenced by the *Oxford English Dictionary***

Rita QUEIROZ DE BARROS
University of Lisbon, Portugal

Though the degree and awareness of the multilingual contexts in which it is used have grown in the last decades, English has always been a language “in translation” (Pennycook 2008). This particular form of language contact has therefore been an important agent of change within the language throughout its long history (Blake 1992) and the Early Modern period was no exception (see e.g. Adamson 1999). However, it is not always easy to determine the precise linguistic results of those translation processes, even when considering lexical additions, the most frequent and conspicuous form of contact-induced change (House 2004).

The purpose of this paper is to present a methodology that may contribute to identify translation-induced lexical change in English. Using the third and online edition of the *Oxford English Dictionary* as a database, this methodology will be illustrated by means of a case study on the lexical additions to English that have resulted from eight Early Modern translations of Cervantes's *Don Quixote*. The identification and discussion of such lexical additions will show that (i) such translations have indeed resulted in lexical additions to English and so have been agents of language change and (ii) those lexical additions include borrowings imported from the source language (e.g. *mallet*), but especially neologisms created with native material (e.g. *puppettish*), which are very often calques (e.g. *disflesh*). This case study will therefore highlight the complex nature of linguistic heterogeneity and of the linguistic consequences of translation as well as the possible benefits of studying them comprehensively.

References

- Adamson, Sylvia. 1999. “The Literary Language”. In Roger Lass (ed.) *The Cambridge History of the English Language. Vol 3, 1476-1776*. Cambridge: Cambridge University Press. 539-653.
- Blake, Norman F. 1992. Translation and the history of English. In Matti Rissanen, Ossi Ihalainen, Terttu Nevalainen, and Irma Taavitsainen (eds.) *History of Englishes: New Methods and Interpretations in Historical Linguistics*. Berlin/New York: Mouton de Gruyter. 3-24.

- House, Juliane. 2004. English as a Lingua Franca and its influence on other languages. *The Translator* 10.1: 83-108.
- Pennycook, Alastair. 2008. English as a language always in translation. *European Journal of English Studies*, 12.1: 33-47, DOI: 10.1080/138255
-

Regional accents in Shakespeare audiovisual adaptations: cultural and translational insights

Irene RANZATO
Sapienza University of Rome, Italy

This contribution will look at the ways cinematographic films and television series portray dialogues from Early Modern English texts which include codeswitching, styleshifting or language variation in general. The way these excerpts were transferred to the screen will be considered both from an intersemiotic and interlingual point of view, with translational insights on a third passage of meaning, the one related to the audiovisual translation into the dubbing mode. The contribution will conversely also reflect on how some audiovisual texts have portrayed characters speaking with marked accents and/or in dialect even when in the original texts these same characters speak standard Early Modern English or are characterized by way of a few impressionistic –linguistically speaking – brushstrokes. On British television, for example, it is not infrequent to hear even the “hero” or “heroine” speak with a marked accent in the adaptations of classic works of literature, which include contemporary takes of Shakespeare’s plays.

Emergence of a Polish-German student lect

Dagna Zinkhahn RHOBODES
European University Viadrina, Germany

The processes from opening and crossing up to blurring the language borders in the context of globalization and migration processes have become a common part of everyday communication in multilingual contexts. Such multilingual settings include border regions characterized by language contact beyond national borders like German-Polish border city pair of Frankfurt/Oder and Słubice.

At the European University Viadrina in Frankfurt/Oder Polish students established a German-Polish mixed speech (called by its speakers *Viadrinic* or *Poltsch*), which is widely practiced as their common group code in their every day interactions. The mixed forms can be illustrate along a continuum which spans from switching between the languages without any reciprocal influence, via building language forms characterized through transfer of grammatical and phonetic features, up to merging of language structures and emergence of new syncretic forms.

These syncretic forms emerge through blurring and dissolving the language borders and are characterized by overlapping and convergence of grammatical structures, which is fascinating to observe, especially in the perspective of the attributed designation of the German-Polish language border as “the hardest language border in Europe” (Wilkinson 2009). The aim of the presentation is to analyse such liminal forms which cannot be traced back to monolingual rules, but which develop their own grammatical and lexical characteristics and become a part of a new mixed code understandable only for insiders of the group who (established and) practice it. This final stage may be traced back to the universal principle of contact-induced language change and emergence of new varieties, an outstanding example being the formation of the Romance languages with regard to Latin (cf. Erfurt 2005: 18; Jungbluth 2012: 46; Gugenberger 2004: 125).

References

- Audehm, Katrin/Velten, Hans Rudolf (Hrsg.): *Transgression, Hybridisierung, Differenzierung, Zur Performativität von Grenzen in Sprache, Kultur und Gesellschaft*. Rombach: Freiburg.
- Auer, Peter (1999): „From code-switching via language mixing to fused lects: toward a dynamic typology of bilingual speech”. In: *International Journal of Bilingualism* 3:4, S. 309-332.
- Brehmer, Bernhard (2008): „Morphologische Integration aktueller lexikalischer Transfers aus dem Deutschen bei polnisch-deutschen Bilingualen“. In: Brehmer, Bernhard/Fischer, Katrin B./Krumbholz, Gertje (Hrsg.): *Aspekte, Kategorien und Kontakte slavischer Sprachen: Festschrift für Volkmar Lehmann zum 65. Geburtstag*. Hamburg: Dr. Kovač, S. 57-74.
- Erfurt, Jürgen (2003): „’Multisprech’: Migration und Hybridisierung und ihre Folgen für die Sprachwissenschaft“. In: Jürgen, Erfurt (Hrsg.): *”Multisprech”: Hybridität, Variation. Identität*. [Reihe: Osnabrücker Beiträge zur Sprachtheorie, Bd. 65]. Duisburg: Gilles & Francke, S. 5 – 33.
- Gugenberger, Eva (2005): „Der dritte Raum in der Sprache. Sprachliche Hybridisierung am Beispiel galicischer Migrant/inn/en in Buenos Aires“. In: Cichon, Peter et al.

- (Hrsg.): *Entgrenzungen. Für eine Soziologie der Kommunikation*. Praesens: Wien, S. 354-376.
- Hinnenkamp, Volker/Meng, Katharina (2005): „Sprachgrenzen überspringen. Sprachliche Hybridität und polykulturelles Selbstverständnis: Einleitung“. In: Hinnenkamp, Volker/ Meng, Katharina (Hrsg.): *Sprachgrenzen überspringen. Sprachliche Hybridität und polykulturelles Selbstverständnis*. Narr: Tübingen, S. 8-16.
- Jungbluth, Konstanze (2012): „Aus zwei mach eins: Switching, mixing, getting different“. In: Jańczak, Barbara/Jungbluth, Konstanze/Weydt, Harald (eds.): *Mehrsprachigkeit aus deutscher Perspektive*. Narr: Tübingen, S. 45-72.
- Muysken, Pieter (2000): *Bilingual Speech. A Typology of Code-Mixing*. Cambridge: Cambridge Univ. Press.
- Myers-Scotton, Carol ([2002]2010): *Contact linguistics: Bilingual encounters and grammatical outcomes*. Oxford: Oxford University Press.
- Parr, Rolf (2008): „Liminale und andere Übergänge. Theoretische Modellierungen von Grenzzonen, Normalitätsspektren, Schwellen, Übergängen und Zwischenräumen in Literatur- und Kulturwissenschaft“. In: Geisenhanslüke, Achim/Mein, Georg (Hrsg.): *Schriftkultur und Schwellenkunde*. Bielefeld: Transcript, S. 11–63.

Sanctius y el *sermo hispanolatinus* en el siglo XVI

Eustaquio SÁNCHEZ SALOR
Universidad de Extremadura, España

En el siglo XVI se hablaba latín de dos formas: una era la de los humanistas de tendencia más clásica, que hablaban o pretendían hablar *latine*; es decir, con la sintaxis del latín clásico y utilizando léxico, giros, idiotismos propios del latín clásico. Otros eran los que hablaban latín sólo para salir del paso y no se preocupaban de utilizar un latín elegante, sino simplemente ponían en latín frases hispanas, o italianas, o francesas, o inglesas; es decir, utilizaban palabras latinas, no siempre clásicas, para poner en latín una frase de la lengua vernácula. En el caso de España, lo que hablaban era lo que se podría llamar *sermo hispanolatinus*. Por ejemplo, en español se dice “dar gracias”. En latín *agere gratiam*. En el *sermo hispanolatinus* sería *dare gratias*. No se trata del llamado latín macarrónico, el cual tiene su propia técnica y tuvo además sus comienzos en poesía. Se trata de trasladar al latín la frase del español. Pues bien, Sanctius arremete duramente contra los que hablan este tipo de latín hispano, porque, dice, *qui latine garrunt corrumpunt ipsam latinitem*. Para él, lo que hacen los que hablan latín en su época es *aut uerbis latinis effutire cogitata, aut loquentium profluentiae interesse* (“expresar pensamiento con palabras latinas o entrometerse en las conversaciones

de los que hablan latín”). Expresar el pensamiento con palabras latinas es el *sermo hispanolatinus*, ya que el que habla latín piensa en español, pero utiliza palabras latinas.

**Thomas Nashe’s polyglot narrator
in *The Unfortunate Traveller* (1594)**

Laetitia SANSONETTI

University of Paris Nanterre, France

In this paper, which is part of a 5-year project I have started on translation and polyglossia in Early Modern England, I will be studying the use of non-English words in Thomas Nashe’s *Unfortunate Traveller*: quotations from classical works in Latin (Ovid mainly, as well as Virgil and Horace), translated (and sometimes mistranslated) or untranslated, but also technical words from the lexicons of swordsmanship, law and justice, religion, etc., and vernacular phrases that serve to provide local colour as Jack Wilton, the narrator and main protagonist of the tale, tours Europe.

While the references to Ovid have been analysed to show the discrepancy between the original context of the lines quoted and the situation to which Wilton is applying them, an overall analysis of all non-English words and phrases in the tale remains to be done. Such an analysis will shed light on both the readership and the authority that Nashe, through his polyglot traveller/narrator, delineates for his work.

A readership defined by its linguistic capacities emerges from within the tale itself, with Nashe shaping a community of readers who have studied the same works as him and thus share a common humanist culture with him; but his readers are also people aware of the latest fashions coming from Continental Europe. More precisely, I shall argue that Nashe fosters this sense of a polyglot community by testing his readers’ translating skills.

Exploring missionary grammars in Portuguese Asia 1550-1650

Jesse SARGENT

Institut de Hautes Études Internationales et du Développement, Switzerland

This contribution will examine in detail the vernacular policies and linguistic training developed by the Early Modern Society of Jesus in order to missionize among native populations formerly not well known to the European Church. These populations used languages with new scripts, grammar, and conceptual frameworks which severely complicated the transmission of the gospel to new converts. Therefore, the Jesuits intensely studied these languages and invested heavily in producing the tools necessary to advance their missionary efforts.

This contribution will examine the development of vernacular education in the Society in Europe, and the extension of these policies to Asia. In the first, the challenges working in new areas were clear from the earliest Jesuit efforts, and the need for comprehensive language policies for both daily speaking with natives and translating catechisms and other material became clear. The necessary modifications proposed and the general plan for language acquisition at colleges by new students in these new contexts will shed light on the programmatic intentions of the Jesuits. In this way, the field knowledges developed by the Jesuits were increasingly codified for transmission to new generations of missionary workers arriving in Asia.

Specifically, the second half of the contribution will examine two material artifacts which serve as hard historical evidence of these methodologies, and engage in a comparative analysis of their structures, contexts, and approaches to language acquisition. The codification and dissemination of language training can be found in the production of language “grammars,” or language instruction books which taught students to speak, write, and comprehend the new lexicographical systems in these regions. The two grammars used for comparison will be the Tamil language grammar “Arte da lingua Malabar” produced in India by Fr. Henrique Henriques in 1549, and the “Arte da Lingoa de Japam” of Fr. Joao Rodrigues, developed in Japan during the early 1600s. The contents of these volumes will be analyzed in order to discern the structural approach of language acquisition used by the Jesuits in these Asian provinces. The relationship between native grammar and Latin (or European) language will be key: how did the Jesuits proposed to link structures across the linguistic divide? There is also evidence that to some extent in Henriques book, and to a far greater extent in Rodrigues, additional non-

linguistic information was included in these grammars regarding the social customs, daily life, and historical Jesuit activities (struggles) in those regions. What information was regarded as necessary beyond language to promote communicative fluency among their desired converts? Finally, (and this may require the insights of a cultural anthropologist, linguist, or other philological expert), there will be an effort to reflect on the dialectic “structuring” of the interaction on native language in this period, and hypothesize if native languages were themselves changed in the process, as has been well documented in later protestant missionary phases (eg, 19th century British Africa).

Multilingual events in personal documentary texts recorded in bishops’ registers from Winchester in 1400-1525

Delia SCHIPOR

University of Stavanger, Norway

This paper aims to discuss the use of multiple languages in personal documentary texts recorded in bishops’ registers from the Winchester Diocese collection in the period 1400-1525.

The great majority of the documents recorded in late medieval bishops’ registers were written in Latin. English and French are generally used in documentary texts of a personal nature, such as abjurations, juraments, allegiances and testaments, while Latin is mainly used in texts of an authoritative nature, representing top-down communication. Out of a total of 5,359 texts from this period in the Winchester Diocese collection, 49 texts are written in English or French; of these, 35 may be classified as personal texts with multilingual events. It is these 35 texts that are the focus of the proposed paper.

The main objectives of the paper are to present a classification of the multilingual events in terms of form and function, based on a framework developed in Schipor (2018) and to discuss their pragmatic functions, taking into account the context of text production and reception. The paper argues that multilingual events in written texts should be dealt with in the context of their written mode rather than by applying concepts from multilingual speech. A close study of the physical context of multilingual writing is therefore necessary for an

understanding of the dynamics between Latin and the two vernaculars in late medieval England.

Reference

Schipor, D. 2018, forthcoming. *A Study of Multilingualism in the Late Medieval Material of the Hampshire Record Office*. PhD thesis, University of Stavanger.

Diffuse communities, diffuse languages: formulating non-teleological approaches to language formation

Britta SCHNEIDER

Freie Universität Berlin, Germany

In this talk, I contribute to the question of how *languages*, as bundles of lexical items that are arranged in particular structures and referred to with a particular name, emerge historically. I assume that *languages* generally must have developed from situations in which people use diverse repertoires and thus ask how monolingualism comes about.

To this end, I introduce qualitative data from an ethnographic study on the emergence and reproduction of *languages* as distinguishable categories, which has been conducted in multilingual Belize. Here, most families are inter-ethnically mixed so that people do not clearly affiliate with one cultural group. Also, people use several languages on a daily basis and in many everyday practices, the boundaries between different these *languages* are not clearly defined. Reminding of Le Page's and Tabouret-Keller's concepts of *focusing* and *diffusion* (1985), the data suggests that the social field and language categorisation emerge dialectically – language boundaries develop in relation to social boundaries.

This implies that where social affiliation is diffuse, linguistic units are diffuse, too. Accordingly, focussed norms and linguistic homogeneity require particular social conditions, which, in European history, seem to have developed in the context of early nation-state formation. However, the creation of a one-on-one correspondence of languages and social communities is no culturally universal phenomenon – there is no teleological path that would dictate the development of clearly separate groups and focused language norms. In order to avoid methodological nationalism (Wimmer & Glick-Schiller 2002), this should be considered in the study of historical and present-day multilingualism.

References

- Le Page, R. B., & Tabouret-Keller, A. (1985). *Acts of identity. Creole-based approaches to language and ethnicity*. Cambridge: Cambridge University Press.
- Wimmer, A., & Schiller, N. G. (2002). Methodological nationalism and beyond: Nation-state building, migration and the social sciences. *Global Networks*, 2 (4), 301-334.
-

Políticas do silêncio: língua, história, cultura

Mariza Vieira da SILVA

Laboratório de Estudos Urbanos da UNESP, Brasil

Neste trabalho, visamos compreender a dimensão política do silêncio no período colonial brasileiro como parte de um discurso social sustentado pela Igreja e pelo Estado português, em que processos de significação e de subjetivação no que se refere às línguas do Brasil, à escrita de nossa história e à cultura brasileira têm papel central, tendo como referencial teórico e metodológico a História das Ideias Linguísticas (Auroux, 1992) e a Análise de Discurso como dispositivo de leitura e análise (Pêcheux, 1975), trabalhando um *corpus* formado por instrumentos linguísticos, relatos de viajantes e de missionários, documentos legais dos séculos XVI, XVII e XVIII. O silêncio não é aqui tratado como implícito em que uma significação estaria sobreposta a outra por intenção do locutor, nem como o vazio ou mesmo a ausência de palavras.

Discursivamente, o silêncio não é transparente o que significa que o sentido sempre pode ser outro, pois marcado por uma divisão com direção determinada historicamente, indicando deslocamentos entre a exclusão e a inserção do que pode e deve ser dito em dada conjuntura histórica, como parte de uma retórica de opressão-resistência, no jogo das contradições (Orlandi, 1992). A estrutura e o funcionamento de diferentes discursos como efeitos de sentidos entre locutores (Pêcheux, 1969), em sua materialidade linguística e simbólica, permitiu-nos problematizar noções como as de linearidade, literalidade, completude, dialogia, representação e interpretação em seus movimentos entre o mesmo e o diferente, e pensar a história do português como língua nacional, imaginariamente, única e una, como construção, memória e ideologia.

Referências

- Auroux, Sylvain. 1992. *A revolução tecnológica da gramatização*. Tradução: Eni P. Orlandi. Campinas: Editora da Universidade Estadual de Campinas.
- Orlandi, Eni P. 1992. *As formas do silêncio: no movimento dos sentidos*. Campinas: Editora da Universidade Estadual de Campinas.
- Pêcheux, Michel. 1975. *Les vérités de la Palice: Linguistique, sémantique, philosophie*. Paris: Maspero.
- Pêcheux, Michel. 1969. *Analyse automatique du discours*. Paris: Dunod.
-

**Entre-culturas: contenda entre a Companhia de Jesus
e os clérigos brâmanes: práticas linguísticas na Goa de Seiscentos**

Regina Célia Pereira da SILVA
Universidade de São Paulo, Brasil

Durante o século XVII, numerosos missionários, provenientes de toda a Europa, viajam para o Oriente tendo como finalidade a evangelização dos povos daquelas terras, agiam pois num âmbito religioso-social a favor de uma fraternidade universal, na qual acreditavam. Solicitados por D. João III, os primeiros missionários da Companhia de Jesus chegam a Goa em 1542. Daqui partem para a costa do Malabar, o Japão (1549) e, mais tarde, a China. Inevitavelmente, apenas desembarcados, começam a relacionar-se com a população local, surge imediatamente a necessidade de aprender aquela língua e cultura, isto é, a língua e cultura do *outro* de modo a poder comunicar. Havia, pois, a urgência da aprendizagem das línguas locais e é, exatamente, no quadro da missionação que os jesuítas conseguem recolher os recursos essenciais, sociais e intelectuais, idôneos a tal aprendizagem. Desenvolvem-se assim estratégias de inculturação e interação linguístico-cultural. Conhecer a língua local era, pois, fundamental para o desempenho das funções dos missionários, nomeadamente para o catecismo, Eucaristia e confissão. Muitos jesuítas são acusados de confessarem por intermédio de intérpretes ou *línguas*. O verdadeiro conhecimento da língua local, constituiu uma problemática religiosa e socio-cultural que atravessa de forma transversal as várias controvérsias inerentes à Igreja católica goesa. A polémica existente entre jesuítas e clero natural goês encontra-se registada na numerosa documentação da Companhia de Jesus. O nosso estudo pretende analisar as práticas intra e extra-linguísticas dos jesuítas em Goa, nos anos seiscentistas,

descritas no fascículo 23 do *Archivium Romanorum Societatis Iesu*, à luz dos estudos pós-coloniais.

Distinguishing dialect and koiné in the Mandarin recorded by Francisco Varo (1627-1687)

Richard VanNess SIMMONS
Rutgers University, USA

The Dominican missionary Francisco Varo (1627-1687) compiled several valuable records of the Mandarin of 17th century China known as Guānhuà. The most important are his *Arte de la Lengua Mandarin* and the *Vocabulario de la Lengua Mandarin*. Originally composed with the Chinese in Romanization and no Chinese characters, these texts contain vivid records of the spoken prestige koiné Varo learned and used in China. In recent years, W. South Coblin has produced complete English translations of these two texts and furnished Chinese character glosses for all of the Romanized content (Coblin 2006; Coblin & Levi 2000). Coblin's work thus provides us with invaluable and crucial aids for the close investigation of the Mandarin that Varo recorded, with regard to all its aspects: phonology, vocabulary, and usage.

Varo clearly stated that he was recording Mandarin as it was pronounced in Nánjīng (Coblin 2006:22). But there are some features of Varo's Mandarin phonology that are not seen in modern Nanjing, though they are found in other present-day Jiāng-Huái Mandarin dialects. For example, in the distinction between finals *uan-uon* and *(i)en-(i)an*. With regard to vocabulary and usage, Varo's texts unavoidably reflect colloquial features from not only Nanjing, but also other surrounding dialects. To gain a deeper understanding of the nature of the 17th century Guānhuà lingua franca, the present study takes a detailed look at this situation and sorts out which elements are more likely to be local to Nanjing or other dialects, and which had the broader regional currency of a koiné.

References

- Coblin, W. South. 1998. Francisco Varo and the Sound System of Early Qīng Mandarin. *Journal of the American Oriental Society* 118.2, 262-267.
- Coblin, W. South. 2006. *Francisco Varo's Glossary of the Mandarin Language*. Monumenta Serica Monograph Series No. 53.1-2. Sankt Augustin: Monumenta Serica Institute.

Coblin, W. South and Joseph Abraham Levi. 2000. *Francisco Varo's Grammar of the Mandarin Language (1703): An English Translation of 'Arte de la lengua Mandarina'*. Amsterdam Studies in the Theory and History of Linguistic Science, Series III, Studies in the History of the Language Sciences, V. 93. Amsterdam and Philadelphia: John Benjamins.

Meeting the 'other': encounters of the Portuguese on their way to India

Horst SIMON

Freie Universität Berlin, Germany

How do you behave when you're communicating with someone about whom you know (almost) nothing and with whom you might not even share a common language?

In this talk, I will discuss this question with regard to Vasco da Gama's exploratory voyage to India at the end of the 15th century. As a source, I will focus on the epic *Os Lusíadas* by Luís de Camões, which was highly influential in shaping the European imagination/representation of these events, as well as (its putative) non-fictional sources, such as chronicles and an eyewitness account of the journey. We will thus be able to study how 16th century minds conceived of matters relevant to intercultural encounters and issues of mono- and multilingualism in situations of Early Modern linguistic diversity, e.g. with regard to foreignness of languages/cultures, (non-)verbal (mis-)communication, the role of interpreters, but also (multilingual) practices concerning appropriate/polite behaviour and the concomitant semiotization of space.

Subtle differences between the sources give an insight into varying conceptions of politeness and the possibility of mutual (linguistic) understanding in the Early Modern period.

The influence of Latin on the syntax of the old Polish language

Agnieszka SŁOBODA

Adam Mickiewicz University, Poznań, Poland

Previous work into the Latin influence on the Old Polish language has focused on syntactic borrowings mainly found in the texts from the 16th and 17th centuries, when Latin became a written and spoken language of intellectual and social elites. In fact, the influence of Latin patterns on syntactic constructions occurs in different forms in many Polish texts written before 1500. Most of the Old Polish sources from this period are religious texts, legal documents, and popular medieval literary works, translated with a different degree of freedom from Latin, some of them being also bilingual (e.g., court oaths).

This paper discusses differences in the Latin influence on written Polish in two periods: up to 1500, and after it. In the 14th- 15th century, Latin left a permanent mark on Polish syntax, attested in the use of noun phrases with nominalizations, the infinitive as the subject of sentence, and in changes in numeral phrases, amongst other things. In Polish history, this is a period of transition from oral to literate culture, and Polish writers educated in Latin used its grammar as a model for written form of the Polish language. In contrast, the typical Latin bookish constructions of the 16th-17th century (e.g., accusativus cum infinitivo, ablativus auctoris) were very often copied by Polish writers (often bilingual), but were used, like other Latinisms, as exponents of belonging to a higher culture or as means of stylization, leading to their absence in contemporary Polish.

Slavic-Romance language contacts in Dubrovnik in the Early Modern period

Lelija SOČANAC

University of Zagreb, Croatia

In the Early Modern period, features of language such as countability, discreteness and nameability were still lacking: the main language was Latin and the rest was

a continuum of vernacular varieties which often had only very general names. There was no need to “bow to dominant political and ideological pressures to keep languages pure and separate”. As a result, there were numerous cases of “multilingual speech”, “translanguaging” or “multilanguaging” (Hüning 2012).

This paper will focus on language contacts in the Republic of Dubrovnik, whose idiom was influenced by several Romance layers: Latin; Dalmatic; colonial Venetian, which exerted its influence during a relatively short period of Venetian rule (1205-1358); Tuscan (*toscano illustre*), which gradually replaced Latin as the language of culture; spoken Tuscan as a language of commerce, and to some extent southern Italian dialects (Muljačić 2000; Sočanac 2004; Harris 2003).

The corpus consists of 16th century Ragusan comedies, which display a number of language-contact phenomena such as lexical, morphological, syntactic and pragmatic borrowing, as well as intrasentential, intersentential and tag code-switching, with varieties of Croatian as the matrix language and varieties of Italian as the embedded language, displaying various pragmatic functions.

References

- Filipović, Rudolf 1986. *Teorija jezika u kontaktu*. Zagreb: JAZU; Školska knjiga.
 Harris, Robin 2003. *Dubrovnik: A History*. London: SAQUI.
 Hüning, Matthias; Vogl, Ulrike; Moliner, Olivier (eds.) 2012. *Standard Languages and Multilingualism in European History*. Amsterdam: John Benjamins.
 Muljačić, Žarko 2002. *Das Dalmatische*. Köln: Böhlau.
 Myers-Scotton, Carol 2006. *Multiple Voices: An Introduction to Bilingualism*. Oxford: Blackwell.
 Poplack, Shana 2018. *Borrowing*. Oxford: Oxford University Press.
 Romaine, Susan 1989. *Bilingualism*. Oxford: Blackwell.
 Sočanac, Lelija 2004. *Hrvatsko-talijanski jezični dodiri*. Zagreb: Nakladni zavod Globus.
-

The black and the beautiful: from the song of Solomon to Shakespeare’s sonnets

David SWARTZ
NOVA FCSH / CETAPS, Lisbon, Portugal

Black signifies what you don’t see, and what you don’t see is the source of what you do see. When you look at a Caravaggio painting, not the black, but what’s inside the black captures your attention. The blackness draws you in to what is inside it. Similarly, when you read a book, it’s not the black ink but what’s inside

the ink which allows words to mean things. With this idea of blackness in mind as the source of light and meaning, my paper discusses the impact and relevance of the translation of the biblical verse “I am black but beautiful” (Song of Songs 1:5) on Shakespeare’s interpretation of the black and the beautiful theme in his *Sonnets* (1609), linking blackness with divine nothingness and the invisible yet omniscient human author.

**God wants money in your mouth: A host of tongues
in Calancha's *Coronica moralizada* and its translations**

Dwight TENHUISEN

Calvin College, Grand Rapids, MI, USA

Antonio de la Calancha's *Coronica moralizada del orden de San Augustin en el Peru* offers an excellent vantage point to consider linguistic behavior on both sides of the Atlantic in the Early Modern period. Calancha's description activities of the Augustinian Order in Peru is perhaps one of the best-known of the convent chronicles of colonial Latin America. The original publication in Barcelona in 1638 was followed by a Latin summary penned by his Flemish coreligionist Joachim Bruel in 1651. A French version followed in 1653, and a Dutch translation of the section dedicated to the martyrdom of Diego Ortiz was published in 1671. Each translation extensively recasts the original meandering text, which intertwines ethnographic descriptions with Roman Catholic theology and comments on Spanish colonialism. As a recorder of the missionary activities of his order, Calancha interprets their American experiences through an Old Testament lens. He frequently attributes the multilingual nature of Peruvian indigenous cultures as the work of the Devil, who multiplies and confuses tongues in order to impede faith and lead the natives to perdition, and in one instance, Calancha ties the evangelical work of the Augustinians to the prophet Elijah, portraying an inverted Peruvian Pentecost complete with flaming tongues. Calancha suggests at the end of this lengthy text, however, that ultimately the work of the Augustinians should be understood as language alms.

Focusing on several of the descriptions of language and multilingualism in the text, I will examine both Calancha's understanding of languages and tongues and how it is reinterpreted in the subsequent translations.

Learning to speak a foreign language in the 16th century: on discourse markers in multilingual dialogue books

Ulrike VOGL

Ghent University, Belgium

Miriam BOUZOUITA

Ghent University, Belgium

In the 16th century, modern languages were usually taught from a utilitarian perspective: the main aim was to learn to communicate efficiently. One common way of learning to speak a foreign language was through multilingual textbooks which contained practical dialogues for concrete communicative situations: e.g. how to organize your stay at an Inn.

For historical (socio)linguists, these textbooks are a source of spoken language from Early Modern times. As an additional benefit, in order to fulfill their didactic purpose, the dialogues offered the language learner various options (e.g. various discourse markers) for expressing directive or expressive speech acts (e.g. greeting a fellow merchant).

In this paper, we present results from a semantic-pragmatic analysis of the discourse marker *hola* in hexalingual, septalingual and octolingual editions of the textbook *Colloquia, et dictionariolum* which were published in Antwerp between 1576 and 1662. We focus on *hola* in Dutch and Spanish: Spanish was regarded as an important language in the Southern Netherlands during the Spanish Habsburg rule in the 16th and 17th centuries. Accordingly, it was the first language to be added to the original Dutch-French version. By looking into commonalities and differences in the use of *hola* in both languages, we aim at providing insight into which discourse markers were selected for didactic purposes, how they were translated to other languages and adapted in the course of time.

Literary Chinese as a conquest language in Ming dynasty Yunnan Province, 1380-1674

Eloise WRIGHT

University of California, Berkeley, USA

The region between the foothills of the Himalayas and the south China sea had been ruled by the Nanzhao and Dali kingdoms for 600 years before they were incorporated into the Mongol empire in 1253. A century later, the armies of the Chinese Ming dynasty invaded the region now known as Yunnan province. Speakers of dozens of Tibeto-Burman, Mon-Khmer, and Tai languages were now joined by military colonists and traders speaking numerous varieties of Sinitic, and all were governed by a civil service conducting business in the written standard, literary Sinitic, and its spoken equivalent *guanhua* (officials' speech).

In Ming society, facility in literary Chinese did not mark membership of an ethno-national community but a status group, the classically-educated scholar-gentry from whom the civil service was drawn. Written accounts of the indigenous peoples of Yunnan from this period similarly do not use language as a locus of group identity. As a result, some indigenous families gave their sons a classical Chinese education and joined the imperial ruling class, while others used intermediaries, particularly exiled literati, to represent themselves from a distance, and still others disappeared from official discourse. This paper will argue that literary Chinese functioned effectively as a means to maintain colonial rule through imposing and reinforcing status-group boundaries, rather than the ethnic/racial categorisation typical of European empires.

Greek as a vehicular language between Venice and Istanbul

Mariarosaria ZINZI

Università degli Studi di Firenze, Italy

In a multilingual setting such as the Mediterranean Sea in Early Modern Ages, the sultans Mehmed II (1451-1481) and his son Bayazid II (1481-1512) did not employ Ottoman for communications with Venice, Florence, Milan, the Holy See

and the Order of Saint James, but rather used Greek as a vehicular language (see, among others, Lambros 1908, Raby 1983, Delilbalşi 1993, Vatin 1997, Pedani 2010).

In this contribution I will consider the Greek documents sent to Venice by the Ottomans and kept in a section of the State Archives of Venice, the so-called *Miscellanea documenti turchi*. The choice of the language will be investigated. Moreover, it will be highlighted that the language the sultans and the Ottoman officials employed in their diplomatic communications with the *Most Serene Republic* was not the Literary *Koiné*, which had a written tradition and was beforehand used as the official language of the Byzantine Empire, of the Church and of the Literature. Officers of the Ottoman *scriptorium* used a vernacular variety of the language, which did not have a written standard. The frequent misspellings and mistakes in the texts allow us to propose that the scribes were not native Greek speakers, but rather writers who learnt Greek at the court.

Selected bibliography

- Delilbalşi, M. 1993. Greek as a diplomatic language in the Turkish chancery, in Μοσχονάς, Ν. (ed.), Η επικοινωνία στο Βυζάντιο: πρακτικά του Β Διεθνούς Συμποσίου, 4 - 6 Οκτωβρίου 1990, Κέντρο Βυζαντινών Έρευνων - ΕΙΕ, Ατene., pp. 145-153.
- Lampros, S. 1908. Ἡ ελληνική ὡς ἐπίσημος γλῶσσα τῶν Σουλτάνων, «Νέος Ἐλληνομνήμων», 5, pp. 40-78.
- Pedani, M.P. 2010. Inventory of the Lettere e Scrittura Turchesche in the Venetian State Archives, Brill, Leiden/Boston.
- Raby, J. 1983. Mehmed the Conqueror's Greek Scriptorium, «Dumbarton Oaks Papers», 37, pp. 15-34.
- Vatin, N. 1997. L'emploi du grec comme langue diplomatique par les Ottomans (fin XVe – début XVIe siècle), in Hitzel, F. (ed), Istanbul et les langues Orientales, Varia Turca, IFÉA/INALCO/L'Harmattan, Istanbul-Paris pp. 41-47.

Addresses of Contributors

Tanja ACKERMANN
Freie Universität Berlin
Institut für Deutsche und Niederländische
Philologie
Habelschwerdter Allee 45
Raum JK 31/233
14195 Berlin
Deutschland
Email: tanja.ackermann@fu-berlin.de

Anna ADAMSKA
Utrecht University
Janskerkhof 13
3512 BL Utrecht
The Netherlands
Email: A.B.Adamska@uu.nl

Maria Alice Gonçalves ANTUNES
Universidade do Estado do Rio de Janeiro
Instituto de Letras
Rua São Francisco Xavier 524 - 11º andar
Bairro Maracanã
20559-900 - Rio de Janeiro / RJ
Brasil
Email: aliceenglishuerj@gmail.com

Lúcia ASSEZI
Università degli Studi di Padova
Piazzetta Gianfranco Folena, 1
35137 Padova
Italia
Email: lucia.assenzi@phd.unipd.it

Carlos ASSUNÇÃO
UTAD / CEL
Quinta de Prados
5000-801 Vila Real
Portugal
Email: cassunca@utad.pt

Peter AUGER
University of Birmingham
Birmingham B15 2TT,
United Kingdom
Email: P.Auger@bham.ac.uk

Maria Celeste AUGUSTO
Utrecht University
Janskerkhof 13
3512 BL Utrecht
The Netherlands
Email: mcla@lusodemon.nl

Satylmysh BACAK
Ala-Too International University
Ankara Street 1/8,
Tunguch,
720048 Bishkek
Kyrgyz Republic
Email: satylmysh.bacak@iaau.edu.kg

Iris BACHMANN
University of Oxford
Faculty of Medieval & Modern Languages
41 & 47 Wellington Square
Oxford OX1 2JF
United Kingdom
Email: iris.bachmann@manchester.ac.uk

Vuk-Tadija BARBARIĆ
Institut za hrvatski jezik i jezikoslovlje
Republike Austrije 16,
10000 Zagreb
Croatia
Email: vtbarbar@ihjj.hr

Chiara BENATI
Università degli Studi di Genova
Dipartim. di Lingue e Culture Moderne
Piazza S. Sabina, 2
16124 Genova
Italy
Email: chibena@tin.it
Brian BENNETT
Niagara University

5795 Lewiston Rd,
 NY 14109
 USA
 Email: bbennett@niagara.edu

Karen BENNETT
 NOVA FCSH/CETAPS
 Avenida de Berna, 26-C
 1069-061 Lisboa
 Portugal
 Email: karen.bennett@netcabo.pt

Ana Maria BERNARDO
 NOVA FCSH
 Avenida de Berna, 26-C
 1069-061 Lisboa
 Portugal
 Email: am.bernardo@fcs.unl.pt

Mariana BOSCARIOL
 CHAM – Centre for the Humanities
 NOVA FCSH
 Avenida de Berna, 26-C
 1069-061 Lisboa
 Portugal
 Email mariana.boscariol@gmail.com

Miriam BOUZOUITA
 Ghent University
 Faculty of Arts and Philosophy
 Department of Linguistics
 Blandijnberg 2
 9000 Gent
 Belgium
 Email: miriam.bouzouita@ugent.be

Kajsa BRILKMAN
 Lund University
 Box 117,
 221 00 Lund,
 Sweden
 Email: kajsa.brilkman@hist.lu.se

Joshua BROWN
 Australian National University
 Canberra
 ACT 2600
 Australia
 Email: Joshua.Brown@anu.edu.au

Hilary BROWN
 University of Birmingham
 Edgbaston
 Birmingham
 B15 2TT
 United Kingdom
 Email: h.j.brown.1@bham.ac.uk

Nicholas BROWNLEES
 Università degli Studi di Firenze
 Dipartimento di Lingue, Letterature e
 Studi Interculturali
 Via Santa Reparata, 93
 50129 Firenze
 Italia
 Email: nicholas.brownlees@unifi.it

Peter BURKE
 Cambridge University
 Emmanuel College
 St Andrew's Street
 Cambridge CB2 3AP
 United Kingdom
 Email: upb1000@cam.ac.uk

Hugo C. CARDOSO
 Faculdade de Letras da Univ. de Lisboa
 Alameda da Universidade
 1600-214 Lisboa
 Portugal
 Email: hcardoso@clul.ul.pt

David CARMONA CENTENO
 Universidad de Extremadura
 Facultad de Filosofía y Letras
 Campus Universitario, s.n.
 10071 Cáceres
 España
 Email: dcarcen@unex.es

Rui CARVALHO HOMEM
Faculdade de Letras
Universidade do Porto
Panorâmica, s/n
4150-564 Porto
Portugal
Email: rchomem@letras.up.pt

Angelo CATTANEO
CHAM – Centre for the Humanities
NOVA FCSH
Avenida de Berna, 26-C
1069-061 Lisboa
Portugal
Email: ang.cattaneo@gmail.com

Jean-Luc CHEVILLARD
Université Paris Diderot - Paris 7
UFR Linguistique - UMR CNRS 7597
Histoire des Théories Linguistiques
5, Rue Thomas Mann
F-75205 Paris Cedex 13
France
Email: jean-luc.chevillard@univ-paris-diderot.fr

Sónia COELHO
UTAD / CEL
Quinta de Prados
5000-801 Vila Real
Portugal
Email: ccoelho@utad.pt

Maria José CORVO SÁNCHEZ
Universidad de Vigo
Facultad de Filología y Traducción
Campus Lagoas Marcosende
36310 Vigo
España
Email: mcorvo@uvigo.es

Oliver CURRIE
Ljubljana University
Kongresni trg 12
1000 Ljubljana
Slovenia
Email: oliver.currie@gmail.com

Simeon DEKKER
Universität Bern
Institut für Slavische Sprachen und
Literaturen
Länggassstrasse 49
3012 Bern
Switzerland
Email: simeon.dekker@issl.unibe.ch

Ruizhong DING
University of Bonn
Institute of Oriental and Asian Studies
Am Wichelshof 32 Zi. 001,
53111 Bonn
Deutschland
Email: s5ruding@uni-bonn.de

Gerhard EDELMANN
University of Vienna
Universitätsring 1
1010 Vienna
Austria
Email: gerhard.edelmann@univie.ac.at

Javier ESPINO MARTÍN
Universidad Nacional Autón. de México
Instituto de Investigaciones Filológicas
Circuito Mario de la Cueva,
04510 México, CDMX
México
Email: condotiericda@yahoo.es

Ivana ETEROVIĆ
Odsjek za kroatistiku
Filozofski fakultet
Sveučilište u Zagrebu
Ivana Lučića 3
10000 Zagreb
Croatia
Email: isankovi@ffzg.hr

Xiaodan FENG
KU Leuven
Institute of Philosophy
Kardinaal Mercierplein 2 - bus 3200
BE-3000 Leuven
Belgium
Email: xiaodan.feng@student.kuleuven.be

Gonçalo FERNANDES
 UTAD / CEL
 Quinta de Prados
 5000-801 Vila Real
 Portugal
 Email: gf@utad.pt

Alena Andrlová FIDLEROVÁ
 Charles University of Prague
 Institute of Czech Language and Theory
 of Communication
 Jan Palach Square 2
 116 38 Prague 1
 Czech Republic
 Email: alena.fidlerova@ff.cuni.cz

Antje FLÜCHTER
 Universität Bielefeld
 Postfach 10 01 31
 D-33501 Bielefeld
 Deutschland
 Email: antje.fluechter@uni-bielefeld.de

Maria do Céu FONSECA
 CEL-UÉVORA
 Colégio do Espírito Santo
 Largo dos Colegiais, 2
 7002-554 Évora
 Portugal
 Email: cf@uevora.pt

Susana FONTES
 UTAD / CEL
 Quinta de Prados
 5000-801 Vila Real
 Portugal
 Email: sfontes@utad.pt

Ferial GHAZOU
 American University of Cairo
 113 Kasr El Aini St.
 P.O. Box 2511
 Cairo, 11511
 Egypt
 Email: fghazoul@aucegypt.edu

Fernando GOMES
 CEL-UÉVORA
 Colégio do Espírito Santo
 Largo dos Colegiais, 2
 7002-554 Évora
 Portugal
 Email: fgomes@uevora.pt

Juan María GÓMEZ GÓMEZ
 Universidad de Extremadura
 Facultad de Filosofía y Letras
 Campus Universitario, s.n.
 10071 Cáceres
 España
 Email: juanmagg@unex.es

Maria Filomena GONÇALVES
 Universidade de Évora
 Colégio do Espírito Santo
 Largo dos Colegiais, 2
 7002-554 Évora
 Portugal
 Email: mfg@uevora.pt

Theo HERMANS
 University College,
 Faculty of Arts & Humanities
 Foster Court 348
 UCL, Gower Street
 London
 WC1E 6BT
 United Kingdom
 Email: t.hermans@ucl.ac.uk

Julia HÜBNER
 Freie Universität Berlin
 Habelschwerdter Allee 45
 14195 Berlin
 Deutschland
 Email: julia.huebner@fu-berlin.de

Sheila Moura HUE
 Universidade do Estado do Rio de Janeiro
 Rua São Francisco Xavier 524 - 11º andar
 Bairro Maracanã
 20559-900 - Rio de Janeiro / RJ
 Brasil
 Email: sheila.hue@gmail.com

Konstanze JUNGBLUTH
Europa-Universität Viadrina
Kulturwissenschaftliche Fakultät
Große Scharrnstraße 59
D-15230 Frankfurt
Deutschland
Email: kjungbluth@europa-uni.de

Rolf KEMMLER
UTAD / CEL
Quinta de Prados
5000-801 Vila Real
Portugal
Email: kemmler@utad.pt

Giorgi KUPARADZE
Ivane Javakhishvili Tbilisi State University
Department of English Philology
Office 227, N36, I. Chavchavadze Ave.,
5th Building
0179 Tbilisi
Georgia
Email: kuparadze.george@gmail.com

Mark LA RUBIO
Arizona State University
College of Liberal Arts and Sciences
Institute for Humanities Research
1100 S McAllister Ave, Tempe, AZ
85281
PO Box 871601
Tempe, AZ 85287-1601
USA
Email: mlarubio@asu.edu

Marija LAZAR
Sächsische Akademie der Wissenschaften
zu Leipzig
Das sächsisch-magdeburgische Recht in
Osteuropa
Karl-Tauchnitz-Str. 1
04107 Leipzig
Deutschland
Email: lazar@saw-leipzig.de

John Patrick LEECH
Università di Bologna
Corso della Repubblica 136, Forlì
Italia
Email: johnpatrick.leech@unibo.it

Giorgi LEKIASHVILI
Ivane Javakhishvili Tbilisi State University
Department of English Philology
Office 227, N36, I. Chavchavadze Ave.,
5th Building
0179 Tbilisi
Georgia
Email: poeziafree@gmail.com

Vicente LLEDÓ-GUILLEM
Hofstra University
Romance Languages and Literatures
Office: Calkins Hall 308
Hempstead, New York 11549-1000
USA
Email:
Vicente.LledoGuillem@hofstra.edu

Elena LOMBARDO
Faculdade de Letras da Univ. de Lisboa
Alameda da Universidade
1600-214 Lisboa
Portugal
Email: elenalmbird@gmail.com

Maria João MARÇALO
CEL-UÉVORA
Colégio do Espírito Santo
Largo dos Colegiais, 2
7002-554 Évora
Portugal
Email: mjm@uevora.pt

František MARTÍNEK
Charles University of Prague
Faculty of Arts
Jan Palach Square 2
116 38 Prague 1
Czech Republic
Email: frantisek.martinek@ff.cuni.cz

Christina MÄRZHÄUSER
 Universität Mannheim
 Philosophische Fakultät
 Abteilung Sprach- & Medienwissenschaft
 L 15, 1-6
 D-68131 Mannheim
 Deutschland
 Email: maerzhaeuser@phil.uni-mannheim.de

Dorota MASLEJ
 Adam Mickiewicz University
 Faculty of Polish and Classical Philology
 ul. Fredry 10,
 61-701 Poznań
 Poland
 Email: dorota.maslej@amu.edu.pl

Madalena MATOS
 NOVA FCSH
 Avenida de Berna, 26-C
 1069-061 Lisboa
 Portugal
 Email: mdl.mts@gmail.com

Charlotte MCCALLUM
 Queen Mary University of London
 Mile End Road
 London E1 4NS
 United Kingdom
 Email: c.l.l.mccallum@qmul.ac.uk

Nana METREVELI
 Institut National des Langues et
 Civilisations Orientales
 65 rue des Grands Moulins CS21351
 75214 Paris Cedex 13
 France
 Email: metreve@yahoo.com

Tomasz MIKA
 Adam Mickiewicz University
 Faculty of Polish and Classical Philology
 Department of Polish Language History
 ul. Fredry 10,
 61-701 Poznań
 Poland
 Email: tomik@amu.edu.pl

Matteo MIGLIORELLI
 Università di Pisa
 Dipartimento di Filologia, Lettere e Linguistica
 Palazzo Matteucci
 Piazza Torricelli 2
 56126 Pisa
 Italia
 Email: m.migliorelli27@gmail.com

John MILTON
 Universidade de São Paulo
 Departamento de Letras Modernas.
 Av. Prof. Luciano Gualberto, 403
 CEP: 05508-010 Cidade Universitária
 São Paulo – SP
 Brasil
 Email: jmilton@usp.br

Donatella MONTINI
 Sapienza Università di Roma
 Studi Europei, Americani e Interculturali
 Circonvallazione Tiburtina 4,
 00185 - Roma , RM
 Italia
 Email: donatella.montini@uniroma1.it

Teresa MOURA
 UTAD / CEL
 Quinta de Prados
 5000-801 Vila Real
 Portugal
 Email: tmoura@utad.pt

Cristina MURU
 Università degli Studi della Tuscia
 Via San Carlo, 32
 01100 Viterbo
 ITALIA
 Email: cristina.muru@unitus.it

Sara NORJA
 University of Turku
 School of Languages and Translation
 Studies
 20014 Turun yliopisto
 Finland
 Email: skmnor@utu.fi

Jan ODSTRCILIK
Institut für Mittelalterforschung
Österreichischen Akademie der
Wissenschaften
Hollandstraße 11-13
1020 Wien
Austria
Email: Jan.Odstrcilik@oeaw.ac.at

Elena PARINA
Philipps-Universität Marburg
Vergleichende Sprachwissenschaft und
Keltologie,
Wilhelm-Röpke-Straße 6e,
D-35032 Marburg
Deutschland
Email: elena.parina@gmail.com

Elsa PENALVA
NOVA FCSH
Avenida de Berna, 26-C
1069-061 Lisboa
Portugal
Email: penalva.elsa@gmail.com

Iolanda PLESCIA
Sapienza Università di Roma
Studi Europei, Americani e Interculturali
Circonvallazione Tiburtina 4,
00185 - Roma , RM
Italia
Email: iolanda.plescias@uniroma1.it

Yahya POLAT
Ala-Too International University
Ankara Street 1/8,
Tunguch,
720048 Bishkek
Kyrgyz Republic
Email: yahya.polat@iaau.edu.kg

Rogério Miguel PUGA
NOVA FCSH, CETAPS
Avenida de Berna, 26-C
1069-061 Lisboa
Portugal
Email: rogerio_puga@hotmail.com

Rita QUEIROZ DE BARROS
Faculdade de Letras da Univers. de Lisboa
Alameda da Universidade
1600-214 Lisboa
Portugal
Email: ritaqb@netcabo.pt

Irene RANZATO
Sapienza Università di Roma
Studi Europei, Americani e Interculturali
Circonvallazione Tiburtina 4,
00185 - Roma , RM
Italia
Email: irene.ranzato@uniroma1.it

Dagna Zinkhahn RHOBODES
Europa-Universität Viadrina
Kulturwissenschaftliche Fakultät
Große Scharrnstraße 59
D-15230 Frankfurt
Deutschland
Email: dagna_wilniewczyc@wp.pl

Enrique RODRIGUES-MOURA
Universität Bamberg
Fakultät Geistes- und Kulturwissenschaften
An der Universität 2 (U2 / 02.22)
D-96045 Bamberg
Deutschland
Email: enrique.rodrigues-moura@uni-bamberg.de

Joan-Pau RUBIÉS
ICREA Research Professor
Universitat Pompeu Fabra
Ramon Trias Fargas 25-27
Barcelona 08005
España
Email: joan-pau.rubies@upf.edu

Eustaquio SÁNCHEZ SALOR
Universidad de Extremadura
Facultad de Filosofía y Letras
Campus Universitario, s.n.
10071 Cáceres
España
Email: esanchez@unex.es

Laetitia SANSONETTI
 Université Paris Nanterre
 200 avenue de la République
 92001 Nanterre
 Email: l.sansonetti@parisnanterre.fr

Jesse SARGENT
 Institut de Hautes Études Internationales
 et du Développement
 Case Postale 1672,
 1211 Genève 1
 Switzerland
 Email: jesse.sargent@graduateinstitute.ch

Delia SCHIPOR
 Universitetet i Stavanger
 Institutt for kultur- og språkvitenskap
 Kjell Arholmsgate 41
 4036 Stavanger
 Norway
 Email: delia.schipor@uis.no

Britta SCHNEIDER
 Freie Universität Berlin
 Institut für Englische Philologie
 Habelschwerdter Allee 45
 14195 Berlin
 Deutschland
 Email: britta.schneider@fu-berlin.de

Ana Alexandra SILVA
 CEL-UÉvora
 Colégio do Espírito Santo
 Largo dos Colegiais, 2
 7002-554 Évora
 Portugal
 Email: aasilva@uevora.pt

Mariza Vieira da SILVA
 Universidade Estadual de Campinas
 Laboratório de Estudos Urbanos
 Rua Caio Graco Prado, 70
 13083-970 Campinas – SP
 Brasil
 Email: marizavs@uol.com.br

Regina Célia Pereira da SILVA
 Universidade de São Paulo
 Faculdade de Filosofia, Letras e CH
 Rua do Lago, 717 - Vila Universitaria,
 05508-080 São Paulo - SP
 Brasil
 Email: perceiradasilvaregina24@gmail.com

Richard VanNess SIMMONS
 Rutgers New Brunswick
 School of Arts & Sciences
 43 College Avenue, Scott Hall, Room 327
 New Brunswick, New Jersey 08901-1164
 USA
 Email: rv.simmons@rutgers.edu

Horst SIMON
 Freie Universität Berlin
 Habelschwerdter Allee 45
 14195 Berlin
 Deutschland
 Email: horstsimon@zedat.fu-berlin.de

Agnieszka SŁOBODA
 Adam Mickiewicz University
 Faculty of Polish and Classical Philology
 ul. Fredry 10,
 61-701 Poznań
 Poland
 Email: asloboda@amu.edu.pl

Lelija SOČANAC
 University of Zagreb
 Odsjek za kroatistiku
 Pravni Fakultet u Zagrebu
 Trg Republike Hrvatske 14
 10000 Zagreb
 Croatia
 Email: lelija.socanac@pravo.hr

David SWARTZ
 NOVA FCSH
 Avenida de Berna, 26-C
 1069-061 Lisboa
 Portugal
 Email: dswartz@fcs.unl.pt

Dwight E.R. TENHUISEN
Calvin College
3201 Burton St, SE
Grand Rapids, MI 49546
USA
Email: dtenhuis@calvin.edu

Ulrike VOGL
Ghent University
Faculty of Arts and Philosophy
Blandijnberg 2
9000 Gent
Belgium
Email: Ulrike.Vogl@ugent.be

Eloise WRIGHT
University of California
College of Letters & Science
Department of History
3229 Dwinelle Hall, UC Berkeley
Berkeley, CA 94720-2550
USA
Email: eloise.wright@berkeley.edu

Mariarosaria ZINZI
Università degli Studi di Firenze
Dipartimento di Lettere e Filosofia
Piazza Brunelleschi, 4
50121 Firenze
Italia
Email: mariarosaria.zinzi@unifi.it

Index of Contributors

Ackermann, Tanja.....	21, 101
Adamska, Anna	22, 101
Antunes, Maria Alice Gonçalves	52, 101
Assenzi, Lúcia	23, 101
Assunção, Carlos.....	24, 101
Auger, Peter	24, 101
Augusto, Maria Celeste	25, 101
Bacak, Satylmysh.....	79, 101
Bachmann, Iris	26, 101
Barbarić, Vuk-Tadija	27, 101
Benati, Chiara	28, 101
Bennett, Brian	28, 102
Bennett, Karen	29, 102
Bernardo, Ana Maria	30, 102
Boscariol, Mariana	31, 102
Bouzouita, Miriam	96, 102
Brilkman, Kajsa	32, 102
Brown, Hilary	32, 102
Brown, Joshua	33, 102
Brownlees, Nicholas	34, 102
Burke, Peter.....	13, 102
Cardoso, Hugo	13, 102
Carmona Centeno, David	35, 102
Carvalho Homem, Rui	36, 103
Cattaneo, Angelo.....	36, 103
Chevillard, Jean-Luc	37, 103
Coelho, Sónia.....	38, 103
Corvo Sánchez, Maria José	40, 103
Currie, Oliver	41, 103
Dekker, Simeon	42, 103
Ding, Ruizhong	43, 103
Edelmann, Gerhard	44, 103
Espino Martín, Javier	45, 103
Eterović, Ivana	27, 103

Feng, Xiaodan	46, 103
Fernandes, Gonalo	47, 104
Fidlerov, Alena Andrlov.....	48, 104
Flchter, Antje	15, 104
Fonseca, Maria do Ceu	49, 104
Fontes, Susana.....	38, 104
Ghazoul, Ferial.....	16, 104
Gomes, Fernando	49, 104
Gomez Gomez, Juan Mara	50, 104
Gonalves, Maria Filomena	51, 104
Hermans, Theo.....	17, 104
Hbner, Julia	21, 104
Hue, Sheila Moura	52, 104
Jungbluth, Konstanze	53, 105
Kemmler, Rolf	55, 105
Kuparadze, Giorgi	57, 105
La Rubio, Mark	58, 105
Lazar, Marija.....	59, 105
Leech, John Patrick	60, 105
Lekiashvili, Giorgi.....	57, 105
Lledo-Guillem, Vicente	61, 105
Lombardo, Elena	62, 105
Maralo, Maria Joo	63, 105
Martnek, Frantiek	64, 105
Marzhuser, Christina	66, 106
Maslej, Dorota	67, 106
Matos, Madalena	67, 106
McCallum, Charlotte	68, 106
Metreveli, Nana	69, 106
Migliorelli, Matteo.....	70, 106
Mika, Tomasz	67, 106
Milton, John	71, 106
Montini, Donatella	72, 106
Moura, Teresa	73, 106
Muru, Cristina	74, 106
Norja, Sara	75, 106
Odstrcilik, Jan	76, 107
Parina, Elena	77, 107

Penalva, Elsa	77, 107
Plescia, Iolanda	78, 107
Polat, Yahya	79, 107
Puga, Rogério Miguel	80, 107
Queiroz de Barros, Rita	81, 107
Ranzato, Irene	82, 107
Rhobodes, Dagna Zinkhahn	82, 107
Rodrigues-Moura, Enrique	66, 107
Rubiés, Joan-Pau	17, 107
Sánchez Salor, Eustaquio.....	84, 107
Sansonetti, Laetitia	85, 108
Sargent, Jesse	86, 108
Schipor, Delia	87, 108
Schneider, Britta	88, 108
Silva, Ana Alexandra	63, 108
Silva, Mariza Vieira da	89, 108
Silva, Regina Célia Pereira da	90, 108
Simmons, Richard VanNess	91, 108
Simon, Horst	92, 108
Słoboda, Agnieszka	93, 108
Sočanac, Lelija	93, 108
Swartz, David	94, 108
TenHuisen, Dwight	95, 109
Vogl, Ulrike	96, 109
Wright, Eloise	97, 109
Zinzi, Mariarosaria	97, 109

