

“Interlinear glosses in Renaissance grammar: with particular focus on Missionary linguistic tools in Latin America during the Colonial Period”

**17 mars (14h00-16h00) :**

Séminaire HTL LabEx EFL

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This lecture concentrates on glossing practices in missionary grammars, dictionaries and religious texts produced by missionaries. Most examples from our selection of sources date from the 16<sup>th</sup> – 18<sup>th</sup> century. The first part of the presentation provides an overview of some illustrative examples of annotating and glossing practices from Europe and the Spanish territories in Latin America and missions in the far East.

The second part is devoted to interlinear glosses and annotations from missionary texts from the Andes, in particular the grammars of Quechua of Domingo de Santo Tomás and Juan Rojo Mejía y Ocón and the Philippines (Chirino). Various types will be analyzed and discussed, such as word-for-word translation, literal translation, morphemic (although this term is anachronistic) and segmentation numbering. When missionaries analyzed the internal morphemic structure of a ‘word’, they had to solve important theoretical questions, such as the definition of what a ‘word’ actually is. Is it a lexeme that deserves its own place as lemma in a dictionary? But how did missionaries adapt the Greco-Latin based framework, - based on the division of grammar between the sound or the letter (grapheme/ phoneme), the syllable, the word and the phrase – in order to describe complex structures in incorporating, omni-predicative and polysynthetic languages such as Totonac or Náhuatl, or agglutinative languages such as Quechua or Purépecha? After analyzing pre-modern subjacent ‘theories’ about the morphemic structure of the word, I will pay attention to the pedagogical aspects of these new findings. What kind of role did the annotations and glossing practices play in order to explain the hitherto unknown morpho-syntactic structure of the languages under study?

The third part of this presentation concentrates on glossing practices in missionary dictionaries. In the first place, a distinction will be made between interlinear glosses and glosses in the margins, and even manuscripts that have glosses both between the lines as in the margin. Another distinction to be made is between printed texts accompanied by glosses and manuscripts. In the first type, for instance, Molina’s Castilian-Nahuatl *Vocabulario*, printed in Mexico in 1555, we find in the margins a translation of a third language, Otomi, and we also have another copy of Molina’s dictionary, accompanied by glosses in Matlatzinca. Otomi glosses are also added in the margins of a copy of Gilberti’s Castilian- Purépecha *Vocabulario* printed in 1559. One of the questions to be raised is whether the scribe translated directly from Castilian, or from the indigenous language into another indigenous language. In this section an interesting example is given from Asia, in particular a manuscript of a bilingual and partially trilingual dictionary Castilian – Chinese (variety of Hokkien, Southern-Mǐn, as it was spoken by the Chinese minority in Manila, the Sangleys) with glosses in Mandarin (in those days, the variety spoken by the officials throughout the Chinese continent and beyond.) These handwritten annotations and glosses are of great interest to historians of linguistics and deserve much more attention.

## Bibliography

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