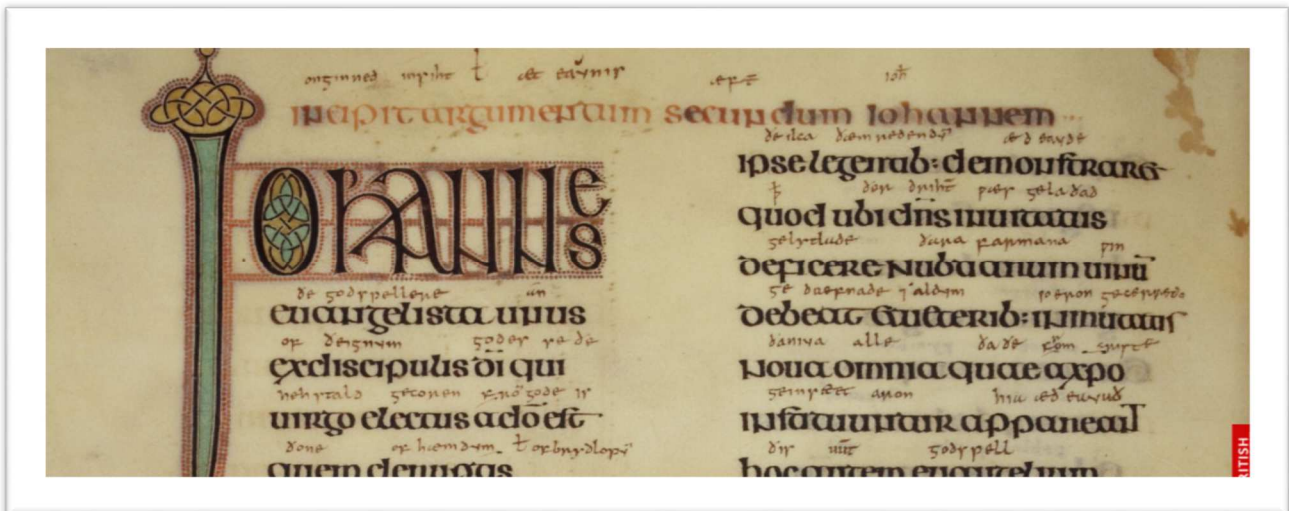


**Project "Cognitive and linguistic consequences of translation. Comparative approaches"**  
International workshops

**Workshop 3/3. Christianity, language contact, language change**



Old English glosses in the Lindisfarne Gospels, early 8th century

13 April 2018, 9:30 – 16:00

INaLCO, Room 221, 2 rue de Lille, Paris

Organization:

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## Programme

- 9:30—10:00 Coffee & pastries
- 10:00—11:00 **Maria Khachatryan** (University of Helsinki; LLACAN, CNRS)  
*Introduction.*  
*How qara’ ‘to read’ in Arabic became kānà ‘Christianity’ in Mano: a story of linguistic and religious contact in Forest Guinea*
- 11:00—12:00 **Capucine Boidin, Élodie Blestel** (Sorbonne Nouvelle Paris 3, INaLCO)  
*State of the art and current research on Guaraní reducido corpora (Paraguay 17-19 C.)*
- 12:00—13:30 Lunch break
- 13:30—14:15 **Elena Parina** (University of Marburg)  
*Latin influence on literary Welsh? Welsh suffix -edic and its place in the development of the Welsh language*
- 14:15—15:00 **Bridget Drinka** (University of Texas at San Antonio)  
*The Sacral Stamp of Greek: Periphrastic Constructions in New Testament Translations of Latin, Gothic, and Old Church Slavonic*
- 15:00—15:30 Coffee break
- 15:30—16:00 **General discussion**

## **Project “Cognitive and linguistic consequences of translation. Comparative approaches”**

### **Workshop 3/3. Christianity, language contact, language change**

#### **Description of the project**

The project focuses on the cognitive and linguistic consequences of the translation process, especially in the Christian context. It brings together anthropologists and linguists working on conversion, cultural transmission and translation theory, as well as on various case studies, whose geography comprises Oceania, Amazonia, Yucatan, Sub-Saharan Africa, Middle East, Europe, Alaska and Chukotka (Russia), and whose temporal frame spreads from the Early Medieval times to Spanish colonization of the Americas and to the present time. The first two workshops of the series, “Conversion, translation, interpretation” and “(Dis)continuitie(s), transmutation(s), took place on September 18 and October 16, 2017.

The present workshop addresses questions of language contact and language change, as well as language standardization in the Christian context both in Europe and in the New World (Americas, Africa) through a study of diachronic and synchronic corpora. Special attention is paid, on the one hand, to the role of translation as a sign of language contact, and on the other hand, to register variation as an indicator of differential propagation of innovations appeared in the Christian context.

**Maria Khachatryan (University of Helsinki; LLACAN, CNRS).**

#### ***How qara’ ‘to read’ in Arabic became kānà ‘Christianity’ in Mano: a story of linguistic and religious contact in Forest Guinea***

This paper focuses on the development of the religious register of Mano, a Mande language spoken in Guinea and Liberia. The studied corpus consists of transcriptions of Catholic Mass and Sunday celebrations conducted in six Mano villages in Guinea and Liberia and recorded during three fieldwork periods for the duration of seven months from January 2014 until January 2018. In addition, I consulted local church members and studied written documents.

There appears to be a neat distinction between the varieties of religious register spoken by Mano Catholics in Guinea and Liberia which is only in part due to the influence of colonial languages (French in Guinea and English in Liberia) or dialectal variation. A much greater variation is due to the fact that Guinean Mano was, and continues to be, significantly influenced by Kpelle, a neighboring Mande language. The contact between Mano and Kpelle is particularly intense in the church context. In addition, there is an underlying linguistic and cultural influence of Maninka, an Islamized ethnic group which is omnipresent in commerce and administration – in Guinea, but not in Liberia.

This study shows that neighboring languages may exercise a much greater influence on a religious register of a converted population than colonial languages. This result should emphasize the importance of local ethnic dynamics, relativizing and contextualizing the role of colonial dominance in language and culture, including religious conversion.

**Capucine Boidin, Élodie Blestel (Sorbonne Nouvelle Paris 3, INALCO)**

#### ***State of the art and current research on Guaraní reducido corpora (Paraguay 17-19 C.)***

*Élodie Blestel, lecturer in linguistics at Sorbonne Nouvelle Paris 3 is a specialist of contact linguistics. Capucine Boidin, senior lecturer in anthropology at Sorbonne Nouvelle Paris 3 is a specialist of mestizaje in Paraguay. Both also teach Guaraní language and culture at INALCO.*

We will present the *guarani reducido* corpus, some achievements, and ongoing work, particularly within the LANGAS project (online base: [www.langas.fr](http://www.langas.fr)) in order to engage discussions about the cognitive and linguistic consequences of the translation process.

We built up our Guaraní corpus in three steps. The first one records the “creation” of a “Christian Guaraní” or *guarani reducido* at the beginning of the Franciscan and Jesuit missions (Melià 1969). The Guaraní language was scripturized, normalized, literalized by missionaries in a context of uncertainty in order to convert the Indians (1585-1684). The second step is about the consolidation of the Jesuit missions (1684-1760) when Jesuits and indigenous elites collaborated in the creation of a high standard Guaraní language (Catholic, metalinguistic and mundane). The third step is exclusively about mundane and texts written by indigenous town councils, caciques and secretaries of the missions, starting in 1752 and lasting until 1832, long after the Jesuits left (1767). An approximate body of 8.500 pages were written in *guarani reducido*, either translated from Latin and Spanish (1<sup>st</sup> and 2<sup>nd</sup> steps), or directly written in Guaraní and sometimes translated to Spanish (2<sup>nd</sup> and 3<sup>rd</sup> stage). Very little is known on translation as a social and historical experience within the missions and many questions arose about the making/transformation of Guaraní as a *lingua general*.

Guaraní is an agglutinative type of language that is characterized by the concatenation of monoexponential morphemes (one morpheme refers to one signified), with possible phonological adjustments depending on the properties of the host morpheme, namely the morpheme on which the affixes are attached.

However, the study of our corpus suggests that this language undergoes a strong typological pressure of Spanish between the first and the last steps of our corpus. More particularly, the TAM system of Guaraní is in need of careful study since it undergoes a slow and profound transformation that must be attributable in particular to the translation process but also to the diversity of registers and discursive genres.

We will present in this communication the changes we observe in our corpus and some hypotheses we formulate to explain them.

*The langas project gathered Guaraní documents located in different libraries and archives around the Atlantic. We then did paleographic transcriptions and transliterations. Then we either translated them into Spanish or established the correspondence with existing versions in Spanish (either original or translated). Academic communities and the 7M speakers of Guaraní have now access to an open, online database: [www.langas.fr](http://www.langas.fr).*

Bartomeu Melià, *La Lengua Guaraní En El Paraguay Colonial Que Contiene La Creación de Un Lenguaje Cristiano En Las Reducciones de Los Guaraníes En El Paraguay* (Asunción: CEPAG, 2003) translates his french phd defended in 1969.

Bartomeu Melià, *La Lengua Guaraní Del Paraguay Historia, Sociedad y Literatura*, (Madrid: Ed. Mapfre, 1992). Bartomeu Melià coordinated the re-edition of the four major works of Antonio Ruiz de Montoya published between 1639 and 1640 in Madrid (*Tesoro, Arte, Bocabulario, Catecismo*).

### **Elena Parina (University of Marburg)**

#### ***Latin influence on literary Welsh? Welsh suffix -edic and its place in the development of the Welsh language***

My paper discusses adjectives derived with the suffix *-edic* in the history of the Welsh language. It has already been noticed that in the Old Welsh glosses these very often translate Latin past perfect participles, but also other formations in *-tus*. In Middle Welsh the distribution of these adjectives in prose texts appear to be a good marker of their register, since they are rare in native narrative texts, and their frequency in translated texts vary from being similar to that in native texts to being very high, for example in some religious texts. They furthermore convey a variety of meanings, not only resultative ones, but also potential ones, at least on some texts. Cf:

<i>yr aual gwahard-edig</i>	vs.	<i>an-dywed-edic echdywennedigrwyd</i>
ART apple forbid-ADJ		NEG-say-ADJ brightness
'the forbidden apple'		'ineffable splendour'
Lat. <i>vetito pomo</i>		Lat. <i>ineffabili splendore</i>

In the further development of the Welsh language, another suffix *-adwy* takes over the expression of this potential meaning (*annywedadwy* becoming the new equivalent for 'unspeakable, ineffable'), and only lexicalized items of this once productive usage remain (e.g. *enwedig* 'named, called, specific', *parchedig* 'respected; Reverend'). In my paper I will look at the methodological issues in assessing the linguistic influence of Latin religious source texts on their Middle Welsh translations and explore the development of one specific contact phenomenon and its impact on the development of the language.

**Bridget Drinka (University of Texas at San Antonio)**

***The Sacral Stamp of Greek: Periphrastic Constructions in New Testament Translations of Latin, Gothic, and Old Church Slavonic***

While many sociolinguistic factors have been proposed as responsible for motivating linguistic change, religious affiliation and the accompanying reverence for the symbols of that affiliation must be counted as among the most influential. Religious texts serve as repositories of cultural tradition and become, for their followers, reliquaries of the very word of God. Besides the conservatizing, archaizing pressures which often grow up within a religious tradition, these texts also act as conduits for cultural and linguistic innovation as they spread, through transmission and translation, to surrounding populations. The New Testament represents just such a cultural conduit, providing not only a blueprint for Christian social behavior but also a pattern for Christian linguistic expression, providing a new lexicon, a special syntax, a style of its own, simple and spare. It was this style, these lexical and syntactic patterns, which came to be imbued with social value to connote membership in the Christian community, and which came to be imitated, sometimes subtly, sometimes blatantly, by translators of the New Testament. This paper explores the role that reverence for this revered text has played in the development and spread of syntactic and stylistic patterns, in particular the periphrastic progressive and perfect constructions. Κοινή Greek provided the model which early translators of Latin, Gothic, Old Church Slavonic, and other languages aspired to emulate, creating what Psaltes (1913) termed a "sacral stamp", a linguistic emblem of membership in the Christian community.

A preliminary holistic look at the data reveals how committed the early translators of the Bible were to the replication of the original Greek in their renditions. Examples such as the following taken from Latin and Old Church Slavonic demonstrate an extremely close adherence to the original Greek objective complement-style perfect in the various translations:

Greek	σुकῆν	εἶχέν	τις	πεφυτευμένην
	<i>sukēn</i>	<i>eichén</i>	<i>tis</i>	<i>pephuteuménēn</i>
	fig_tree-F.ACC.SG	have-IMPERFECT.ACT.3SG	someone	plant-PERF.PASS.PTCP.F.ACC.SG
Latin	<i>arborem</i>	<i>fici habebat</i>	<i>quidam</i>	<i>plantatam</i>
	tree-F.ACC.SG	fig have-IMPERFECT.ACT.3SG	someone	plant-PERF.PASS.PTCP.F.ACC.SG
OCS	<i>smokovīnico</i>	<i>iměaše</i>	<i>edinŭ</i>	[...] <i>vŭsaždeno</i>
	fig_tree-F.ACC.SG	have-IMPERFECTIVE.ACT.3SG	one	[...] plant-PAST.PASS.PTCP.F ACC.SG

'a certain man had a fig tree planted (in his vineyard)' (Luke 13:6)

The Vulgate of Jerome (c. 346–420 AD) follows the pattern set up in Greek strictly, and the HAVE constructions of OCS are also translated virtually word for word, not with the expected resultative *l*-participle, but rather with a past passive participle, in direct imitation of the Greek original. What we will conclude is that Greek had more responsibility than is usually recognized for establishing the various patterns of periphrastic progressive and perfect use both in eastern and in western Europe.