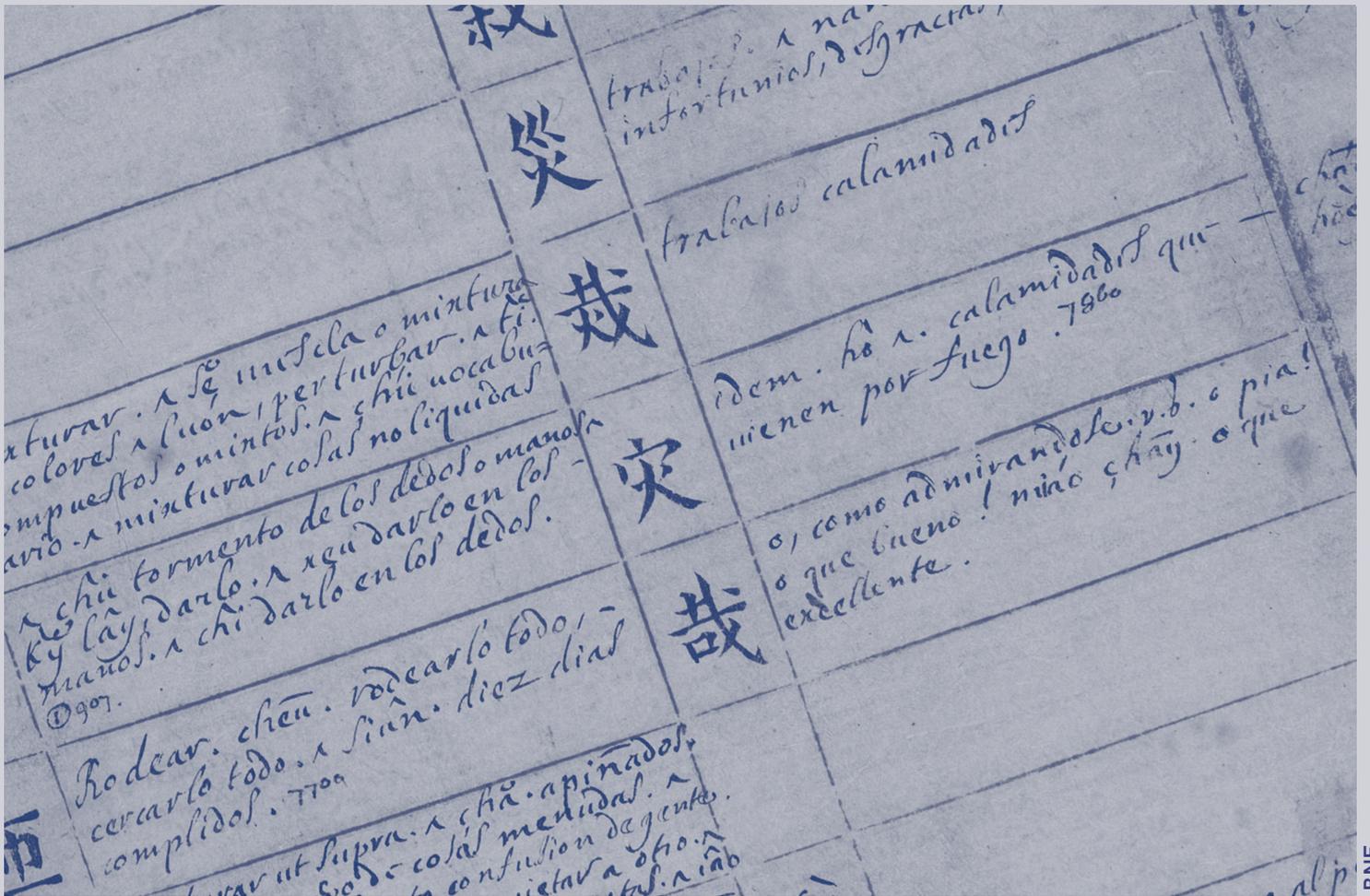


Les langues asiatiques dans l'histoire de la lexicographie



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Another Look at the First Portuguese — Chinese Dictionary

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The Portuguese-Chinese Dictionary (circa 1580), the first of its kind between a European and a Chinese language, is a milestone in the history of Chinese-Portuguese lexicography. The dictionary was published in 2001 in a facsimile edition (Ruggieri & Ricci, 2001). However, it lacked a critical edition, a gap which was filled by the work of Zhu (2025). Therefore, in this presentation, we discuss several aspects of the Portuguese-Chinese Dictionary (DPC). Our paleographic analysis indicates that Michele Ruggieri SJ was the leading author, supported by his Chinese teacher, Phelipe Mendéz, who authored most of the Chinese writings. According to the evidence, Ricci can not be named a co-author. We will also argue, supporting Song (2025), that the majority of the manuscript was written in 1580. As the DPC is clearly divided into two sections, we will discuss that on folios A to C, a clerk wrote the Portuguese entries beforehand, based on Jerônimo Cardoso's Portuguese-Latin Dictionary (1569). Then, Ruggieri coordinated the translation into Chinese and wrote his phonetic interpretations of these words. Later, a fourth column (with Italian words) was added to the manuscript. In section A-C, Ruggieri assumed that there would be a Chinese correspondent for each word listed in Cardoso's dictionary (1569). However, data collection and comparisons of lexical items between Portuguese and Chinese led him to abandon the list prepared beforehand by an amanuensis. Ruggieri then opted for a more pragmatic approach and abandoned the search for a Chinese equivalent for each entry in Cardoso's dictionary. Thus, in section D-Z, he changed his approach: a Portuguese entry was only written when the Chinese collaborators offered an equivalent. Nevertheless, at this moment, he created the first romanisation of the Chinese pronunciation. Of course, this task required changing the order of writing. Hence, Ruggieri first registered the entry, followed by the 'phonetic transcription' of the word given by his Chinese collaborators. Afterwards, he asked his Chinese collaborators to write down the words in Chinese. In this sense, Ruggieri made decisions to improve the use of all available resources. Zhu & Araujo (2025) They have claimed that at least five agents worked on the dictionary. Assuming Ruggieri was Agent 2, we, therefore, propose the following writing order:

(1) Writing order

a. A–C Section

Portuguese (Agent 1) > Chinese (Agents 3/4 and 2) > romanisation (Agent 2) > Italian (Agent 2) > revision (Agent 2)

b. D–Z Section

Portuguese (Agent 2) > romanisation (Agent 2) > Chinese (Agents 3/4 and 2) > revision (Agent 2)

Although the manuscript was unfinished and never published, it reveals Ruggieri's evolution as a lexicographer and a *modus operandi* that would influence later Jesuit romanisation practices in the Far East, such as Ricci, Fernandes & Cattaneo (1598–1599) and Trigault (1957 [1626]).

In this presentation, we will also share our semi-diplomatic and modernized interpretations of some folios of the DPC.

Keywords : lexicography; bilingual dictionaries; Jesuits; Asia.

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Le savoir mis en listes. Réflexions sur la lexicographie sanskrite et ses liens avec la grammaire

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Dans l'Inde ancienne, la réflexion menée sur la langue sanskrite s'organise très tôt en champs disciplinaires aux objets et méthodes clairement distingués les uns des autres. Sur les six disciplines consacrées à la conservation du texte sacré ou au bon déroulement matériel du rituel, quatre concernent la langue : phonétique (śikṣā), métrique (chandās), étymologie ontologique (nirukta) et grammaire (vyākaraṇa). On notera que cette liste traditionnelle ne fait aucunement mention d'un type d'ouvrage pourtant directement lié au savoir sur la langue, et très certainement plus ancien que tous les traités auxiliaires du Veda : les listes de mots (nighaṇṭu).

Comment expliquer ce silence ? S'agit-il seulement d'une question de méthode de présentation du savoir sur le langage ? Ladite question semble avoir effectivement préoccupé les grammairiens à date ancienne : l'introduction du Mahābhāṣya évoque la différence entre un apprentissage des mots sous forme de listes (méthode critiquée par les grammairiens) et un apprentissage des mots sous forme de règles générales et particulières (méthode revendiquée comme propre au vyākaraṇa). Les listes de mots ne sont pourtant pas totalement absentes de la « boîte à outils » des grammairiens (dhātupāṭha, gaṇapāṭha, uṇādisūtra). En quoi les listes qu'utilisent les grammairiens se différencient-elles des « autres » listes, celles que rassemblent les nighaṇṭu et, plus tard, les kośa, thésaurus sanskrits ? Par ailleurs, l'enseignement du genre des noms, qui fait non seulement l'objet d'un bref traitement dans la grammaire mais également d'un traité ancillaire (liṅgānuśāsana « enseignement du genre ») traditionnellement associé à la grammaire, est au cœur des kośa, qui s'attachent, eux aussi, à formuler des règles relatives au genre, généralement regroupées dans l'une des sections finales (liṅgasamgraha « résumé (des règles relatives au) genre »). L'enquête semble mériter d'être menée. Nous tenterons d'expliquer comment grammaire (vyākaraṇa) et lexicographie (nighaṇṭu puis kośa) se sont partagé le savoir sur le langage, et plus précisément sur les mots.

Mots-clés : sanskrit, kośa, nighaṇṭu, vyākaraṇa

Le rôle (indirect) des Haipian dans les dictionnaires européens sur la langue chinoise

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Vers la fin de la dynastie Ming, on voit apparaître un nouveau type d'ouvrage profondément différent des dictionnaires classiques qui va marquer une transition dans l'histoire des dictionnaires chinois. Les Haipian comprennent un important nombre de caractères et de variantes graphiques. Ils rangent les clés sous 19 rubriques et s'appuient en partie sur un classement par le nombre de traits. Ils fournissent des informations sur la prononciation des caractères avec le plus souvent la méthode zhiyin ainsi que les différents sens des caractères. Je présenterai en détail l'originalité de ces dictionnaires peu étudiés et dont nous n'avons guère de trace aujourd'hui si ce n'est dans quelques bibliothèques éparpillées dans le monde, mais qui devaient être très répandus à l'époque. Je montrerai qu'ils constituent une des sources probables pour les entrées des dictionnaires de chinois réalisés par des européens entre les 16^e et 19^e siècles.

Trois dictionnaires bilingues et leurs préfaces : correspondances linguistiques et thématiques (fin du XVII^e s. – première moitié du XVIII^e siècle)

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Cette intervention a pour but d'analyser trois dictionnaires manuscrits du chinois au latin, et leurs préfaces. Deux dictionnaires sont à la Biblioteca Apostolica Vaticana : Estr.or.2 et Borg.Cin. 475 (dont le texte correspond aussi à l'introduction de Rinuccini 22, préservé à la bibliothèque MeLa à Florence) ; un dictionnaire est à Rome la Curia Generale dei Frati Minori, MH/2-1, et sa préface est écrite en italien.

Les préfaces sont particulièrement fournies et contiennent des réflexions générales sur la langue chinoise, une brève description de son fonctionnement et du système de tons, mais aussi des explications sur le fonctionnement du dictionnaire et une justification de la méthode de classement (par clés ou alphabétique) qui est employée.

Nous nous proposons donc d'explorer les correspondances entre les introductions en comparant leur organisation, les éléments qu'elles comportent, mais aussi les choix stylistiques et linguistiques opérés par leurs auteurs. Enfin, nous examinerons la manière dont ces choix peuvent être mis en relation avec la manière dont sont organisées et rédigées les entrées de ces dictionnaires. Une rapide analyse de la macrostructure des dictionnaires permettra aussi de dégager les caractéristiques de ces compilations, liés aux noms de deux dictionnaires italiens, Basilio Brollo (1648-1704) et Matteo Ripa (1682-1746).

Selection of Entries and Examples in Part I and Part II of Robert Morrison's A Dictionary of the Chinese Language: Entries under the Radical 女

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Dictionaries not only describe the linguistic features of entries, but also elucidate their cultural dimensions (Łozowski, 2018, p. 172). The selection and presentation of entries and examples in a Chinese–English dictionary reflect the compiler's interpretation and, implicitly, his standpoint on Chinese culture. Building on this premise, the present study examines two of the Chinese–English dictionaries contained within Robert Morrison's three-part work *A Dictionary of the Chinese Language: Part I: Chinese and English arranged according to the radicals and Part II: Wuche Yunfu*. The analysis focuses on Morrison's perspective regarding key lexicographical decisions, including the intended audience, the dictionary's size, vocabulary coverage, and the inclusion of encyclopaedic entries (Jackson, 2002, pp. 161–162). Particular attention is given to entries under the radical nü (女) in both parts, with an emphasis on the differences in their selection, examples, and illustrative sentences, as well as the cultural implications these differences reveal.

Both Part I and II of Morrison's dictionary are based on the *Kangxi Zidian* (Yang, 2012, p. 149; 2014, p. 312; Wang, 2020, p. 17), yet the two parts differ in their treatment of entries and examples. Although Part I is comprehensive and encyclopaedic, whereas Part II is more concise, practical, and well received (Yang, 2014, pp. 315, 317; Wang, 2020, p. 14), this study demonstrates that the latter does not merely omit entries and examples for the sake of brevity. Instead, it also introduces examples that are absent from Part I. Morrison remarked that the choice of entries, examples, and their translations reflected his own labour and judgement (Morrison, 2008 [1839], p. 229). Consequently, the deletion, retention, and addition of entries under the radical nü (女) and their examples in his dictionaries illuminate his observation, presentation, and interpretation of womanhood within Chinese culture.

Keywords : Robert Morrison's Chinese Dictionary; womanhood in Chinese culture; entry selection; example selection.

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Matchmakers of the Civilizational Marriage: Two Arabic–Chinese Dictionaries during China’s Early Republican Era (1911–1925)

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In 1911, less than a year before the fall of the Qing dynasty (1644–1912), Iman Yang Zhongming (1870–1952) in Beijing published *The Initiation of the Marriage between Chinese and Arabic Civilizations* (Zhong-A chu hun), a four-volume collection of Arabic learning materials. The first volume includes a series of thematic glossaries; the second is about morphology; the third deals with syntax; and the final presents several example essays. Possibly the first modern Arabic textbook written in Chinese, this work soon circulated widely, and its arrangement—the combination of lexicons and grammatical points—influenced later publications, such as *Bilingual Glossaries in Chinese and Arabic* (Zhong-A yaoyu hebi, 1925) by Ma Debao (1884–1942). These glossaries, in short, launched a new century of Arabic teaching and studying among Sinophone Muslims in Modern China and contributed to what is known as the “New Cultural Movement of the Hui” in the 1920s and 1930s.

Tracing the history of these two Arabic-Chinese dictionaries circulated in the early Republican era, this paper explores the incentives behind their production and the powers that shaped their evolution. Being a basic or even fundamental part of philology, lexicons are more than merely equating one thing with another. As historians have pointed out, the growing lexicographical interest in late imperial China reflected an ambition to order the ever-expanding world through naming and, especially for the ruling Manchu elites, a way to harmonize, connect, and iterate their diverse senses of identity. In a similar vein, then, this paper argues that Arabic dictionaries during the early Republican era, on the one hand, reflected Sinophone Muslims’ different forms of identification, as the metaphor of civilizational marriage suggests. On the other hand, these works also demonstrate Muslims’ initiatives in reclaiming multicultural legacies, pursuing their political agendas, seeking their place in society, and ultimately envisioning a new world.

The Manchu Mirrors and the Construction of the Concept of “Past” in High Qing China

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This paper investigates the concept of the “past” as reflected in the compilation of official Manchu dictionary (Yu zhi Zeng ding Qing wen jian 御製增訂清文鑑) during the Qianlong reign (1736–1796) of the Qing Dynasty. In recent developments in historical theory, scholars have proposed more nuanced frameworks for understanding how societies conceptualize time, particularly the past. These frameworks often categorize temporal perceptions into four modes: chronological past, completed past, strange past, and present past. By applying these categories, this study examines how Qing officials constructed a vision of antiquity through linguistic means. Specifically, it analyzes how the Qianlong-era Manchu lexicographical projects restructured the temporal order of ancient Chinese terms and invented Manchu equivalents for objects and concepts that had no prior representation in the Manchu language. This process not only reflected the Qing court’s desire to integrate and reinterpret Chinese history within a Manchu worldview, but also revealed how language served as a tool for shaping historical consciousness. Furthermore, the paper explores the *Dictionnaire Tartare-Mantchou-Français* (1790), compiled by Jesuit missionary Joseph Marie Amiot, to compare how European interpreters of the time understood and translated Qing notions of the past. Through this comparative lens, the study highlights the complex interplay between language, power, and historical imagination in the High Qing period.

From Bamboo to Ink: How Material and Pigment Shape Early Chinese Lexicography

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Scholarship on early Chinese lexicography has traditionally emphasized textual and intellectual aspects, often overlooking the materiality of the manuscripts themselves. Bamboo, silk, and early paper were not neutral supports: their physical properties, pigments, and coatings shaped how texts were written, structured, and preserved. Recent studies of collections such as the Guodian and Tsinghua bamboo slips show that red cinnabar markings, lacquered surfaces, and carbonized slips provide crucial evidence of scribal practices, editorial interventions, and even ritual or cosmological significance.

This paper argues that integrating material and chromatic analysis is essential for reconstructing the production and transmission of early lexicographic works. Techniques such as Raman spectroscopy, FTIR, and XRF allow researchers to identify pigments, coatings, and preservation treatments, revealing information that is invisible in printed editions. By considering the interplay of color, writing material, and textual content, we gain new insights into scribal conventions, variant readings, and the circulation of linguistic knowledge across regions and periods.

Drawing on recent paleographic and conservation research, this paper proposes a framework for materially informed philology that situates the history of lexicography within the tangible realities of its artifacts. Recognizing these chromatic and material dimensions not only enriches our understanding of early Chinese textual traditions but also demonstrates how the physicality of manuscripts mediates knowledge, cultural exchange, and historical memory.

Mots-clés : Material philology, Bamboo manuscripts, Pigment analysis, Early Chinese lexicography.

Mastering Several Types of Tamil across Several Centuries

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This presentation examines five prefaces to four Tamil dictionaries written by three Jesuits active in South India in the 17th and 18th centuries: the Portuguese Antão de Proença (1625–1666), the French Louis Noël de Bourzès (1673–1735), and the Italian Costanzo Giuseppe Beschi (1680–1747). Although all three were engaged in learning Tamil for missionary purposes, their prefaces reveal contrasting understandings of the language, especially the divide between poetical Tamil (cen-tamil) and ordinary or colloquial Tamil (kotun-tamil). Proença's Portuguese preface (P1) to his posthumously printed *Vocabulário* (1679) acknowledges the existence of poetical Tamil but dismisses it as "useless". In the early 18th century, Beschi takes an opposite stance. In the Latin (P2a) and Tamil (P2b) prefaces to his *Caturakarāti* (1732), a monolingual Tamil thesaurus modelled on traditional poetic lexicons (nikantu), he insists that mastery of poetical Tamil is essential for engaging Tamil Nadu's learned culture and accessing its arts and sciences.

Bourzès's French preface to his 1734 Tamil–French dictionary (P3) adopts a middle position. He acknowledges the value of both poetic and ordinary registers and pays respect to Beschi's *Caturakarāti*. Still, Beschi responds sharply in the Latin preface (P4) to his Tamil–Latin dictionary (1742/43). He criticises Bourzès for mixing linguistic registers, comparing it to combining Portuguese and Latin in one lexicon. He clarifies that while the *Caturakarāti* targets poetical Tamil, his new work addresses ordinary Tamil while excluding low or dialectal terms. He further rejects the "incorrect" forms included by Bourzès, associating them with uneducated speakers.

By examining these texts together, we will explore evolving missionary strategies, linguistic ideologies, and competing visions of Tamil learning.

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Mots-clés : Tamil, poetic language, ordinary Tamil, Jesuit missionaries.

Translating Western Medicine: Guan Sifu, Benjamin Hobson, and the Making of a Bilingual Medical Vocabulary (1858)

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The mid-1850s marked a brief yet remarkably productive phase in which substantial Western medical knowledge was translated for Chinese readers. Among the major outcomes of this period was *A Medical Vocabulary in English and Chinese* (1858), the first attempt at a bilingual medical dictionary. At the center of these efforts were the Protestant missionary Benjamin Hobson (1816–1873) and his Chinese collaborator Guan Sifu 管嗣復 (?–1860), a *xiucai* 秀才 who had fled Taiping-occupied Nanjing and found employment at Shanghai's Inkstone Press. Though little known today, Guan is credited by Hobson in the preface to *Xiyi Lüelun* 西醫略論 as the initiator and co-compiler of that work, demonstrating his central role in the missionaries' translation efforts.

This paper examines the logistics of preparing the Vocabulary and related medical translations within the context of the London Missionary Society's press. It reconstructs the background of Hobson and Guan's partnership—their shared projects and respective motivations—and analyzes the organization of the Vocabulary itself, the terminology they devised, their engagement with existing Chinese medical concepts, and the textual sources on which their work drew.

"Particula" in Early Spanish Dictionaries of Chinese Varieties and Philippine Languages

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Rebeca Fernández RODRIGUEZ, ILS / Utrecht University

The end of the sixteenth century saw the development of missionary lexicography in East Asia (Zwartjes 2019: 614). The earliest surviving European dictionaries of Chinese were compiled in mainland China and documented the Mandarin spoken at the time (Zwartjes 2019a: 615–616). Simultaneously, extensive missionary lexicography was carried out in the Philippines, where thirteen different languages were documented in bilingual and bidirectional dictionaries (Fernández Rodríguez 2014). Crucially, the Philippines served as a linguistic crossroads, seeing the compilation of lexicographic works on both autochthonous languages and Chinese varieties.

This study, conducted within the framework of the ANR ChEDiL collaborative research project, analyses the metalinguistic terminology employed in dictionaries of Chinese and Philippine languages. It focuses specifically on function words and the application of the Spanish term *particula*. The research investigates the conceptual boundaries of *particula* in these texts, analysing how authors categorised several linguistic elements—such as aspect markers, honorifics, or ligatures—under this umbrella term. Focusing on dictionaries with Spanish as the metalanguage, it examines the use of the term *particula* in Spanish definitions, highlighting conceptual similarities, differences, and overlaps with related grammatical terms across dictionaries.

Le manuscrit « Chinois 9274 » : transcription et analyse des premiers dictionnaires sino-espagnols

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Sophie SARRAZIN, ReSO, Université de Montpellier Paul-Valéry

Le manuscrit « Chinois 9274 » de la Bibliothèque nationale de France (BnF) est un dictionnaire unidirectionnel chinois-espagnol, anonyme et non daté. Il est catalogué avec le titre additionnel « Supplément au dictionnaire Díaz », faisant référence au dictionnaire du dominicain Francisco Díaz (1606–1646) et probablement à sa version éditée et augmentée par le dominicain Antonio Díaz (1667–1715), conservée dans la même bibliothèque (cote actuelle : « Chinois 9275 »).

Ce manuscrit a été classé parmi les copies du dictionnaire de Francisco Díaz (Raini 2017 : 113) et d'Antonio Díaz (Zwartjes 2024 : 176–177). Des similitudes ont été relevées avec le dictionnaire de l'augustinien Álvaro de Benavente (cf. González Linaje 2023 ; Bussotti 2023). Comme le soulignent Bussotti (2023) et Zwartjes (2024 : 177), ce dictionnaire manuscrit mérite des analyses nouvelles concernant sa filiation et ses rapports avec d'autres sources.

Cette communication compare « Chinois 9274 » avec plusieurs copies et adaptations du dictionnaire de Francisco Díaz, puis présente le travail de transcription et d'analyse mené dans le cadre du projet ANR ChEDiL.

The history of Japanese loanwords in English dictionaries: Changes in borrowing route and genre, and the assimilation process

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This paper examines the evolution of Japanese loanwords in English over the centuries. The Oxford English Dictionary (OED) is used to investigate historical changes of Japanese loanwords. The aspects discussed in this talk are as follows: the ways in which words were borrowed into English, the genres of loanwords, and their process of assimilation into the English language.

Early loanwords from Japanese were primarily introduced to English through other European languages, such as German and Dutch. However, after Japan opened its country to the world, more Japanese words entered English directly, and the number increased drastically around 1850. Japonism in Europe in the mid-19th century contributed to an increase in loanwords related to Japanese art and design in the English language. Later, World War II and Japan's economic development influenced the kinds of words English borrowed from Japanese. Most recently, Japanese loanwords have originated from areas such as Japanese art/entertainment or social issues. Once these words are borrowed into English, they undergo changes in various aspects, including pronunciation, orthography, part of speech, and meaning. They gain productivity by derivation, compounding, and conversion.

The OED is currently undergoing a major revision, and the results of this revision, including the addition of new words, are published online quarterly. According to the update reports, more than 150 new loanwords from Japanese have been added to the OED since 2000, most of which date back to the late 19th and early 20th centuries. Additionally, some existing entries have been fully revised and updated by incorporating citations, new usages, and meanings. Although some Japanese loanwords are still awaiting updates, this talk will also focus on the new additions and revisions that have been made.

Mots-clés : Japanese loanwords, Oxford English Dictionary, assimilation process.

Wilhelm Schott and His Idea of an Advanced Chinese Dictionary

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Wilhelm Schott, author of *Chinesische Sprachlehre* (Chinese Linguistics) (1857) – described as “the first, ingenious attempt at a scientific description of the difficult structure of the Chinese language” in Germany¹ (Babinger 1918: 257) – had already emphasized the necessity of semantics in compiling Chinese dictionaries as early as 1832-1833²: when arranging dictionaries according to radicals, it is necessary to give consideration to the role of semantics in character formation (Schott 1832: 295–296, 1833: 873) Schott’s subsequent publication, which was more of a radical table than a dictionary (Schott 1844), reflected his disagreement with the simplistic approach taken by other European researchers. This example shows that Schott’s attitude is well worth considering.

The core question this paper seeks to answer is precisely the reason for the necessity of semantics and compounding (*Zusammensetzung*) in Schott’s view of language. This paper will attempt to approach the question from two avenues. The first concerns the study of individual languages and the nature of Chinese. With its latent morphology, overt semantics, sparse phonetics, and diverse written forms, Chinese possesses characteristics that have garnered considerable consensus among contemporaries. Schott also comments on these features, notably referring to the distinctive phenomena of compound characters and words in Chinese. Second, language theories. Though Schott seldom ventured into anthropological linguistics, occasional remarks still appear in his diverse writings. This paper attempts to synthesize these scattered observations into a more comprehensive picture of Schott’s linguistic philosophy and to uncover its possible connections with other linguists.

Keywords : Wilhelm Schott; Chinese dictionary; compound; language theory.

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¹ The original words: “der erste, geistvolle Versuch, einer wissenschaftlichen Darstellungsung des so schwierigen chinesischen Sprachbaues” (Babinger 1918: 257).

² Perhaps also included is Schott’s 1832 trial lecture *Über das Wesen der chinesischen Schrift und die notwendige Einrichtung der Wörterbücher* (On the nature of Chinese writing and the necessary structure of dictionaries) in Berlin for his habilitation (Babinger 1918: 256; Walravens 2001: 17).

Recently Discovered and Rediscovered Lexicographical Manuscripts and the Making of the First Tibetan-English Dictionary

Berthe JANSEN, Leiden University

At the Wereldmuseum in Leiden, I encountered a Tibetan manuscript of uncertain origin, accompanied by loose-leaf lexicographical notes. Upon closer inspection, this manuscript appears to provide an important glimpse into the creation of the first printed Tibetan–English dictionary (Serampore, 1826). The manuscript contains a Tibetan text, which appears to be a unicum, with glosses in at least four languages: English, Hindustani, German, and Italian.

During a visit to a library in Calcutta, I found additional materials that Friedrich Christian Gotthelf Schroeter (1786–1820), the dictionary’s compiler, used and produced during the early stages of this dictionary’s development. Drawing on these previously unexamined sources, this paper explores the cultural and linguistic environment in which Schroeter learned Tibetan in the early nineteenth century (see Bray 2008; Venturi 2023).

Schroeter’s own understanding of Tibetan has often been questioned. One of the dictionary’s own editors, Carey, even suggested that the work was originally created by Roman Catholic missionaries in Tibet and later simply translated (Carey 1826, ii). Based on the materials presented here, I argue that the Serampore Dictionary is more than a translation of the presumed lost Tibetan–Italian dictionary attributed to Della Penna (initially proposed by Klaproth 1828, 405). I also contend that Schroeter’s linguistic skills were, in fact, extraordinary given the circumstances. More broadly, I demonstrate that tracing the development of early dictionaries like this one is important not only from a linguistic perspective but also for our understanding of the religious and social contexts in which these lexicographical efforts took place. It furthermore provides insights into the interactions between missionaries, colonial officials, and local and trans-local knowledge-holders. I will conclude the paper with a brief comment on a tentative connection to my current ERC project on the Van Manen Collection.

Reorganization of Philological Information: A Study on the Trans-Genre of the *Shuowen jiezi* in the Print Era

Jin Qiran, Princeton University

This paper examines the phenomenon of trans-genre in the history of Chinese lexicography, with a particular focus on the *Shuowen jiezi* 說文解字 (hereafter *Shuowen*) and the Rhymed List of Five Sounds in the *Shuowen jiezi* (*Shuowen jiezi wuyin yunpu* 說文解字五音韻譜, hereafter *Wuyin yunpu*), the latter of which was mistaken for the *Shuowen* itself in their reception history. This paper explains the *Wuyin yunpu* as a Southern Song 宋 (1127–1279) attempt to reorganize the philological information recorded in the *Shuowen* according to a medieval phonological system to facilitate consultation.

Different from the previous scholarship, by comparing the *Wuyin yunpu* with other lexica, particularly rhyme books in Song, this paper argues that it actually adopts the fanqie 反切 notations and phonological system from Xu Xuan’s 徐鉉 (917–992) *Shuowen* and rearranges its entries accordingly, yielding an order similar to that of the Rhymed List of Small Seal Characters in the *Shuowen jiezi* (*Shuowen jiezi zhuan yun pu* 說文解字篆韻譜) but distinct from the *Assembled Rhymes* (Jiyun 集韻) and the Categories Book (Leipian 類篇), which have been mistakenly assumed to serve as the phonological basis of the *Wuyin yunpu* by scholars.

Building on this case study, this paper develops a theoretical framework for phonologization in the history of Chinese lexicography and compares different models of this process. By tracing the textual history of *Wuyin yunpu* and the scholarly history of *Shuowen*, it further demonstrates how philological models and lexica influenced one another, shaping and reshaping the trajectory of philological scholarship in the late empire.

Dictionary-Making as Collective Labouring Between Scripts and Languages: Guo Houjue and the Pak Ping Free School Experiment

Coraline JORTAY, CNRS / INHA

How does envisioning dictionary-making as cognitive and collective translation labour allow us to retrieve the highly multilingual environments and uneasy negotiations—between languages, scripts, and political endgoals—that shaped language histories from below, away from the purportedly monolingual, normative center? Zooming in on an amateur dictionary-making effort that brought together several teachers in Chinese schools across British Malaya in the summer of 1937, this paper examines their attempt to compile a homegrown six-language multilingual dictionary-meets-conversation-manual that mixed Mandarin, Hakka, Hokkien, Hainanese and Cantonese, blending logography and alphabetical spellings of various political leanings, including the left-leaning Latinxua sinwenz, and the official first and second spelling schemes of the Republic of China, zhuyin fuhao and Gwoyueh Romatzyh. Drawing on linguistic columns in the local press, primers and yearbooks, this paper focuses on the processes of translation and translocalization through which grassroots language activists attempted to adapt various spelling systems to the sociolinguistic contexts of their respective communities. In doing so, this paper interrogates how their work spoke back to the normative linguistic expectations of their time, and sheds light upon the ways in which regional languages became political objects within Sinophone communities in Southeast Asia at the dawn of the Second World War.

Les concepts politiques modernes dans la Chine impériale tardive : une analyse à partir des dictionnaires manuscrits européens du chinois sous les Qing

Félix Jun MA, ReSO / Université de Montpellier Paul-Valéry

L'objectif principal de notre recherche est d'analyser comment les termes politiques occidentaux ont été traduits en chinois et comment ces concepts — souvent difficiles à restituer par des équivalents exacts — ont été reçus en Chine avant leur diffusion massive, à la charnière des XIX^e et XX^e siècles, sous l'influence de la langue japonaise.

Alors que les travaux existants en linguistique, en traductologie ou en histoire se concentrent essentiellement sur le rôle déterminant joué par le Japon de l'ère Meiji (1868–1912) dans la formation de la terminologie chinoise moderne, peu d'études ont mis en lumière l'influence des missionnaires et des dictionnaires manuscrits européens — influence pourtant décisive dans l'élaboration d'un vocabulaire inédit au sein d'une langue profondément différente de la leur. Dans cette perspective, notre étude porte sur plusieurs dictionnaires manuscrits européens de langue chinoise datant de la dynastie des Qing, afin d'examiner comment les traductions des concepts politiques occidentaux ont été rendues intelligibles aux lecteurs chinois. Il s'agit ainsi de reconstruire une histoire conceptuelle de la Chine des périodes antérieures à la modernité, structurée selon ses propres logiques et systèmes de signification, dans le cadre d'un processus de transfert culturel entre l'Orient et l'Occident.

Updating Dalgado's *Influência do Vocabulário Português em Línguas Asiáticas* for the 21st Century

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Portuguese language and culture have had a lasting impact on many parts of Asia since the Portuguese Age of Discovery in the fifteenth and sixteenth centuries. In particular, Portuguese has exerted a significant influence on the vocabularies of numerous Asian languages—an influence that remains visible today. One of the landmark works in what is now known as contact linguistics between Portuguese and Asian languages is Sebastião Rodolfo Dalgado's *Influência do vocabulário português em línguas asiáticas* (hereafter *Vocabulário*), originally published in 1913. A major component of this work is a lexicon organized around Portuguese etymons followed by lists of lexical items in various Asian languages identified as potential reflexes.

This project aims to take a fresh look at Dalgado's *Vocabulário* by creating a new digital version that both enhances accessibility through modern technologies and standards and enriches and updates the original material. The goal is to transform the work into a FAIR digital resource while extending its analytical scope.

In particular, we present ongoing work in two main directions. First, we are developing a linked-data knowledge graph of Portuguese loanwords in Asian languages, made available through a public SPARQL endpoint. This resource is based on Dalgado's *Vocabulário*, supplemented with contemporary lexicographic sources and corpus-based data. At present, the knowledge graph includes lexicons for three languages—Hindi, Urdu, and Punjabi—organized around a Portuguese index lexicon. Second, we are preparing a Wikisource edition of the dictionary, making it freely accessible and open to collaborative improvement. So far, approximately 300 lexical units have been processed. Even at this preliminary stage, the project demonstrates how historical dictionaries can be reimagined through digital tools, facilitating access, reuse, and integration with other research in historical and contact linguistics.

Mots-clés : Portuguese, Asian languages, Dalgado, Wikisource, linked data, Semantic Web.

Between Mission and Misunderstanding: The *Bocabulario de la lengua sangleya* as a Linguistic and Cultural Testimony of Colonial Encounter

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Currently spoken by an estimated 35 million speakers, Southern Min dialects are used primarily in China's Fujian Province, Taiwan, and among ethnic Chinese communities in Southeast Asia, where they are commonly referred to as Hokkien. The earliest documentation of Hokkien dates to encounters between Spanish missionaries and Chinese migrants in the Philippines in the early seventeenth century. Among the surviving sources are several bilingual Spanish-Hokkien manuscript dictionaries, which differ considerably in headword selection, macrostructure, and the type and amount of information provided in individual entries.

One such dictionary is the *Bocabulario de la lengua sangleya*, compiled around 1617 by an anonymous Spanish missionary. Comprising approximately 1,400 alphabetically arranged entries across 223 double-sided folios, the *Bocabulario* offers rich evidence of dialectal and sociolectal variation, usage patterns, stylistic and register differences, and instances of language contact. Drawing on an ongoing collaborative research project dedicated to the complete translation and digitization of the *Bocabulario*, this presentation focuses on headword selection and on the Hokkien example sentences used to illustrate lexical usage. By examining these materials, I explore what the *Bocabulario* reveals about the methods and principles of language data collection. I further argue that the content of the dictionary reflects a distinctly colonial gaze on Hokkien migrant communities. At the same time, striking mismatches between the Hokkien examples and their Spanish translations raise important questions about the nature of the linguistic encounter itself.

The 'see' verbs in the Spanish-Chinese Dictionary in the 17th century

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The dictionary studied in this paper is *Dictionario Hispanico Sinicum* (Lee et al. 2018). The lexicographers of this dictionary were anonymous, but they were believed to be Dominican missionaries from Spain. The dictionary was completed around 1626–1642 and presented with three languages: Spanish, Chinese characters, and romanized scripts of Hokkien. Some pages even included Mandarin romanized scripts.

This dictionary provides a systematic Spanish–Chinese correspondence. It makes a significant contribution to both missionary efforts and linguistic knowledge. The valuable linguistic materials from the 17th century have been preserved. The work also preserves evidence of the linguistic contact phenomena of the period. The authors were likely not only Spanish missionaries but also local Hokkien speakers residing in Manila. The languages involved include at least three languages: Spanish, Chinese and Tagalog.

The present paper concentrates on exploring the lexical items associated with "see" in this dictionary. Language functions primarily to convey our understanding of the perceived world, making it inseparably bound to perception. Every dictionary inevitably includes entries for perception verbs. This study investigates the lexical items of visual perception found in this dictionary, with a focus on the distinctive linguistic characteristics of their documentation in the 17th century.

We divide the visual perception lexicon into three categories: (1) general "looking with the eyes"; (2) careful or deliberate viewing; and (3) figurative or abstract meanings. The lexical items corresponding to these meanings in Hokkien are basically *khoann*³ and *kinn*³. The two verbs express the semantics conveyed by different words in Spanish: *ver*, *mirar*, *observar*, *examinar*, *contemplar* and *espiar*. This paper presents a cross-linguistic comparison by analyzing the data of Spanish and Chinese (Hokkien).

Mots-clés : Spanish, Chinese dictionary, visual verbs, missionary linguistics.

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Les descriptions grammaticales sur les langues des « Lolo » dans les dictionnaires des missionnaires des MEP

Qingfeng LI, EHESS, / CeRCLEs

Depuis le milieu du XVII^e siècle, les missions catholiques dans les provinces du Sud-Ouest de la Chine, incluant le Sichuan, le Yunnan et le Guizhou, ont été confiées à la Société des Missions étrangères de Paris (MEP). Cette région, éloignée de la cour impériale, est devenue un refuge pour les missions catholiques au cours du XVIII^e siècle, même après le bannissement du christianisme parmi la population chinoise à la suite de la Querelle des rites (Weber, 2010).

Grâce à ces petites chrétientés qui ont persisté, les missions catholiques menées par les missionnaires français ont connu un essor dans la deuxième moitié du XIX^e siècle dans cette région, connue pour sa grande diversité linguistique. Avec l'intensification des contacts entre les prêtres catholiques et les populations locales, de nombreux travaux linguistiques portant sur les langues de ces populations ont vu le jour au tournant du XX^e siècle, parmi lesquels les ouvrages lexicographiques méritent une attention particulière.

Au-delà de la diversité linguistique de cette région documentée dans ces études, je m'intéresse également aux points communs entre ces ouvrages intitulés « dictionnaires ». En me concentrant sur la manière dont les auteurs ont sélectionné, catégorisé et présenté les connaissances lexicales et grammaticales, je mettrai en avant le rôle de ces dictionnaires missionnaires comme lieux de rencontre. Le contenu de ces ouvrages témoigne en effet de l'ajustement du « modèle » descriptif hérité des grammaires latine et française en fonction des réalités des langues d'Asie. Par ailleurs, les contextes de publication de ces ouvrages montrent l'intérêt croissant des missionnaires pour une intégration dans le monde savant au tournant du XX^e siècle.

Mots-clés : Linguistique missionnaire, Société des Missions étrangères de Paris (MEP), Sud-ouest de la Chine, histoire de la lexicographie, diversité linguistique.

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Approaching Sensory Adjectives in a Seventeenth-Century Spanish–Hokkien Manuscript

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Five senses (sight, hearing, smell, touch and taste) are universal traits of human beings, a vital part of survival in their daily experience. We will examine sensory adjectives denoting the five senses based on a seventeenth-century Spanish–Hokkien dictionary (Lee et al. 2018).

We propose that each kind of sensory adjective is headed by a light noun (Moltmann 2023). For each modality of sense there may be specific or general terms expressing sense data, whether lexemes or compounds, as in beautiful or good-looking. Sensory adjectives do not express properties alone. They have to form predicates of an entity. In other words, they are not universals. They are rather tropes (viz., particularized properties) (Moltmann 2009).

This is especially obvious in the use of color terms. The nominal redness appears to carry an abstract entity; nevertheless, our daily experience attests to the fact that perception of redness is intertwined with the object that bears the red color. Even though the five senses are universal, their realization in each language inevitably shows typological diversity.

We will therefore explore and tease out the shared and diversified dimensions of sensory adjectives in Spanish and Hokkien, a southern Sinitic language. Attention will be focused on the diachronic aspects of sensory adjectives in both languages and on the differences in their lexicalization patterns. Such a perspective will also help to gain a preliminary idea of what changes have occurred from the seventeenth century onwards.

Mots-clés : sensory adjectives, seventeenth century, manuscript, Spanish, Hokkien.

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A Historical Overview of Chinese Character Dictionaries: From *Shuowen Jiezi* to the Kangxi Dictionary

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This paper offers a systematic overview of the historical development of Chinese character dictionary compilation from *Shuowen Jiezi* 說文解字 in the Eastern Han dynasty (25–220 AD) to the Kangxi Dictionary 康熙字典 in the Qing dynasty (1644–1912), aiming to trace the evolution of Chinese lexicographical traditions over nearly two millennia. Focusing on key aspects such as morpho-semantic analysis of Chinese characters, radical organization, the scope of character inclusion, structural principles of compilation, phonetic annotation, and methods of semantic interpretation, the study examines both the theoretical and practical achievements of traditional Chinese lexicography. Beginning with Xu Shen's *Shuowen Jiezi* (c. 100 CE), the first systematic analysis of the Chinese writing system, the paper highlights how the "Six Scripts" (liushu 六書) theory established a foundation for understanding character structure and meaning, setting a paradigm for subsequent dictionary-making. Over successive dynasties, the organization of characters evolved through increasingly refined classification and indexing systems, leading to the formation of the radical-based structure that became the core of later lexicographical practice. Works such as *Yupian* 玉篇 (compiled around AD 543, Southern Dynasties) and *Leipian* 類篇 (compiled from 1039 to 1066 CE, Song dynasty) expanded the corpus of entries and adopted the *fanqie* 反切 method of phonetic notation, reflecting contemporary advances in phonology. With the publication of the *Kangxi Dictionary* in 1716, traditional Chinese lexicography reached its zenith. Featuring 214 standardized radicals and more than 47,000 entries, it became the authoritative model for subsequent East Asian dictionaries. Meanwhile, semantic explanation shifted from Confucian philological exegesis toward more systematic and descriptive approaches, marking the emergence of lexicography as an independent scholarly discipline. During this period, Western missionaries such as Robert Morrison (1782–1834) and Joaquim Afonso Gonçalves (1781–1841) adapted the *Kangxi Dictionary* model in compiling early bilingual lexicons, including *A Dictionary of the Chinese Language*, the first comprehensive Chinese-English, English-Chinese dictionary, and *Diccionario china portuguez*, a relatively mature Chinese-Portuguese lexicon. The paper concludes that the evolution of Chinese dictionaries reflects not only linguistic and semantic change but also the deepening intellectual understanding of the Chinese writing system.

Keywords : History of Chinese lexicography; dictionary compilation; morpho-semantic analysis; radicals; *Shuowen Jiezi*; Kangxi Dictionary.

English/German lexicography: linguistic and cultural encounters

Nicola MCLELLAND, University of Nottingham

This paper offers a historical overview of English/German lexicography of the eighteenth and nineteenth centuries. With the intention of helping stimulate reflections on the wider history of bilingual lexicography of vernacular languages in other contexts, the paper focusses on four themes:

- i. lexicographical challenges (e.g. sources for the dictionaries, how to encode information such as pronunciation and guidance on usage)
- ii. the intersections of English/German lexicography with monolingual and other bi/multilingual language pairings
- iii. factors such as the nationality/language background of dictionary-makers, the role of publishers, and the evolution of intended audiences (also reflected in the place of publication and dictionary format)
- iv. the evolution of cultural information more or less explicitly included, taking as a case study examples of lexemes from colonial contexts.

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From Lexical Equivalents to Linguistic Concepts: Evidence from Manuscript Chinese—European Dictionaries

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Bilingual dictionaries combining European languages and Chinese are widely recognized in both Chinese and international scholarship as indispensable sources for the study of the Chinese language across the sixteenth to nineteenth centuries. These works are particularly valuable for the analysis of early romanization practices, which were developed well before the stabilization of later systems such as Wade—Giles and Pinyin. Beyond phonological and lexical data, bilingual dictionaries also provide crucial evidence for the circulation of knowledge between China and Europe, as reflected in the selection of lemmas and their proposed equivalents.

Among the various domains of knowledge transmitted through lexicographic works, linguistic concepts occupy a particularly important place. This is not only because dictionaries frequently incorporated metalinguistic explanations, but also because they were often accompanied by grammatical descriptions and pedagogical manuals. However, the printed dictionaries that have received most scholarly attention generally appeared only after sustained channels of communication between China and Europe—primarily mediated by missionaries—had already been established.

This paper argues that manuscript dictionaries offer access to an earlier and much less explored phase of this process. These handwritten materials allow us to observe how Chinese notions and European conceptual categories were initially paired, negotiated, and stabilized, eventually forming standard translation equivalents. Focusing on the centuries for which manuscript dictionaries are extant, the paper presents a survey of how linguistic notions—or lexical items that would later be employed to construct linguistic terminology—were translated in both directions, from Chinese into European languages and vice versa.

By tracing these early translation choices, the study aims to shed light on the embryonic development of linguistic ideas that later contributed to the emergence of a Chinese-language discourse on linguistics. At the same time, it reveals how early lexicographic practices shaped European perceptions, interpretations, and sometimes stereotypes of the Chinese language. The analysis thus contributes to a more nuanced understanding of the history of linguistic thought and the role of manuscript lexicography in cross-cultural knowledge production.

Lexicographie missionnaire et circulation des savoirs, entre vietnamien, latin et chinois : les dictionnaires de Pigneaux de Béhaine (1772–1773) et de Taberd (1838)

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Cette communication porte sur un corpus lexicographique issu des Missions Étrangères de Paris (MEP) : i) deux dictionnaires ("annamitico"-latin et sino-"annamitico"-latin) demeurés manuscrits (Pigneaux de Béhaine 1772-1773), soit respectivement un bilingue dans trois écritures et un trilingue dans quatre écritures – annamite désignant en effet, dans les deux cas, à la fois l'écriture romanisée du vietnamien et le chữ nôm, l'écriture dite « démotique » de cette langue, de type logographique ; ii) les deux volets du *Dictionarium anamitico-latinum et latino-anamiticum* (Taberd, 1838), c'est-à-dire la partie "annamitico"-latin des manuscrits de Pigneaux, augmentée et imprimée avec son pendant latino-"annamite".

Nous analyserons ces ouvrages à la lumière de deux traditions lexicographiques : (i) l'organisation alphabétique et une certaine visée encyclopédique héritées des modèles européens ; (ii) le classement par radicaux chinois, inspiré des thésaurus siniques. Ces choix résultent de la nécessité de rendre le vietnamien intelligible aux missionnaires européens tout en l'inscrivant dans la tradition écrite sino-vietnamienne – la romanisation du vietnamien servant alors d'« interlangue graphique », une étape qui facilite par ailleurs l'accès au latin, à partir d'une première écriture alphabétique, pour les élèves et séminaristes vietnamophones. Nous étudierons ensuite l'usage du latin et du chinois comme outils de savoir au collège général des MEP. Le latin y était enseigné comme langue de vie et de pensée, instrument de formation d'un homo apostolicus détaché de ses appartenances locales. Le chinois, koinè savante de l'Extrême-Orient, constituait quant à lui un outil indispensable pour accéder aux textes classiques et échanger avec les élites confucéennes. Les dictionnaires étudiés reflètent ainsi un plurilinguisme institutionnalisé : le vietnamien pour la pratique pastorale ; le latin – langue de travail du collège – pour la formation scolaire, humaniste et chrétienne ainsi que pour les rituels liturgiques ; le chinois pour l'ancrage lettré. Enfin, nous nous interrogerons sur la circulation internationale et la réception d'ouvrages qui ont été composés au collège général de Pondichéry, imprimés dans un comptoir danois des Indes (Serampore), puis diffusés en Asie et en Europe tout au long du 19^e siècle. Les routes suivies par ces dictionnaires illustrent la manière dont les travaux des missionnaires des MEP participent d'une histoire mondiale de la lexicographie.

Shanghainese ideophones in early descriptions: The case of the first comprehensive dictionary of Shanghainese

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Shanghainese, also known as the Hu language, is a variety of Wu Chinese spoken in the central districts and suburban areas of Shanghai. Following the opening of Shanghai's port in 1843, missionaries, mainly those from England and France, left a considerable amount of descriptive works on Shanghainese. Among these, a two-volume French–Shanghainese dictionary compiled by the French missionary Rabouin (1894, 1896) is the first comprehensive dictionary of Shanghainese.

This study focuses on the ideophones documented in Rabouin's French–Shanghainese dictionary and examines their quantitative change over time. Ideophones are words that depict sensory imagery (Dingemanse 2019: 16), of which onomatopoeia are a subtype. Rabouin's dictionary includes a substantial number of ideophones, providing a suitable test ground for our study. First, I classify the ideophonic lexemes in the dictionary by semantic domain and test them with native speakers to see whether these ideophones are still in use. Within each semantic domain, I then calculate the percentage of the ideophones inherited from Rabouin's dictionary and compare the percentage across semantic domains, in order to evaluate whether the decline rate of ideophonic lexemes is correlated with their semantic domain. Preliminary results show that ideophonic lexemes depicting sound have the lowest decline rate compared to those belonging to other semantic domains. The findings of this study will shed light on the factors that influence the stability of ideophonic lexemes.

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The Tamil Lexicon Dictionary and NLP-Based Polysemy Detection

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Tamil lexicography has a long and elaborate history. The first printed Tamil dictionary was compiled by Portuguese missionaries in 1679, and subsequent contributions came from Indian and British scholars. The most comprehensive reference work to date is the six-volume Madras Tamil Lexicon, which was compiled at the University of Madras between 1924 and 1936, and reissued in 1982. This dictionary's distinctive feature is that it brings together meanings from the various historical stages of the Tamil language. Consequently, a single lexical entry may encompass meanings from various historical periods, ranging from 2,000 years ago to the present day. This raises an important question: is it possible to distinguish lexical meanings belonging to different historical periods using only the examples provided in the dictionary? This paper proposes an attempt to address this problem by applying Digital Humanities methods. The identification of historically attested polysemy proceeds in several stages. First, the dictionary is digitised and parsed. Then, polysemy cases are retrieved using NLP-based methodology adapted from Gruntov and Rykov (2023). Only entries whose examples are drawn from early texts, as indicated by explicit source labels, are selected from the resulting dataset for further analysis. Taking the verb *vilu* 'to fall' as an example, of the approximately thirty meanings listed in the dictionary, the analysis first focuses on those attested in the earliest texts. Thus, the meanings such as 'to fall', 'to descend', 'to flow down' are included, as their examples are cited from *Patirruppattu*, one of the oldest Tamil anthologies of the Sangam period. Conversely, the meaning 'to set (as the sun)' is not included, as examples of it belong to a later period represented by Kampa'ns Rāmāyanam.

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Le poids des adages et des proverbes dans la linguistique missionnaire en Asie : une exploration

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Cette conférence prend pour point de départ une réflexion de Wilhelm von Humboldt. Si l'éminent savant prussien entretenait une relation ambivalente avec les travaux linguistiques des missionnaires, il leur reprochait notamment de n'avoir « même pas recueilli de proverbes ».

Nous examinerons ici la pertinence de ce reproche en analysant la place réelle accordée aux proverbes dans l'activité lexicographique et linguistique des missionnaires. L'accent sera mis sur l'étude de plusieurs recueils de proverbes orientaux de l'époque prémoderne qui nous sont parvenus

Decoding Tibetan: A Research Report on the Tibetan-Italian and Italian-Tibetan Dictionary by Father Francesco Orazio Della Penna (1680-1745)

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While in the early modern era Catholic missionaries compiled a broad spectrum of vocabularies and grammars of Asian languages, the extent of the missionary presence in a specific linguistic area determined the lexicographic output for that particular region. Thus, the languages of regions in which missionaries operated in small numbers are the least represented in the panorama of missionary lexicographic production. One of these underrepresented languages is Tibetan, about which until recently only a short extract of a now-lost Latin-Tibetan dictionary survived³. This paper will briefly illustrate the history and general characteristics of a recent finding in the field of Tibetan missionary lexicography, the Tibetan-Italian and Italian-Tibetan dictionary compiled by the Capuchin friar Francesco Orazio Della Penna between 1717 and the late 1730⁴. The paper will also present a report on the current research status of this corpus, which comprises a set of three manuscripts totaling 1676 pages with an estimated number of about 30,000 entries.

³ Vocabulario Thibettiano scritto con caratteri propri ed esplicato con lettere latine, e modo di pronunciarlo; estratto dal Padre Domenico da Fano Capucino dal Dizionario, ch'egli haveva fatto e portato in Europa, quando venne l'anno 1714. Per informare la Sacra Congregazione de propaganda fide dello stato di quella Novella Missione per trattarne in Roma lo stabilimento di essa Missione; kept at the Bibliothèque Nationale de France, Paris, Départements des Manuscrits, Tibétain 542. Currently being studied by Alla Sizova (LMU, München).

⁴ Venturi, Federica. "The Tibetan-Italian-Tibetan Dictionary of Fr. Orazio della Penna (1680–1745): An Untapped Resource for the History of Tibetan Language, Society and Early Buddhist-Christian Interreligious Contacts." *Revue d'Études Tibétaines* 67 (2023): 45–68; "Himalayan Encounters: Philological Practices in Reading Orazio della Penna's (1680-1745) Tibetan-Italian-Tibetan Dictionary", in Gonschorek, Korinna et al. *Connected Philology: Interdisciplinary Perspectives on Transcultural Encounters*. De Gruyter 2026.

The Integration of the Tamil and Sanskrit Poetic Universes in the Early Lexicographical Tradition

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In the second half of the first millennium CE, Tamil poetry began to integrate Sanskrit (and Prakrit) poetic forms on a large scale. What had been a thin trickle in early poetry became a stream of narrative threads, poetic embellishments and general cultural fabric, first in the Tamil bhakti tradition, then in *peruṅkāppiyam*, the Tamil version of Sanskrit *mahākāvya* (a long narrative poem). This had fundamental consequences for the development of the early Tamil thesauri (*nikaṇṭu*), which tried to construe an overarching reservoir of words and semantic fields that would cover both ancient Tamil and the emerging Sanskrit lore.

This presentation will examine two sets of aphorisms in the lexicons named *Tivākaram* and *Piṅkalam* (perhaps 9th and 10th century), one dealing with the words employed for male and female animals, the other concerned with words for lotuses and water lilies. While the former set is almost free from Sanskrit and can be traced back to the early beginnings of Tamil lexicography in the earliest grammatical treatise *Tolkāppiyam*, the other is heavily interspersed with Sanskrit terms. A look into the poetry of the time shows that only a small, but nevertheless significant number of those Sanskrit words were actually employed by poets. The most likely explanation appears to be, for the time being, that the author(s) of the Tamil lexica made use of both poetic and theoretical works of their own tradition, and in addition had access to Sanskrit poetry and made use of the already current Northern lexica.

Mots-clés : Tamil lexicography, Tamil, Sanskrit interaction.

Caractéristiques lexicales et syntaxiques du mandarin du Sud-Ouest au XIX^e siècle à travers les dictionnaires des missionnaires occidentaux et des matériaux issus des gazettes locales chinoises

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Les études consacrées aux grammaires occidentales du chinois, principalement rédigées par des missionnaires, se sont concentrées jusqu'à présent sur les grandes variétés dialectales méridionales (cantonais, min, hakka, voire parfois gan et xiang). Notre recherche vise à apporter des résultats nouveaux sur les différentes variétés du mandarin au XIX^e siècle en proposant de mettre en œuvre une méthode comparative originale avec des outils numériques, basée sur une dualité de sources, occidentales et chinoises, ouvrant ainsi une voie prometteuse dans le domaine des études sur le mandarin ancien et dans le champ des humanités numériques.

Les sources occidentales seront : (i) le *Dictionnaire chinois-français de la langue mandarine parlée dans l'ouest de la Chine* (compilé à la fin du XIX^e siècle), qui constitue sans aucun doute l'ouvrage le plus complet sur les dialectes du Sichuan méridional et du Sud-ouest de la Chine, et qui reste aujourd'hui la seule source systématique reflétant la situation linguistique de cette région à cette époque ; (ii) le *Dictionnaire français-latin-chinois de la langue mandarine parlée* et son appendice de Paul Perny, un ecclésiastique bilingue défroqué dont les œuvres qui décrivent le dialecte de Guiyang (Guizhou) n'ont pas suscité un intérêt majeur jusqu'à ce jour.

On relève, dans ces œuvres, entre autres phénomènes intéressants, des constructions grammaticales singulières telles que l'usage du suffixe nominal *-xie* 些, des formes V 得/不贏 *dé / bù yíng*, V <得 *dé*> NP 有 *yǒu* NP, 看 *kàn* VP, Adj+ 得好 *dé hǎo*, ainsi que diverses structures interrogatives originales. De nombreux lexèmes dialectaux y sont également consignés (头 *tóu* en suffixe, 摔话 *shuāihuà*, 婆屋 *pó wū*, 后家 *hòu jiā*, le classificateur 匹 *pǐ*, 梁子 *liángzi*, 发 *fā*, 隍 *fù*, 打露水 *dǎ lùshuǐ*, etc.), autant de phénomènes qui apportent un éclairage précieux sur l'origine et l'évolution du lexique et de la syntaxe des dialectes du Sichuan.

Les sources chinoises sont surtout constituées de gazettes locales (地方志 *difāngzhì*) de l'époque Ming, Qing et République qui contiennent une abondante documentation sur les parlars et expressions dialectales. Depuis le milieu du XX^e siècle, leur importance a été de plus en plus considérée par les dialectologues, donnant lieu à de vastes travaux de collecte et de compilation. Notre étude centrée sur le mandarin du Sud-Ouest permet de classer et

d'analyser ces résultats, de dégager les tendances actuelles de la recherche et d'esquisser des perspectives pour les travaux futurs.

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Systema Phonicum Scripturae Sinicae (1841) : une tentative de classification phonétique des sinogrammes

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Publié à Macao en 1841, le *Systema Phonicum Scripturae Sinicae* du missionnaire Joseph-Marie Callery constitue une tentative originale — et aujourd'hui largement oubliée — de repenser l'accès à l'écriture chinoise à travers un classement phonétique fondé sur des principes de l'écriture alphabétique. Rédigé en latin, l'ouvrage se situe à la croisée de la tradition missionnaire savante, de l'érudition sinologique naissante, de la rationalisation linguistique propre aux sciences européennes du XIX^e siècle, et d'une ambition résolument didactique.

Callery propose de classer plus de 12 000 caractères chinois (1) (Kim, 2015), non plus selon les radicaux sémantiques traditionnels, mais selon leurs composants phonétiques, qu'il désigne comme *litterae fundamentales* (au nombre de 1040). S'inspirant explicitement des découvertes de Champollion sur la dimension phonétique des hiéroglyphes égyptiens, il défend l'idée que les caractères chinois sont, eux aussi, dans leur grande majorité, porteurs de valeurs phonétiques, et non de simples signes idéographiques.

Ouvrage composite, entre essai théorique, outil pédagogique et tentative classificatoire, le *Systema* constitue une tentative expérimentale dans l'histoire de la lexicographie sinologique. Il s'inscrit dans une série d'initiatives portées par les sinologues du XIX^e siècle — tels que Bazin aîné — qui ont cherché à comprendre la nature de l'écriture chinoise et son lien avec la parole, ainsi qu'à rendre son apprentissage plus accessible.

Cette communication s'attachera à replacer l'ouvrage dans son contexte historique, à analyser les principes de classification qui le sous-tendent, et à discuter sa portée ainsi que ses limites. Elle montrera comment ce projet témoigne des tensions entre les traditions lexicographiques asiatiques et les modèles classificatoires européens, tout en ouvrant une réflexion épistémologique sur les conditions de possibilité des savoirs linguistiques au XIX^e siècle.

Mots-clés : écriture chinoise, classification phonétique, lexicographie, savoirs linguistiques, XIX^e siècle

Seventeenth-Century Sino-Hispanic and Sino-Portuguese Lexicography: Networks of Transmission and Influence

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The grammar and dictionary of Marsh 696 are studied and analyzed in my monograph «Missionary Grammars and Dictionaries of Chinese. The contribution of seventeenth century Spanish Dominicans» (Zwartjes 2024). This anonymous and undated Sino-hispanic dictionary was contextualized more broadly. As regards Marsh 696, it was not only juxtaposed with other versions attributed to Francisco Díaz, but also with the Chinese-Portuguese dictionaries (Ms Leiden, Or. 1929 and the so-called *Chung-P'u tzu-hui*, Ms ARSI, Jap. Sin. IV, 7). The "Portuguese connection" promises fresh perspectives on this research. In addition to these primary sources, an endeavor was made to contribute to the history of lexicography, particularly advancing research in the field of Chinese bilingual lexicography in China and the Philippines. There is a significant presence of Portuguese in the tradition of Spanish lexicography. Not only did Francisco Varo create a Portuguese-Spanish version of his dictionary, but approximately a third of the entries in Marsh 696 are translations from Chinese to Portuguese, despite the dictionary being titled as a Chinese-Spanish dictionary. There are also traces of Portuguese in the Jagiel. manuscript (Berlin-Krakau, attributed to Francisco Diaz), albeit to a much lesser extent. Comparing Portuguese works with the dictionary compiled by or attributed to Díaz, it becomes evident that both traditions adhere to similar lemmatization patterns. They share a common structure, which encompasses Chinese characters, romanization, equivalents, translations, definitions, and explanations. In both cases, the entries exhibit parallel variations, offering direct word-for-word equivalents akin to glossaries. However, it is absolutely not a matter of strong similarity, and certainly not of different versions. Most of the works I used for this research show many differences, and sometimes the number of overlapping lemmas is very limited, yet they still suggest that there may have been some influence. In Zwartjes (2024), a start was made with a limited number of lemmas. This presentation builds on the analysis of the lemmas and the comparison between Sino-Hispanic and Sino-Portuguese lexicographical works, and makes use of recent publications in this field, in order to gain a better understanding of the connection between the two corpora.

