Beyond Borders: A Global Perspective
of Jesuit Mission History

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Sixteenth and Seventeenth Century Konkani Studies by the Jesuits—The Christian Doctrine by Thomas Stephens and the Konkani-Portuguese Dictionary Manuscripts by Diogo Ribeiro and His Contemporaries

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Introduction
The purpose of this paper is to introduce the pioneering linguistic studies of the Jesuits of the sixteenth and seventeenth century, and to shed some light on their various aspects. Among the diverse linguistic works compiled by the Jesuits, I would like to take up the Christian Doctrine by Thomas Stephens and the Konkani-Portuguese dictionary manuscripts by Diogo Ribeiro and his contemporaries.

The Importance of the Printing Press
Following the route of Portuguese expansion, the Jesuit Mission Press produced linguistic works of the indigenous languages of Africa, Brazil, India and Japan. Those which we have been able to trace so far are the following: In Africa, a grammar of Kimbundu and Christian Doctrines in Kimbundu and in Kongo; in Brazil grammar books of Tupi and Kiriri and Christian Doctrines written in them; in India a grammar of Konkani, Christian Doctrines in Tamil and in Konkani; and in Japan two grammars of Japanese, a Japanese-Portuguese dictionary, a Latin-Portuguese-Japanese dictionary, four different editions of the Christian Doctrine, and so forth. These are actually pioneering linguistic works, the first that ever existed of the indigenous languages of the world. Why the sixteenth and seventeenth century and why Christianity? These are the questions we need to consider today.

Alexander the Great must surely have encountered a considerable number of languages on his way to the East. Neither he nor any of his subordinate interpreters have left any linguistic work on the languages with which they were in contact. In Anabasis by Xenophon, there are several stories concerning poor verbal communication between the leader and the troops, or local people with different linguistic backgrounds. In such situations interpreters are often involved. However, none of them left any linguistic work. Neither the famous Marco Polo nor the famous Moroccan traveler Ibn Battuta left us any linguistic work.
In Islam, Arabic is the only sacred language for religious texts. In Buddhism however, in spite of the fact that many scriptures have been translated through history into a wide range of languages, there have been no linguistic works on the indigenous languages. The Emperor Asoka did not produce any linguistic work, nor did any of the famous Chinese pilgrims who translated a considerable number of religious documents into Chinese, leave us any linguistic work of indigenous languages while on their way as pilgrims.

In Christianity, on the contrary, various linguistic works have been produced, but only in the sixteenth and seventeenth century. St. Paul and those who came after him for example propagated Christianity through history far beyond their native land, and yet did not produce any linguistic work.

Here again, why Christianity? And why in the sixteenth and seventeenth century? A key to various possible interpretations is the "movable type printing press." The following remark by Francis Xavier in his letter sent from Japan, is symbolic, "Here we can propagate Christianity through printing."

In the process of printing we have to set up a linguistic norm for the language. We have to decide for example fixed shapes for each letter, fixed spellings for each word, fixed word order, fixed expressions, and so forth. Linguistic analyses are indispensable for setting up these linguistic norms. The movable type of printing system was utilized most effectively for proselytizing in the sixteenth and seventeenth century Christian world, not only by Protestants but also by Catholics.

The Printing Press in India
The printing machine was brought to Japan with a specific purpose by Alexander Valignano in 1590, while in India it was only by chance that a printer was introduced in 1556. It was originally destined for Abyssinia (Ethiopia today) but ended up in Goa in India. It should be noted that all the material for Abyssinia was transported from Portugal via India, since the Suez canal was not available at that time.

On receiving the news that the Ethiopian emperor Lebna Dengel, who was in trouble because of Ahmad ibn Ibrahim’s conquests in Ethiopia, might convert to Roman Catholicism from the Ethiopian Orthodox Church on the condition that he obtained military support from Portugal, the Jesuit headquarters planned to send missionaries with a printing machine to Ethiopia. In 1541, four hundred well-equipped Portuguese troops arrived, and with the help of the indigenous Ethiopian Christians they put an end to the power of Ahmad ibn Ibrahim. The Emperor Galawdewos who was Lebna Dengel’s son and who succeeded to the throne of Ethiopia, refused however to convert to Roman Catholicism and was not cooperative with regard to the activities of the Jesuits in Ethiopia. Considering these circumstances the Jesuits in Goa refrained from sending missionaries to Ethiopia. However the printing machine which had been intended for the publication of religious texts in Ethiopia had already reached Goa, and hence
they began to use it for creating Konkani documents, and the missionaries who were formerly destined for Ethiopia were redirected to China and Japan.3

Thomas Stephens
Thomas Stephens, after whom the world famous institute, namely the Thomas Stephens’s Konkani Kendr is named, is known to have been born in 1549, to have entered the Society of Jesus in 1575, to have reached Goa in India in 1579 and to have died there in 1619 after forty years of missionary work in India. Meanwhile, the following three works were published there.
(1) Biblical poems in Marathi (1616)
(2) Christian Doctrine in Konkani (1622)-a posthumous work
(3) Konkani grammar written in Portuguese (1640)-a posthumous work
I will briefly review here the second of the above works.
It may be noted that two letters written by Thomas Stephens himself are in existence today, one written in English and addressed to his father in 1579, and the other written in Latin and addressed to his brother in 1583. In the latter letter he states that the structures of languages spoken here are similar to that of Greek and Latin.4 What should be noted here is the fact that a Jesuit referred to the linguistic similarity between some Indian indigenous languages and Greek and Latin, more than two hundred years before William Jones’ famous public speech5 of 1786.

Marcos Jorge and his Christian Doctrine
The Konkani version of the Christian Doctrine,6 the four different editions of the Japanese version7 and also another Kongo version8 of the Christian Doctrine, are all basically translations of Marcos Jorge’s Portuguese original edition, published in 1566.
Marcos Jorge was born in the Parish of Nogueira do Cravo in County Oliveira do Hospital, Coimbra in 1534, entered the Society of Jesus in 1548, and taught theology and philosophy at the Colégio in Évora. He also worked as a teacher of catechism especially for children, until his death in 1571 in Évora.
He published his famous dialogue-style Christian Doctrine that was mainly aimed at children, as it is stated in the title, “Christian Doctrine Arranged in the Form of Dialogue to Teach Children.” This tiny and succinct Christian Doctrine soon became widespread in and out of Portugal, from the sixteenth to the twentieth century.

The Konkani Christian Doctrine in comparison with the Kongo and Japanese versions
The Kongo version of the Christian Doctrine is basically an exact word by word translation of Marcos Jorge’s original, as seen below.

Master: Emauléque (Child) tiébi (how) italocua (do you call yourself)?
Disciple: N. (Name.)
Master: ūaria (are you) mungue (Christian)?
Disciple: Quelerca (Yes) munũ sambu (by the grace) zaZambiam-
pungu (of God).
Master: Quičača (Why) bobolelo (do you say), munũ sambu
(by the grace) zaZambiampungu (of God).
Disciple: Yanqui (Because) boque (not) munũ fumu miamaco (by
my merit), caqũ miquele (not by my father), caqũ míaqalaqe
(not by my mother), caqũ quiaqia quibangua qiaquqia (not by
other pure creature), I Christã (I am a Christian), caqũ munũ ede
(not by compassion), ye quâldi (and mercy) quâ Zambiampungu
(of God), ye mifimu (and merit/worth) miá Christã (of Christ).
(Chapter 1)

The corresponding portion of Marcos Jorge is as follows.
Master: Maimo como vo Emma? (Child, how do you call your-
self?)
Disciple: N. (Name.)
Master: Sois Christãm (?). (Are you a Christian?)
Disciple: Sim, pola graça de Deus. (Yes, by the grace of God.)
Master: Porque dizires pola graça de Deus? (Why do you say by the
grace of God?)
Disciple: Porque nem por meus merecimentos, nem de meu pai,
nem de minha mãe, nem de outra aljava pura criatura sou Christãm,
senam pola bondade & misericórdia de Deus,... (Because, not by
my merit, nor by my parents' merit, nor by any other pure crea-
ture's merit, I am a Christian, but by God's compassion and mer-
cy,...) (Chapter 1)

Although all editions of the Christian Doctrine published in areas of Portu-
guese control or interest are translations of Marcos Jorge's original, they are not
all necessarily exact word by word translations as seen above, but are some-
times slightly modified according to the native cultural background.

For example, although in the original version of Marcos Jorge, the master
asks questions of the disciples, it is vice versa in the Japanese version, as in the
following.

Master: Deus no Graça vo mette toua, nanigoto zoza?
(What is the grace of God?)
Disciple: Soso gui vo omnanci furbet xero, neguacuwa voxixye
tanxaye xexi. (I do not know it very well. Please teach me.)
Master: Deus no Graça vo mette toua: vagani chichi faua, gosacu
no meno no chikara ni arau, tada Deus no go Bondade to, von
jili to, mata von arui leso Christã no go curiti vomette Christan
ni maru coto mara.
("By the grace of God" I mean that I am a Christian, not by my
merit, nor by my parents’ merit, nor by any other creature’s merit, but by God’s compassion and mercy...) (Chapter 1)

In the original version of Marco de Soeiro the disciples explain the teachings of Christianity by answering the master’s question, while in the Portuguese version the master explains everything instead. This might be called the “Japanization” of the Christian Doctrine.

The same kind of “Japanization” can be seen in the Konkani version. In India after the Portuguese expansion, the Jesuits tried to convert indigenous young men who were old enough to have acquired at least one native language, culture, customs and manners instead of very small children, so that more bin- 
guage and bilingual priests would be formed. If very small children were taught Portuguese, there may arise the possibility that they would not sufficiently master their indigenous language. In the Fifth Council held in 1606, it was con- 

firmed that all the pagans more than twelve years old were obliged to go to church. This policy may have had something to do with the fact that in the Konkani version of Christian Doctrine, all of the forty-six cases of the addressee word ‘child’ (minino=minino) in the Portuguese original are excluded, proba- 
bly deliberately, as in the following examples: (** shows that the correspond- 
ing expression of “child” is omitted in the Konkani version).

Portuguese version of the Christian Doctrine (1)-
Dizei minino, donde tendes o nome de Christan. (10v10)
(Tell me, child. Where do you get the name of Christian? (=Where does the term Christian come from?))

Konkani version of Christian the Doctrine (1)-
Christa nhana connu uraunu amac labal?** (11v18-19)
(*** From whom do you receive the name of Christan?)

Portuguese version of Christian the Doctrine (2)-
Disseses muyto bem menino: mas dizeme, nam fazes vos obraçen sena a Deus? (19/16)
(You said (i) very well, child, but tell me, you offer prayers to nothing but God?)

Konkani version of Christian the Doctrine (2)-
Yoa nasca sang, Parameparacachi i oragnus caritasti car?** (11v1)
(*** Tell me one thing. Do you offer prayers (only) to God?)

Portuguese version of the Christian Doctrine (3)-
Bem dizeis, minino, porque ao menos be peccado venial... (37v7)
(You say (i) well, child, because it is at least a venial sin...)
Konkani version of the Christian Doctrine (3)-
Prastau bolataasi: quites upapasta punu zati saac,...?n (36r6)
(You say (it) well, ***, because it may be at least a venial sin ...?)

In all the above forty-six cases, some of which are shown below, the Kongo version has the Kongo expression "leque" meaning "child".

Kongo version of Christian Doctrine (1)-
Vbôba emôleke cuobì tiaua edizina dia Christiò?* (3r7-8)
(Say, child, where do you have the name of Christan? (=Where does the term Christian come from?))

Kongo version of Christian Doctrine (2)-
Bobele fônddi tôle emôleque: canti vzcamba, cucanguui ungaeye quisambu
 canti bunabena Zambianupungu? (18v1-3)
(You said (it) very well, child, but tell me, you offer prayers to nothing but God?)

Kongo version of Christian Doctrine (3)-
Bobele tôle emôleque yangilbo quialêlo ismu diauêlo,...** (43v8-9)
(You say (it) well, child, because it is at least a venial sin, ...)

Other forms of "Indianization" can also be seen. Before the explanation concerning the Trinity corresponding to the original Marcos Jorge, the Konkani version has the following passage:
G. Santissima Trinidade, mhhaza quite?
S. Mhhaaza quaquala Paramespuru Bapa, Putru, spirito Santo, tegai zanna
 yecuchi Paramespuru.
G. Bapa, to Paramespuru?
S. Hoi.
G. Putru, to Paramespuru?
S. Hoi.
G. Spirito Santo, to Paramespuru?
S. Hoi.
G. Tari tega Paramespara assimu cae?
S. Nani, Panna tegai zanna yecuchi Paramespuru. (28r)

[Translation]
Master: What do you mean by the Trinity?
Disciple: The Trinity means one and only God composing of Father, Son, and the Holy Spirit.
M: Father is God?
D: Yes.
M: Son is God?
D: Yes.
M: Then there exist three Gods, don’t there?
D: No. These three are only one God as they are.

This kind of simplistic explanation is not seen in the Portuguese original version. How we interpret the above explanation in the historical and cultural context is a future task for us.

There also can be seen the influence of Hinduism. The following two passages are not seen in the original Portuguese.

(1) Avoiding all Konkani (Hindu) Gods, Angels, ritual services or ceremonies, superstitions, black magic, and fortune-telling, one has to respect only one true highest Lord. (34v5-8)

(2) One cannot swear by any one of the followings—eyes, land, father and mother, one’s own life, or any other things. (35v3-7)

The following addition by Thomas Stephens must be a reflection of contemporary Indian society.

... The third sin is to treat harshly and cruelly poor people, widows, and orphans. And the fourth sin is not to give salaries to workers. (46v10-14)

These kinds of additions can neither be seen in the Portuguese original nor in the Japanese or the Kongo versions of Christian Doctrine.

Along with the printed version of the Konkani Christian Doctrine (1622), at least two other manuscript versions are confirmed to be in existence today. One is in the William Marsden Collection, School of Oriental and African Studies (SOAS), London, and the other in the National Library of Paris. A close investigation and comparison between the printed version and the two manuscripts is an important task for the future. However, the historical intercourse is evident, judging by the following matching contents between the manuscript in SOAS and the corresponding printed version. In the corresponding parts the following Konkani dialogue parts are all in all the same except for slight orthographic variations.

G. Santa* Crussachy cura cari.
G. Niddalauari Crus quitae caritasi?
S. Amaca vaitti calpana yeta, ti Paramespara niuarcheaca.
G. Tondda uari quieta?
S. Vaita sabda niuarcheaca.
G. Hardea uari quieta?
S. Vaity caramio mana uuraunu zio nipazatati, tio niuarcheaca.
[Translation]
Master: Make the sign of the holy cross.
Disciple: By the sign of the holy cross, Lord, deliver us from evil. In the name of the Father, and of the Son, and of the Holy Spirit. Amen, Jesus.
Master: Why do you make the sign of the cross on the forehead?
Disciple: Because the Lord delivers us from the evil thoughts which come to us.
Master: Why on the mouth?
Disciple: Because (the Lord) delivers us from bad words.
Master: Why on the chest?
Disciple: Because (the Lord) delivers us from bad deeds which rise within our hearts.
In the entire passage above the first word with an asterisk, Santa*, is the only word which the SOAS manuscript lacks. All the other expressions and word order are exactly identical between the printed version and the manuscript. Even if this part is a set phrase or expression for any Christian Doctrine, we still cannot say that all of these identical phrases are just a coincidence.

Manuscripts of the Konkani-Portuguese dictionary and compilation of a printed version of one of them
In 1999 I happened to come across 697 carbon-copied sheets of a typewritten manuscript entitled Vocabulario da lingua Canarim in a secondhand bookstore in Lisbon in Portugal. In the following year, by courtesy of the Ames Library of South Asia in the University of Minnesota, I was able to obtain a Xerox copy of the original manuscript. The original of this typescript version of the Konkani-Portuguese dictionary was compiled by the Jesuits in Salcete and revised by Father Diogo Ribeiro in 1626.
In Japan, the Portuguese missionaries tried to propagate Christianity through printed material from the very beginning, since Francis Xavier stated that considering the extremely high literacy of the Japanese it was desirable to propagate Christianity through printed works. Moreover in Japan virtually only one language was spoken throughout the entire country. In India, however, facing so many different languages and writing systems, they might not have had so much motivation to compile printed dictionaries of any one specific language.
Several manuscripts have been reported to be in existence in various Portuguese public libraries. Here we compare two of them. One was obtained by the Portuguese Ministry of Education in 1965, and the facsimile was published in 1973 (VLCP). The compilation date of the original is unknown. The other is the one referred to above, and it was compiled by Jesuits in Salcete and supplemented by Father Diogo Ribeiro in 1626 (VLKK). This is the one from which I made a printed version in 2005 along with the technical assistance of Professor Masayuki Toyoshima.
It is clear that these two manuscripts of Konkani-Portuguese dictionaries compiled by the Jesuits about four hundred years ago, have a considerable portion of their content in common. Their relative chronology is still very debatable, although Rocky Miranda insists that the VLCP is a revised and enlarged edition of the VLKK. For example, for the Konkani item gau, the following explanations are seen in the two manuscripts.

Glu. & Aldea. (village) (VLCP 56)
Glu. ul. Aldea, também certo legoa que contem quatro kossoas.
(village, it also means certain leagues, or four kossoas) Hem glu
dizem ser como duas legoas das nossas. (One gau corresponds to
our two leguas.) Goê quinâlê gâla ânê. Quantas legoas são daquê
a Goê? (How many gaus are there from here to Goê?) (VLKK
106)

The explanation in the VLCP for gau is only one word, namely, “aldea” in Portuguese or “village”, while in VLKK relatively long comments follows after that including an example sentence. It says that gau also means a unit of some distance. In any language the unit of distance often derives from the designation of some block or inhabited area. This additional explanation must have been made after the VLCP was written, and as far as this part is concerned the VLCP is considered to precede the VLKK, that is to say, contrary to what Miranda says the VLKK is a revised version of the VLCP.

For now, only the following two points are confirmed.

1. A considerable portion of these two manuscripts (VLCP and VLKK) are more or less identical as in the example seen below, and considering the length of each identical part, it cannot be interpreted as a mere coincidence.

Tâche dâddê mâkâ ghâlêlî nákâ. Não me metais nas queixas delle. Tâche dâddê
deche mæzæna nîstaraus naza. Naô me posto valer com elle. (VLCP 44v)

Dâddâ. Ê. Queixada, ou dente queixal ou gengiva. Dâddekâ dâddê ãâddallâtâ.
Bater os dente com frio. Tâche dâddê mâkâ ghâlêlî nákâ. Não me metais nas
queixas delle. Tâche dâddêche mæzæna nîstaraus nákê. Naô me posto valer có
delle. (VLKK 48v-16)

[Translation]
Dâddê. Ê. Lower jaw, or lower tooth or lower gum. Dâddeka dâddê ãâddallâtê.
The teeth chatter with cold. Tâche dâddê mâkâ ghâlêlî nákâ. Don’t include me in
his trouble. Tâche dâddêche mæzæna nîstaraus naza. I am no match for him.

2. Setting the question of relative chronology aside, a close investigation of these two manuscripts clearly indicates the process whereby dictionaries were compiled by the Jesuits, incessantly adding and revising preceding manu-
scripts.

(1) Diddhikē. ed. Jamela.28 (VLKK f48-17)
Diddhikē. ed. Jamela pequeno ou frenestra.29 (VLCP supplement 168v)
(2) Dākhi. e. Laço de cabeço30. (VLKK f49-17)
Dākhī. e. Laço de cabeça.31 (VLCP supplement 169r)
(3) Dalladīrinni. y. Molher pobre, palavra baixa.32
Dalladīrinni. y. Dalladīrinni. y. Molher pobre, miseravel.33 (VLCP supplement 169r)

After creating the printed version of the 1626 Konkani-Portuguese dictionary manuscript, various related by-products were compiled. First of all we have made a list of all appearances of words with the indication of their location in the manuscripts. We also prepared an on-line dictionary of this printed version.

In this dictionary both the Portuguese and Konkani words can be consulted at will. For example if we need all expressions with the Konkani word "kādde" meaning “part”, all we need to do is just put "K: kādde" (which means “search all examples with the Konkani word ‘kādde’”) in the search bracket. In the same way if we need the Portuguese word “molher” (modern spelling “mulher” meaning “woman”) we put "P: molher" (which means “search all examples with the Portuguese word ‘molher’”) in the search bracket.

The probing of the history of the Konkani linguistic activity of the Jesuits has just begun. We still have much to do, such as the identification of all Konkani manuscripts distributed in and outside Portugal and India, comparisons among them and with the corresponding printed works, and so forth.

EDITORS’ NOTE: Some of these notes do not conform to the Style Manual. Similarly, the bibliography is written to match the references in the text. We apologize for any inconvenience caused by these exceptions.

NOTES
3. Carannea (1953) & Iihikawa Hiroki (personal communication)
4. Lingue barum regiornum sunt permultae. Pronunciationem habent non inueniunt et compositionem latine grecæa simulæ; phrases et constructiones plane minhabes. Literæ syllabarum vim habent, quæ toties variantur quoties consonantes cum vocalibus, vel mutæ cum liquidis combinari possunt.
5. “The Sanskrit language, whatever be its antiquity, is of a wonderful structure;
more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either; yet hearing to both of them a stronger affinity, both in the roots of verbs and in the forms of grammar, than could possibly have been produced by accident; so strong indeed, that no philologer could examine them all three, without believing them to have sprung from some common source which, perhaps, no longer exists; there is a similar reason, though not quite so forcible, for supporting that both the Gothick and the Celtick, though blended with a very different idiom, had the same origin with the Sanskrit; and the old Persian might be added to the same family, if this were the place for discussing any question concerning the antiquities of Persia.” (William Jones [1788] 1807, iii, 34. Agap Morpango Davies [1998]). The crucial difference between the Thomas Stephan’s remark and the William Jones’ comment is, I believe, that only the latter refers to some common source (which no longer exists) of Greek, Latin and Sanskrit.


7. CHRISTIAN DOCTRINES IN JAPAN (four different editions-1591, 1592, 1609a, 1609b)


9. Doctrina Christi. Ordenada a maneira de Dialogo, para esser usada as meninos, pelo Padre Marcus Jorge da Companhia de Jesus, ... Lisboa. 1566.


11. Christi (Christian) ntuu (name) connu (whom) usama (us derivative subject) laba (receive)?

12. Teca (one) maca (to me) segea (say). Paremparencachi (to God) tu (you) oraiaa (prayer) cairai (you make) ca (do you)?

13. Prasua (well) bolataa (you say): quiten (because) upapataka (vernish sin) punu (at least) naal (become) saa (can be), ...?

14. Vlooba (say) emalalqué (child) cubi (where) liuua (do you have) edzina (name) dia Christo (of Christia)?

15. Bobele (you say/said) uudifid (very) tuote (well) emalalqué (child): canti (but) vocamba (tell me), cubengui (not make) ongale (you) suaaimb (prayer) canti (but) beambba (to) Zamboanga (God)

16. Bobele (you say) tuote (well) emalalqué (child) yaquolbo (because) quilato (at least) irima (be sin) dialele (vernish), ...

17. [Konkani original] Sainestu Conconinete Dean, deauduta, amny tanchu rita pa-ranuudi, achara, gbuedipuuma, zoseppenna urunnu, yecho saatuma Parenepa-raca mawu deucho, tachy peni seis canubhy.

18. [Konkani original] Quisa ddeloacho, buhumicho, mayebopeko, lenurunna, bal-lacho, apoza ziaacho, hau connu tari isupu addadeddiye sarantha diu naye.
19. [Konkani original] Tissare. Durballaeca, tanamade uibhanaaca, any poraca zu-
20. Vocabulario da lingoa Canarina com versam portuguesa (=VLCP), VOCABR-
LARIO da lingoa canarim, feito pelos Padres da Companhia de Jesus, que
residem na Christianidade de Salcete, & novamente acrescentado com varios mo-
dos de fallar pelo Padre Diogo Ribeiro da mesma Companhia. Anno. 1626
(=VLKK)
21. Miranda (1985), p. 197. I have to disagree with Miranda’s hypothesis that the
VLCP is a revised and enlarged version of the VLKK. One possible relative chro-
nology I can think of is that the main text of VLCP preceeds VLKK and the sup-
plement part of VLCP was written after VLKK.
22. “a window”
23. “a small window or a vent hole”
24. “a knot of hair, or topknot”
25. “a knot of head, or topknot”
26. “a poor woman, slang word”
27. “a poor, miserable woman”

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Beyond Borders
A Global Perspective of Jesuit Mission History

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The book develops a global perspective of Jesuit mission history from the perspective of Jesuits themselves, as well as from the perspective of the native communities they served. It explores the challenges and successes of Jesuit missions around the world, including their work in Asia, Africa, South America, and elsewhere. The book also examines the impact of Jesuit missions on the local cultures and societies they served, and the ways in which these missions have influenced global history. It is a valuable resource for scholars and students of history, religion, and international relations.