

The Process of Translation in *Dictionarium Latino Lusitanicum, ac Iaponicum**

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One of the Jesuit mission publications in Japan, the Latin-Portuguese-Japanese dictionary *Dictionarium Latino Lusitanicum, ac Iaponicum* (1595), was compiled by several Jesuit editors, both Japanese and European, based on the Latin polyglot dictionary by Ambrogio Calepino. By analyzing several examples, we can deduce the rough process of the translation. The editors chose the Latin entries and the necessary parts of the Latin explanations, then translated them into Portuguese and Japanese. Though the Japanese translations basically seem to be based on Portuguese translations, the editors producing them also consulted the original Latin. The Portuguese and Japanese translations are based on not only Latin explanations, but sometimes on Latin quotations and the equivalents of other languages in the original Calepino.

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0. Introduction

In 1595, Jesuits in Amakusa published the *Dictionarium Latino Lusitanicum, ac*

Iaponicum (DLLI), a linguistic work to promote their missionary efforts in Japan. As the title and preface clearly indicate, the DLLI was compiled as a guide for Japanese people studying Latin and Europeans studying the

Keywords: Jesuit mission press in Japan, Latin, Portuguese, Japanese, lexicography

* Part of this work has already been presented in two earlier papers, "Edição do *Dictionarium Latino Lusitanicum, ac Iaponicum* (1595)" presented at the Congresso Internacional de Língua Portuguesa that was held in Rio de Janeiro, Brazil on July 19–23, 2004, and "Translation of *Dictionarium Latino Lusitanicum, ac Iaponicum* (1595)" presented at the Congresso Internacional A Presença Portuguesa no Japão nos séculos XVI e XVII held in Lisbon, Portugal, on December 5–6, 2005 (Proceedings include Kishimoto 2005b). This research was supported by the Japanese Ministry of Education, Culture, Sports, Science and Technology KAKENHI (15021216) in 2003–2004 and by the Japan Society for the Promotion of Science KAKENHI (17320070) in 2005–2006. I convey my special thanks to Professor Masayuki Toyoshima and Professor Toru Maruyama for their valuable suggestions and to Professor Masahiro Gonoji for his assistance in the translation of Latin.

Japanese language, based on the dictionary of Ambrogio Calepino, the Italian lexicographer. Though we know the work was edited by several Portuguese and Japanese Jesuits, their names remain a mystery. We also have little information on the methods used by the Jesuits; for few documents describe how they actually compiled the trilingual dictionary based on the dictionary of Calepino.

According to recent research from Kishimoto 2005a, the DLLI seems to have been edited on the basis of a Calepino edition derived from the 1570 edition published in Lyons, and it was considerably simplified in order to help the Jesuits learn Latin and Japanese more effectively. This paper compares the text of the Calepino 1570 Lyons edition and the DLLI in order to propound a view on the process used to compile the DLLI, especially the work of the Portuguese and Japanese translation.

1. Publication of the *Dictionarium Latino Lusitanicum, ac Iaponicum* (DLLI)

We will begin with a simple bibliography of the DLLI, focusing most closely on the information necessary for this paper.

The dictionary has a lengthy title:

DICTIONARIVM / LATINO LVSITAN-
ICVM, AC / IAPONICVM EX AMBROSII
CALE- / pini volumine depromptum: in quo
omissis no- / minibus proprijs tam locorum,
quàm homi- / num, ac quibusdam alijs minùs
usitatis, omnes vocabulorū / significationes,
elegantioresque dicendi modi apponuntur: /
in vsum, & gratiam Iaponicae iuuentutis,
quae Latino idiomati ope- / ram nauat, nec

non Europeorū, qui Iaponicū sermonem
addiscunt. /

‘The Latin-Portuguese-Japanese dictionary, based on the book by Ambrogio Calepino, omits proper nouns, such as the names of places, and persons, and unusual vocabulary and includes all the meanings of vocabulary along with elegant examples of usage, in order to serve and benefit not only young Japanese people studying the Latin idiom intensely, but also Europeans who want to study the Japanese language further.’

The dictionary has 456 folios, including the title page, preface, body, supplement, and errata. The entries in the main body of the DLLI are in Latin in alphabetical order, followed by *Lus.*, which means Lusitanice (Portuguese), and *Iap.*, which means Japanese.

We can understand the purpose of the DLLI by retracing the historical process leading to its publication.¹⁾ Among the Catholic Jesuits who worked in Japan after the start of the first Jesuit mission in 1549, Alessandro Valignano, the Jesuit *Visitador* who arrived in 1579, was distinguished as a radical reformer of Jesuit missionary work in the country. Valignano held it essential to educate the Japanese in order to facilitate their cooperation with the missionaries. At the behest of Valignano, Japanese students began to learn Latin at the Jesuit schools. When Valignano returned from Europe with a printing machine in 1590, the Jesuits began printing books to help both the missionaries and the Japanese with their studies and propagation. In 1594, Jesuits in Amakusa printed an abridged edition of *De Institutione Grammatica*, the Latin grammar book by

1) For further details on the history, see Laures 1940.

Manuel Alvarez. Shortly thereafter, they completed the editing and printing of the DLLI as a Latin dictionary. The DLLI was clearly one of the fruits of the Latin education and printing activities led by Valignano.

Valignano ordered preparations for the compilation and printing of the DLLI in about 1581.²⁾ As mentioned earlier in the introduction, a comparison of the DLLI and other European editions suggests that the editing of the DLLI was based on an edition derived from the 1570 edition published in Lyons. The 1570 edition, like others published in Europe, includes seven languages: Latin, Hebrew, Greek, French, Italian, Spanish and German. The important additions in the DLLI, however, were the equivalents in Portuguese and Japanese, that is, in two languages not included in the other European editions.

2. Translation of the DLLI

Here we will turn to the compilation of the DLLI. According to the preface, the Jesuit superiors entrusted the Portuguese and Japanese translation of the DLLI to *nonnullis in Latino, Iaponioque idiomate uersatis patribus, aliquibusque Iaponiorum fratrum politiori vernaculae linguae facultate praeditis demondarunt* ‘the people who know Latin and Japanese well and the Japanese Jesuits who excel in the vernacular language (Japanese).’ This is consistent with the text of a letter written by the Jesuit Pedro Gomes on October 12, 1595,³⁾ —probably the only document available on the actual compilation of the DLLI. Gomes wrote that the five editors of

the dictionary —three missionaries well versed in Latin and Portuguese, and two Japanese brothers conversant with Latin and well versed in Japanese —were engaged in the compilation of the DLLI for less than 15 months. In describing the details of their work, Gomes wrote that they translated most of the original Calepino into Japanese and Portuguese, but simplified the new edition by omitting the names of people and other proper nouns that were not in common use.

We should note that this letter only describes the final stage of the compilation. We know that more than five people must have worked on the compilation in turns for at least fourteen years, beginning from 1581. Based on the letter, however, we also know that the DLLI was compiled by both Europeans and Japanese. It thus seems reasonable to presume that the Portuguese translations were mainly prepared by the European Jesuits and that the Japanese translations were prepared mainly by the Japanese.

2.1 The basic method of translation

When we compare the DLLI with the 1570 Lyons edition of Calepino (CA1570L), we find considerable simplifications in the entries, subentries, translations, Latin quotations, and other parts of the DLLI. In this paper, we will confine our attention to differences in the translation work after the omission of entries.

Based on comparisons with entries in the Latin-Portuguese-Spanish dictionary by Bento Pereira (1634), the Latin-Portuguese dictionary by Jeronimo Cardoso (1570), and the Latin-Spanish dictionary by Elio Antonio de

2) Archivum Romaum Societatis Iesu (ARSI), Jap. Sin. 11 I, 158–160v.

3) ARSI, Jap. Sin. 12 II, 268–271v.

Nebrija (1492), Messner 1999: 50–51. concluded that the Portuguese parts of the DLLI are merely translated definitions of Latin from the original Calepino, prepared by drawing the examples from *Hernia*, *Hexametrum*, and *Heros*. Overall, the Portuguese parts of the DLLI seem to be based on the Latin of the original Calepino. The following example (1) demonstrates a method of translation that often appears.

(1) *Nébula*, ae. ‘Mist, fog.’

CA1570L: 818

Nebula, {יבול חָנָאֵן בּוֹ חַהֵּ. νεφέλη, ὄμίχλη. Gal. Vne brouee, brouillart, nuee. ITAL. Caligo, nebbia. Ger. Ein Nâbel. HISP. Niebla.} ‘Fog, mist (translated in Hebrew, Greek, French, Italian, German, and Spanish.)’ Sic differt à Nube, quòd nebula vapor sit è terra atque aquis surgens, quae siue statim euanescit, siue in altum sublata, conuertitur in nubem. ‘Fog differs from cloud in that fog is steam which rises from the ground and water and soon disappears or ascends to the sky and changes to cloud.’ Nubes quocunque tempore fieri possunt. ‘Cloud rises anytime.’ Nebulae nec aestate calida, nec nimio frigore existunt, inquit Plin. lib. 2. cap. 60. Atra nebula, Virgil. 2. Aeneid. Humentes nebulae, Statius 9. Theb. Liuens nebula. Sil. lib. 6, tandem exhalauit in auras Liuentem nebulam fugiētis ab ore veneni. ‘Fog does not rise in extreme heat or cold. (the examples follow those from Plinius, Virgilius, Statius, and Silius)’ Nebula erroris. Iuuen. Sat. 10, pauci dignoscere possunt Vera bona, atque illis multum diuersa, remota Erroris nebula. ‘Fog of errors. Iuuenaris.

Saturae. 10, few people can distinguish true happiness from the contrary, removing the fog of errors.’ ¶Quasi per nebulam audire, est leuiter, & non attentè audire. Plautus in Captiu. Nunc aedepol demum in memoriam regredior, audisse me quasi per nebulam, Aegionem meum patrem vocarier. ‘To listen through fog is listening carelessly and without attention. (The rest is a quotation from Plautus.)’

DLLI: 485

Nébula, ae. Lus. Neuoā. ‘Fog.’ Iap. Qiri, casumi. ‘Fog, mist.’ ¶Nebulae erroris. ‘Fog of errors.’ Lus. Neuoā, ou escuridade de erros. ‘Fog, or darkness of mistakes.’ Iap. Mayoīno yami. ‘Unenlightened darkness.’ ¶Quasi per nebulam audire. Lus. Ouuir leuemente, e sem atenção. ‘To listen carelessly, and without attention.’ Iap. Vuanosorani monouo qiqu. ‘To listen inattentively.’

As the above example illustrates, the editors read the original Latin text and created somewhat abridged translations in Portuguese and Japanese. The long Latin explanations in the original Calepino are summarized into the two languages. We also note, significantly, that the second subentry, ¶*Nebulae erroris*, was a new addition not to be found in the original.

The Japanese translations follow the Portuguese translations abridged from the original, and in most cases they stay close to the Portuguese.⁴⁾ In example (2) below, in the explanation of *praegnans arbor* ‘pregnant tree,’ the Japanese translation is closer to the Portuguese than to the original Latin.

4) The suggestion was simply mentioned in Toyoshima 1985: 133. and Maruyama 1993:10. They indicate the possibility that the DLLI consists of two combinations of languages: Latin-Portuguese and Portuguese-Japanese.

(2) *Praegnans, antis.* ‘Pregnant, laden.’

CA1570L: 990

Praegnans, tis, ... ¶Dicitur etiam de brutis. ‘It is also used for animals. (The rest are quotations from Varro and others.)’ ¶Item de arboribus. ‘Same for a tree.’ Plin. lib. 12. cap. 14, de thuris virga, Prior, atque naturalis vin-demia circa Canis ortum flagrantissimo aestu, incidentibus quà maximè videatur esse praegnans. ‘Plinius. Book 12. chap. 14, with regards to the branch of frankincense (he states as follows), the prior and natural harvest is the period when Sirius rises, that is, the scorching season, for the people who cut the most swollen points of trees.’ *Praegnans autem arbor, vel etiam foeta tunc dicitur quum humorem, & succum sibi familiarem exsuxit, necdum in folia aut flores propagavit.* ‘They also say *praegnans arbor* or *foeta arbor*, when it absorbs water or another liquid with which it is familiar, and does not transmit it to their leaves or flowers.’

DLLI: 615

Praegnans, antis. Lus. Prenhe. ‘Pregnant.’ Iap. Quainin xitaru mono, I, faramitaru mono. ‘Person who has become pregnant.’ ¶*Praegnans arbor.* Lus. Aruore que tem chupado o humor, ou alimento necessario, mas ainda nao deitou flor, nem folha. ‘A tree that has absorbed humidity or necessary food, though not yet borne flower or leaf.’ Iap. Quayôua naxito iyedomo, vruoioiu quabunni fucumitaru qi. ‘A tree that incorporates ample humidity though it does not have flower or leaf.’

Another simple example, (3), seems to suggest that the Latin explanation was abridged into Portuguese translation and then translated into Japanese.

(3) *Sphagitides.* ‘Jugular veins.’

CA1570L: 1186

Sphagitides, σφαγιτιδες, Venae duae insignes, vtrunque ad iugulum apparentes, omnes tum colli, tum capitis partes nutriendes. ‘(in Greek), Two conspicuous veins that appear on both sides of the thorax, carrying nutrition to all parts of the neck and head.’ Latini iugulares venas interpretantur. σφαγιτιν enim illi iugulum appellant. Agit de his Galenus lib. 6. de *Vsu partium*. ‘In Latin the jugular veins are interpreted as veins of the throat, because Latin people call σφαγιτιν *iugulum*. This is discussed in Galenus Book 6. *De usu partium*.’

DLLI: 759

Sphagitides. Lus. Duas veas grandes do pescoco. ‘Two big veins of the throat.’ Iap. Nodoni aru futatçuno futoqi sugi. ‘Two big veins of the throat.’

From examples (1)–(3) and many others like them, we clearly see that the Japanese translations were never produced separately from the Portuguese. In view of the essential aims of the DLLI described in the title and preface, that is, the study of Latin and Japanese, the Portuguese translation does not seem to be a necessary element of the dictionary. The Jesuits presumably had two motives in adding the Portuguese, their common language: first, to ease the editors’ task of preparing the Japanese translations; second, to help the European and Japanese users understand the difficult Latin language.

We note, however, that the Japanese passages are not always literal translations of the Portuguese. In examples (4) and (5), the Japanese explanations include information seen in the Latin of the original Calepino but entirely absent from the Portuguese. Several

instances of this are to be found in the DLLI.

(4) *Caligo*, as. 'To be misted, darkened.'

CA1570L: 181

Caligo, as, *Caecutio*. ... ¶*Caligare in sole apud Quint. lib. 1. cap. 2. legitur, vt eleganter, ita & prouerbialiter dictum, pro eo quod est in re clarissima caecutire: idque solet accidere vitiosis oculis qui nihil vident in luce quàm maximè perspicua, videlicet sensum debilem obruente vi splendoris. 'To become blind in the sun, according to Quintilianus. Book. 1. chap. 2, it is an elegant expression and like a proverb, used to mean blinded to very bright things. It happens to poor eyes that can see nothing in very bright light, paralyzed by the power of light.'*

DLLI: 95

Caligo, as. Lus. *Escurecerse*. 'To become misted.' Iap. *Casumu*. 'To become misted.' ¶*Caligare in sole. Lus. Cegarse em cousas claras. 'To be blind to clear things.'* Iap. *Ficarino fanafadaxiqini yotte ganxeino youaru coto. i. fanano saqi naru cotouo xirazaru coto. Quintil. 'To have one's eyesight weakened by the power of light; that is, not noticing things under one's nose. Quintilianus.'*

(5) *Asteriscus*, i. 'Asterisk.'

CA1570L: 127

Asteriscus, ἀστερίσκος, diminutiū, Signū est ad paruae stellae similitudinē, quo vtimur quum aliquid in scribendo omissum est, vel quum variant exemplaria. 'A diminutive, (in Greek,) it is a figure of a small star, and we use it when something is omitted in writing or there is a difference between copies.' Hieronymus, Qui editioni antiquae Theodosionis miscuit asteriscos & obelos. 'Hieronymus, who used asterisk and obelisk together for the old books of Theodosius.'

DLLI: 71

Asteriscus, i. Lus. *Estrellinha que se poẽ nos liuros pera nota. 'A small star put in books as a note.'* Iap. *Xomotni cotoba sōy aru tocoroca, aruiua cotobano tarazaru tocoroni xiruxito xite voqu chijsaqi foxi. 'A Small star marked where there is a difference of word or the omission of a word in a book.'*

In the following example (6), we can also find a unique addition. The Japanese information on *Xemino nuqegara*, 'cast-off shell of a cicada,' cannot be found in the original Calepino or in the entries for *Exuuiae* in the Latin-Portuguese dictionary of Cardoso (1570), the Latin-Spanish dictionary of Nebrija (1492), or the other editions of Calepino of the same era. Other examples of this type are scarce, however. As we have seen above, the Portuguese and Japanese translations were both based on the original Calepino overall.

(6) *Exuuiae*, arum. 'Pelt, skin.'

CA1570L: 473

Exuuiae, arum, ... ¶*Et non solūm hominum tegmina, aut vestes dicuntur, sed etiam caeterorum animalium. 'And it means not only a cover or cloth for a human, but a cover of other animals.'* Virgil. libro 2. *Georg. de serpente, Quum positis nouus exuuīs, nitidūsq̄ iuuenta Voluitur. 'Virgilius. Book 2. Georgics. Talking about a snake, it shed its skin and was renewed, coiling itself brightened with youth.'* Plautus in *Mostel. Mane castigabit eos exuuīs bubulis. 'Plautus, Mostellaria. (He) had struck them with the skin of a cow early in the morning.'*

DLLI: 272

Exuuiae, arum. Lus. *Despojos. 'Spoils.'* Iap. *Bocudori, vchidori. 'Plunder, spoil.'* ¶*Item,*

Pelles dos animaes. ‘Same, skin of animals.’ Iap. Qedamonono caua, qe. vt Xemino nuqegara, jafi nado. ‘Skin or fur of an animal, for example, the cast-off shell of a cicada, snake-skin, etc.’

2.2 Original translations of Portuguese and Japanese

Not all of the translations in the DLLI were produced in the manner we have already described. The editors often began by preparing original translations in Portuguese from Latin quotations and equivalents of other languages,⁵⁾ and followed by translating from the Portuguese into Japanese. Though this is challenging to demonstrate, we can confirm it by reviewing several examples lacking the explanations in Latin.

Example (7) lacks a Latin explanation in the original. The Portuguese and Japanese explanations were clearly translated from the quotation of Cicero.

(7) *Officina dicendi*. ‘School of rhetoric.’

CA1570L: 860

Officina, ... *Officina dicendi*. Cicero de *Clar. Orator*. Extitit igitur iam senibus illis, quos paulo antè diximus, Isocrates: cuius domus cunctae Graeciae quasi ludus quidam patuit, atque officina dicendi. ‘Cicero. *De Clar. Oratore*. Therefore in those people told earlier, Isocrates is superior. His house was open to all of the Greeks, like a kind of training school, so to speak, or a workshop of rhetoric.’ Idem 2. de *Orator*. Clarissima rhetoris officina. ‘Same, 2. *De Oratore*. The most brilliant school of rhetoricians.’

DLLI: 520

Officina, ae. ... ¶*Officina dicendi*. Lus. Escola

de rhetorica. ‘School of rhetoric.’ Iap. Rhetoricato yū gacumonuo voxiyuru tocoro. ... ‘Place where they teach study of rhetoric.’

The only Latin explanation to appear in the following example, (8), is the short sentence *Auis est Alpina*. The Portuguese and Japanese explanations were translated from the quotation of Plinius or from the French, Italian, and Spanish translations, all of which seem to be based on Plinius.

(8) *Lagopus*, i. ‘A ptarmigan.’

CA1570L: 681

Lagopus, penult. prod. ‘Penultimate long.’ {λαγόπτος. Gal. Vn certain oyseau ayant les piés velus comme ceux d’vn heure. ITAL. Vccello có i piedi pelosi come la lepre. Ger. Ein schneechûn, oder steinhûn die in hohen alpen sind. HISP. Cierta aue que tiene los pies peludos como la lebre.} *Auis est Alpina* de qua sic scribit Plin. lib. 10. cap. 48, Et praecipuo sapore lagopus: pedes leporino villo ei nomen hoc dedere, caetero candidae, columbarum maginitudine. ... ‘A bird of Alpus, and the following is written about it in the Plinius, Book 10. chap. 48. And what is especially delicious is *lagopus*. Bushy legs like a hare gave it this name. The other parts are pure white and the size of a dove.’

DLLI: 409

Lagopus, i. Lus. Hũa aue q̄ tem os pés como de lebre. ‘A bird that has legs like a hare.’ Iap. Vsaguino yōni axinì qeno aru torino na. ... ‘The name of a bird that has bushy legs like a hare.’

The Portuguese and Japanese translations in example (9) are clearly based on equivalents

5) Some entries do not have the polyglot equivalents. For instance, see examples (3) and (5).

in other languages, the closest of which seem to be the Spanish and the Italian, both of which mean 'A thing that produces froth.'

(9) Spumans, antis. 'Frothing.'

CA1570L: 1191

Spumans, tis, participium. 'A participle.' {ἄφριζων. Gal. Rendant ou iettât escume. ITAL. Che rende spuma. Ger. Schaumend. HISP. Que echa de si espuma.} Virgil. I. Aeneid. Aut spumātis apri cursum clamore prementem. 'Virgilius. *Aeneis*. 1. Driving loudly the running wild boar frothing at the mouth.' Idem. 4. Aen. Stat sonipes, ac fraena ferox spumantia mandit. 'Same, *Aeneis*. 4. A horse stands and champs at the bit, frothing ferociously.' Colum. li. 10, Sordidus & musto spumantes exprimit uvas. '*Columella*. Book. 10. Dirty with grape juice and wring frothing grapes.'

DLLI: 763

Spumans, antis. Lus. O que deita escuma. 'A thing that produces froth.' Iap. Auauo tatçuru mono. 'Frothing thing.'

We have already seen that the Japanese translations are based on both the Portuguese translations and the original Latin. Here I will go into greater detail on the original translations in Japanese, and how they illustrate cultural differences between Europe and Japan.

Wide cultural differences often make it difficult to translate Latin words into Japanese. As Kishimoto 2005b: 50–51. succinctly stated, the editors of the DLLI used three methods to cope with the difficulty of translating into Japanese: a) to avoid translation such as *Cusano na*, 'The name of a plant,' b) to add explanations for Japanese readers, and c) to use Japanese proper words such as *sumō* and *nō* as equivalents for culturally unfa-

miliar things or concepts.

Here, to present examples, I will describe two exceptions to the basic process used for translations, including the aforementioned example b). In these cases, the Latin and Portuguese expressions are cut or new explanations are added in Japanese.

In the following example (10), the Portuguese expression *como de carne* was omitted in the Japanese translation, presumably because the direct translation was considered unsuitable for Japanese people, who at the time had no tradition of eating meat.

(10) Protrimenta, orum. 'Minced.'

CA1570L: 1029

Protrimenta, protrimentorum, Dicuntur edulia minutim trita, concisa, qualia hodiéque in pulmentariis plurima concinnarit ex carnibus frustillatim concisis. 'It means food broken up and cut into pieces; even today a meat dish made from meat cut up small.' A tritura dicta, quasi à proterendo. '*Tritura* means what is broken into pieces.'

DLLI:651

Protrimenta, orum. Lus. Comeres cortados meudamente como de carne. 'Food cut fine like meat.' Iap. Comacani qiritaru xocubut. 'Food cut up into pieces.'

In several other instances, the editors took the alternate approach of supplementing the Japanese translations with explanations not included in the original.

(11) Oecumenicum concilium. 'Ecclesiastical council, synod.'

CA1570L: 858

Oecumenicus, οἰκουμένικος, Latinè Vniuersalis, & ad totum orbem pertinens: vnde Oecumenicum cōcilium dicimus. '(in

Greek), In Latin *Vniuersalis*, all over the world. Therefore we call *Oecumenicum concilium*. 'οἰκουμένη enim idem est quod orbis terrarum, terra habitabilis. 'οἰκουμένη is the same as following: the world, the land in which human beings live.'

DLLI: 518

Oecuménicus, a, um. Lus. Cousa vniuersal, pertencente atodo o mundo. 'Universal, belonging to the whole world.' Iap. Amaneqi coto, issai xecaini ataru coto. 'Universal, the whole world.' ¶Oecumenicum concilium. Lus. Concilio, ou sinodo géral. 'Ecclesiastical council, synod.' Iap. Sancta Igrejano vōsadameni ataru godancō, I, sōdancō. 'Council or general council acting as a decision-making authority in *Sancta Igreja* (the Holy Church.)'

The original makes no explicit explanation regarding Christianity. The Japanese expression *Sancta Igrejano vōsadameni ataru* was thought to be a necessary supplement to convey the accurate meaning to Japanese readers.

3. Conclusion

In light of the foregoing, the editors of the DLLI can be assumed to have taken the following approach in producing their translations for the dictionary: after reading the original Calepino and choosing the Latin entries, they analyzed the essence of each explanation and translated it into Portuguese and Japanese. Most of the Japanese were clearly translated from the Portuguese translations written beforehand, though many appear to be based on the original Latin as well as the Portuguese.

Note, however, that the translations were often produced through a more complex

process. In many cases, the editors used equivalents from other languages and Latin quotations when translating into the Portuguese and Japanese. In several cases they also modified the Latin and Portuguese and provided original Japanese explanations to help Japanese readers understand things and concepts unfamiliar to them in their culture.

Careful analyses should be conducted to determine if the actual methods of work changed over the years as the editors drew closer to the completion of the DLLI. In the future we will be focusing in even closer detail on the original Calepino and the DLLI.

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