

NAMES AND MULTILINGUALISM

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Chair: Dr Andreas Gavrielatos (Edinburgh, United Kingdom)

Speaker 1: Dr Christine De Vinne (Cleveland, OH, U.S.A.)

MULTILINGUAL NAMING AND THE CATHOLICITY OF SAINTS

For almost two thousand years largely a Western phenomenon, the Roman Catholic Church of the twenty-first century has become more “catholic,” i.e. “universal,” than parochial and its naming practices more multilingual than monolithic. One of its persistent onomastic influences remains the tradition of awarding a saint’s name at baptism, thus guaranteeing not only its anthroponymic heritage, largely Euro-centric, but also its contemporary multilingualism, global in outreach. This paper examines the practices that have proclaimed over 1,500 new saints under popes John Paul II (1978-2005), Benedict XVI (2005-2013), and Francis (2013-present), and identifies two sociocultural patterns anchoring the multilingual names that result.

The first multilingual naming pattern emerges as a direct effect of John Paul’s agenda to universalize the ranks of saints; he and his successors have more than doubled their number and, in doing so, have recognized native saints in countries as geographically and linguistically divergent as Brazil, Sri Lanka, and Papua New Guinea. Because each of them had been christened with a saint’s name, often Latinate, yet carried with it their family name, these new saints bear Western names patched onto the vernacular, e.g., St. Victoria Rasoamanarivo of Madagascar, St. Jacob Tomonaga of Japan, and St. Juan Diego Cuauhtlatotzin, first indigenous saint of the Americas. Future generations baptized with their names will initiate a new multilingual litany.

The second transcultural pattern represents a secularization of sainthood that widens its circle of onomastic influence. Canonizations take place under the watchful eyes of the world—witness Native American protests when Francis, on his first US visit, canonized Junípero Serra—and saints’ names are appropriated far beyond the religious community. Mary MacKillop, Australia’s first saint, an immigrant carrying a Scottish patronymic, is the namesake of the Mary MacKillop Bridge in Port Adelaide, the Mary MacKillop rose cultivar, and the title character of *MacKillop*, a musical drama. While saints of medieval Europe bolstered local pride and pilgrimage, saints of today find their personal names transferred onto the place names, trade names, and literary names of worldwide material culture.

An action with political as well as religious implications, twenty-first-century canonization produces saints named with a newly multicultural focus amid the linguistic contact zones of a global church.

A 20-year member of ANS, Christine De Vinne studies names in their literary and cultural contexts. After earning her M.A. in English from the University of Notre Dame and her Ph.D. in history from The Ohio State University, she served as faculty member and then Dean of the School of Arts and Sciences at Ursuline College in Cleveland. After five years in Baltimore at Notre Dame of Maryland University, 2010-15, she returned to Ursuline as an administrator and English Department faculty. She publishes and presents widely on topics related to onomastics, autobiography, and higher education administration and mission. She is a past president of ANS and currently serves as book review editor and member of the Editorial Board for Names: A Journal of Onomastics. She invites anyone who would like to contribute book reviews or who has suggestions of titles for review to contact her at cdevinne@ursuline.edu.

Speaker 2: Dr Lucie A. Möller (Bloemfontein, South Africa)

MULTILINGUAL PLACE NAMES IN SOUTHERN AFRICA

Numerous place names (toponyms) in southern Africa reveal socio-physical and language contact, as well as cultural exchange between the Bushmen (San), Khoikhoi, Bantu and other language speakers that occurred for many thousands of years. Seen within this time frame, it is not unusual to observe elements of various languages operating as onymic formatives and semantic sources, providing insights into the varied multilingual toponymicon.

The findings on place names from these languages highlight the inter-connected, multilingual context of the toponymic heritage of the region. This comes into focus when analysing toponyms that mostly derive from references to landforms, topographical features and the fauna and flora of the sub-continent. The toponyms reflect the diversity of languages that often had an influence on adopted words and common names, used by local people speaking different languages. Many of these place names are compounded and complex in their phonological and morphological structuring, and therefore difficult to interpret. Such indigenous toponyms can only be explained by tracing onymic formatives from cognate words or common names for certain entities, often only by deciphering the possible orthographic adaptations that they underwent, or looking at their components to recognise similar loan words, or the more obvious translation processes where the translated name provides the meaning, even if only as partially hybridized semantic interpretation. A few examples contain references to adapted and translated phrases and metaphoric expressions that have become part of the colloquial usage in other languages.

Analysis of the composite structures, and comparison of the etymological origins or semantic concepts emerging from the underlying sub-structures, reveal various onymic and toponymic evolutionary formatives in these place names, thereby displaying their multilingual layers. Some of these onymic formatives were recorded from as early as 1488, indicating diachronically, various orthographic and other adaptations. They have thus become verifiable evidence of onymic, lexemic and toponymic exchange

taking place continually over a long period of time, revealing language elements or structures that have survived in place names.

Dr Lucie A. Möller, member of the ANS and MLA, is a research fellow of the Unit for Language Facilitation and Empowerment of the University of the Free State and member of the South African Academy for Science and Art. A geographical names expert by profession, she was delegated from South Africa to the United Nations Group of Experts on Geographical Names (UNGEGN); was secretary of the Africa South Division of this Group, and member of the South African Geographical Names Council. She co-presented ten training courses on geographical names in Moçambique, Namibia, South Africa and Swaziland; participated in numerous international conferences on names, and is author and co-author of books, articles and other publications. She has been active in the executive committee of the Names Society of Southern Africa for many years, serving as editorial secretary and secretary-treasurer, and is now an honorary member. She remained on the editorial advisory committee of the journal Nomina Africana of the Society; was guest editor of four recent special editions of this journal; and initiated and co-edited the festschrift A World of Names.

Speaker 3: Professor Lilian Terumi Hatano (Osaka, Japan)

NAME USAGE IN A GLOBALIZED WORLD; THE CASE OF “NEWCOMERS” IN JAPAN

Most Japanese nationals seem to believe that they still live in a "homogeneous" society. On the contrary, Japan's diversity has always been present although ignored throughout history. Globalization has intensified this diversity, and social systems like name registration have been unable to deal with the demands of multicultural, multiethnic, and multilingual systems.

In the case of the Japanese school system, several basic problems dealing with the personal names of multicultural, multiethnic, and multilingual children have cropped up. These challenges are rising with the increase of foreigners and children of mixed roots' children. Japanese school culture and its teachers have not been trained to deal with these challenges.

This paper is based on an ethnographic study conducted during Japanese after-school activities. It has two objectives. The first is to present the details and location of major problems in the name registration process as experienced by foreigners living in Japan. The second is to study the effects of these problems can affect the identity formation of "newcomer" foreign children born abroad or in Japan.

Lilian Terumi Hatano is a Associate Professor in the dept. of Applied Sociology at Kindai University, Osaka, Japan since 2010. Completed Ph.D. at Osaka University and the thesis turned into “How Names of Minorities are treated – The case of newcomers in Japanese Public Schools” (Minority no Namae wa dono youni atsukawareteiru ka – Nihon no koritsu Gakkou ni okeru newcomers no baai) - The Hituzi Syobo Publishing, 2009. She has written mostly about the challenges migrant’s children face in Japanese schools as well as in Brazilian schools in Japan. Her Ph.D. And more recently published ‘The meaning of the real name and Japanese alias of names of foreigners in Japan’ (Nihon Shakai ni okeru Zainichi Gaikokujin no Honmyo to Tsumeji

no Imi). In: SAWADA, Harumi (ed.) *Hituzi Publishing to Semantics: Social Nature of Meaning (Vol 7)*, The Hituzi Syobo Publishing, 2015. Active researcher and community organizer of Brazilians in Japan and the representative of the Organizing Committee of the Brasil Japan Education Forum since 2013. She is a founding member of an afterschool voluntary group of support for children in school studies and responsible for teaching Portuguese as a Heritage Language since 1999.