

Hybrid workshops

Leiden University, University Library conference room (2d floor; Vossius room)

And online: *zoom (see below)*

9-10 June 2022

<https://universiteitleiden.zoom.us/j/65826426436?pwd=TzM5d2ljbzNIL0FST0wrRG0yRTJlZz09>

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Day 1 Thursday 9 June 2022 (Vossius room. U. Library)



European and Arab linguistic endeavours and exchanges in interwar Europe (1898-1948): Teaching and learning Arabic



Language teaching and learning were crucial to European national and individual enterprises in the Levant, and ‘Oriental languages’ teachers (as they were termed prior to WW2) were fundamental in these processes. European state nationalisms influenced and increasingly competed with one another by promoting their language and culture abroad, via both private and governmental actors. In parallel, learning Arabic became more prominent. Language was at the heart of the cultural agendas of transnational religious actor (the Vatican, for example, supported the Arabic language of indigenous Christian communities, with the creation, in 1917, of the Pontifical Oriental Institute and the Congregation for the Oriental communities) as a tool and a marker of identity. The first half of the 20th century also corresponded with the emergence

of new media; language was thought of as a cultural product to be exported via these new media and via and into new cultural spaces, such as cafés, theatres, cabarets and cinemas.

There remain, however, many blind spots in the history of linguistic thought and practices, including the forgotten or neglected voices of Arabic learning and teaching in Europe. This workshop aims at revisiting this aspect of linguistic encounter, its vision, profiles, priorities, trajectories and practices, by considering topics such as:

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- The profile of indigenous Arabic teachers in Europe (in the schools of Oriental languages, but also elsewhere),
- The role of the Arab diaspora from the Levant established in Europe,
- The linguistic impact of Arab diaspora established in Europe back to the Levant,
- Arabic teachers' trajectories (Arabs and Europeans),
- Curricula, materials, overview of textbooks,
- How societies and ideologies are reflected in learner dictionaries, vocabularies, and phrasebooks,
- The role of language in the cultural agendas of European states in the Levant.

CROSSROADS TEAM

Karène Sanchez Summerer, Associate Professor, K.Sanchez@hum.leidenuniv.nl

Sarah Irving, Lecturer in Middle Eastern history, Staffordshire University and Leverhulme Early Career Fellow, Editor-in-chief *Contemporary Levant*, sarah.irving@staffs.ac.uk

- 9.30 **Sarah Irving, Rachel Mairs & Karène Sanchez Summerer**
Welcome + Introduction
- 9.50 **Anthony Gorman + discussion**
Arabic at the University of Edinburgh (1850-1950): its development, character, and constituency
- 10.40 **Amit Levy + discussion**
Studying Arabic in Hebrew? Jews, Arabs and German Oriental Studies in Interwar Jerusalem
- 11.25 **Coffee/tea break**
- 11.45 **Rachel Mairs + discussion**
"Like the bleating of a goat": Teaching foreigners to pronounce the 'difficult' Arabic consonants (1798-1945)
- 13.00 **Lunch**
- 14.30 **Sarah Irving + discussion**
The Manual of Palestinean [sic] Arabic: politics in a late-Ottoman language textbook
- 15.20 **Sadia Agsous + discussion**
'D'Alger et de Beyrouth? Tracing the Teachers of Arabic in the School of Oriental studies in France (1920-1960)
- 16.05 **Coffee/tea break**
- 16.20 **Eftychia Mylona + discussion**
'Our Greek dignity and our educational autonomy': Arabic language teaching in Egyptian schools, 1950s to 1970s
- 17.10 **Lora Gerd + discussion**

Arabs intellectuals in Russia (19-20th century): teaching, research and politics.

20.30 Conference diner: Restaurant *The Bishop*, Middelweg 7-9, 2312KE
Leiden, 071 763 03 70

Day 2 **Friday 10 June 2022** (Vossius room. U. Library)

Colonial contact and the history of learning and teaching non-European languages (end of the 18th – mid-20th centuries)

Although a major part of European history was, from the 16th century onwards, deeply linked to various colonial projects, the learning and teaching of non-European languages within the colonial encounter remains understudied, with the exception of missionary linguistics.

In the historiography of language learning and teaching (and at HoLLTnet events so far), the focus has tended to be on the external diffusion of European languages, usually in relation to the teaching and learning of these languages within Europe (e.g. McLelland & Smith 2014; Smith & McLelland 2018) or outside Europe (Frijhoff & Sanchez Summerer, 2016). Priority is also often given to European languages. This day of papers aims to reset the balance in favour of non-European languages taught and studied within colonial encounters.

HOLLT.net Committee:

Sabine Doff, Tim Giesler, Giovanni Iamartino, Rachel Mairs, Karène Sanchez Summerer, Richard Smith

Organising committee:

Sarah Irving, Rachel Mairs, Karène Sanchez Summerer

- 9.30 **Harvey Sharon**
Discursive constructions of the taonga (treasure) of te reo (the language) Māori in New Zealand education in the years after the signing of Te Tiriti o Waitangi
- 10.15 **Blazquez Carretero Miguel and Loise Melchor Jillian + discussion**
Talking to or with the natives? Indigenous Language Learning of Missionaries in Colonial Philippines
- 11.00 **Coffee/tea break**
- 11:20 **ChangLiang Qu + discussion**
Gains and Losses of Ko Kun-hua's Chinese Verse and Prose as a Textbook for Language Teaching
- 12.05 **Yang Tiezheng + discussion**
Imitation & Evolution : Chinese language education in Japanese legation in Beijing in late 19th century
- 13.00 **Lunch**
- 14.30 **Fernández Rodríguez Rebeca + discussion**
Trilingual manual of conversation in the Philippines: Learning Tagalog and Pampango (1876)

- 15.15 **Krishna Devina**
Observations on the historical accounts of foreign language learning and teaching in Europe
- 16.00 **Conclusions and coffee/tea**

Abstracts and biographies

Alphabetical order

1. European and Arab linguistic endeavours and exchanges in interwar Europe (1898-1948): Teaching and learning Arabic

Sadia Agsous, **From Beirut to Algiers. Tracing the Teachers of Arabic in the School of Oriental studies in France (1920-1960)**

Who were the Arabic language teachers who taught at the School of Oriental Studies in France between the beginning of the French Mandate in Lebanon and Syria in 1923 and the years of independence, particularly that of Algeria in 1962? I shall attempt to answer this question by considering the complex context of the Maghreb and the Middle East in which France oscillated between cultural and colonial agendas. To begin this reflection about "the blind spots in the history of linguistic thought and practices, including the forgotten or neglected voices of Arabic learning and teaching in Europe", I will highlight the profiles and trajectories of indigenous Arabic teachers who attended the schools of Oriental languages but who also worked within the framework of the Arabic language academies set up in colonial Algeria.

Sadia Agsous is a lecturer (Paris 8 University) and a research associate at the French research center in Jerusalem (CRFJ). Her research is focused on the cultural production of Palestinians in Israel (literature, cinema and media) and its encounter with the Israeli-Hebrew culture. Her doctoral dissertation *Languages and Identities: The Fictional Writing in Hebrew by Palestinians from Israel (1966-2013)* questions the issues of languages and identities in novels written in Hebrew by Palestinians in Israel and highlights the process initiated by minor writers in the deconstruction, reconfiguration and correction of the representation of the Palestinian character in Hebrew literature. Her current project *Intertwined cultures in translation: Israeli-Jewish literature in the hands of Arab and Palestinian translators*, examines the literary translation from Hebrew into Arabic in Israel, West Bank, Lebanon and Egypt from 1948 and focuses on translators, predominantly members of the Palestinian minority in Israel, as social agents.

Laura Gerd, **Arabs intellectuals in Russia (19-20th century): teaching, research and politics**

The rise of interest for Arabic language in Russia started in the 1840-s, with the mission of Porfirii Uspenskii to Syria and Palestine in 1843-44. After the foundation of the Russian Ecclesiastical mission in Jerusalem (in 1847) Fadlalla Sarrouf from Damascus (1826-1903) became its dragoman. He continued working as translator and mediator of the Mission in the 1850-s-1870-s, fulfilling different diplomatic tasks. Since 1882 Sarrouf became lector of Arabic at St. Petersburg University.

Another professor of Arabic, translator and researcher in Arabic language and literature, George Murkos (1846-1911), was deeply involved in church policy of his time. Son of a priest in Damascus, he studied at Halki theological school, and later installed in Moscow, teaching Arabic at Lazarev institute of Oriental languages. Author of a number of translations from Arabic (including the Journey of Patriarch Macarios of Antioch to Russia), and manuals, as well as articles defending the Orthodox Arabs and Bulgarians against the Patriarchate of Constantinople.

Since the 1840-s a number of Arabs were delegated for studies to Theological Academies in Russia, and later played a significant role in the Orthodox church and education of Syria and Palestine (Nifon Mousseios, Gerasim Jared, Iskander Kezma).

The younger generation of Arabic professors in Russia came from the schools of the Imperial Palestine Society, founded in 1882. Panteleimon Zhuze (1870-1942) born in Jerusalem, graduated from Nazareth seminary, since 1889 moved to Russia. Teaching Arabic and Muslim law at Kazan Academy, since 1920 at Azerbaijan university in Baku. Taufic Kezma (1882-1958), born in Damascus finished the Nazareth seminary, in 1906 graduated from Kiev Theological academy. In 1913-1915 was teaching Arabic at Kiev commercial school, and after studies in Persia (1914) was teaching Turkish, Persian and Arabic at Kiev Institute of the Middle East, later at Kiev University. Kulsum Ode Vasilieva (1892-1965), born in Nazareth, finished the Beit-Djala seminary, was teaching in Nazareth seminary. After moving to Russia in 1913 she was professor of Arabic in high schools of Moscow and Leningrad. All learned Arabs made translations from Arabic literature, wrote manuals and dictionaries. Together with prominent Russian specialists, they created a school of Russian and Soviet Arabic studies.

Unlike the conservative and church-orientated graduates from the Palestine Society schools, some Arabic teachers of the 20-th century shared left and communist ideas. Mikhail Attaya (1852-1924) born in Midan near Damascus, finished the commercial school the medical faculty in Beirut. In the early 1870-s had to emigrate because of his progressive views, arrived in Moscow and since 1873 was teaching Arabic, calligraphy and Muslim law at the Lazarev Institute of Oriental languages. After the revolution he continued teaching Arabic in Soviet institutions.

Creating a data-base of the Arabic teachers and professors in Russia and the Soviet Union and studying their biographies contributes to the analysis of the ways of cultural and political links between Russia and the Arab world.

Lora Gerd, PhD, researcher at St. Petersburg institute of history is Lecturer at St.-Petersburg State university and lecturer at St.-Petersburg Theological Academy (Russia and the Orthodox East, Historiography of church history). Author of a number of books and articles on Russian policy in the Ottoman Empire and Greek-Russian relations in the 19th and early 20th century. She edited many primary archive sources (for ex. the correspondence of G. Begleri, 1878-1898, the Journals and reports of Antonin Kapustin, 1850-1865). Emeber of the project Open Jerusalem archives, she

Anthony Gorman, *Arabic at the University of Edinburgh (1850-1950): its development, character and constituency*

Arabic was first taught at the University of Edinburgh in 1751 but it was not officially introduced as a regular subject until 1859 when it became an extra subject of study for the Senior Hebrew class. Over the following decades it continued to be taught by Professors of Hebrew (and Semitic Languages) until a dedicated Lecturer in Arabic was appointed in 1911. Thereafter it continued to be taught within the framework of Semitic languages until the early 1950s when a Department of Arabic was established, along with Turkish and Persian departments, in response to changing postwar needs.

This paper will explore the development of the teaching of Arabic at the University of Edinburgh from the mid-nineteenth century until the early 1950s looking at its practitioners, curriculum, degree and student body. Originating from a milieu of religious studies and continental philology that also served staffing needs of imperial administration, it was taught largely by churchmen for much of the period and it was not until the early 1950s that the first native speaker of the language was employed on staff. It will further examine the changing character of Arabic teaching at Edinburgh, the programme of study, its approach to spoken Arabic and other changes within the curriculum that saw it begin to move slowly away from a traditional orientalist construction and towards a more area studies model.

Anthony Gorman is Senior Lecturer in Islamic and Middle Eastern Studies at the University of Edinburgh. He is the author of *Historians, State and Politics in Twentieth Century Egypt* (2003) (later translated into Arabic) and the co-editor of a number of publications: *The Long 1890s in Egypt* (with Marilyn Booth) (2014); *Diasporas of the Modern Middle East* (with Sossie Kasbarian) (2015); *The Press in the Middle East and North Africa, 1850-1950* (with Didier Monciaud) (2018); *Cultural Entanglement in the Pre-Independence Arab World: Arts Thought and Literature* (with Sarah Irving) (2021), two of which are now being translated into Arabic. He continues to work on a history of the Middle Eastern prison, the anarchist movement in the Eastern Mediterranean before 1914 and aspects of the Greek presence of modern Egypt.

Irving Sarah, **The Manual of Palestinean [sic] Arabic: politics in a late-Ottoman language textbook**

In 1909 Elias Nasrallah Haddad and Hans Henry Spoer published *The Manual of Palestinean Arabic*, a substantial textbook designed for self-taught students of Arabic. In this paper I examine the vocabulary, exemplars of phrases and sentences, and stories chosen by Haddad and Spoer, arguing that these are indicative of the image the authors wished to convey of Palestinian society and culture. In particular, I consider the presence of highly political statements in the Manual, and what this suggests about the purpose of language learning in the eyes of Haddad and Spoer.

Sarah Irving is Lecturer at Staffordshire University, PI of a Leverhulme Early Career Fellowship and Editor-in-chief of *Contemporary Levant* (Francis & Taylor). Her PhD, at the University of Edinburgh, focused on knowledge creation amongst a small group of Palestinian Christians during the Mandate period, and her subsequent research has primarily concerned the role of local labourers, especially women, in archaeology in Late Ottoman Palestine. She has taught at King's College London and Edge Hill University and a member of *CrossRoads* (Leiden University). She is the author of a number of scholarly articles on the uses and operation of history and archaeology in Late Ottoman and Mandate Palestine and on contemporary Arabic literature.

Amit Levy, **Studying Arabic in Hebrew? Jews, Arabs and German Oriental Studies in Interwar Jerusalem**

Founded in 1926 by a group of Jewish scholars with German Orientalist training, the Hebrew University's School of Oriental Studies in Jerusalem was the first university institute in Palestine to offer Arabic studies. However, these European Arabists' experience with teaching and learning Arabic was limited to their own classical training, without sufficient knowledge of modern and colloquial Arabic or contemporary literature – a flaw acknowledged by them and attacked by their local Jewish and non-Jewish critics.

In my talk, I will offer an evidence-based inquiry into the development of Arabic studies at the Hebrew University as migrating knowledge, exploring the steps taken (and not taken) by university leadership and experts to improve the teaching of Arabic – first and foremost, an attempt to hire a native speaker of Arabic as a teacher. This attempt, which was also meant to serve a Zionist political agenda of Arab-Jewish 'rapprochement', proved difficult because of the Jewish scholars' inflexible commitment to their German philologically-oriented legacy; combined with the deteriorating political circumstances in Palestine, it ended with the hiring of an Aleppo-born Jew, whose hybrid Arab-Jewish identity was meant to bridge the political-cultural gap.

Amit Levy is a postdoctoral fellow at the George L. Mosse Program in History (University of Wisconsin-Madison & Hebrew University of Jerusalem). He studies encounters of local and migrating knowledge in colonial contexts, and the visual history of German Jews in transit. His article 'Conflicting German Orientalism: Zionist Arabists and Arab Scholars, 1926–1938' was recently published in the *British Journal of Middle Eastern Studies*. Amit also serves as the managing editor of *Naharaim: Journal of German-Jewish Literature and Cultural History*.

Rachel Mairs, **"Like the bleating of a goat": Teaching foreigners to pronounce the 'difficult' Arabic consonants (1798-1945)**

This presentation draws on my current project 'Arabic Dialogues: Learning Colloquial Arabic through Phrasebooks 1798-1945' (monograph forthcoming), and focusses on attempts to teach Arabic consonants often considered 'difficult' by Europeans. The classic example is 'ayn, which receives bizarre and usually not-very-helpful descriptions in Arabic grammars and phrasebooks. I examine how such phrasebooks often borrowed the description of consonants from one another, without reflection on how to teach phonology. I also explore whether there is a contrast between Arab and European authors of phrasebooks in their perception of whether it is possible to teach phonology through a book, or whether it is essential to learn from native speakers.

Rachel Mairs is Professor of Classics and Middle Eastern Studies at the University of Reading. She has previously held positions at New York University, the University of Oxford and Brown University. Her research focusses on ethnicity and multilingualism in Hellenistic Egypt and Central Asia. She has also

published on the colonial history of archaeology in the Middle East. Her publications include *The Hellenistic Far East: Archaeology, Language and Identity in Greek Central Asia* (2014), *Archaeologists, Tourists, Interpreters* (with Maya Muratov, 2015) and *From Khartoum to Jerusalem: The Dragoman Solomon Negima and his Clients* (2016). She currently holds a British Academy Mid-Career Fellowship for the project 'Teach Yourself Arabic: Foreigners Learning Colloquial Arabic 1798-1945'.

Eftychia Mylona, 'Our Greek dignity and our educational autonomy': Arabic language teaching in Egyptian schools, 1950s to 1970s

In 1955, Gamal Abdul Nasser's government launched a new educational policy aimed at promoting the Arabic language in Egyptian schools and boosting technological and industrial skills across the population. This paper traces the responses of the Egyptian - Egyptian Greek - community to the new policies, especially the communities' reactions to the demand to increase teaching of Arabic in their schools and their negotiations with the Egyptian state over levels and styles of language teaching.

Eftychia Mylona is Lecturer at Leiden University. Her research explores the dynamics and mobilities of labor and citizenship of the Greek community that remained in Egypt after the implementations of Gamal Abd al-Nasser's Nationalization Laws in 1961 until the launching of the *infitah* policies by Anwar al-Sadat in 1976. This different reading of the post-1961 Greek presence in Egypt reveals the multiple layers of mobility diasporic communities expressed through labor and citizenship, and challenges the construction of a homogeneous social and economic post-colonial Egyptian state.

2. Colonial contact and the history of learning and teaching non-European languages (end of the 18th – mid-20th centuries)

Miguel Blazquez Carretero and Melchor Jillian Loise, **Talking to or with the natives? Indigenous Language Learning of Missionaries in Colonial Philippines**

The history of Philippine linguistics is firmly entangled within the Spanish colonial project. After all, it was the missionaries assigned to proselytize in this insular colony to whom we must credit the pioneering works on Philippine grammar and lexicography. When the earliest European priests reached the Islands, inability to communicate with the natives hampered their evangelizing mission. Thus became apparent the need to learn the languages of the indios so that they may be 'nourished' with the word of God. To facilitate indigenous language learning, these missionaries systematically catalogued the rules that govern and the lexica that constitute the principal Philippine languages. To expedite conversion, they translated religious scripts into these receptor tongues. Much has been written about their scholarly endeavors as the subfield of missionary linguistics has steadily been gaining traction. While many such studies are of great empirical import, fewer have treated missionary linguistic activities as raw materials for historical analysis. As these studies center on the breadth of linguistic data gathered from the imperial archive, the colonial matrix itself recedes into the background. In this chapter, we set aside the formal and structural aspects of missionary linguistic work as we foreground the colonial dynamics engendered and reinforced by the language acquisition of these religious officials. Drawing from testimonies, chronicles, and grammatical and lexicographical treatises between the sixteenth and the eighteenth century, we seek not only to reconstruct the missionary's language learning process but also to treat it as a process of language and cultural contact predicated on political-religious colonial dominion.

Keywords: Missionary Linguistics; Second Language Learning; Postcolonial Linguistics; Colonial History; Cultural Studies.

Miguel Blazquez Carretero is assistant professor and Spanish Section Coordinator at the University of the Philippines Diliman Department of European Languages. With a PhD in Spanish Philology (UNED) and MSc in Applied Linguistics and Second Language Acquisition (University of Oxford), he is the author of several articles published in internationally renowned journals such as *Applied Linguistics* or *Language Learning & Technology*.

Jillian Loise Melchor is an instructor at the Division of Humanities of the University of the Philippines Visayas. She is the published literary translator and author of several peer-review articles published in international journals. She is the recipient on an ERASMUS_MUNDUS scholarship in MA Crossways & Cultural Narratives at the University of Sheffield, the Università degli Studi di Bergamo, and the Universidad de Santiago de Compostela.

Rebeca Fernández Rodríguez, **Trilingual manual of conversation in the Philippines: Learning Tagalog and Pampango (1876)**

Second language acquisition in the Philippines had a long tradition of using a combination of bilingual grammars and dictionaries as the most common method. However, in the late 19th century, the archipelago attracted businessmen and visitors who wanted to learn the languages. New methods, aimed at a more general public, were introduced. Bilingual and trilingual manuals of conversation (Spanish – Philippine languages) became published and reprinted several times in the following years. One of them was *Nuevo diccionario o Manual de conversaciones en español, tagalo y pampango*, published by Eligio Fernández in 1876. In my presentation, I will describe this book as a hybrid method that combines dialogues and wordlists integrating both linguistic, pragmatic and ethnographic information. Furthermore, I will try to offer an insight into how this publication became an important textbook to satisfy the demand by the general public in the last quarter of the nineteenth century.

Keywords: Spanish, Tagalog, Pampango, dialogues, dictionary

References: Fernández, Eligio. 1876. *Nuevo vocabulario o manual de conversaciones en español, tagalo y pampango*. Manila: Imprenta de Amigos del País. [Reprinted in 1882, 1883...]

Rebeca Fernández Rodríguez is an assistant professor at Utrecht University. She holds a PhD in Linguistics from the University of Valladolid (2012). She is the national coordinator of Masterlanguage Spanish. She is a member of the ROLD (Revitalising Older Linguistic Documentation) Research Group (Université Paris Diderot), of the Language structure: variation and change group at the Institute of Language Sciences at Utrecht University, and of the Historical Sociolinguistics group of ACLC, University of Amsterdam. She is affiliated to the Laboratoire Histoire des Théories Linguistiques and the Centro de Estudos Linguísticos (UTAD, Portugal). She is a member of the Editorial team of *Language & History*.

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Sharon Harvey, **Discursive constructions of the taonga (treasure) of te reo (the language) Māori in New Zealand education in the years after the signing of Te Tiriti o Waitangi**

At the time of the signing of the Treaty of Waitangi between the British Crown and more than 500 Māori Chiefs from around Aotearoa New Zealand (ANZ) in 1840, the indigenous language, te reo Māori was by far the dominant language, with many Māori children attending Māori medium mission schools and European settlers needing to learn the Māori language to carry out their business. By 1840 the rate of Māori literacy was relatively high as Māori people taught each other literacy and numeracy in te reo Māori. The language had been systematised in written form by missionaries and Māori leaders by the 1820s. An ensuing feature of the second part of the nineteenth century in ANZ was the plethora of newspapers written in te reo Māori and published by the government, as well as Māori people themselves.

However, as settlement ballooned following the signing of te tiriti in 1840 several key moves by the colonial government in respect of schooling for Māori children shifted the balance of te reo Māori and English. Drawing on parliamentary debates and newspaper reporting of the second half of the nineteenth century this presentation examines the changing discursive construction of te reo Māori in the education system of the ANZ colony. The presentation attempts to consider te reo Māori in schools from several perspectives: the medium of instruction; the use of te reo by Māori children; and the learning te reo Māori by Pākehā children over the latter part of the nineteenth century.

Keywords: Aotearoa New Zealand, te reo Māori, indigenous language learning, discursive construction, language education

Sharon Harvey is an applied linguist in the School of Education at Auckland University of Technology (AUT). From 2008 – 2019 she was Head of the School of Language and Culture at AUT, as well as Deputy Dean (Research) of the Faculty of Culture and Society. Sharon's research and doctoral supervision focuses on the

history of language education in Aotearoa New Zealand, migrant and refugee resettlement and language policy. Having led several Ministry of Education evaluations into language teaching and learning, her most recent Ministry project (2016-2019) investigated Asian language learning in schools. Sharon has recently been part of the ICE project, a collaboration between Norway, Australia and New Zealand, examining the interface between citizenship, indigeneity and (language) education. Sharon is a Pākehā researcher of largely British descent who is a fourth generation New Zealander on her paternal grandmother's side. She has some limited proficiency in te reo Māori.

Devina Krishna, Observations on the historical accounts of foreign language learning and teaching in Europe

There has been ongoing research into studying the histories of foreign languages learning and teaching in seventeenth-century Europe. The seventeenth century saw a broadening of the range of languages with which English scholars were acquainted, both from the Indo-European family, like Irish and Russian, and from other language groups, such as Turkish and Arabic. The purpose of the present study is to observe the reasons for the growth of interest in these languages; where and by whom they were studied; the diverse approaches to the methodology of language-teaching; and the relationships of these languages to English. One of the possible views include that knowledge of Oriental and African languages such as Chinese, Mayan, Arabic, and the languages of Southern Africa, and the publication of grammars and dictionaries of Irish, Russian and Turkish either by, or under the tutelage of, English scholars, may have assisted towards the greater linguistic awareness shown by the end of the century. The present work attempts to dig up the history of foreign language learning and teaching in a socio-cultural and multilingual way. It thus presents the reference to non-European languages that have been learned and taught, including necessary social, economic and educational background. Lastly, it also refers to the motivations behind learning these different foreign languages in Europe with reference to a few case studies.

Devina Krishna, PhD, is Assistant Professor at the Department of English, Patna Women's College (India)

Changliang Qu, Gains and Losses of Ko Kun-hua's Chinese Verse and Prose as a Textbook for Language Teaching

Hiring a native speaker may not appear uncommon in the history of language teaching and learning. However, this did not apply to the Westerners who intended to learn Chinese during the first half of the 19th century, when the Central Empire, until 1844, regarded teaching foreigners Chinese language as treason liable to death penalty, and executions did happen for that "crime". The effect of that horror partly explains how, even three and half decades after the lifting of the ban, it still looked unusual for Ko Kun-hua (1838-1882) to arrive at Harvard as the first university appointed teacher of Chinese. Ever since his works were re-edited and published in 2000, several biographical studies have investigated his role in the history of overseas Chinese teaching, but few efforts have been devoted to details of Chinese Verse and Prose, the textbook he compiled and used at Harvard. As a juren strictly selected through the civil examination system, he was steeped in the Chinese cultural heritage; as a translator working at the British Consulate in Ningbo, he knew how to express the heritage to the English-speaking audience. These two factors not only made his textbook on par with the grammar-translation approach popular then, but successfully clarified many culture-loaded factors that had been confusing the Western learners for ages. Yet, this textbook failed to offer "lively materials" due to his ignorance of the on-coming utilitarian tendency of language teaching in Europe. The present essay attempts to analyze the gains and losses of Chinese Verse and Prose as a textbook from the perspective of the history of language teaching.

Key Words: Ko Kun-hua; Textbook for Chinese Language Teaching; Culture-Loaded Vocabulary; Grammar-Translator Approach; Reforms in Language Teaching

Changliang Qu is Professor of Linguistics, Dalian University of Foreign Languages, Dalian, China. He is also the Chinese translator of Stephen Anderson's *Phonology in the Twentieth Century* (2015), Douglas Kibbee's *For To Speke Frenche Trewely* (2020) and George Yule's *The Study of Language* (2023 forthcoming).

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Yang Tiezheng, **Imitation & Evolution : Chinese language education in Japanese legation in Beijing in late 19th century**

In 1861, for colonial and diplomatic purposes, Britain initiated The Student-Interpreters' scheme in China. Under this scheme, British legation developed a training system to help student interpreters learn Chinese language and in 1867 two Chinese textbooks for student interpreter Yü yen tzu êrh chi (語言自邇集) and Wên-chien Tzŭ-erh Chi (文件自邇集) were published, which greatly influenced the Chinese learning and teaching in Japanese legation in Beijing.

This study tries to analyze two letters from British & German diplomats to a Japanese diplomat and official documents of 1880s found in the Diplomatic Archives of the Ministry of Foreign Affairs of Japan(日本外務省外交史料館) . Through those materials it explores how Chinese language was taught in Japanese legation in Beijing in the late 19th century, and it reveals a history that in order to improve its Chinese teaching quality, Japan tried to learn successful experiences from European legations in Beijing.

Key words: Student interpreter, History of Chinese education, Yü yen tzu êrh chi, Wên-chien Tzŭ-erh Chi

Yang Tiezheng, PhD, is affiliated to Zhejiang University of Science and Technology. His fields of research: history of language education, Chinese language teaching
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