The incorporation of indigenous loanwords into spanish and english translations of a text by a 16th-century german traveller[*]

Incorporación de préstamos indígenas en las traducciones del español e inglés del texto de un viajero alemán del siglo xvi

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ABSTRACT

This essay is based on a description of indigenous words in the work of the German chronicler Ulrich Schmidel (1510-1579), one of the few German-language accounts of the conquest that refers to an early period of colonialism. First, we will compile an inventory of the indigenous words found in the selected text and investigate what kind of strategies and procedures are used, in order to then carry out a comparative case study on how these lexical indigenisms are introduced into the English and Spanish translations of the original German text. We will present the similarities or differences that can be found in the texts researched, and if possible we will make a case for the criteria used for the chosen terms, in other words, whether there is any notable trend when incorporating the loanwords into the chronicles, and whether they aid a better understanding of the process of contact between languages and cultures.

Palabras clave: colonisation, communication strategies, German chroniclers, indigenous terms, loanwords.

RESUMEN

Este trabajo se basa en una descripción de las voces indígenas presentes en la obra del cronista alemán Ulrich Schmidel (1510-1579) que recoge uno de los pocos relatos en alemán so-

Keywords: colonización, estrategias

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bre la conquista que hace referencia a una etapa temprana del colonialismo. Nos proponemos confeccionar primeramente un inventario de las palabras indígenas encontradas en el texto seleccionado, buscar qué tipo de estrategias y procedimientos son usados, para luego llevar a cabo un estudio de caso comparativo en cómo se introducen estos indigenismos léxicos en las traducciones en inglés y español del texto alemán. Presentaremos las similitudes o diferencias que podamos encontrar en los textos trabajados, y, si es posible, argumentaremos los criterios que han usado para los términos elegidos; es decir, si existe alguna tendencia peculiar al incorporar los préstamos en sus crónicas y si ayudan a comprender mejor el proceso de contacto de lenguas y culturas.

comunicativas, crónistas alemanes, préstamos, vocablo indígena.

Introduction

The German contribution to the conquest of America was insignificant, in part because at that time Germany did not possess the political and administrative unity that would have been necessary for colonisation, in contrast to countries such as Spain, France and Portugal (Ascarate, 2005). This is also why so few German authors depicted this historical period in their writing. In our case, we are looking at the mark left by indigenous words appearing in the text of one of these travellers, Ulrich Schmidel (1510-1579). The decision to select this particular author for this essay is therefore based on his relevance, and the fact that his work is one of the few German-language accounts of the conquest that refers to an early colonial period.

The chronicles of Ulrich Schmidel[1] reveal his experiences in the American territories during the 16th century, and his subsequent encounter with various peoples who spoke languages incomprehensible to the newcomers. Ulrich Schmidel enlisted as a soldier on board the ships of German commercial agents who accompanied Pedro de Mendoza to the West Indies, and for a long time participated in the conquest of the Río de la Plata region under the command of different leaders such as Mendoza, Juan de Ayolas, Alvar Núñez Cabeza de Vaca and Domingo Martoñez de Irala. After twenty years he returned to his homeland, where he wrote a memoir of his travels (1567), the result

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1   Letters and documents from 1534 and 1541, in which he is the first German to report on relations between America and Europe: *1. Newe Zeytung: Bericht des Philipp von Hutten uber die Ausreise aus Europa und die Uberfahrt nach Amerika 1534–1535, uber die Teilnahme am Zug des Georg Hohermuth von Speyer 1535–1538 in das Landesinnere von Tierra firme und uber die aufsehenerregendsten Ereignisse der spanischen Konquista in der Neuen Welt 1522–1542. 2. Philipp von Hutten an den Kaiserlichen Rat Matthias Zimmermann zu Breda: Brief aus San Germän de Puerto Rico vom 28 Januar 1535. 3. Philipp von Hutten an den Kaiserlichen Rat Matthias Zimmermann: Brief aus Coro vom 23 Februar 1535. 4. Philipp von Hutten an den Kaiserlichen Rat Matthias Zimmermann: Brief aus Coro vom 30 Juli/30 Oktober 1538. 5. Philipp von Hutten an seinen Vater Bernhard von Hutten zu Birkenfeld: Brief aus Coro vom 20 Oktober 1538. 6. Philipp von Hutten an Georg Geuder zu Nurnberg: Brief aus Coro vom 20 Oktober 1538. 7. Philipp von Hutten an seinen Vater Bernhard von Hutten zu Birkenfeld: Brief aus Coro vom 31 März 1539. 8. Philipp von Hutten an seinen Bruder Moritz von Hutten: Brief aus Coro vom 16 Januar 1540. 9. Philipp von Hutten an seinen Bruder Moritz von Hutten: Brief aus Coro vom 6 Dezember 1540. 10. Philipp von Hutten an seinen Bruder Moritz von Hutten: Brief aus Coro vom 12 Dezember 1540. 11. Philipp von Hutten an seinen Bruder Wilhelm von Hutten zu Birkenfeld: Brief aus Coro vom 9 März 1541. 12. Philipp von Hutten an seinen Bruder Moritz von Hutten: Brief aus Coro vom 10 März 1541.*

of which was a text written in a mixture of German, Spanish and Native American languages. His testimony is valuable because it comes from a non-Spanish conquistador who published outside of Spain, and also because it represents one of the first chronicles of the inhabitants and territories that would later make up what is today Argentina and Paraguay.

Ulrich Schmidel is among the most notable writers on early colonisation efforts in the Río de la Plata region, and his testimony depicts the *rioplatense* enterprise almost from start to finish. He recounts his experiences in a book published in Frankfurt in 1567 under the title *Reise nach Süd-Amerika in den Jahren 1534 bis 1554* (*Journey to South America in the Years 1534 to 1554*). Finally, mention should be made of Ruy Díaz de Guzmán, author of *La Argentina*, which circulated in manuscript copies between 1612 and 1835, the year it was first printed. This author states that the importance of this document for the cultural history of Argentina is confirmed by the existence of Federico Kirbus and Nicolás Cócaro's biographical study on Schmidel (1948): *Utz Schmidl; su vida, sus viajes, su obra* (*Utz Schmidl; His Life, His Travels, His Work*). For this reason, it is considered one of the most important testimonies of the early years of the conquest of the Río de la Plata, as well as being a notable reference work for the conquest of Venezuela (Goodwin, 2007; Hüffer, 1950).

The significance of the presence of this German traveller in Spanish territories in 16th-century America led us to consider the following matters: 1) presentation of the indigenous terms that appear in Ulrich Schmidel's text[2]; 2) how the lexical indigenisms in his chronicle are translated into Spanish[3] and English[4], and 3) whether the same criteria is employed when using lexical indigenisms, or whether there are differences or similarities compared to the German text, and therefore

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2   Schmidel, Ulrich, 1510?-1579?: *Wahrhaftige Historie einer wunderbaren Schiffahrt, welche Ulrich Schmidel von Straubing von 1534 bis 1554 in America oder Neuewelt bei Brasilia oder Rio della Plata gertan [...]*, München, Verlag von Albert Langen. Data do documento: [15--]. https://digital.bbm.usp.br/handle/bbm/7750
3   Schmidel, Ulrico (1938) o 1950) Título: *Derrotero y viaje a España y las Indias*. Santa Fe, Universidad Nacional del Litoral. Instituto Social. http://objdigital.bn.br/objdigital2/acervo_digital/div_obrasraras/or234637/or234637.pdf
4   Schmidt, Ulrich: *The Conquest of the River Plate* (1535-1555). Alvar Núñez Cabeza de Vaca, 2015. https://www.gutenberg.org/files/48058/48058-h/48058-h.htm

whether they help to better understand the process of linguistic and cultural contact.

Frame of reference

Selection of and interest in this author is firstly based on the fact that his work refers to an early period of colonialism and, secondly, that his testimony provides a direct perspective on his personal experiences through the incorporation of new words and terms, which allows for an analysis of the assimilation and recording of these words.

Among the work previously carried out on the analysis of indigenous words in German chroniclers, we can highlight that of P. M. Palmer (1933; 1939), who provides a list of words influenced by the New World found in German texts between 1642 and 1800. His work intended to raise awareness of the need that existed at the time for a dictionary comparable to the *Oxford English Dictionary*, which includes a historical evaluation of each word. The other notable work is that of R. Ribas (1995) who carried out a study of different German authors, focusing on the manifestation of their linguistic awareness, as well as on the linguistic and cultural knowledge and value judgements that highlight the existence of this awareness.

Ulrich Schmidel's work offers a novel study of a geographical area that is little researched from a lexical point of view, and is based on strongly cohesive material. On the other hand, the significance of his text lies in the fact that it offers us a translation of the author's direct perspective through his personal experiences, with the incorporation of new words and terms. Ulrich Schmidel had the advantage of enjoying greater freedom in composing and writing his text, as his work does not correspond to the typical chronicles that had to be justified to the administration, nor to the propagandistic texts of the Crown's expansion. Thanks to his chronicle, we are able to reconstruct the world of the colonies, leaving aside the eccentric heroics of the official chroniclers, who insisted on praising every move of the noble knights. His chronicle is written from a partial and subjective perspective, and the account is almost exclusively limited to the chronological succession of events, as well as depicting the labour and suffering experienced in the New World.

In his work we find neither historicist interest nor literary endeavour, but rather the narration of the adventures experienced, with a markedly oral character, in which comparisons abound between the new American reality and the known world, namely the Germany in which he lived. Although he narrates a series of setbacks and insubordinations, his story expresses notable confidence in the enterprise of conquest and colonisation. However, it is by no means the tale of failure or rebellion that appears in the second phase of the conquest of America.

Methodology

Given the importance of Ulrich Schmidel's text, we are interested in understanding how the indigenous words that appear in his account have been translated in the Spanish and English versions. First, we will compile an inventory of the indigenous words found in the selected text and investigate what kind of strategies and procedures are used, in order to then carry out a comparative case study on how these lexical indigenisms are introduced into the English and Spanish translations of the German text. We will present the similarities or differences that can be found in the texts analysed, and if possible we will make a case for the criteria used for the chosen terms, in other words, whether there is any notable trend when incorporating the loanwords into the chronicles, and whether they aid a better understanding of the process of contact between languages and cultures.

In order to answer the questions as part of a case study, first we will compile an index of indigenisms from Ulrich Schmidel's text as the study material. In order to establish the discursive mechanisms used to reproduce the meaning of the loanwords, a gradation rating has been selected to analyse these indigenous incorporations. This method makes it possible to measure each term, and has been employed by other researchers (Alvar, 1990; Buesa Oliver & Enguita Utrilla, 1992; Cáceres-Lorenzo, 2014; Vaquero de Ramírez, 1991; Zamora Munné, 2002). This method allows us to determine the stage of assimilation of the indigenism incorporated into the texts, and shows how new words are adapted. This same method will also be used for the Spanish and English texts, in order to compare and verify whether there is any singular characteristic in the incorporation of the loanwords. The linguistic

elements we have selected as our study material focus only on specific objects, animals or plants. Topographical terms have been left aside.

This method (Table 1) describes the degree of assimilation of the indigenisms for each rating, considering the following values: we will consider the level of incorporation of the indigenous loanword as 0 when the indigenism does not appear. Level 1 is for little-known words that require a brief descriptive explanation or a comparison with an object familiar to readers, and to which a specific quality is added. Level 2 represents those examples which are connected to a term through the conjunctions or/and (which do not express the values of exclusion or addition, respectively). Level 3 assimilation is represented by the indistinct use of terms from different origins that are considered equivalent. To reach Level 4 in the process of incorporation, the term must be used primarily to denote the object it names. This is the typical phenomenon for widely used words. Level 5 is similar to Level 4 and includes indigenous loanwords that name referents adapted to new cultural contexts. Another aspect of Level 5 is found in indigenisms that name realities and objects that are very different from those of the original culture. This takes into account loanwords which, despite orthographic wavering, reflect efforts to reproduce a new sound and adapt it to the conventions of the linguistic system itself, and thus succeed in being understood as such when transcribed from sound to phonetics. All linguistic elements written in a way that is very dissimilar to the original, and which fail to reflect indigenous words, will be excluded.

Table 1
Rating of the degree of assimilation

Rating	Description of the degree of incorporation
0	Indigenism does not appear
1	It is used, but always alongside an explanation
2	It is always paired with a term that is considered a synonym
3	The indigenous term and its synonym are used interchangeably
4	The indigenism is used with its original meaning without explanation or connotation in all geographical areas
5	The indigenous loanword appears without explanation in all geographical areas, but has expanded its original meaning because it denotes new referents

Source: Cáceres-Lorenzo, 2014

Results and discussion

Table 2 shows the application of the incorporation rating and the origin of the selected indigenisms in Ulrich von Schmidel's text, their translation into Spanish and English, and the difference in the degree of assimilation in each account:

Tabla 2

Application of the incorporation rating

Indigenism	D.	Text and page of the book	D.	Text and page of the book	D.	Text and page of the book
Acare Yacare Yacaré	1.1	**Acare** ist ein großer Fisch, der hat eine harte Haut, daß man ihn mit feiner Waffen fann wund hauen, noch mit den indianischen Pfeifen schießen, und er tut den anderen Fischen sehr viel Schadens (78)	1.1	un **yacare**, quo es un pez que tiene sobre sí un cuero duro que no se le puede herir con un cuchillo ni entrarle con flechas indias. Y a eso es un pez grande y hace daño grande a los otros peces (109)	1.1	Among these Achkeres ***Yacaré*** is the name, in the Guaraní langua-ge, of the amphibious animals similar to the crocodile, to which Schmidt alludes hereafter. But there never was a tribe of that name; perhaps it was the name of a cacique (42)
Batata, batates Batata, Batatas Padades	1.1	ferner die Wurzel **Batata**, die sieht einem Apfel gleich, hat auch denselben Geschmack (43)	1.1	La raíz de **batata** se parece a una manzana y tiene el mismo gusto (60)	1.1	The root **padades** resembles an apple, and has the same taste (15)
	2.2	und viel zu essen hätten, als türkisch Korn, Mandioka, **Bata-tes** un andere Wurz und Würzel (52)	2.2	y tenían mucha comida; trigo turco y mandioca y maní, **batatas**, bocaja, man-dioca-poropí, mandiotín, man-dioca-pepirá y otras raíces más (82)	4.2	we found plenty of Turkish corn and mandeochade, **padades**, man-deoch-parpij, mandepore, mandu-ris, wacheku, etc (20)
	4.3	Die haben als türkisch Korn, Mandiok, Mandi, **Batates**, Fisch und Fleisch genug (76)	2.3	tienen [tienen] trigo turco, mandio-ca, maní, **batatas** y otras raíces más (106)	2.3	they had plenty of victuals, such as Turkish corn, manioc, manduis, **padades**, wachekew, mandeoch-parpü, mandeochade, mandepare, etc., and several other roots (25)
	2.4	Diese Nation hat großen Borrat an türkischem Korn, Mandiok pepira, Mandiok poropi, **Batates,** Mandi und Wurzel mehr (107-108)	2.4	tienen ellos gran provisión de trigo turco, mandiotín, mandioca-pepira, mande-porí, **batatas,** mani, bocaja y otras raíces más (139)	2.4	This nation is well provided with Turkish corn, mandeochade, man-depore parpii, **padades**, mandues, bachkeku, and other roots useful for eating (63)

2.1	fuhen sie uns in Friedensweis zu auf **Canoas** oder Zillen (27)	2.1	vinieron a nuestro encuentro hasta en cuatrocientas **canoas** o barquillas (57)	4.1	came to meet us in sign of peace, with over four hundred **canoes**, in each of wh ich were sixteen men (13)
2.1	haben sehr viel **Canoas** oder Zillen (34)	1.2	tienen muchísimas **canoas**, estás son barquillas (64)	2.2	also many **canoes** or skiffs (15)
4.3	Sie haben mehr **Canoas** oder machen als irgend eine Nation (38)	2.3	También tienen más **canoas** o barquillas que cualquier otra nación (66)	2.3	They had more **canoes** or skiffs than any other people (17)
2.4	Es mögen in einer folgen **Canoa** oder Zillen bis in die zwanzig Personen fahren (38)	4.4	En una **canoa** pueden viajar hasta veinte personas (66)	4.4	and in one such **canoe** they can carry as many as twenty persons (17)
2.5	Nur 250 **Canoas** oder Zillen fanden wir, die haben wir verbrennet und zertöret (39)	2.5	(Tambien) hallamos doscientos cincuenta **canoas** o barquillas las cuales hemos quemado y destrozado todas (66)	4.5	except that we took two hundred and fifty **canoes**, which we burnt and destroyed (17)
4.6	Demnach nahmen wir bis in 500 **Canoen** oder machen und verbrenneten alle Flecken (49)	2.6	(Tambien) tomamos hasta quinien-tas **canoas** grandes o barquillas y quema-mos todos los pueblos que encontramos e hicimos a ellos un gran daño (78)	2.6	We took also more than five hundred **canoes** or skiffs, and we burnt down all the villages we found, and wrought very much damage besides (23)
4.7	und die Carios hatten dreiundachtzig **Canoen** (75)	1.7	(También) tenían los Carios ochenta y tres **canoas**, esas son barquillas (101)	4.7	The Carios had eighty-three **canoes** (40)
4.8	so zogen mit uns von diesen Indianern zehn **Canoen** (78)	4.8	Entonces marcharon con nosotros por parte de los indios diez **canoas** que son barquillas (108)	4.8	Ten **canoes** of these Indians accompanied us and showed us our way (42)
4.9	da kehrten gemeldte Surucusis mit ihren zehn **Canoen** wieder heim zu ihrem Flecken" (78)	4.9	Allá quedamos un día y los Surucusis regresaron con las diez **canoas** hacia su tierra (108)	4.9	and then the above-mentioned Surukusis returned with their ten **canoes** to their village (42)
4.10	So waren sie willig und zogen mit acht **Canoen** von ihrem Flecken mit uns (78)	4.10	Ellos estuvieron dispuestos y con nosotros marcharon ocho **canoas** de los Yacaré	4.10	and came with eight **canoes** out of their place with us, (42)
4.11	und wenn man zu ihnen will, muß man mit **Canoen** dazu fahren (85)	4.11	Si se quiere viajar hacia allá, hay que llegarse a ella en **canoas**. (114)	4.11	and there is no access to it but by **canoes** (46)

	4.12	zogen wir das Wasser Paraguay aufwärts, zu unsern Feinden mit neun Brigantin Schiffen und zweihundert **Canoen** auch 1500 Indianern Jeperus (103)	4.12	Entonces navegamos aguas arriba por el rio Paraguay con nueve buques-bergantines y doscientas **canoas** grandes al sobredicho de Hieruquizaba, donde estaban enton-ces nuestros enemigos (134)	4.12	We then went up the river Paraboe to our enemies' town, Juberich Sabaije, with nine Bergentin ships and two hundred **canoes** and one thousand five hundred Indians (59)
	4.13	Paraguay aufwärts mit sieben Brigantin-schifflein und zweihundert **Canoen** (106)	4.13	por el río Paraguay arriba con siete buques-bergantines y con doscientas **canoas** (138)	4.13	up the river Paraboe,https://www.gutenberg.org/files/48058/48058-h/48058-h.htm - Footnote_216_216 with seven Bergentin ships and two hundred **canoes** (62)
	4.14	da gebot unser Hauptmann, fünf Brigantin-schifflein und die **Ca-noen** wieder zurück nach der Stadt Asuncion zu führen (107)	4.14	mandó nuestro capitán que los cinco buques bergantines y **canoas** regresa-ran hacia la ciudad Nuestra Señora de Asuncion (138)	4.14	our commander there ordered the five ships and the **canoes** to go back to Noster Signora Desum-sion (62)
	4.15	und zog aus Rio della Plata von der Stadt Nostra Singnora d'Asuncion mit meinen zwan-zig Indianern auf zweien **Canoen** (135)	4.15	he partido de Río de la Plata desde la ciudad de Nuestra Señora de Asuncion. Así he [partido] con veinte indios y dos **canoas** (168)	4.15	And I left Riodellaplata from the town Noster Signora desum-sion with twenty Indians in two **canoes** (81)
	4.16	da blieben wir zwei Tag still liegen und fuchten, ob wir Proviant und **Canoen** möchten finden (136)	4.16	Ahí quedamos por dos días y tuvi-mos que buscar bastimento y **ca-noas** (169)	4.16	where we stayed for two days, in search of victual and **canoes** (81)
	4.17	da mußten wir den Parana und die **Canoen** verlassen und zu den Tupis über Land ziehen (136)	4.17	Ahora tuvimos que dejar las **canoas** y el río Paraná y tuvimos que marchar por tierra hasta los Tupis (169)	4.17	We had now to leave the Para-naw, and our **canoes**, and walk to the Tapis (82)
Mais Maíz Turkish corn	2.1	Da gab Gott der Allmächtige feinen Segen, daß wir bei ihnen fanden (wie uns war angezeigt worden) von dem türkisch Korn oder **Mais** (43)	2.1	Ahi nos dió Dios el Todopoderoso su gracia divina que entre los susodichos Carios o Guaranis hallamos trigo turco o **maíz** (69)	4.1	There, by God's grace, we found plenty of **Turkish corn** and man-deochade (19)

	1.2	sie sollten so weit ziehen, als sie könnten, und Indianer suchen, die Mandioka und türkisch Korn (das ist **Mais**) hätten (72)	1.2	que navegaran lo más lejos que pudieren y buscaran indios que tuvieren mandioca y trigo turco, esto es **maíz** (99)	4.2	To go as far as they could, in order to find Indians who had manioc and **Turkish corn** (37)
	4.3	diese haben zu essen Mandiok, **Mais**, Mandi, Padades, Mandiok-Poropi und andere Wurzel (78)	4.3	ellos tienen para comer mandioca, **maíz,** maní, batata, mandioca-pepirá, mandioca-poropí, bocaja y otras raíces más (108)	4.3	They have also plenty of **Turkish corn,** manioc, manduis, padades, etc., fish and meat in abundance (40)
Mandi Maní Mandues, Manduís	1.1	diese hatten türkisch Korn und Mandioka, und auch andere Wurzeln, als **Mandi**, feind den Haselnüssel gleich (72)	1.1	que tenían pescado y carne, y trigo turco y mandioca, también otra raíz que se llama **maní** [y] se parece a las avellanas (100)	1.1	who had Turkish corn, manioc, and other roots, such as **mandues**, which resemble hazelnuts (37)
	4.2	Die haben als türkisch Korn, Mandiok, **Mandi**, Batates, Fisch und Fleisch genug (76)	2.2	y ellos [tienen] trigo turco, man-dioca, **maní**, batatas y otras raíces más, pescado y carne en abundanda (106)	4.2	They have also plenty of Turkish corn, manioc, **manduis**, padades, etc., fish and meat in abundance (40)
	4.3	diese haben zu essen Mandiok, Mais, **Mandi,** Padades, Mandio-Poropi und andere Wurzel mehr (78)	2.3	ellos tienen para comer mandioca, maíz, **maní**, batata, mandioca-pepi-rá, man-dioca-poropí, bocaja y otras raíces más (108)	2.3	they eat manioc, maize, **manduis**, pa-dades, mandepore, parpii, Bachkeku, and other roots (42)
	2.4	Diese Nation hat grossen Vorrat an türkischem Korn, Mandiok, Mandiok pepira, Mandiok poro-pi, Batates, **Mandi** und andere Wurzel mehr, so zu essen tau-glich (107-108)	2.4	(también) tienen ellos gran provi-sion de trigo turco, mandiotín, man-dioca-pepirá, mandeporí, bata-tas, **maní,** bocaja y otras raíces más, que ahora nose pueden (para) describir (139)	2.4	This nation is well provided with Turkish corn, mandeochade, man-depore parpii, padades, **mandues**, bach-keku, and other roots useful for eating (63)
Mandiok, Mandioka	1.1	Denn die haben türkisch Korn, Obst und eine Wurzel **Man-dioka,** da sie Wein von machen (33)	1.1	tienen trigo turco y una raíz que se llama **mandioca** y otras buenas raíces más (...). (También) de la mandioca-pepirá se hace un vino que toman los indios (60)	4.1	Wine is made from **mandepore,** and the Indians drink it (15)
Mandioca Manioc, Mandepore, Man-deochade	2.2	und viel zu essen hätten, als türkisch Korn, **Mandioka**, Bata-tes und andere Wurz und Würzel mehr (52)	2.2	y tenían mucha comida; trigo turco y **mandioca** y maní, batatas, bocaja, mandioca-poropí, mandiotín, man-dioca-pepirá y otras raíces más (82)	4.2	we found plenty of Turkish corn and **mandeochade**, padades, mandeo-chparpij, mandepore, manduris, wacheku, etc (20)

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4.3	So wollte er in das eine Schiff Proviant laden von Reis, **Man-dioka** und andere Speis mehr, was ihm für gut ansehe (65)	2.3	debía él cargar el buque con basti-mento de la raíz **mandioca** y otros alimentos más que ahí le parecieren buenos (93)	4.3	to load her with provisions, name-ly rice, **manioc**, and other things as he should think fit (32)
4.4	Blieben auch allda zwei Monat und luden unser Schiff voll Reis, **Mandioka** und türkischen Korn gar voll (65)	1.4	quedamos dos meses en Santa Catalina y cargamos nuestro buque con bastimentos que tuvimos abundancia de **mandioca**, la raíz, también de trigo turco, que no pudimos llevar más (93)	4.4	and stayed there for two months, loading our ship with rice, **manioc,** and Turkish corn, so full that we could not take any more (33)
2.5	Und Indianner suchen, die **Man-dioka** und türkisch Korn (das ist Mais) hätten (72)	4.5	y buscaran indios que tuvieren **mandioca** y trigo turco, esto es maíz. (99)	4.5	in order to find Indians who had **manioc** and Turkish corn (37)
2.6	diese hatten türkisch Korn und **Mandioka**, und auch andere Wurzeln (72)	4.6	y ellos [tienen] trigo turco, **mandio-ca,** mani (106)	2.6	who had Turkish corn**, manioc**, and other roots, such as mandues, which resemble hazel-nuts (37)
2.7	Da funden sie eine grosse Nation der Indianer, die haben auch biel türkisch Korn, **Mandioka** und andere Wurzeln mehr (77)	2.7	hallaron un gran pueblo reunido, pero no debían dejarse ver por los indios; (también) ellos, los indios tenían trigo turco y **mandioca** y otras raíces más (107).	2.7	It happened that they found a populous nation of Indians, who had plenty of Turkish corn, **manioc**, and other roots (41)
2.8	diese haben zu essen **Mandiok**, Mais, Mandi, Padades, Mandiok-Poropi und andere Wurzel (78)	2.8	ellos tienen para comer **mandioca,** maíz, maní, batata, mandioca-pepirá, mandio-ca-poropí, bocaja y otras raíces más (108)	2.8	they eat **manioc,** manduis, pada-des, mandepore, parpii, Bachke-ku, and other roots (42)
2.9	Diese Nation hat grossen Vorrat an türkischem Korn, **Mandiok**, Mandiok pepira, Mandiok poro-pi, Batates, Mandi und andere Wurzel mehr, so zu essen tau-glich (107-108)	0.9	tienen ellos gran provisión de trigo turco, mandiotín, mandioca-pepirá, mandepo-rí, batatas (139)	2.9	This nation is well provided with Turkish corn, **mandeochade,** mandepore parpii, padades, man-dues, bachkeku, and other roots useful for eating (63)

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Term	D.	German	D.	Spanish	D.	English
Mandiok poropi Mandioca-poropí, Mandeporí Mandeoch parpie, Manduis, Manderope parpii	1.1	und **Mandiok poropi**, hat einen Geschmack wie die Kesten (43)	1.1	(también) la **mandioca-poropí** tie-ne un gusto como castaña, (60)	1.1	**Mandeoch parpie** have the taste of chestnuts (14)
	2.2	diese haben zu essen Mandiok, Mais, Mandi, Padades**, Mandiok Poropi** und andere Wurzel (78)	2.2	ellos tienen para comer mandioca, maíz, maní, batata, mandioca-pepi-rá, **mandio-ca-poropí**, bocaja y otras raíces más (108)	4.2	They have also plenty of Turkish corn, manioc, **manduis**, padades, etc., fish and meat in abundance (40)
	4.3	Diese Nation hat großen Borrat an türkischem Korn, Mandiok, Mandiok pepira, **Mandiok poro-pi** (107-108)	4.3	tienen ellos gran provisión de trigo turco, mandiotín, mandioca-pepirá, **mandepo-rí,** batatas" (139)	2.3	This nation is well provided with Turkish corn, mandeochade, **mandepore parpii**, padades, mandues, bachkeku, and other roots useful for eating (63)
Mandioka pepira Mandioca-pepirá, miel	4.1	Aus **Mandioka pepira** machen die Indianer ihren Wein (43)	4.1	También hay en abundancia **la miel** de la cual se hace el vino (69)	4.1	Wine is made from **mandepore** (15)
Mandepore, Mandepore parpii	4.2	Diese Nation hat großen Borrat an türkischem Korn, Mandiook, **Mandiok pepira** (107-108)	4.2	tienen ellos gran provisión de trigo turco, mandiotín, **mandioca-pepirá** (139)	2.2	This nation is well provided with Turkish corn, mandeochade, **mande-pore parpii**, padades, mandues, bach-keku, and other roots useful for eating (63)
	1.3	Sie machten doch aus einer Wurzel, **Mandiok pepira** ge-nannt, ein Getränk, nämlich also: sie tun solche Wurzel in ein Mörsel, zertossen solche, alsdann wir ein Saft daraus wi Milch; wann man aber Wasser hat, kann man aus dieser Wurzel auch Wein machen (117)	1.3	Hacían de una raíz que se llama **mandioca-pepirá**. Se hace de esta raíz una bebida; pero escuchad en seguida cómo se prepara esta bebida; se toma la raíz y se la machaca en un gran mortero *moerser* de madera y el jugo que sale de la raíz asemeja a una leche, pero si se tiene agua, entonces se hace de esta raíz un *vino de* **mandioca-pepirá** (147)	1.3	they were preparing a beverage out of a root called **mandepore**, after this manner: they take the said root and pound it in a mortar, and the juice they obtain from it is like milk; but, if you have water at hand, you may also prepare wine of this root (69)
Nandu Ñandú Ostriches	2.1	nach dem singen sie ungefährlich dreißig Hirchen und zwanzig Straußen oder **Nandu** (81)	2.1	[así] que habían cazado alrededor de treinta venados y veinte avestruces o **ñandú** (112)	0.1	so that they caught about thirty deer and twenty **ostriches** (44)

Legend: D. = Degree of incorporation
Source: Own elaboration.

We begin by reading the results (Table 3) of our study of the original text in German, where it can be deduced that the most frequent resource (51.1%) used by Ulrich Schmidel to denote what is new to him and to be able to transmit this new reality is the use of the indigenism without any explanation of its nature, assuming understanding of the words in the text by using them as routine vocabulary in his narrations (Level 4). To consider a term to have reached Level 4, it must be mostly used to denote the object it names. It is very common in the case of general-use terms: *batata* (sweet potato)*, canoa* (canoe)*, mandioca* (cassava)*,* etc. In the early period of colonisation, these words were considered indispensable, and it soon became clear that it was no longer necessary to use the textual mechanisms for their general use in colonial texts (Hernández, 1996; Tabernero Sala, 2011). But this is not surprising, as the origins of the indigenous terms assimilated in the first half of the 16th century were mostly West Indian, particularly Taíno words, which were already deeply rooted in the speech of the conquistadors, and were even present in chronicles of the Indies written in Spanish (Cáceres-Lorenzo, 2012; 2013; Mejías, 1983). German historians always behaved as foreigners among the Spanish, which makes it very likely that they adopted most of the indigenisms from Spanish sources, or through the languages of the nations involved in conquest at the time. It is also certain that German was not the language they used to communicate with their colleagues, who were mostly Spanish, Portuguese or Dutch. This means that the incorporation of indigenisms of West Indian origin discussed in the texts mostly depends on a process of contact with Hispanics rather than with indigenous people.

Subsequently, terms with possible synonyms appear, which can therefore be assigned Level 2, with 33.33%. With this formula for the degree of assimilation, the indigenism is presented several times through a relation of equivalence with Schmidel's mother tongue, and by establishing a link between the term in the other language with that of his own language using the conjunction 'or' (*oder*): 'Canoas oder Zillen', 'türkisch Korn oder Mais', 'Straußen oder Nandu'. And, finally, the initial use of the indigenous word with an explanation (Level 1), most frequently using the comparative resource of the structure 'to be + like + German term', appears with the least frequently used value (15.5%) as presented in Table 4.

Table 4
Position after application of the incorporation rating

Position	Level	German	Spanish	English
1st	4	51.1%	37.7%	57.7%
2nd	2	33.3%	37.7%	28.8%
3rd	1	15.5%	22.2%	11.1%
4th	0	-	2.2%	2.2%

Source: Own elaboration.

It has been observed that Schmidel does not invent a German word for the forms of reproduction of the foreign language, but generally resorts to the use of indigenisms to describe everyday life, which often appear in the search for food, which is a priority for survival. In his work, the indigenous term and its German synonym are not used interchangeably (Level 3), nor does the indigenous loanword appear without an explanation to expand its original meaning when denoting new referents (Level 5).

Most of the time, the author tries to bring the foreign terms closer to his compatriots by means of comparisons and equivalent terms. When they are named again it is assumed that the reader already has some degree of understanding, so it either refers back to what has already been said or the name is simply written. However, by equating the European word with the native word, only the similarities between the two referents are taken into account, while the differences that justify the existence of both terms are left aside. This is the case, for example, in the fragment by Ulrich Schmidel in which he refers to the *ñandú* (rhea) by equating it with the ostrich, and where the author limits himself to establishing the points of identification between the two terms and not the differences: 'nach dem singen sie ungefährlich dreißig Hirchen und zwanzig Straußen oder Nandu'.
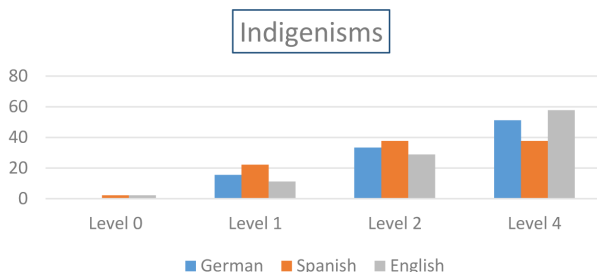
On the other hand, as seen in Table 1, these pre-Hispanic words are accompanied by a German word through the conjunction 'o' (*oder*), as the author tries to bring the foreign terms closer to his compatriots by means of comparisons and equivalent terms. In contrast, in many other cases he reproduces the indigenous term without any clarification and without translation, as if these terms were perfectly assimilated by the author, as they are used naturally, without explanation or

definition in the German texts. They seem to be understood and accepted without trying to create a descriptive word in his own language, and without a German equivalent that references a reality or elements familiar to Germans.

If we compare the results on the degree of assimilation of indigenisms in the German text with the Spanish text, it can be deduced that the system used by both groups to introduce the indigenisms does not coincide, although it does use the same value ratings. The Spanish text equates the use of indigenisms without any explanation of their nature (Level 1) and assumes understanding of the words in the text by using them as routine vocabulary in the narration (37.7%), pairing (Level 2) the indigenism with a synonymous term (37.7%). In the majority of cases these are plant products that had no name in Spanish, and soon the West Indian word was applied to them. This is followed by Level 1, with a higher percentage than in the German text (22.2%) as the indigenism is used alongside an explanation. And with 2.2%, its translation does not appear in the Spanish text (Level 0).

The translation of the text into English uses the indigenism without any explanation (Level 4). It is closer to the German text than to the Spanish one, even surpassing it (57.7%). This is followed by the use of index synonym pairs with Level 2, although with somewhat lower values than the original text (28.8%) and the Spanish text. With the lowest Level of 1 compared to the original and its Spanish translation with 11.1%, it is clear that this is the text that least uses explanations of indigenous vocabulary. Finally, and coinciding with the work in Spanish, there is no translation of the indigenous word (Level 1) with 2.2%. The English text seems to be the most faithful to the original text in terms of the degree of description of the incorporation of indigenisms. It is observed that the use of Level 4 (57.7%) is closer to the German text (51.1%) than the Spanish (37.7%), even surpassing it, with more use of indigenisms without any kind of explanation, and reduced pairing with synonyms (28.8%).

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Tabla 5
Incorporation rating percentages

Source: Own elaboration.

The indigenisms used in the chronicles of Ulrich Schmidel served to name what was at that point unfamiliar, that is, to fill in the linguistic and cultural gaps in the same way as in Spanish texts, as the importance of understanding the culture of the indigenous peoples and designating the new American realities as elements that refer to culture was understood very early on. But apart from filling in some lexical gaps, they performed the 'function' of endowing the message with local colour, as well as giving authenticity to the things described and exhibited, and adding prestige to the writing with the intention of verifying that their stay was real.

In order to reveal this new reality, on occasion the chroniclers we have analysed had to make use of indigenous words to describe what was new to them, as no German term existed for the item in question. Ultimately, it seems that most of the borrowings were used to describe the indigenous world and context, the world of the 'other', almost always using terms taken from this other's language.

In some cases, Ulrich Schmidel opts to show that there is a different nuance by using the possessive pronoun 'their' (*ihr, ihren, ihrem*) and tries to make it clear that the object itself is not exactly the same as the object designated by the German term used as a synonym. The differential use of the possessive pronoun 'their' in many of the indigenisms reviewed, along with those that are morphologically integrated with some clarification, indicate that these referents are particular to the world of the 'other' and are foreign to the European world, like most of the loanwords of this period (Parodi, 2004). Ulrich Schmidel's

use of paraphrases of the meanings of indigenous words seems to be motivated not only by the fact that the paraphrases were not known in his usual environment, but also because these clarifications established boundaries between the European world, with the presence of the possessive implying that the indigenous object is not the same as the European one: 'da kehrten gemeldte Surucusis mit *ihren* zehn Canoen wieder heim zu *ihrem* Flecken', 'So waren sie willig und zogen mit acht Canoen von *ihrem* Flecken mit uns', 'Aus Mandioka pepira machen die Indianer *ihren* Wein'. Although both serve the same function, they differ in some fundamental aspect that justifies the existence of two different names, one for the American referent and the other for the European.

Conclusion

Ulrich Schmidel's text reflects the fact that the author learned the indigenous language through immersion by spending a long period of time with native speakers, being forced to communicate with them in order to obtain food and subsistence. Schmidel tries to offer an objective text endorsed by his status as a foreigner. The absence of value judgements on the conquest is indicated by the text enunciating itself as a '*Verídica descripción*' (an honest description)[5]. The text seems to have no function other than to recount his experience, and the transparency to which it appeals aims precisely to achieve thisimpression on the reader.

The German author therefore introduces lexical indigenisms in his chronicles by adopting 3 strategies (Table 4) to reproduce their meanings, but notably the most frequent strategy is applying the indigenous term when it has no clear synonym and is perfectly assimilated (51.1%, Level 4). This is the case with *canoa* (canoe), *cacique* (chief), *hamaca* (hammock), *yuca* (cassava), *maíz* (corn), *batata* (sweet potato) and *maní* (peanut), which are accepted as new words, with no attempt to create a descriptive word in his own language. The more unusual in-

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5   In Bavaria in 1567, Ulrich Schmidel published the text of his experiences with the title: *An honest description of several sailings as well as of many unknown places, islands, kingdoms and cities... also of many dangers, fights and skirmishes between them and our people, both on land and at sea, occurring in an extraordinary manner, as well as of the horribly singular nature and customs of the anthropophagi, which have never been described in other histories or chronicles, either recorded or noted down for the public good.*

digenisms (including those of Guarani origin in the case of Ulrich von Schmidel) are incorporated into his texts by first providing a comparison with his native world (Level 1) to then in many cases go directly to the term without any explanation (once again Level 4). Based on this selection criteria for the use of indigenisms, it can be deduced that the German chronicler Ulrich Schmidel was interested in inserting words of American Indian origin into his text.

As a singular characteristic in the incorporation of the loanwords found in the texts by the German author under study, we also highlight that when an indigenism is presented through a relationship of equivalence with his mother tongue, a differential is sometimes used (with the possessive pronoun 'their') which may be an attempt to establish the limits between the European and American worlds as part of a sense of supremacy or as a means of reproducing the immediacy and authenticity of the experience. But it is more than likely that the author's use of indigenous words was a strategy to reinforce the degree of authenticity of the text, in other words, as a means to reproduce the immediacy and authenticity of the experience (Ribas, 2005) as the Spanish chroniclers also did (Cáceres-Lorenzo, 2013; Vaquero de Ramírez, 1991; Cáceres-Lorenzo, 2020).

The indigenous borrowings found in Schmidel's text describe a new reality. This means they were adopted out of sheer necessity, as they were the only semantic outlet available to fill a void in the face of new fauna, flora, customs, clothing and foodstuffs (Mejías, 1983). Without doubt, the reasons for choosing to use loanwords are complex and the opinions of researchers vary widely. Most talk about the need-filling motive (Anttila, 1989; Bobda, 2009; González-Cruz, 2013; Hock, 1991; Shukla & Connor-Linton, 2006).

In the translations we have examined, we have observed that the English is more faithful to the German text than the Spanish text is. In this way, and through the fluctuating incorporation of indigenous words, it demonstrates Schmidel's invaluable experience in these lands. The text is not lacking reasons for which loanwords are adopted to designate unknown realities from the original text, subject to necessity, as the author has to report effectively. This means concern for intelligibility and economy, as it must be understood by readers who are not familiar with the reality of the Americas, and thus must limit the

use of autochthonous words. Quality, in other words, choosing the best denomination from all the possibilities (Pérez-Salazar, 2014) is also of high importance. Edmundo Wernicke, the translator of the Spanish text, comments that a lack of knowledge of the Castilian language and colonial history makes the English translation very faithful to the context of 1567.

It should be mentioned that the author of the chosen Spanish translation worked with a copy of the original manuscript. It represents the first Spanish version of the existing German manuscript, as stated in the prologue. Edmundo Wernicke comments that the confusions and deficiencies that appear in the author's text are noticeable, and are therefore explained in the Spanish text, as far as is possible, by means of the legacy of contemporary writers on the same facts. With this clarification, it could be justified that the Spanish text makes greater use of explanations of indigenisms (22.2%) than the original text itself (15.5%). The reader of the Spanish text will find more of a lexical array, through a system of analogies and descriptions, than in the original. This means that a main feature of the German text, that of the use of indigenous words as a strategy to reinforce the degree of authenticity of the text, in other words, as a means to reproduce the immediacy and authenticity of the experience, is lost.

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