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still amongst the highest in Europe, although considerable progress has been made in recent years, with a government estimate of 29 percent of the adult population as illiterate in 1970 falling to 16 percent in 1985.

See also: Spain; Portuguese.

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Portuguese

Portuguese is the fifth most widely spoken language in the world, being spoken in Europe (Portugal), South America (Brazil), and Africa (Angola, Mozambique, São Tomé and Principe Islands, Cape Verde, and Guinea–Bissau). Approximately 168 million people speak the language, most of them in Brazil. In Portugal and Brazil, Portuguese is the native language, whereas in the other countries it is the official state language, being native for less than 20 percent of the population.

1. History

Portuguese is a Romance language, belonging, with Spanish and Catalan, to the Ibero–Romance subgroup.

It arose from Vulgar Latin, which was brought to the Iberian Peninsula between 218 and 19 BC. Once the conquest of the peninsula was an established fact, the Romans divided the new province into two parts: Hispania Ulterior ('Farther Spain,' including Baetica and Lusitania), where Galician developed; and Hispania Citerior ('Nearer Spain,' including Tarraconensis and Gallaecia), where various linguistic varieties, including Spanish and Catalan, developed. The two regions underwent different forms of colonization. Hispania Ulterior was colonized by the senators of the Roman aristocracy, giving rise to a conservative form of Latin. Hispania Citerior, on the other hand, was colonized by military men, leading to the development of an innovative linguistic variety. This explains in part the differences between Portuguese and Spanish.

The original Latin base was modified by contact with the Germanic tribes who dominated the peninsula from the fifth to the seventh centuries, and with the Arabic tribes who dominated two-thirds of the peninsula from the eighth to the fifteenth centuries. After an inevitable bilingual phase, Latin emerged victorious, being transformed into a peninsular Romance language after the eighth century.

Portuguese arose in the northwest of the Iberian peninsula, specifically in the County of Portucale, one of the divisions of the Kingdom of Castile. Initially, Portuguese formed a single language with Galician, although this unity was threatened with the movement of Portuguese to the south during the Reconquest.

The first texts in Portuguese can be divided into literary and nonliterary texts. The earliest nonliterary texts date from the thirteenth century. During the reign of D. Dinis (1279–1325), Portuguese became the official language of Portugal and was used to write legal documents. The oldest nonliterary text dates from 1214. It is the *Testamento de D. Afonso II*, the third king of Portugal. The next was *Noticia de Torto*, written between 1214 and 1216, which tells of a disagreement ('*torto*') motivated by the mismanagement of rural property.

The oldest literary texts date from the twelfth century: the *Cantiga d'Escárnio* written in 1196 by Joan Soárez de Pávia, the *Cantiga da Ribeirinha* by D. Sancho I, and the *Cantiga de Garvaia* by Pai Soares de Taveirós. Medieval Galician poetry consists of 1,679 lyric and satiric poems and 427 religious compositions, written between 1196 and 1350. The prose texts consist of versions of Latin and French literature in translation, historiography, and religious and philosophical texts.

During the commercial expansion in the fifteenth and sixteenth centuries, Portuguese was taken to Africa, Asia, and America. In these regions, pidgins arose and some of these became creoles.

Portuguese pidgins were the first Romance pidgins to emerge. They developed principally in western Africa from the last quarter of the fifteenth century in Cape Verde, Sierra Leone, the islands of São Tomé and Principe, and Guinea–Bissau. Curiously enough, these pidgins were developed in Europe itself during the training of Africans brought to Portugal to learn the language so that they could act as interpreters for the merchants.

These pidgins gave rise to creoles throughout the world. In Africa there are various creoles, including those of São Tomé and Principe (Angolar, Forro, Moncó), Cape Verde, and Guinea–Bissau. In Asia, the semi-creole Sino–Portuguese of Macao was further influenced by Portuguese, while the Malayan Portuguese of Java, Malacca, and Singapore, and the Indian Portuguese of Sri Lanka, Goa, Damao, and Diu have almost disappeared. In the Caribbean, Papiamento from the island of Curaçao was relexified, and, in the late twentieth century, is a creole of Spanish. And in South America from the seventeenth century, a group of Jews left Brazil with their slaves, taking their creole with them to Surinam (Dutch Guyana).

2. Characteristics of Portuguese

In both Europe and Latin America, Portuguese-speaking countries are bordered by Spanish-speaking ones; there are, however, a few differences separating the two languages. The following sentences can be used to exemplify some of these differences, as well as those between European Portuguese (EP) and Brazilian Portuguese (BP).

Portuguese: A mulher comprou os ovos mais lindos da feira. (1)
The woman bought the eggs most beautiful of the market.

Se tivesse mais dinheiro, levaria também para sua irmã. (2)
If (she) had more money, (she) would take (some) also to her sister.

2.1 Syntactic Characteristics

Not only EP but BP has a preferred SVO word order, as does French. Spanish, however, tends to prefer an OVS order: *Los huevos más lindos de la feria los ha comprado la mujer.*

The subject is omitted in EP (*se ∅ tivesse mais dinheiro ...*) and in Spanish (*si ∅ tuviera más dinero ...*). In BP, however, there is a tendency to repeat the subject: *se a mulher/se ela tivesse mais dinheiro ....*

The direct object is expressed by an NP or a clitic in EP (*A mulher comprou os ovos/A mulher comprou-os . . .*) and in Spanish (*La mujer ha comprado los huevos/La mujer los ha comprado . . .*) whereas the tonic pronoun may either be used or omitted in BP (*A mulher comprou eles/A mulher comprou Ø*).

2.2 Morphological Characteristics

2.2.1 The Verb

Portuguese maintains the distinction between the *preterito perfeito simples* 'simple preterite' (*comprou*), used to express the perfective aspect, and the *preterito perfeito composto* 'compound preterite' (*tem comprado*), used for the imperfect aspect; the auxiliary for the compound tense in Portuguese is *ter*. There is a tendency, however, for the corresponding Spanish forms (*compró* and *ha comprado*) to have lost this distinction; moreover, the auxiliary for Spanish is *haber*. Portuguese distinguishes the *imperfeito do subjunctivo* 'imperfect subjunctive' (*tivesse*), which is a subordinate tense, from the *mais que perfeito do indicativo* 'pluperfect indicative' (*tivera*), which indicates the distant past. Spanish has lost the *imperfeito do subjunctivo*, replacing it with the *mais que perfeito do indicativo* (*si tuviera más plata*).

2.2.2 The Adjective

The comparative degree is formed with reflexes of Latin *magis* in both Portuguese and Spanish, respectively *mais lindos, más lindos*, in contrast to the French and Italian reflexes of *plus*, respectively *plus beaux, più belli*.

2.3 Phonological Characteristics

2.3.1 Monophthongs

Portuguese has seven stressed vowel phonemes: /a/, /ɛ/, /e/, /i/, /ɔ/, /o/, /u/. This contrasts with the five of Spanish, since in Portuguese the half-close and half-open front and back vowels are used distinctively, as for example in the singular and plural of 'egg' (*ovo* /'ovu/, *ovos* /'ɔvus/) and in the masculine and feminine third-person pronouns (*ele* /'ele/, *ela* /'ɛla/).

Portuguese also developed nasal vowels with phonemic value (*lindo* /'lĩdu/ 'beautiful,' *lido* /'lidu/ 'read'); this did not happen in Spanish.

2.3.2 Diphthongs

Spanish diphthongized the short vowels (*ŏvu > huevo*), whereas Portuguese did not (*ŏvu > ovo*), except in certain dialects. Diphthongs did develop in Portuguese when an intervocalic consonant was eliminated and two vowels within a single word became contiguous; these vowels then occur in Portuguese in words which have simple vowels in Spanish: Portuguese *mais*, Spanish *más*; Portuguese *comprou*, Spanish *compró*; Portuguese *coisa*, Spanish *cosa* 'thing'; Portuguese *dinheiro*, Spanish *dinero*.

2.3.3 Consonants

Portuguese lost intervocalic [n] and [l], whereas Spanish retained them: *irmã/hermana* 'sister'; *dor*/dolor 'pain.'

3. Varieties of Portuguese

EP presents a notable lack of differentiation, with the variety of Lisbon providing the standard. The substitution of [v] for [b], the apico–alveolar pronunciation of [s] and [z], the maintenance of the affricate [tʃ], and the maintenance of the diphthongs [aw] and [ow], distinguish the dialects of the north (Trasmontano, Interamnense, Beirao) from those of the south (Estremenho, Alentejano, Algarvio). In Portuguese territory various varieties of Leonês are also spoken: Rionorês, Guadramilês, and Mirandês.

The introduction of EP to Brazil began in the sixteenth century. There it came into contact with the 300 indigenous languages spoken by approximately 1 million individuals, as well as with those of some 18 million Negro slaves from the Bantu and Sudanese cultures who were brought to the country over a period of three centuries. BP went through three historical phases: (a) 1533–1654, a phase of bilingualism with a strong predominance of Old Tupi; (b) 1654–1880, a phase during which Old Tupi gave way to creole varieties; and (c) after 1808, a phase involving an intense urbanization of the country, with massive immigration of Portuguese settlers and a consequent approximation of BP to EP. This last phase also marked the beginning of the distinction between rural and urban speech.

BP also presents great uniformity, although there are minor differences. The speech of the north (Amazon and the northeast) is distinguished from that of the south (Mineiro, Paulista, Carioca, and Gaúcho) by the raising of the pre-tonic medial vowel resulting in the production of a close vowel (*feliz* /fi'liʃ/ 'happy,' *chover* /ʃu'veR/ 'to rain') or by an open vowel (*feliz* /fɛ'liʃ/, *noturnu* /nɔ'tuRnu/ 'nocturnal'), by the nasalization of vowels followed by a nasal consonant (*cama* /'kãma/ 'bed'), by the replacement of [v] with [b] (*varrer* /ba'ReR/, *vassoura* /ba'sora/ 'broom'), and by the affricates /tʃ/ and /dʒ/ (*oito* /'oytʃu/ 'eight,' *muito* /'mũtʃu/ 'too much'). There is no single standard, but rather several centers and regional standards: Belém, Recife, Salvador, Sao Paulo, Rio de Janeiro, and Porto Alegre. In the south, BP penetrates into Uruguayan territory.

Since the nineteenth century, the relationship between BP and EP has been an object of attention. Two different hypotheses have been advanced: the creolization hypothesis and the parameter-change hypothesis. According to the first, BP had a pidgin phase, which gave rise to a creole; in the early 1990s, the process of decreolization (see *Pidgins, Creoles and Change*). This hypothesis is strengthened if the written language is taken into consideration, since in schools the attempt is made to make written BP conform closely to written EP. However, an examination of the spoken language makes it impossible to suppose that there has been a change in the direction of EP which is leading to a syntactic convergence of the two varieties. For this reason, the second hypothesis, parameter change, seems more probable. According to this, BP grammar has diverged from the grammar of EP in the following ways: (a) retention of the subject, which is omitted in EP because it is already reflected in the verbal morphology; (b) progressive loss of subject inversion, maintained in EP; (c) loss of the clitic system of the third person (retained in EP) and object omission; and (d) changes in relativization rules, with the disappearance of the pronouns *cujo* and *onde*, and the appearance of the relative pronoun without a preposition (*o livro que eu preciso* instead of *o livro de que eu preciso* 'the book I need'), as well as the repetition of the

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referent of the relative pronoun (*o menino que a casa dele pegou fogo* instead of *o menino cuja casa pegou fogo* 'the boy whose house caught fire'; *a casa que eu nasci lá* instead of *a casa onde nasci* 'the house where I was born'). Further studies, especially in the area of syntax, will shed more light on the precise nature of the differences between BP and EP.

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Positive Expressions

The term 'positive expression' is used to describe a class of words and phrases whose semantic behavior resembles that of monotone increasing expressions. Typical examples are proper names and noun phrases of the forms *at least n* N and *the n* N (where *n* is a numeral), *every* N, *all* N, *some* N, and *the* N, singular or plural, as the case may be, *both* N, *many* N, *someone*, and *something*, personal pronouns, reflexive pronouns, the determiners *some, a, several*, and *at least n*, the sentential connectives *or* and *and*, adverbs like *somewhere* and *always*, transitive verbs, common nouns, and relative pronouns. The characteristic features of these expressions can be highlighted by combining a noun phrase such as *many children* with a conjunction or disjunction of two verb phrases, VP$_1$ and VP$_2$. The resulting sentence of the form NP (VP$_1$ *and* VP$_2$) entails (NP VP$_1$ *and* NP VP$_2$), whereas the one of the form NP (VP$_1$ *or* VP$_2$) is entailed by (NP VP$_1$ *or* NP VP$_2$). As a consequence, the conditionals *Many children sang and danced → Many children sang and many children danced* and *Many children sang or many children danced → Many children sang or danced* are both logically valid. For this reason, noun phrases such as *many children* are said to validate the schemata NP (VP$_1$ *and* VP$_2$) → (NP VP$_1$ *and* NP VP$_2$) and (NP VP$_1$ *or* NP VP$_2$) → NP (VP$_1$ *or* VP$_2$). Positive expressions of this are the weakest one encounters in natural language.

See also: Definite Expressions; Monotonicity; Negative Expressions.

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Possible Worlds

There seems to be at least one possible world: the actual world we are living in. But there may also be others. Here the main problem is to clarify the precise status of possible worlds. A skeptic would have little patience with this and hold that these worlds are at most an unfortunate manner of speech which, if allowed at all, should be analyzed in terms of harmless modes of expression. Yet, possible worlds have been fruitfully used in mathematical logical semantics, and even in science. For this reason philosophers such as Kripke (see *Kripke: Philosophy of Language*), Lewis, and Stalnaker, among others, have concerned themselves with the issue of whether possible worlds are as real as the actual one, or whether they are abstract alternatives to the real world they might represent.

1. History

A famous use of possible worlds is by Leibniz (1646–1716; see *Leibniz, G. W.*) in his *Monadology* and *Theodicy*. Facts are contingent; they could have been otherwise. So Leibniz poses the question, why are the present facts realized and no others? In particular, if God in his infinite wisdom wanted this world to exist, why is it so much worse than we can imagine? Leibniz answered these questions in the *Monadology*, §53–55:

> (53) Now, as there is an infinity of possible universes in the ideas of God, and as only one of them can exist, there must be a sufficient reason for God's choice, which determines him to one rather than another.
> (54) And this reason can only be found in the *fitness* or in the degrees of perfection that these worlds contain, each possible world having a right to a claim to existence to the extent of the perfection it contains.
> (55) And this is the cause of the existence of the best: that his wisdom makes it known to God, his Goodness makes him choose it, and his power makes him produce it.

In the late twentieth century, most philosophers would find Leibniz's solution an amazingly clever tale, but more than that: a tale. Also, some of his followers used it to justify a superficial 'optimism,' which brings along an ethical inertia in a world full of tragedies and disasters. This aspect of the doctrine is ridiculed by Voltaire (1694–1778) in his *Candide*. It tells the story of a young optimist who is raised in the most beautiful and delightful of all possible mansions, the country seat of Baron Thunder-ten-tronckh. Candide remains indifferent to a terrible amount of anguish, mainly suffered by others, for the metaphysico-theologo-cosmolo-nigologist Pangloss taught him that all is for the best in the best of all possible worlds.