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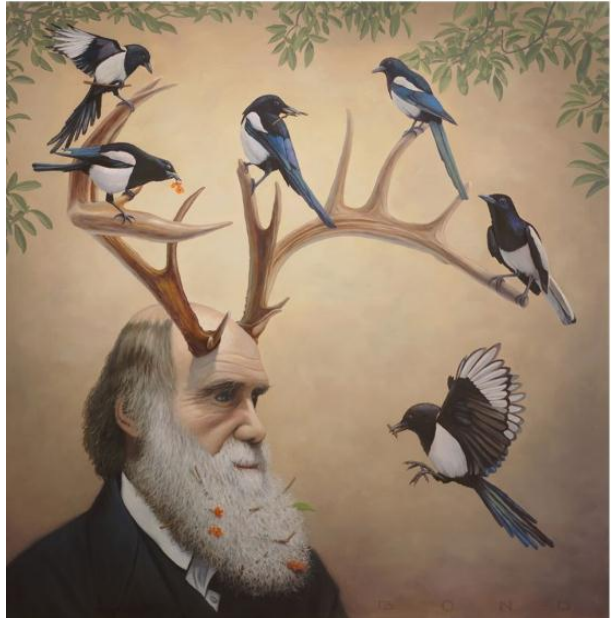
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## Orthodox and protestant Chinese dictionaries of the 19th – early 20th centuries

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### Abstract

This article is devoted to the experience of compiling English-Chinese and Russian-Chinese dictionaries by representatives of Christian missions working in China in the 19th and early 20th centuries via comparative qualitative research methods. As a result, missionaries made the Chinese language not only more accessible for a foreigner, but also undertook attempts of the decision of the problems of Chinese lexicography. In conclusion, distinctions are traced in the author's lexicographic conceptions what was reflected in the submission of a lexical material, in the receptions of lexicographic descriptions, in volume and nature of encyclopedic information.

**Keywords:** Dictionary, Language, Chinese, Bilingual, Spiritual.

## Diccionarios chinos ortodoxos y protestantes del siglo XIX - principios del XX

### Resumen

Este artículo está dedicado a la experiencia de compilar diccionarios inglés-chino y ruso-chino por representantes de misiones cristianas que trabajaron en China en los siglos XIX y XX a través de métodos comparativos de investigación cualitativa. Como resultado, los misioneros hicieron que el idioma chino no solo fuera más

accesible para un extranjero, sino que también emprendieron intentos de resolver los problemas de la lexicografía china. En conclusión, se trazan distinciones en las concepciones lexicográficas del autor que se reflejaron en la presentación de un material léxico, en las recepciones de descripciones lexicográficas, en el volumen y la naturaleza de la información enciclopédica.

**Palabras clave:** Diccionario, Idioma, Chino, Bilingüe, Espiritual.

## 1. INTRODUCTION

Christian missions have contributed tremendously to the development of the world sinology. Existed in China somewhat like the political office of its country bore missionary work often and diplomatic functions what was due to the closeness of China and his unwillingness to admit influences of foreign offices on its territory. Respectively, missionaries were forced not only to lead preaching activity but also to engage in researches in such areas as linguistics, ethnography, history, in such a manner promoting the opening of China for European society, accumulating knowledge about features of culture, political situation of China, as well as of Chinese language. The operating time of missionaries on China territory was noted by the occurrence of plenty of researches in the area of Chinese lexicography.

Dictionaries were not only the transmitters of words from one language to others but also peculiar encyclopedias of the country of under investigation language. the archimandrite PALLADIUS (1888) considered his main work - The Chinese-Russian dictionary as a summary of his knowledge of China bought by gradual and long-term

labor. Chinese lexicography has rich traditions: to date tens of the systems and the construction principles of dictionaries having a various arrangement of language material exist.

Materials of earlier published dictionaries can be used as the material of research in lexicographic practice at the constitution of new. The specific relevance to date is acquired by research devoted to dictionaries in the comparative aspect. It is important to note that studying of qualitative and quantitative distinctions of the composition of dictionary plays an important role, as distinction on specified items should not be justified one just by the author's partialities factor, so they reflect the same synchronous shear of the Chinese language (GUNBATAR & KARALAR, 2018; MARDANI & FALLAH, 2018; MARTÍNEZ-ALCALÁ, RAMÍREZ-SALVADOR, ROSALES-LAGARDE & JIMÉNEZ-RODRÍGUEZ, 2018).

Chinese lexicography began to be formed in connection with the needs of satisfaction of political and trade interests interested in contacts with China of countries. For example, in the regions of Russia, along with the development of the state languages was steadily increasing the role of foreign, especially oriental languages, which is associated with the need of communication, exchange of experiences between the peoples in the new environment. Creation of missionary dictionaries played a big role in the development of the sinology, affected to increase of the level of possession by under investigation language and introduced a big contribution to the decision of a triune problem of Chinese dictionaries: the convenient arrangement of

material, the optimum amount of characters and simple, convenient reading of these words (ÖZTÜRK, NURTEN, YÜCEL, TANELI, ULMAN & TIKIZ, 2018).

## **2. METHODS**

In given work, the system of interdisciplinary methods was operational which are used in linguistic and historical researches. The reception of comparative method was used for revealing of essential signs of structural organization of entries and lexical material between a few of the same type dictionaries. The comparative-historical method gave a chance to reveal the common and special in the development of intellectual missions in China what was necessary for the justification of approaches different from each other to the constitution of dictionary works. Historicism principle allowed producing the picture of events of chosen historical shear that allowed to accent attention on revealing of features and the tendencies of development of the science of China in missionary Wednesday. With the aid of content-analysis analysis of dictionaries was conducted, due to what it was possible to state estimation to their content (MUHAMETZYANOV, 2014).

## **3. RESULTS AND DISCUSSION**

Christian missions in China emerged enough early. Confirmed historical sources indicate that occurrence the first Christian

missionaries can be attributed by the time of Tan's dynasty board (618-907). Further in 1234 to China Catholics of Franciscan monastic order arrived which based the first Catholic mission in Beijing, and whose activity received the best development in which to a half XVI century, when they became the main intermediaries in mutual relations between western countries and China. Orthodox missionary work emerged in China at the end XVII - beginning XVIII century. One of the overall objectives of the Russian Intellectual Mission became the development of Chinese, Manchurian and Mongolian languages what gave a good base for studying the scientific and cultural heritage of China. Throughout century Orthodox missionaries engaged in the constitution of dictionaries, however many of them were not published (VALEEV & VALEEVA, 2015).

The same situation was repeated and at Protestant mission: the first attempts of missionary activity were prescribed as early as XVII century, however just after completion of Opium wars in 1809 sweeping growth of Protestant missionary organizations began. After the ending of Opium wars and signs of a series of contracts with China which allowed expanding authorities of foreign powers in China, the situation of missionary work changed. In the second part of the XIX century in Beijing Russian diplomatic mission was based, in this connection imperial decree Russian Orthodox Mission in Beijing was reorganized, with Mission could not engage in studying of the Chinese language.

It was supposed that the centers of the oriental studies will become universities. The XIX century demonstrated the main educational, scientific and organizational and research stages of formation and development of university oriental studies and sinology in Russia and Europe. Especially Kazan and St. Petersburg universities were the largest centers of Russian and European orientalism, including sinology of the XIX – the beginning of the XX centuries. However, missionaries as well continued works on the translation of Christian canons to Chinese language and constitution of dictionaries.

From the beginning of the XX century Western missionaries, practically nothing limited, engaged in search of new forms and methods of work. They participated in the propagation of Western culture, social ideas, scientific and technical achievements, opened schools, refuges. Missionary's Chinese dictionaries which appeared in another half XIX - beginning XX. Contents and transcriptions differed by a big diversity of the forms. We will consider in the beginning lexicographic works of the members of the Orthodox mission. XIX v. in Russian sinology was noted by fundamental lexicographic work of the (PALLADIUS, 1888). Given dictionary the archimandrite did not have time to finish up to his death, therefore for completion and dictionary edition Pavel Stepanovich Popov started dragoman of Russian Orthodox Mission, published subsequently him in 1888 in Beijing (DACYSHEN, 2013).

- Palladius dictionary leads and interprets 11 868 characters, he by right was considered the very first total Academy



dictionary. Extensive topics of the terminology covered in the dictionary, grants big opportunities of translation of historical and literary texts. Given a dictionary as well gives the most total definitions of terms of China three doctrines - Confucianism, Taoism, Buddhism what allowed it to surpass all being available labor for that time (KIM, 2011);

- «阿羅漢 Arhan, i.e. honorable; Buddhists have Buddy's title. In Christian monument, IX century by the same characters is expressed bible, E-lo-a - God»;
- «仁 Ren. Philanthropy; on ancient tracing: evenly love to all; on most ancient: thousand hearts. It is considered main goodness with respect top to the lowest»;
- «無 Wu. no, to be not, without. At Taoism: the source of life. At Buddhism: 4 concepts: 1) what still no; 2) which was and already no; 3) what is absent in other; 4) nonexistence is absolute, what it is impossible to admit» (GILES, 1814).

In dictionary author's system of the character's transcription is used. Words are located on the phonetic principle, in order of letters of the Russian alphabet. After the character, his phonetic transcription and translation are led, sometimes with further explanation. For the character, his combinations follow, in which he can lie as on the first, as on the second place. To dictionary additionally, a search of

character on keys is included. Search on keys was executed so: on the side, the main keys were indicated, and in the table itself, a character from dictionary sorted on a number of the lines are presented. Explanation to the characters it is given in most instances brief, however, for historical or religious terms enough extensive interpretation is given (SILAKOVA & FILIPENKO, 2019):

- «Tai (太«smooth, great, to penetrate, quite, maximum»): «五[太] wu tai at Confucianism 5 main virtues. Five periods of the world formation, accepted by Taoism: | 易 tai yi nonvisible zeir. | 初tai chu established zeir. | 始 beginning of the form. | 素tai su beginning materiality. | 極 tai ji execution of the form and materiality. Supreme beginning of life. A distinction with Confucianism view is that there is nothing above Tai ji».

More detailed descriptions of the character are comparable with encyclopedic:

- «Long 龍. Dragon, main of scaly animals; in the days of spring equinoctial point rising to the sky, autumn - concealed in depth of water; produces rains. The symbol of imperial dignity. There are dragons supporting clouds and producing rain; living in rivers, underground, storing treasures in Earth depths» (SHAFIGULLINA, 2015).

Palladius dictionary to this day is a valuable Academy dictionary, in which the author's deep knowledge in the history and China culture found reflection. He still is a reference book of the sinologist. One more celebrated personality in Chinese was archimandrite Innokenty (Figurovsky). By lexicographic work of the largest of him «Total Chinese-Russian Dictionary» published in 1909 in two volumes is considered. In dictionary 16845 characters with a big number of combinations located on the phonetic principle are reflected, 150000 expressions from Chinese classical products and colloquial Chinese speech interpreted. Expressions from canonical texts meetings конфуцианства, the main categories of three doctrines meet:

- «德De. Virtue. Quality. Force. To be a benefactor. Energy, authority. Influence; moral perfection. 上 | 無為而不為也 Shang de wu wei er wu wei ye, accomplished virtue does nothing, but there is nothing of the kind, what it did not commit. 明明 | Ming ming de, to light, to find out, to glorify light virtues that they prosper» (FIGUROVSKY, 1909).

Entries are located on the phonetic principle, in order of Russian transcription. Character is issued by two figures from the right and from below. The first figure designates tone, the second - a figure from the indicator on keys. Plenty of examples of words, combinations of symbols are presented, in which character meets. As transcription, the system of the transliteration developed by the archimandrite Palladius

is used. We further will consider works of Protestant missionaries. In Chinese lexicography, it is known the name of (MORRISON, 1822).

His bilingual dictionary was published in 1822. He contains 40 thousand Chinese characters and terms. Words are located on 214 keys. However, instead of arrangement on sounds and tones, Morrison sorted them on syllables in alphabetic order, according to the Romanization of Nanjing dialect, instead of Beijing. As dictionary was intended for the foreigners who study Chinese language, knowledge of the structure of the character, analysis of their formation could help his users in storing of words. To attain these ends, Robert Morrison in detail depicts character, segmenting him, defining all keys, from which he consists:

- «日 from mouth and a line representing the breath coming out. To speak, to say, to call or denominate; is called, is designated. 子曰 Confucius said; 书曰 the book says, it is written».

Dictionary includes as well some language features of the Chinese language. One of the examples is that it is widely-used four-symbolical idiomatic expressions chengyu.

- «人 a human being; 人定胜天 men's fixed purpose is superior to heaven. This seemingly impious expression is intended to rouse people to determined efforts».

Morrison's dictionary frequently reflected the positions of the Christian. Concepts and Christians' belief were insignificantly transferred in his dictionary.

- «信faith; 坚信 firm belief; 大信大福great faith (in Providence) great happiness; 信德 truth, faith».

From a modern point of view, the dictionary contained numerous errors, particularly in his interpretation and definition of a series of Chinese characters. In spite of it, the dictionary outlined a base model of a bilingual dictionary, threw light to development and constitution of English-Chinese, Chinese-English and other types of bilingual dictionaries that resulted in the occurrence of new lexicographic works. Following on chronology Herbert Giles' dictionary divided into two parts was published, where the first part was annex, and the second - dictionary itself.

He contained 13848 numbered records of Chinese characters located on phonetic principle in alphabetic order, according to installed Wade's system of the Romanization with changes introduced by Giles himself. Subsequently given system started to be named the system of Wade-Giles, it was the most known and the most used system of the Romanization in the Western world until China government official pinyin system in 1958 was not entered. Entry is filled enough by the detailed description, the dictionary contains the most different lexicon -

from the household, to various concepts of three doctrines of China, scientific terminology, etc.:

- «符 The two halves of a tally one half of which is entrusted to an official (e.g. at a city gate), and the production of the other half is the authority for any act to be performed by him (e.g. opening the city gate). Totally; to agree. A charm; a spell. 若合符節 (their statements agreed) like the two halves of a tally. 字跡不符 the handwriting does not agree – it is a forgery».

As well, he introduced to his work a little poly history, filling the first part of a dictionary by tables with the symbols of official ranks, surnames, dynasties, topographical titles, Chinese digital and decimal systems, calendar.

Figuring out the total, it is possible to establish the fact that the first dictionaries which left from under the feather of Christian missionaries, provided the basis for following lexicographic editions which made a genuine breakout in Chinese lexicography in XIX-XX centuries. Missionaries made the Chinese language not only more accessible for a foreigner, but also undertook attempts of the decision of the problems of Chinese lexicography, thereby giving thrust to her development. At first, missionaries aspired to make as more as possible total dictionaries, however, they later began to emerge and pocket sizes of the edition, noteworthy.

#### **4. SUMMARY**

Figuring out the total, it is possible to establish the fact that the first dictionaries which left from under the feather of Christian missionaries, provided the basis for following lexicographic editions which made a genuine breakout in Chinese lexicography in XIX-XX centuries. Missionaries made the Chinese language not only more accessible for a foreigner, but also undertook attempts of the decision of the problems of Chinese lexicography, thereby giving thrust to her development.

Dictionaries of the Palladius, Figurovsky, Morrison, Giles labour are rather academic, each of which it is the reference book on China of sinologist, big encyclopedia. To listed academic dictionaries wide layer of the lexicon from various areas of culture, histories, philosophy, religions, biology, geography, China literature is included. The data of the comparative analysis of above-stated dictionaries showed that between encyclopedic and philological information balance is seasoned. Such two-uniform substance of given dictionaries carries out tasks opening the tasks of lexical and semantic order. Poly history was reflected both in the selection of material and in descriptive ways.

#### **5. CONCLUSIONS**

In considering dictionaries phonetic principle of the arrangement of entries in alphabetic order was used. However alphabetic arrangement of material resulted in difficulties, as a relieved

reader from studying communications of closely related words. For the decision of the problems with the choice of method of the constitution of the dictionary their authors enter additional methods of lexicographic description. For the designation of sounding of the character, each of the authors made his system of the transcription of the Chinese language. Characteristic line of each of these systems was the absence of the designation of the tone above phonetic designations; he was indicted by the figure to the right of the character. As the way of constitution of entry, socket structure was elected which locates in itself the initial character and his all derivatives, with the primary and secondary arrangement of the main character in them. Selection of material is implemented on the basis of plural etymological, semantic attitudes.

Distinctions are traced in author's lexicographic conceptions what was reflected in the submission of a lexical material, in the receptions of lexicographic descriptions, in volume and nature of encyclopedic information. Encyclopedism has given lexicographic editions notes their multi-purpose capability. In determined measure given dictionaries shed light not only to the Chinese language, but also Chinese culture unclear to Europe, belief, tradition and history. The multiplicity of cultural worlds that represents humanity tends to be recast into the meta cultural East-West dichotomy. However, given editions assisted the world society to come to understanding.



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