

**Sinologists as Translators in the 17-19th**  
**Centuries:**  
**Archives and Context**

**International Conference**

**Organized by SOAS (Department of the Languages and  
Cultures of China and Inner Asia) and CUHK (Research  
Centre for Translation Studies)**

SOAS, 19-21 June 2013

**Conference Schedule**

Programme item	time
<b>Wednesday, 19 June 2013</b>	
Arrival of participants	
Welcome dinner for speakers	19:00
<b>Thursday, 20 June 2013</b>	
<b>Venue: Vernon Square SOAS Campus, Room V328</b>	
Registration	8:45
Welcome Note	9:15
<b><u>Panel 1</u></b>	
Chair: Bernhard Fuehrer (SOAS)	
<b>T H Barrett (SOAS):  Levity and Devoutness in Early Nineteenth Century British Sinology</b> Discussant: Glen Dudbridge (Oxford)  ABSTRACT: The British subjects who gathered on the South China coast in the early nineteenth century were for the most part thoroughly uneducated, but those who engaged in translation were often educated in a way and to a degree that has become increasingly unfamiliar two centuries later. In short, many of them had much more than the ‘small Latin and less Greek’ of Shakespeare. But at the same time it was the habit of the British aristocracy at least to wear its learning lightly – to joke about it. The one area where everyone from aristocracy down as far as those who were ‘not quite gentlemen’ behaved at least with circumspection, in a way that has also become less familiar to us, was in regard to religion. What effect did this have on translation?	9:30
Tea break	10:30

<b>Panel 2</b>	
Chair: Michel Hockx (SOAS)	
<p><b>Patricia Sieber</b> (Ohio State University):  <b>Universal Brotherhood Revisited: The Great Exhibition (1851), P. P. Thoms (1790-1855), and the Translation of Cantonese Antiquarianism</b>  Discussant: Lars Laamann (SOAS)</p> <p>ABSTRACT: Sandwiched between the First and Second Opium War, the prototype of the novel space of the “world fair” known as the Great Exhibition (1851) has yet to be examined for how it intersected with Britain’s geopolitical ambitions in China, the Chinese sojourners in London, and Chinese Studies in Europe. The first part of the paper addresses how China was represented in and around this event despite the lack of formal participation by the Qing empire. The paper pays particular attention to how pageantry created a common language for the British monarchy and for Chinese sojourners to enact distinctive political and social fantasies in the context of the World Exhibition. The second part of the paper explores how one contributor to the China section of the Exhibition, Peter Perring Thoms (1790-1855), printer, plebeian intellectual, former EIC employee in Macao, and literary translator from the Chinese, contested the triumphalist rhetoric of the British crown. In particular, Thoms redeployed the discourses of antiquarianism in China and in Britain respectively to create an internationalist solidarity among accomplished artisan-artists East and West. Such an argument—made through a combination of visual elements, artisanal tools, and scholarly translation--was meant to forestall not only the displacement of skilled labor by mechanization and/or unskilled labor in Britain, but was also designed to humanize Chinese commoners and to highlight technical parity between China and Britain in the realm of artisanal printing. Arguably, thanks to the platform of 6 million visits to the Great Exhibition, extensive coverage in the progressive press, and Thoms’ self-published pamphlets, his solidaristic approach had a large, albeit ephemeral audience. At the same time, Thoms’ methodology anticipated some of the developments in future world exhibitions and introduced the archaic scripts of bronze inscriptions into the realm of Chinese studies. In summary, the paper argues that in the case of the China section, a member of the English working classes self-consciously created cultural interstices to new and contestatory ends.</p>	11:00
Lunch break	
12:00	
<b>Panel 3</b>	
Chair: Wolfgang Behr (Zürich University)	
<p><b>Claudia von Collani</b> (Würzburg University):  <b>The <i>Daodejing</i> Manuscript Recently Discovered in the British Library</b>  Discussant: T H Barrett (SOAS)</p> <p>ABSTRACT: The Jesuit missionaries in China accommodating to the leading class of Chinese literati mostly dealt with the canonical Chinese books, as the <i>Wushu</i> or the <i>Sishu</i>. These books were part of the classical education of scholars in China, the partners of dialogue of the Jesuits. Only towards the turn to the 18<sup>th</sup> century Jesuits also started to read and interpret old Daoist books which seemed to contain rests of the primitive revelation. Especially the Figurists among the missionaries used the <i>Daodejing</i> for their theological approach. The only known complete manuscript translation of the <i>Daodejing</i> was found some years ago in the British Library. It shows how the Jesuits used their scholastic education for developing a terminology and a Christian interpretation of Daoist texts.</p>	13:00
<p><b>Richard J. Smith</b> (Rice University):  <b>Albert Terrien de LaCouperie (1845-1894), the <i>Yijing</i>, and the Debates in Europe and Asia over the “Western Origins of Chinese Civilization”</b>  Discussant: Antonello Palumbo (SOAS)</p> <p>ABSTRACT: This paper grows out of my brief discussion of Terrien in "Collaborators and Competitors: Western Translators of the <i>Yijing</i> (易經 or <i>Classic of Changes</i>) in the Eighteenth and Nineteenth Centuries" (2012). According to Terrien, who spent several years in East Asia, and who seems to have been largely self-taught, the <i>Changes</i> originated as a primitive reference work in the ancient kingdom of Akkad, which he believed to be Bactria. By Terrien's account, following a great flood the Bak people migrated eastward to China, having previously struggled with the descendants of the Assyrian king Sargon (i.e., Shennong, successor to</p>	14:00

Fuxi). Terrien's most elaborate treatment of this topic--which he developed in a book titled <i>Western Origin of the Early Chinese Civilization, from 2,300 B.C. to 200 A.D.</i> (1894)--was not well-received in Europe at the time. But during the first two decades of the twentieth century, a number of prominent Chinese intellectuals, including Liang Qichao (1873-1929), Zhang Binglin (1868-1936) and Liu Shipei (1884-1919), championed Terrien's radical ideas. How did they encounter them? Why did they embrace them? And what were the consequences of their ardent embrace?	
Tea break and walk to Russell Square Campus	15:00
Guided tour of SOAS Archives (by invitation only)	15:30
Return to conference venue at Vernon Square Campus	16:10
<b>Panel 4</b>	
Chair: Andrew Lo (SOAS)	
<b>Wolfgang Behr</b> (Zürich University): <b>Kingsmill's <i>Shijing</i> Translations into Sanskrit and the Very Idea of "Congenial Languages"</b> Discussant: TBC  ABSTRACT: In J.D. Salinger's famous American college novel <i>Franny and Zooey</i> (1957) Franny is "talking to a rather pompous Orientalist" at her unnamed ivy league college and tells him, truthfully as it turns out, she has "a little brother who once got over an unhappy love affair by trying to translate the Mundaka Upanishad into classical Greek", whereupon he laughs, "uproariously-you know the way Orientalists laugh". Although we know little about the emotional life of T.W. Kingsmill (a.k.a., Jin Simi 金斯密, 1837-1910), British pioneer geologist, indefatigable NCBRAS architect, prolific amateur sinologist, <i>Daodejing</i> translator and long term Shanghai resident, we have a few specimens of his efforts in the reverse direction, i.e. translations from the <i>Shijing</i> 詩經 into (pseudo-) Classical Sanskrit. My talk will look at the historical background of these curious excrescences of learned late 19th century sinology in a semi-colonial context, but also at the rhetorical and epistemological topos, quite widespread even today, that some languages are more "suitable" than others to translate Old Chinese poetry.	16:30
Dinner for speakers and discussants	19:00
<b>Friday, 21 June 2013</b>	
<b>Conference venue: Vernon Square SOAS Campus, Room V328</b>	
Visit to the British Library Oriental Collection (by invitation only)	10:45
Return to conference venue at Vernon Square Campus and lunch break	12:45
<b>Panel 5</b>	
Chair: Patricia Sieber (Ohio State University)	
<b>Thierry Meynard</b> (Sun Yat-sen University & The Beijing Center for Chinese Studies): <b>Joining the Spiritual World of Confucianism: Translating the <i>Zhongyong</i> from the Point of View of Western Spirituality</b> Discussant: Bernhard Fuehrer (SOAS)  ABSTRACT: The <i>Confucius Sinarum Philosophus</i> , published by the Royal Library in Paris in 1687, can be considered as the founding stone of European sinology, presenting for the first time in the West the Latin translations of the <i>Daxue</i> , <i>Zhongyong</i> and <i>Lunyu</i> , and their commentaries. We shall focus here on the translation of <i>Zhongyong</i> , showing first its dependency on an earlier translation, the <i>Sinarum Scientia Politico-Moralis</i> (1667-1669). No book in the Confucian canon has received more divergent interpretations than the <i>Zhongyong</i> , and we shall show how the Jesuit missionaries selected a specific reading among those available in the Chinese	13:30

hermeneutical tradition. We shall see also how the interpretation of the text was partly shaped by the Stoic and Christian spiritualities.	
<p><b>Uganda Sze Pui Kwan</b> (Nanyang Technological University, Singapore)  <b>Lost in Translation and Diplomatic Deception: Sir George Staunton and the Birth of the Chinese Programme at the University of London</b>  Discussant: Frances Wood (British Library)</p> <p>ABSTRACT: How did the Chinese programme come into being in Great Britain in the nineteenth century? Why that time and not earlier, when the British started to develop a curiosity for the Chinese language and culture? Well-known sinophiles such as George Psalmanazar (1679? –3 May 1763), Peter Stephen Du Ponceau (1760 - 1844) and John Reeves (1778-1856) had already stirred up a frenzy of Chinoiserie for some decades, and since the arrival of its first Chinese book in 1603, Oxford University's Bodleian library had acquired Chinese texts on a regular basis. If both the general public and the learned scholars had already cultivated an interest in the Chinese culture earlier, why was the Chinese programme only set up in the 19th century?</p> <p>Relying on an extensive amount of private and public archival records, this paper will argue that the establishment of the first Chinese programme in the British Empire was closely tied up with the dissatisfaction with matters concerning translating and interpreting during the Opium War. In fact, no sooner after the treaty of the Nanking was signed, did a scandal about translation break out. The British interpreter was accused of being bribed by the Chinese. Even before the scandal happened, a British man with sufficient knowledge of Chinese and expertise of translation had warned the government about the serious lack of capable and trustworthy interpreters. But no one seemed to pay enough attention to him. Finally, he resolved to use his influence on the academia to set up a Chinese programme, aiming to produce trustworthy interpreters for securing the empire's interest in the Far East. This man is Sir George Thomas Staunton (1781-1859), and this paper will try to demonstrate that it was mainly due to his effort that the first Chinese programme in Britain was instituted.</p>	14:30
Tea break	15:30
<p><b><u>Panel 6</u></b></p> <p>Chair: Claudia von Collani (Würzburg University)</p>	
<p><b>Niki Alsford</b> (SOAS &amp; National Taiwan University) <b>and Bernhard Fuehrer</b> (SOAS)  <b>Carstairs Douglas (1830-1877) and his <i>Chinese-English Dictionary of the Vernacular or Spoken Language of Amoy (1873)</i></b>  Discussant: Uganda Sze Pui Kwan (Nanyang Technological University, Singapore)</p> <p>ABSTRACT: This paper discusses the life and achievements of Carstairs Douglas, a missionary of the Presbyterian Church of England at Amoy, who died of cholera in Amoy at the age of 47. Our discussion is to be primarily based on archive material and includes an evaluation of his magisterial dictionary of the Amoy dialect of Minnanhua (Hokkien).</p>	16:00
<p><b><u>Panel 7</u></b></p> <p>Chair: Patricia Sieber and Bernhard Fuehrer</p>	
General discussion, concluding remarks of the conference, perspectives for the continuation of the projects “Sinologists as Translators in the 17 <sup>th</sup> -19 <sup>th</sup> Centuries”	17:00
Dinner for participants and discussants	19:30
<p><b>Saturday, 22 June 2013</b></p>	
Departure of participants	

This conference is jointly organized by the Department of the Languages and Cultures of China and Inner Asia at the School of Oriental and African Studies (SOAS) and the Research Centre for Translation Studies at the Chinese University Hong Kong (CUHK).

This conference is sponsored by the Chiang Ching-kuo Foundation (Taiwan) and the Research Centre for Translation Studies at CUHK.

Please note that the venue of this conference is at the **SOAS Vernon Square Campus**  
Vernon Square, Penton Rise, London WC1X 9EW.

For details please see <http://www.soas.ac.uk/visitors/location/maps/>

This conference is open to the public and participation is free, subject to registration at the venue.

For further details please contact Professor Bernhard Fuehrer (bf3@soas.ac.uk)