

Pragmatic Features of the English Version of the *Peking Gazette* Extracts in *The Indo-Chinese Gleaner*

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To cite this article:

Wang Hai, Tan Genggeng. Pragmatic Features of the English Version of the Peking Gazette Extracts in The Indo-Chinese Gleaner. *International Journal of Language and Linguistics*. Vol. 7, No. 3, 2019, pp. 93-101. doi: 10.11648/j.ijll.20190703.11

Received: March 24, 2019; Accepted: April 27, 2019; Published: May 20, 2019

Abstract: Robert Morrison and William Milne regularly selected passages from the *Peking Gazette* and translated them into English in the English quarterly magazine *The Indo-Chinese Gleaner* (1817-1822) to help foreigners know about Chinese society. Subsequently, foreigners in China began systematic translation of the *Peking Gazette* so as to understand China's actual conditions in the 19th century. In this essay, we studied *The Indo-Chinese Gleaner* from the perspective of the *Peking Gazette* extracts, as there has been no systematic and content-based research on *The Indo-Chinese Gleaner*. We found that there are pragmatic features in the English version of the *Peking Gazette* extracts in *The Indo-Chinese Gleaner*: standards in selecting the passages from the *Peking Gazette*, translation structures, unique translation strategies and techniques, cross-cultural comments and so on. English newspapers in China which imitate the example and model of *The Indo-Chinese Gleaner* in translation of the *Peking Gazette* include *The Chinese Repository*, *The Cycle*, *The China Mail*, *The Hong Kong Daily Press*, *The North China Herald* and *The North China Daily News*. Also, we explored the role of translation of the *Peking Gazette* in cultural communication and diplomacy in the 19th century, as well as the academic value of *The Indo-Chinese Gleaner* and its *Peking Gazette* extracts, so as to provide new ideas for the study of Sino-Foreign cultural exchanges and Chinese translation history throughout the 19th century.

Keywords: *The Indo-Chinese Gleaner*, Translation of the *Peking Gazette*, Pragmatic Features

1. Introduction

In the early 18th century, foreigners in China including Jesuits translated selective passages from the *Peking Gazette* into English. During the late Qing dynasty, the foreigners and protestant missionaries started systematic translation of Chinese classics as well as texts about customs, practices, historical figures, and social conditions of China in the periodicals they founded, and their translation of the *Peking Gazette* was very typical. In the early and middle 19th century, Robert Morrison, Peter Parker, Ernest Box, John Robert Morrison and other missionaries in China translated and serialized the *Peking Gazette* in English newspapers including *The Indo-Chinese Gleaner*, *The Canton Register*, *The Chinese Courier and Canton Gazette*, *The Canton Miscellany*, *Chinese Repository*, and this enabled foreigners to know about the history and social conditions of China. The

selective translation of the *Peking Gazette* in *The Indo-Chinese Gleaner* was the earliest, and the systematic translation of "Extract from the *Peking Gazette*" in the column *Journal Occurrences* of *The Chinese Repository* was the most famous. Following this example, Westerners in general started to translate and analyze the *Peking Gazette* texts in an organized way to understand and introduce China's national and social conditions.

As the Great Awakening in the mission field continued in the early 19th century, protestant mission societies sent missionaries to China to disseminate the doctrines of Christianity. The London Missionary Society's missionary Robert Morrison arrived in Macao on September 4, 1807, and then he went to Canton. The Canton System developed by the Qing court obstructed Morrison's missionary activities. In 1814, William Milne, Morrison's assistant, came to China. They decided to set up missionary stations in Malacca, which was near Canton and beyond the rigorous

control of Qing dynasty authority. Also, they presented "Ultra-Ganges Mission Plan" to London Missionary Society. It was part of the plan to start Chinese and English newspapers.

Morrison, Milne and their fellow laborers located missionary stations in Malacca, and set up the Anglo-Chinese College there. They decided to start Chinese and English newspapers: "That a small Chinese work in the form of a Magazine, be published at Malacca monthly, or as often as it can with propriety be done; in order to combine the diffusion of general knowledge with that of christianity [1]". Shortly after settling in Malacca, Milne started *The Chinese Monthly Magazine* on August 5, 1815. "This monthly magazine, which mainly publishes articles on religion and morality, as well as educational stories on different themes such as astronomical knowledge, is popular among local Chinese readers [2]."

In May 1817 Morrison and Milne started *The Indo-Chinese Gleaner*, which was published by Anglo-Chinese College in Malacca. This quarterly magazine released published articles and translations on the literature, history, philosophy, mythology, and other subjects of Southeast Asia, especially of China. Also, *The Indo-Chinese Gleaner* served as a bond in the communication and cooperation between missionary societies in the eastern area of the Ganges River. "That a small Periodical Publication in the English language, with a view of promoting union and co-operation among the MISSIONARY SOCIETY's Missions in different parts of India, and of promoting the love and practice of christian virtue generally, is very desirable; and that it be attempted at Malacca with all convenient speed; and our fellow laborers in the Gospel, invited to afflict us therein [1]."

It was more difficult to start *The Indo-Chinese Gleaner* than *The Chinese Monthly Magazine*. Milne accepted significant assistance, and most of the work was done by his colleagues. "The Gleaner was commenced and continued 'under many disadvantages'; still every number was replete with valuable original matter, such as could not fail to be the interesting of the philosopher, to the historian, and especially to the Christian philanthropist [3]". Due to the death of Milne, *The Chinese Monthly Magazine* and *The Indo-Chinese Gleaner* published their final issue on June 2th, 1822.

According to Milne in the introduction to *The Indo-Chinese Gleaner*, the periodical aimed at enabling London Missionary Society's missionaries in the Orient to learn about the information about Europe and Asia as well as news about missionary work in different regions, and providing them with a communication medium. There were three main categories: first, news of missionary work mainly including the excerpts from missionary reports and letters; second, general reports mainly about Christian missionary work around the world; third, a miscellany of translation of works from missionary-sending countries and commentaries on the literature, philosophy and history of those countries. *The Indo-Chinese Gleaner* covers different Indo-Chinese news, and its existence largely contributes to Morrison's articles and Milne's management.

The columns in *The Indo-Chinese Gleaner* included "Accounts from the Missions", "General Intelligence" (changed into General Religious Intelligence since No.3), "Miscellanea" (changed into Indo-Chinese Miscellanea since No.4), "Essays, Missionary Fragments, &c.", "Indo-Chinese Literature and Indo-Chinese News", and "Journal of Occurrences". Those columns reported the history, justice, law, culture of China, India, Thailand, Singapore and other Southeast countries in feature articles and letters. Among them, "History of Medicine in China", "Superstitions and Customs of the Chinese", "Bibliotheca Sinica", and "Translations" were serialized features introducing Chinese culture. "Miscellanea" mainly reported political and social news of China and social dynamics in Southeast Asian countries such as North Korea and Japan. Added in "Journal of Occurrences" in No.4, "Translations" published English translations of literature in China and Southeast Asian countries.

When Morrison lived in Macao and Canton, he dressed like a native, ate with chopsticks, and even behaved like a native. Therefore, he looked strange in the eyes of Chinese as well as Europeans and Catholic missionaries. Suffering the agonies of doubt, Morrison changed his mind and resumed his original lifestyle [4]. Meanwhile, he became more concerned about the social conditions, customs and practices of China and concentrated on studying them. The *Peking Gazette* was the mouthpiece of the government and the authoritative source of information, and it had higher prestige than the state gazettes of Europe. Therefore, Morrison and Milne started to translate the *Peking Gazette* in an organized way.

In the early 18th century, foreigners in China, including Jesuits, realized that the *Peking Gazette* could help them understand China's actual conditions, and therefore they started to translate selective content from it. As the first Protestant missionary in China, Morrison had selected and translated some texts in the *Peking Gazette* before starting *The Indo-Chinese Gleaner*. He published his work *Translations from the Original Chinese, with Notes* in Guangzhou in 1815, mainly based on the *Peking Gazette*. For reporting the actual conditions of the Indo-Chinese nations, Morrison and Milne read, translated and analyzed the *Peking Gazette* in a systematic way, and published selective translations in *Indo-Chinese Miscellanea* and *Indo-Chinese News* of *The Indo-Chinese Gleaner* as extracts from the *Peking Gazette*. Following this example, Western people started to translate and analyze the *Peking Gazette* texts in an organized way to understand China's national conditions and introduce China's social conditions to Western people.

Previously, domestic and foreign research on *The Indo-Chinese Gleaner* has been limited to the perspectives of modern history, publication history, and the history of cultural exchanges between China and Western countries. There has been no systematic study from the perspective of the *Peking Gazette* extracts. In this essay, we analyze the *Peking Gazette* extracts in *The Indo-Chinese Gleaner*, summarize the pragmatic features, explore how the book was

used as a model for foreigners in China in the 19th century to translate the *Peking Gazette*, and sum up its cross-cultural communication strategies and skills.

2. Topic Selection of the Peking Gazette Extracts in *The Indo-Chinese Gleaner*

Morrison and Milne started *The Indo-Chinese Gleaner* to serve the missionary societies and its stations in the east countries. "THE INDO-CHINESE GLEANER; containing various intelligence from China, and the neighbouring countries; miscellaneous notices relative to the History, Philosophy, and Literature of the Indo-Chinese nations; translations from Chinese, Malay, &c.; essays on Religious subjects... [1]"

The Indo-Chinese Gleaner published useful and interesting articles on the religion, philosophy, literature and history of India and China. As a communication bridge across Eurasia, it helped Europeans, particularly the elite class that held power, understand China and its neighbors. Also, it helped strengthen the communication and friendship between overseas missionaries and the people of their motherland, which became Morrison's and Milne's standards for topic selection. "Usefulness is more its aim than excellence... Little comparatively, is yet known of the subjects which fill the most of its pages. Such materials are selected, as are likely to be interesting to the philosopher, to the historian, and especially to the Missionary... It may nevertheless be serviceable to Missionaries, and to the cause of knowledge in general, to continue the publication thereof. Important questions may be discussed. Useful essays will now and then appear [1]."

Firstly, the topics of the *Peking Gazette* extracts in *The Indo-Chinese Gleaner* mainly focused on China's judicial system, interesting news about the Qing court, natural disasters and unjust, fake or false charges in China. Those topics were interesting to European politicians and intellectuals, but they were poorly understood. In the early 19th century, Morrison and Milne understood that the differences between Chinese and Western culture and China's closed-door policy led to its disconnect from the outside. Therefore, they translated texts on the politics, law, judicial system and culture of China for foreigners, providing useful information for missionary activities, as well as commercial, military and cultural activities of foreigners in China. They hoped to reduce foreigners' misunderstanding in Chinese people and China's society, and explore the reasons for China's discrimination against foreigners. It became one of their purposes for starting Chinese and English newspapers and translating the *Peking Gazette* extracts.

Secondly, Morrison and Milne emphasized the human interest, oddity and prominence of translated news from the *Peking Gazette*, and that is similar to modern news values. For example, "Commission of a Rape by the Emperor's Uncle" in Volume III, No.17 in July 1821, and the report on the suicide of two incompetent officials for fear of the

emperor's punishment owing to their dereliction of duty in flood control in Volume II, No.14 in October 1820.

Morrison and Milne lived in the late 18th and early 19th century, when the British newspaper industry emerged from Whig control into freer journalism in an era of bourgeois revolution. Britain's journalists and press merchants were still fighting against the government's strict supervision, and the newspaper industry was orientated by free journalism theory and the journalism field was pursuing content interesting to their audience. The core idea of free journalism theory exerted great influence on the reporting approach. Morrison and Milne knew well the proverb that "As cold waters to a thirsty soul, so is good news from a far country", and that man is also endowed with unflinching curiosity which creates a continuous interest in the affairs, the conduct and the acts of others, a continuous interest in events and circumstances of every character, whether near or far removed [5]. As Milne said, "Hints of Asiatic and European intelligence, will be animating and instructive to those who are much shut out from foreign communications [1]."

They cared deeply about those topics that people from their countries might be interested in. For example, the differences in legal terms and enforcement between the law and justice of the Qing court, international law, common law of western countries; interesting stories about men and things in China; corrupt and incompetent Qing government and its officials; riots and civil strife, and so on. Robert Morrison once said, "Through much uninteresting matter of this nature must we wade, in order to avoid missing objects of a more interesting character which we often find. Hence it must frequently happen that, for want of leisure sufficient to translate many documents, we are compelled to limit ourselves to a summary of their contents. Such a summary, however, at the least, we hope that we shall be able to give our readers regularly from month to month, being convinced that we shall thereby furnish them with more valuable information on many points than we can possibly do by any labored articles [6]."

3. Pragmatic Features the Peking Gazette Extracts in *The Indo-Chinese Gleaner*

As a religious periodical, *The Indo-Chinese Gleaner* published many articles about religion, but "it rather aims to unfold the Indo-Chinese nations to those who have little opportunity of knowing them [1]". They translated the *Peking Gazette* to introduce China's social conditions to Western people. Their target readers were foreigners in China and other foreign readers. Unlike *The London Gazette* in Britain, *La Gazette* in France, and other newspapers in European countries, the *Peking Gazette* did not aim at informing its readership, but acted as a mouthpiece of the government. Its texts appeared to be old-school and boring official documents. Morrison and Milne used cross-cultural translation strategies and techniques to rewrite those texts into modern-style news. Therefore, there were obvious

pragmatic features in the translation texts, which contrasted sharply with the source texts in the *Peking Gazette*.

3.1. Text Structure of Extracts

The *Peking Gazette* texts in *The Indo-Chinese Gleaner* are mainly selective translations, as shown in example 1. Some articles in the *Peking Gazette* were completely translated only for specific purposes. The structure of the extracted news is similar to the complete structure of a modern news report: every news item has a headline; each item has its source and extract date; most of the news adopts third person objective narration, and some translation texts add interesting details, explanatory information on culture-loaded words, and cross-cultural commentaries.

Example 1: Source text: 嘉慶二十四年三月二十：以廣東陽江鎮總兵官沈烜為水師提督[7]

On April 14, 1819 (March 20th, the 24th year of Keating), the *Peking Gazette* published many news articles about changes in government officials, but the translator only selected the news that target readers were concerned about in “Changes in the Canton Government [8]”.

3.1.1. Specific Headline

Basically all *Peking Gazette* extracts in *The Indo-Chinese Gleaner* have a specific headline. In No.12, the translator added headlines for two pieces of news: “Emperor Dissatisfied with his Tatar Ministers” and “Foreign Embassy to China”.

When the *Peking Gazette* extracts are not well-organized or contain many themes, the translators indicate the themes through keywords. In “Journal of Occurrences”, “Indo-Chinese Miscellanea”, No.9, the *Peking Gazette*, the themes of a series of reports include: at the end of December, the late Premier Sung Tajin, who was degraded some time ago, has been promoted, and is loved by people; a tributary Lama Priest, an envoy from Thibet, was detained for some time on the frontier, on account of having more luggage than is by law allowed; the local magistrates sentence criminals by cruel torture. In the translation text, the translator puts the three pieces of news together through three keywords: “Tartary - Tibet - Cruelties”.

3.1.2. Source and Extracted Date

In most cases, Morrison and Milne indicated the extracted date of news and the date of the original news in the *Peking Gazette*. More specifically, the translators specify, in editor’s note or the lead, that the translation text is rewritten from the source text from the *Peking Gazette* with specific date and volume, and that the date of the source text is in Chinese calendar and the date of the translation text is in Gregorian calendar.

3.1.3. Complete Structure of News

Some *Peking Gazette* extracts have the complete structure of news: headline, news peg, lead, body, direct quotation (literal translation of *Peking Gazette* texts).

Example 2: headline of the translation text: Coronation of Taou-kwang, the New Emperor of China; news peg and lead:

This august ceremony, which took place on the 27th of the 8th moon of last year, is noticed on the *Peking Gazette*.---It is called 登極 TANG-KEIH, I. E. “ASENDING TO THE SUMMIT”, meaning, no doubt, the summit of honor, glory, and power.

Literal translation of the *Peking Gazette*: The edict, in which it is noticed, runs like thus. --- “The Board of Ceremonies...”

Insertion of the introduction to the Coronation Ceremonies of emperor of the Qing dynasty: We are glad to have it in our power to give our readers a detailed account of the Coronation Ceremonies, and lead them up the steps of “the Dragon’s Seat” (a term used for the throne of China) by means of translations, extracted from the same *Gazette*, which are as follows--- “The Members of the Board of Rites beg respectively, to state the usual ceremonies observed at the ASCENSION of the Emperor.”

The translator explained the theme in notes: “This document was issued before the coronation. We have used the word coronation occasionally, because it will be better understood, by most readers, than ascension; but there does not appear to be any coronation, or putting on of a crown, observed by the Chinese, at least not in the original paper from which we translate.”

3.2. Rewriting of the Source Texts

The target readers of the *Peking Gazette* translations are foreigners. In order to make the translation texts understandable, the translators selected passages from the *Peking Gazette* for translation, inserted commentaries, and manipulated and rewrote the text. Narration interspersed with comments is adopted in the *Peking Gazette* extracts in *The Indo-Chinese Gleaner*. Based on the preference and demands of foreign readers, the translators usually wrote the selective passages from the *Peking Gazette* into modern-style English news, and sometimes integrate their opinions into the translation texts, where manipulation and rewriting can be seen everywhere. Since any translation activities involve two different cultures rooted in both the original and target languages, translators manipulate and rewrite the originals, usually to make them fit in with the dominant ideological and poetological currents in the process of language conversion [9].

Example 3: source text: 《清實錄》嘉慶二十三年四月初九：諭內閣昨日酉初三刻有暴風自東南來 俄頃之間塵霾四塞 室中燃燭始能辯色 其象甚異 朕心中震懼 夙夜不遑惕思.....

黑龍潭 覺生寺設壇祈雨 諭內閣欽天監衙門職司占驗於星象風信休征咎征 皆應據實入告 近日該衙門節候占風多擇取吉祥語句 聊以塞責 昨初八日風霾之異 朕心震懼 遲至三日 該衙門並未推占具奏所司何事 此等異變竟不具奏 豈專事諂媚以取悅於上乎 眞所謂尸厥官 罔聞知 昏迷於天象矣 著即詳考占經烈風之變見於四月者 主何徵應全錄原文 據實奏聞 毋有所隱[7]

Translation text: A HURRICANE AT PEKING: The *Gazette* of the same date as the preceding contains a paper, in which his Majesty expresses the painful anxiety which he

feels on account of the long drought, by which Pe-che-le provinces in afflicted [10]...

On May 13, 1818 (April 9th, the 23th year of Kea-king), the *Peking Gazette* reported a hurricane at Peking, with focus on his majesty's anxiety about the drought and his prayers for rain. The report directly cited the texts about the long drought, his majesty's anxiety and his prayers for rain. The translation text summarized his majesty's about the drought and ignored his unpleasantness about the misconduct of the Imperial Board of Astronomy.

Example 4: source text: 《清實錄》嘉慶二十五年二月二十二：諭內閣 朕前聞豫省承挑引河工員有情急輕生者 降旨令吳璥等確查具奏 茲據吳璥等奏稱 候補把總樊印 睢下汛外委劉振山均承辦挑工 因雨雪積水 格外多費工銀不能開銷限期已迫 工難報竣 俱情急自謫等語 樊印劉振山均因河工緊急 恐貽誤賠累 以至輕生 覈其情節 尚系為公捐軀 殊堪憫惻 著加恩各卹賞銀壹百兩 交該故員家屬承領並查明該二員之子 如讀書學文 各賞給文生員壹名 若已系生員 即賞給舉人 準其壹體會試 如家素習武 樊印之子 著即賞給把總 劉振山之子 著即賞給外委 吳璥等即將旨宣示各工員 俾知朕矜恤勞 不遺微不至意 丁酉[7]

Translation text: THE PEKING GAZETTE, DATED AT COURT, April 4, 1820, contains the resignation of CHANGHEU, one of the Ministers of State. Age and sickness are the causes of his retiring from office. He is the person who, in company with the late son of SUNG-TA JIN, a few years ago, visited Canton, in the capacity of Imperial Commissioners, to try Mowqua's son for an assumption of undeserved honors. ---

The Emperor expresses much pity for them, and feels that it was the public service which reduced them to that state of mind, which made them throw away their lives; and therefore he commands a hundred taels of silver to be given to their families; and if they have sons, either in the civil or military service, to give them some immediate promotion.

Some appointments from Peking have taken place at Cashgur, the capital of Bucharia [11]...

The source text aims to explain the suicide of two officials for fear of being punished due to the delay of river engineering project, and the emperor's comfort to their families after their death from public service. The translation text gives a detailed introduction to the changes in the superiors of the two officials as the information background, and summarizes the suicide of the two officials and the emperor's comfort to their families. Obviously, the translator manipulated and rewrote the selective source passages by inserting background information.

3.3. Argumentative Texts

3.3.1. Background Information to Inform or Interest Readers

In the *Peking Gazette* extracts, Morrison and Milne inserted background information to inform or interest readers, particularly for useful details and easily misunderstood topics.

For example, in the article titled "Locusts" in "Journal of Occurrences", "Indo-Chinese Miscellanea", No.5, the

translator explained the coastal areas suffering locust plagues by inserting the background information: "In the Chinese provinces on the sea coast, in latitude of 300 to 370 they are subject to the inundations of considerable districts from excessive rains [12]."

In "Journal of Occurrences", "Indo-Chinese Miscellanea", No.9, the *Peking Gazette* reported the promotion of Sung Tajin after being degraded. In order to describe people's love of Sung Tajin, the translator inserted detailed and interesting description (His known benevolence was so great, that beggars have with impunity, clung to his chair in the streets to supplicate alms.), and added the comments (The Tartar tribes are said to worship him...In these ideas the great outlines of provision, of retribution, and of the necessity and the hope of making atonement, are apparent.) [13].

3.3.2. Commentaries

Basically, the translation of the *Peking Gazette* takes the form of rewriting an original text by inserting cross-cultural comments in the translation texts that Western readers might be interested in or misunderstand due to cultural difference. Morrison and Milne often inserted comments in the articles of *The Indo-Chinese Gleaner* to further expound the content, and sometimes compared the differences between Chinese and Western culture.

Morrison and Milne particularly made comments on the *Peking Gazette* and its extracts. In one report from "Indo-Chinese Miscellanea" in No.5, the translator explained the fact that the Emperor directed the governors of provinces to attend to the locust plague caused by flood, and inserted explanatory notes: Perhaps the fact here stated, is not generally known, the insertion of it in the GLEANER, will oblige. Your's AMICUS (*The Indo-Chinese Gleaner*, 1818(8): 139).

While narration interspersed with comments is adopted in most *Peking Gazette* extracts in *The Indo-Chinese Gleaner*, sometimes the translators inserted commentaries in the narration. For example, in the report "Yellow River" in "Indo-Chinese Miscellanea" in No.13 translated from the *Peking Gazette* dated November 1819: The *Peking Gazette* contains the advice of the Imperial Commissioners, sent to repair the banks of the Yellow River, as to the ways and means of obtaining money for the extraordinary expense to the state which this calamity makes necessary [14].

3.3.3. Explanations or Commentaries in Notes

Example 5: source text: 《清實錄》嘉慶二十二年六月：戊子諭內閣御史周鳴鑾奏請嚴禁非刑一摺 問刑衙門擅用非刑胥役私行拷押 均干法記屢經降旨 飭禁第恐日久玩生 著再嚴飭內外問刑 各衙門儻再有設立非刑如該御史所稱 美人椿鸚哥架分金爐名目 恣行酷虐及番役捕快等私自拷押誣陷平民情弊 立即嚴加懲辦 以慎刑罰而重民命[7]

In "Indo-Chinese Miscellanea", the report was translated with no title: August 9, 1817 - Chow, the Yu-she (or Censor) of Ho-nan, kneels, to report, with profound respect, in the hearing of His Majesty, officials' torture abuse repeatedly prohibited by Imperial Edicts [15]. The translator explained the three tortures created by officials in notes: the Beauty's

Bar, the Parrot's Beam, and the refining furnace.

3.3.4. Criticism of the Peking Gazette Content

(i) *The Peking Gazette Content Was Boring and Unworthy of Translation*

According to intellectuals' value orientation in ancient China, the *Peking Gazette* was of great value. Those Chinese intellectuals preferred reflection on mature culture, and did not care about the present or the future. Most of them hoped that they could get an official position in the future. What all officials were interested in were the legal code of the Qing empire and changes in the throne. Because of the differences between Chinese and Western culture, social background and focus on newspapers, foreign translators ignored the imperial edicts, the court officials' documents for the emperor, the Qing court's announcements, and other content in the *Peking Gazette*. The translators even sneered at and criticized the *Peking Gazette* and its philosophy.

For foreign translators like Morrison and Milne, there was not much interesting content in the *Peking Gazette* for Western readers, and they even pointed out the lack of interesting reports in the *Peking Gazette* through the translation texts. For example, they pointed out that the *Peking Gazette*, dated January 15th, 1818, was exceedingly barren of intelligence, reporting only the emperor's apology for putting officials in the wrong that reflected corrupt governance (This Gazette has come to hand, but it is exceedingly barren of intelligence.) [10]. The article, dated January 22, 1821 titled "Female Offenders Pardoned" in the *Peking Gazette*, said his majesty, on the day of giving a new posthumous title to his late mother, issued a general pardon to all female offenders, throughout the empire. The translator pointed out that "Peking Gazettes, dated at court, February 22nd, 1821, have been received, but they contain no papers of general interest [16]." Therefore, the translator just presented the news like the *Peking Gazette* did.

In the eighth chapter of *The Middle Kingdom*, Samuel Wells Williams discussed the administration of the laws in China, citing old officials' memorials to the throne from the *Peking Gazette* to illustrate the corruption in the Qing government, false *Peking Gazette* reports with empty verbiage, and the difficulty in realizing the supervisory role of the *Peking Gazette* and its reports in public affairs. The *Peking Gazette* frequently reported the documents about old officials' application for resignation or retirement due to age, sickness, or long tenure. These confessions, made by different levels of officials, are all about the loyalty of their authors, and not all of them can be thought insincere. However, the *Peking Gazette* reports are not satisfactory as they do not tell the truth as well as the essence of these actions. Most procurators made a confession possibly because they had to judge themselves at their positions."

(ii) *China's Backward Society and Corruption in the Qing Government*

When translating the *Peking Gazette*, Morrison and Milne fully realized the corruption in the Qing government, greedy officials' abuse of power, and China's backward society.

Therefore, they integrated their opinions into the translation texts, particular in those unbelievable social systems and problems for foreign readers.

In the translation titled "Abuses in the Public Granaries" in "Indo-Chinese News", No.18, *The Indo-Chinese Gleaner*, the translator objectively described the "CHANG-PING-SANG" abused by local officials in different places and the resulting destruction of reputation of government granary due to the malversation (In the *Peking Gazette* there is also a long paper shewing the shameful abuses which exist in every province, in the government granary, called CHANG-PING-SANG, meaning, that they are to preserve a constant equality in the price of granary.). Also he added his comments: it is merely a medium of fattening the government retainers through whose hands it passes [17]. The translator commented on "CHANG-PING-SANG" system and criticized the *Peking Gazette* content as well as the relevant social reality in China and government corruption in the Qing Government.

(iii) *Translator's Misreading of the Peking Gazette Reports*

In China's thousands of years of feudal society, emperors at court should show solicitude for their people. As a mouthpiece of the government, the *Peking Gazette* should show all the graciousness of a royal. An untitled article, dated January 1818 in "Journal of Occurrences", "Miscellanea", *The Indo-Chinese Gleaner*, reported the news from a *Peking Gazette* of May 2nd: earthquake in Chang-kuh and the earthquake relief efforts; the fire disaster in a top officer's house and the succession by another officer [18]. The translator just inserted "朕普爱黎元", "朕週甲", "五旬" and other culture-loaded words in the translation text without giving a title or comment. Obviously, the translator did not understand the reports on the emperor's solicitude for the people, which frequently occurred in the *Peking Gazette*.

In traditional Chinese culture, rules such as "everyone should respect the dead" and "a murder can only lose his head" were recognized by the public and became criteria for the punishment of all the officials. However, Morrison and Milne did not really understand them. For example, the *Peking Gazette* extract, dated April 4th, 1820, reported the suicide of two officials for fear of being punished due to the delay of river engineering project, and the emperor's comfort to their families after their death from public service [11]. It can be seen in the translation text that the translator did not understand the rule that "everyone should respect the dead" - it was hard to understand that the emperor did not blame the officers who committed suicide for fear of punishment but expressed much pity for them, and brought comfort to their families.

4. The Spread and Impact of Translation of the Peking Gazette in *The Indo-Chinese Gleaner*

The spread of *The Indo-Chinese Gleaner* and *Peking Gazette* extracts was successful. The publication of *The Indo-Chinese Gleaner* caused a sensation throughout Europe, and

it was known as “the most valuable missionary periodical” [19] in the field of sinology. “European intellectuals attach great importance to these publications. A British aristocrat contributed 1,500 pounds and valuable books to Anglo-Chinese College in Malacca [2].” The profitability goal in the proposal of *The Indo-Chinese Gleaner* was not accomplished, but the periodical played a key role in spreading the news about China and its neighbors, developing a communication “bridge” across Eurasia, and strengthening the communication between missionaries in China.

According to the comment made by *The Chinese Repository*, “Had the Indo-chinese Gleaner been continued to this day, with its wonted ability and spirit, it would have contained a most valuable collection of information; even as it is, we know of no one work that will compare with it, on most subjects relative to China [3].” In *The Middle Kingdom*, Samuel Wells Williams repeatedly analyzed China’s national and social conditions based on the *Peking Gazette* reports, which reflected the wide spread and far-reaching effects of translation of the *Peking Gazette* coming from *The Indo-Chinese Gleaner*.

4.1. Systemic Translation of the Peking Gazette Driven by The Indo-Chinese Gleaner

Morrison and Milne regularly translated selective passages from the *Peking Gazette* in *The Indo-Chinese Gleaner*. It drove foreigners in China to read, translate and spread the *Peking Gazette* to understand China’s actual conditions in a systemic way in the 19th century. Their *Peking Gazette* extracts spread to Europe, and became an important way for European countries to obtain information about China. In the 1820s, the British people had access to the translation texts of the *Peking Gazette*, as they were published in *Transactions of the Royal Asiatic Society of Great Britain and Ireland* and *The Times* as early as 1824.

In the first half of the 19th century, mainly Protestant missionaries in China were translating the *Peking Gazette*, and of these Morrison and his son John Robert Morrison made the greatest contribution. Morrison mentioned the *Peking Gazette* as early as in the diary of July 25, 1813, and the main source of his English work *Translations from the Original Chinese, with Notes* is the official documents from the *Peking Gazette*. *The Chinese Repository* was the first to publish Morrison’s articles on the formal introduction of the *Peking Gazette* to Western readers [20].

Like his father, John Robert Morrison collected intelligence and other information from political and cultural communities in China by reading and translating the *Peking Gazette* to collect a great deal of information about the Qing court and wars. As John Robert Morrison said in the analysis of the *Peking Gazette* reports dated February and March 1838, “There are many papers, inserted in the Peking Gazettes which, though wanting interest in themselves, are yet worthy of being placed on record, as illustrating points in the policy or the machinery of the Chinese government [21].”

Many translation texts of the *Peking Gazette* by missionaries in China were collected and published. For example, *Translations from the Original Chinese, with Notes* by Morrison,

Excerpts from Peking Gazettes 1853-1856 by Walter Henry Medhurst, *Translation of the Peking Gazette for 1872-1899* (Shanghai: Reprinted from “The North-China Herald, and Supreme Court and Consular Gazette”. 1873-1900), and so on. They became precious materials for foreigners in China and foreign readers to study Chinese problems of that period.

The *Peking Gazette* was the main information source for “Journal of Occurrences” in *The Chinese Repository* published in May 1832 by Elijah Coleman Bridgman, the first American Protestant Christian missionary appointed to China. The translation texts in “Journal of Occurrences” in *The Chinese Repository* and other publications can be classified in two categories: English introduction and commentaries on the *Peking Gazette*; (selective) translation texts and analysis of the *Peking Gazette*. Typically, each *Peking Gazette* extract contains more than one piece of news.

In the second half of the 19th century, *The North China Herald*, *Cycle*, *The China Mail*, *The Daily Press*, *The North China Daily News*, and other newspapers in China followed the closed *The Chinese Repository* in publishing the edited translations of selective *Peking Gazette* content with comments. In Shanghai, *The North China Herald* and *Cycle* published the translation of the *Peking Gazette* earlier than *The North China Daily News*. Since the second half of 1871, *The North China Daily News* designed a special column to have a systemic translation of the *Peking Gazette*, and sometimes comment on the translation texts.

4.2. Role of Translation of the Peking Gazette in Cultural Communication and Diplomacy

Foreigners in China had been translating the *Peking Gazette* until the early 20th century, promoting the cultural exchanges between China and Western countries and their activities in foreign affairs. In particular, the translation of the *Peking Gazette* in *The Indo-Chinese Gleaner*, and the applied cross-cultural communication strategies and skills were imitated by subsequent translation of the *Peking Gazette*. Those *Peking Gazette* translation activities by foreign newspapers in China were gradually integrated with the diplomatic, cultural and commercial activities of foreigners in China, and became their diplomatic means and cultural medium of exchange.

As the main channel for foreigners in China to understand and evaluate China’s society, the *Peking Gazette* provided them with real information on China’s actual conditions as well as Chinese culture. In the first half of the 19th century, Qing government’s foreign trade system and xenophobia across China [22] triggered a series of trading and diplomatic problems and religious persecution. Therefore, foreigners desired to know about the actual conditions of Chinese society through the translations of the *Peking Gazette*, so that they could do better in their commercial, diplomatic and missionary activities in China. The *Peking Gazette* was frequently translated and published in Shanghai periodicals, which brought the highest value in obtaining a comprehensive view of government administration.

The translations of the *Peking Gazette* by Western people provided an important medium and reference for their activities in foreign affairs. In the 1930s and 1940s, John Robert

Morrison, Charles Gutzlaff and other typical Christian missionaries in China were engaged in the China-UK military activities around the First Opium War and showed up for the signing of the Treaty of Nanjing. Regardless of their original intent and purpose, their translation of the *Peking Gazette* was of great significance. Civil diplomacy developed into a new trend in the modern society. Newspapers served as an important channel for diplomatic knowledge and insights, as the general public were comfortable with the knowledge and ways of thinking provided by newspapers. "Newspapers have great impact on external relations and diplomacy. Nowadays, national purposes and government's attempts always reflect on the country's representative newspapers. Therefore, it is possible for any country to determine its diplomatic attitude by finding its rival's diplomatic principles in its rival's newspapers [23]". After the two Opium Wars, a number of China-UK negotiations started with the *Peking Gazette* which played an important role. In *The Middle Kingdom*, Samuel Wells Williams repeatedly mentioned the *Peking Gazette* reports when he discussed about the First and Second Anglo-Chinese Wars and Tai-ping rebellion.

During the First Opium War, missionaries in China read and translated the *Peking Gazette* to collect a number of military intelligence, which helped British forces and contributed significantly to the war. With rich experience in overseas expansion, British always focused on addressing language barriers when engaging with China [24]. Therefore, Imperial Commissioner Keying (1780-1858), Zhejiang provincial governor Liu Yunke, and other officials of the Qing dynasty reported to the royal court, and then the Daoguang Emperor ordered infliction of severe punishments on "all abhorrent traitors who sent the *Peking Gazette*". It can be seen that the translation of the *Peking Gazette* was extremely sensitive and important [24]. According to *Hansard's Parliamentary Debate*, British politicians cited the *Peking Gazette* when discussing about issues on China in parliamentary debates during the two Opium Wars.

After the Second Opium War, English newspapers in China relied more on the *Peking Gazette* in social and cultural reports, in addition to political ones. The translation texts from the *Peking Gazette* were also longer. "Abstract of the Peking Gazette" in *The North China Herald* and the same column in *The North China Daily News* were the most representative. During 1853 to 1856, *The North China Herald* published *Translations from the Peking Gazette, during the years 1853-1856* by Walter Henry Medhurst, which afterwards appeared in successive volumes of the *Shanghai Almanac* for 1854-1857. The popular "Abstract of the Peking Gazette" in *The North China Daily News*, existing from 1871 to 1900, expanded the readers of the *Peking Gazette* with far-reaching influence. Since 1891, "Abstract of the Peking Gazette" in *The North China Daily News* was marked with "exclusive" to reveal its value. During 1872-1900, the content of "Abstract of the Peking Gazette" was organized and published separately every year.

The China Mail published the translations of the *Peking Gazette* and frequently commented on those in *The North China Daily News*; *The Hong Kong Daily Press* asserted the

importance of those in *The North China Daily News* and believed they could help foreigners to know about Chinese people's life and characteristics.

The North China Daily News and the separately published booklets on its "Abstract of the Peking Gazette" were sold at ports and abroad, becoming useful materials for European scholars to study China. British diplomat William F. Mayers published the article *the Peking Gazette* in the July-August 1874 issue of *The China Review*. The article introduced the situation, material supply, publication type, government control, and the origin of the *Peking Gazette*. In 1873, *The Times* published 24 pieces of news about China, 3 of them contained cited sources from China, and all those sources were from the *Peking Gazette* [25].

After the 1870s, the authority of the *Peking Gazette* was recognized by the British people as it was popularized by foreign newspapers. When translating the *Peking Gazette*, missionaries in China and other foreigners no longer focused only on knowing about China's society and information about the Qing court as they had in the first half of the 18th century. They focused more on the political, economic and diplomatic benefits of their countries, taking their translation activities as a diplomatic approach.

This expanded the number of readers and the influence of the *Peking Gazette* in Western countries. With more diverse functions, the *Peking Gazette* was read by some readers for entertaining and academic purposes. In the political field, the *Peking Gazette* was used to evaluate the relations between China and western countries, rather than being used just as a source of information or diplomatic means. The influence of the old *Peking Gazette* had never been greater in Sino-foreign relations as it was supported by "Abstract of the Peking Gazette" in *The North China Daily News*.

4.3. The Academic Value of The Indo-Chinese Gleaner and Its Peking Gazette Extracts

The Chinese Monthly Magazine and *The Indo-Chinese Gleaner*, started by Morrison and Milne, were the first to introduce Western journalism theory to China. *The Chinese Monthly Magazine* aimed at preaching doctrines. Objectively, it promoted several key ideas in the contemporary Chinese journalism: the acquisition of knowledge, popularization, and enlightenment of people. The acquisition of knowledge indicated the basic social function of modern press: satisfying readers' right to know through information delivery and the observation of everything. There is no difference between the idea of popularization and the appeal for the accessibility of contemporary newspaper articles. "The articles in *The Chinese Monthly Magazine* cannot be lengthy or obscure. Profound books are not very useful as few people can understand them [26]." *The Indo-Chinese Gleaner* did not focus on the enlightenment of people, but this was not neglected by Morrison and Milne. "Common Christian education, though not overlooked, does not so properly belong to its province, as to that of some other Periodical works." (Milne, 2008: 191-192) The idea of "enlightenment of people" was embraced and spread by Chinese journalists. "The intelligence of Chinese people was

restrained by politics. Is it easy to set people's minds free in a short time as the constraints have lasted for more than three thousand years? Changes can be made only when proper methods are adopted to urge them to try their best with passion [26]."

5. Conclusion

As the *Peking Gazette* and its translation played an important role in the cultural exchanges between China and Western countries and their activities in foreign affairs in the 19th century, it is fruitful to investigate and analyze the translation activities around the *Peking Gazette* in *The Indo-Chinese Gleaner* and the pragmatic features of the *Peking Gazette* extracts, which can contribute to the analysis of the development of the *Peking Gazette* translation activities by foreigners in China, as well as the changes in Sino-Foreign relations throughout the 19th century, and that can provide rich materials and a new perspective for Chinese and overseas scholars to study Sino-Foreign cultural exchanges and Chinese translation history throughout the 19th century.

During the 1920s and 1930s, works on China's publication history and journalism research appeared in great number at home and abroad. For example, *The Journalism of China* (1922) by D. D. Patterson, *The Rise of the Native Press in China* (1924) by Wang Yingbin, *The Beginning of Journalism in China* by H. J. Timperley, and *Chinese Periodical Press(1800-1912)* (1933) by Roswell Sessoms Britton. Those works have discussed the status of the *Peking Gazette* and its role in China's feudal society, but the translation of the *Peking Gazette* was not discussed. New reference materials and ideas have been provided for the research of the *Peking Gazette* and its translation by exploring the translation activities around the *Peking Gazette* in *The Indo-Chinese Gleaner* and the pragmatic features of the *Peking Gazette* extracts.

Acknowledgements

This project is sponsored by the General Project—Cross Cultural Communication Study on Translation of Peking Gazette (15BXW005) supported by National Philosophy and Social Science Foundation, the Foundation Tender Project—On Pragmatic Features of Lingnam Customs Translation—Taking Texts from Chinese Repository as a Case Study (CTS2015-04) supported by Center for Translation Studies of Guangdong University of Foreign Studies, and the Key Project—The Impacts of Translation Activities around Lingnam Culture—Taking Texts from Chinese Repository as a Case Study supported by School of Journalism & Communication, Guangdong University of Foreign Studies.

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