

A Genealogical Study of Kuang Qizhao's *An English and Chinese Lexicon* (1868)

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Abstract

Embedded in historical and genealogical research, this study investigates the influence of English-Chinese dictionaries compiled by missionaries on Kuang Qizhao's (1836?–1891?) *An English and Chinese Lexicon*, compiled in part from those of Morrison, Medhurst and Williams (1868). Drawing on Hartmann's genealogical approach and the lexicographical findings and linguistic evidence presented in three case studies, we argue that Kuang depended not only on Walter Henry Medhurst's (1796–1857) *English and Chinese Dictionary* (1847–48), Samuel Well Williams' (1812–1884) *An English and Chinese Vocabulary* (1844) and Robert Morrison's (1782–1834) English and Chinese dictionary (1822), as indicated in the dictionary title, but also on Wilhelm Lobscheid's (1822–1893) *An English and Chinese Dictionary* (1866–69) for his own dictionary. And yet Kuang never acknowledged Lobscheid's dictionary as one of his source dictionaries. This article discusses the reasons why Kuang failed to acknowledge the importance of Lobscheid's contribution to his dictionary. It is expected that the findings we have made will provide insights into the genealogical study of English-Chinese dictionaries in general, as well as confirming Kuang's remarkable merit in compiling his English-Chinese dictionary in the 19th century.

Keywords: Kuang Qizhao, Chinese lexicography, genealogical study

Introduction

Nearly 150 years ago, a Chinese native, Kuang Qizhao 鄺其照 (1836?–1891?, also known as Kwong Ki-chiu, Kuang Quanfu 鄺全福, Kwong Tsun Fuk and Kuang Rongjie 鄺容[蓉]階), compiled *An English and Chinese Lexicon*, compiled in part from those of Morrison, Medhurst and Williams (1868, hereinafter referred to as “*Lexicon*”) with a specific Chinese title, *Zidian jicheng* 字典集成 [*Integrated Dictionary*]. This dictionary was popular among the Chinese in the late 19th century as an important reference tool for the study of English. There are only three original copies of this dictionary in the world today¹, so insufficient attention has been devoted to *Lexicon*, and it has not been adequately studied. As the first Chinese person to compile an English and Chinese dictionary, Kuang had limited access to English materials, although he did reference several early missionary dictionaries. However, there have been different views among scholars regarding the genealogical relations between *Lexicon* and its sources.

While providing a brief description of Kuang's life, Japanese scholar Uchida (2010: 135) pointed out that “in 1868, he [Kuang] had compiled *Zidian jicheng* (an [*An*] *English and Chinese Lexicon*) in order to help Chinese students learn English, and it [*Lexicon*]

is obviously the Chinese translation version of *The Irish First Book of Lessons*” [translated from Chinese]. “*The Irish First Book of Lessons* is the first book of *Irish National Series of Textbooks*, which were used among Irish (and Canadian) schools” [translated from Chinese] (Uchida 2010: 135-136). But *The Irish First Book of Lessons* is merely a textbook rather than a reference work. Kuang could not have translated a textbook into a dictionary containing over 16,000² entries derived from this textbook. In this article, we refute Uchida’s statement (2010: 135-136) that Kuang’s dictionary was “the Chinese translation version of the textbook” (Uchida 2010: 135) by carrying out a number of case studies.

In fact, the English title of Kuang’s *Lexicon* indicates that his sources were dictionaries compiled by Morrison, Medhurst and Williams. Takada (2009: 9) has stated that “scholars have pointed out that Kuang Qizhao’s English-Chinese dictionary was compiled mainly on the basis of Medhurst’s English-Chinese dictionary; in addition, as the dictionary title shows, Morrison’s (馬禮遜, Robert Morrison, 1782–1834) and Williams’ dictionaries were also used in the process of compilation” [translated from Japanese]. The conclusions of three contemporary scholars (Shen 2014, Takada 2009 and Uchida 2013: 4) correspond to the English title of Kuang’s dictionary (1868), with Uchida (2013: 4) concluding that “Kuang Qizhao’s dictionary [*Lexicon*] has been compiled based on Morrison’s, Medhurst’s and Williams’ dictionaries (esp. Medhurst’s dictionary), so it was called ‘Jicheng’ [‘Integration’]” [translated from Chinese]. Kuang’s source dictionaries, referred to by Uchida (2013: 4), were Robert Morrison’s (1782–1834) English-Chinese dictionary (1822), Walter Henry Medhurst’s (1796–1857) *English and Chinese Dictionary in Two Volumes (1847–1848)*; and Samuel Wells Williams’ (1812–1884) *An English and Chinese Vocabulary, in the Court Dialect (1844)*. However, at the turn of the 20th century, some scholars were convinced that there was also a close relationship between Kuang’s *Lexicon* and Wilhelm Lobscheid’s (1822–1893) dictionary — *An English and Chinese Dictionary, with the Punti and Mandarin Pronunciation* (4 volumes, 1866–69).

Fung Kingsell (Feng Jingru 馮鏡如, 1844?–1913), one of Lobscheid’s students, firmly believed that “Kuang condensed it [Lobscheid’s *An English and Chinese Dictionary*]” (Fung 1899). In a similar vein, Gu Hongming 辜鴻銘 (1857–1928), in the Introductory Note of *Commercial Press’ English and Chinese Pronouncing Dictionary (1903*, hereafter referred to as “*Commercial Press*”³), claimed that “the work of Mr. KWONG KI-Chiu was simply that of extracting and copying from the work of Dr. LOBSCHIED”. However, some modern scholars have refuted the connections between Kuang’s and Lobscheid’s lexicographical works. The opinions of Fung (1899) and Gu (*Commercial Press 1903*) have been debated and disproved (cf. Uchida 2010, Shen 2014 and Takada 2009). Shen (2014: 32) speculated that “Gu [Gu Hongming 辜鴻銘] had never seen Lobscheid’s dictionary”, and “Kuang was unable to extract or transcribe [Lobscheid’s dictionary] for his first edition because at that time Lobscheid’s dictionary had not been completed yet” [translated from Chinese]. Shen (2014: 31) pointed out that “‘Luo Cunde’ [Lobscheid] was never mentioned” in Kuang’s dictionary, denying that Kuang’s dictionary (the first edition) had connections with Lobscheid’s.

Through the careful examination of the similarities between Kuang’s dictionary and his three source dictionaries (Morrison’s, Medhurst’s and Williams’ dictionaries), there are still some phrasal examples not found in the three source dictionaries indicating that there might be some other neglected source dictionaries which influenced Kuang’s compilation. Based on the debates in this field, this article will seek answers to three questions: (1) What other sources did Kuang refer to when compiling *Lexicon*? (2) What is the genealogical relationship between Kuang’s and Lobscheid’s dictionaries? and (3) Why did Kuang fail to acknowledge Lobscheid’s contribution to his dictionary?

Hartmann (2003: 2) emphasised that the study of “dictionary history” was one of the “components” or “branches” of dictionary research or metalexigraphy on the “theoretical” side, as opposed to the “practical” branches of lexicography. The genealogical

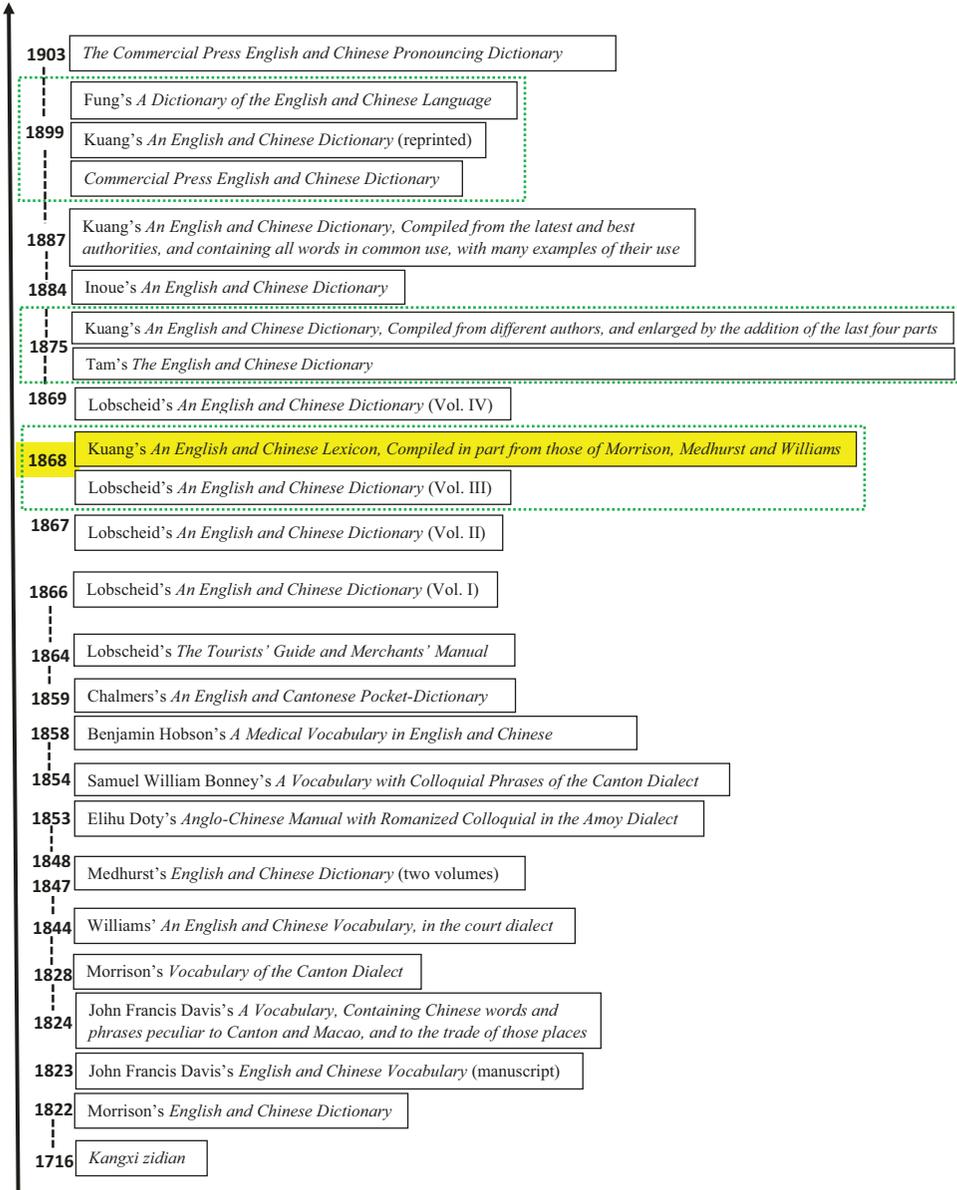


Figure 1: Selected dictionaries before and after Kuang's dictionary (1868)

Ji Quan, concluding that Kuang's dictionary had no correlation with them. In Figure 1, we also briefly outline selected dictionaries before and after Kuang's dictionary (1868).

By comparing Kuang's *Lexicon* with the dictionaries in Figure 1, we found that Kuang's *Lexicon* was related to some extent to a four-volume Protestant missionary dictionary, *An English and Chinese Dictionary, with the Punti and Mandarin Pronunciation* (1866–69), compiled by William Lobscheid, which was contemporary to *Lexicon*. Kuang depended on Medhurst's, Morrison's, Williams' and Lobscheid's dictionaries in terms of dictionary structure and content, although the degree of this dependence varies.

The genealogical relations of *An English and Chinese Lexicon* (1868)

3.1. Kuang's Lexicon and his compilation practice

Kuang's *Lexicon* is composed of two title pages, a 326-page wordlist, and the appendices. The front matter and two title pages provide the Chinese and English titles of the dictionary and the publication information. The appendices occupy 103 pages, mainly covering two parts: *Zazi* 雜字 [*Miscellaneous words*] and *Huaying juyu* 華英句語 [*Chinese and English sentences*]. *Zazi* is commonly regarded as a separate glossary including the title page, contents and a wordlist of about 3,800 Chinese words, thematically ordered with English equivalents in 69 pages⁷. *Huaying juyu* (26 pages) contains nearly 700 Chinese phrases and sentences arranged in 23 topics with English translations. Unlike the dictionary content in Mandarin Chinese, the appendices mainly adopt Cantonese and offer no explanations in Mandarin. A four-page "erratum" was provided at the end of the dictionary.

The 326-page wordlist constitutes the A to Z of Kuang's *Lexicon*. According to Si (2013: 151), who claimed that she had seen the original dictionary in the first edition, Kuang's first edition included approximately 8,000 English words as entries, alphabetically arranged with Chinese equivalents. This claim has been accepted by Uchida (1998: 5), Zou (2011: 33), Gao (2011: 104), Ngai (2012: 61) and Chan (2013: 232). It is believed that Kuang has far fewer entries than his source dictionaries (e.g. Medhurst's and Williams' dictionaries) in terms of the entry selection; and his dictionary seems abridged compared with his source dictionaries. Nevertheless, we argue that the real number of entries is understated. By comparing the entries in Kuang's and Medhurst's dictionaries, we found that the total number of English entries in Kuang's dictionary has been severely underestimated. The total number of English entries in *Lexicon* has been studied statistically and meticulously, the result being that the number of English entries was around 16,644⁸, which is almost twice as many as the number of entries found in previous studies. Compared with Morrison, who only included about 7,271 English entries in his English-Chinese dictionary, Medhurst and Williams included about 14,915 and 14,146⁹ English entries respectively, which are approximately the number of entries in Kuang's *Lexicon*. We conclude that the number of entries in *Lexicon* is similar to the number in Medhurst.

During his compiling process, Kuang changed his compilation methods or strategies without considering the consistency of the whole dictionary. In our investigation, we detect a shift of compiling methods starting around the entry "cry" on page 73¹⁰, where Kuang for the first time started to use indentation to indicate illustrative examples such as bilingual phrasal examples, collocations and sentential examples. Influenced by Medhurst, Kuang did not apply indentation at first, but from the entry "cry" onwards he realised the differences between entries and illustrative examples and used indentation and lowercase to distinguish illustrative examples from entry words. Subsequently, he added various illustrative examples to the entries.

Kuang was profoundly influenced by the dictionaries compiled by the missionary lexicographers in terms of the selection and arrangement of entries, the selection of Chinese equivalents, etc., but the fact that he was aiming to assist Chinese natives in studying English drove Kuang to some extent to deviate from the missionary traditions. He excluded transliterations, and seldom included English definitions in his dictionary. As an amateur lexicographer, Kuang kept exploring his own compilation methods for his first dictionary.

3.2. The genealogical relations between Morrison, Medhurst, Williams and Lobscheid

According to Hartmann (1986: vii), "most dictionaries have forerunners, and all have imitators; an understanding of the historical foundation of the dictionary-making is therefore one of the preconditions of further progress in academic lexicography". Kuang's source dictionaries are actually the accumulative product of dictionaries compiled by his predecessors.

Figure 2 illustrates the complicated genealogical relations and successive generations with regard to Morrison's, Williams', Medhurst's and Lobscheid's dictionaries, and the Chinese monolingual dictionary *Kangxi zidian* 康熙字典 [*Kangxi Classic of Characters*, 1716]. First, Morrison's English-Chinese dictionary had a considerable impact on Williams' English-Chinese dictionary (1844) and Medhurst's English-Chinese dictionary (1847–48). Second, the compilation of Lobscheid's English and Chinese dictionary (1866–69) relied heavily on Morrison (1822), Medhurst (1847–48) and Williams (1844). Third, *Kangxi zidian* (1716) indirectly influenced all of them, through Medhurst's Chinese-English dictionary (1842–43) and Morrison's Chinese and English bilingual dictionaries *Zidian* 字典 [*The Dictionary*, 1815–1823].

Owing to the reflexive genealogical relations shown in Figure 2, there are inevitably a number of overlaps in terms of the information contained in Morrison's (1822), Williams' (1844), Medhurst's (1847–48) and Lobscheid's (1866–69) English-Chinese dictionaries. For example, Figure 3 illustrates word equivalent overlaps in Morrison's, Medhurst's, Williams', Lobscheid's and Kuang's dictionaries.

Therefore, our analysis in sections 3.3 and 3.4 will also involve two important issues: (1) whether similarities in structure or content are derived from a common source; and (2) whether Kuang's dictionary was influenced by the earlier publication.

3.3. The degree and sequence of Kuang's reliance on Medhurst's, Williams' and Morrison's dictionaries

With only a limited number of English reference works at hand, Kuang's dictionary was deeply influenced by missionary dictionaries, especially Medhurst's (cf. Takada 2009, Uchida 2013, and Shen 2014). For different users and different purposes¹¹, Kuang made his dictionary suit Chinese learners of English by abandoning the transliterations of Chinese

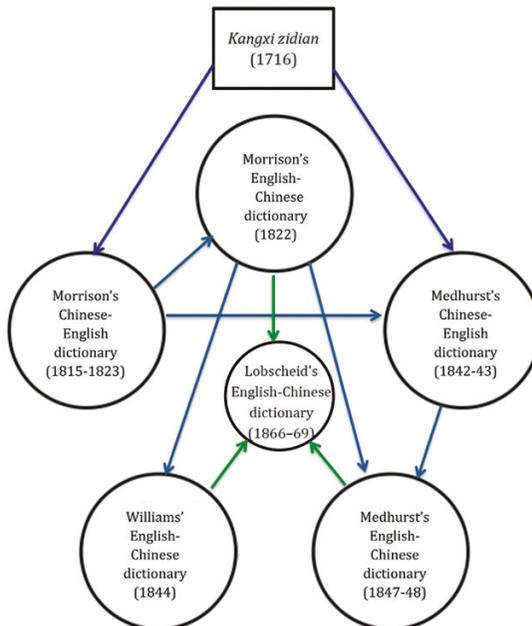


Figure 2: The genealogical relations between Morrison (1815–1823), Williams (1844), Medhurst (1842–43; 1847–48) and Lobscheid (1866–69) and *Kangxi zidian*

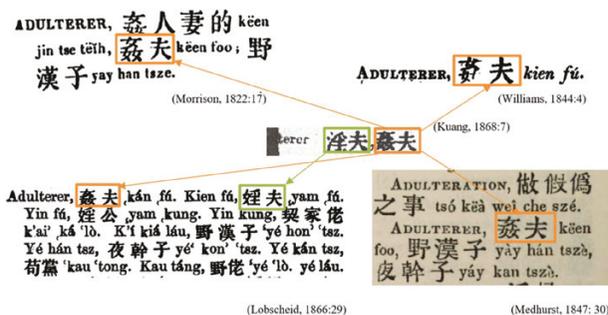


Figure 3: The illustration of word equivalent 淫夫, 姦夫 overlaps (extracts from Morrison's, Medhurst's, Williams', Lobscheid's, and Kuang's dictionaries)

Table 1: Overlap between *Lexicon* (1868) and Medhurst (1847–48) in terms of entry selection

	Number of entries in <i>Lexicon</i> (1868)	Overlapping entries with Medhurst (1847–48)	Overlapping percentages
A	1,102	1,061	96.3%
E	788	756	95.9%
Q	77	73	94.8%
Y	40	38	95.0%
Z	13	11	84.6%

characters, but due to limited space most of the English definitions have been removed. In order to disprove Uchida's view (2010: 136) and underline the impact that Medhurst, Williams and Morrison exert on Kuang's *Lexicon*, we present two case studies.

Case study 1: Medhurst's influence on *Lexicon* (1868)

The first case study examines the source dictionaries of *Lexicon*, aiming to refute Uchida's (2010: 135) assertion that *Lexicon* was based on *The Irish First Book of Lessons* in particular. We select entries from the beginning, middle and end of Kuang's dictionary as samples (entries with the initial letters A, E, Q, Y and Z, 2,020 entries in total). The sample entries have been examined in terms of the entry selection and then contrasted with the corresponding entries in Medhurst's dictionary. This process revealed a large percentage of similarities and overlaps between the two dictionaries, thereby demonstrating their close genealogical relationship (see Table 1¹²).

A meticulous count revealed a high percentage of overlaps in the two dictionaries. Although the high level of overlaps partially answers our first research question, we still cannot ascertain the number of entries Kuang has taken directly from Medhurst. The difficulties of fully addressing this research question are due partly to the similarities between the missionary dictionaries, and partly to the inherited missionary convention of dictionary making. But one tentative conclusion is that Medhurst's dictionary is indeed the primary source dictionary of Kuang's *Lexicon* on account of the large percentage of overlaps in terms of entry selection.

The influence of Medhurst's dictionary on Kuang's *Lexicon* is reflected not only by the entry selection¹³, but also by the order of entries. Kuang followed Medhurst, who was influenced by the Latin traditions and treated the letter "u" and "v" as the same when he arranged the entries according to alphabetic order. In some cases, Kuang even adopted Medhurst's

arrangement when Medhurst failed to strictly follow alphabetic order, for instance, “acclivity” coming before “acclimated” (letter “v” coming before letter “m”). Consequently, we argue that Kuang arranged the order of entries based mainly on Medhurst.

The Chinese equivalents¹⁴ of the entries take up most of the space in Kuang’s dictionary. In the following investigation, we re-examine 2,020 entries from *Lexicon* (the same 2,020 entries as in Table 1, hereinafter referred to as “sample entries”) and compare them with entries in Medhurst’s dictionary in terms of the Chinese equivalents. Table 2 shows the number of Chinese equivalents in *Lexicon* (see the second column) and those that overlapped with Medhurst (see the third column). The large overlapping percentages (see the fourth column) in Table 2 confirm Medhurst’s profound influence on Kuang’s *Lexicon* with regard to the selection of Chinese equivalents.

Kuang clearly indicates that his 1868 edition was entitled *An English and Chinese Lexicon, compiled in part from those of Morrison, Medhurst and Williams* (1868). Though the sequence of three lexicographers is Morrison (1822) preceding Medhurst (1847–48) and Williams (1844), our investigation in the second case study reveals that Kuang relied on Williams more than Morrison in terms of his selection of Chinese equivalents.

Case study 2: The influence of Williams and Morrison on *Lexicon*

The contrast between Medhurst (1847–48) and Kuang (1868) reveals that Kuang’s dictionary depended on Medhurst to a highly significant degree in terms of entry selection and equivalents. But it is not sufficient to identify Williams’ and Morrison’s dictionaries¹⁵ as Kuang’s source dictionaries due to their complex genealogical and successive relations, as shown in Figure 2 and Figure 3. Thus, in the second case study (see Table 3), we examine and reveal the information which is found only in Williams’ and only in Morrison’s dictionaries respectively, and compare it with that in *Lexicon*. This exclusive information consists of Chinese equivalents which are included in only one of the four missionary dictionaries (i.e. Medhurst, Morrison, Williams or Lobscheid).

Table 2: Overlapping percentages with Medhurst (1847–48) in terms of Chinese equivalents

	Number of entries in <i>Lexicon</i> (1868)	Chinese equivalents in <i>Lexicon</i> (1868)	Chinese equivalents overlapping with Medhurst	Overlapping percentages
A	1,102	2,096	1,860	88.74%
E	788	1,388	1,114	80.3%
Q	77	126	93	73.8%
Y	40	69	47	68.1%
Z	13	21	15	71.4%

Table 3: Overlap with only Williams (1844) and Morrison (1822) in terms of the selection of Chinese equivalents

	Chinese equivalents in <i>Lexicon</i> (1868)	Kuang’s Chinese equivalents excluded by Medhurst	Chinese equivalents only overlapping with Williams (1844)	Chinese equivalents only overlapping with Morrison (1822)
A	2,096	236	40	4
E	1,388	274	95	0
Total	3,484	510	135	4

We find that Kuang relied more on Williams than Morrison for entries starting with the letter E, but more on Morrison than Williams for entries starting with the letter A. Therefore, we believe that the sequence of Kuang's reliance on the source dictionaries is as follows: Medhurst's dictionary was Kuang's primary source dictionary (Kuang's primary genealogical branch); Williams' dictionary was the secondary source dictionary (Kuang's secondary genealogical branch); and Morrison's dictionary was the genealogical branch of *Lexicon* with the least impact on Kuang's English-Chinese dictionary (1868). This sequence will be illustrated and discussed in connection with Lobscheid's dictionary in section 3.4.

3.4. A neglected genealogical branch of *Lexicon* (1868): Wilhelm Lobscheid's *An English and Chinese Dictionary* (1866–69)

Unlike Morrison, Medhurst and Williams, who used all-uppercase words as headwords, Kuang only capitalised the first letter of his headwords (see [Table 4](#)¹⁶), which is exactly what Lobscheid did in his dictionary. In addition, Kuang marked his verbs with “to” at the end of his headwords, which was also what Lobscheid did (see the highlighted texts in [Table 4](#)).

Kuang paid tribute to Morrison, Williams and Medhurst, as reflected clearly in the English title of his dictionary ([Kuang's 1868](#)). But why did Kuang never mention Lobscheid's influential English-Chinese dictionary? Did he use Lobscheid's dictionary as one of his source dictionaries? With comprehensive English entries and a huge number of Chinese equivalents, Lobscheid's dictionary was frequently regarded as the most comprehensive of all English-Chinese dictionaries in the 19th century. As Lobscheid wrote in the preface, “the present work exceeds the number of 50,000 English words and has more than 600,000 Chinese characters” ([Lobscheid 1866–1869](#): preface). But it is challenging to link Kuang's dictionary with Lobscheid's dictionary, due to the very close publication dates of the two dictionaries and the remote sales market. On the one hand, before [Kuang's 1868](#) edition was released, only Part I (1866) and Part II (1867) of Lobscheid's four-volume dictionary had been published in Hong Kong. On the other hand, at that time, Kuang was living in Canton and Hong Kong, but almost all Lobscheid's dictionaries (1866-69) were circulated and sold in Japan. So how could Lobscheid's dictionary influence Kuang's dictionary compilation? Even so, [Takada \(2009: 3\)](#) mentioned the possible connection between Kuang and Lobscheid:

... on May 12, 1857, the Hong Kong official office appointed the German missionary Luo Cunde (羅存德 Wilhelm Lobscheid, 1822–? [1893]) as the inspector of government schools [Government Central School]... It is still unclear whether Kuang Qizhao was in

Table 4: The forms of the headwords and overlaps of equivalents in all five dictionaries

Dictionaries	“Attend” as the entry
<i>Lexicon</i> (1868)	Attend, to 用心, 注心, 打理
Morrison (1822)	ATTEND, to wait upon a guest, 陪, 陪客...
Williams (1844)	ATTEND, 侍奉.
Medhurst (1847)	TO ATTEND, to mind, 用心, 注心, 覺, 調治, 治理, 注念, 勵; ...
Lobscheid (1866)	Attend, to, to accompany, 陪行. 陪伴. 侍陪. 同行. 伴行. 做伴. 做對; to mind, 用心. 專心. 留心. 留意. 注心; to be present, on the spot, in. 喺處. 到咯. 到了; to attend the sick, 服事病人; to attend to business 理事, 辦事, 料理事, 打理, 辦理事, 幹事, 行事, 作事, 爲事;

contact with Luo Cunde, but if the two did communicate, it is not hard to imagine that during the compilation of the English-Chinese dictionary Kuang would definitely have been inspired to some extent. However, this is pure speculation. [translated from Japanese] (Takada, *ibid* 2009.)

There may still have been some contact between Lobscheid and Kuang. Fung Kingsell mentioned the genealogical relations between Kuang and Lobscheid in his preface to the second edition of *A Dictionary of the English and Chinese Language, with the merchant and Mandarin Pronunciation* (1899):

Yinghua zidian 英華字典 [An English and Chinese Dictionary, with the Punti and Mandarin Pronunciation] was compiled by my teacher, Rev. Luo Cunde [羅存德, Wilhelm Lobscheid], which has been considered as the norm by the Chinese scholars who learned from the west. Later, Tan Daxuan 譚達軒 [Tam Tat Hin] and Kuang Qizhao condensed it [Lobscheid's *An English and Chinese Dictionary*] and published it again, which sold very well. But there were almost no survivals of the original book [by Lobscheid]. (Fung 1899, preface)

Fung was a supporter of Sun Yat-sen (Sun Zhongshan 孫中山, 1866–1925), an amateur lexicographer, and also a businessman who resided in Japan and owned a publishing house (Kingsell & Co.) in Yokohama. Fung was also one of the lexicographers who read Inoue Tetsujiro's 井上哲次郎 (1856–1944) *An English and Chinese Dictionary* (1884), a revised version of Lobscheid's English-Chinese dictionary, and who compiled his own dictionary “largely based on Lobscheid's and Inoue's Chinese-English dictionaries [English-Chinese dictionaries]” (Wong 2017: 207). With compilation experience, Fung connected Kuang's dictionary with Lobscheid's, arguing that the former was the abridgment of the latter, which was supported by a British Malaysian-born Chinese scholar called Gu Hongmin 辜鴻銘, one of the most renowned translators and scholars in China at the turn of the 20th century. In 1902 Gu wrote the Introductory Note of *Commercial Press English and Chinese Pronouncing Dictionary* (1903), supporting Fung's opinion, and claiming that Kuang extracted and copied from Lobscheid:

The work of Mr. KWONG KI-CHIU was simply that of extracting and copying from the work of Dr. LOBSCHIED. The laborious work of Dr. LOBSCHIED, first published in Hongkong [Hong Kong], — as far as I have been able to learn, — was original. ... As far as I have been able to judge from seeing a copy of the dictionary, the present work is a decided advance upon that of Mr. KWONG KI-CHIU and should certainly supersede it in meeting the needs of the Chinese students of the English language. (*Commercial Press* 1903, Introductory Note)

In 1861, the institutional reform known as the Western Affairs Movement was initiated by the Qing government. During this period, modern education including Western scientific knowledge and the English language was promoted. According to Uchida's brief description of Kuang's life (2010: 135), Kuang used to work at his brother's retail shop near the Pearl River in Canton, selling silk, linen and camelhair. He did not start his formal English language education until early 1862, the year that the Government Central School was established. Working as a shop assistant in Canton and studying at the Government Central School in Hong Kong, Kuang witnessed the importance of speaking English with a view to trading and communicating with foreigners. Under such circumstances, Kuang learned English diligently and expressed an urgent need for an English-Chinese dictionary. We assume that Kuang completed his dictionary in a couple of years, so there is a possibility that Kuang started to compile his dictionary no earlier than 1862 and completed it after 1866.

sample pages from *Lexicon*. Seven Chinese equivalents are only provided by Lobscheid, such as the entry “yesterday”:

昨日, 尋日 (*Lexicon* 1868)

昨日, 昨天 ... (Morrison 1822)

昨日, 昨天 (*Williams* 1844)

昨日, 昨天, 曩昔, 曠昔... (Medhurst 1848)

昨日, 昨天, 往日, 尋物, 尋日... (Lobscheid 1869)

In conclusion, our investigation indicates that Lobscheid’s dictionary is one of the source dictionaries on which Kuang’s *Lexicon* was based.

Furthermore, when examining the order and position of Kuang’s 510 Chinese equivalents which were excluded by Medhurst among Kuang’s 3,484 Chinese equivalents, we find that many of the arranged equivalents were placed in final position. For example, there are 13 Chinese equivalents (underlined with numbers below) on page 102 in *Lexicon* (1868) that were excluded by Medhurst. The numbers represent the sources of the underlined Chinese equivalents. The Chinese equivalents that only overlap with Williams are marked as [1], only with Lobscheid as [2], and overlapping with both Williams and Lobscheid as [3]. But for other unknown sources they are marked as [4]. The highlighted parts are the Chinese equivalents which have Lobscheid’s dictionary as the possible source (see below):

Ellipse [4] 橢圓, [3] 蛋樣

Elm [3] 榆樹

Else 別個, 他人, [4] 若不

Elucidate 解明, [3] 講究

Elysium 仙境, [1] 福地

Emancipate 放出去, [1] 恩釋

Embalm [1] 殮尸

Embankment 堤頭, [2] 河堤

Embargo 禁船不行, [1] 封港口

Embarrass [4] 肘, [1] 株連

Emblem 記號, [4] 表記

In this case, we speculate that Kuang selected the Chinese equivalents firstly from Medhurst’s dictionary, and then added various Chinese equivalents by referencing the other three source dictionaries (Williams, Lobscheid, and Morrison) and other sources. This explains why a large number of the Chinese equivalents excluded by Medhurst occur in final position. The plentiful Chinese equivalents included only by Lobscheid are placed at the end of the dictionary, providing evidence that Lobscheid’s dictionary is the possible source dictionary of Kuang.

3.5. Discussion

One year after Wilhelm Lobscheid had his renowned English-Chinese dictionary (Part II, 1867) published, Kuang’s *Lexicon* (1868) was released. Lobscheid was a German missionary who compiled his marvellous English and Chinese dictionary in the 1860s, based on Morrison’s, Medhurst’s and Williams’ English-Chinese dictionaries, and on one of the most famous American monolingual dictionaries, *An American Dictionary of the English Language* (1847). Lobscheid’s dictionary also profoundly influenced the compilation of English bilingual dictionaries in Japan in the 19th century. The third case study indicates the impact that Lobscheid’s dictionary had on *Lexicon*; however, Kuang did not acknowledge the contribution of Lobscheid’s dictionary in his first edition (1868). Was Kuang reluctant to acknowledge Lobscheid’s lexicographical contribution? Can Kuang’s reluctance be ascribed to innocent negligence? There are two plausible explanations for his failure to acknowledge Lobscheid’s dictionary. On the one hand, Kuang began using Lobscheid’s dictionary rather late, not long before the publication of *Lexicon*. So Kuang’s failure to acknowledge Lobscheid may well have been due to the speed with which his own dictionary

was published. On the other hand, it is more than likely that Kuang purposefully neglected to mention Lobscheid's name due to Lobscheid's worsening relations with the authorities and with the church in Hong Kong. By the time Kuang's dictionary was published, Lobscheid's relations with the authorities were deteriorating. The relationship was so unfavourable that the publishing house removed parts of Lobscheid's dictionary preface when his dictionary (1866–69) was finally released. This hampered the sale and impeded the circulation of Lobscheid's dictionary in the Chinese market. Aware that Lobscheid's poor relationship with the authorities would have a negative impact on sales of his own dictionary in Hong Kong, Kuang may have been tempted to refrain from mentioning Lobscheid's name. The revisions of the English titles from "*Morrison, Medhurst and Williams*" (1868, 1st edition) to "*different authors*" (1875, 2nd edition) and "*the latest and best authorities*" (1887, 3rd edition) demonstrate Kuang's acknowledgement of Lobscheid's lexicographical contribution to *Lexicon*.

It is commonly believed that Lobscheid's *An English and Chinese Dictionary, with the Punti and Mandarin Pronunciation* (1866–69) was the world's best comprehensive English-Chinese dictionary in the 19th century. This dictionary is obviously more informative than Medhurst's *English and Chinese Dictionary* (1847–1848), but the question remains why Kuang preferred the latter as his primary source dictionary rather than the former. There are two answers to this question: Lobscheid's oversized dictionary was much larger than Kuang had expected; and many of the dialectal words in Lobscheid's dictionary were incomprehensible and hardly recognised by non-Cantonese natives at that time. As indicated by the word "Punti" [local] in Lobscheid's English title, "*An English and Chinese Dictionary, with the Punti and Mandarin Pronunciation*", this dictionary included a number of Cantonese (Chinese dialect) expressions which had been intentionally avoided by Kuang according to the preface of his dictionary:

It should be stated that in translating the English, the simple and easily understood form of Chinese has been employed, in preference to any particular dialect, for obvious reasons. (Kuang 1899: 4)

By contrast, Medhurst's English-Chinese dictionary seldom included any particular dialect due to its source dictionaries. On the one hand, Medhurst referenced Morrison's and Williams' English and Mandarin Chinese dictionaries. On the other hand, in order to prepare for his English-Chinese dictionary, Medhurst wrote a Mandarin Chinese-English dictionary first (1842–43), which included a number of Chinese expressions from the classical Chinese monolingual dictionary *Kangxi zidian* (1716) and Morrison's *Zidian* and *Wuche yunfu* 五車韻府 [*Erudition Syllabic Dictionary*], cf. Li & Hansen (2018). Both of these dictionaries were largely based on *Kangxi zidian*. Medhurst reversed his Chinese-English dictionary (1842–43) and then developed it into the English-Chinese dictionary (1847–1848), as explained in his dictionary preface of *Chinese and English Dictionary* (1842–43), cf. Medhurst (1842: iii).

Being a Cantonese, Kuang could hardly avoid including a few Cantonese equivalents in his dictionary, some of which were taken directly from Lobscheid's. Kuang finished compiling his dictionary in a couple of years, compiling an integrated dictionary by using several source dictionaries that he indicated in the title. It has been proven that Kuang resorted to two medium-sized dictionaries, i.e. Medhurst's and Williams' dictionaries, containing about 15,000 English entries and 14,146 English entries respectively. Williams' dictionary provided only a couple of Chinese equivalents. Medhurst's dictionary offered literary or even archaic Chinese equivalents which were obsolete even at that time. In addition, although Morrison's dictionary collected a smaller number of English words, it was highly acclaimed and enjoyed a good reputation as an established lexicon. It was still necessary for Kuang to search for various Chinese equivalents from Lobscheid and other unknown sources.

Unfortunately, we failed to find *The Irish First Book of Lessons*, a textbook that Uchida (2010: 135) identified as the main source material of Kuang's dictionary. This calls for further research. As stated above, we claim that Kuang's dictionary surely cannot have been "obviously the Chinese translation version of *The Irish First Book of Lessons*" (Uchida, *ibid* 2010.), owing to the large number of overlaps between *Lexicon* and Medhurst's, Williams', Lobscheid's and Morrison's dictionaries.

Conclusions

As the first English and Chinese dictionary focusing on Chinese users who wanted to learn English, Kuang Qizhao's dictionary has not been adequately studied. Moreover, the marvellous contributions of Kuang's and Lobscheid's dictionaries have been long neglected. The application of Hartmann's genealogical approach potentially provides rich evidence of the genealogical influence of the earlier dictionaries on Kuang's dictionary. The present article focuses on the rarely discussed topic of Kuang's English-Chinese dictionary and its genealogical relations with other reference works by various lexicographers, including Morrison, Williams, Medhurst and Lobscheid, whose dictionaries were mentioned by Kuang himself as well as modern scholars (cf. Fung 1899, *Commercial Press* 1903, Uchida 2010, Shen 2014 and Takada 2009).

Firstly, we identified the sources that Kuang used, underlining that Medhurst's *English and Chinese Dictionary in Two Volumes* (1847–48), Williams' *An English and Chinese Vocabulary, in the Court Dialect* (1844) and Morrison's English and Chinese dictionary (1822) are the three genealogical branches or source dictionaries of *Lexicon*. We also identified the sequences of genealogical dependence of Kuang's dictionary: Medhurst's dictionary (1847–48) was the primary source dictionary; Williams' dictionary was the secondary source dictionary, and Morrison's and Lobscheid's dictionaries were important sources exerting valuable influences on Kuang's *Lexicon*. We conclude that the history of English-Chinese dictionary making in the 19th century was a process of linking the past and the future. The compilation process involved the creation of new dictionaries based on previous ones. Secondly, we studied the genealogical relations between Kuang's and Lobscheid's dictionaries. We disagree with the statements made by Fung (1899) and Gu (*Commercial Press* 1903) that Kuang's dictionary was merely an abridgment or even copy of Lobscheid's four-volume dictionary. We refute the statement by Shen (2014), who claimed that Kuang was unable to refer to Lobscheid's dictionary in his first edition. Nor do we agree with Uchida's belief (2010: 135) that Kuang's dictionary was "obviously the Chinese translation version of *The Irish First Book of Lessons*". Based on these arguments, we discern a possible link between Lobscheid's dictionary *An English and Chinese Dictionary, with the Punti and Mandarin Pronunciation* (1866–69) and Kuang's dictionary (1868). This link is an important genealogical branch. Significant as it is, it has unfortunately been buried in oblivion.

Thirdly, we discussed the question of why Kuang failed to acknowledge Lobscheid's contribution, reaching three tentative conclusions: Lobscheid's deteriorating relationship with the authorities; Lobscheid's dictionary being too voluminous for Kuang; and the abundant dialect found in Lobscheid's dictionary.

Although the impact of the three explicit genealogical branches (Medhurst, Williams and Morrison) and the one neglected branch (Lobscheid) on Kuang's *Lexicon* is rather significant and undeniable, we claim that Kuang's dictionary is not a purely lexicographical hodge-podge, but rather a marvellous lexicographical achievement in the modern history of bilingual dictionaries. As the first Chinese native who succeeded in compiling the first English-Chinese dictionary for Chinese learners of English, Kuang Qizhao constantly explored potential compilation methods for English and Chinese dictionaries, as well as making a significant contribution to Chinese bilingual lexicography in the 19th century. On the one hand, we argue that Kuang's compilation method was not static, but rather dynamic.

Kuang realised the importance of illustrating the phrasal examples within his entries and altered his compilation methods. On the other hand, Kuang's inspirational way of exploring dictionary compilation methods by referencing missionary dictionaries marks a significant turning point in terms of foreign language learning in China. The earlier missionary dictionaries mainly served English learners of Chinese; while Kuang's dictionary served Chinese learners of English. Profoundly influenced by the missionary dictionaries, modern Chinese bilingual lexicographers owe a debt of gratitude to Kuang, who made his own individual contribution to lexicography in many respects: selecting the English entries, Chinese equivalents and phrasal examples from several remarkable missionary dictionaries; adding many new Chinese equivalents, including oral expressions (even indigenous Cantonese) from his own sources; and organising the practical appendices for Chinese users. He corrected many variant Chinese characters and wrongly written characters when transferring them from the missionary dictionaries. His entries are more concise than Medhurst's and Lobscheid's because he only selected a few Chinese equivalents without the elaborated transliterations of the characters. His Chinese equivalents are more comprehensible to modern readers than Medhurst's work because he rejected the archaic and obscure expressions included by Medhurst, who collected these expressions from the ancient Chinese monolingual dictionary, *Kangxi zidian* (1716). Kuang's contributions, labours and pioneering spirit made his dictionary popular and unique among Chinese learners of English in the late 19th century, as well as laying a remarkable foundation for the compilation of English and Chinese dictionaries in the 20th century.

Acknowledgements

This research has been supported by the Guangdong Province Philosophy and Social Science Planning Project (广东省哲学社会科学规划项目, Grant No. GD19YYY01), by the Young Talents Project in Higher Education of Guangdong, China (广东省普通高校毕业生创新人才类项目, Grant No. 2019WQNCX031), by the 2020 International Chinese Language Education Research Project (2020年度国际中文教育研究课题青年项目, Grant No. 20YH43D), by the Guangzhou Philosophy and Social Science Project (广州市社科规划项目, Grant No. 2022GZGJ230) and by the Foshan Philosophy and Social Science Project (佛山市社科规划项目, Grant No. 2022-GJ051).

We would like to acknowledge our indebtedness to the three anonymous referees for their invaluable and helpful comments, which greatly improved our manuscript. We also owe thanks to Annette Skovsted Hansen from the Department of Global Studies, Aarhus University, for reading the manuscript and offering initial comments, Nicholas Wrigley, the Aarhus University copy-editor for English copy-editing, and Haoyin An and Huan Yin for assisting in counting the number of the entries. Special thanks also go to the editors for their initial interest in the article and guidance through to publication.

Notes

- 1 According to Uchida (2013:3-4), the three original dictionaries are in Ochanomizu Library in Tokyo (Japan), Yale University Library (U.S.) and Mitchell Library (Australia) [translated from Chinese].
- 2 Our statistical result is 16,644, with a deviation of less than 200, due to the defective pages. The phrases or phrasal examples not been indented with the first letter capitalized will be treated as individual entries, rather than as illustrative examples. The derivatives not been indented with the first letter capitalized will also be treated as individual entries.
- 3 The dictionary entitled *Commercial Press' English and Chinese Pronouncing Dictionary* was firstly published anonymously in 1902 by the Commercial Press in Shanghai, and reprinted in 1903. In this article, we used the 1903 version. Gu Hongming 辜鴻銘 wrote the Introductory Note for the dictionary in March 1902 in Wuchang. This anonymously published dictionary will be referred to here as "Commercial Press".

- 4 The transcript of the interview (Identifier: BANC MSS P-N 2; Title: The Chinese in America; Alternative Title: San Francisco; Date: January 9, 1883) was collected for Bancroft Library (UC Berkeley) by Hubert Howe Bancroft. The transcript is now available to view through the library's website. According to this interview, Kuang claimed that he “was born in the district of Sun Ning, Canton Province, China in the year 1836” and “educated in the English Government school of Hong Kong”. Kuang did not go abroad until 1874, by which time he had already prepared the manuscript of the second edition of the dictionary. After that, he “was appointed secretary + translator of the Chinese Dictionary Commission in the U.S.”.
- 5 Uchida (2010) stated that Kuang Qizhao resided in America from 1875 to 1883. During that period, Kuang could collect ample language materials and prepare for the third edition of the dictionary. For more on Kuang's background, see Uchida (2010), Zou (2011), Chan (2013) and Wong & Wong (2017).
- 6 Cf. [1] Kuang, Q. 鄺其照. 1887a. *An English and Chinese Dictionary, compiled from the latest and best authorities, and containing all words in common use, with many examples of their use* 華英字典集成 [Chinese and English Integrated Dictionary]. Shanghai: Wah Cheung. [2] Kuang, Q. 鄺其照. 1887b. *An English and Chinese Dictionary, compiled from the latest and best authorities, and containing all words in common use, with many examples of their use* 華英字典集成 [Chinese and English Integrated Dictionary]. Hong Kong: Kelly & Walsh.
- 7 The original page numbers of *Zazi* in the first edition were arranged incorrectly.
- 8 Our statistics show that the number of English entries in *Lexicon* (1868) is around 16,644 and in *An English and Chinese Dictionary* (1875) is around 16,518.
- 9 In the Corrections and Additions of his *An English and Chinese Vocabulary in the Court Dialect* (1844: 435), Samuel Wells Williams explained that this dictionary contained “in the Vocabulary, 14,146 articles, and in the Index, 5,109 different characters”.
- 10 There is an exception. On page 45, Kuang first used indentation to deal with the entry “cavalcade” and its illustrative example “Imperial do”, but the latter did not show any connection with the formal, so we will not treat this entry as the start of shifting his compiling methods.
- 11 Unlike the earlier English-Chinese dictionaries compiled by Protestant missionaries or other foreign compilers, which were geared mainly to the needs of learners of Chinese, Kuang's endeavour was marvellous: he attempted to compile his English-Chinese dictionary with the main focus on Chinese learners of English.
- 12 In Table 1, labels for parts of speech will not be considered, such as the label “To/to” that marks the entries as verbs, and the label “An” that marks the entries as nouns.
- 13 Even though there are still a small number of entries in *Lexicon* that are excluded by Medhurst. Further investigation shows that the entries that are excluded are collected from Williams' dictionary as the second source dictionary of *Lexicon*, but that Morrison's impact in entry selection is rather weak. In addition, we use a very strict way to compare the overlaps.
- 14 In the investigations, the exemplifications in those dictionaries with their Chinese equivalents are excluded.
- 15 In Table 3 we also take Lobscheid's *An English and Chinese Dictionary* (1866–69) into consideration, that is to say, the Chinese equivalents that only overlap with Williams (see the third column) are excluded by Medhurst, Morrison and Lobscheid, and the Chinese equivalents that only overlap with Morrison (see the fourth column) are excluded by Medhurst, Williams and Lobscheid.
- 16 All the transliterations of the Chinese characters in the tables in this article have been omitted.
- 17 The Chinese equivalents of the illustrative examples will not be considered.
- 18 This table is combined with the investigation results drawn from Table 3.
- 19 There remain other unknown sources as shown in line 9, calling for further studies in the future.
- 20 Table 5 shows the numbers of Chinese equivalents in Kuang's dictionary that only overlap with that in Lobscheid's (line 3), in Williams' (line 5) and in Morrison's (line 7) dictionaries.

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