

## ЯЗЫК И КУЛЬТУРА

*Чжао Юй-шэнь\**

### **Вклад русских синологов в сохранение особенностей китайского языка поздней Цин: на примере словарей Попова и Палладия (Кафарова)**

**АННОТАЦИЯ:** Архимандрит Палладий (П.И. Кафаров) и П.С. Попов входят в число знаменитых российских синологов, сумевших письменно зафиксировать пекинский диалект китайского языка в конце XIX века. Пекинскому диалекту свойственно две характеристики. Одна из них характеризует его как общепринятый китайский язык, зафиксированный Палладием и П.С. Поповым в «Китайско-русском словаре», увидевшем свет в 1888 году. Другая особенность заключается в том, что пекинский диалект рассматривался как местная форма речи, записанная П.С. Поповым и отражённая в его «Русско-китайском словаре» 1900 г. Таким образом, в двух словарях показываются разные аспекты применения китайского языка. Палладий задумал свой словарь для того, чтобы русскоговорящие смогли читать китайскую классическую литературу, поскольку в его словаре много слов из древнекитайского языка. П.С. Попов выпустил свой словарь, чтобы предоставить торговцам возможность пользоваться книгой для ежедневного применения — в его словаре имеется множество фраз и идиом из пекинского диалекта. В приложении составитель привёл большое количество собранных им торговых терминов и документов. Несмотря на то, что цели словарей были разными, они фокусировались на одном и том же объекте — китайском языке.

**КЛЮЧЕВЫЕ СЛОВА:** лексикография, разговорный язык, синоним, Палладий, Попов.

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\* Чжао Юй-шэнь 趙育伸, магистр, Государственный университет Чжэнчжи, Тайбэй, Тайвань.

## 1. Background

### 1.1. Bibliography

P.I. Kafarov (Пётр Иванович Кафаров, 1818–1878) was a Russian ministry known by his monastic name Palladius (Архимандрит Палладий). His last and the most popular book was his “Chinese-Russian Dictionary” (漢俄合璧韻編). Its Chinese characters were ranked by Russian alphabets, which were used for spelling Chinese syllable. Each Chinese character had one to several explanations in Russian, along with several Chinese words (terms) containing the listed Chinese character.<sup>1</sup>

To give a good and short glance, Chen (2006) was the first article that I have seen to integrate the whole Dictionary in a detailed historical view. First, he described the history of compilation, supplement and publishing of the Dictionary. Then he pointed out the possible references during Palladius’ working period. Then he showed the Russian-based Chinese spelling system according to the Dictionary. Finally, he described the content of the Dictionary. From this paper we learn its value and meaning in Chinese language studies. Since it was a huge dictionary, there were some exceptions from Chen’s conclusion. But it does not influence the value of the dictionary. Rather, we can research the dictionary in more detailed way to sort out his idea of integration.

For linguistics research, phonology was the main topic. Shi (2014) had summarized and discussed Chinese syllable from Russian spelling, and listed some examples of several topics, like Enter-tone characters (入聲字) and Literary and colloquial readings (文白異讀). He observed Russian spelling and gave a very objective glance of the phonology. Chao (2015) turned to analyze its phonology in a comparative linguistics view, and compared the dictionary with different Chinese phonological documents and many western records of Chinese language. Those were mainly focused on phonology. In this paper I tried to go further in word research.

P.S. Popov (Павел Степанович Попов, 1842–1913) was a translator of diplomatic corps and later became professor in University of Saint-Petersburg<sup>2</sup>. His “Russian-Chinese Dictionary” (俄漢合璧增補字彙) was ranked by Russian alphabets; each Russian word were referred to one to several Chinese words, and always carried Chinese spelling using Russian alphabets, just like in Palladius (1888). But furthermore, Popov’s spelling had more information, i.e. stress (or the emphasis part of the

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<sup>1</sup> Its layout, including ranking of Chinese tones, words and Russian spelling. (Chao 2015:25-34).

<sup>2</sup> Popova (2012:164).

word, with italic type)<sup>3</sup>. Its appendix was useful to businessmen or travelers to access Chinese politics and society. There was a word list as supplementary, containing daily words, names of continents, names of nations, names of capital cities, names of trading ports in China, names of trading cities between China and Russia, names of trading ports of China, Russian, Japan and Korea, names of provinces of China, names of provincial capitals of China. After the word list, he gave some examples of commercial documents (in Chinese and in Russian, separated), and a table of customs tax rate of commodities. By the appendix we can conclude that this book was for business and traveling.

Since two different-style dictionaries referred to mostly the same language entity, they could be compared and developed amount of knowledge. By the comparison, we are able to see the complete language reality in late 19<sup>th</sup> century, and conclude their historical status and value.

## 1.2. Method and Boundaries

I will mainly describe and compare the corpus in two views: Chinese and Russian. Chinese language has quite different forms. That is, classical one and vernacular one. The former is usually called “Wen-yan” (文言) while the latter is usually called “Bai-hua” (白話) in Chinese. Actually, the boundary between two of them is not very absolute. Each of them had special presentations, including characters, words and phrases. So, in the first part I will concentrate on presentation of Chinese language records, and see their Russian explanations for interpretation.

In the second part I will focus on “synonyms” in two different dictionaries. Russian explanation might be the key to definition of Chinese words. Due to explanations might be sentences, difficult to search in a “dictionary”, so in my progress I would pick up explanations that were printed as a “word” form, and that word would be the key, and would be looked up in another dictionary.

## 2. In Chinese view: Various Aspects of Language

Peking language is very special. For the one side, “reading and classical” aspect, or “Guan-hua” (官話), has become Mandarin Chinese (common Chinese, lingua franca) and it was used in official circles, education, examination and normal business. For the other side, “oral and

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<sup>3</sup> For example, тан-р-сяо 堂兒小 (p. 348), чжан-лио-мао-ды 長了毛的 (p. 198). For the first word, the alphabet “я” is italic type. For the second word, the alphabet “a” is italic type. It is a mark, but the exact meaning is not clear. Maybe it is the mark of stress, and maybe it is the mark of emphasis.

local speech” aspect, or called “Bai-hua” or “Tu-hua” (土話), is in daily use. This language has two sides.

### 2.1. Classical Chinese

In Palladius (1888) there was amount of rarely used and rarely seen characters, almost seen in ancient books and seldom used in late-Qing dynasty, or just used in writing articles or poems. And some rare characters had no examples of multi-syllable word. For example:

- (1) 勸 Усердствовать (上 281).  
[Be zealous].
- (2) 鮓 Название рыбы (上 491).  
[A name of fish].
- (3) 翺 Летать (下 559).  
[To fly].

These characters were rarely used, and the explanation was simple, but it is enough for reading classical literature.

Then I would like to show another aspect called “allusions” (典故). Mostly we (modern Chinese students) regard those allusions as story-based phrases and quotations from classics. In Palladius (1888) we can see a large amount of allusions, except basic words. Here are some examples.

- (4) 室皇  
«Ворота перед кладбищем, вход на кладбище» (下 409).  
«Врата пред могилою. Врата. Здание без стен» (下 132).  
[Gate in front of the cemetery, entrance to the cemetery].  
[The gate to the grave. The gate. The building without walls].
- (5) 五風十雨  
«В пять дней раз ветер и десять дней раз дождь, вожденная погода» (下 82).  
[It winds in five days and rains in ten days, coveted weather].
- (6) 六出花  
«Снег» (下 125).  
[Snow].

These allusions were from classics or literature. “室皇” means path or the gate to the grave, originally from “Zuo-zhuan” (左傳, Commentary of Zuo)<sup>4</sup>. “五風十雨” means good weather that is looked forward, origi-

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<sup>4</sup> Original text was: “楚子聞之，投袂而起，屢及于室皇，劍及于寢門之外，車及于蒲胥之市。”(《左傳·宣公十四年》).

nally written in “Lun-Heng” (論衡, Discourse balance)<sup>5</sup>. And the term “六出花” means snow. It was a literature allusion<sup>6</sup>. Those sources were from classics or literature.

Besides, in Palladius (1888) there were several idioms and short sentences that were from classics. Such as:

(7) 彼文匪敖

«(Ши-цзин). Не город в сношениях» (上 9).

[(Shi-jing). Not a city in intercourse].

(8) 狗吠不驚足下生髦

«Собаки лают и никто не тревожится, ноги обросли волосами (от бездействия); спокойствие и безопасность» (上 101).

[Dogs bark and no one is worried, legs are overgrown with hair (from inaction); Peace and security].

(9) 不痴不聾不成公姑

«Нельзя быть свёкром и свекровью, не прикидываясь глупыми и не глухими» (上 103).

[You can not be a father-in-law and mother-in-law without pretending to be stupid and not deaf].

(10) 德奉三無功安九有

«Благодеяния его безкорыстны и подвигами он успокоил Империю (9 провинций)» (下 50).

His benevolence is unselfish and his exploits soothed the Empire (9 provinces).

For example (7), according to the explanation this word (or phrase) was from “Shi-jing”, but actually the character “文” was not correct, instead there should be “交”. So the complete phrase might be “彼交匪敖”, not “彼文匪敖”<sup>7</sup>. For example (8), “狗吠不驚足下生髦”, originally from “Hou-han-shu”, and it was the record of a song that praised the prefecture chief<sup>8</sup>. For example (9), “不痴不聾不成公姑” originally meant

<sup>5</sup> Original text was: “風不鳴條，雨不破塊，五日一風，十日一雨。”(漢·王充《論衡·是應》)。In poem, there was a similar usage: “五風十雨天時好，又見西郊稻秫肥。”(宋·王炎《雙溪詩鈔·豐年謠(一)》)。

<sup>6</sup> Original text was: “瓊章定少千人和，銀樹長芳六出花。”(宋之問《奉和春日玩雪應制》，or 沈佺期《苑中遇雪應制》，not sure). In novels, this term was popular used, such as “Xi-you-ji”(Journey to the West): “彤雲密佈，慘霧重浸。彤雲密佈，朔風凜凜號空；慘霧重浸，大雪紛紛蓋地。真個是：六出花，片片飛瓊；千林樹，株株帶玉。須臾積粉，頃刻成鹽。”

<sup>7</sup> Originally text “兕觥其觶，旨酒思柔。彼交匪敖，萬福來求。”(詩·小雅·桑扈)。

<sup>8</sup> Originally text “岑熙遷魏郡太守，與人歌之曰：狗吠不驚，足下生髦。”(《後漢書·岑彭傳》)。

that elders were good if he or she acted stupidly so that could forgive the young. It had been an idiom, but became a classical allusion<sup>9</sup>. For example (10), “德奉三無功安九有” was a condensed sentence. “三無” was about unselfishness of the sky, the earth and the sun-moon. “九有” meant nine provinces of China. The whole sentence meant a person that is very unselfish and his contribution covers the whole empire<sup>10</sup>.

Allusions could be mainly found from Thirteen Classics (經), Historical Records (史), Books of Thoughts (子) and Literature works (集). From those sources we can see how abundant allusion were collected in Palladius (1888).

## 2.2. Vernacular Chinese

Chinese character has its “vitality” that users are able to create characters to record new or local words. That would usually be called dialect characters or dialect words. In Palladius (1888) and Popov (1900), we can see many examples. But in Palladius (1888) colloquialisms were much less than in Popov (1900).

For dialect characters, both Palladius (1888) and Popov (1900) had it. Here are some examples.

### (11) 盹

This character might be a local character, standing for the meaning “to doze off” or “to take a nap”. Two dictionaries collected this character and gave word examples.

打盹兒 Задремать (Popov, p. 184).

[To doze off].

打盹 Вздремнуть (Palladius, 上 196).

[To take a nap].

盹眠 Дремать и спать (Palladius, 上 196).

[To doze and to sleep].

<sup>9</sup> There were several similar texts. “臣不勝至愿，愿陛下弘山海之量，茂寬裕之德。鄙諺曰：不癡不聾，不堪作大家翁。”（《太平御覽》《職官部十六》《工部尚書工部侍郎》）。It could also be “不癡不聾，不成姑公”，“不瘖不聾，不成姑公”，“不癡不聾，不作家翁”（the front two ones were from “南史·列傳第二十五” while the last one was from “資治通鑑·卷二百二十四”）。

<sup>10</sup> The original text was from “幼學瓊林”，an enlightenment book to children. “三無” means “天無私覆，地無私載，明無私照。”，originally from 《禮記·孔子閒居》。The term “九有” means “九州”，the whole China empire.

We can see such examples used in northern novel like “Dream of the Red Chamber” (紅樓夢)<sup>11</sup> or “Journey to the West” (西遊記)<sup>12</sup>. And concerning the word “盹眠” is probably from the phrase “立盹行眠”, which could be traced back in Yuan-qu (元曲), also northern literature works<sup>13</sup>.

(12) 咱

This is a famous dialect character, usually used as first person plural. In many novels we can see this character along with its term “咱們”. In both dictionaries we can see their explanations:

我們、咱們 Мы (Роров, p. 318).  
[we].  
我們 Мы, простореч. (Palladius, 上 69, belonging to character “我”).  
[We, simple].  
我們 Мы (свои) (Palladius, 上 423, belonging to character “們”).  
[We (speakers themselves)].  
咱們 Мы (все вместе) (Palladius, 上 423, belonging to character “們”).  
[we (all together)].  
咱們 Мы (Palladius, 下 160, belonging to character “咱”).  
[we].

In many northern novels we can see such context<sup>14</sup>. And also it is often used in daily life.

(13) 詼

This character was not popular in literature, but popular in local Peking drama, “Xiang-sheng” (相聲).

逗詼的、丑兒 Паяц. (Роров, p. 442).  
[clown].

<sup>11</sup> Texts such as “只見幾個丫頭，手裡拿著針線，卻打盹兒。”(寶釵借扇機帶雙敲 椿齡畫薔癡及局外); “只見襲人和一個人對歪在地炕上，那一頭有兩個老嫗打盹”(史太君破陳腐舊套 王熙鳳效戲彩斑衣).

<sup>12</sup> Texts such as “只是到天明，那長老在馬上搖搖打盹。”(鎮元仙趕捉取經僧 孫行者大鬧五莊觀).

<sup>13</sup> Original text “走的我筋舒力盡渾身戰，一身疼痛十分倦。我，我，我立盹行眠。”也作「行眠立盹”(楊顯之《瀟湘雨·第四折》).

<sup>14</sup> Like in the novel “The Scholars” (儒林外史, literally “The Unofficial History of the Forest”): “不瞞老爺說，近來咱們地方上響馬甚多，凡過往的客人，須要遲行早住。” In novel “Golden Lotus” (金瓶梅): “咱們今日賭甚麼好?”.

誤 Трудом выговаривать. Извращённый; непокорный.  
(Palladius, 上 146).

[Difficult to pronounce. Perverted; disobedient].

Besides, dialect words and phrases are another aspect. In Popov (1900) there was much more than Palladius (1888). And that became the big difference from Palladius (1888).

(14) 喀拉喀渣、隔囊

Мусор (Popov, p. 316).

[garbage].

(15) 作別子、碰釘子、吃駁兒

Потерпеть фиаско (Popov, p. 772).

[To suffer a fiasco].

(16) 嗑嗑吧吧、期期艾艾

Заикаться (Popov, p. 186).

[Stutter].

Those words and phrases were very vivid. And of course, some of them were difficult to articulate by each character, because dialect usage might be established by common usage.

And concerning “oral sentences”, there were lots of examples in Popov’s dictionary.

(17) 一個山頭一隻虎

Что город, то норы (Popov, p. 373, under the term Норы: 風俗、脾氣).

[Every city has its habit].

(18) 與其作賊莫若餓死

Лучше умереть с голоду нежели сделаться вором (Popov, p. 352, under the term Нежели: 與其).

[Better to die in hunger than to become a thief].

(19) 做好了這個再做別的

Отделав это, примусь за другое. (Popov, p. 421, under the term Отделывать: 作好、裝修).

[Having completed this, I shall take over another].

In Palladius (1888), there were still several local-style phrases. Those examples were quite different from those we mentioned before.

(20) 熱昏了

Ошалеть от жара (下 149).

[To be wild with heat].

(21) 大家散去

Разойтись всем. (下 268).

[Disperse, everybody].



(22) 做不得主

Невозможно принять на себя решение чего (下 422).  
[It is impossible to take it upon oneself to do something].

(23) 受委屈

Нанести обиду, напраслину (上 72).  
[Inflict injury, vain slander].

(24) 迷了路

Потерять дорогу (上 398).  
[To lose the way].

(25) 罷了

Кончено! Плохо! Знак одобрения, сожаления, разочарования (上 11).  
[It's over! Bad! A sign of approval, regret, disappointment].

Those examples were quite different from classical Chinese. Maybe for Palladius, these phrases might be useful in reading local literature.

### 2.3. Others

Some words are difficult to be traced back to any documents. And that might be very interesting because they were surely recorded. Take this word as example.

(26) 一備

В 7500 лет (Palladius, 上 51).  
[In 7500 years].

If we do research more and more, maybe we can solve the origin of the word.

### 3. In Russian view: Comparison from synonym observation

Here I will pick up words related to the same or similar meaning in Russian. That is to say, I will present how Palladius (1888) and Popov (1900) recorded Chinese words of the same Russian meaning.

Take “pomegranate” (гранат) as example. Pomegranate is a common fruit. If we check the records in dictionaries we see the situation below:

(27) “Pomegranate” (гранат)

Palladius	Popov
石榴 гранат [上 367]	гранат 石榴 [126]
海榴 гранат корейский (из Ринь-ло) [上 367]	
櫻若榴 гранат [上 367]	
薦榴 преподнести гранат [上 367]	
天漿 сок сладких гранатов [下 274]	
丹若 гранаты [上 216]	

若留 гранат [上 365]	
塗林 гранатовые деревья [上 331]	
三尸酒 гранатовый сок, опьяняющий внутренних демонов [下 243]	
三十八 гранат (по числу зёрен) [上 501]	
金櫻 граната [上 253]	

In Palladius (1888), the core meaning «гранат» referred to at least four Chinese words. Other Chinese words referred to «гранат» too, but modifier included. At least we know Palladius (1888) recorded several Chinese words that meant «гранат», and most of them could be traced back to historical documents or literature<sup>15</sup>. For Popov, there was only one Chinese word referred to «гранат». In this case, Chinese word “石榴” was both recorded in two dictionaries. It might be the most common word in Chinese.

Then we come to another situation, both Chinese and Russian have synonyms. Take “nightfall” (сумерки/ вечер) as example:

(28) “Nightfall” (сумерки/ вечер)

Palladius	Popov
黄昏 сумерки [下 131]	сумерки 擦黑兒, 黄昏, 向晦 [701]
黄昏 сумерки [下 148]	вечер 擦黑兒, 黄昏, 薄暮, 傍晚 [56]
昏黑 сумерки [下 152]	
向晦 вечерняя темнота, сумерки [下 142]	
薄暮 к вечеру [上 37]	
薄暮 закат солнца, старость [上 415]	
晚 вечер [上 66]	
晚夕 вечер; вечером [上 66]	

<sup>15</sup> “塗林” (*tu lin*), originally from Lu Ji (陸機)’s article “A letter to brother Yun” (與弟雲書), quoted by “Yi-wen Lei-ju” (藝文類聚, Collection of Literature Arranged by Categories): “張騫為漢使外國十八年, 得塗林, 安熟榴也。”.

“若榴” (*ro liu*), originally from Zhang Heng (張衡)’s article “Fu of Southern Capital” (南都賦): “枏棗若留, 穠橙鄧橘。”.

“天漿” (*tian jiang*), “三尸酒” (*san shi jiu*) and “丹若” (*dan ro*), originally from a novel collection “You Yang Za Zu” (酉陽雜俎): “石榴甜者謂之天漿, 能已乳石毒”; “石榴, 一名丹若”; “道家書謂榴為三屍酒, 言三屍蟲得此果則醉也。”

“三十八” (*san shi ba*), originally from “Suo-sui Lu” (瑣碎錄): “河陰石榴名三十八者, 其中只有三十八子也。”.

In Popov's record, 擦黑兒 and 黃昏 were the same explanation of «сумерки» and «вечер». In Palladius' record, 黃昏 was «сумерки» but no record of 擦黑兒. The case of 薄暮 and 向晦 would probably be in literature.

In Popov's record, we could make inference that 擦黑兒 was a local word in Peking, not common in Mandarin. Lao-she (老舍) was a famous author of northern local novel. In his novel "biography of Niu Tian Si" there was the term 擦黑, and by the context its meaning was almost the same to nightfall: "一擦黑大家就去睡 天賜和老頭兒在一炕上。"<sup>16</sup>. From these cases, we can conclude that Popov's dictionary was closer to local Peking dialect.

The following examples are further synonyms with the same Russian explanation:

(29) Плут. [Knave.]

薄夫 (Palladius, 上 37).

混帳、狡猾 (Popov, p. 468).

(30) Побрататься. [fraternize.]

結為弟兄 (Palladius, 下 233).

拜把子、結盟、換貼 (Popov, p. 464).

(31) Слон. [Elephant.]

大客 (Palladius, 上 292).<sup>17</sup>

象 (Palladius, 上 589).

象 (Popov, p. 653).

Based on Chinese reading sense, we can also see that classical and oral forms were different. Palladius (1888) was much closer to ancient and classical Chinese. And Popov (1900) was much closer to local Peking dialect.

#### 4. Conclusion

From the examples we know the value and features of two dictionaries. In short, Palladius (1888) was mainly designed for reading Chinese classical works, and its content was almost like encyclopedia. Popov (1900) was mostly designed for speaking Chinese with local Peking people, and its content was full of local dialect. The two dictionaries are treasures of Chinese. They happened to record almost the same language object. Their value is not in recording, in keeping phonology by Russian alphabets, but also keeping the meaning of Chinese words at that period. Therefore, they are worth researching in linguistics view.

<sup>16</sup> From Lao-she (老舍) "牛天賜傳" 18<sup>th</sup>.

<sup>17</sup> Originally from Liu Jing-shu (劉敬叔)'s "Yi Yuan" (異苑): "彼郡(指始興郡)田稼常為象所困, 其象俗呼為大客。".

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*Zhao Yu-shen*\*

### Contributions to Late-Qing Chinese records by Russian sinologists: Taking Palladius and Popov dictionaries as examples

**ABSTRACT:** P.I. Kafarov (Palladius) and P.S. Popov were the most important Russian Sinologists who recorded Mandarin Chinese and Peking dialect at the period of late 19<sup>th</sup> century. Peking language has two sides. The one is common-used Chinese, mainly recorded in “Chinese-Russian Dictionary”, written by Palladius and revised by Popov, published in 1888. The other was dialectal and oral Chinese, mainly recorded in “Russian-Chinese Dictionary”, written by Popov and published in 1900. Two dictionaries showed different aspects of Chinese. Two Sinologists recorded Chinese language not for their own academic targets, but for Russian native users. Those books provided Russian users a better, complete way to access Chinese. In short, Palladius’ dictionary was designed for reading Chinese classical literature, collecting many ancient words. Popov’s dictionary was designed for business and for daily use in Peking, collecting many phrases and words with local tongue. In the appendix he collected many business terms and documents. Although their purposes were different, they focused on the same object — Chinese language.

**KEYWORDS:** lexicography, classical, vernacular, synonyms, Palladius, Popov.

\* Zhao Yu-shen 趙育伸, MA, National Cheng-chi University, Taibei, Taiwan.