

Robert Morrison's Influence on Translation, Printing, and Publishing in Asia

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This study examines the influence on translation, printing and publishing in Asia of a mission press established by the Protestant missionary Robert Morrison, by reexamining precedent studies of the history of type printing in Asia. Morrison initially translated the Old and New Testaments into Chinese before compiling the 4,595-page *Dictionary of the Chinese Language, in Three Parts*. This dictionary subsequently served as the base for publications of multilingual dictionaries in Japan and Korea. Morrison also participated in the printing business, actively publishing evangelical works. In addition, he published and disseminated the Old and New Testaments in Hangul, the *Wenli Bible*, which became the base for Korean Bible translations. The new finding of this research is that both direct and indirect influences, including Robert Morrison's research and introduction to Hangul, followed by Hangul Bible translations by Karl F. A. Gützlaff and John Ross, helped new cultures to blossom in Korea.

Keywords: Robert Morrison, Bible, Translation, Printing, Publishing, China, Korean language

1. Introduction

At the end of the eighteenth century, Christian missionaries still had great difficulty entering China. To gain a foothold for their missionary work, they stayed in other East Asian countries, waiting for an opportunity to enter China and endeavoring to learn Chinese with the aim of publishing Chinese translations of the Bible. While initially using the traditional Chinese woodblock printing method, missionaries also published Chinese language books at printing works in Asia, including the Baptist Mission Press in Serampore, India, the East India Company's Macau Press, and the Anglo-Chinese College Press established in Malacca by the London Missionary Society.

One missionary of particular significance was Robert Morrison (1783-1834), a Protestant missionary sent from England by the London Missionary Society to spread the gospel in China. Morrison completed a Chinese translation of the Book of Acts in 1810, and

was to have a major influence on translation, plate making, printing and publishing in Asia, as evidenced by, for example, the 1837 Japanese edition of the Gospel According to St. John and the first Hangul edition of *The Gospel of Luke and John* (예수성경 누가복음전서; *Yesu Seonggyo Nuga Bogeum Jeonseo*) published in 1882.

Although Morrison never visited Korea, his article *The Korean Syllabary* was published in the July 1837 edition of the Chinese Repository. Despite Morrison's first introduction of Korea to the West, his Hangul studies and his publishing activities which markedly influenced China, Korea, Japan and other countries within the Chinese cultural sphere, these activities have not been researched in detail. Earlier research on Morrison includes a partial introduction in a paper in the Korean literature by Woong-Ho Lee (1980) and a presentation by the Taiwanese scholar Su Jing (2004) of historical sources relating to Morrison which are classified into three categories according to

content and location. There is also a biography of Morrison by Lindsay Ride (1957) of the University of Hong Kong.

Therefore, while these previous works recount the life of Robert Morrison, the present paper goes beyond a simple biographical study of the man. The present paper also includes perspectives from the related fields of the history of media, publishing culture and Christianity, and empirical research is conducted through a reexamination of the precedent research. The paper concludes with a discussion based on the main historical sources that substantiate the impact of relate Morrison's Hangul studies and Bible publications.

2. Precedent studies

The aspect of this study concerning about the publishing activities of the evangelists is only a minor part of the study. Rather, the scope of this study covers not only the influence of such publishing activities on modern history but also cultural history, the history of thought, and theology. The study method thus demands that a wide viewpoint and general deliberations be taken into consideration.

2-1 Earlier European and American studies

Following Robert Morrison's establishment of the China Mission Press, the works of around 380 Chinese Protestant evangelists were published up to the beginning of the 1860's. Among the European and American research achievements, Alexander Wylie's 1867 publication, *Memorials of Protestant Missionaries to the Chinese* listed around 800 such works and gave a brief bibliography of the authors. This book mainly consisted of 331 pages including the index and aimed at bibliographical classification. The contents of each work were only briefly commented on. Comparatively, it compiles many studies on work concerning the Chinese version of

the Bible. Among these, Marshall Broomhall's (1883) *The Bible in China* is the most famous; however, since it is difficult to make generalizations from his individual study, I will examine the life of Robert Morrison mainly from memoirs, such as his second wife's account, *Memoirs of the Life and Labors of Robert Morrison* (Eliza A. Morrison, 1839).

2-2 Earlier Japanese studies

Noritsugu Muraoka, in his 1927 publication, *Kan yaku seisho gen ryuu kou* (漢譯聖書源流考), took up the issue of the Chinese version of the Bible to investigate, from various viewpoints, the process of the translation of the Bible into Chinese. A similar work is the *History of Chinese Protestant Missionary Work Study* by Tora Yoshihara (1997) which essentially comprises an introduction, a discussion of the main topic and a conclusion. The introduction entitled, *The study of the propagation documents of the Chinese Protestants*, discusses Protestant and Catholic documents, but studies the Chinese Protestant propagation documents by focusing on the origin of the Chinese Protestant movement.

In addition, Hiromitsu Suzuki's article, *Translated Version of Chinese Protestant Type-Printing Historical Materials*, is the translation of an article about the metal printing press production which was listed in the Chinese Repository, the periodical published by the evangelists. Moreover, there are the works of Hiroshi Komiyama, *Minchou Font Style: Spread to and Revision in Japan* (2000) and *Katsuji Font Style: Introduction from China and Revision* (2003). Komiyama believes that the first printing type size in Japan was the same as that used by the American Presbyterian Mission Press, although the general belief is that Shozo Motoki determined this size based on *kujirashaku*, an old unit of measurement used in tailoring.

Yoshiro Goto and Kenji Yokomizo reported in their

paper entitled, *Research on the Background to W. Gamble's Visit to Japan* published in the Proceedings of the JSSD the results of their three-day investigation in 1999 of the historical materials held by the Presbyterian Historical Society in Philadelphia, USA.

In this report, they revealed that Shozo Motoki promised to pay 4,000 dollars in order to purchase the press machines and facilities of The American Presbyterian Mission Press and the reason why W. Gamble had resigned from The American Presbyterian Mission Press right before he provided technical training to Motoki was the hostility towards a Presbyterian evangelist, J. M. Farnham.

Yayoi Miyasaka presents her ongoing studies of the Protestant missionary activities and printing productions in the Macao era and in the Orient in her work entitled, *Historical Investigation on the American Presbyterian Mission Press - Introduction of Historical Materials* (2001).

2-3 Earlier Taiwanese studies

Several books by Taiwanese researchers have been published, including those of Zu-pin Rin (林志平), *Christianity Best of China Modernization Essays* (1970), *A Collection of Christianity Entrance China 170 Years Memory* (1981), *Culture Memoirs Two* (1989) and of Yip Man Lee (李志剛), *Chinese in Christianity Best of Modern Times*. However, most of these works discuss, from a broad viewpoint, the influence of Protestant propagation on modern China.

2-4 Earlier studies from Hong Kong

Lindsay Ride's work, *Robert Morrison: The Scholar and Man* (1957) is a study based on Robert Morrison's second wife's memoirs, *Memoirs of the Life and Labors of Robert Morrison*" (Morrison, 1839), but it consists of only 48 pages.

2-5 Earlier Korean studies

Byon-Kiru Lee authored *Chinese Renovation Religion First Evangelists Robert Morrison* (1994). However, since it refers to a Chinese article, it has been pointed out that there is a considerable difference between the English original of this Chinese translation and the commentary. This recent study introduces Robert Morrison's Mission Press and re-examines precedent studies of the history of type printing, but does not mention what kind of publishing activities Robert Morrison undertook.

The Anglo-Chinese College undertook much work from the Bible Society as well as the production of materials printed for missionary work by the evangelists of the early Presbyterian Church. Among the other Mission presses in China, the Printing Office of Macao in particular assumed a scheduled role in cultural exchange between China and the West.

I will proceed by focusing on the concrete printing activities of The Anglo-Chinese College and the publication of *Dictionary of the Chinese Language*. Above all, I will attempt to elucidate aspects that have hitherto remained unknown about Robert Morrison and which subsequently influenced Korean translations of the Bible.

3. The Chinese entrance and the later activity of Robert Morrison

If the evangelist, Robert Morrison, did not have a strong sense of mission and strong volition, the history of early Protestant evangelization in China would not have been marked in history. Departed from England in January 1807 and stopping in New York in May 1807, he finally arrived in Macao in September 1807. After settling in Guangdong in 1807, he served as a Christian missionary in China while working as an interpreter for the British East India

Company. [1]

He completed his Chinese translation of the Bible, *SinTenSeisyo* (神天聖書), edited the *Dictionary of the Chinese Language*, and established a printing office, the Anglo-Chinese College in Malacca. In this way, missionary work gained a foothold in China.

Later, he was given an important post in the British Government, which at the time was in the process of trade negotiations with the *Qing Dynasty* government, taking up a new post as the Secretary of Guangdong administrative office. However, he died from overwork soon afterwards. This brought to an end the 25-year period of his employment in China.

Robert Morrison left a big footprint in the history of Eastern and Western cultural interchange and the history of type printing, which we will examine next(Figure 1).



Figure.1 Robert Morrison

3-1. London Missionary Society

The London Missionary Society enlarged its propagation mission firstly to India in 1798, to Africa in 1799 and then to China, where they sent Robert Morrison in 1807. Therefore, this Missionary Society contributed to the reclamation and development of evangelism activities by training and dispatching countless devoted evangelists, including Morrison and scholars, doctors and researchers who had good ability and knowledge.

The first assignment that the London Missionary Society gave to Morrison was to learn Chinese and to edit the work entitled *Dictionary of the Chinese language*. This Chinese version of the Bible was to be used as Christian propagation, not for sermons or lectures on Christianity. It is thought that this use came from the London Propagation Society which had British strong prejudice. Nevertheless at first, based on the principle of Protestant propagation policy, the Chinese version of the Bible was completed.

In this, we can see the basic aim of the London Missionary Society to lay the groundwork—as an initial target—for future propagation in China. However, it is doubtful just how much the executive officers of the London Missionary Society grasped the seriousness of the difficulty in the propagation of Christianity, regardless of the language barrier, in China. [2]

3-2. Chinese Entrance and Publishing

Robert Morrison was the pioneer of the Chinese propagation efforts. In other words, he prepared the way forward, allowing later evangelists to actively serve in China. His great achievement was his translation of the Bible into Chinese. He devoted all his energy to this translation and his contribution to world cultural history is well recognized. However, Morrison was not satisfied, and believed that the Bible must be translated more precisely into all local

Chinese languages. Morrison entered Guangdong in 1807 and secretly learned Chinese (Northern Mandarin and Cantonese) in an American firm, trying to grasp state politico-economic conditions and understand the manners and customs of the day in preparation for propagation activities in China. He also worked as an interpreter for the East India Company to plan contact with the Chinese and pushed forward the editing of *Dictionary of the Chinese Language*. While translating the Bible into Chinese, he decided upon a policy of making translated sentences clear, paying attention to simplicity in his expression of the original Bible content. He therefore used every day terms, rather than classical ones. [3]

In the process of translation, the translator first understands the precise meaning and then tries to express the meaning and the mind of the original author elegantly, faithfully, perspicuously, idiomatically and precisely in the translation.

The first Chinese who referred to the various writing originals of the Catholic in China was Leang A-fa (1789-1855), a Chinese language teacher and a print publisher. He made the wooden printing plates of Morrison's Bible translation and printed it. This was epoch-making and thus the whole process from making printing plates of translated materials to printing production was established in China. With the cooperation of William Milne, LMS (1785-1822), "新遺詔書" was published some time around 1813-1815, and its revised edition "旧遺詔書" "神天聖書" was published in 1823.

Morrison's Chinese translation of the Bible not only played a large role in the propagation of Christianity at the end of the *Qing Dynasty* in China, but also strongly influenced Christianity missionary work in Japan. The Chinese translation of the Bible played an important role in the subsequent translation into Japanese of the Bible by James Curtis Hepburn

(1815~1911). [4]

3-3. Ultra-Ganges Mission Press

In 1811, the great oppression of Catholicism occurred in China. In particular, those who had published Christian books were punishable by death. Therefore, Morrison faced a new question of where he should have moved his foothold. Revived by such oppression, he mapped out the idea for 'The Provisional Committee of the Ultra-Ganges Mission'. Because residency in China was now impossible, Morrison reported on this committee to the London propagation society in 1813:

"We install Jerusalem of other Ultra -Ganges Mission in China and will install Ultra -Ganges Mission press in Malacca."

The main aims of the committee were, firstly, to purchase land upon the arrival of William Milne in Malacca and promptly establish a Chinese Free School, secondly, to publish monthly journals in 中門, thirdly, to operate a printing business in 中門, Malay and English and fourthly to edit and print small periodicals in English and promote alliances with the churches in India. Morrison chose Malacca as the base for propagation into China, and appealed for help with propagation through printing production to Protestant Churches worldwide. At the same time, he attempted to solve the issue of printing and distribution of the Bible taking into account his new situation.

Meanwhile, the ban on Christianity imposed by the Qing Dynasty was strengthened still further, but the business of translation continued steadily. Morrison cooperated with William Milne and a large-scale printing office was established in Malacca, and after 1818, pamphlets printed about the Bible were disseminated. It was confirmed that the two-year-ago Southeastern Asian propagation, namely the idea of establishing The Provisional Committee of the Ultra-Ganges Mission was right, and it was decided

therefore that the Anglo-Chinese College, as a larger organization, would be established by developing it as an educational institution for the Chinese. The plan was to provide education on European languages to mainly Chinese children, but also children from other ethnic backgrounds living in Southeast Asia, and in parallel to provide education on the Chinese language to European children who were immigrants to Southeast Asia. [5]

3-4. Significance of the establishment of The Anglo-Chinese College

It is said that Chinese modern school education originates from the Morrison Memorial School in Macao, named in memory of Robert Morrison. However, this school was not established by Morrison himself. It was The Eika Shoin in Malacca, Malaysia that he was directly engaged in establishing.

Due to the Qing Dynasty's ban on Christianity propagation, it was impossible to establish a school in China. Therefore, in November 1818, Morrison, in cooperation with Milne, established the first Anglo-Chinese College, Eika Shoin, in Malacca, Malaysia for Chinese immigrants. [6] This school was an educational institution providing elementary and secondary education, and it is said that English and Chinese were used in the lessons. Students are thought to have been European and those countries with similar cultures to China (Chinese, Ryukyuan, Korean and Japanese). European students were required to learn Chinese compulsorily and took as their electives religion, literature and economy. [7]

The non-European students studied subjects such as geography, history and mathematics in English and they were also able to learn ethical philosophy, Christianity theology and Malay if time permitted.

Morrison died in 1834 aged 52, and his dream of establishing a missionary school in mainland China was not fulfilled during his lifetime. However, Eika

Shoin was later moved to Hong Kong to take advantage of the Nanking Treaty that was concluded between China and the Britain in 1842, which provided for the cessation of Hong Kong Island to the British. The following year, Eika Shoin was renamed as The Anglo-Chinese College, and operated until 1856. In this process, The Anglo-Chinese College was, unfortunately, not acknowledged as the first modern school in China. However, the honor led to the establishment of the Morrison Memorial School in Macao. The school was started in 1839 by his friends who executed his will. This school was also later moved to Hong Kong, in 1842. Thus, both of the schools involved at the start of modern education provision in China were related to Morrison, confirming just how strong a role he played in Asia at that time. [8]

4. Significance of *Dictionary of the Chinese Language* and characteristics of its editing

All the information sources of Chinese-related printing materials published in Europe at the beginning of the 19th century were dictionaries and grammar books transcribed by Catholic evangelists. While the Catholic evangelists left excellent achievements, the knowledge of these European scholars was limited. Although the kanji (Chinese character) version (1813) of De Guignes' work

Fourment (中国官話) (1742) was based on a Catholic dictionary that contained many Kanji errors of and misunderstandings, they were both prized as authoritative books. Accordingly, the London Propagation Society expected Morrison to edit an even more precise and general Chinese dictionary and translated books, and supported him in publishing *Dictionary of the Chinese Language*, mainly from a commercial and academic standpoint. In 1814, the Select Committee of the East India Company sent a printing engineer, P. P. Thoms, with

all the necessities for printing, such as a printing press, to assist Morrison. [9]

The first edition of this dictionary was a large-scale book of 306 mm × 242 mm consisting of 4,595 pages in six books of three parts. The official English title was Dictionary of the Chinese Language, in Three Parts, and consisted of Part I: Chinese and English, Arranged According to the Radicals, Part II, Chinese and English Arranged Alphabetically, and Part III, English and Chinese. There are differences in the Chinese titles however: Part I, Dictionary (字典) and Part II, Books Loaded on Five Carts Rhyme Prefecture (五車韻府), and no Part III.

In Vol. I, Part I, the title of the author was written as "THE REV. ROBERT MORRISON", whereas in Parts II and III, it was written as "REV. ROBERT MORRISON D.D." The publisher was P. P. Thoms for all three Parts, but the printing place, publishing place and the publishing year were different for each book, as shown in Table 1.

NOTE: According to the images of the Dictionary in Figs. 1-3 (and your later description in 4.3, there is Part I- Vol I (actually written Vol. I-Part I); Part II-Vol. I and Part III. You may need to change to Parts I, II and III in Table 1 and the captions for Figs. 1-3 (as well as parts of the main text and subheadings later). However, I leave this up to you as I am not familiar with the entire publication.

Table1. Publication information for Dictionary of the Chinese Language

	Print Place	Publication Place	Publication Year	Page
PART I: VOL I VOL II VOL III	Macao	Macao	1815	930
	Macao	London	1822	884
	Macao	London	1823	908
PART II: VOL I VOL II	Macao	Macao	1819	1,090
	Macao	London	1820	483
PART III	Macao	London	1822	480

4-1. Dictionary of the Chinese Language- Part I

This book contains the word *Dictionary* (字典) as an indication that it was mainly based on *Kang Hi Ji Ten* (康熙字典). It was edited with reference to the transcribed dictionary of the Catholic Church, the opinions of Chinese scholars and other documents. The examples given were quoted in the works of Luh-shoo (設文); *Book of Odes* (詩經), *Shoo-king* (書經), *Yi-king* (易經), and *Tse-hway* (字彙). The *Dictionary* contained 40,000 Chinese characters, but also included unused ones. This book consists of the three parts in all. Part I was published in 1815, Part II in 1822 and Part III in 1823. It took 8 years to publish all three parts, suggesting that there were many difficulties in publishing them. These books explain in English the structure of the 120 volumes by Gay Bun Hi Ran (芸文備覽) in which Kanji strokes are divided into 214 categories and arranged in order. The phonetic symbols were created by Morrison himself based on the Nanjing language (Figure 2).

- Features of the book

- ① Part I includes an advertisement entitled "Advertisement" of December 1815 which mentions the publication schedule of this dictionary and other information related to Morrison.
- ② The Introduction gives an explanation of the dictionary, for example, the origin of Chinese characters, the change and classification of the form of these characters, appendix and the establishment of a printing office in Asia.
- ③ After the Introduction, there is explanation of Marks and Abbreviations, Sounds of the Letters, and Radicals Showing Their Order and Meaning, etc.
- ④ The main contents appears from page 11 to page 867 and In particular, the contents for Chinese readers are explained in detail.

4-2. Dictionary of the Chinese Language-

Part II

Part II consists of Vols. I and II, was published in 1819 and Vol. II in 1820. Both books appear under the title of *Go-Cha-Un-Fu* (五車韻府) in Kanji. The initial idea for arranging the syllabaries was to put the basic shapes of every syllable in order of stroke count and

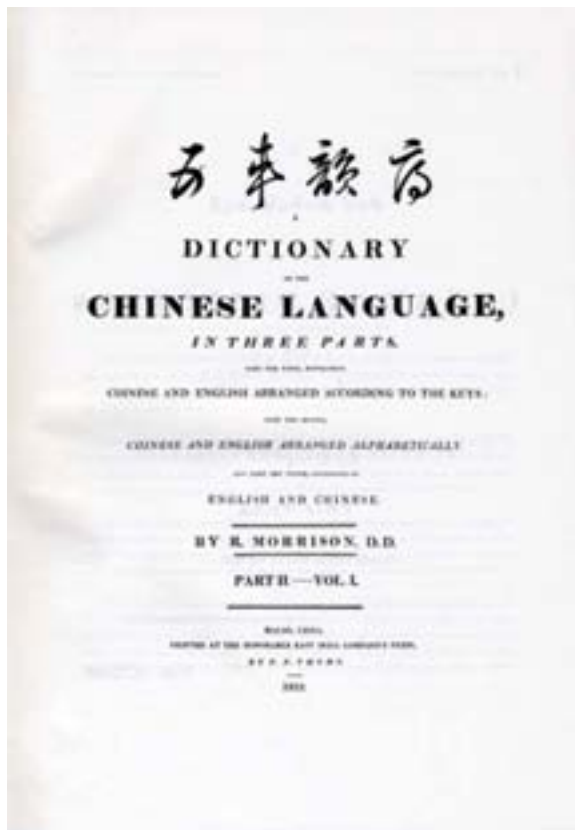


Figure.2 Dictionary (Part I)

arrange it further by compound forms according to 部数, however, this idea was not adopted (Figure 2).

-Features of these books use chapter/ section/ volume/ part differently throughout the text.

- ① There is a preface dated October 1819 in Part I of Part II which describes the process of formation of the original *Go-Cha-Un-Fu* (五車韻府) and lists the books used for reference during the editing of Part II.
- ② After the preface, Rules for Consulting the Dictionary and Marks follow and then Contents. There is no table of contents in Part. I and III.

③ There is a table of contents in the Part II, but some indications of pages do not match the corresponding parts of the descriptions. The main contents comprise 1,062 pages and are arranged in the order of the English alphabet on the basis of syllables.

④ The principle parts of Part II consist of 305 pages of “A Synopsis of Various Forms of Chinese Characters” and it presents concretely the various

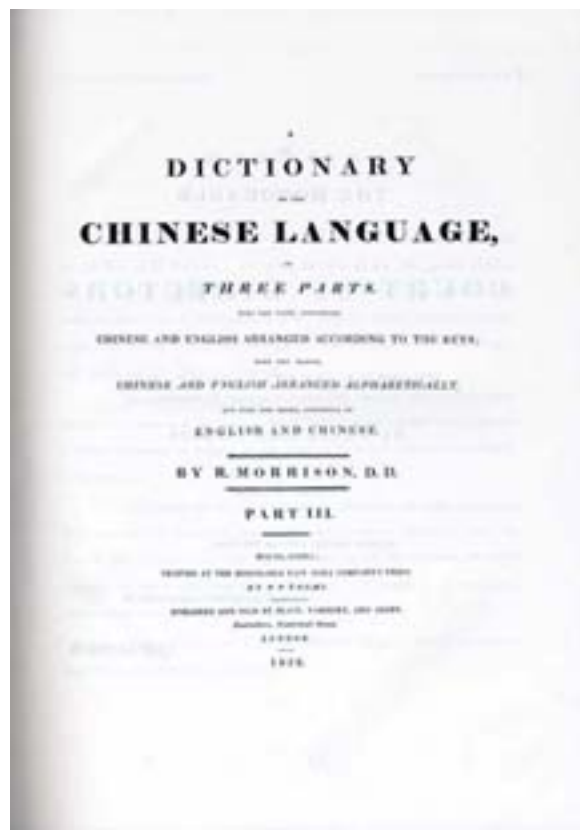


Figure.3 Dictionary (Part II)

types of characters by classifying some of them listed in Part I of Part II into the 6 calligraphic styles.

This dictionary was highly detailed and was well received, being acclaimed as the best Chinese dictionary in a European language.

4-3. Dictionary of the Chinese Language-

Part III

Morrison spent 13 years collecting vocabulary for Part III. However, as there are the least number of pages among the three parts, Morrison recommended it be

combined with Part I or II. Part III was published in 1822 and consisted of 480 pages in one volume only, which was entitled, *English and Chinese Dictionary*.

Features of the book

The book has 480 pages, each with three columns. It contains words, idioms, and English/Korean cross-reference and its descriptions are detailed, providing each example with a Chinese translation. Different from a normal English-Chinese dictionary, this book was made by translating primarily Chinese sentences into English. Morrison presented various examples of use by allocating specific Chinese words corresponding to the English words, which shows his initiative, scrupulousness and prudence in the preparation of this work.

The planning of this English-Chinese *Dictionary* and the realization of its publication, which Morrison had worked on since arriving in China, is the greatest achievement of any researcher of Chinese. This *Dictionary* in three parts with six volumes published in 1823 became the first English-Chinese and Chinese-English dictionary in the world. Morrison's *Dictionary* adopted the radical collocation method of Kang Hi Ji Ten (康熙字典) and quoted many idioms, proverbs and slang expressions as example phrases as well as giving numerous examples of phonetic transcription and other content. It became the basis for the English-Chinese dictionary (1822) by the German missionary, Wilhelm Lobscheid, which has a marked influence on later Japanese-English dictionaries and English-Japanese dictionaries in Japan (Figure4).

5. The Universal Language Institution

Morrison explained to the London Propagation Society and individual religious groups the need to provide lectures of In Chinese at British universities, in order that the British and Europeans could gain an

understanding of China. In addition, he insisted that the religious organizations which were planning to send evangelists to China establish Chinese learning institutions where evangelists could learn Chinese.

The London Propagation Society hoped that Morrison would establish 'The Universal Language Institution' in London in 1825 and serve as Supervisor for one year. The aim of establishing The



Figure.4 *Dictionary (Part III)*

Universal Language Institution was to enhance the awareness of all languages and to spread the holy truth widely by the method of groups—which could be used by many people who left their mother countries—conveying knowledge of Christianity to pagans. [10] Contrary to initial hopes, this Institution was short-lived and closed immediately after Morrison returned to China in 1828. However, The Universal Language Institution inspired the European empire including Britain to promote the study of

China and the Chinese language and led to the institution of Chinese lectures at Oxford University in Britain, among other things which Morrison had long advocated. [11]

6. The Korean Syllabary

“The Korean Syllabary” is considered to be the very first introduction of the Korean language to the West. In the first paragraph, Morrison describes the general characteristics of the Korean language and explains the combinations of 15 consonants and 11 vowels of 168 Korean words. The second paragraph is devoted to the pronunciation of 168 combined sounds according to Korean Characteristic Syllabary shown in Figure 5.

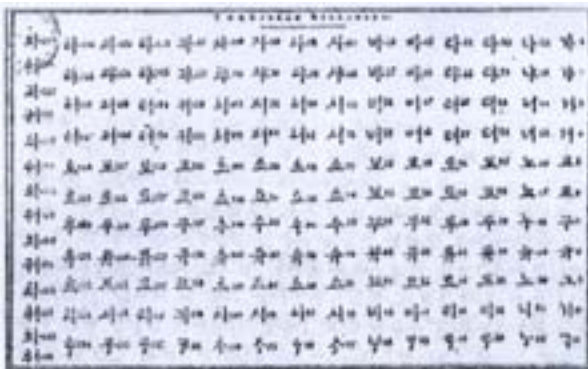


Figure.5 The Korean Syllabary

In third paragraph, he indicates several special characters in the Korean language. [12] His hope was that Korea would be better recognized by Western countries and that Christianity could be introduced and spread throughout Korea through his study. His hopes for the Korean Missionary mentioned in the concluding remarks are impressive for his willingness to help propagate Christianity there:

“We hope that Korea is well informed to the western countries through out mutual communication and business trade in the near future. Furthermore we expect the Holy Savior Jesus Christ is served with belief crossing the ocean and river to the end of the

world conquering this country.” It is apparent that the widespread subsequent propagation of Christianity in Korea answered Morrison’s hopes.

7. Robert Morrison’s Influence on the Korean Version of the Bible: the Wenli Bible

It is not known whether Morrison’s translation of the Chinese Bible influenced the first such Korean translation. This factor is important to consider in regard to the fundamental materials needed to study Korean typography and for understanding the historic flow of changes in printing types. It is the purpose of this article to show the entire sphere of influence his translation had.

The London Missionary Committee hired Walter Henry Medhurst (1796-1857) to investigate the results of Karl F. A. Gützlaff’s missionary travels to the Chinese coast from 1831 to 1833. At the same time, The Great Kingdom Bible Committee asked how people reacted and accepted Morrison and Milne’s *Version of the Holy Scriptures* (1823), translated by Morrison. At the request of the two committees, Medhurst investigated opinions of Morrison’s Chinese version of the Bible in northern China. Subsequently, he returned to London and gathered critiques from professors at London University and academics in Chinese Studies.

Following this research, The Holy Bible Translation Committee was started with four members: Morison’s second son John Robert Morrison, Medhurst, Gützlaff and Bridgman. They started by translating the New Testament, and then the Old Testament. The entire translation was completed in 1839 and the manuscript was then sent for printing to Batavia, Singapore and some parts were sent to Serampore, India.

Table 2. Significance of the publication of Dictionary of the Chinese Language

Influence	Evangelist	Name of publication	Position propagation meeting	propagation place
↓	Robert Morrison	Morrison and Milne's Version of the Holy Scriptures, 1823	London Missionary Society(LMS)	Manila, Chinese
	William Milne	Morrison and Milne's Version of the Holy Scriptures, 1823	London Missionary Society(LMS)	Chinese
	Walter Henry Medhurst	China: Its State and Prospects; John Snow London 1838	London Missionary Society(LMS)	Manila, Batavia
	Karl F. A. Gützlaff	A Sketch of Chinese History, Ancient and Modern 1834	London Missionary Society(LMS)	Chinese
	Robert Jermain Thomas	Memorials of Protestant Missionaries to the Chinese 1867	American Presbyterian Mission Press	Shanghai
	John Ross, John McIntyre, etc.	Ross Version 1852	British and Foreign Bible Society	Chinese, Manchurian
	John Ross, John McIntyre, etc.	Ross Version 1856	British and Foreign Bible Society	Chinese, Manchurian
	James S. Gale	Korean Sketches 1888	American Bible Society	Korea
	Reynolds W.D., James S. Gale, Underwood, H. G.	The New Testament 1909 Hangul Version	British and Foreign Bible Society	Korea
	Underwood, Horace G.	The Call of Korea: Political-social-religious 1907	American Bible Society	Korea
Jane Ross, etc.	Old Testament 1911 Hangul Version	Bible Committee of Korea	Korea	

A printing company established by William Carey (1761-1834) published many Bibles in the Indian language. A year later, the first revised edition was published, which was followed by Medhurst's 1 second revision in 1847. This *Wenli Bible*, which became renowned as being superbly written, was completed in 1856. It is also known as *Delegates Bible* because it was made by representatives on the committee. After it was translated in Manzou in 1882, it became the base manuscript for the works of Lee Su-Jung (1842-1886), *Yesu seonggyo nuga bogeum jeonseo* (1883), *Yesu seonggyo jeonseo* (1887) and *Sin Yak ma ga zon on*, published by the America Bible Society, Yokohama, Japan. In 1893,

The Permanent Executive Bible Committee started to translate the Bible. This time, missionaries carried the revised version of the *Wenli Bible* in addition to a Hera Language Bible, and Korean translators used the latter as source material. This translation was followed by the first "*Korean Old Testament*" (1911)

and the *Final Revised New Testament* of the Cho sun Bible Committee. Robert Morrison therefore clearly contributed to Korean language and to the development of its printing and publishing. Table 2 shows the relation and influences of Korea.

8. Conclusions

Morrison had the aim to translate the entire Bible into Chinese, but he first needed to learn the Chinese language. In fact, it seems that to be able to learn a particular culture requires the learning of the language, as the language is the result of culture and customs.

- 1) The new Old Testament (King James Bible) was translated into Chinese with the help of William Milne.
- 2) The Chinese Dictionary, *Dictionary of the Chinese Language, in Three Parts* (1815 - 23) and the collection, *Chinese Grammar of the Chinese Language* (1815) making a total of 4,595 pages were edited in the printing and publishing. These became the basis of later publications of Japanese and Korean multilingual dictionaries.
- 3) The business of printing the Gospels was actively started in efforts to publish them in areas of propagation in Asia.
- 4) Morrison's *Wenli Bible* became the basis for Korean Bible translations. In regards to the Hangul Bible translation, the Old Testament was published in 1909 and the New testament in 1909 and then disseminated.

The Hangul / Kanji use a block style body as a standard style of type, and, in particularly then Korea, much printed matter continued keeping a position of the mainstream of the style of type.

Moreover, from the previous use of metal printing types to the time of the photocomposition and subsequently to the digital font used today, the style

of printing type has been developed in accordance with the progress of reproduction technology and communication technology. In recent years, thanks to the popularization of personal computers and technical development of DTP, it has become comparatively easy to design or use the printing type style and many new font styles have been created.

Compared to European languages, there was previously less variation of style in Hangul and Kanji, but there are now many variations nowadays. It should be noted, however, that relying only on technology, such as horizontal typesetting especially, to produce visual effects, is increasing the number of poor font styles available. Hangul was originally born in the Kanji culture of vertical typesetting. Therefore, the widespread use of personal computers enables us to freely use a horizontal or vertical setting, which means there is a strong tendency to ignore the history of type printing.

Previous publications of the Bible by Westerners could offer us new insights into the future development of the Kanji printing type style in vertical and horizontal typesets. After all, we should determine the prospects for the future from questions about the cultural history of Kanji and Hangul printing types in order to create new cultures of printing type and style.

Therefore, this paper reports for the first time that the flowering of a new culture in Korea was brought about through the direct or indirect influences of Robert Morrison's introduction of Korean language with the support of the London Missionary Society, and then the translation of the Hangul version of the Bible by John Ross or Karl F. A. Gützlaff

As my future work, I will analyze the *Dictionary of the Chinese Language* from the viewpoint of typographical design and clarify its influence on the culture of Kanji printing type and the Kai-sho

style (楷書體) in Korea.

Endnote

- [1] Mrs. Eliza A. Morrison, op. cit., pp.89- 91; William John Townasnd, op. cit., p.33-34.
- [2] William John Townasnd, op. cit., p. 29.
- [3] Marshall. Broomhall: *The Bible in China*, (London, Religious Tract Society, 1883), pp. 128-140.
- [4] Alexander Wylie (a), op. cit., pp. 4-9.
- [5] Marshall. Broomhall op. cit., p.65-66
- [6] *The Chinese Repository* Vol. I, 1833, p. 105.
- [7] *The Chinese Repository* Vol. VI, 1833, p. 135.
- [8] Brian Harrison, op. cit., p. 35.
- [9] Mrs. Eliza A. Morrison, op. cit., p.299.
- [10] William John Townasnd, op. cit., p. 121-122.
- [11] *The Chinese Repository* Vol. X, 1841, p.34-35.
- [12] *The Chinese Repository* Vol. I, 1833, p. 134

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