

Neo-Missionaries in Republican China

A Study of Selected Training Materials Mostly in Bilingual Format for the Divine Word Missionaries in Shandong

Anthony Hu

Abstract

Modern Chinese education rose within the cataclysm of the collapse of the Qing dynasty and the establishment of the Republic of China. The efforts of Christian missionary congregations or institutions were crucial in this educational development. This presentation introduces the Chinese language training materials commonly employed by the Divine Word Missionaries (SVD) or Steyl Missionaries for their newly arrived members in southern Shandong during the Republican period. In my presentation, I will first provide a general introduction about the mission of the Divine Word Missionaries in Shandong, especially their publishing activities and their materials circulated in the field of education. The second part of my presentation centers on selected language training materials for the newcomers. The focus will be on various sources for learning Chinese published during the Republican era, i.e., grammar books, dictionaries, catechetical instructions, selected Chinese readings about local events, reports, scientific information or stories, and even a local travel guide for foreigners. While introducing the writers and compilers of these printed books in bilingual or even trilingual format to some extent, I will mainly elaborate on the contents of the above-mentioned materials and the teaching and learning method applied there. The contribution concludes with a reflection about the overall formation process of the neo-missionaries with regard to their educative mission.

I. A General Background of the SVD Mission in Republican China

a) The SVD Mission in Republican China

The Society of the Divine Word is a Catholic missionary religious congregation for men. This very name and its abbreviation SVD is derived from its Latin name *Societas Verbi Divini*. In Chinese, it is called Shengyan hui 聖言會. Normally their members are called the Divine Word Missionaries or in a German-speaking context the Steyl Missionaries,

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which refers to Steyl, a small town in the Netherlands, not far from the German border, where Arnold Janssen (1837–1909), a German diocesan priest, founded the congregation in 1875 as well as two congregations for women, the Missionary Sisters Servants of the Holy Spirit (SSpS) in 1889 and the Holy Spirit Adoration Sisters in 1896. China was the first priority of Janssen's missionary vision. Both the Divine Word Missionaries and the Holy Spirit Sisters did missionary work in Republican China.¹

On April 20, 1879, Joseph Freinademetz (1852–1908) and Johann Baptist von Anzer (1851–1903), the first two SVD missionaries to China, set foot on Chinese soil in Hong Kong. About two years later the SVD were granted the southern part of Shandong 山東 as their first mission territory, where only 158 Catholics were to be found. In the following decades, more missionaries arrived from Europe and the number of the faithful increased significantly.² At the beginning of 1886, Anzer became the first bishop of the apostolic vicariate of that region together with Joseph Freinademetz who oversaw the SVD mission in Shandong. When German armed forces entered the Shandong Peninsula and established a colony in Qingdao in 1898,³ the SVD obtained additional districts under their ecclesiastical jurisdiction. All of the SVD missionaries made every effort possible to proclaim the Gospel, and indeed their mission was rather successful. In 1922, with their great missionary experience and capacity they accepted the Christian mission in Gansu 甘肅 Province, and in 1933 the mission of the SVD again extended to Henan 河南 Province. Until 1955, when all the foreign SVD missionaries were forced to leave the country, the presence of the SVD missionaries in Mainland China remained active in their respective parishes and mission stations.

b) The SVD Mission in the Field of Education

Although the tireless evangelization of the SVD through preaching, pastoral care, and charity work greatly contributed to their success in mission, from the beginning of their mission in Shandong, Bishop Anzer and his successor Bishop Augustin Henninghaus (1862–1939) firmly emphasized the important role of education and implemented it step by step by founding schools on different levels. In particular, after the traditional civil service examination was officially abolished in 1905, the SVD had more freedom to intro-

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- 1 For the history and missionary activities of the Divine Word Missionaries, see, e.g., the multiple volumes of Hartwich 1983, 1985, 1987, 1988, 1989, and 1991; Thaurén 1932a and 1932b; Bornemann *et al.* 1981, pp. 270-320; Freitag 1948, pp. 11-188; Horlemann 2009, pp. 59-82; Hao Bo 2006; Leeb 2019. For the part of the mission of the Holy Spirit Sisters, for example, see Moroder 2004a and 2004b; Moroder 2005–2007.
 - 2 For a comprehensive list of the annually increasing number of Christian converts in their respective SVD mission dioceses, see Leeb 2019, pp. 341-345.
 - 3 The German colonization in Qingdao lasted about 17 years. In November 1914, Qingdao was taken over by the Japanese forces. On the actual motivation of the German Reich to gain the concession district of Qingdao, John Thaurén clearly points out: “It is an historical error to say that the killing of the missionaries [i.e., Francis Nies and Richard Henle on November 1, 1897] was the cause of the occupation of Tsingtao by Germany. The occupation was to be a recompense for what Germany, together with France and Russia, did for China against Japan at the peace treaty of Shimonoseki. The reward Germany sought was a naval base on the southern coast of China. The murder of the missionaries gave her a welcome opportunity to realize her desire.” See Thaurén 1932a, p. 42, fn.

duce a wide range of Western learning and to a certain extent contributed their share to the development of modern schooling.⁴ John Thaurén, an SVD historian, wrote in 1931:

*As an idea toward which to strive, the mission hopes eventually to have a common school in each larger community and a higher school in each deanery. But that goal is still far away.*⁵

It was no surprise that schools were established wherever missionary work was carried out. In many cases these schools were not limited to boys or to the Catholic faithful. Furthermore, there were schools reserved either for men or women to find their vocation such as catechists and teachers.⁶ Concerning higher education, in 1933 the SVD took charge of the Fu Jen Catholic University of Peking.⁷ With regard to primary and secondary education, the achievement was rather encouraging. In 1940 there were two major seminaries, five minor seminaries, five catechetical schools, four high schools, 29 middle schools, and 247 primary schools run by the SVD and SSpS in their mission areas.⁸

Moreover, from the time of the German colonization, German culture had a steady influence in Shandong, and the need of learning the German language increased in particular. It was thus natural for the Divine Word Missionaries in China to open German-Chinese schools. Among them, St. Franziskus-Xaverius-Kolleg (St. Francis Xavier College), opened in Jining in 1908, had an excellent reputation at the time. In 1914 its qualification was recognized by the contemporary provincial government. The quality of its education attracted students from Shandong as well as from Anhui 安徽, Zhejiang 浙江, Guangdong 廣東, Henan, and other provinces. It offered a systematic way of learning German besides other courses related to Chinese literature, English, world history and geography, mathematics, physics, chemistry, national economy, and mineralogy. Basically this school tried to provide students with a regular but thorough education so that they were able to pursue further studies in modern universities in China or possibly in Germany. At least, they could find a solid job after their graduation.⁹

c) The SVD Capacity in Publishing

From the beginning, the congregation of the Divine Word Missionaries gave priority to having their own printing presses and set up printing houses along with their world mission. Magazines, books or pamphlets proved to be an effective method in supporting the Christian mission. The SVD mission to China was also a case in point.¹⁰ Since opening a little printing shop in the 1890s, the SVD printing houses extended in size and scope to

4 For the SVD educational activities, see, e.g., Rivinius 1994; Thaurén 1932a, pp. 64-70; Malek 2007, pp. 79-155; Tiedemann 2007, pp. 157-190.

5 See Thaurén 1932a, p. 67.

6 See Thaurén 1932a, pp. 64-68.

7 For more detailed information, see, e.g., Chen 2004; Chu 2017, pp. 249-267.

8 Leeb 2019, pp. 341-345. Also see Thaurén 1932a, p. 68.

9 See *Das St. Franz Xav. Kolleg: Deutsch-Chinesische Mittelschule in Tsining, 1908-1918*, in particular, pp. 1-9; Rivinius 1994, pp. 138-148, 209-212.

10 For a history of the SVD publishing house in China, see Huppertz 1992.

Jining, Yanzhou, and Qingdao, and the demand for publications rose year after year. For example, the volume of the printing business in Yanzhou increased six times from 1915 to 1923. In addition, catalogues released and updated by the SVD printing houses from time to time clearly confirmed increasing needs in publications. Accordingly, 67 book titles were listed for the market in the catalogue of 1908, 76 in 1911, 82 in 1914, 130 in 1923, 215 in 1926, 235 in 1940, 244 in 1948, and 424 in 1950.¹¹

Included among those listed titles were educational materials or school books employed by the SVD. The SVD Sinologist Roman Malek put these educational materials into two groups: first, books to meet the needs of the Chinese, including those related to Latin or German grammar, mathematics, natural sciences, religious instruction, and so on; second, books for foreigners, including those related to learning Chinese, bilingual dictionaries, Sinological treatises, and so on.¹² Thus it is no surprise that some of them were apparently published in Chinese, some in Latin, German, or even English. But still a considerable number of such books were printed in a bilingual or even trilingual format, mostly German–Chinese, which we will see in the following.

II. Neo-Missionaries and Their Preparation for the Mission in Shandong

The achievement of the SVD mission in Republican China depended to a great extent on the personnel sent to the mission field. According to Leopold Leeb, an expert on SVD history in China, between 1879 and 1950, a total of 590 Divine Word Missionaries, including 44 Chinese confreres, worked in China. The overwhelming majority of this group was either from German or other German-speaking areas of Europe. Even those who were from the United States of America had a German ancestry. As for the Holy Spirit Sisters, though their presence in China started only in 1905, until 1950, more than 300 Holy Spirit Sisters carried out their mission, and a total of 250 of them were non-Chinese, mostly coming from Europe and a few from the USA. About 90% of them were German.¹³ Roughly eight men and five women, who mostly spoke German, came to China every year. They were new to the mission and thus in need of a solid orientation before starting their work. Therefore, the aim of this part of my presentation is to look at how these neo-missionaries were trained or what kind of materials was available to them for their proper preparation.

First and foremost was language training. All newcomers to the mission in China had to learn Chinese.

Here the newly arrived missionaries came to realize more than ever before, that all they had learned so laboriously over the past ten to fifteen years in the seminary was quite useless unless they were able to communicate it in Chinese.¹⁴

11 Thauren 1932a, pp. 69-70; Malek 2007, pp. 84, 97-98.

12 See Malek 2007, pp. 106-115.

13 Leeb 2019, p. 339; Moroder 2004a, pp. 367-383.

14 Bornemann *et al.* 1981, pp. 270-271.

Even after a year of training in Chinese, the missionaries' command of the language was only at a basic level. Theodor Mittler (1887–1956) acknowledged that, within a year, a hard-working missionary could at best know 1,000 Chinese characters along with some essential grammar and language structures.¹⁵ Acquiring a good command of Chinese was the missionaries' life-long project.

The first Catholic episcopal conference in Shanghai [National Synod] in mid-1924 thus devoted a chapter to the discussion of the necessity of learning Chinese. Neo-missionaries should spend a year to learn the local language without any other duties and take language courses conducted by an assigned Chinese teacher. In the second year, they should continuously sharpen their language skills while being guided by an experienced missionary. If they desired to fully exercise the sacred ministerial duties in the Church, they had to pass a final exam in Chinese.¹⁶ Similarly, the SVD *Manuale Missionariorum* (Manual for Missionaries) emphasized the significance of learning Chinese. The newcomers would take a language test twice in the first year and once every following year up to the fifth year after their arrival in China. A final exam was conducted accordingly with an emphasis on their written ability in Chinese.¹⁷ Thus, the SVD in China at the time invested a lot in preparing their newly arrived missionaries for their upcoming mission.

Despite their efforts, it was not until 1936 that the SVD established a Chinese language school in Daijia zhuang 戴家莊 for those newly arrived missionaries. After a year-long training and learning, they might not talk freely with the local people but could probably deal with everyday matters that they would encounter in the mission field. Fritz Bornemann vividly described the language learning program employed at the time:

The Study plan included ten classes each week. Each student also had a Chinese tutor with whom he spent half an hour twice a day: this was to get hold of the pronunciation, its sounds and intonations. One came to know the Chinese characters, where to find them in the dictionary and how to write them, if not with a brush, then at least with a pencil or pen. The walls of the classroom were festooned with 17 large charts, each depicting large and clear no fewer than 100 characters with the numbers of intonations for each.

*The reading and spelling books of the modern Chinese primary schools were also studied, as well as the medium-sized catechism, the terms needed for hearing confessions and the explanation of the catechism.*¹⁸

Unfortunately, as Bornemann would admit, the school was merely a language-training institution and paid less attention to Chinese culture. More detailed knowledge about Confucianism, Daoism, Buddhism, folk religions, Chinese literature and art was not available in the language school.¹⁹ The SVD missionaries made an effort to impart this kind of knowledge in other kinds of textbooks. In the following, I will introduce some printed ma-

15 See Mittler 1937, preface, pp. V and VIII; Bornemann *et al.* 1981, p. 271.

16 See *Primum Concilium Sinense Anno 1924*, nos. 166-167, pp. 71-72.

17 See *Manuale in usum Missionariorum*, no. 62, p. 17.

18 Bornemann *et al.* 1981, p. 271.

19 See *ibid.*, p. 272.

terials of the SVD which the neo-missionaries would use to gain knowledge about China, her language and culture, though in a limited manner.

a) Chinese Grammar Books

1) Joseph Hesser S.V.D., *Chinesische Grammatik nebst einem Anhang der gebräuchlichsten Vokabeln für Deutsche zur Erlernung der chinesischen Sprache* (Chinese Grammar together with an Appendix of the Most Common Vocabulary for Germans to Learn the Chinese Language), Jentschoufu, Shantung: Druck der Katholischen Mission 1905, 247 pp.; *Chinesische Grammatik oder systematische Anleitung zur Erlernung der chinesischen Sprache für Deutsche, nebst einem Anhang der gebräuchlichsten Redensarten und Vokabeln* (Chinese Grammar or Systematic Instructions for Germans to Learn the Chinese Language, together with an Appendix of the Most Common Expressions and Vocabulary), 2nd revised and greatly enlarged ed., Yenchowfu, Shantung: Druck und Verlag der katholischen Mission 1909, 253 pp. (see Figures 1 and 2).

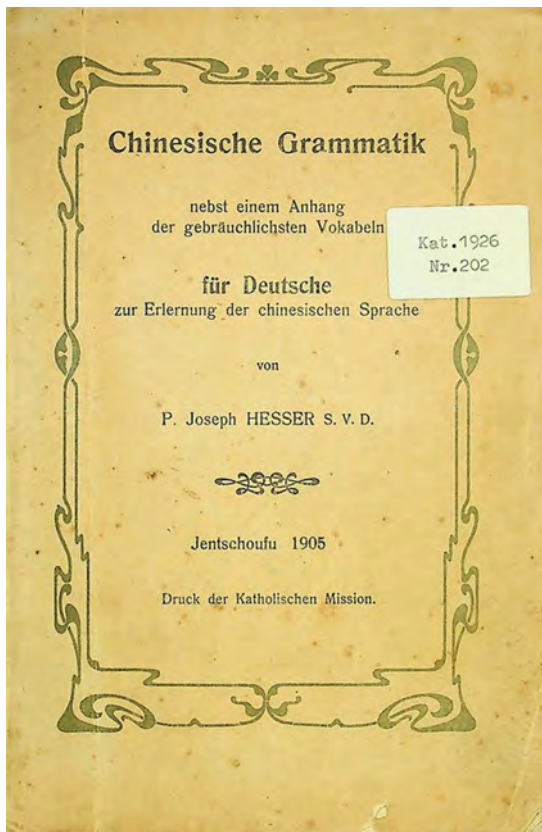


Figure 1

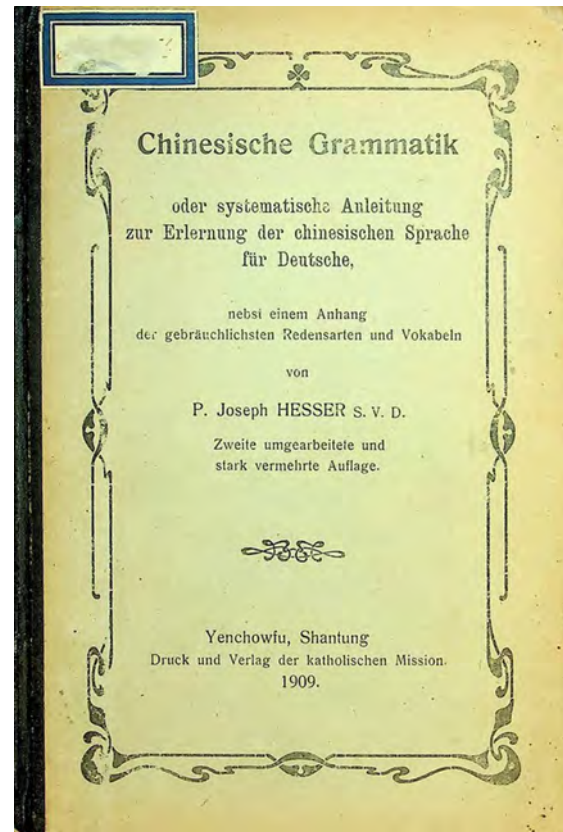


Figure 2

Josef Hesser (He Deming 赫德明, 1867–1920) was born on September 29, 1867 in Lahr (Hunsrück), Germany. Shortly after his priestly ordination in 1893, he was sent to the mission in Shandong. He had a year of language training and then began to work as a chaplain in a mountain village. About two years later, he was called back to Jining and spent most of his time teaching catechists in a mission school. He was a linguist and a prolific writer. He published more than 20 books in Chinese on linguistic works as well as on a variety of religious subjects. Once he himself described his writing process:

*When I have a meal, I always have two or three men by my side. They write and I dictate. One of them has to make sure that the language is correct and no wrong phrase can be found [...] In less than a year I have translated the biblical history of the Old and New Testaments, mostly during meals.*²⁰

Hesser's German "Chinese grammar" book was written for the sake of the SVD missionaries who had just arrived from Europe, since a German-Chinese language book like this one could not easily find at the time. It first appeared in 1905 and four years later in a second, revised, and enlarged edition.²¹ Compared to the first edition of 1905, a list of common expressions is added to the second edition of 1909. And this list is divided into 14 groups covering a wide range of daily topics such as employment, travels, clothing, weather, business, and so on.²²

Concretely, in the general introduction of Hesser's 1909 edition a general introduction to the Chinese language, in particular its tones and phonetic transcription in accordance

with the *Deutsch-Chinesisches Hand-Wörterbuch* (1906), is provided, though very brief and limited.²³ The main body of the book contains lessons on various grammatical subjects. Each lesson has a similar structure. In most cases, the author first calls attention to the key grammar point of a lesson, followed by a list of vocabulary and then an exercise corresponding to the grammar in question. Although detailed explanations of parsing or syntactical analyses of sentences are not found in the book, there are other points benefiting the readers. Firstly, all Chinese characters in the book are phonetically transcribed together with their respective German translations. Take the phrase "father" and "mother" for example. The former ap-

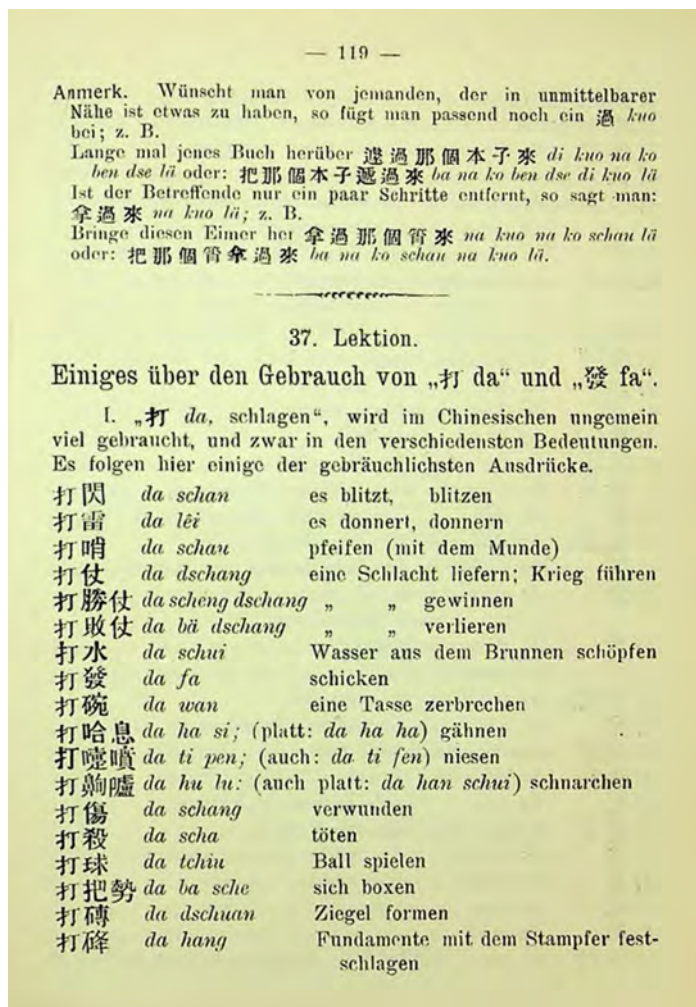


Figure 3

20 Hartwich 1987, pp. 92-93; also see Steffen 2011, pp. 194-197; Leeb 2019, pp. 230-231; Fleckner 1999, pp. 158-162.

21 For a detailed analysis of Hesser's book, see Bai Hanxi 2016, pp. 136-198.

22 See Hesser 1909a, pp. 182-208.

23 *Ibid.*, p. 2.

pears to be “der Vater – 父親 – *fu tsin* [father]” and the latter “die Mutter – 母親 – *mu tsin* [mother].”²⁴ In fact, even a complete sentence is formulated in the same manner. Secondly, a great number of expressions point to a religious usage, such as “Gott – 天主 – *Tien dschu* [God],”²⁵ “der Engel – 天神 – *tien schen* [angel],”²⁶ “die Hölle – 地獄 – *di yü* [hell],”²⁷ “das Kreuz – 十字架 – *sche dse djia* [cross],”²⁸ “die protestantische Kirche – 禮拜堂 – *li bä tang* [protestant church],”²⁹ and so on.³⁰ Some are related to Chinese customs such as “der Tee – 茶 – *tscha* [tea],”³¹ “Brot – 糜糜 – *muo muo* [bread],”³² “auf dem Rechenbrett rechnen – 打算盤 – *da suan pan* [calculate on an abacus],”³³ “der Opiumraucher – 吸大煙的 – *hi da iên di* [the one who smokes opium],”³⁴ and so on. Thirdly, some sections of the book are fun to read, when one comes to the sentences or phrases with “*da* 打 [fight, hit],”³⁵ “*fa* 發 [send, give]”³⁶ and “*di* 的 [an ending used for adjectives]”³⁷ (see Figures 3, 4, 5).

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II. 發 *fa* „schicken, hervorbringen, gähren“, wird ebenfalls viel gebraucht; es deckt sich in vielen Ausdrücken mit dem deutschen „sein, ich bin, er ist, machen, werden“ etc.

發誓	<i>fa sche</i>	schwören, einen Eid ablegen
發福	<i>fa fu</i>	Glück haben; korpulent werden
發慌	<i>fa huang</i>	aufgeregt sein; bestürzt sein, sich überstürzen
發癩子	<i>fa yüo dsu</i>	Fieber haben
發脾氣	<i>fa pi han</i>	
發願	<i>fa yüan</i>	ein Gelübde machen
發芽	<i>fa ya</i>	Knospen treiben
發熱	<i>fa je</i>	sehr heiß sein
發冷	<i>fa leng</i>	große Kälte empfinden
發貨	<i>fa huo</i>	Waren nach andern Gegenden versenden und sie daselbst verkaufen
發財	<i>fa tsü</i>	reich werden
發痛悔	<i>fa tung huê</i>	Reue erwecken
發兵	<i>fa bing</i>	Soldaten beordern, schicken
發光	<i>fa kuang</i>	hell sein, Licht verbreiten
發白	<i>fa bái</i>	weiß sein
發黑	<i>fa hêi</i>	schwarz sein
發紅	<i>fa hong</i>	rot sein
發黃	<i>fa huang</i>	gelb sein
發綠	<i>fa lü</i>	grün sein
發紫	<i>fa dse</i>	violett sein
發藍	<i>fa lan</i>	himmelblau sein
發青	<i>fa tsing</i>	grün sein
發糶	<i>fa mien</i>	gesäuert (Mehl)
發忿怒	<i>fa fen nu</i>	zornig werden
發威(嚴)	<i>fa wêi (ien)</i>	voll Würde; voll Majestät, Würde zeigen
發顯	<i>fa hien</i>	erscheinen, offenbaren, offenbar werden.
發酸	<i>fa suan</i>	sauer sein, sauer werden
發明	<i>fa ming</i>	hell werden
發涼	<i>fa leang</i>	kalt sein

Figure 4

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騎馬的	<i>tchi ma di</i>	der Reiter (zu Pferde)
走路的	<i>dsou lu di</i>	der Fußgänger
打鉄的	<i>da tiê di</i>	der Schmied
看家的	<i>k'an djia di</i>	einer der das Haus bewacht
看坡的	<i>k'an puo di</i>	der Feldhüter
寫字的	<i>siê dse di</i>	der Schreiber
教學的	<i>djan hïo di</i>	einer der eine Schule leitet, der Lehrer
算卦的	<i>suan kua di</i>	der Wahrsager
要飯的	<i>yau fan di</i>	der Bettler
剃頭的	<i>ti tôu di</i>	einer der den Kopf rasiert, der Barbier
賣油的	<i>mä yu di</i>	der Ölverkäufer
奉教的	<i>fung djiau di</i>	einer der der Lehre dient, ein Christ
賣飯的	<i>mä fan di</i>	Speiseverkäufer
打魚的	<i>da yü di</i>	der Fischer
抬轎的	<i>tä djiau di</i>	einer der die Sänfte trägt
掃地的	<i>sau di di</i>	einer der den Boden kehrt
做官的	<i>dsuo kuan di</i>	einer der Mandarin ist
吸大煙的	<i>hi da iên di</i>	der Opiumraucher,
		u. s. w.

41. Lektion.
Wortbildung (Fortsetzung).
Vokabeln.

Der Wirt, Wirtschafter	掌櫃的	<i>dschang kui di</i>
die Pagode	廟	<i>miau</i>
der Topf, die Kanne	壺	<i>hu</i>
das Spielzeug	玩意	<i>wan i</i>
die Sache (eine materielle)	物件	<i>u djien</i>
die Brille	眼鏡	<i>yen djing</i>
eine Brille tragen	戴眼鏡	<i>dä yen djing</i>

Figure 5

24 Hesser 1909a, p. 7.

25 *Ibid.*, p. 4.

26 *Ibid.*

27 Hesser 1909a, p. 44.

28 *Ibid.*, p. 127.

29 *Ibid.*, p. 27.

30 In Hesser 1905, a list of religious words is provided additionally, pp. 241-246.

31 Hesser 1909a, p. 8.

32 *Ibid.*, p. 14.

33 *Ibid.*, p. 120.

34 *Ibid.*, p. 139.

35 *Ibid.*, pp. 119-121.

36 *Ibid.*, pp. 122-124.

37 *Ibid.*, pp. 138-139, 144-145.

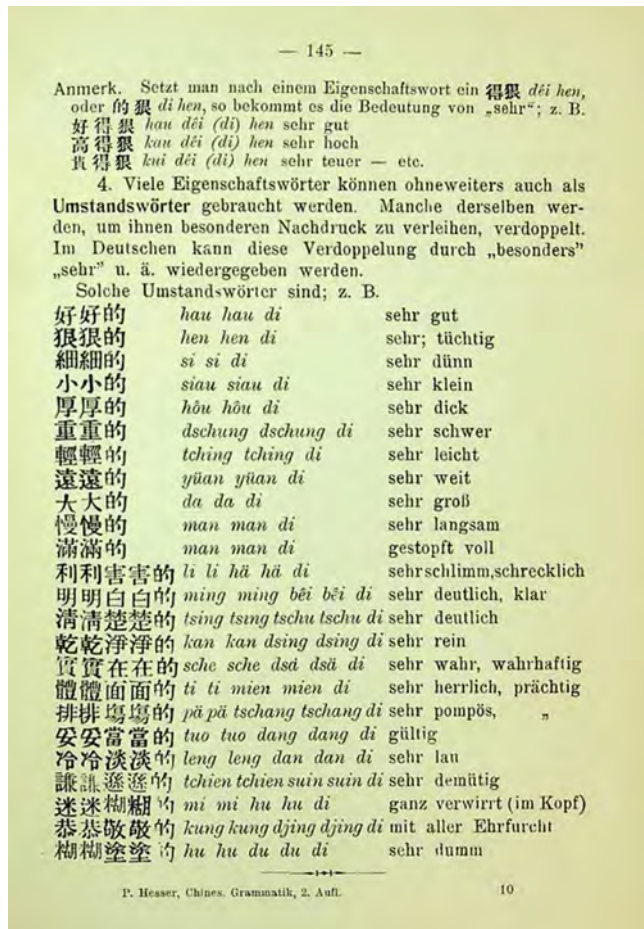


Figure 6

2) Theodor Mittler SVD (ed.), *Chinesische Grammatik. Einführung in die Umgangssprache mit besonderer Berücksichtigung der Shantungssprache* (Chinese Grammar. An Introduction to the Colloquial Language with Special Attention to the Shandong Language), Yenchowfu: Druck und Verlag der Katholischen Mission 1927, 515 pp. (see Figure 7).



Figure 7

Theodor Mittler (Miao Dexiu 苗德秀, 1887–1956) was born in Paderborn, Germany in 1887. He arrived in Shandong in 1913 and began to learn the Chinese language. He spent most of his life in educational work. He wrote a Latin textbook while he was the director of the minor seminary in Yanzhou from 1917 to 1931. When the above-mentioned language school was established in Daijia zhuang in 1936, he was appointed headmaster and teacher for the newly arrived missionaries. In his language classes he introduced the students to the geographical features of China. He was

38 Hesser 1909a, pp. 129-133, 145.

also a prolific writer and his publications covered various topics such as Latin, Chinese, (Catholic) education, philosophy, catechism, and so on. In 1949 he left for the Philippines and died in 1956.³⁹

In the foreword, Mittler points out that his German “Chinese grammar” is closely connected to Hesser’s *Chinesische Grammatik*.⁴⁰ Mittler’s book has 86 lessons and is rich in content. Basically, each of the 86 lessons consists of a grammatical part, a vocabulary (featuring the serial number, the Chinese character, phonetical transcription and meaning in German) with the respective tone and accent indicated by a number, a reading text in Chinese also with transcription, and lastly a German translation. If necessary, footnote-like annotations were added pointing to its source or an explanation.⁴¹ A total of 1,667 individual characters are marked with a number, and at the end of the book an alphabetical glossary of these characters is also included. In addition, Mittler also explicitly mentions that every single sentence or exercise had been checked by several Chinese people.⁴²

Overall, three features of Mittler’s book deserve to be mentioned. First of all, there is a 39-page long introduction discussing Chinese phonetics and transcription, the phonetic components of a syllable, the five tones based on the dialect of southern Shandong, the rhythm, and the six categories of Chinese characters (*liushu* 六書).⁴³ Mostly importantly one finds a detailed table of the 214 radicals in color on pages xxviii to xxxv (see Figure 8).

DIE 214 KLASSENHÄUPTER		
<u>1 Strich (1–6)</u>		
1. 一 i ⁵ eins ○	8. 冫 ton ² bedecken o.	17. 凵 kün ³ Abgrund um.
2. * 丨 guin ³ Stange ○	9. 人 jen ² Mensch l.	18. 刀 dau ¹ Messer r.
3. * 丶 dschu ³ Punkt ○	10. 儿 jen ² Mensch u.	19. 力 li ⁵ Kraft r. (u.)
4. * 丿 piä ⁵ Komma ○	11. 入 ju ⁵ eintreten ○	20. * 勹 bau ¹ einpacken um.
5. 乙 i ⁵ gebogen ○	12. 八 ba ⁵ acht ○	21. 匕 bi ³ Löffel r.
6. * 丿 djüo ⁵ Häkchen ○	13. * 冂 djung ¹ Grenze ○	22. * 匚 fang ¹ Koffer um.
<u>2 Striche (7–29)</u>		
7. 二 er ⁴ zwei ○	14. * 冫 mi ⁵ bedecken o.	23. 匸 hi ³ Lade um.
	15. * 冫 bing ¹ Eis l.	24. 十 sche ² zehn ○
	16. 几 di ⁵ Bank ○	25. 卜 bu ² wahrsagen ○

Figure 8

39 See Leeb 2019, p. 262; Fleckner 1991, pp. 312-314.

40 Mittler 1927, preface, p. V.

41 For some concrete examples, see Mittler 1927, pp. XIII, XVI, 17, 19, 33, 37, 47, 120, 122, 160, 171, 286, 333, 371, etc.

42 Mittler 1927, preface, p. VI.

43 These are *xiangxing* 象形 (pictographs), *zhishi* 指事 (ideographs in origin), *huiyi* 會意 (compound ideographs), *xingsheng* 形聲 (phono-semantic compounds), *jiajie* 假借 (phonetic loan characters), and *zhuanzhu* 轉注 (derivative cognates).

Secondly, some readings provided in their respective lessons are jokes or well-known moral stories.⁴⁴ Thirdly, some lessons invite the students to delve into Chinese customs and culture and even afford a glimpse of the political and military situation in Republican China. For example, lesson 54 talks about the kitchen god,⁴⁵ lesson 57 treats the Chinese New Year,⁴⁶ lesson 82 the Republic of China,⁴⁷ lesson 83 the local government and military,⁴⁸ and lesson 86 includes a conversation between a priest and an official.⁴⁹

3) Franz Giet, *Beiträge zur Einführung ins Chinesische Studium. 1. Die Töne in Süd-Shantung* (Contributions to the Introduction to Chinese Studies. 1. The Tones in South-Shandong), [Yenchowfu: Tianzhutang] 1937, 9 pp.; *id.*, *Beiträge zur Einführung ins Chinesische Studium. 4. Die Töne des Südshantung-Dialekts in Wortverbindungen an Hand von Übersichten, Regeln und Beispielsammlungen zur Veranschaulichung und Übung* (Contributions to the Introduction to Chinese Studies. 4. The Tones of the Southern Shandong Dialect in Phrases at Hand: Overviews, Rules, and Sample Collections for Illustration and Practice), Yenchowfu: Catholic Mission Press 1939, 108 pp. (see Figures 9 and 10).

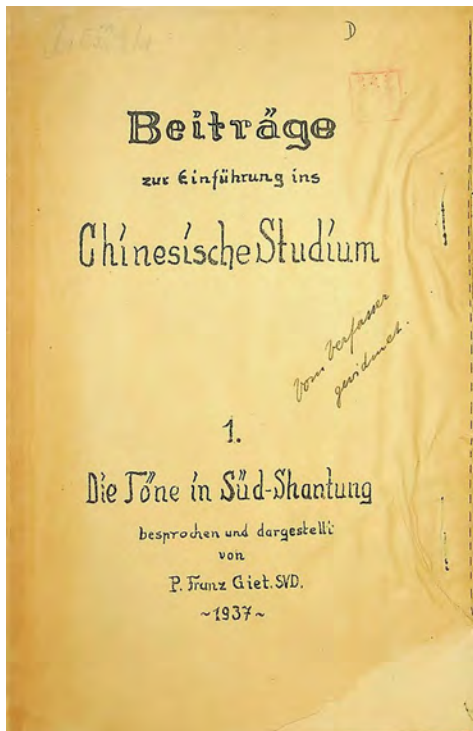


Figure 9

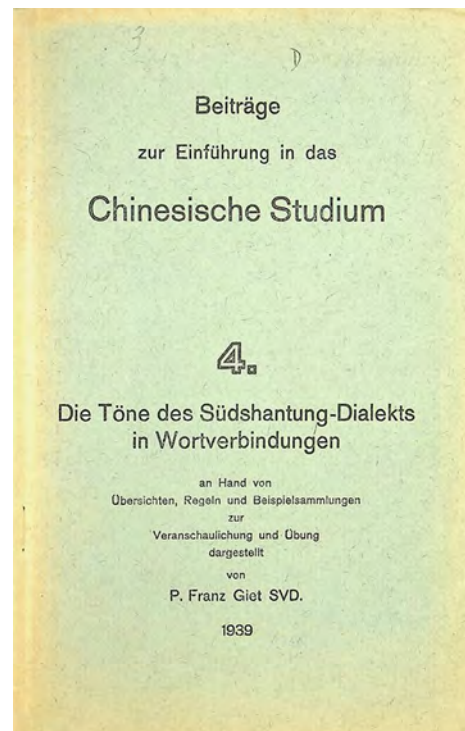


Figure 10

Franz Giet (Qi Defang 齊德芳, 1902–1993) was a trained linguist. He was born in Dalheim in 1902. He arrived in Shandong in 1930 and spent about a year learning Chinese. Besides teaching at St. Francis Xavier College between 1935 and 1944, he started to study

44 See Mittler 1927, pp. 63–64, 79–80, 126–127, 145–147, 159–160, 178–179, 209–210, 218–219, 351–353.

45 Mittler 1927, pp. 244–249.

46 *Ibid.*, pp. 258–265.

47 *Ibid.*, pp. 397–406.

48 *Ibid.*, pp. 406–412.

49 *Ibid.*, pp. 423–434.

the Shandong dialect. In 1947, he went to the University of Bonn and obtained his doctorate in Chinese linguistics in 1950. From 1963 he taught German at the Fu Jen Catholic University in Taipei until his death in 1993.⁵⁰

The above-mentioned two books are meant as learning tools for the new missionaries, dealing with the tones of the southern Shandong dialect, one of the most important parts of the language. The first one published in Giet's handwriting is a German introduction to the tones of the southern Shandong dialect. The second one is the continuation of the former

but providing a more detailed explanation for the reader with many examples. Basically he presents two tables (all phrases in the 4 tones according to their order and the phrases with the same sound arranged in 8 groups), and then he systematically explains these two tables in detail (see Figures 11 and 12).

Tafel 1. Alle vorkommenden Verbindungen der 4 Töne nach ihrer Reihenfolge zusammengestellt.

1-1 U	ㄨ ㄨ	飛機	<i>fee' djī'</i>	Flugzeug	
1-1 L	ㄨ 一	今天	<i>djin' tiān'</i>	heute	V
1-1 V	ㄨ 二	工夫	<i>gung' fu'</i>	Zeit	I
1-2 U	ㄨ ㄩ	西洋	<i>sī' yang²</i>	Europa	
1-2 V	ㄨ 二	乾糧	<i>gān' liang²</i>	Brot (allgem.)	I
1-3 V	一 二	辛苦	<i>sin' ku³</i>	Strapazen	I
1-4 U	ㄨ ㄩ	心硬	<i>sin' ying⁴</i>	hartherzig	
1-4 L	ㄨ 一	驕傲	<i>djau' ngau⁴</i>	stolz	V
1-4 V	ㄨ 二	窗戶	<i>tschuang' hu⁴</i>	Fenster	I
2-1 U	ㄩ ㄨ	麻包	<i>ma² bau¹</i>	Sack	
2-1 L	ㄩ 一	良心	<i>liang² sin¹</i>	Gewissen	IV
2-1 V	ㄩ 二	棉花	<i>miān² hua¹</i>	Watte	II
2-2 U	ㄩ ㄩ	從前	<i>tsung² tsian²</i>	ehemals	
2-2 L	ㄩ 一	明白	<i>mīng² bee²</i>	klar	IV
2-2 V	ㄩ 二	饅頭	<i>muo² muo²</i>	Brot	II
2-3 U	ㄩ ㄨ	茶壺	<i>tscha² uān³</i>	Teetasse	VI
2-3 L	ㄩ 一	朋友	<i>pung² yu³</i>	Freund	IV
2-3 V	ㄩ 二	堂裏	<i>tang² lǐ³</i>	in d. Kirche	II
2-4 VU	ㄨ ㄩ	來到	<i>lā² dau⁴</i>	ankommen	VII
2-4 VL	ㄨ 一	神父	<i>schen² fu⁴</i>	Priester	II
3-1 U	ㄨ ㄨ	老師	<i>lau³ sche¹</i>	Lehrer	
3-1 L	ㄨ 一	禮物	<i>lǐ³ w¹</i>	Geschenk	II
3-1 V	ㄨ 二	母親	<i>mu³ tsin¹</i>	Mutter	III
3-2 U	ㄨ ㄩ	奶油	<i>nā² yu²</i>	Butter	
3-2 V	ㄨ 二	老實	<i>lau³ sche²</i>	brav	III
3-3 FU	ㄩ ㄨ	保險	<i>bau³ hiān³</i>	garantieren	VI
3-3 FL	ㄩ 一	洗洗	<i>sī³ sī³</i>	waschen	IV
3-3 V	ㄩ 二	本子	<i>ben³ dse²</i>	Buch	III
3-4 U	ㄨ ㄩ	改過	<i>gā² guo⁴</i>	sich bessern	VII
3-4 L	ㄨ 一	古怪	<i>gu³ guā⁴</i>	sonderbar	II
3-4 V	ㄨ 二	底下	<i>dǐ³ hia⁴</i>	unten	III
4-1 U	ㄩ ㄨ	問答	<i>uen⁴ da¹</i>	Katechismus	
4-1 V	ㄩ 一	地方	<i>dī⁴ fang¹</i>	Platz	IV
4-2 U	ㄩ ㄩ	樹林	<i>schu⁴ lin²</i>	Wald	
4-2 L	ㄩ 一	大爺	<i>da⁴ yae²</i>	ält. Brud. d. Vaters	VIII
4-2 V	ㄩ 二	利錢	<i>lǐ⁴ tsian²</i>	Zinsen	IV
4-3 U	ㄩ 二	聖體	<i>scheng⁴ tǐ³</i>	Eucharistie	VIII
4-3 V	ㄩ 一	露水	<i>lu⁴ schui³</i>	der Tau	IV
4-4 U	ㄩ ㄩ	聖父	<i>scheng⁴ fu⁴</i>	Gott Vater	VIII
4-4 L	ㄩ 一	謝謝	<i>sia⁴ sia⁴</i>	danken	VIII
4-4 V	ㄩ 二	路上	<i>lu⁴ schang⁴</i>	auf d. Weg	IV

Figure 11

50 See Leeb 2019, pp. 215-216; Fleckner 1995, pp. 179-180.

Tafel 2 Die gleichklingenden Verbindungen in acht Gruppen geordnet.

Group	Diagram	Initials	Chinese	Pinyin	German
I		1-1 V	工夫	<i>gung¹ fu¹</i>	Zeit
		1-2 V	乾糧	<i>gān¹ liang²</i>	Brot (allgem.)
		1-3 V	辛苦	<i>sin¹ ku³</i>	Strapazen
		1-4 V	窗戶	<i>tschuang¹ hu⁴</i>	Fenster
II		2-1 V	棉花	<i>miān² hua¹</i>	Watte
		2-2 V	饅頭	<i>muo² muo²</i>	Brot
		2-3 V	堂裏	<i>tang² li³</i>	in d. Kirche
		2-4 VL	神父	<i>schēn² fu⁴</i>	Priester
		3-1 L	禮物	<i>li³ w¹</i>	Geschenk
		3-4 L	古怪	<i>gu³ gu⁴</i>	sonderbar
III		3-1 V	母親	<i>mu³ tsin¹</i>	Mutter
		3-2 V	老實	<i>lau³ sche²</i>	brav
		3-3 V	本子	<i>ben³ dse³</i>	Buch
		3-4 V	底下	<i>dī³ hia⁴</i>	unten
IV		4-1 V	地方	<i>dī⁴ fang¹</i>	Platz, Gegend
		4-2 V	利錢	<i>lī⁴ tsian²</i>	Zinsen
		4-3 V	露水	<i>lu⁴ schui³</i>	der Tau
		4-4 V	路上	<i>lu⁴ schang³</i>	auf d. Weg
		2-1 L	良心	<i>liang² sin¹</i>	Gewissen
		2-2 L	明白	<i>ming² bee²</i>	klar
		2-3 L	朋友	<i>pung² yu³</i>	Freund
		3-3 FL	洗洗	<i>sī³ sī³</i>	waschen
V		1-1 L	今天	<i>djin¹ tidn¹</i>	heute
		1-4 L	驕傲	<i>djaw¹ ngau⁴</i>	stolz
VI		2-3 U	茶盤	<i>tscha² uān³</i>	Tectasse
		3-3 FU	保險	<i>baw³ hiān³</i>	garantieren
VII		2-4 VU	來到	<i>lī² dau⁴</i>	ankommen
		3-4 U	改過	<i>gū³ guo⁴</i>	sich bessern
VIII		4-2 L	大爺	<i>da⁴ yae²</i>	ält. Bruder d. Vat.
		4-3 U	聖體	<i>scheng⁴ tī³</i>	Eucharistie
		4-4 L	謝謝	<i>siae⁴ siae⁴</i>	danken

Figure 12

In a word, these two books appear to be very technical and deserve a closer look, which I prefer to do at another time.⁵¹

51 There is an influential article by Franz Giet entitled "Phonetics of North-China Dialects: A Study of Their Diffusion." Besides information about the tones, it contains ten maps indicating different tones in different regions. See Giet 1946, pp. 233-267.

b) Bilingual Dictionaries

In general, an impression of the following dictionaries is that all of them aim for practical use, as other SVD publications prefer to do.

1) German-Chinese Dictionaries

i) The Catholic Mission in South-Shandong (ed.), *Deutsch-Chinesisches Taschen-Lexikon. De Hua zidian 德華字典. Mit besonderer Berücksichtigung der Schantung-Sprache* (German-Chinese Pocket Lexicon. De Hua zidian 德華字典. With Special Reference to the Language of Shandong), Jentschowfu: Druck und Verlag der katholischen Mission 1908, 658 pp. (see Figure 13).



Figure 13

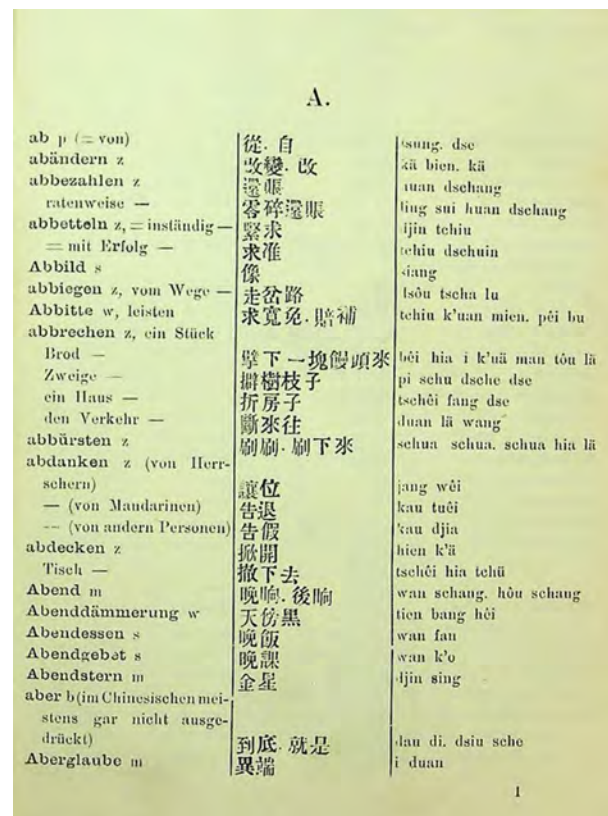


Figure 14

This pocket edition of the German-Chinese Lexicon has no preface but a brief explanation concerning phonetics and some keys to the structure of the book. Each page in the main body of the dictionary consists of three columns. German words are arranged alphabetically in the first column, a corresponding translation in Chinese in the middle column, and the phonetic transcription of the respective Chinese characters without tones in the third column (see Figure 14).

ii) The Members of the Catholic Mission in Shandong (ed.), *Deutsch-Chinesisches Hand-Wörterbuch. De Hua zidian 德華字典. Mit besonderer Berücksichtigung der Schantung-Sprache* (German-Chinese Concise Dictionary. De Hua zidian 德華字典. With Special Reference

to the Language of Shandong), Jentschoufu: Druck und Verlag der Katholischen Mission 1906, 1171 pp.; *Deutsch-Chinesisches Hand-Wörterbuch. De Hua zidian* 德華字典. *Unter besonderer Berücksichtigung der Schantung-Sprache, mit Angabe der Töne, der Tonveränderungen, des Wort- und Satzakkentes, nebst kurzer Grammatik* (German-Chinese Concise Dictionary. De Hua zidian 德華字典. With Special Reference to the Language of Shandong, with Indication of the Tones, the Tonal Changes, the Accent of a Word and a Sentence Accent, along with a Brief Grammar), 2nd ed., Yenchowfu: Druck und Verlag der Katholischen Mission 1917, 1091 + 16 pp. (see Figures 15 and 16).



Figure 15

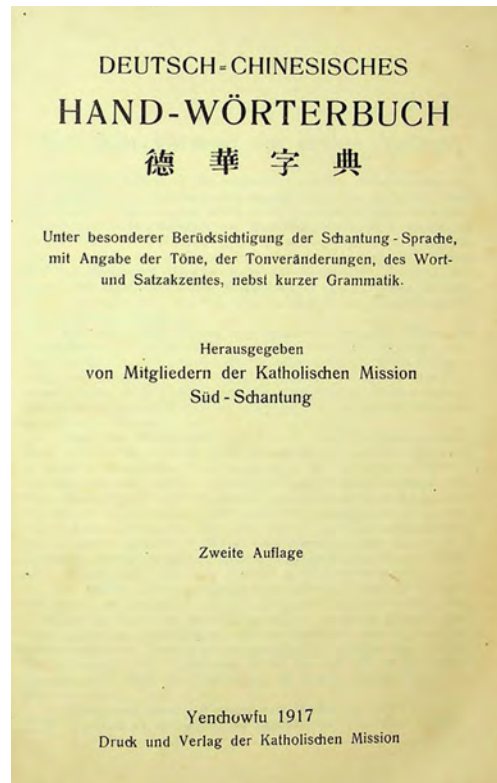


Figure 16

Compared to the *Deutsch-Chinesisches Taschen-Lexikon*, this German-Chinese concise dictionary is a much expanded edition. One finds many identical terms and expressions in these two dictionaries.

According to the preface, this *German-Chinese Concise Dictionary* is to meet the needs of the Chinese who are learning German, as well as those of Germans who are living and working in Shandong, namely, missionaries, teachers, civil officers, and merchants. To the former persons, it provides conversational expressions,⁵² numerous synonyms,⁵³ possibly

52 For example, “Bei gutem Wetter gehe ich spazieren – 天氣好我就逛逛去 – *tiaen tji hau wo dsiu quang quang tjue* [Since the weather is good, I would go for a walk.]; “Bei Gott, ich lüge nicht – 天主知道我不說瞎話 – *Tiaen dshu dshoe dau wo bu shuo hyia hua* [God knows I don’t tell lies.]” see *The Members of the Catholic Mission in Shandong* 1917, p. 103.

53 For example, “Freude – 喜歡, (歡, 喜, 快) 樂 – *hyi huaen, (huaen, hyi, kuai) luo* [like, happy, cheerful],” “freudig sein – 喜欢, 心里慟快 – *hyi huaen, sin li tung kuai* [pleasant, joyful],” and “freuen sich – 喜歡, 喜樂, 歡樂, 歡喜 – *hyi huaen, (hyi, huaen) luo, huaen hyi* [happy, delighted].” See *The Members of the Catholic Mission in Shandong* 1917, p. 300.

related words,⁵⁴ and so on. For the latter, only frequently used Chinese characters, phrases, and expressions are included in the list.

Compared to the 1906 edition, the 1917 edition adds the 4 tones and accent to all the phonetic transcriptions. Moreover, some useful parts are included in the new edition. For example, Chinese coins, the capital forms of Chinese numerals on paper money, the system of weights and measures, and a short introduction to the Chinese phonetic system are provided before the main body of the book. Grammatical information about nouns, pronouns, adjectives, and verbs is added at the end. These newly added parts are very helpful for German readers.

iii) Georg M. Stenz, *Deutsch-Chinesisches Wörterbuch. Dehua cidian* 德華辭典 (German-Chinese Dictionary. Dehua cidian 德華辭典), 2nd enlarged ed., Yenchowfu: Druck und Verlag der katholischen Mission 1929, 773 pp. (see Figure 17).



Figure 17

Georg M. Stenz (Xue Tianzi 薛田资, 1869–1928) was born in Horhausen (Westerwald) and arrived in Shandong in 1893. After a year of learning Chinese, he was sent to work in the mission. He was known for being involved in the Juye incident of 1897 (Juye jiao'an 巨野教案) as well as the Jietou incident of 1898 (Jietou jiao'an 街头教案). From 1904 to 1923 he was in charge of the St. Franziskus-Xaverius-Kolleg while teaching at the same time. He died in Techny, USA in 1928. He was also a prolific writer, among his works are *In der Heimat des Konfuzius: Skizzen, Bilder und Erlebnisse aus Schantung* (In the Homeland of Confucius: Sketches, Pictures and Experiences from Shandong; 1902), *Ins Reich des Drachen: Unter dem Banner des Kreuzes* (Into the Kingdom of the Dragon: Under the Banner of the Cross; 1906), *Twenty-five Years in China* (1924), just to name a few.⁵⁵

Like the other German-Chinese dictionaries mentioned before, Stenz's dictionary is rich in content and pays great attention to common phrases and expressions from everyday life. Under the main word, for example, "Gott 造物主, 天主, 上帝 [God]," some daily greeting words such as "Grüß dich Gott! 請安 [Greetings!]," "Gott sei Dank! 感謝天主 [Thanks be to God!]" and "An Gottes Segen ist alles gelegen 賴天主降福萬事咸宜 [Everything depends on God's blessings.] are provided."⁵⁶ Similarly, under the word "Haar -e 頭髮, 毛

54 For example, "Herz - 心 - *sin* [heart]," "ein hartes Herz - 硬心 - *ying sin* [a hardened heart]," "Herzblut - 心血 - *sin hyiae* [blood of a heart]" "Herzfehler - 心臟病 - *sin dsang bing* [heart problem]." See The Members of the Catholic Mission in Shandong 1917, pp. 468-469.

55 For more information about Stenz and his life in Shandong, for example, see Leeb 2019, pp. 291-292; Puhl 1994.

56 Stenz 1929, pp. 277-278.

[hair],” idioms like “in etwas ein Haar finden 吹毛求疵 [blow apart the hairs upon a fur to discover any defect or find fault with something],” “Haar spaltend 吹毛求疵, 細的不能再細 [to split hairs]” and “sein Haar ist silberweiß geworden 髮白如銀 [someone’s hair is turned silvery grey]” are given;⁵⁷ under the word “Staat -en 國家, 政府, 體面, 身分, 盛裝 [state, government],” related expressions like “dem Staate dienen 盡職於國家 [to serve the state]” and “großen Staat machen 鬧排場 [go in for ostentation and extravagance]” are made available for the reader.⁵⁸ Moreover, the dictionary contains 773 pages. When one looks up a word in it, he or she may notice that Stenz attempted to make full use of the space on each page which in turn appears to be so crowded. Most remarkably, no phonetic transcription is provided like in the other dictionaries. As stated in the preface, the dictionary is intended as a study tool for Germans who are advanced in Chinese.⁵⁹ However, Stenz indeed adds a special feature to the dictionary. An informative appendix is provided containing a list of common abbreviations, measures, worldwide geographical names, a table of the root forms of the irregular German verbs, and an alphabetical list of the chemical elements.

2) Chinese-German Dictionaries

i) Josef Stangier, *Chinesisch-Deutsches Taschen-Wörterbuch. Hua De zidian 華德字典* (Chinese-German Pocket Dictionary), Tsingtau: Druck und Verlag der katholischen Mission 1914, 631 pp. (see Figure 18).

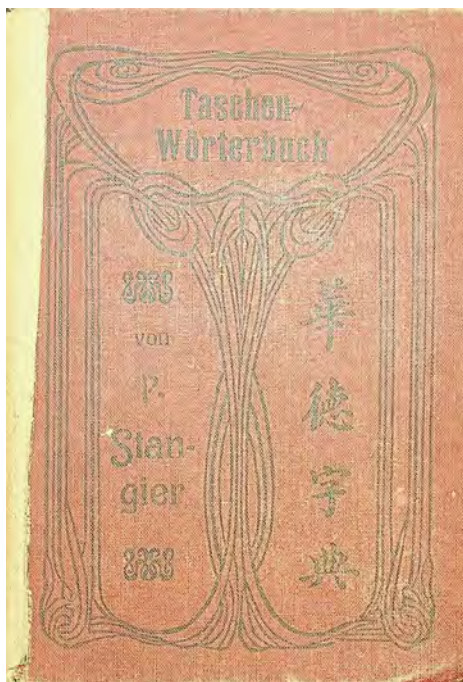


Figure 18

Josef Stangier (Shang Geli 商格理, 1872–1953) was born in Cologne, Germany in 1872. He came to China in 1899 and spent the rest of his life in the Shandong mission. Besides his pastoral work, he taught German in the local middle schools.⁶⁰

It took Stangier many years to finish this Chinese-German dictionary, which was intended to correspond with the earlier publication of the German-Chinese dictionary by the SVD missionaries, though it had been delayed, as mentioned in the preface.⁶¹ Overall, the dictionary is basically a convenient tool for both Europeans and Chinese. The phonetic part⁶² is the main body, containing Chinese entries which are arranged in alphabetical order according to their respective German phonetic transcription. For one’s convenience, an alphabetical index of characters is added right be-

57 Stenz 1929, p. 285.

58 *Ibid.*, p. 557.

59 *Ibid.*, preface, p. VI.

60 See Leeb 2019, p. 291; Fleckner 2002, pp. 167-169.

61 Stangier 1914, preface, p. I.

62 Stangier 1914, pp. 1-560.

fore this main part. Thus in each entry the transcript of the character comes out first, the actual character second, and the German translation third. In most cases, the key character in an entry is supplemented by a list of vernacular expressions including this character and thus acquires additional information or connotations. The second part of the dictionary is an index of about 5,000 characters arranged in accordance with 214 radicals as well as the number of strokes a character may have. Moreover, for the sake of a Chinese learner, Stangier adds a list of irregular German verbs and for the sake of a European one the Chinese way of counting time, a reference table to the Chinese zodiac cycle, the 24 solar terms (24 fortnightly periods), Chinese numerals, and an index of radicals.⁶³

ii) Otto Jörgens S.V.D. (ed.), *Chinesisch-Deutsches Taschen-Wörterbuch von P. Jos. Stangier S.V.D.*, new edition, Tsingtao: Druck und Verlag der Missionsdruckerei 1941, 863 pp. (see Figure 19); reprint, Taipei: Shijie shuju 1962, 863 pp.

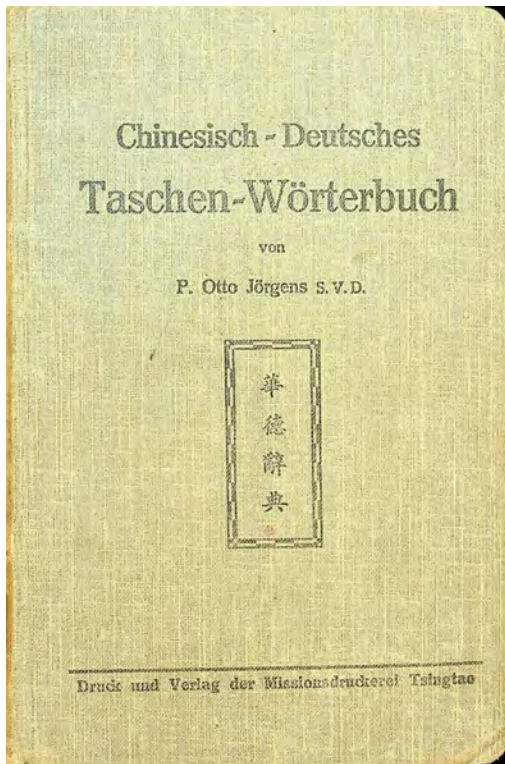


Figure 19

Otto Jörgens (Qiu Liren 丘立初, 1879–1946) was an educator. He was born in Hückeswagen, archdiocese of Cologne in 1879. In 1906 he arrived in Shandong and began to take Chinese classes with Georg Stenz. In 1907 he found himself teaching at the seminary in Yanzhou. About two years later he moved to Jining. He taught at a teachers' training school and was promoted to be the director. After 1935 he moved to Qingdao and died in 1946.⁶⁴

Compared to Stangier's 1914 edition, Jörgens' revised version is much enlarged and expanded in content and even in size. Although the main structure of the 1941 edition and its way of arrangement are almost the same as Stangier's, some changes in formality deserve one's attention. First, while the page number is placed in the corner at the bottom of the page, the key characters together with their phonetic transcriptions and indication of their respective tones are found in the header of the page. A radical is added in a smaller size next to the bottom right of its respective character, and the expressions or phrases attached to a key character are numbered. In addition, the number of characters which are properly indexed in the second part of the dictionary is expanded to 6,000. Indeed, all these improvements help one to easily look up characters, especially those readers who are good at German, as indicated in the preface.⁶⁵

63 For a brief analysis of Stangier's dictionary, see Hong – Liu – Lan 2019, pp. 52-53.

64 See Leeb 2019, pp. 239-240.

65 Jörgens 1941, preface, p. I.

iii) Georg M. Stenz SVD (ed.), *Chinesisch-Deutsches Wörterbuch. Hua De cidian* 華德辭典 (Chinese-German Dictionary), 2nd revised and greatly enlarged ed., Yenchowfu: Druck und Verlag der Katholischen Mission 1928, 842 pp. (see Figure 20).



Figure 20

Stenz's Chinese-German dictionary corresponds closely to his German-Chinese dictionary. For one thing, besides a great number of common words, phrases or expressions, both dictionaries have reserved a special consideration in the field of chemistry, physics, geography, medical science, and natural history.

In the case of the Chinese-German dictionary, all the Chinese characters are arranged in accordance with the 214 radicals and the number of strokes. Many compounds or common idioms are attached to a main character, but only this individual character is given in phonetic transcription. For the convenience of a user, moreover, a radical-index of Chinese characters, German grammatical rules, and a list of German irregular verbs precede the main body of the book. These are indeed of great help to German-speaking Chinese as well as Chinese-speaking Germans.

3) Other Handbooks or Study Tools

i) Joseph Hesser S.V.D., *Chinesische Sprichwörter, Phrasen und Redensarten* (Chinese Proverbs, Phrases and Idioms), Yenchowfu: Typographia Missionis Catholicae 1909, 755 pp. (see Figure 21).

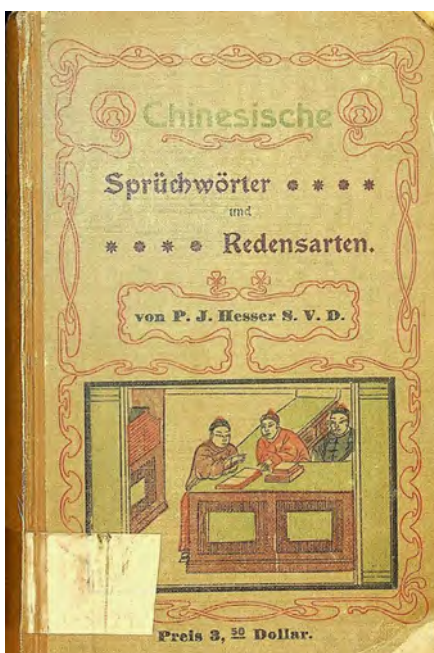


Figure 21

This book collects a total of 2,177 Chinese proverbs, phrases, and sayings, which are grouped into 146 types according to their respective meanings. For the convenience of a user, these different subjects are put in alphabetical order. Each entry first presents a Chinese expression with its phonetic transcription, then a kind of paraphrase, and finally a German translation. Each entry is also measured on a scale of “sehr gewöhnlich [very common],” “gewöhnlich [common],” “etwas hoch [a little high],” “hoch [high],” “mittelhoch [medium high],” indicating how often a proverb is used and understood among the ordinary people or only among the scholars, mostly by writing. For example, number 21, “i tschang bei huo 一唱百和” is marked as a kind of “high” lan-

guage⁶⁶ while number 24, “i sin bu ko örl yung 一心不可二用” is marked as a kind of “very common” language.⁶⁷ In fact, it is impossible to match each Chinese expression with a suitable, corresponding German proverb, as Hesser admits.⁶⁸

To learn and use such proverbs and sayings in a competent way implies a great challenge to a learner of Chinese. In the preface, therefore, Hesser clearly states that this book is intended for the Germans who already have a basic training in Chinese.⁶⁹

ii) Johann Weig, *Deutsch-chinesischer Sprachführer mit Wörterbuch: Ein Hilfsbüchlein für den täglichen Gebrauch. De Hua yujing 德華語徑* (German-Chinese Phrasebook with Dictionary: A Little Helper for Everyday Use), Tsingtau: Verlag der Missionsdruckerei 1928, 368 pp. (see Figure 22a).



Figure 22a

— III —

Inhaltsverzeichnis.

	Seite
Vorbemerkungen.	V
I. Das Haus	1
II. Die Zimmereinrichtung	4
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Figure 22b

Johann Weig (Wei Ruowang 魏若望, 1867–1948) was born in Pleystein, diocese of Regensburg in 1867. He was Bishop Johann Baptist Anzer’s nephew. In 1891 he was sent to the mission in Shandong. After a year of learning Chinese, he worked in the mission field. He also taught seminarians when needed. In 1907 he went to Japan and founded an SVD mission there. He left Japan in 1913 for a new position. After spending some years in Europe, he returned to China in 1922 and worked as a pastor in Qingdao until his death

66 Hesser 1909b, p. 8.

67 *Ibid.*, p. 9.

68 *Ibid.*, preface, p. 5.

69 *Ibid.*, preface, p. 3.

in 1948. He wrote numerous books in German, English, and Chinese mostly concerning missionary activities and Chinese culture.⁷⁰

The present book addressed the great demand for a practical guide to the Chinese language with which Germans, especially the SVD missionaries, could be better equipped with basic language skills needed for dealing with their daily matters, as stated in the preface. Thus this book is not a Sinological work but an introduction to the most important characters, phrases, and everyday expressions.⁷¹

This book is basically divided into three sections (see Figure 22b). The first section consists of eleven lessons covering everyday subjects about the house, room settings, kitchen, eating and drinking, family matters, health issues, clothing, education and religion, business, travels, and so on. Each lesson has two parts: a list of vocabulary and a list of sentence patterns for practice, supplemented if necessary, with some remarks or explanations. And all Chinese characters including the sentences are accompanied by the phonetic transcription (in Shandong dialect) and German translations. The second section is an appendix concerning matters such as the problem of numbers, some important measure words, auxiliary verbs, geography, government, and military. Lastly, there is an alphabetically arranged dictionary according to the order of German words (pp. 115-368).⁷²

iii) Johann Weig, *Deutsch-chinesischer Kompaß für Katholische Missionare. De Hua yaoyu zhinan* 德華要語指南 (German-Chinese Compass for Catholic Missionaries), Tsingtau: Druck und Verlag der Missionsdruckerei 1928, 230 pp. (see Figure 23).



Figure 23

From the title of the book, its intended audience is Catholic missionaries. The preface points out that this book is intended as a supplement to Weig's *Deutsch-chinesischer Sprachführer*, just mentioned above.⁷³ Thus the main layout of the former book has been kept. Likewise, this German-Chinese compass contains characters, phrases, and expressions that a missionary would often hear and rightly put to use in his mission and pastoral work.

The first part of the book consists of 14 lessons covering various topics, i.e., his arrival at a mission station, ritual activities, God the Father, Jesus Christ, the Church, schools, the seven sacraments of the Church, and visiting local officials. The section on the visit to an official is interesting, speaking about the missionaries' willingness to conduct a good relationship with those Chinese officials.⁷⁴ For example, a small part of the conversation records that we [missionaries] are from Germany and your friends. We wish you

70 See Leeb 2019, pp. 305-306; Hartwich 1980.

71 Weig 1928b, preface, p. IV.

72 For an analysis of this work, see Wu Lei 2016, pp. 199-268. Here Wu Lei mentions that Xujiahui cangshu lou 徐家汇藏书楼 holds an enlarged second edition of this book from 1935.

73 Weig 1928a, p. VII.

74 *Ibid.*, pp. 143-156.

to have a good government and we will not invade your country or interfere with your governance.⁷⁵ In addition, a reference table to the Chinese zodiac cycle and the 24 solar terms (24 fortnightly periods) is added.⁷⁶ The second part is an appendix. Besides listing ten kinds of prayers, some very specific information is provided. There are four kinds of application forms, i.e., a contract for delivery (see Figures 24a and 24b), a mortgage agree-

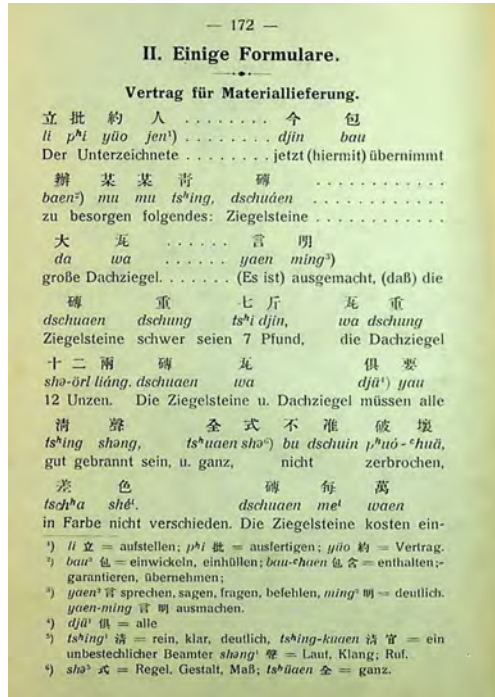


Figure 24a



Figure 24b

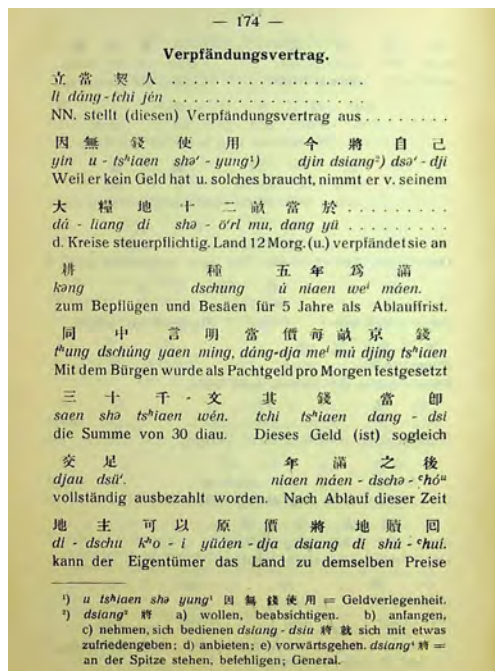


Figure 25a

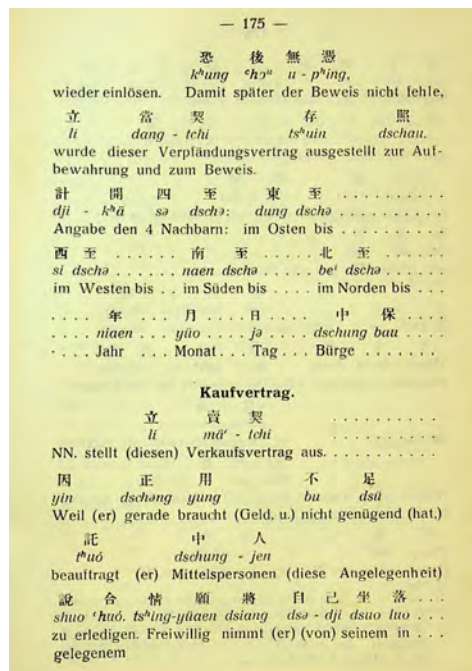


Figure 25b

75 Weig 1928a, p. 145.
76 Ibid., pp. 10, 83-84.

ment (see Figures 25a and 25b), a contract of sales, and an application for a passport.⁷⁷ The final part is of course a dictionary alphabetically arranged according to the order of German words.⁷⁸

c) Reading Materials

i) Ferdinand Dransmann SVD, *Tausend Worte Chinesisch. Hanwen qianyu* 漢文千語 (A Thousand Words of Chinese), Yenchowfu: Missionsdruckerei 1939, 88 pp. (see Figure 26).

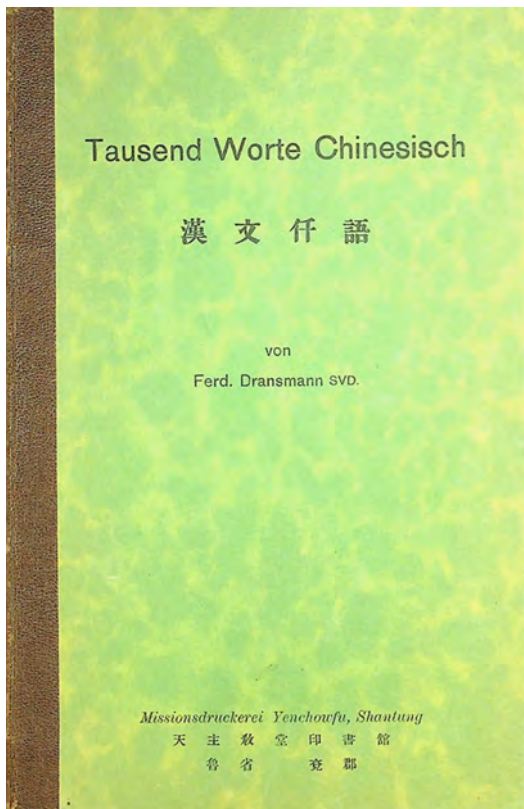


Figure 26

Ferdinand Dransmann (Dong Shimian 董師冕, 1882–1942) was born in Hagen, diocese of Osnabrück in 1882. He arrived in Shandong in 1909. From 1910 to 1911, he taught physics at the middle school in Yanzhou, but he spent a greater part of his life teaching at the seminary in Yanzhou. In 1942 he died in Yanzhou. He was a musician as well as a photographer. Two times, in 1933 and 1944, he met Yan Shenggong 衍聖公 from Qufu 曲阜, a descendant of Confucius.⁷⁹

This small booklet was intended for those who have been learning Chinese for about two or three years and thus serves as an introduction to the more sophisticated, written language.⁸⁰ Overall, this book is a collection of 30 short articles and informative reports from newspapers and publications at the time and thus excluded the texts from the traditional classics. It provides various topics covering current worldwide political

situations, wars, news reports, an introduction to Marxism (see Figures 27a, 27b, 27c, 27d),⁸¹ medical achievements, physics, architecture, Chinese geography, astronomy, new technologies such as photo cameras, well-known figures in history such as Galilei and Archimedes, sports, relief issues, and so on.

Indeed it is rich in content. Basically each section has three parts: a Chinese text arranged sentence by sentence, its German translation mixed with corresponding Chinese characters and phrases, and brief explanations to some key concepts or characters which are accompanied with their respective phonetic transcriptions and German meanings. At the end, it provides a short but useful list of shortened names of all 18 provinces.

⁷⁷ Weig 1928a, pp. 172-180.

⁷⁸ *Ibid.*, pp. 181-230.

⁷⁹ See Leeb 2019, p. 203.

⁸⁰ Dransmann 1939, preface, p. V.

⁸¹ *Ibid.*, pp. 27-30.

戰事 dschän sche der Kampf, die - handlung.
慘烈 tsän liä heftig, grausam

- [1] 開始 k'a sche beginnen
規模 kui mu das Muster
攻勢 kung sche der Angriff
剽悍 k'ee gegenartig
劇烈 dji liä heftig, wild
- [2] 發表 fa biau ceriffentlichen
公報 kung bau die Bekannt-
鑒 huee gewinnen machung
勝利 schöng li der Sieg
克復 k'ee fu zurückerobern
要領 yau dschen ein richti-
- ger Ort
[3] 傳 tschuän verbreiten
消息 siau si die Neuigkeit,
der Bericht
進攻 dsin kung angreifen
毫無 hau ü gänzlich ohne
成績 tschöng dsı der Erfolg
徒 tu vergeblich
喪失 sang sche Verluste haben
陣亡 dschen wang im Kampfe
fallen

馬克思主義概說

- 1 馬克思少學於倫敦猶太人，富於歷史思想而洞悉勞資兩方之情形也。
- 2 嘗為柏林社會報主筆，極力鼓吹社會主義，因觸普魯士政府之忌亡命至英法比。
- 3 其學說之根本在唯物史觀，以為真實的世界只有物質，凡歷史的進化以及社會組織的一切變遷，皆以物質變遷為原動力。
- 4 物質之要素甚多，經濟即其最重要者，經濟之條件不外生產分配，而皆操於資本主義者之手。
- 5 致社會之經濟組織一變而為資本主義者之經濟組織，然人不能脫離社會的生活，於是受資本主義者支配束縛，而資本主義者生產力之增加又全賴多數人共同勞動而來。
- 6 彼遂以為一切生產機關應歸社會公有，不應為資本家所私有也。
- 7 彼又主張勞動者當一致團結與資本階級爭鬪，以求經濟上最後之勝利，一八四八年發表共產黨宣言，大意不外乎是。
- 8 而馬克思之剩餘價值論亦其重要學說也，彼以為一切貨物即人工勞動力之結晶。
- 9 勞動力之代價為工資，然貨物之價值往往比其所得之工資為多，此所多之價值名曰剩餘價值，無不為資本家所占有。
- 10 彼遂以為勞動者有要求縮短工作時間增加工資之必要也，由是馬氏之名大噪，而社會主義引起國際間之一大問題。

Figure 27a

概說 Die Hauptgedanken des 馬克思主義 Marxismus

- 1 少 In seiner Jugend 馬克思學於倫敦 studierte Marx in London. Er war ein 猶太人 Jude, 富於 reich an 歷史思想 geschichtlichen Betrachtungen, 而洞悉 bei völliger Erkenntnis der 情形 Bedingungen von 勞 Arbeit und 資 Kapital.
- 2 嘗為 Er war 主筆 Schriftleiter der 社會報 Sozialistischen Zeitung in 柏林 Berlin. 鼓吹 Er pries 極力 aufs 最高 höchste 社會主義 den Sozialismus. 因觸 Von wegen 衝突 Konflikt mit der 普魯士政府 preußischen Regierung 至 ging er, um 亡命 Beschwerten 去去, nach 英法比 England, Frankreich und Belgien.
- 3 Die 根本 Grundlage 其學說 seiner Theorie 在 beruht auf einer 唯物 materialistischen 史觀 Geschichtsauffassung. 以為 Er hält dafür, daß es in dieser 真實的 world realen Welt 只有 物質 nur Materie gebe. 一切變遷 Die sämtlichen Weiterbildungen 凡歷史的進化 aller geschichtlichen Entwicklung 以及 samt den 社會組織 gesellschaftlichen Organisationen, 皆以 haben alle die 物質變化 stofflichen Umformungen 為原動力 als letzte treibende Kraft.
- 4 物質的 Materielle 要素 Erfordernisse 甚多 gibt es sehr viele; 經濟即 die Wirtschaft ist unter ihnen 最重要者 das allerwichtigste. 經濟之條件 Die wirtschaftlichen Faktoren 不外 beschränken sich auf 生產 Produktion und 分配 Konsum, 而皆 und beide 操於 hand sind im festen Griff der 資本主義者 Kapitalisten.
- 5 致 Man schaffe eine 社會之 gesellschaftliche 經濟組織 Wirtschaftsorganisation; 一變 einen Schritt weiter 而為 und es ist eine 資本主義者之 kapitalistische 經濟組織 Wirtschaftsorganisation geworden. 然人不能 kleiner kann sich dem 社會的 gesellschaftlichen 生活 Leben 脫離 entziehen. 於是 Daher 受支配束縛 steht er unter dem Konsumzwang der 資本主義者 Kapitalisten. 而又 Andererseits 藉 beruht die 增加 Vermehrung der 資本主義者生產力 kapitalistischen Produktionskraft 全 völlig auf der 共同勞動 gemeinsamen Arbeit einer 多數人 Menge.
- 6 彼 Er (Marx) war 遂 folgerichtig 以為 der Ansicht, daß 一切 sämtliche 生產機關 Produktionsmittel 諸社會 der Gesellschaft 屬共有 gemeinsam angehören 應 müßten; 不應 sie dürften nicht 所私有 Privatbesitz sein 為資本家 für die Kapitalisten.
- 7 彼又主張 Weiter befürwortete er, die 勞動者 Arbeiterschaft 當 müsse sich 一致 bis auf den letzten Mann 團結 zu einer Körperschaft vereinigen, 爭鬪 zum Kampfe 與資本 gegen die kapitalistische 階級 Klasse, 以求 zur Erriung des 經濟上 wirtschaftlichen 最後之勝利 Eudsieges. 一八四八年 Anno 1848

Figure 27b

發表 veröffentlichte er das 宣言 Manifest der 黨 Partei des 共產 gemeinsamen Besitzes, der kommunistischen Partei, dessen 大意 Hauptinhalt 不外 nicht hinausgeht 乎是 über dieses (oben erläuterte System).

- 8 而馬氏之論 Dann ist Marx' Lehre vom 價值 Wert - 剩餘 Überschub 亦 ebenfalls eine 重要學說 wichtige Theorie von 其 ihm. 彼以為 乃 nach seiner Auffassung 即一切貨物 sind alle Handelswaren 的結晶 die Kristalle, „Kristallisation“, das 最終 Endprodukt der 人工勞動力 menschlichen Arbeitskraft.
- 9 Der 代價 Gegenwert der 勞動力 Arbeitskraft 為工資 ist der Arbeitslohn. 然價值 Aber der Preis der 貨物 Waren 往往 為多 ist immer „mehr“, höher 比工資 wie der Arbeitslohn, den 其所得 der Arbeiter empfangt. 此所多之 Dieses Mehr an 價值 Wert 名曰 名曰 nannte er 剩餘價值 Überschub-Wert. Dieser wird 無不 無不 unweigerlich 為資本家 von den Kapitalisten 所占有 eingeholmt.
- 10 彼以為 Er betrachtete es 遂 infolgedessen als eine 有必要 Notwendigkeit, daß die 勞動者 Arbeiterwelt 要求 die Forderung stelle 要 縮短 Verkürzung der 工作時間 Arbeitszeit und eine 增加 Erhöhung des 工資 Lohnes. 由是 Von da an wurde mit 馬氏之名 Marx' Namen 大噪 viel Agitation getrieben, 而社會主義 主義 und der Sozialismus 引起了 sich zu einem 國際 internationalen 一大問題 Thema von großer Bedeutung.

馬克思 Ma K'ee Se Marx. 主義 dschu yi der - ismus.
概說 kā schuo die kurze Darlegung

- [1] 倫敦 Luin duin London
猶太人 Yu Tā jen der Jude
富於 fu yü reich an
歷史 li sche die Geschichte
思想 se siang denken, der Gedanke
洞悉 dung si collkommen ver-
勞(動) lau (dung) die Arbeit,
arbeiten
資(本) dse (ben) das Kapital
兩方 liang fang beiderseits
情形 tsing hing der Um-, Zu-
stand, die Bedingung
者 dschā substantivierendes
Suffix zu 富 und 洞悉
[2] 嘗 tschang einst; Perfekt-
- partikel (s. ar. Hauptschriftleiter)
為主筆 wee dschu bee er
社會報 schā huee bau die
Socialistische Zeitung druck
極力 dji li mit höchstem Nach-
鼓吹 ku tschui betreiben, an-
spornen
觸 tschu stoßen, verletzen
普魯士 Pu lu sche Preußen
忌 dji der Haß, die Erregung
亡命 wang ming sich Gefah-
ren entziehen
- [3] 學說 hiü schuo die Theorie
根本 ken ben die Grundlage,
das Wesentliche
唯物 wee u nur Materie

Figure 27c

[唯物主義] wee u dschu yi der Materialismus
[工人] lau dung dschā die
[史觀] sche kuän die Geschichts-
betrachtung
[真實] dschen sche wirklich
[物質] u dsche der Stoff, ma-
[凡] fān alle, sämtlich [ver]allt
[進化] dsin hua sich entwickeln
[組織] dsu dsche organisieren
[一切] yi tsia insgesamt
[變遷] biän tsian sich weiterent-
wickeln, fortschreiten
[原] yün der Ursprung
[動力] dung li die bewegende
Kraft

[勞動者] lau dung dschā die
[一致] yi dsche einheitlich
[團結] tuän djä sich zusam-
menschießen
[階級] djä dji die Klasse, Kaste
[爭鬪] dschöng dou kämpfen
[求] tchju erstreben
[勝利] schöng li der Sieg
[發表] fa biau bekanntmachen
[共產黨] kung tschān die
kommunistische Partei
[宣言] sjün yān das Manifest
[乎] hu mit; Dativpartikel
[是] sche dieses, obiges

- [4] 要索 yau su wichtige Be-
standteile
經濟 djing dsı die Wirtschaft
重要 dschung yau wichtig
條件 tiau djā die Bedingung
不外 bu wā nicht außerhalb,
sich beschränken auf
生產 schöng tschān produzie-
分配 fen pee die Verteilung,
der Konsum
操 tsau festhalten, ergreifen
[5] 致 dsche veranlassen
脫離 tuo li auszeichnen
於是 yü sche unter diesen
Umständen
支配 dsche pee der Konsum
束縛 schu fu binden auf
賴 lä sich stützen auf, beruhen
多數 duo schu die Vielheit,
Mehrheit, Menge
[6] 遂 sui dann, des weiteren
機關 dji kuän das Mittel, Organ
聲 ying müssen
屬諸 schu dschu abhängen von,
zugehören
[7] 主張 dschu dschang befür-
[8] 剩餘 schöng yü der Über-
schub
價值 dja dsche der Wert
論 lun diskutieren, die Lehre
貨物 huo u die Handelsware
結晶 djä dsing der Kristall,
kristallisieren
[9] 代價 dā dja der Gegenwert
工資 kung dsche der Arbeitslohn
往往 wang wang beständig
其所得之工資 tchi schuo
dee dsche kung dsche der vom Ar-
beiter empfangene Arbeitslohn
無奈 u nā unweigerlich
占 s'chān yu usurpieren
[10] 要求 yau tchju fordern
縮短 tschu (suo) duän abkürzen
時間 sche djān die Zeit
增加 dsöng dja vermehren
必要 bi yau die Notwendigkeit
由是 yu sche von da ab
噪 sau das Stimmengewirr, agi-
卒 dsu zuletzt
[起] tchi herbeiführen
國際(間) kuo dsı djān inter-
national
問題 wen ti das Thema

Figure 27d

ii) Theodor Mittler SVD, *Catechismus Medius: Vocabularium – Textus Sincus – Versio Germanica et Latina. Practica Introductio in Linguam Sinicam. Liber primus, Pars Prima. Lingua in religiosis usitata* (Der mittlere Katechismus: Wörterverzeichnis – Chinesischer Text – Deutsche und lateinische Übersetzung. Praktische Einführung in die Chinesische Sprache. Erstes Buch, Erster Teil: Die Sprache der Religionsbücher; Intermediate Catechism: Vocabulary – Chinese Text – German and Latin Translation. A Practical Introduction to the Chinese Language. First Book, First Part: The Language Used in the Religious Books), Yenchowfu: Typis Missionis Catholicae 1937, 204 pp. (see Figure 28).

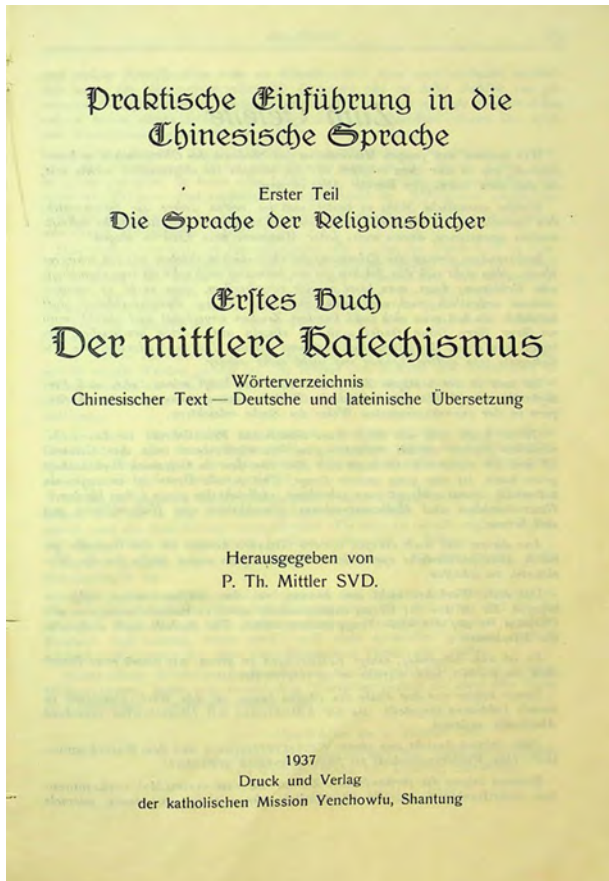


Figure 28

the entry number of the catechism. The second section has three columns: first Chinese entries, second their respective German translations and third Latin translations. In this way one can easily locate a character or an entry of the catechism (see Figures 29a and 29b).⁸³

Primarily this Chinese–German–Latin catechetical book was intended for young missionaries who were always in need of improving their language skill, even though they had already taken a year of training in Chinese.⁸² To turn the catechism into an ordinary language tool is indeed a creative way. This book deals with a total of 733 entries of the catechism which are composed of 861 single characters, excluding repeated ones. Each religious lesson containing two sections is presented in three languages, i.e., Chinese, German, and Latin. The first section provides a list of numbered, single but unrepeated characters which appear in the entries of the catechism in the second section. Each character is presented with a phonetic transcription as well as German and Latin meanings. These characters are in turn grouped with a number and this group number corresponds with

82 Mittler 1937, pp. V, VIII.

83 This illustration is taken from Mittler 1937, pp. 4-5.



Figure 29a

Figure 29b

d) A Travel Guide

Ferdinand Dransmann, *Täschan-Tchüfu-Führer. Taishan-Küfow Guide. Taishan Qufu zhi-nan* 泰山曲阜指南, Yenchowfu: Tianzhutang 1934, 368 pp. and 280 photos (see Figure 30).



Figure 30

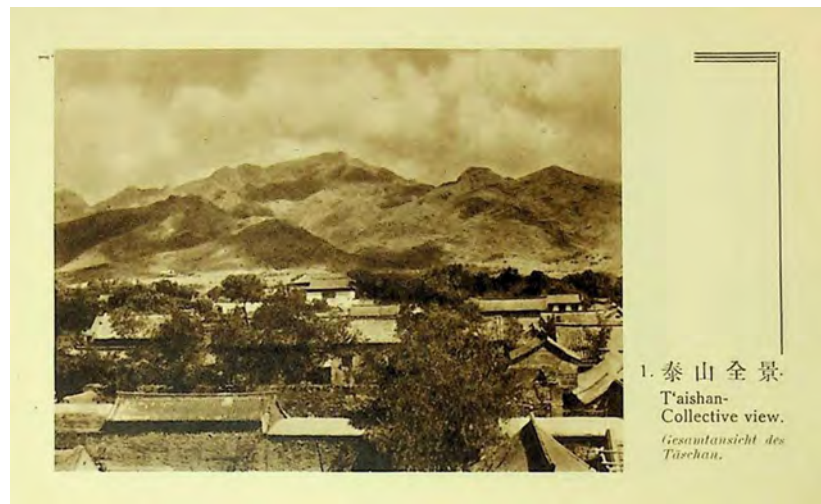


Figure 31

Here I only briefly mention a special book, that is, a tutor guide to Taishan (see Figure 31) and Qufu for those who would enjoy some outdoor activities and know more about the geographical environment, especially Confucian historical sites in Shandong. It is written

mainly in English and German. Of course the Chinese names of places, temples, statues, and steles are also provided. The first part of the book contains 280 pictures, in which numbers from one to 118 are taken from Taishan and numbers from 119 to 280 from Qufu. The second part is some detailed information or explanations of their respective pictures.

III. Concluding remarks

In this article, we have first seen the missionary activities of the SVD, in particular in education and printing presses, and had a closer look at the SVD printing materials which the newly arrived missionaries could use for learning Chinese. An overall impression is that most of the above-mentioned grammar books, bilingual dictionaries, and reading materials are not purely Sinological but practical works and thus easy to follow and to put into use in everyday life immediately.⁸⁴ Due to a mission-oriented priority at the time, the Chinese language only appeared to be an unavoidable challenge which needed to be overcome.⁸⁵ Looking back on this issue, it is understandable why all those above-mentioned SVD writers dealt with their respective subjects in a given context of ordinary Chinese life. Their primary goal was to teach the newly arrived missionaries some language skills so that they could communicate with the ordinary people they would encounter, understand them, and eventually bring the Christian message to them. Nevertheless, while not exclusively academic, these materials once helped the missionaries in Shandong. It should be noted that the system of alphabetical romanization the SVD writers used to document the Shandong dialect is different from the Wade-Giles system (*Weituoma pinyin* 威妥瑪拼音),⁸⁶ which was becoming popular at the time. Thus, the phonetic transcription with tones recorded by the SVD and proofread by the local Chinese people now can be considered as a primary source for the study of the contemporary vernacular language in Shandong. Bornemann states:

*The Taikia language school was good for confreres destined in Shandong. Those appointed to Honan and Kansu also did their basic language course here. The reason our men did not attend the more sophisticated language school of the Franciscans in Peking was that the language spoken there was somewhat different; it had different intonations and would have bewildered the ordinary people in Shantung and elsewhere.*⁸⁷

84 See Malek 2007, pp. 116-123.

85 Fritz Bornemann states: "Most missionaries found the difficult Chinese language their greatest cross: there are no declensions or conjugations and no irregular verbs; it should be possible to say everything one wishes by using just 400 different sounds ... [T]he Chinese language differed depending on whether it was spoken by peasants, officials, students, or written in newspapers. And there was a literary form, high Chinese, with a vocabulary that ran into thousands of characters." See Bornemann *et al.* 1981, p. 271.

86 Wu Lei does a good job in comparing the system of phonetic transcription employed by Johann Weig as well as the Wade-Giles and others. In detail, see Wu Lei 2016, pp. 209-216.

87 Bornemann *et al.* 1981, pp. 271-272.

Bornemann's statement underlines the fact that the SVD missionaries in Shandong knew very well how to train their newly arrived missionaries for working in the local language to better communicate with the local population.

Moreover, speaking about the content of these materials, first of all, they obviously promote a religious consciousness. Johann Weig's *De Hua yaoyu zhinan* 德華要語指南 (German-Chinese Compass for Catholic Missionaries) illustrates this well. Numerous words, phrases, expressions are explicitly religious terms, constantly placing the young learners in a religious atmosphere and preparing them for a future religious setting. Secondly, they promoted a kind of cultural awareness. A list of vocabulary and some practical readings or exercises contain pieces of Chinese customs, rituals, and even folk religions, though in a limited manner. Lastly, they promote a kind of socio-political awareness through some fragments here and there, e.g., in Ferdinand Dransmann's *Hanwen qianyu* 漢文千語 (A Thousand Words of Chinese),⁸⁸ Johann Weig's *Deutsch-chinesischer Kompaß für Katholische Missionare* (German-Chinese Compass for Catholic Missionaries),⁸⁹ Theodor Mittler's *Chinesische Grammatik*.⁹⁰ In my view, however, such a kind of consciousness needed to be reinforced in an efficient manner. In other words, their writings, though rooted in people's daily matters, did not reflect much of the social changes and the hard living conditions of the people in Republican China. It has to be kept in mind that the SVD China missionaries worked in Shandong from the end of the 19th century to the first half of the 20th century. Of course, they witnessed a turbulent China with dramatic changes in every way. Although one could find hints on what China went through at that time in other SVD writings or reports, still, a modern reader like me would rather assume that the newly arrived missionaries certainly should have been informed of this actual living condition and political environment from the beginning of their language course.⁹¹

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88 For various political topics, see Dransmann 1934, pp. 1-30.

89 For example, see Weig 1928a, pp. 142-156, 172-180.

90 For different subjects in different lessons, i.e., the Republic of China, local government and military, and visiting a local official, see Mittler 1927, pp. 397-406, 406-412, 423-434.

91 In practice, all the SVD missionaries in Shandong would together have a retreat annually. During this period, an exchange of thoughts and ideas including the current political situations, government policies, and missionary experiences would also take place. The neo-missionaries after a year of training in language would hear their new assignments in the mission while they had more opportunities to talk to those more experienced missionaries.

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