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**CHINESE CLASSICS IN LEGGE'S  
AND GUERRA'S INTERPRETATIONS:  
CHALLENGES OF COMPARATIVE ASSESSMENT**

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James Legge (1815-1897) was a Victorian sinologist who left a large legacy of prolific translations of Confucian books and their commentaries. He was among the pioneer scholars of non-Chinese origin to translate and interpret the Ruist canon whose works are still employed in the realm of the studies of ancient Chinese traditions [1, p. 81].

While studying, teaching, and preaching in Malacca, Legge began to understand the massive influence of a huge written corpus of ancient classical books on the customs and ideas of the Chinese people. Legge was vilified by fundamentalist missionaries who disagreed with his favourable views about Chinese culture and beliefs. Legge's resilient responses and incredible productivity reflected the passion he had developed for understanding the culture of China [1, s. 198]. Later in his life he served as a Fellow of Corpus Christi College and the first Professor of Chinese at Oxford University (1876–1897).

In the Preface to his work on the *Yijing (The Book of Changes)*, Legge wrote: «The written characters of the Chinese are not representations of words, but symbols of ideas, and that the combination of them in composition is not a representation of what the writer would say, but of what he thinks. It is vain therefore for a translator to attempt a literal version... In the study of a Chinese classical book there is not so much an interpretation of the characters employed by the writer as a participation of his thoughts; there is the seeing of mind to mind» [3, s. 15].

Regarding studies of Legge's corpus, working on a comparative assessment of the Legge's works, first of all an overview would be helpful to understand why Legge's translation corpus has proven to be so very important for many European scholars of sinology. The fact that Legge is little known in Ukrainophone / Russophone contexts opens a wide door for research and inspires to consider what can be done in other languages as focus on particular themes or special passages that spark our interest.

Joaquim Angélico de Jesus Guerra (1908–1993) was a Portuguese Jesuit who translated Chinese canonical texts in the Portuguese language. Guerra

was impressed with previous works produced by James Legge. He drew inspiration from Legge's translations. He also refers to his French Jesuit colleague Séraphin Couvreur and Angelo Zottoli. By the end of his lengthy career, Guerra had completed ten volumes of Portuguese renderings of classical Chinese texts. [4, s. 26]

Guerra presented his translation of *The Book of Changes* in 1984. This was one of his last translations of the whole Confucian Canon.

Both Legge and Guerra used multilingual formats.

In the article on Joaquim Guerra's Portuguese renderings of the Ru canonical texts, Pfister [4, 41] included a comparative chart, because it manifests how Legge's English renderings set standards of translation and a breadth of scholarly engagement with those texts that has rarely been matched in other cultural contexts.

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## ПОЕТИКА СТАНУ МЕДАЛЬНОСТІ ЛІРИЧНОЇ ГЕРОЇНИ У ТВОРАХ Е. ДІКІНСОН

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Емілі Елізабет Дікінсон (1830 – 1886 рр.) написала 1775 віршів. За її життя було надруковано лише 7 творів, відомі пізніше під номерами 216, 318, 319, 320, 86, 321, 322. На її прохання, вірші були надруковані