山东大学

硕士学位论文

《圣经》和合本与现代中文译本的比较研究

姓名：巩艺超

申请学位级别：硕士

专业：英语语言文学

指导教师：李绍明

20070405

摘要

作为基督教的经典,《圣经》不仅在西方文化中占有重要位置,在《圣经》
汉译的千余年历史中,也对中国文化产生了重要影响。然而,这段漫长而重要的
历史及在这期间产生的各种译本,却仍旧鲜为人知,甚至研究翻译的学者也对此
陌生。对于大多数的中国读者,无论是基督徒还是非基督徒,中文《圣经》就等
于和合本 《圣经》。尽管和合本在问世以来的近一个世纪里一直都是中国最受欢
迎的译本,但用于指导其翻译过程的原则和方法论则为许多人所不知。上个世纪
70 年代出版的现代中文译本问世以来并没有引起许多中国读者的注意,尽管其
译者声称该译本是为占人口大多数的非基督徒读者翻译的。

基于上述这些问题及研究缺口,本文作者旨在探索和合本和现代中文译本的
区别,并探究《圣经》汉译的发展。第一章探索了《圣经》汉译的历史,旨在探
索指导各个译本的翻译原则和方法论的变迁,这些原则和方法论也为这两个译本
的产生作了准备。第二章研究了两个译本的翻译原则和方法论。第三章中,作者
对两个译本的《新约》部分作了多方面的比较研究,包括语言、神学术语的处理、
比喻的处理和性别的处理等。比较研究彰显出两个译本的特色, 这也在某种程
度上解释了读者对两个译本不同的反应。为了通过第一手资料了解中国读者对两
个译本的反应,作者作了两个调查表,一个为基督徒,一个为非基督徒。第四章
对调查的结果进行了研究。

通过对两个译本的比较研究和读者的反应分析,作者得出结论:"和合本圣
经"在一段时期内仍将是最受欢迎的中文译本。基于分析,作者对两个译本的改
进和将来的译本提出了建议。

关键词:《圣经》汉译;比较研究;和合本;现代中文译本;读者反应

Abstract

The Bible, as the canon of Christianity, is not only an important part of the Western culture, but also has significant influence on Chinese culture through the thousand-year history of Chinese Bible translation. However, this long and important history, during which various versions were produced, still remains unknown to many people, including scholars in translation. For most people, Christians and non-Christians alike, the Chinese Bible equals the Chinese Union Version (the CUV). Though it has been the most popular version in China for nearly a century since its publication, the principles and methodologies which guided the translation process of it are new to many people. However, Today's Chinese Version (the TCV) published in the 1970s did not arouse much attention of Chinese readers, though its translators had claimed to have produced a version for non-Christians which made up the majority of Chinese population.

Based on the problems and gaps of research mentioned above, this thesis aims to find out the differences between the two versions and trace the development of Chinese Bible translation. In Chapter One, the history of Chinese Bible translation is examined, with the intention to explore the shifts of principles and methodologies under which various versions were produced. These principles and methodologies also pave the way for the CUV and the TCV. Chapter Two studies the principles which guided the translating processes of the two versions. In Chapter Three, the author conducts a comparative analysis of the New Testament texts of the two versions in many aspects, including the language, treatments of theological terms, metaphors and gender, etc. Through the comparative study, the features of the two versions are made clear, which explain, to some extent, the different acceptances on the readers' part. In order to obtain first-hand materials about readers' responses to the two versions, the author conducted two questionnaires for Chinese Christians and

non-Christians. The results of the questionnaires are analyzed in Chapter Four.

Through the comparative study and the analysis of readers' responses to the two versions, the author concludes that the CUV will continue to be the most popular one in China. Based on the analysis, the author also provides suggestions for improvements of the two versions and future translations.

Key words: Chinese Bible translation; comparative study; the CUV; the TCV; readers' response

List of Tables

原 创 性 声 明

本人郑重声明：所呈交的学位论文，是本人在导师的指导下，独立进行研究所取得的成果。除文中已经注明引用的内容外，本论文不包含任何其他个人或集体已经发表或撰写过的科研成果。对本文的研究作出重要贡献的个人和集体，均已在文中以明确方式标明。本声明的法律责任由本人承担。

论文作者签名： 巩志超　　日　期：2007.4.5

关于学位论文使用授权的声明

本人同意学校保留或向国家有关部门或机构送交论文的印刷件和电子版，允许论文被查阅和借阅；本人授权山东大学可以将本学位论文的全部或部分内容编入有关数据库进行检索，可以采用影印、缩印或其他复制手段保存论文和汇编本学位论文。

（保密论文在解密后应遵守此规定）

论文作者签名：巩志超　导师签名：李绍明　日　期：2007.4.15

Introduction

The Bible is the central text in the West and an important book worldwide. Because of its significance and value, Bible translation has undergone a long history. This is also the case with Chinese Bible translation. However, this history is still new to many Chinese, including scholars in translation. Both foreign and Chinese experts made great contribution to Chinese Bible translation, and many good versions were produced. Among them, Chinese Union Version (the CUV) and Today's Chinese Version (the TCV) are two representatives. They both used English versions as their textual bases (Revised King James Version and Today's English Version), which makes it possible for this study in the English-Chinese translation field. The CUV was produced nearly a century ago mainly by foreign missionaries. Since its publication in 1919, it has been the most popular Chinese version and for most Chinese readers, the Chinese Bible equals the CUV. The TCV is the product of a group of Chinese experts in the 1970s. Though it is a comparatively new version and its translators had claimed to have produced a version for non-Christians which made up the majority of Chinese population, it did not arouse much attention of Chinese readers. In this thesis, the author tries to explore the reasons for the different acceptance of the two versions by Chinese readers through a comparative texts study and an analysis of the results of questionnaires with the hope that these analyses may be helpful for future revisions and production of Chinese Bible versions.

The author of the thesis first surveys the history of Chinese Bible translation in Chapter One, with the intention to explore the shifts of principles and methodologies under which the various versions were produced. These principles and methodologies paved the way for the CUV and the TCV. In the survey of the history, the author creatively divides it into 7 periods according to the types of translators and the task of each period. Accounts are given to important versions in each period, while minor

versions are also included for the consistent development of the history.

The CUV and the TCV are two important versions in the history of Chinese Bible translation, the former representing the cooperative result of different foreign missionary organizations in the early 20th century and the latter the cooperative result of Chinese Bible experts in the 1970s. With a time span of about 50 years, there must be many differences between the two versions, including translating principles, methodologies and language. This is what the author is interested in and aims to explore. Through the study of principles and methodologies of the two versions in Chapter Two, the differences of the two versions on a theoretical basis are made clear.

Chapter Three is a comparative analysis of the two versions, which includes the analysis of the language, different treatments of theological terms, metaphors and gender, etc. The comparative analysis also shows the improvements in the TCV, as well as its defects and some controversial renderings. Many examples taken from the two versions are provided for the comparative analysis.

In order to confirm the author's analysis and to prove her hypotheses about the continual popularity of the CUV by Chinese readers' response, two questionnaires were conducted, one for Christians and the other for non-Christians. The responses of Chinese readers to the Bible can be seen from the results of the questionnaires, which accord with the author's analysis and provide first-hand materials for future Chinese Bible translation and revisions.

In Appendix I, the author provides a list of English and Chinese Names of the Books of the Bible with Abbreviations, and in the Appendix II, a table of Chinese Bible versions, including the translations of portions of the Bible and a list of "Christian Sects or Denominations" which the translator(s) belong to. The two appendixes, designed by the author providing helpful information for related researches, are new and original of their kind.

CHAPTER ONE

The Bible and Bible Translation

1.1 Introduction to the Bible

The Bible, as the sacred book of Christianity, is a central text of Western culture. It is a collection of 66 books altogether (the Catholic Bible contains 73 books, which will be discussed later): the first 39 books compose the Old Testament (the OT); the Catholic OT contains 46) and the rest comprise the New Testament (the NT). *Easton's Bible Dictionary* (3rd ed.) defines the Bible as follows:

> Bible, the English form of the Greek name "Biblia", meaning "books", the name which in the fifth century began to be given to the entire collection of sacred books, the "Library of Divine Revelation". The name Bible was adopted by Wycliffe, and came gradually into use in our English language. The Bible consists of 66 different books, composed by many different writers, in three different languages, under different circumstances; writers of almost every social rank, statesmen and peasants, kings, herdsmen, fishermen, priests, tax-gatherers, tentmakers; educated and uneducated, Jews and Gentiles; most of them unknown to each other, and writing at various periods during the space of about 1600 years: and yet, after all, it is only one book dealing with only one subject in its numberless aspects and relations, the subject of man's redemption.

As mentioned above, this unparalleled book was written in 3 languages, namely Hebrew, Aramaic and Greek, and was penned by more than 40 authors from every walk of life, including leader (Moses), kings (King David and Solomon of Israel),

prophets (Isaiah, Jeremiah, Ezekiel, Jonah, etc.), tax collector (Matthew), fishermen (Peter, John), doctor (Luke), rabbi (Paul), etc. The OT was written from 1400 B.C. to A.D. 400 and the NT from A.D. 50 to A.D. 100. Although the authors are of different background and professions living in different times, all the books in the Bible maintain a remarkable harmony and miraculous consistency in its message, namely "the subject of man's redemption." (*Easton's Bible Dictionary*)

The Bible canon was ascertained by the early church. The difference between the Protestant and Catholic Bibles lies in the "Apocrypha" or "Deuterocanon", which is 15 books that were written between 200 B.C. and A.D. 100 and not included in the Jews' canon, but were accepted by the Catholic Church.[1] Jerome first called these books "Apocrypha" and placed them in a separate section when he was forced by Pope Damasus to add them to his version. At the time of the Reformation, most translations into major languages contained these books, although they were generally not accepted as a basis for doctrine. (Nida, 2003) The difference between the Protestant and Catholic Bible lies only in the OT and their NT are the same.

For centuries, the Bible has been passed down and read by generation after generation and has received great respect by both Christians and non-Christians alike. Its significance can be readily sensed by the fact that at least one book of the Bible has been translated and published in 2,009 languages and dialects, spoken by a minimum of 97 percent of the world's population. The Bible is not only a religious book, but also a great literary treasure, within which abundant literary genres can be found: poems, drama, letters, speeches, etc. Besides, it also has a wealth of information on history, geography, anthropology, archeology and even architecture. This is why some call the Bible an encyclopedia. However, the Bible claims itself as the Word of God, the creator of human beings and the universe:

"All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work."(2 Tim 3:16, 17)

1.2   History of Chinese Bible Translation

The Bible has been translated into more languages than any other book ever written. Hence Bible translation holds a unique position in the history of translation and contributes greatly to the translation theory. (Ren Dongsheng, 2002)

When the Bible is translated into a different language, it is usually translated from the original Hebrew and Greek. However, some translations in the past were derived from an earlier translation, for example, the first English translation by John Wycliffe in 1380 was translated from the Latin *Vulgate*. This also happened in China. The two versions that have been chosen as the objects of the thesis were such cases. The fact that they were both translated from English versions enables the author to conduct this research since she knows neither Hebrew nor Greek.

As part of the history of Bible translation, the history of Chinese Bible translation is as long and complex as the former. However, this history is new to many Chinese, even Chinese Christians and experts on translation. The history of Chinese Bible translation covers a period of about 1400 years from the translating activity of the Nestorians in A.D. 635 to the publication of the New Chinese Version in 1992 and is still going on. The author of this thesis divides this long history into 6 periods according to the types of translators and the task of the period, namely: (1) Preliminary Period (before 1807); (2) the First Independent Period—the Work of Foreign Missionaries (1807—1835); (3) the First Cooperative Period—the Work of Foreign Missionary Organizations (1835—1919); (4) the Second Independent Period—the Work of Chinese Bible Experts (1930—1970); (5) the Second Cooperative Period—the Work of Foreigners and Chinese Experts (1945-1968); (6) the Third Cooperative Period—the Work of Chinese Bible Experts (1970—1992); (7) The Revision of CUV and the Publishing of Versions with Exegeses and in Simplified Chinese by Chinese Churches (the 1980s—present).[2] Each period will be given a

5

brief introduction in the next section of this chapter. Accounts will be given to important versions in each period, while minor versions are also included for the consistent development of the history.

As with any cultural activity, Bible translation today must have followed the tradition of and received much inheritance from the previous translation activity on the Bible. This survey is intended to provide a description of the history according to the divisions above and trace its development. However, due to the complex historical materials and the length of the thesis, this introduction can not cover all the versions, and emphasis will be given to some important and monumental versions.

1.2.1 Preliminary Period (before 1807)

This period saw the production of the earliest Chinese Bible version by Nestorians in the Tang Dynasty, and other Catholic versions in the Yuan, Ming and Qing Dynasties.

1) The Earliest Chinese Bible Translation Can be Found—Jingjiao or Nestorian Bible (景教圣经)

It still remains a question as to when the first Chinese version of the Bible appeared. The earliest time that can be traced is the early half of the 7th century in the Tang Dynasty, with "the Stele of the Diffusion of the Brilliant Teaching in the Middle Kingdom" (大秦景教流行中国碑) discovered in 1623 or 1625, Xi'an, Shanxi Province as evidence. "Daqin" (大秦) is the name for the Roman Empire in ancient China and "Jingjiao" is the Chinese name for Nestorianism, a branch of Christianity, which was declared heretical in The Third Ecumenical Council in Ephesus A.D. 431. (林悟殊, 2003) Though heretical, the Nestorians used the same Bible as the orthodox churches.[3]

The Stele, erected in A.D. 781 in the reign of Emperor Tangdezong, includes 1780 Chinese characters and some Syrian words inscribed into it and records the

history of Jingjiao's coming into China, its acceptance by Chinese people and government, its popularity and decline. According to the Stele, Jingjiao was introduced into China by the archbishop Alopen (阿罗本) and flourished from the 7th to the 10th century in China. The Nestorians received honorable reception by the palace and they translated the Bible into Chinese. The Stele mentions "twenty-four old holy books of Law" (圆二十四圣有说之旧法) and "twenty-seven scriptures" (经留二十七部), which actually refer to the OT and the NT respectively. These documents provide evidence for the Nestorians' translation of the whole or part of the Bible. Although the Stele serves as a monumental document of the existence the Chinese translation of the Bible, unfortunately, due to many reasons including the unpopularity of printing technology and the ban on religions issued by Emperor Tangwuzong in A.D. 845, the Bible translated by the Nestorians was lost. However, other Nestorian texts have been found in the first decades of the 20th century in Dunhuang. These documents show that about 35 religious books of Nestorianism were translated. (江文汉, 1982)

The Tang Dynasty reached the peak of religious and cultural pluralism in imperial China. It was in this cultural background that the first Chinese Bible discovered up to now appeared.

2) John de Montecorvino's *Psalms* and NT Version (若望·孟高维诺的《诗篇》和新约译本)

Though Nestorianism came back to China and boomed once again in the Yuan Dynasty, new records of Bible translation in China are not found until the Roman Catholics came to China in the 13th century during the Yuan Dynasty. So a more reliable history of Bible translation in China can be established from that time. Because the Orthodox and Protestant Churches had not yet been established and Protestant missionaries came to China quite late, Bible translation in China from the 13th century to the early Qing Dynasty was all done by Catholic missionaries and priests.

In 1289, John de Montecorvino (若望·孟高维诺, 1247—1328) was sent by the Roman Pope Nicolas IV to do missionary work in the east. He stepped onto China in 1293, and the next year arrived in Dadu, the capital of Yuan (now known as Beijing). He was warmly welcomed by the Emperor Kubla Khan and received the permission to preach in 1294. From his letter sent from Dadu to Europe, we learned that he translated the *Psalms* of the OT and the whole NT into the Mongolian language, the official language at that time. This is the earliest translation of the Bible by Catholics in China. Unfortunately, the translations cannot be found now, so the translating principles and translation quality remain a question. (马祖毅, 1999)

3) Matteo Ricci's Ten Commandments (利玛窦的《祖传天主十诫》)

Matteo Ricci (利玛窦, 1552—1610), a Jesuit, is the most influential missionary in the history of Catholic missionary work in China. He was a theologist, Sinologist, scientist and missionary, honored by Chinese scholars at that time. Even today, after about 400 years, Matteo Ricci and his achievements are still honored by the Catholic Church. (赵维本, 1993) He came to Macao with his fellows in 1582 and began to learn Chinese, which paved the way for his translation of the basic teachings from the Bible. He translated the basic creed of the Bible with another Jesuit Michal Ruggieri (罗明坚) in 1584. Their translation of the Ten Commandments (《祖传天主十诫》) is as follows:(方豪, 1967)

一、要诚心奉敬一位天主，不可祭拜别
等神像

二、勿呼请天主名字而虚发誓愿

三、当礼拜之日禁止工夫谒寺诵经，礼
拜天主

四、当孝敬亲长

五、莫乱法杀人

六、莫行淫邪秽等事

七、戒偷盗诸情

八、戒谗谤是非

九、戒恋慕他人妻子

十、莫冒贪非义财物

Though Matteo Ricci translated other religious books, for he regarded translation would help the missionary work, he did not translate the whole Bible, which may be

because the Roman Catholic Church did not allow the Bible to be freely spread to the laymen at that time.

4) Basset's Version (BV, 巴设译本)

Jean Basset (让·巴设, 1662—1707), a member of the Paris Foreign Mission and a Roman Catholic priest, translated part of the NT from Latin into vernacular Chinese in about 1700. This is the first formal Chinese version, which includes the four Gospels, *Acts*, the epistles of Paul and *Hebrews*. (杨森富, 1984; Strandenaes, 1987) The manuscript translation of the Bible found by Mr. Hodgson, a clerk of the East India Company, in Guangzhou, in 1739, and then brought to Britain by its discoverer and submitted to the President of the Royal Society, Sir Hans Sloane, has generally been taken as Basset's translation by scholars. Because Sir Hans Sloane later donated it to the British Museum, this manuscript is called the "Sloan Manuscript" or "the British Museum version". (赵维本, 1993; Strandenaes, 1987)

Though this version has never been published, its influence on later Bible translation work in China cannot be ignored. Before Morrison came to China, he copied this version with the help of a Chinese assistant, and this version served as an important reference in his translation work. Scholars have found that Marshman also used the same original text as Morrison to translate the Bible into Chinese, that is the Sloan Manuscript by Basset. (赵维本, 1993)

5) Louis de Poirot's Version (贺清泰的《古新圣经》)

In 1770, Louis de Poirot (贺清泰, 1735—1814), also a Jesuit, arrived in China for missionary work. With a good command of Chinese, he translated the Latin Bible into colloquial Chinese under the name of *Gu Xin Shengjing Jing* (《古新圣经》). This version is the second formal Chinese Catholic version and the first relatively systematical and complete one.

Gu Xin Sheng Jing was translated from Latin *Vulgate* with exegeses. In the preface to his version, Louis de Poirot mentions about his translation principle and

process:

"When doing Bible translation, the translators do not do it based on the grammar of his mother tongue, but on the original meaning of the Bible text, with the purpose of maintaining its original meaning as much as possible and not trying to make it pleasant to people."(Translated by the author. 赵维本, 1993)[4]

As for the exegeses which are used to make explanation and supplement, he wrote in the preface:

"The adding of exegeses onto the text is a necessity, for without them, the meaning is not complete in Chinese and the original meaning of the Bible can not be understood. If people encounter difficult points in understanding in the text, they can resort to the exegeses, which give explanations. If the translation is not clear to the reader, it would do no good or even harm to them." (Paraphrased by the author. Ibid)[5]

This version has never been published, and the manuscript is now kept in the Beijing Beitang Library.

1.2.2 The First Independent Period—the Work of Foreign Missionaries (1807—1902)

The position of Bible translation into Chinese in the Protestant missionaries' agenda was quite different from that of the Catholic mentioned above. It was after a rather long history of missionary experience that the Catholics in China began Bible translation. The Protestants, however, initiated their missionary work by the very act of Bible translation. Since then, both translation work and circulation of the Bible have formed, and are still a central part of Protestant endeavour. (Strandenaes, 1987) Because of the especially important position of Bible translation in Protestant

missionary work, their Bible translation activities have always been done with great effort and interest. This can be seen in the Missionary Conference held in 19th century in China, which made Bible translation and circulation its chief agenda.

Throughout the 19th century, Britain and America dominated not only politics but also the Protestant missionaries in China. Like the Roman Catholic missionary activities, Protestant missionary work in China was very much in the hands of foreign missionaries at that time. (杨森富, 1984) So most probably, the missionaries brought with them into the work of Bible translation the tradition which they had inherited from the versions they were most familiar with, and in turn, those versions became a canon for their translations.

1) Morrison Version (MV 马礼逊译本)

It is generally considered that the history of Protestant Bible translation in China began with Morrison's arrival in China in 1807, so thus begins the second period of Chinese Bible Translation History. Robert Morrison (马礼逊, 1782—1834), a Scot, was the first missionary of the London Missionary Society (L.M.S.) and also the first Protestant missionary to China. He learned some elementary Chinese from a Cantonese Chinese when studying theology in London. (陈惠容, 1986; Strandenaes, 1987)

Morrison did not leave Britain for his task empty-handed. He brought with him, among other books, transcripts of a Latin-Chinese MS-Dictionary and the remnant Chinese version of the NT translated by Basset, both of Roman Catholic origin and borrowed from the Library of the British Museum. This transcript later became the textual basis of his translation. (Strandenaes, 1987)

As soon as his arrived in China, he began the translation work. After much preparation, he published Acts of the NT in 1810, and then *Luke* in 1811 and *John* in 1812. Because of the laws, these publications had to be done secretly with the help of a printing worker Liang Fa (梁发), who later became the first Chinese minister. With the sponsorship of the British Overseas Bible Society, Morrison went on translating

the rest of the NT, and finished the work in 1813. His version of the NT was printed secretly in Guangzhou in 1814. He publicly recognized his dependence on Basset's version. (Ibid)

Morrison did not stop his work here even under an order for his arrest by the Qing government. After the translation of the NT, he began a translation of the OT with the help of Millian (米怜), also a Protestant missionary sent by the L.M.S., who came to China in 1813. Their joint translation was finished in 1819, and the OT was published in Malacca, Malaysia. Millian's translation includes books from *Deuteronomy* to *Chronicles* (except *Ruth*) and was revised by Morrison. The rest of the OT was translated by Morrison himself. This twenty-one-volume version of the OT and the NT was published under the name of "Shen Tian Sheng Shu" (《神天圣书》), which is also called Morrison's Version or the Morrison-Millian Version. This was a remarkable event in the history of Bible translation in China, for it was the first Chinese Protestant Bible.

2) Marshman's Version (马殊曼译本)

At the same time that Morrison was doing his translation, Joshua Marshman (马殊曼, 1768-1837), a missionary sent by the Baptist Missionary Society of England, also did a Bible translation in Serampore, India. Marshman was. (杨富森, 1984)

hman took part in a Bible translating group and was in charge of the translation work, assisted mainly by J. Lassar (拉沙), an Armenian living in Macao. The process of their translation work was as follows: first, Lassar translated the Bible into Chinese paragraph by paragraph; then Marshman revised it according to the Greek NT. After two or three revisions, the text was modified and polished by a Chinese who did not know English. If there was any doubt about the translation, the Latin version would be referred to. Before the translation was finished, the text had undergone revision and modification about ten times. (陈惠荣, 1986)

Marshman's version of the NT was finished in 1811 and was published in India five years later. His translation of the whole Bible was finished in 1822 and also

published in India. Contemporary scholars have found much resemblance between Marshman's Version and Morrison's, so it is inferred that these two versions are based on the same original text, namely BV.

Although Marshman's Version was published one year before Morrison's, it was published in India whereas the latter was published in China. So it is generally considered that Morrison's Version is the first Chinese translation of the Protestant Bible. (Ibid) Compared with Morrison's Version, the language of Marshman's lacks smoothness, so the former received greater public acceptance and larger circulation than the latter. Marshman's translation tends to be literal in order to achieve "word-level accuracy", which makes the language appear stiff. However, the Baptist churches used Marshman's version. One important reason for that is that they preferred its use of "浸" (jìn) for "baptize" to the Morrison's use of "洗" (xǐ). (赵维本, 1993)

Both Morrison's and Marshman's Versions are important monuments in the history of Chinese Bible translation, for they paved the way for their successors.

1.2.3 The First Cooperative Period—the Work of Foreign Missionary Organizations (1835—1919)

As more missionaries from different national and church backgrounds came to China, the demand for various Chinese Bible versions increased. This period was the prosperous period of Chinese Bible translation, in which dozens of versions were produced. These versions are further divided into three categories according to the style of Chinese: High Wenli (深文理) versions, i.e. classical or traditional Chinese; Easy Wenli (浅文理)versions; and Mandarin (官话) or colloquial versions. High Wenli and Easy Wenli both belong to literary language, the former being more formal and traditional, preferred by Chinese literati, while the latter by less highly educated people. Mandarin or colloquial is the vernacular used or understood by the majority of Chinese at the turn of the 20th century. The characteristics of the three styles can be

seen through a parallel comparison of the translation of Jn 3:16:

High Wenli: 盖上帝爱世，至赐其独生子，俾凡信之者，免沦亡而有永生。

(High Wenli Union Version 深文理和合译本)

Easy Wenli: 盖上帝爱世，甚至予以其独生之子，俾凡信之者，免沦亡而有永生。

(Easy Wenli Union Version 浅文理和合译本)

Mandarin: 上帝爱世人，甚至将他的独生子赐给他们，叫一切信他的，不至灭亡，

凡得永生。(Madarin Uion Version 国语和合译本)(赵维本, 1993)[6]

1) High Wenli Versions

a. Four People's Version (四人译本)

Both Morrison's and Marshman's versions could only meet the needs for a short period of time, and both left much room for improvement. In 1835, a translation group of four was formed with the original purpose of revising Morrison's version and this year marked the beginning of the cooperative translating period of foreign missionary organizations. The four men were: Karl Friedrich Gutzlaff (郭实腊), Elijah Coleman Bridgman (裨治文), Walter Henry Medhurst (麦都思) and Morrison's son, John Robert Morrison (马儒汉).

The OT part of this revised version was mainly done by Gutzlaff, a Prussian missionary of the Netherlands Missionary Society (荷兰差传会). The NT part was mainly done by Medhurst, who belonged to L.M.S. With high achievement in Chinese, Bridgman sent by the American Board of Commissioners for Foreign Missions (A.B.C.F.M.美国公理会) was in charge of checking Morrison's version besides translating part of the Bible. Morrison's son, who also had a good command of Chinese, was in charge of evaluating the translation. The NT part was finished in 1835 and published under the name "Xin Yi Zhao Shu" (《新遗诏书》) in Jakarta, Indonesia. Gutzlaff later revised Medhurst's NT and published it under the name "Jiu Shi Zhu Ye Su Xin Yi Zhao Shu" (《救世主耶稣新遗诏书》) in 1840. The revised OT of Morrison's version was completed in 1838, and published in 1840. (赵维本, 1993)

Gutzlaff's revised version is an influential one, with which Gutzlaff did successful missionary work in inland areas, and the scope of his missionary field was the largest among the western missionaries in China. Hong Xiuquan, the founder of Taiping Heavenly Kindom Movement, adopted the first six books of the revised OT and Gutzlaff's NT as the doctrine of the movement. However, Hong deleted and changed a lot of Gutzlaff's NT text and added commentaries to the verses.

b. Goddard's Version, the Delegates' Version and Bridgman's Version (高德译本、委办译本、裨治文译本)

The period from 1843 to 1919 is the most prosperous one in the history of Chinese Bible translation. This was closely related to the political situation at that time. Most of the emperors of the Qing Dynasty were anti-Christianity and this situation lasted for about one hundred years until the signing of the *Treaty of Nanking* in 1842, which forced the Qing government to lift the banning edicts and allow western missionaries to work freely in China. After the treaty, more missionaries came to China, and they felt the time for publishing a union Chinese Bible version had come. In August 1843, 15 delegates from British and American churches and organizations gathered in Hong Kong to inaugurate a new Chinese version. The meeting decided to form a committee of delegates from each organization to translate a Chinese Bible based on the *Textus Receptus*. It was composed of Bridgman, W. Lowrie (卢维), W. J. Boone (布恩), J. Stronach (施敦力), Medhurst and W. C. Milne (小米怜), some of whom had done Chinese Bible translation before. However, disagreements kept coming out, which resulted in many versions rather than one unified version as the meeting had originally planned. (陈惠荣, 1986)

•Goddard's Version (高德译本)

The American Baptist Board first withdrew from the committee before the work began, because they would not accept the rendering of "洗" (xǐ) for "baptize" and preferred "浸"(jìn). They invited J. Goddard (高德), E. C. Lord (罗尔悌) and Wm.

Dean (迪因) to do a translation. Goddard translated the NT by revising Marshman's Version, adopting Marshman's rendering of "蘸" (zhàn) for "baptize". Goddard's NT Version was published in Ningbo 1853. After Goddard revised the first three books of the OT, Lord and Dean took up the translation of the remaining books because Goddard developed health problems. The OT was published in 1868. This Baptist version of the OT and the NT is called Goddard's Version because he contributed the most. It is generally considered that Goddard's Version maintains more of the grammar and structure of the original text than the Delegates' and Medhurst's Versions and its Chinese is smooth and readable. (Ibid)

•the Delegates' Version (委办译本)

The committee mentioned above took translation of the NT as the first priority. When the translators gathered to check after finishing translating the NT, British and American translators split because of the translation of "God". The American side insisted on following Morrison's and Marshman's "Shen" Versions ("God" was rendered "神"), but Medhurst and Stronach insisted on using "Shangdi" (上帝). Finally, the two sides agreed to publish the NT separately, with the British Bible Society (B.B.S.) using "Shangdi" and the American Bible Society (A.B.S.) "Shen". This NT version was finally finished in 1850 and published in 1852 and was called "the Delegates' Version".

In 1851, Medhurst, Stronach and Milne from the L.M.S. withdrew because of differing opinions. They went on to translate the OT with the help of a famous Sinologist James Legge (理雅各), the first professor of Chinese at Oxford who had translated Confucianist classics, and a famous Chinese scholar Wang Tao (王韬) who worked with them helping to polish the translation, and make it smooth, idiomatic and elegant. This is an important reason that this version was well accepted by the Chinese, especially the Chinese literati. The OT of the Delegates' Version was published in 1854 and the whole Bible was later published by the B.B.S. Among the translators, Medhurst contributed the most since he organized and took part in the work from the

very beginning.

The quality of the Delegates' Version is higher than that of Bridgman's and Medhurst's. By 1859, it had been printed eleven times and was used by many churches in China until the 1920s. (王立群, 2004) Proper names and certain nouns were unified in this version. However, it also received much criticism because it sacrificed accuracy by using terms of Chinese philosophy, and thus lessen the Christian flavor. In spite of the criticism, the publication of the Delegates' Version is still an important event in the history of Christianity in China, since it was the production of a cooperative team of delegates from different missionary organizations, in spite of the sharp confrontations among them. The administrative structure of the committee enabled the delegates to get a deeper understanding of the relationship between the local languages and the translation, and it exerted much influence on the production of dialect versions. (赵维本, 1993)

•Bridgman's Version (裨治文译本)

One year after the four Gospels of the NT were published in 1850, Bridgman withdrew from the committee due to other disagreements. Bridgman was the first missionary to China sent by the A.B.C.F.M. After the withdrawal, he cooperated with M. S. Culbertson (克陛存) from the American Presbyterian Church to translate under the sponsorship of the A.B.S. The NT of Bridgman's version was published in 1859, and the OT in 1862. This version aimed to be faithful to the original text rather than to use flowery language. Due to this difference from the Delegates' Version, it received a different reaction. For the clergymen and theology students who need to carefully study the verses, this version provided more help, while for the common readers, especially the Chinese literati, the Delegates' was more attractive for its smoothness, which was actually the main purpose of the Delegates' Version. (许牧世, 1982)

2) Easy Wenli Versions

The versions mentioned above all belong to High Wenli versions. However, by

the end of Qing Dynasty, the Chinese language had undergone a big change under the influence of cultural exchange with the west, which resulted in the tendency to use less formal language, i.e. Easy Wenli, in writing. As for the spoken language, more than 90% of the population spoke Mandarin. This change urged the missionaries to retranslate the Bible into Easy Wenli and Mandarin to meet the needs of the common people.

a. Griffith John's Easy Wenli Version (杨格非浅文理译本)

The Easy Wenli period is a transitional one from High Wenli to vernacular Bible translation. Griffith John (杨格非) of L.M.S. was the first missionary to translate the Bible into Easy Wenli Chinese. He not only had a good command of the Chinese language, but also had an outstanding perception of translation theory. He opposed word-for-word translation, and held the view that a faithful translation is the one that maintains and expresses the meaning of the original text. This view is similar to Nida's translation principle. (Nida, 1977) His NT version was published in 1885, and the OT including books from Genesis to Song of Solomon was published in 1905.

b. Schereschewsky's Easy Wenli Version (施约瑟浅文理译本)

S. I. J. Schereschewsky (施约瑟) was the bishop of the American Protestant Episcopal Church in Shanghai. As a Jew born in Russia, he received strict Jewish education and acquired Hebrew. He first took part in the work of the Beijing Mandarin version, then he translated OT alone into Mandarin and finished it in 1875. This version received great popularity since its publication, and most areas in China began to use this version instead of High Wenli versions. Scherechewsky was not satisfied with the Mandarin version, so he began to translate the Bible into Easy Wenli in 1880. Psalms was finished first. However, in 1881, he suffered from sunstroke and was paralyzed. He went on translating with the only two fingers that he could move for more than ten years and when he finished his version in 1902, it was published in Japan. This Easy Wenli version is known for its concise, elegant and smooth language.

Scherechewsky gave it a humorous name—"Two-Fingers Edition", which is a precious record of the diligent endeavour on the translator's part. (陈惠荣, 1986)

3) Mandarin Versions

a. Nanking Mandarin NT Version (南京官话新约译本)

The transitional period of the Easy Wenli versions did not last long despite their popularity among churches at that time. At that time, nine-tenths of the Chinese population used Mandarin, the official language. In order to preach the gospel more efficiently, the missionaries decided to they needed to translate the Bible into Mandarin. Chinese translation entered the Mandarin period when Medhurst and Stronach first used it as the target language to rewrite the NT of the Delegates' Version. This first Mandarin NT version was published in 1857. It was called the Nanking Mandarin Version because a Nanking native was invited to take part in the translation process. (Ibid)

b. Peking Mandarin NT Version and Scherechewsky's Mandarin OT Version (北京官话新约译本和施约瑟官话旧约译本)

Another important Mandarin version is the Peking Mandarin NT Version, translated by British and American missionaries living in Beijing, including John S. Burdon, Scherechewsky, Edkins (艾约瑟), Blodget and W. A. P. Martin (丁韪良). Two versions were published in 1866 with different renderings of "God". This version was highly praised, and was the most popular version before the publication of the Chines Union Version. (Ibid)

Scherechewsky translated the OT into Mandarin according to the style of the Peking Mandarin NT Version, and published it in 1875. Both Mandarin and Easy Wenli versions by Scherechesky were well received and popular in North China and their popularity lasted for more than twenty years before the publication of the Chinese Union Version. (赵维本, 1993) In 1878, the B.B.S. published the whole Bible by compiling Scherechewsky's OT version and Peking Mandarin NT.

c. Griffith John's Mandarin Version (杨格非官话译本)

Due to the tendency of the Northern vernacular to be used in the Peking Mandarin NT version, B.B.S. and A.B.S. invited Griffith John to produce a Mandarin version fitting people from both North and South. Griffith John rewrote his Easy Wenli NT into Mandarin, and this version was published in 1889. (Ibid)

4) The Union Versions (和合译本)

The above versions are four important Mandarin versions, and each has its own features and influence, as used by different areas of China. However, the missionaries were still not satisfied, and they tried to revise and bring about a united version. After a twenty-six-year endeavour, the General Conference of the Protestant Missionaries of China was held in 1890, Shanghai. This conference, attended by British and American missionaries, passed a resolution to produce three union versions in High Wenli, Easy Wenli and Mandarin. The goal was to produce three union versions for readers of different level—"One Bible in Three Versions" (圣经惟一，译本则三) to end the diverse versions situation in China and produce three versions acceptable to all sects of the Protestant community, for different denominations and mission groups used different versions at that time. Three translating committees were formed to undertake the translation task of each version, each containing 5 experts. The textual basis for the versions was the Greek *Textus Receptus*. (许牧世, 1983)

a. Easy Wenli and High Wenli Union NT Version (浅文理和合新约译本、深文理和合新约译本)

The work of the Easy Wenli Union Version began first. Its translating committee was composed of Blodget, Burdon, R. H. Graves(纪好弼), J. Genähr (叶道胜), J. C. Gibson (汲约翰). Blodget soon withdrew and was replaced by T. W. Davis (戴维思). The NT version was published in 1904.

The committee of the High Wenli Union Version was composed by J. Chalmers

(湛约翰), Edkins, J. Wherry (惠志道), E. Sheffield (谢卫楼), M. Schaub (沙伯) (Chalmers withdrew 7 years later and Schaub died, to be replaced by J. Lloyd (卢壹) and T. W. Pearce (皮尧士)) met with greater difficulties than the Easy Wenli one, including how to treat expressions in classic Chinese that contain Confucian connotations. Finally, the NT version was published in 1906. (Ibid)

b. Wenli Union Version (文理和合圣经)

During the years of translating High Wenli and Easy Wenli, the Chinese written language continued to develop towards plainness under much influence from the West. Thus in 1907 it was decided that the High and Easy Wenli committees to be united into one, also containing 5 translators, to translate the whole Bible into the literary language used at that time. This version was published in 1919. (Ibid)

c. Mandarin Union Version (官话和合圣经)

This version was later called the Chinese Union Version, so in the rest of the thesis, CUV will be used to refer to this version and its revisions.

The translating committee of the CUV included: C. W. Mateer (狄考文), C. Goodrich (富善), F. W. Baller (鲍康宁), G. Owen (欧文), S. Lewis (鹿依士). C. W. Mateer of the American Presbyterian Church held the position as president and was replaced by C. Goodrich in 1908 after Mateer died.

The procedure of their work was a complicated one. Since the translators lived in different parts of China and the Chinese languages were different, it often took them much time and energy to reach a consensus. The work started in 1891. The NT was finished and published in 1906 and the entire Bible in 1919. The translating principles of the CUV will be elaborated later in Chapter 3.

The CUV took 27 years to finish and it replaced the other versions soon after its publication. It has been the most famous and popular one since its publication and is still widely used today. (Ibid) For the majority of Chinese Christians, the Chinese Bible equals the CUV (see Chapter Four). The publication of the CUV in 1919

marked the peak of Chinese Bible translation.

5) Dialect and Ethnic Language Versions

The spoken language in China in the 19th and early half of the 20th century varied from place to place. Besides, many ethic groups had their own languages. In order to adjust to the local culture, some missionaries dedicated themselves to translating the Bible into various Chinese dialects and ethnic languages. Since many such versions were cooperative results of individual missionaries, and the translation period mainly ranged from the 1840s to the 1910s, this group of versions is also placed in this period. This group is an indispensable part of the history· of Chinese Bible translation. The whole Bible has been translated into Xiamen dialect, Fuzhou dialect, Ningbo dialect, Taizhou dialect, Shanghai dialect, Suzhou dialect, Cantonese, Taiwanese, etc. The NT has been translated into Dingzhou dialect, Shantou dialect, Hainan dialect, etc. Some were in Chinese and others in Pinyin (the phonetic system for transcribing Chinese characters). Ethnic language versions include: Xizang language, Mongolian, Manchu language, Zhuang language, Miao language, Suli language, etc. From the 1860s to the early years of the 20th century, translated versions of the Bible in more than 30 ethnic minority languages in China were published, most of which were in the Latin alphabet pinyin developed by foreign missionaries. (*Beijing Review*, 2006)

1.2.4 The Second Independent Period—the Work of Chinese Bible Experts (1930—1970)

As we can see from the above history, Chinese Bible translation was dominated by western missionaries in China before the 1930s, though a few Chinese scholars were invited to help in the work on some versions, mainly to help polish the language. This was in accordance with the situation that the Westerners dominated the Christian churches and missions in China at that time. The western missionaries' valuable work on Chinese Bible translation paved the way for later work by the Chinese. They had

always expected Chinese Christians to take on this task. As the Chinese Christians increase and Chinese people become more acceptable to Christian culture, China began to have its own Bible experts who fulfilled the requirements. The time for the Chinese to translate the Bible began.

The publication of the CUV marked the end of the history of Chinese Bible translation by the western missionaries; the year 1930 in which Wang Xuanchen (王宣忱) began his translating of the NT marked the beginning of the history of Chinese Bible translation in its real sense.

1) Wang Hsüan-chén's NT Version, Zhu Baohui's Version, Zheng Shoulin and H. Ruck's NT Version and Theodore E. Hsiao's NT Version (王宣忱新约译本, 朱宝惠译本, 郑寿麟和陆亨理译本, 萧铁笛新约译本)

In the translating process of CUV, Wang Hsüan-chén (王宣忱) assisted C. W. Mateer to translate because of his accomplishments in Chinese, English and Greek. Later he found he could not be satisfied with the CUV for he thought it was too colloquial and lost the literary favor. After study in seminary, he began to translate the NT himself in 1930 on the textual basis of a Latin version and an English version. His NT version was published in 1933, in Qingdao.

With a good command of Greek, Zhu Baohui (朱宝惠), a teacher in Nanjing Seminary, cooperated with A. Sydenstriker (赛兆祥), who was proficient in Hebrew and Greek, to translate the NT, which was published in 1929. Then they found the version needed to be retranslated, but soon after they began, A. Sydenstriker died, so Zhu revised the NT and translated the OT by himself. The version was published as 《重译新旧约全书》 in 1939.

Zheng Shoulin (郑寿麟) and H. Ruck (陆亨理) co-translated the NT and published it as 《国语新旧库译本新约全书》 in 1939 in Beijing. They also translated Psalms, which was compiled together with the NT and published in 1958 in Hong Kong. Their translation was directly from the original text with the translation principle of faithfulness.

Theodore E. Hsiao (萧铁笛) began to translate the NT in 1959, with the help of Pastor Zhao Shiguang (赵世光). His version was published in 1967, in Hong Kong, with the name of "Xin Yi Xin Yue Quan Shu" (《新译新约全书》). (赵维本, 1993)

These four versions were not widely circulated.

2) Lü Chenchung's Version (吕振中译本)

With an excellent command of both Hebrew and Greek, Pastor Lü Chenchung began to translate the Bible by himself in 1940. The NT was published in 1946 by Yanjing University. The textual basis he chose was Alexander Souter's Text of Oxford University which is in Greek. His revised NT was published in 1952 by the Hong Kong Bible Society. The translation of the OT took Lü more than ten years and it was published in 1970.

Lü employed literal translation with emphasis on the meaning of every word in the original text. In order to maintain the original sentence structure, he used many non-Chinese sentence structures. Reading his version, one would feel like to they were in Jewish society 2000 years ago.

This version is also not widely circulated, but it is more influential than the four versions mentioned above. Many scholars and pastors use Lü Chenchung's Version for comparative study of the Bible. (Ibid)

3) Wu Ching-Hsiung's Psalms and the NT (吴经熊的《圣咏译义》和《新经全集》)

Wu Ching-Hsiung (吴经熊 1899-1986), was a talented man with many titles and was also a Catholic. He used the classical form of Chinese poetry to render the 150 poems in Psalms. His Psalms version was published in 1946 by Shanghai Commercial Press as Sheng Yong Yi Yi (《圣咏译义》). He later translated the NT, also in classical Chinese, which was published in 1949 as Xin Jing Quan Ji (《新经全集》). His translation was according to the English and French versions, and his version is the first Catholic Bible (though not complete) translated by a Chinese. (Ren Dongsheng, 2005)

4) Chinese Literati's Translation

Because the influence of the Bible increased in the 19th century, Chinese literati began to notice this western sacred book and tried their hands at Bible translation. In 1908 the famous translator Yan Fu (严复) translated the first four chapters of Mark into classical Chinese in an elegant way in order to introduce the Bible to Chinese people. Famous writer Xu Dishan (许地山) translated the Song of Solomon in the 1920s. In the 1940s, Li Rongfang (李荣芳) creatively rendered Lamentations into the Sao style, a poetic form created by ancient Chinese poet Qu Yuan. Zhu Weizhi (朱维之) also translated the fourth chapter of Lamentations and other poems.(Ren Dongsheng, 2002)

Their translation contributed both to Chinese Bible translation and Chinese literature. Nevertheless, because they did the translation mainly for interest and literary reasons, not for the circulation of the Bible, their translations were limited to the enjoyment of a small circle of literati and translators. This group is placed in this period because the translations are all works by the Chinese individuals, though the time span is not in accordance with that of this period. (The time span of the Independent Translating Period of Chinese Bible Experts is 1930-1970, while Yan Fu and Xu Dishan did the translation before 1930.)

1.2.5 The Second Cooperative Period—the Work of Foreigners and Chinese Experts (1945-1968)

This period overlaps with the previous one and is also a transitional period from the individual Bible translation of the Chinese experts to the cooperation of translation by Chinese experts. This is a special period for it refers to the translation work of a Catholic Bible version known as the Scotus Bible. It was the product of a team from the Studium Biblicum Franciscanum Sinense (思高圣经学会), which was organized by Franciscan Priest Gabrielle Allegra (雷永明), an Italian Catholic priest. The

version was translated by more than ten Bible experts and Catholic priests, the main translators being Gabrielle Allegra, Li Zhixian (李志先), Li Shiyu (李士渔), Liu Xutang (刘绪堂), Li Yutang (李玉堂) and was organized mainly by Gabrielle Allegra.

The translation of the OT took 9 years and was finished in 1954. The translation of the NT was finished in 1961. The entire Bible was published after many revisions in 1968. The Scotus Bible is the first entire Catholic Chinese Bible and the first Catholic Chinese Bible translated from the original texts in Hebrew, Aramaic and Greek. (赵维本, 1993)

1.2.6 The Third Cooperative Period—the Work of Chinese Bible Experts (1970—1992)

The 1970s saw groups of Chinese Bible translators and experts work on three new Chinese versions, all regarded by their translators as versions in modern Chinese, namely The Chinese Living Bible, Today' Chinese Version and The New Chinese Bible. This signals the beginning of Chinese Bible translation work by Chinese on large scale.

1) The Chinese Living Bible (CLB, 当代圣经)

The Living Bible is a paraphrased version from the English Living Bible (ELB) produced by a group of Chinese experts. The ELV was the product of Dr. Kenneth Taylor, an American theologian, with the original purpose of helping his grandson to understand the Bible. So its language is characterized by simplicity and clarity. After its publication in the U.S., it was well received and much appraised and even became a non-fiction best-seller worldwide. Later, Dr. Taylor established Living Bible International (国际新力出版社) with the aim to translate the ELB into other languages and CLB was one of its results.

Under the principle of "neither adding nor lessening the meaning of the Bible" and of "using smooth and clear expression" and patterned after the ELB, the NT was

26

published in 1974 as the Living Gospel (《当代福音》), the entire Bible in 1979 as the Living Bible (《当代圣经》), and the Living Gospel in simplified Chinese in 1981, all in Hong Kong. (陈惠荣, 1986) This version aims at evangelism and it fulfills its function well.

2) Today's Chinese Version (TCV, 现代中文译本)

The TCV is the product of a cooperation between Protestant and Catholic churches, which was the first formal cooperation between the two sides in China. In January, 1968, under the umbrella of Taiwan Bible Society (T.B.S.), representatives from Catholic, Presbyterian and Baptist churches gathered to discuss the necessity and possibility of a union Chinese version which could be accepted by both Catholic and Protestant churches in China. T.B.S. declared that the union Bible version in question aimed not to replace the versions which each church preferred to use, but rather to reach Chinese non-Christians who represent over 90% of the population. In June 1968 in London, the Union Bible Society and the Secretary Office of Promoting Christians' Unity in the Vatican issued a document in five languages named "Guiding Principles for Inter-Confessional Cooperation in Translating the Bible". (赵维本, 1993). After this agreed-on document, a preparation committee for translating a Chinese union Bible was formed.

The translating work began in 1971. Working staff included: an editorial committee which consisted of Moses Hsü (许牧世), Chow Lien-Hwa (周联华), Martin Wang (王成章), I-Jin Loh (骆维仁) and Evelyn Chiao (焦明) and a review committee composed of eight Bible scholars. The revised text would be sent back to the translator to be fixed as the final text. Three scholars of the review committee were Catholic. The Bible Societies of Hong Kong and Taiwan published the TCV in the following order: the Good News (the Four Gospels 《佳音》), the Good News for Today's People (the NT 《给现代人的福音》) in 1975, Today's Chinese Version (the OT and the NT) in 1979, and a bilingual version of the TCV and TEV (Today's English Version) in 1989.

As for the why the U.B.S. decided to retranslate the Bible, Moses Hsü gave four reasons in his sermon at the service held for the publication in 1980:

First, there is an inevitable deficiency in Chinese language use by the foreign missionaries.

Second, the Chinese vernacular has undergone much change in the past sixty years. The CUV was translated during the initial period of Chinese vernacular use, and for many years after that classical and vernacular Chinese had been used together.

Third, language change is a reflection of social changes. Since Chinese society has undergone great change in the past sixty years, so has the Chinese language.

Fourth, due to the development of archeology in the 20th century, several transcripts of earlier times have been found, which provide more reliable documents for the interpretation and rendering of the Bible. (translated by the author, 许牧世, 1982)

It was due to these reasons that U.B.S. decided to produce a new Chinese Bible version "in the most popular language" to "make God's Word closely related with the background of the time."

3) The New Chinese Version (NCV, 新译本)

The year 1976 witnessed the publication of the New Chinese Version. The OT was completed and the entire Bible was published in 1992. This is the product of four-year endeavour by a group of Chinese experts and scholars of the Bible and linguistics, who translated the NT directly from the original text into modern Chinese, under the promotion and sponsorship of the Lockman Foundation of the U.S. This is the first time that Chinese experts and scholars have translated the Bible from the original text into Chinese. The textual basis for the NT is the Greek NT (2nd edition) published by the U.B.S. in 1968 and that for the OT is the Biblia Hebraica Stuttartensia (Hebrew Old Testament) published by the German Bible Society in 1977. The social, scientific and linguistic background which promoted this version is similar to that of the TCV since the translating work of the two versions began at about the

same time. (The TCV was started in 1971 and the NCV in 1972.)

About fifty staff were involved in the translation process, including presidents and teachers of seminaries, deacons, priests and elders in various denominations, and experts in Chinese from Hong Kong, Taiwan, Philippines, Singapore and North America, but only Xie Youwang (谢友王) worked as a full-time translator. The translating principles were developed in the translating process, with two preliminary principles as guides, i.e. be faithful to the source text and use today's Chinese. (Ibid)

The NCV has received good responses among Chinese churches, especially by Chinese pastors, theology students and believers who like to study the Bible deeply. (《圣经新译本》, Preface) However, there is also a consensus that this version still has room for improvement.

1.2.7 The Revision of CUV and the Publishing of Versions with Exegeses and in Simplified Chinese by Chinese Churches (1980—present)

Although it is the most successful version in China, the CUV is not without defaults. For many reasons, including the language changes and development of the understanding of the original text and historical background of the Bible, the call for revising the CUV has grown ever louder. In the 1980s, the U.B.S. first held meetings discussing the revision. After much work, a revised version was published in 1988 under the principles of revising as little as possible. The revisions include: the use of modern punctuation, the revision of proper nouns and pronouns, awkward and out-of-date words, awkward sentences, paragraphs and their titles, etc. The revised version also added Notes on Nouns, Table of Bible Chronology and six more maps.
The National Three Self Patriotic Movement& the China Christian Council (National TSPM&CCC 中国基督教三自爱国运动委员会和中国基督教协会) published a CUV version in simplified Chinese in 1988. After that, several versions with exegeses

were published, each having its own features. A brand new revision of the CUV NT was published in Jan, 2006 by the Hong Kong Bible Society, whose work was organized by the U.B.S. These publications enlarge the choices on the readers' part and the revision of the CUV is still in progress. (赵维本, 1993)

1.3 Shifts of Principles and Methods

In Chinese Bible translation, as it is in the translation of the Bible into other languages, "fidelity" and "expressiveness" are the most important principles for most translators. However, it took Chinese Bible translators great endeavour to balance "fidelity" and "expressiveness". The earliest Chinese Bible translation tried to use domesticating approach in the rendering of key doctrines. The Nestorians adopted established Buddhism terms and concepts to render many terms and concepts in the Bible because of the strong influence of Buddhism. For example, they use "佛" for "God" (上帝或神), "世尊" for "Christ" (基督), "牟世" for "Moses" (摩西), "受戒" for "be baptized" (受洗), "弥施诃" for "Messiah" (弥赛亚), "三常" for "faith, hope and love" (信、望、爱), "卢伽" for "Luke" (路加), "岑稳僧伽" for "Simon Peter" (西门彼得). They also adopted some Taoist terms, for example: "天尊法" for "the Law of God" (神的律法). Nevertheless, this method proved to be a failure, because by doing so, the Chinese mistook Nestorianism for a similar religion to Buddhism or Taoism. (杨慧林, 2003) The Delegates' Version also received criticism because it used terms of Chinese philosophy, thus sacrificed accuracy. Later translators tried to avoid this confusion.

Because of the lack of sufficient materials about the early versions by the author of the thesis, little can be known about their translating principle. However, from the above history, we can learn that the early Catholics mainly used Latin *Vulgate* as their textual basis, such as Basset and Louis de Poirot.

In the history of Chinese Bible translation, we find the inheritance that

successive translators built on what they inherited from their predecessors. For instance, both Morrison and Marshman depended greatly on Basset's Version and the later versions followed the renderings of most proper names and theological terms of their predecessors.

As the above history shows, the target language the translators chose were usually the vernacular at that time, which can be easily understood by most Chinese people. This had much to do with the attitude and purpose of the translators, who regarded the Bible as a message-delivering book in the first place. Even early versions like Basset's and Louis de Poirot's chose vernacular at their times as the target language, and when we read Matteo Ricci's Ten Commandments today, it is not difficult to understand (see 1.2.1). This target language principle was followed by most Chinese Bible translators until the NCV, though there are exceptions in later versions which chose literary language, for instance, Wu Ching-Hsiung used classical Chinese for his version and some Chinese literati did the same in the 1940s. However, translators did value smoothness and elegance of the target language to some extent, as Chinese literati were invited to polish the language in many versions done by the foreigners, like the Delegates' Version and the Union Versions and the new Chinese versions in the 1970s all have guidelines for the smoothness of target language.

An evident phenomenon in Chinese Bible translation is that different translator with different purposes would render in quite different ways. Chinese literati emphasized more on the literary style of the language with the intention to introduce Western culture to China, while missionary translators more on the content and message of the text with the intention to spread the gospel. So the former tended to use refined literary language, while the latter plain colloquialism.

CHAPTER TWO

The CUV and the TCV—Principles

2.1 The CUV

In a conference held in Shanghai in 1890, it was decided that all union versions would use the Revised Version of King James Version (RV) published in 1885 as the textual basis. (赵维本, 1993)

In a meeting in 1981, the translation committee set up 4 translation principles before work on the NT started:

First, the target language should be the widely used language throughout the country, not dialects limited to a region.

Second, the target language should be featured with simplicity and clarity, which, when read aloud in the church, should be understood by people from all walks of life.

Third, the target language should be faithful to the original text in wording and sentence level, and at the same time maintain the style and tone of the Chinese language.

Fourth, metaphors and similes should be rendered literally, rather than be paraphrased. (Translated by the author, Ibid)

Among the four principles, the third one dominated the others. The first two principles describe what kind of target language should be used. The third and fourth principles show a tendency towards literal translation, viz. emphasis on form.

In the English preface to the NT published in 1907, C. W. Mateer, on behalf of the translation committee, stated about the translation:

There was considerable difference of opinion in the committee as to the degree

of literalness to be aimed at. The result is a translation that must be regarded as distinctly literal and faithful to the original. As a necessary consequence, smoothness of style has been more or less sacrificed. (Preface to the CUV NT Version, 1907)

This statement also shows that the translation of the CUV, the NT in particular, is a literal one.

During the year since the publication of the NT in 1907 and that of the OT in 1919, the NT has undergone revision several times. S. Lewis confirmed the necessity of these revisions, for later translators tended to more accurately render the sense rather than the form. They even set a goal to produce a version in easy, clear and smooth Chinese with literary taste. (赵维本, 1993)

2.2 The TCV

The guiding principles of the TCV set by a group of Bible translating experts led by Eugene A. Nida include almost every aspect of translation work. The main points will be introduced here.

1) Target Language:

a. Functional equivalence is above formal equivalence.

b. The coherence of meaning is above that of words and sentences.

c. The spoken language is above the written language.

d. The language of people of secondary school level (people of 18 to 25 years old) is preferred.

e. The widely-used vernacular is above regional or classical language.

f. The translation must be understandable to both Christians and non-Christians.

2) Style:

a. Try to reflect different styles of Biblical language according to the functional equivalence principle.

b. The translator is free to change the form of the ST in order to express its meaning

faithfully.

3) Idioms:

a. Chinese idioms can be used when acceptable, if misunderstandings would be roused.

b. The idioms in the ST should not be rendered literally, unless their precise meaning is maintained.

4) Readability of the Target Text:

a. If the implication is relatively apparent, it should be made explicit.

b. Replace pronouns when their reference is ambiguous.

c. Use active voice if the initiator is not evident in the passive voice structure or maintain the passive structure but clarify the initiator. (see 3.4.4)

d. To make the TT more smooth and understandable, the speaker of direct speech should be made clear, and direct and indirect speech can be exchanged.

e. Answers should be provided for rhetorical questions if there is no answer manifest or implied. (For example: "一个人就是赢得了全世界，却赔上了自己的生命，有什么益处呢？没有！他能够拿什么去换回自己的生命呢？" cf. the CUV: "人若赚得全世界，赔上自己的生命，有什么益处呢？人还能拿什么换生命呢？")

5) Grammar:

(1) Separate long and complicated sentences when necessary.

(2) The unit of translation is the paragraph and the content of verses can be rearranged.

The textual basis and referential materials are also mentioned in the guiding principles: the NT translation uses the 3rd edition of the Today's English Version published in 1971 as the textual basis, and the evaluation group uses the Greek NT published by the U.B.S. to check it. The translator can also use the New English Bible (新英国圣经), the Jerusalem Bible (耶路撒冷圣经), the Revised Standard Version (标准修订译本) and other commentaries to the Bible recommended by the U.B.S. as references. （许牧世, 1983）

To summarize the guiding principles of the translation of the TCV, it is "dynamic equivalence" as posed by Nida, who said about the purpose of translation: "Translation aims to enable new readers of the new language to obtain the same reaction as the original reader had from the verses."

However, it is not easy to realize "dynamic equivalence" and it is impossible to realize 100% equivalence to the original text at times. Due to the differences in cultural background, way of expression, language structure, and the like, the concepts familiar in the SL culture may have different meanings or may not exist at all. To overcome this obstacle, Nida suggested the strategy of using language of "closest natural equivalence". (Nida, 1977) Xu Mushi added that coinage or transliteration can be employed, in hope that the target text readers add their reference and correct meaning into the words, so that the words can bear the same meaning as that in ST. (许牧世, 1983)

By surveying of the translation principles of the two versions, assumptions about their language and the reader's response can be made. Since the CUV was translated nearly a century ago by mainly foreign missionaries, its language must be different from today's Chinese. Today's reader would certainly sense this feature in language, and there would be both pros and cons.

The examples in the comparative analysis of the two versions in the next chapter will explain how these principles are fulfilled.

CHAPTER THREE

Comparative Analysis of the CUV and the TCV Texts

The purpose of this comparative analysis is to explore the different features in the two versions, rather than to draw an easy conclusion as to which version is better than or preferable to the other. The examples for the comparison of the CUV and the TCV are all taken from the NT. The CUV text used in the thesis is taken from the revised edition in simplified Chinese with modern punctuation, and the TCV text is from the 1995 revised edition. The English original text in brackets after the Chinese translations are from their respective textual bases, viz. the RV for the CUV and the TEV for the TCV. Some suggestions from the author are also provided following the analyses.

3.1 Language

The CUV was written in Mandarin, which, in the late 19th and early 20th century, referred to the oral language used by the government and the officials. At that time, Mandarin was slightly different in different provinces but it was the language which most Chinese could understand. It was from Mandarin that today's standard Chinese, Putonghua, was developed.

However, as the vernacular, Mandarin had not yet been well established, which makes the language in the CUV appear "half literary and half vernacular". However, its literary style adds great charm to it, because most readers, especially believers regard it proper to use certain literary and yet understandable language to render the sacred Scriptures. As far as the literary style is concerned, the TCV seems too

colloquial and lacks elegance (Cf. Chapter Four).

The principles for the target language of the TCV (see Chapter Three) determined that easy spoken language would be used.

3.1.1 Outdated Words and Expressions in the CUV

Due to the length of time since the CUV was translated, some words and expressions have undergone changes. For instance, the CUV frequently uses literary words like "焉" (an auxiliary word used before a question), "惟有"(means "only"), "尚且" (a concessive conjunction), "凡" (means all or anyone) (Heb 12:7-11) and "务要" (must, 1 Pet 5:2) which were popularly used in the early 20th century but are not popular today. Since the TCV tends to use common spoken language, words like these are rare.

Some words or expressions in the CUV appear outdated, while the TCV uses the expressions of today's Chinese. For instance, "娶亲的筵席" (marriage feast, Matt 22:2) in the CUV becomes "婚宴" (wedding feast) in the TCV. Accordingly, "娶了妻" (RV: have married a wife) in Luk 14:20 in the CUV becomes "结婚" (got married) in the TCV.

Several more examples are shown in the following:

Verse:	CUV:	TCV:
Jn 3:10	先生 (a master)	教师 (a great teacher)
Matt 8:14	害热病 (sick of fever)	发高烧 (sick…with a fever)
Matt13:35	发明 (utter)	说明 (tell)
Matt 15:2	遗传 (the tradition of the elders)	祖先的传统 (teaching handed down by our ancestors)
Matt15:19	谤讟 (blasphemies)	毁谤 (slander others)
1Cor14:11	化外之人 (a barbarian)	外国人 (a foreigner)
1Cor14:15	悟性 (understanding)	理智 (mind)
2 Cor 3:6	执事 (ministers)	仆人 (serving)

Col 1:23　　引动失去 (be not moved away)　不要放弃 (not be shaken from)

Heb 9:16　　遗命 (a testament)　　　　遗嘱 (a will)

Rev 2:23　　她的党类 (her children)　　跟从她的人 (her followers)

In the above cases, the TCV uses the words and expressions which are in common use today and thus are clearer than those in the CUV and more familiar to today's reader.

3.1.2 Treatment of Literary Expressions

As mentioned above, the CUV's target language Mandarin was not a fully developed spoken language, and still bore many characteristics of classical or traditional Chinese. This characteristic makes the language of the CUV appear literary and elegant. As far as elegance is concerned, the language of the CUV surpasses that of the TCV. However, the TCV's language is closer to today's spoken Chinese, which enables it to successfully realize its goal to reach the ordinary public. The rendering of Heb 11:3 will be taken as an example and be analyzed in detail.

Comparative study of Heb 11:3:

RV: Through faith we understand that the worlds were framed by the word of God, so that things which are seen were made of things which do not appear.

CUV: 我们因着信，就知道诸世界是藉神话造成的，这样，所看见的，并不是从显然之物造出来的。

TEV: It is by faith that we understand that the universe was created by God's word, so that what can be seen was made out of what cannot be seen.

TCV: 由于信心，我们知道宇宙是藉着上帝的话造成的；这样，那看得见的是从那看不见的造出来的。

"诸世界" is the literal translation of "the worlds" and "宇宙" the literal rendering of "the universe". The latter can be better understood by people today as science has developed fast. "显然之物" is clearly a literary expression, which bears

the stamp of traditional Chinese. "然" is a suffix after an adjective or an adverb, which has no specific meaning; "之" is a typical classical Chinese word for "'s or of", indicating a relationship of affiliation. Though it can be understood by most Chinese people today, the expression is not as easy and clear as the rendering in the TCV. However, the expressions in the TCV seem too plain and lack the solemnity of a religious text. This difference is caused by the expected readers chosen by the translators before they started the translation. The CUV was designed mainly for Chinese Christians, while the TCV for the general public, mostly non-Christians.

Many such examples can be found in the comparative study of these two versions. Other examples include:

Verse:	CUV:	TCV:
Matt 6:22	眼睛……了亮 (eye is clear)	眼睛好 (eyes are sound)
Matt 17:5	爱子 (beloved Son)	亲爱的儿子 (dear son)
Luk 14:18	请你准我辞了 (Please excuse me)	请原谅我，我不能奉陪 (Please accept my apologies)
Luk 15:1	文士 (scribes)	经学教师 (teachers of the Law)
Col 2:19	不持定元首 (not holding fast to the Head)	跟元首基督断了联系 (has stopped holding on to Christ, who is the head of the body)
Jas 4:13	作买卖得利 (buy and sell, and make a profit)	做生意，赚大钱 (go into business and make a lot of money)
Rev 3:20	叩门 (knock)	敲门 (knock)

Though the words and expressions in the CUV appear literary, they do not cause much difficulty in the understanding of today's readers, and because the CUV uses this kind of "half literary" language throughout the text, these words and expressions are not awkward. In contrast, the expressions in the TCV's language are colloquial.

There is also similarity in language use of the two versions. Both versions use many four-character phrases and idioms, which are the characteristic of Chinese

language, make the text neat, elegant and readable. Four-character phrases or idioms are numerous in the CUV: "行事为人" (walk in a manner), "凡事谦虚" (with all humility), "互相宽容" (bear with one another), "彼此联络" (in the bond of), "合而为一" (the unity), "成全圣徒，各尽其职" (the equipping of the saints for the work of the ministry), "同归于一" (attain the unity) (Eph 4:1-12), "智慧悟性" (in all wisdom and spiritual understanding), "力上加力" (strengthened with all power), "欢欢喜喜" (with joyfulness), "忍耐宽容" (with all endurance) (Col 1:9-11), "无可责备" (blameless), "根基稳固" (grounded), "坚定不移" (steadfast) (Col 1:22-23), "毫不沾污" (without spot), "无可指责" (free of reproach), "独一不死" (who alone has immortality), "今世富足" (rich in this world), "不要自高" (not to be arrogant), "甘心施舍" (generous and willing to share) (1 Tim 6:14-17), to name just a few. In a short passage in 2 Tim 2:22-3:17 alone, the TCV uses many four-character phrases: "和气待人" (be kind towards all), "殷勤善导，处处忍耐" (a good and patient teacher), "忤逆父母" (disobedient to their parents), "没有亲情" (unkind), "散播谣言" (slanderers), "恨恶良善" (hate the good), "出卖师友" (treacherous), "遭受迫害" (be persecuted), "欺骗别人" (deceiving others), "教导真理" (teaching the truth), "指责谬误" (rebuking error), "纠正过错" (correcting faults), etc. When acceptable, Chinese idioms are also used in the TCV, adding credit to its language. In the same passage, idioms like "像少年人意气用事" (the passion of youth), "忘恩负义" (ungrateful), "任意妄为" (reckless), "狂妄自大" (swollen with pride), and "暴露无遗" (everyone will see) appear in the TCV. Nevertheless, the reader can easily find that the CUV text uses many more four-character phrases and idioms than the TCV text.

3.1.3 One-Character Words vs. Two-Character Words

The CUV uses many words of only one character which have developed into words of two characters today. We can find such words throughout the CUV NT text, and the following are just some examples:

40

Verse:	CUV:	TCV:
Matt 9:29	信 (faith)	信心 (believe)
Matt 12:6	殿 (the temple)	圣殿 (the Temple)
Matt 21:42	经 (the Scriptures)	圣经 (the Scriptures)
Luke 13:19	宿 (lodged)	搭窝 (make their nests)
Jn 1:6	差 (sent from)	差遣 (sent)
Jn 3:22	犹太地 (the land of Judea)	犹太地区 (the province of Judea)
Jn 3:28	曾说 (said)	曾经说过 (said)
Jn 5:18	杀 (to kill)	杀害 (to kill)
Heb 13:9	恩 (grace)	恩典 (grace)
1 Pet 2:5	活石 (living stones)	活的石头 (living stones)
	灵宫 (a spiritual house)	属灵的圣殿 (the spiritual temple)
	灵祭 (spiritual sacrifices)	属灵祭物 (spiritual sacrifices)
1 Pet 4:3	拜偶像 (idolatries)	偶像崇拜 (worship)
1 Jn 2:13	胜了 (have overcome)	胜过了 (have defeated)
Rev 1:7	刺 (pierced)	枪刺 (pierced)

The one-character words are generally not difficult for the reader to understand and they make the CUV text concise.

The main reason for the pervasive one-character words lies in the characteristic of Mandarin in the early 20th century. Modern Chinese began to appear around 1919. Before that the popularly used Mandarin still bore many characteristics of the classical or literary Chinese. The use of two-character words in place of the one-character ones in the TCV reflects the change in the Chinese language and is also evidence of their success in using modern spoken Chinese as the target language of the TCV.

3.2 Treatment of Theological Terms

As a religious text, words and concepts of religion and theology appear frequently throughout the Bible, especially in the NT. The CUV carried on inherited renderings of theological terms derived from its predecessors. For instance, the renderings of "天国" (Kingdom of heaven or the Kingdom of God), "弟兄" (brother), "福音" (gospel), "使徒" (apostle), "祈祷" (pray or prayer), "得救" (salvation or be saved), "罪" (sin), "义" (righteousness), etc. in the CUV are taken from Morrison's Version and the TCV also carries on most of them. The TCV uses "天国" to render "Kingdom of heaven" and "上帝的国" to render "Kingdom of God" (Cf. Matt 5:19 & Mk 4:30) respectively. The former expression only appears in Matt, for the author avoided using the word "God" for awe. Other terms used by both versions also include: "外邦人" (gentiles, Matt 18:17), "属灵的恩赐" (RV: spiritual gifts, TEV: gifts of the Spirit, 1 Cor 14:12), "恩典" (grace, 2 Cor 12:9), "圣灵" (the Spirit, Rom 8:26), "捆绑" (bound, Luk 13:16), "被圣灵充满"(filled with the Holy Spirit, Acts 2:4), "真理" (the truth, Rom 1:18), "偶像" (image, Rom 1:23), "审判" (RV: judgement, TEV: judge, Rom 2:2) and "自由" (RV: liberty, TEV: be set free from, Rom 8:21). These renderings form the common vocabulary for Chinese Christians, so when they communicate with each other or listen to sermons, they can understand each other because they use the same terms.

With non-Christians as the main readers in mind, certain theological terms were rendered into common language or avoided in the TCV. Consequently the two versions have different renderings of some important terms, for example "方言" vs. "灵语", "称义" vs. "跟上帝有合宜的关系", "律法" vs. "法律", "领受" vs. "接受" and "筵席" vs. "宴会". To render "strange tongue" in the TEV, the TCV uses "灵语", which means spiritual language literally, while the CUV uses "方言", which literally means "dialect". The difference in this rendering may lie in the interpretation of "strange tongue". In the orthodox interpretation, "a strange tongue" refers to a certain existing language in the world that the speaker should not have known, but it is the Holy Spirit that works within makes him/her to speak that language. For instance, a Chinese uneducated countrywoman may speak Swedish when inspired by the Spirit.

"灵语", "称义" vs. "跟上帝有合宜的关系", "律法" vs. "法律", "领受" vs. "接受" and "筵席" vs. "宴会". To render "strange tongue" in the TEV, the TCV uses "灵语", which means spiritual language literally, while the CUV uses "方言", which literally means "dialect". The difference in this rendering may lie in the interpretation of "strange tongue". In the orthodox interpretation, "a strange tongue" refers to a certain existing language in the world that the speaker should not have known, but it is the Holy Spirit that works within makes him/her to speak that language. For instance, a Chinese uneducated countrywoman may speak Swedish when inspired by the Spirit. This was what happened in Pentecost after Jesus' ascension, when the Holy Spirit came and people heard foreigners speak their own languages, which were later called "strange tongues" in the NT. So "方言" is closer to this interpretation, while "灵语" implies a kind of language that does not exist in the world.[7]

The rendering of "righteousness" also differs in the two versions. In the CUV, Jam 2:21, 24, 25 all read "称义" for "RV: be justified", while the TCV reads "跟上帝有合宜的关系" (TEV: be put right with God) in the three verses. The CUV rendering is a widely used theological term in Chinese. This difference is partly caused by the different renderings in the RV and the TEV, and partly due to the target reader principle of the TCV.

"The Law" is an important term, which means all the OT commandments that God gave to the Israelites for them to obey, beginning from the "Ten Commandments". The Law forms the original covenant between God and the Israelites. Its connotation is quite different from that of what we commonly use today. "The Law" is a key word in the OT as "grace" is in the NT, so there is a division of human history according to the Bible, viz. the Age of Law (律法时代) and the Age of Grace (恩典时代). "法律" in today's Chinese means "any system of regulations to govern the conduct of the people of a community, society or nation, in response to the need for regularity, consistency and justice based upon collective human experience." (Hill, 2002) We can learn from the definition that "法律" is the regulations "based on collective human experience", in other words, created by human beings. Nevertheless,

Chinese churches, such as "主祷文" (the Lord's Prayer) and "耶稣显荣" (the Transfiguration). These vocabulary from the CUV, like the theological terms, serve to provide a universal understanding of these crucial terms in terms of tradition. "主祷文" (the Lord's Prayer) is the heading for the passage of Matt 6:9-13 in the CUV. The TCV omits this heading and these verses are included in one passage beginning from v.5 with the heading "论祷告" (Teaching about Prayer), which is the heading of the passage from v.5-v.8 in the CUV. Logically, it is right to include "the Lord's Prayer" in "Teaching about Prayer", however, the omission of the heading "the Lord's Prayer" seems to devalue this passage which is so important in the church ritual that many churches end worship with it. So whenever people talk about "the Lord's Prayer", they refer to Matt 6:9-13. My suggestion is that the TCV should maintain this tradition, and find better ways to give headings (for example, the use of headings of different levels, though it would make the reading complicated, or the use of subheadings).

The heading for Mk 9:2-13 in the CUV is "耶稣显荣" (the Transfiguration) which has become a familiar term in Chinese churches. The counterpart in the TCV is "改变形象", while in TEV it is "The Transfiguration". Though in consistency with colloquial and easy language principle, "改变形象" is not a proper phrase to be the heading here, for in today's Chinese, it means to change the type of appearance, for example, from a ladylike fashion to the sexual style. It is a frequently used phrase especially in the entertainment and fashion circle. So its association does not fit with the solemnity of Jesus' glorious Transfiguration.

It may be the translators' motivation that by rendering these terms into commonly used words they can shorten the distance between non-Christian readers and Christianity, which again reflects the influence of the target reader on the translators. However, the above examples all show that this method inevitably sacrifices the connotations of these words, which are at the core of Christian belief. This method is similar to what the Nestorians did in the Tang Dynasty to some extent. It proved a failure then, from which Bible translators today should draw some lessons.

the solemnity of Jesus' glorious Transfiguration.

It may be the translators' motivation that by rendering these terms into commonly used words they can shorten the distance between non-Christian readers and Christianity, which again reflects the influence of the target reader on the translators. However, the above examples all show that this method inevitably sacrifices the connotations of these words, which are at the core of Christian belief. This method is similar to what the Nestorians did in the Tang Dynasty to some extent. It proved a failure then, from which Bible translators today should draw some lessons. In the author's opinion, terms of theological or traditional significance had better be maintained for the consistency of terms and tradition.

Another important difference in the two versions is the rendering of "God". The CUV uses "Shen", while the TCV uses "Shangdi". As for the readers' preference about the rendering of "God", see the results of the questionnaire in Chapter Four.

3.3 Treatment of Metaphors

Being great literature, the Bible contains numerous metaphors in its text, especially in the NT, which on one hand add charm to its language, and on the other hand, also add difficulty in understanding because of cultural differences. In the treatment of metaphors, the CUV generally maintains the metaphors in the same form as its English original text, whereas the TCV tends to make explicit the implicit metaphors.

Two methods are used in the TCV to make the implicit metaphors explicit. One is to transform the metaphor into simile. For instance, in Matt 6:22, the CUV reads "眼睛就是身体的灯" (The light of the body is the eye), while the TCV reads "眼睛好比身体的灯" (The eyes are like a lamp for the body.). In Rom 3:13, the CUV has "他们的喉咙是敞开的坟墓" (Their throats are an open grave) and "嘴里有虺蛇的毒气" (the poison of asps is under their lips), while the TCV reads "他们的喉咙像敞

开的坟墓" (Their words are full of deadly deceit) and "蛇一般的毒气从他们的嘴唇发出" (like snake's poison, from their lips). The other method is to transform metaphor into non-metaphor. In Luk 11:20, the CUV has "神的指头" (the finger of God), but the TCV renders it as "上帝的能力" (God's power). From the above examples, we can see that different treatments of metaphor in the two versions are influenced by their textual bases. When their textual bases use metaphor, simile or non-metaphor, they tend to follow suit, which also provides evidence for their dependency on and loyalty to their textual bases. However, there are always exceptions. In Rev 2:13 the CUV has "撒旦座位之处" (where Satan's throne is), while the TCV's counterpart is "撒旦称王的地方" (there where Satan has his throne), which means "the place where Satan lord" literally. This time the TEV uses a metaphor, whereas the TCV transforms it into a non-metaphor. This shows the creativity of the translators of the TCV, who did not necessarily limit themselves to the original text and employed different treatments for the reader's convenience. This is also in accordance with its principles.

3.4 Some Improved Renderings in the TCV

3.4.1 Treatment of Gender

The TCV takes gender into consideration, which is also a characteristic of modern Chinese. "弟兄们" (brethrens) in the CUV becomes "弟兄姊妹们" which means "brothers and sisters" in the TCV (eg. Rom 12:1). Interestingly, the TEV still retains "brothers" (see Rom 12:1, Phil 4:1, etc.).

The renderings of several women's names in the TCV are more appropriate for women, as the following examples show:

Verse:		English Names:	
	Rom 9:10		Rebecca
Luk 2:36	Phil 4:2	Anna	Euodia
Acts 25:13	Rev 2:20	Bernice	Jezebel

CUV:	利百加	TCV:	丽百加
亚拿	友阿爹	安娜	友阿蝶
贝尼基	耶洗别	贝妮丝	耶洗碧

The characters of "娜" (used for women's name), "妮" (girl), "丝" (silk), "丽" (beautiful), "蝶" (butterfly) and "碧" (bluish green) in the renderings of the TCV are typical ones in Chinese women's name, while the renderings of "Anna", "Bernice", "Rebecca" and "Jezebel" are all neuter names. The rendering of "Euodia" in the CUV reads "友阿爹" and "爹" means father, which is odd as a woman's name.

3.4.2 Less Transliteration

The TCV uses less transliteration than the CUV, which makes it clearer. For instance, "拉加" (Raca) and "魔利" (You fool) (both in Matt 5:22, CUV) are rendered as "废物" (good-for-nothing) and "蠢东西" (a worthless fool) respectively. "玛门" (money, Luk 16:13) in the CUV becomes "金钱" (money) in the TCV. "和撒那" (Hosanna, Matt 21:9) becomes "颂赞" (praise) in the TCV. From the English text we find that this treatment is closely related with the different treatments in the RV and the TEV. By making the implicit meanings of the words explicit, the meanings of the verses become apparent to the today's reader. However, there is a principle governing when transliteration should be used or not. With regard to the important words which concern basic doctrine or have traditional significance to believers, the TCV usually chooses to transliterate. (赵维本, 1993) "阿们" (Amen), which is an exclamation expressing agreement with a statement, is a good example. It is used at the end of a prayer expressing the genuineness of the petition. All the new versions follow the transliteration method, as does the CUV, for it is such an important and frequently used word in Christian circle, that if it is rendered anything else, for example as "诚如所愿" or "但愿如此" (so let it be) it would be rejected by the Christian readers.

3.4.3 Measurement of Weight, Height and Time

In the treatment of measurements of weight, height and time, the CUV either translates them literally according to the RV or renders them according to the old system, whereas the TCV chooses to use the international standard measurement system. For instance, instead of using the old timing system "四更天"(in the four watch of the night, Matt 14:25), "巳初" (the third hour, Matt 20:3), "午正和申初" (the sixth and ninth hour, Matt 20:5), "酉初" (the eleventh hour, Matt 20:6), the TCV renders them as "天快亮的时候" (between three and six o'clock in the morning), "上午九点钟左右" (at nine o'clock), "中午十二点钟和下午三点钟" (at twelve o'clock, at three o'clock) and "下午将近五点钟" (five o'clock).

3.4.4 Transformation of the Passive Voice into the Active Voice

In the principles of the TCV, there is one about the use of voice. In case the initiator is not explicit in the passive voice structure, active voice should be used. If the passive structure is maintained in the TT, the initiator should be clarified.

Compare the CUV's "你们不要论断人，免得你们被论断。因为你们怎样论断人，也必怎样被论断；你们用什么量器量给人，也必用什么量器量给你们。" (Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.) with the TCV's "不要评断人，上帝就不审断你们。因为，你们怎样评断人，上帝也要照样审断你们；你们用什么量器来量，上帝也要用同样的量器量给你们。" (Do not judge others, so that God will not judge you, for God will judge you in the same way as you judge others, and he will apply to you the same rules you apply to others.) in Matt 7:1-2. Here in the TCV, the passive voice "你们被论断" is replaced by the active voice "上帝就不审断你们", and the initiator "Shangdi" is added according to the TEV text; whereas, the CUV follows the RV in using passive voice without indicating the initiator "God". This shows the dependency on their textual bases of the two versions.

3.5 Some Defects and Controversial Renderings in the TCV

As the product of the teamwork of many experts after years of endeavour, the TCV is undoubtedly an accomplishment in Chinese Bible translation. Nevertheless, it is not a perfect version, as any other translations. For many reasons, there are some defects in the TCV that are quite obvious. However, the author is not in a position to criticize the TCV, but rather, wishes to promote better versions by pointing out these defects.

Some words and expressions in the CUV are not in popular use today, and even bear characteristics of feudalist ideology. For instance, "休妻" (divorce his wife, Matt 5:31), "休书" (a certificate of divorce, Matt 5:31) and "伺候" (ministered, Matt 4:11). However, the TCV, which proclaims to be in today's Chinese, seems to accept these expressions and follow suit, only extending the one-character words into two-character ones "休弃妻子" (divorces his wife).

Some renderings whose original text appear the same are not consistent in the TCV, such as "不信的人" (the pagans, Matt 6:32), "异教徒" (the pagans, Matt 5:47), "外邦人" (Gentile, Matt 10:5); "荣耀"(the glory, Rom 8:18), "光荣" (glorious, Rom 8:21); "筵席" (feast, dinner, Luk 14:15, 24), "宴会" (a great feast, Luk 14:16), while the CUV uses "外邦人", "荣耀" and "筵席" consistently.

In the text of the TCV, a outdated word "税棍" (tax collector) appears in Luk 7:34. In the Explanation of Nouns in the TCV, the word "税棍" is explained as follows:

In Jesus' age, the Jews were ruled by the Roman Empire. Some Jews were in charge of collecting tax from the Jews to the Roman government. Those Jewish tax collectors often extorted money from their own countrymen, which aroused resentment in the Jews. So the word "tax collector" often had the implication of "devil" or "sinner". Thus, it is rendered as "税棍". (Translated by the author, 《现代中文译本》)[9]

When "棍" is used to refer to people, it means "rascal" or "villain". (《现代汉语

词典》,1996) as it is used in the words "恶棍" (rascal or villain) and "赌棍" (refers to people who make a living by gambling). However, "税棍" is a word commonly used in the Qing Dynasty, not in today's spoken Chinese. (朱大可，2006) The method of using an outdated word does not accord with the principle of using modern Chinese and widely-used vernacular which can be understood by the majority. Comparatively, the rendering of "税吏" in the CUV is a better one. The character "吏", though a little antique, is still used today, as in the word "贪官污吏" (malfeasant). Besides, "吏" also implies crudeness, inequity and persecution of and from the official. So from the perspective of using language of "closest natural equivalence" and modern Chinese, "税吏" is a better choice.

As a later version, the TCV has the solutions and examples of its predecessors including the CUV at its disposal. Consequently, appear many better renderings in the TCV. However, some points need to be further revised, as analyzed above. As for the CUV, though its language seems outdated sometimes due to the distance of time, it has many merits as can be seen from the elegance, conciseness of its language and its consistency in renderings exemplified above.

Many of the above examples also show their dependency on the textual bases of the two versions, barring occasional creativity on the translators' part. Both versions show formal equivalence with the ST, but to different degrees.

CHAPTER FOUR

Readers' Response

4.1 The Questionnaires

In order to obtain first-hand materials about Chinese readers' responses to the two versions, two anonymous questionnaires about Chinese Bible translation were designed, one for Christians and the other for non-Christians. The two questionnaires differ slightly only in the personal information part. For Christians, information about their age and education degree is asked, whereas for non-Christians no such information is required. The reason for this difference in design is that the questionnaire for Christians was conducted in a typical Chinese home church in the city where the author lives, where people's ages and educational levels vary a lot, while that for non-Christians was conducted in the campus of Shandong University and the interviewees were all college students, so their ages vary little and educational levels are similar.

The purpose of the questionnaires is to: (1) examine how much the Chinese know about Chinese Bible versions and how the readers' age and educational level influence this knowledge; (2) determine their attitudes towards different treatments in the CUV and the TCV and compare their attitudes with the author's expectations concerning acceptability of the treatments; (3) see whether there is much difference in the attitudes to different versions between Christians and non-Christians. The purpose of the questionnaires is by no means to reach the conclusion that one version is better than the other. For one thing, like any translation work which is a product of art and skill, each version is not perfect for many reasons. It is not an easy question to decide

which one is better, for the judgment standards vary with different readers and a fair scholarly judgment must include factors like the reliability of the textual basis, the interpretation of the Scriptures and theology. For another, even if there is a better version, this conclusion cannot be reached unless the readers compare most of the verses in the two versions, which is an impossible task for a questionnaire. However, it is safe to say that the questionnaires are the author's tentative approach to the Bible readers to examine the acceptability of certain verses which represent the different translation approaches.

50 Christians and 50 non-Christians answered to the questionnaires during 11-18 March 2007.

4.2 Results and Analysis

The age range of the Christian interviewees varied from 20 to 75, and their educational background varied from secondary high school graduate to MA. People who have a college degree and those who are still studying on the campus made up 86% of the total number of Christian interviewees and 16% of the total number of Christians have or will have a MA degree.

The group of Christian interviewees will be called Group C and the group of non-Christian interviewees Group N in the following analysis.

4.2.1 Popularity

First, the tendency of the acceptability of verses from the two versions is examined. The author had expected that Christians would prefer the CUV verses for it is the version that is widely used among them, while non-Christians may show a lower preference for the CUV. The calculation of the tendency proportions confirms this assumption, as the table below shows:

Table 1: Preference of the Verses from Two Versions

Proportion of the CUV verses to the TCV verses	Christians		Non-Christians	
	Number of people	Proportion to the Total (viz. N:50)	Number of people	Proportion to the Total (viz. N:50)
8:0—7:1	23	46%	4	8%
6:2	6	12%	6	12%
5:3	12	24%	6	12%
4:4	4	8%	8	16%
3:5	3	6%	10	20%
2:6	2	4%	5	10%
1:7—0:8	0	0%	11	22%

In the column of "proportion of the CUV verses to the TCV verses", the numbers before the colon refer to the number of CUV verses that an individual interviewee chose, and the numbers behind refer to the number of TCV verses. So if an interviewee's choice proportion is 5:3, it means that among the 8 pairs of verses, he has chosen 5 from the CUV and 3 from the TCV.

From the statistics, we find an obvious tendency by Christians to prefer the CUV, as 46% of Christians chose 7 or 8 verses from the CUV, while only 8% of non-Christians showed this strong preference. Similarly, no Christians chose all TCV verses, or even 7 of them. Almost half Christians (29) showed strong preference of the CUV verses (from 8:0-6:2), while 10 non-Christians showed this preference. Accordingly, only 5 Christians showed strong preference of the TCV verses (2:6-3:5), while 26 non-Christians showed this preference. Through this analysis, we find that Chinese Christians showed strong preference of the CUV while non-Christians showed strong preference of the TCV. This is in accordance with the author's prediction and the purpose of the TCV translators.

4.2.2 The Effect of Lengths of Membership

It was assumed by the author that the length of membership, namely the length of time people had believed in Jesus, may influence the result in that the longer Christians have believed in Jesus, the more likely they would prefer the CUV. They have become more used to it since it is the only version most of them use. Among the 50 Christian interviewees, 17 of them have believed in Jesus for less than or about 3 years (the length of the time varied from half a year to 3 years) and they will be called Group A; the remaining 33 Christians who have believed in Jesus for more than 3 years (the length of the time varied from 3 years to decades) will be called Group B.

Table 2: Acceptance of Verses from Two Versions of Two Groups with Different Lengths of Membership

Proportion of the CUV verses to the TCV verses	Group A		Group B	
	Number of people	Proportion to the Total (viz. N:17)	Number of people	Proportion to the Total (viz. N:33)
8:0	4	23.5%	13	39.4%
7:1	1	5.9%	4	12.1%
6:2	2	11.8%	4	12.1%
5:3	5	29.4%	8	24.2%
4:4	2	11.8%	2	6.1%
3:5	2	11.8%	2	6.1%
2:6	1	5.9%	0	0%
1:7—0:8	0	0%	0	0%

The statistics in Table 2 show that though people who prefer the CUV verses surpass those who prefer the TCV overwhelmingly in both groups, Group B shows a stronger tendency towards the CUV. People whose preference for the CUV verses over the TCV verses are between 8:0—5:3 represent 70.6% of the total number of Group A, but 87.8% of Group B. People whose proportion of the CUV verses to the TCV verses are between 3:5—2:6 were 17.6% of the total number of Group A, but

only 6.1% of Group B.

From the above analysis, we can draw a conclusion that the length of membership does influence Christian's preference of Bible version, which is also shown in the answers to Q11 (Which is your favourite version? Why?) Most Christians answered that the CUV is their favourite version because they are used to it. So the author's hypothesis is confirmed to be right.

4.2.3 Analysis of the Answers to Q9 and Q10:

Answers for Q9 and Q10 are shown in the following tables:

Table 3: Statistics about People's Knowledge of Chinese Bible Versions

Number of Chinese Versions They Know	Christians		Non-Christians	
	Number of People	Proportion to the Total (viz. N:50)	Number of People	Proportion to the Total (viz. N:50)
0	0	0	34	68%
1	19	38%	10	20%
2	18	36%	5	10%
3	8	16%	0	0%
4 or more	5	10%	1	2%

Table 4: Statistics about the Chinese Bible Versions People Have Read

Number of Chinese Versions They Have Read	Christians		Non-Christians	
0	0	0	41	82%
1	31	62%	9	18%
2	13	26%	0	0%
3	4	8%	0	0%
4 or more	2	4%	0	0%

"0" refers to the answer that the interviewees did not know or have not read any Chinese Bible version. The above statistics show that Christians still compose the majority of the readers of the Bible. Few non-Christians have read the Bible, not to mention different versions of it. In Group C, most of them have only read one version: the CUV (62%) and only 6 have read the TCV (12%). In Group N, only 9 have read one Chinese Bible version, and no one has ever read the TCV.

4.2.4 Analysis of the Answers to Q11

In Group C, the overwhelming majority, viz. 36 of the interviewees chose the CUV as their favourite version, making up 76% of the total number. Nevertheless, in Group N, the overwhelming majority, viz. 42 of them, left the question unanswered or wrote they did not have one, for they had never read any of the Chinese Bible versions before and only one person wrote the CUV but gave no reason for it.

In Group C, among the 36 people who chose the CUV as their favourite version, 13 of them gave the reason of "being used to it", and another 13 people preferred it for its language. Their comments of the language of the CUV mainly include: (1) conciseness and clarity; (2) plainness and comprehensibility; (3) beauty of language; (4) accuracy in the delivery of the divine revelation; (5) forcefulness; (6) literary style. A few interviewees also pointed out its occasional obscurity.

4.2.5 ~~Answer~~ Analysis of the Answers to Q12

In Group C, 20 people (40%) prefer the rendering of "Shen" (神) for "God", 16 people (32%) prefer "Shangdi" (上帝), 10 people chose "either of the two options" and one person said he would prefer the rendering of "Zhu" (主, the Lord). People prefer the rendering of "Shen" mainly for the following two reasons: (1) it sounds familiar; (2) it is more acceptable to the Chinese, since the concept of "Shen" has always existed in Chinese culture. People preferred the rendering of "Shangdi" mainly

because it would avoid confusion by Chinese readers between the Christian God and other gods in traditional or local religions in China.

In Group N, 8 people (16%) prefer the rendering "Shen", while 33 (66%) prefer the rendering "Shangdi". The reasons they gave are similar to that in Group C. Interestingly, one person provided a new rendering for "God"—"寇特" (Koute), a transliteration of "God".

4.2.6 Analysis of the Answers to Q13

Answers for Q13 reflect Chinese readers' expectations about the language of the Chinese Bible version.

People in Group N gave various descriptions of the kind of language they expected in the translated Bible version. Clarity and comprehensibility were mentioned the most (18 people), and conciseness followed (14 people). Other features they mentioned include: profundity; literary style; not too vulgar or worldly; readability; solemnity; simplicity and plainness. What is worth mentioning is that one person pointed out that when translating the Bible into Chinese, the translators should not borrow concepts from Confucianism or Taoism. Another person suggested that the languages of Bible translation should be multiple, and still another suggested two versions should be provided, one for the public with easy language and the other for the researchers with formal equivalence.

The descriptions in Group C differ from those of Group N in that accuracy was pointed out as an important standard (9 people mentioned). Other descriptions are similar to that given by people in Group N: clarity and comprehensibility are also mentioned the most (19 people), and conciseness followed second (9 people). Other descriptions include: the language should not be too simple or colloquial; spoken Chinese should be used; the language should be readable, forceful, literary, elegant, smooth and profound.

From the readers' feedback, we can learn much about their understanding of the

Bible. As clarity and comprehensibility were listed at the top of the language description, we can say that for most people, Christians and non-Christians alike, the Bible is, in first place, a book delivering a message. People respect the Bible as a holy book, for not a few of them mentioned that the language should be solemn, holy and not too vulgar or worldly in order to fit with its content. At the same time, the literary style and multiple purposes of Bible translation were considered and pointed out by the readers, though by very few of them.

These valuable opinions and suggestions reflecting the readers' knowledge and understanding of the Bible may be helpful in the future work of Chinese Bible translation.

Conclusion

Chinese Bible Translation has a long history and both foreigners and Chinese Bible experts and linguistics contributed greatly to it. Through the survey of this history, we can learn about the shifts of translating principles and methodologies, which compose an indispensable part of Chinese translation theories.

The CUV and the TCV are two important versions in the history of Chinese Bible translation, which were produced in two different periods. Since the CUV was translated nearly a century ago by mainly foreign missionaries, its language appears literary and sometimes antique, though the target language was originally vernacular. However, because the development of language is quite a slow process, and because of the wide use and the prestige of the CUV, it is still preferred by most people, especially Chinese Christians, as it is shown in Chapter Four.

Through the analysis in Chapter Three, we find that TCV's language is colloquial and CUV's is more literary and elegant. As far as language is concerned, CUV appears more like a religious and sacred book with its literary style and elegant language. Nevertheless, it may also produce certain distance for the today's readers who are not familiar with the Bible, for they may feel the meaning of the verses is not explicit and they have to resort to other resources for background or even linguistic information for a thorough understanding of the verses. This will cause unnecessary waste of time to some extent, if the reader only aims to learn the main idea of the Bible rather than study it carefully. People concerned have noticed this nearly 30 years ago, and much revision has been made. In the author's opinion, the revised editions still cannot fit the habitual language use of today's reader in some places, as it is shown in the analyses in Chapter Three and Four. Future revisions should include replacing outdated words and expressions, some transliterations as well as the

measurements of weight, height and time.

The intention of the TCV translators was to produce a Bible version in easy modern Chinese so that Chinese non-Christians could accept it more easily. Translating principles and approaches were made according to this intention, which resulted in a version which was preferred by most non-Christians, as shown in Chapter Four but not preferred by most Christians. However, if the translation is not well-received among Chinese Christians, consequently, it will not be well-received by non-Christian readers either, because the Christian reader's responses can influence those of non-Christian readers. This was the case of the TCV. So when the translators of the TCV bore in mind the needs and preferences of non-Christian readers, they should not have ignored those of Christian readers as they seem to have done. For future revision or translation of the Bible, in the author's opinion, both Christian and non-Christian readers should be taken into consideration.

Another important reason for the unpopularity of new Chinese Bible versions, including the TCV, is that they are not available in book markets in mainland China. This limits the choice of Chinese Bible readers. So in order to gain popularity among Chinese readers, translators, organizations or churches should take more action in the promotion of new Chinese Bible versions.

Notes

---

[1] The Protestants call these books "Apocrypha" (means false writing), while the Roman Catholic call them "Deuterocanon", which means scriptures of secondary status. (《证主圣经手册》, 2001, p302)

[2] The division was inspired by the division made by Liu Chongming. His division includes 6 periods: (1) Preparatory Period (before 1806); (2) Independent Translating Period of Foreign Missionaries (1806 — 1902); (3) Cooperative Translating Period of Foreign Missionary Organizations (1890 — 1919); (4) Independent Translating Period of Chinese Bible Experts (1930 — 1970); (5) Cooperative Translating Period of Chinese Bible Experts (after 1970); (7) The Revision of CUV and the Publishing of Versions with Exegeses and in Simplified Chinese by Chinese Churches (1980—present). The author made the following revisions to his division: (1) Change the division point of the first two periods from 1806 to 1807, which is the year when Morrison came to China. Since he started the preparation work of Bible translation soon after his arrival, it is proper to take this year as the starting point of the 2nd period. (2) The Great Conference held in 1890 was not the first event of the cooperation of foreign missionaries in Bible translation in China. Actually the cooperation started when Gutzlaff, Bridgman, Medhurst and John Robert Morrison began to work together. (3) Added a Cooperative Translating Period of Foreigners and Chinese Experts (1945-1968), which is a transitional period and produced the famous Scotus Version, but was omitted by Liu. (刘重明, "介绍汉语译本的情况")

[3] Nestorianism is heretical in its interpretation of the NT verses that Jesus comprises two persons, one divine and one human, while the orthodox churches' position is that Jesus is one person with two natures. (John Chapman. "Nestorius and

Nestorianism")

4 "翻译圣经的人⋯⋯他们不按各人本国文章的文法，完全按着圣经的本文本意，不图悦人听，惟图保存圣经的本文本意。自古以来，圣贤既然都是这样行，我亦效法而行。"(赵维本, 1993, p15)

5 "若问大字里头，搀合的小字，答说：大字是圣经的本话，小字是没奈何添上的，若不添上小字，中国说话不完全，圣经的本意不能明白。再问：这圈的讲究，因经上难懂的做一记号，到后编上看有注解；若不解明，人看不懂，不但无益，而且有害⋯⋯" (Ibid)

6 The verses in High and Easy Wenli were originally in traditional Chinese characters, the author changed them into simplified Chinese and add modern punctuation to it.

7 灵语：旧译 "方言"，圣灵的一种恩赐。受圣灵充满并领受这种恩赐的信徒能说出一种别人听不懂的语言；这种语言不是指地方性的方言，而是指在圣灵感动下向上帝倾吐的话。(《现代中文译本》，名词浅注, p10)

8 犹太人的所谓 "法律" 通常指旧约的头五部书，也称为摩西五经；但有时也用在较广泛的意义上，指旧约的全部。(《现代中文译本》，名词浅注, p5)

9 税棍：旧译 "税吏"。耶稣时代，犹太人被罗马帝国统治；有犹太人专替罗马政府向人民征收税款。他们是犹太人，竟帮助罗马人压迫同胞，而且往往乘机敲诈人民，因此犹太人普遍憎恨他们。"收税的人" 一词常被用作坏人和罪人的代名词，因此也译成 "税棍"。(《现代中文译本》，名词浅注, p8)

Bibliography

Bible Versions:

The New Testament in Today's English Version. 1981. [Z]. London: United Bible Society

Revised King James New Testament. The Bible Tool. Oxford: Oxford University Press, 1881. March 2007. <http://crosswire.org/study/parallelstudy.jsp?add= RNKJV>

《给现代人的福音》（新约全书，现代中文译本修订版）. 1995. 香港：圣经公会

《圣经》. 2002. 简化字与现代标点和合本 [Z]. 中国基督教三自爱国运动委员会，中国基督教协会

《圣经新译本》. 2002. [Z]. 香港：环球圣经公会有限公司

张久宣译. 1987.《圣经后典》[Z]. 北京：商务印书馆

《中文圣经启导本》（简体字版）. [Z]. 南京：南京爱德印刷有限公司，1998

Books and Articles:

Baker, Mona. 1998. *Routledge Encyclopedia of Translation Studies* [C]. Shanghai: 上海外语教育出版社

Nida, Eugene A. 2003. *Fascinated by Languages* [M]. Amsterdam: John Benjamins B. V.

Nida, Eugene A. 1977. Good News for Everyone [M]. Texas: Word Books

Strandenaes, Thor. 1987. *Principles of Chinese Bible Translation as Expressed in Five Selected Version of the New Testament and Exemplified by Mt 5:1-12 and*

Col 1 [M]. Sweden: Graphic Systems AB, Stockholm

Chapman, John. "Nestorius and Nestorianism". The Catholic Encyclopedia. New York: Robert Appleton Company, 1911. 10 Mar. 2007. <http://www. newadvent.org/cathen/10755a.htm>

Hahn, Paul. "Development of the Biblical Canon". Apologetics Toolkit. 1995. Columbia University. 28 Feb. 2007. <http://www.columbia.edu/cu/augustine/a/canon. html>

Hill, Gerald N. , Hill Kathleen. Entry of "law". The People's Law Dictionary. New York: MJF Books, 2002. 12 Mar. 2007. <http://dictionary.law.com/definition2. asp?selected=1111&bold=||||>

"Translation of the Bible in China". Beijing Review. 16 Dec. 2006. 13 Mar. 2007. <http://www. bjreview.com.cn/books/txt/2006-12/16/content_51023. htm>

刘重明. "介绍汉语译本的情况". 大陆基督徒论坛. 30 Apr. 2005. 28 Feb. 2007. <http://jesus.bbs.net/bbs/02/1925.html>

杨慧林. "《圣经》'和合本'的诠释学意义". 5 February 2003. Regent College. 10 March 2007. <http://www. regentcsp.org/list_bbs.asp?id=284>

陈福康. 2000. 《中国译学理论史稿》[M]. 上海：上海外语教育出版社

陈惠荣. 1986. 《中文圣经翻译小史》[Z]. 香港：中文圣经新译会

方豪. 1944. 《中国天主教论业》[Z]. 重庆：商务印书馆

方豪. 1967. 《中国天主教人物传》（第一册）[Z]. 香港：公教真理学会

江文汉. 1982. 《中国古代基督教及开封犹太人》[M]. 北京：知识出版社

林悟殊. 2003. 《唐代景教再研究》 [M]. 北京：中国社会科学出版社

马祖毅. 1999. 《中国翻译史》（上）[M]. 武汉：湖北教育出版社

任东升. 2006. 《圣经》中文译本考 [J]. 《解放军外国语学院学报》第 1 期

任东升．2005．圣经诗歌翻译的文学化 [J]．《山东外语教学》第 3 期

任东升．2003．圣经汉译的文学化趋向 [J]．《解放军外国语学院学报》第 2 期

任东升．2002．中国翻译家与圣经翻译 [J]．《四川外语学院学报》第 7 期

任东升．2001．圣经中文译者对翻译理论的探讨 [J]．《外语与外语教学》第 12 期

谭树林．2004．《马礼逊与中西文化交流》[M]．杭州：中国美术学院出版社

王立群．2004．上海墨海书馆创始人麦都思与《圣经》翻译 [J]．《中华读书报》第 29 期

王振华译．2002．《马礼逊——在华传教士的先驱》[M]．郑州：大象出版社

吴罗瑜等译．2001．《证主圣经手册》[Z]．香港：福音证主协会

《现代汉语词典》（修订本）．1996．北京：商务印书馆

许牧世．1982．中文圣经翻译简史 [J].《景风》第 3 期

许牧世．1983．《经与译经》[Z]．香港：文艺

杨森富．1984．《中国基督教史》（第四版）[Z]．台北：商务印书馆

赵维本．1993．《译经溯源——现代五大中文圣经翻译史》[Z].香港：中国神学研究院

周燮藩．1997．《中国的基督教》 [M]．北京：商务印书馆

朱大可．2006．《流氓的盛宴：当代中国的流氓叙事》北京：新星出版社

邹振环．1996．《影响中国近代社会的一百种译作》[M]．北京：中国对外翻译出版公司

Appendix I: English and Chinese Names of the Books of the Bible with Abbreviations

English Name	English Abbr.	Chinese Name	Chinese Abbr.
Old Testament	OT	旧约全书	旧约
Genesis	Gen or Gn	创世记	创
Exodus	Exod or Ex	出埃及记	出
Leviticus	Lev or Lv	利未记	利
Numbers	Num or Nm	民数记	民
Deuteronomy	Deut or Dt	申命记	申
Joshua	Josh or Jo	约书亚记	书
Judges	Judg or Jgs	士师记	士
Ruth	Ruth or Ru	路得记	得
1 Samuel	1 Sam or 1 Sm	撒母耳记上	撒上
2 Samuel	2 Sam or 2 Sm	撒母耳记下	撒下
1 Kings	1 Kings or 1 Kgs	列王纪上	王上
2 Kings	2 Kings or 2 Kgs	列王纪下	王下
1 Chronicles	1 Chron or 1 Chr	历代志上	代上
2 Chronicles	2 Chron or 1 Chr	历代志下	代下
Ezra	Ezra or Ezr	以斯拉记	拉
Nehemiah	Neh	尼希米记	尼
Esther	Esther or Est	以斯帖记	斯
Job	Job or Jb	约伯记	伯
Psalms	Ps (pl. Pss)	诗篇	诗
Proverbs	Prov or Prv	箴言	箴
Ecclesiastes	Eccles or Eccl	传道书	传
Song of Solomon	Song of Sol or Sg	雅歌	歌
Isaiah	Isa or Is	以赛亚书	赛
Jeremiah	Jer	耶利米书	耶
Lamentations	Lam	耶利米哀歌	哀
Ezekiel	Ezek or Ez	以西结书	结
Daniel	Dan or Dn	但以理书	但
Hosea	Hosea or Hos	何西阿书	何
Joel	Joel or Jl	约珥书	珥
Amos	Am	阿摩司书	摩
Obadiah	Obad or Ob	俄巴底亚书	俄
Jonah	Jon	约拿书	拿
Micah	Mic or Mi	弥迦书	弥
Nahum	Nah or Na	那鸿书	鸿
Habakkuk	Hab or Hb	哈巴谷书	哈

Zephaniah	Zeph or Zep	西番雅书	番
Haggai	Hag or Hg	哈该书	该
Zechariah	Zech or Zec	撒迦利亚书	亚
Malachi	Mal	玛拉基书	玛
New Testament	**NT**	新约全书	新约
Matthew	Matt or Mt	马太福音	太
Mark	Mar or Mk	马可福音	可
Luke	Luk or Lk	路加福音	路
John	Jn	约翰福音	约
Acts	Acts	便徒行传	徒
Romans	Rom	罗马书	罗
1 Corinthians	1 Cor	哥林多前书	林前
2 Corinthians	2 Cor	哥林多后书	林后
Galatians	Gal	加拉太书	加
Ephesians	Eph	以弗所书	
Philippians	Phil or Ph	腓立比书	腓
Colossians	Col	歌罗西书	西
1 Thessalonians	1 Thess or 1 Thes	帖撒罗尼迦前书	帖前
2 Thessalonians	2 Thess or 2 Thes	帖撒罗尼迦后书	帖后
1 Timothy	1 Tim or 1 Tm	提摩太前书	提前
2 Timothy	2 Tim or 2 Tm	提摩太后书	提后
Titus	Ti	提多书	多
Philemon	Philem or Phlm	腓利门书	门
Hebrews	Heb	希伯米书	来
James	Jas	雅各书	雅
1 Peter	1 Pet or 1 Pt	彼得前书	彼前
2 Peter	2 Pet or 2 Pt	彼得后书	彼后
1 John	1 Jn	约翰一书	约一
2 John	2 Jn	约翰二书	约二
3 John	3 Jn	约翰三书	约三
Jude	Jude	犹大书	犹
Revelation	Rev or Rv	启示录	启
Apocrypha	**Apoc.**	圣经后典	后典
Tobit	Tob or Tb	多比传	比
Judith	Jth or Jdt	犹滴传	滴
Additions to Esther	Rest of Esther	以斯帖补篇	斯补
Wisdom of Solomon	Wisd of Sol	所罗门智训	智
Ecclesiasticus	Ecclus	便西拉智训	便
Baruch	Bar	巴录书	巴
Letters of Jeremiah	Let	耶利米书信	耶信
Song of the Three Holy Children	Song of Three Children	三童歌	童
Susanna	Sus	苏撒拿传	苏

Bel and the Dragon	Bel and the Dragon	彼勒与大龙	龙
1 Maccabees	1 Macc or 1 Mc	马加比传上	马上
2 Maccabees	2 Macc or 2 Mc	马加比传下	马下
1 Esdras	1 Esd	以斯拉上	拉上
2 Esdras	2 Esd	以斯拉下	拉下
Prayer of Manasses	Pr of Man	玛拿西祷词	祷

Notes:

English names and abbreviations are taken from The Chicago Manual of Style, 15th ed., 2003, section 15.50-54.

Chinese names and abbreviations for the OT and NT are taken from CUV. Chinese names and abbreviations for the Apocrypha are taken from 《圣经后典》.

Appendix II: Chinese Bible Versions (including portions)

No	Time	Version	Translator(s)	Christian Sect or Denomination
1	7th century	Jingjiao Version 景教本	Unknown	Nestorianism
2	late 13th —early 14th century	John de Montecorvino 's Psalms and the NT Version 若望·孟高维诺译本	John de Montecorvino 若望·孟高维诺	Catholic
3	end of the 16th century	Matteo Ricci's Ten Commandments 《祖传天主十诫》	Matteo Ricci 利玛窦	Ibid
4	1636	Emmanuel Diaz' Version of four Gospels 《圣经直解》	Emmanuel Diaz 阳玛诺	Ibid
5	about 1700	Jean Basset' s Version or Sloan Manuscript 巴设译本或史罗安手本	Jean Basset 让·巴设	Ibid
6	end of the 18th century	*Gu Xin Shengjing Jing* 《古新圣经》	Louis de Poirot 贺清泰	Ibid
7	1822	Marshman's Version 马殊曼译本	Joshua Marshman 马殊曼	Protestant (the British Baptist)
8	1823	Morrison's Version 《神天圣书》	Robert Morrison 马礼逊	Protestant (L.M.S.)
9	1837	Four People's NT Version 《新遗诏书》	K. F. Gutzlaff 郭实腊, E. C. Bridgman 裨治文, W. H. Medhurst 麦都思, J. R. Morrison 马儒汉	Protestant
10	1840	Four People's OT Version 《旧遗诏书》	Ibid	Ibid
11	1840	Gutzlaff's Revised NT Version 《救世主耶稣新遗诏书》	Revised by Gutzlaff	Ibid
12	1850	Four gospels of the Delegates' Version (委办本四福音)	Bridgman, J. S. Stronach 施敦力, Medhurst etc.	Ibid

13	1852	The Delegate's NT Version (委办译本)《新约全书》	Ibid	Ibid
14	1853	Goddard's NT Version 高德新约译本《圣经新遗诏全书》	J. T. Goddard 高德, E.C. Lord 罗尔悌, W. Dean 迪因	Protestant (the American Baptist)
15	1854	The Delegates' OT Version （委办旧约译本）	Bridgman, J. Legge 理雅各	Protestant
16	1857	Nanking Mandarin NT Version 南京官话新约译本《新约全书》	Medhurst, S. Stronach	Ibid
17	1859	Bridgman's NT Version 裨治文新约译本	Bridgman, M. S. Culbertson 克陛存	Ibid
18	1862	Bridgman's OT Version 裨治文旧约译本	Bridgman, Culbertson	Ibid
19	1866	Peking Mandarin NT Version 北京官话新约译本《新约全书》	John S. Burdon 包约翰, S. I. J. Scherechewsky 施约瑟, J. Edkins 艾约瑟, H. Blodget 白汉理, W. A. P. Martin 丁韪良	Ibid
20	1868	Goddard's OT Version 高德旧约译本	Goddard, Lord, Dean	Protestant (the American Baptist)
21	1875	Scherechewsky's Mandarin OT Version 施约瑟官话旧约译本	Scherechewsky	Protestant (American Protestant Episcopal Church)
22	1878	Peking Mandarin Version 北京官话新旧约译本	The compilation of 19 and 21	Protestant
23	1885	Griffith John's Easy Wenli Version 杨格非浅文理译本	Griffith John 杨格非	Protestant (L.M.S.)
24	1889	Griffith John's Mandarin NT Version 杨格非官话新约译本	Griffith John	Ibid

25	1889	Blodget and Burdon's Easy Wenli NT Version 白汉理、包约翰新约浅文理译本:	Blodget，Burdon	Protestant
26	1902	Scherechewsky's Easy Wenli Version 施约瑟官话旧约译本 《新旧约全书》	Scherechewsky	Protestant (American Protestant Episcopal Church)
27	1904	Easy Wenli Union NT Version 浅文理和合新约译本 《新约圣经》	Blodget, Burdon, R. H. Graves 纪好弼, J. Genähr 叶道胜, J. C. Gibson 汲约翰，T. W. Davis 戴维思	Protestant
28	1906	High Wenli Union NT Version 深文理和合新约译本 《新约全书》	J. Chalmers (湛约翰，Edkins, J. Wherry 惠志道, E. Sheffield 谢卫楼, M. Schaub 沙伯, J. Lloyd 卢壹, T. W. Pearce 皮尧士	Ibid
29	1906	Mandarin Union NT Version 官话和合新约译本 《新约全书》	C. W. Mateer 狄考文, C. Goodrich 富善, F. W. Baller 鲍康宁, G. Owen 欧文, S. Lewis 鹿依士	Ibid
30	1908	Yan Fu's Mk Chapter 1-4 严复译马可福音一至四章	Yan Fu	no
31	1919	Mandarin Union Version 国语和合译本	Ibid	Protestant
32	1919	Wenli Union Version 文理和合译本 《新旧约全书》	Unkown	Ibid
33	the 1920s	Xu Dishan's *Song of Solomon* 许地山译《雅歌》	Xu Dishan	Ibid
34	1933	Wang Hsüan-chén NT	Wang Hsüan-chén	Ibid

		Version 王宣忱新约译本		
35	1939	Zhu Baohui's Version 朱宝惠译本 《重译新旧约全书》	Zhu Baohui, A. Sydenstriker 赛兆祥	Ibid
36	1939	Zheng Shoulin and H. Ruck's NT Version 郑寿麟和陆亨理译本 《国语新旧库译本新约全书》	Zheng Shoulin 郑寿麟,H. Ruck 陆亨理	Ibid
37	the 1940s	Li Rongfang's *Lamentations* 李荣芳译《耶利米哀歌》	Li Rongfang	unknown
38	the 1940s	Zhu Weizhi's *Lamentations* (fourth Chapter) and other poems 朱维之译《耶利米哀歌》第四章及其他	Zhu Weizhi	Ibid
39	1946	Lü Chenchung's NT Version 吕振中新约译本	Lü Chenchung's Version	Protestant
40	1946	Wu Ching-Hsiung's *Psalms*《圣咏译义》	Wu Ching-Hsiung 吴经熊	Catholic
41	1949	Wu Ching-Hsiung's NT Version 《新经全集》	Ibid	Ibid
42	1967	Theodore E. Hsiao's NT Version 萧铁笛译本 《新译新约全书》	Theodore E. Hsiao, Zhao Shiguang 赵世光	Protestant
43	1968	the Scotus Bible 思高译本	Gabrielle Allegra 雷永明, Li Zhixian 李志, Li Shiyu 李士渔, Liu Xutang 刘绪堂, Li Yutang 李玉堂, etc.	Catholic
44	1970	Lü Chenchung's Version 吕振中译本	Lü Chenchung's	Protestant
45	1974	the Living Gospel 《当代福音》	Chinese experts of the Living Bible International	Ibid
46	1975	the Good News for Today'd People 《给现	Moses Hsü 许牧世, Chow Lien-Hwa	Ibid

		代人的福音》	周联华，Martin Wang 王成章, I-Jin Loh 骆维仁，Evelyn Chiao 焦明	
47	1976	New Chinese NT Version 新约全书新译本	Chinese experts, including Xie Youwang 谢友王 etc.	Ibid
48	1979	Today's Chinese Version 现代中文译本	Moses Hsü 许牧世, Chow Lien-Hwa 周联华，Martin Wang 王成章, I-Jin Loh 骆维仁，Evelyn Chiao 焦明	Ibid
49	1979	the Living Bible 《当代圣经》	Chinese experts of the Living Bible International	Ibid
50	1992	New Chinese Bible 圣经新译本	Chinese experts, including Xie Youwang 谢友王, etc.	Ibid

Notes:

The Chinese names in 《 》 are the original names when the versions were published and those without 《 》 are the names given by translation historians. Chinese names of foreign missionaries and Pinyin names of Chinese translators appear only at the first time.

Appendix III: List of Abbreviations of Organizations and Bible Versions

Abbreviations for Organizations:

A.B.S. ·   American Bible Society 美国圣经公会

A.B.C.F.M.   American Board of Commissioners for Foreign Missions 美国公理会

B.B.S.   British Bible Society 英国圣经公会

L.M.S.   London Missionary Society 伦敦差会

T.B.S.   Taiwan Bible Society 台湾圣经学会

U.B.S.   Union Bible Society 联合圣公会

Abbreviations for Bible Versions:

BV   Basset's Version 巴设译本

CLB   Chinese Living Bible 中文当代圣经

CUV   Chinese Union Version 中文和合本

ELB   English Living Bible 英文当代圣经

MV   Morrison's Version 马礼逊译本

TCV   Today's Chinese Version 现代中文译本

TEV   Today's English Version 现代英文译本

RV(short for RKJV)   Revised King James Version 英文钦定本修订版

Appendix IV: Questionnaires about Chinese Bible Translation

有关圣经中译的匿名调查问卷

您的年龄 Age_____   学历 Education Degree_____   (for Christians)

您的专业 Major_____   年级 Grade_____   (for non-Christians)

请阅读以下几组版本对照的圣经经文，并在您认为比较好的版本后面打上对号，并简单说明喜欢或不喜欢的原因。Please read the following several pairs of Bible verses from different versions, mark the one which you prefer with a " √ " and give reasons briefly.

1.a.上帝那么爱世人，甚至赐下他的独子，要使所有信他的人不致灭亡，反得永恒的生命。

  b.神爱世人，甚至将他的独生子赐给他们，叫一切信他的不致灭亡，反得永生。

2.a.那领受他见证的，就印上印，证明神是真的。神所差来的，就说神的话，因为神赐圣灵给他，是没有限量的。父爱子，已将万有交在他手里。信子的人有永生；不信子的人得不着永生，神的震怒常在他身上。

  b.那接受他见证的，证明了上帝是信实的。上帝所差遣的那一位传讲上帝的话，因为上帝无限量地把圣灵赐给他。父亲爱儿子，已经把万有交在他手中。信儿子的，有永恒的生命；不信儿子的，不会有真生命、而且上帝的惩罚永不离开他。

3.a.你们得救是本乎恩，也因着信。这并不是出于自己，乃是神所赐的；也不是出于行为，免得有人自夸。我们原是他的工作，在基督耶稣里造成的，为要叫我们行善，就是神所预备叫我们行的。

  b.你们是靠上帝的恩典、凭信心而得救的；这不是出于你们自己的行为，而是

上帝的恩赐。既然不是靠行为，你们就没有什么好夸口的。上帝是我们的创造者；他藉着基督耶稣改造了我们，要我们行善；这是他早已计划要我们去做的。

4.a.那么，信心是什么呢？信心是对所盼望的事有把握，对不能看见的事能肯定。

　b.信就是所望之事的实底，是未见之事的确据。

5.a.这不是说，我们凭着自己的才干做这工作；我们的才干是从上帝来的。他使我们有才干作新约的仆人；这约不是字面上的法律，而是圣灵的约。字面上的法律带来死亡，但是圣灵赐生命。

　b.并不是我们凭自己能承担什么事，我们所能承担的，乃是出于神。他叫我们能承当这新约的执事。不是凭着字句，乃是凭着精意。因为那字句是叫人死，精意是叫人活。

6.a.因为神本性一切的丰盛，都有形有体地居住在基督里面，你们在他里面也得了丰盛。

　b.因为上帝完整的神性具体地在基督里，而你们跟基督连结，也得到了丰盛的生命。

7.a.我不废掉神的恩，义若是藉着律法得的，基督就是徒然死了。

　b.我不拒绝上帝的恩典。如果人得以跟上帝有合宜的关系是藉着法律，那么，基督不是白死了吗？

8.a.看哪，我站在门外叩门，若有听见我声音就开门的，我要进到他那里去，我与他，他与我，一同坐席。

　b.听吧，我站在门外敲门；若有人听见我的声音而开门，我要进去。我要和他一起吃饭，他也要跟我一起吃饭。

9.您知道的圣经中文译本有几种？How many Chinese Bible versions do you know?

10.您看过几种？您看过现代中文译本吗？How many kinds of Chinese Bible versions have you read? Have you read Today's Chinese Version?

11.您最喜欢的圣经译本是哪一种？为什么喜欢这个译本？Which is your favourite version? Why?

12.您认为把"God"翻译成"神"好，还是"上帝"好？或者无所谓？To render "God" into Chinese, which word do you prefer, "神" or "上帝" or either of the two options?

13.您认为圣经译本的语言应该是什么样的？What do you think the language of the translated version of Bible should be like?

Notes:

The verses are: v.1.Jn 3:16; v.2.Jn 3:33-36; v.3.Eph 2:8-10; v.4.Heb 11:1; v.5.2 Cor 3:5-6; v.6.Col 2:9-10a; v.7.Gal 2:21; v.8.Rev 3:20 from CUV and TCV. The order of the verses in each pair is arranged at random in case a fixed order (eg the CUV being always the first) would influence the interviewee's judgment.

The questionnaires for Chinese Christians and non-Christians differ slightly in the personal information part. Since the questionnaire for non-Christians was given to college students, the age range does not vary much and their education level is about the same. The questionnaire was originally in Chinese only when conducted. English was added in the thesis.

Acknowledgements

My greatest indebtedness is to my tutor and supervisor, Professor Li Shaoming, who is my model both in academe and life, and who has exerted much time and energy in revising my thesis and has given me encouragement and valuable advice.

My appreciation and gratitude also go to Associate Professors Hou Pingping and Sun Changkun of the Thesis Advisory Committee who provided me inspiring advice, and Associate Professor Wang Keyou who kindly introduced me to Associate Professor Ren Dongsheng of China Ocean University, who is an expert in the field of Chinese Bible translation and generously gave me encouragement and helpful guidance.

I am also deeply grateful to other professors of the English Department of Shandong University, especially the former Dean, reverent Professor Guo Jide, Professor Li Yang, who was my BA thesis supervisor, and other teachers who have taught me in my BA and MA years in Shandong University, and whose excellent expertise and instructive lectures have helped me academically for the composition of the thesis.

Thanks are also extended to my brothers in Lord who kindly helped me conduct the questionnaire and to those who have taken their precious time answering the questionnaires for the thesis.

I owe much to my parents, who supported me through all these years and without whom I would not have done what I have done today.

To all these people I offer my sincere gratitude.

Publication

《从牛顿到霍金》(英译汉)   湖南科技出版社   2007 年 4 月   合译