

## 摘 要

本文通过分析和合本圣经翻译的历史背景及其影响，指出和合本圣经在中文圣经里的权威地位，并探究其原因，揭示和合本圣经与中国社会文化语境的互动关系。

本文的研究对象主要涉及 19 世纪末由西方传教士开始翻译并于 1919 年出版的《官话和合本圣经》以及中国的社会文化语境，借助了吉迪恩·图里（Gideon Toury）“描述翻译学”的研究方法，运用了安德烈勒弗维尔（Andere Lefevere）的“文化三要素”——意识形态，诗学取向，赞助人的理论，埃文——佐哈尔（Even-Zohar）的“多元系统论”等研究成果。

本文做出以下分析：在和合本圣经翻译开始前，中国传统的意识形态和正在变革中的诗学很大程度上影响了和合本的翻译，这些影响主要通过“赞助人”——圣经公会制定的翻译策略，翻译程序得以实现。在和合本出版后，意识形态方面，它促进了基督教在中国的传播，对中国传统的意识形态形成了挑战，也提高了中国民众读书识字的能力；在诗学方面，和合本介绍了一些新的基督教的表达方式，文学素材，文学体裁，并促进了新的国语的形成。在当代这个社会文化语境中，和合本仍然是中文圣经的权威，短期内不能被其它任何版本所替代，这是由其背后的意识形态因素支配的。

本文做出以下结论：由于一定意识形态因素的支配，和合本仍然会在中国存在较长的时间，只有当中国的诗学变化到达一定程度，和合本已经不能满足读者需要时，才能最终有一个新的译本代替和合本，而且这代替的过程也将需要很长时间。综上所述，在一定的文化语境中研究翻译是必要的，而只是单纯从文本对文本的翻译对翻译进行研究是有限的，因为翻译活动并不是在真空中进行。

关键词： 和合本圣经；意识形态；诗学取向

## Abstract

This thesis examines the translation of the *Chinese Union Version* and Chinese socio-cultural context. It aims to prove the *Chinese Union Version*'s authoritative role in all of the Chinese Versions of Bible, and explore the reasons for its popularity, then furthermore to reveal the interaction between the translation of *Chinese Union Version* and Chinese socio-cultural context.

This thesis focuses on the *Chinese Union Version* which was started to translate in 1891 and finished in 1919 and its corresponding socio-cultural context, uses the methodology of Gideon Toury's descriptive translation studies; Lefevere's definition on ideology, poetics and patronage and Even-Zohar's polysystem theory are also discussed in this thesis.

Before the translation of *Chinese Union Version*, Chinese ideology and poetics greatly influenced the translation, which was realized with the help of the patronage----- Bible Society which set translation principles and translation procedures for the translation of *Chinese Union Version*. After the *Chinese Union Version* was published, ideologically, it accelerated the spread of Christianity, unified the Chinese Bible throughout the country, and brought new challenges to traditional Chinese cultural ideologies; it also introduced some Christian vocabularies, expressions, literary materials, literary genres and promoted the popularity of vernacular Chinese. All these belong to the category of poetics. In the socio-cultural context nowadays, the *Chinese Union Version* still stands for the authority of Chinese Bible, which could not be replaced by any other version recently. This is determined by the ideological factors behind it.

The conclusion of this thesis is drawn as follows: *Chinese Union Version* will remain in China for a longer time due to certain ideological factors. Only when Chinese Poetics change so much that the *Chinese Union Version* can not meet the readers' need, could it be replaced by a new version which is both linguistically classic and socio-culturally well-received. And the course of replacement itself will take a long time. Based on the illustration above, the author concludes that translation should be studied within the framework of socio-cultural context, and studies on text-to-text translation are limited and cannot instruct translation

effectively, since translation is not conducted in a vacuum.

**Key words:** *Chinese Union Version*; ideology; poetics

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## Chapter 1 Introduction

Many scholars have done researches on Bible translation, among whom, the most famous one is Eugene A. Nida, however, Nida mainly studied the principles and procedures involved in Bible translating, and his “equivalence theory” was still within the boundary of linguistics.

In 1980s and 1990s, the “equivalence” theory began to give way to “cultural turn” in translation studies, and these scholars of Cultural School insisted that translation should be studied within the category of culture, for “a translation always takes place in a continuum, never in a void, and there are all kinds of textual and extratextual constraints upon the translator” (Lefevere & Bassnett: 123). Later, Lefevere argues that translation is a kind of re-writing, which is mainly limited by ideology and poetics. A key claim is made by Lefevere concerning the interaction between poetics, ideology and translation: “On every level of the translation process, it can be shown that, if linguistic considerations enter into conflict with considerations of an ideological and/or poetological nature, the latter tend to win out.” (Lefevere, *Manipulation* 39)

The thesis will discuss Bible translation within the framework of Andre Lefevere’s theory, and explore the interaction between the translation of *Chinese Union Version* and the Chinese socio-cultural context at different times, by studying the history of Chinese Bible translation and its influence, and conducting a survey among readers nowadays. The socio-cultural context in this thesis refers to the ideology and poetics of the target culture.

The structure of this thesis is arranged as follows:

Chapter 2 deals with literature review. This chapter mainly reviews important literature related to the topic of this thesis: Nida’s “dynamic equivalence theory” and his principles and procedures on Bible translation; Gideon Toury’s descriptive translation studies; Even-Zohar’s polysystem theory; and Andre Lefevere’s theory on ideology, poetics, and patronage.

Chapter 3 deals with the interaction between the translation of *Chinese Union Version* and the Chinese socio-cultural context: In the first part, the author generally reviews the Bible translation history in China and introduces the main ideology and poetics in China at the late

Qing Dynasty; then the role of Bible societies as “patronage” is introduced, which sets specific translation principles and procedures, objectively precipitating Chinese ideology and poetics’ influence upon the *Union Version*’s translation. The second part examines *Chinese Union Version*’s influence upon Chinese ideology and poetics after its translation and publishing: Ideologically, it promoted the spread of Christianity throughout China and brought some challenges to traditional Chinese ideologies; it also influenced the values of some modern writers; and it improved the literacy education in China. Poetologically, it brought a lot of special terms, expressions, literary materials and new genres into China; more importantly, it accelerated the New Cultural Movement and consolidated vernacular Chinese’s status in China.

Chapter 4 discusses the survey and the popularity of *Chinese Union Version* in the current Chinese society. In order to investigate *Chinese Union Version*’s popularity among readers, the writer chooses another version, *Today’s Chinese Version*, which was translated in 1970s according to Eugene A. Nida’s “dynamic equivalence theory”, and asks readers to choose their preference from the two versions and give their reasons. Due to the particularity of Bible, the survey was conducted both among believers and nonbelievers in order to increase its reliability and objectivity. Following analysis of the survey is the author’s prediction: ideological factors will support *Chinese Union Version*’s existence for a longer time; only when poetics changes much enough, could it be replaced by a new version both linguistically classic and socio-culturally well-received. Even the course of this replacement will take a long time. This is what happened to *King James Version*, which was started to translate in 1611 and was popular for hundreds of years until it was replaced by *New International Version* in 1970s, but there are still a large amount of people nowadays who firmly support *King James Version*.

Chapter 5 is the conclusion of this thesis. This chapter gives a general summary of the whole thesis, reinforces the significance and limitations of the current research, and proposes future efforts on studies of Bible translation.

The last part is bibliography, which gives the major works and resources cited in the thesis. The appendix supplies the questionnaire which was used for the survey.

## Chapter 2 Literature Review

This chapter will introduce the methodology, previous theories and studies in Bible translation and socio-cultural context's influence on translation.

### 2.1 Previous Studies on Bible Translation

Eugene A. Nida is an expert on Bible translation, who translated the *Today's English Version* and conducted a lot of research in Bible translation. The concrete translation principles involved in Bible translating and his translation theory based on Bible translation will be introduced below.

#### 2.1.1 Eugene A. Nida: Principles and Procedures Involved in Bible Translating

According to Nida, translation can be divided roughly into two categories: technical and organizational:

Technical procedures are about the process followed by the translator in converting a source-language text into a receptor-language text; organizational procedures involve the general organization of such work, whether in term of a single translator or, as is true in many instances, of a committee (Nida 241).

In this thesis, the emphasis is not upon the text-to-text translation, but the *Chinese Union Version'* interrelation with its corresponding socio-cultural context: the *Chinese Union Version* was translated in a committee, so only organizational procedures need to be discussed. And the organizational procedures concerning translation by one person will be omitted.

Nida introduces three types of committees: editorial, review and consultative committee:

**Editorial committee:** does the work of getting out the basic draft. It should be as small as possible (from three to five) to get the work done.

**Review committee:** consists of persons who provide a considerable amount of expert opinion, and whose suggestions influence the translation in an appreciable way. The review

committee should be limited to about 10 persons, chosen for their special abilities; they should have either stylistic competence in the receptor language or expert knowledge of the source language.

**Consultative committee:** made up of persons needed to provide a kind of representative blessing on the work. They approve what has been done, but do not participate to any considerable extent in the translation themselves. The consultative committee may number from 25 to 100 persons, depending upon the practical requirements of the situation (Nida 247-248).

The procedures of Bible translation are categorized as follows:

1. Dividing the work among members of the Editorial Committee.
2. Translating of assigned portions by members of the Editorial Committee.
3. Submitting the work to other members of Editorial Committee.
4. Studying of these suggestions by the translator together.
5. Submitting the resultant draft to the Review Committee.
6. Studying all changes and suggestions made by the Review Committee.
7. Preparing a revised draft by the Editorial Secretary.
8. Submitting a revised draft to members of the Consultative Committee.
9. Studying all suggestions made by the Consultative Committee.
10. Preparing for final draft.
11. Publishing tentative editions of limited portions.
12. Studying public reaction to limited portions.
13. Polishing of the final draft.
14. Publishing of the complete translation.
15. Incorporating postpublication corrections into subsequent printings.
16. Postpublication revision of the text.

In Chapter 3, when translation of the *Chinese Union Version* is discussed, committee works will be involved, so this part could help readers know more about the procedures of Bible translation and to understand the content of the thesis better.



### 2.1.2 Eugene A. Nida: Theory of “Dynamic Equivalence”

Nida’s theory was greatly influenced by Chomsky’s transformational model. In his *Aspects of the Theory of Syntax*, Chomsky proposed his theory----“from the base to the deep structure via phrase structure rules, and then from the deep structure to the surface via transformational rules” (Gentzler 48).

Nida applied Chomsky’s model into his “science” of translation, he thinks the model brings the translator a technique for “decoding the ST and a procedure for encoding the TT” (Nida 60). In Nida and Taber’s book *The Theory and Practice of Translation*, they claim that all languages have between six and a dozen basic kernel structures, which everything else is derived: “after three stages: literal transfer, minimal transfer, and literary transfer, the kernels are transformed into the receptor language” (Nida and Taber 39).

Nida summarizes his translation methodology as follows:

It is both scientifically and practically more efficient

- (1) to reduce the source text to its structurally simplest and most semantically evident kernels;
- (2) to transfer the meaning from source language to a receptor language on a structurally simple level;
- (3) to generate the stylistically and semantically equivalent expression in the receptor language. (Nida 68)

Besides the three stages, Nida also discards the traditional terms as “literal” and “free” translation, and proposes two types of equivalence: Formal Equivalence and Dynamic Equivalence:

**Formal Equivalence:** Formal equivalence focuses attention on the message itself, in both form and content. In such a translation, one is concerned with such correspondence as poetry to poetry, sentence to sentence, and concept to concept. Viewed from this formal orientation, one is concerned that the message in the receptor language should match as closely as possible the different elements in the source language (Nida 159).

**Dynamic Equivalence:** Dynamic equivalence is based upon “the principle of equivalent effect”. In such a translation, one is not so concerned with matching the receptor language message with the dynamic relationship. The relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message (Nida 159).

Nida prefers “dynamic equivalence” and feels that in practice, “formal translators tend to distort the message more than the dynamic equivalence translators”, because the dynamic translators “must perceive more fully and satisfactorily the meaning of the original text” in order to produce dynamic equivalence renderings” (Nida 192).

Nida’s theory of “Dynamic Equivalence” proves to be influential in the field of translation for subsequent decades, but it also raises some criticism: Gentzler thinks Nida tries to “achieve the intended response” by translation and “does not trust the readers to make up their own minds”; Lefevere feels that equivalence is “still overly concerned with the word level” (Gentzler 40).

There are two reasons why the author illustrates Nida’s theory in such a specific way:

On the one hand, the theory of dynamic equivalence directly influences the translating of *Today’s Chinese Version* of the Bible, which will be used to compare with the *Chinese Union Version* in Chapter 4 in this thesis. The translators of this version are advocators of Nida and they were once directly guided by Nida.

On the other hand, in the author’s opinion, Nida’s theory is still within the boundary of linguistic considerations, while cultural aspects are not yet considered. According to Lefevere, “translation studies should move on from endless debates from **equivalence** to discussions of the factors involved in text production across linguistic boundaries”(Bassnett & Lefevere 133). These factors proposed by Lefevere will be discussed in the following part.

## **2.2 Previous Studies in Relation to the Interaction between Socio-cultural Context and Translation**

Of all the theories of translation studies, the following scholars and theories have a lot to do with the current thesis: Even-Zohar provides us the statement that the translation should be

studied in the **polysystem** theory; Toury reminds us of the methodology of **descriptive study**; Lefevere offer us a new approach into translation studies: three constraints which may influence translation: **ideology, poetics and patronage**.

### 2.2.1 Itamar Even-Zohar: Polysystem Theory

Even-Zohar's theories derives from the Russian formalists, esp. the pioneering work of Tynjanov, who introduces the concept of "system". Tynjanov argues, "System does not exist in isolation, but always in an interrelationship with other elements of other systems." (Gentzler 112)

Even-Zohar adopts Tynjanov's concept of system and coins the term "polysystem" to refer to "the entire network of correlated systems—literary and extra literary within society" and he develops an approach called "polysystem theory" to attempt to explain the function of all kinds of writings within a given culture—from the central canonical texts to the most marginal non-canonical texts" (Gentzler 114). He emphasizes the importance of putting translated culture in the polysystem and considers it important to recognize translations in the synchrony and diachrony of a certain culture.

Even-Zohar outlines three social circumstances in which translated literature takes up the primary stage:

- (a).When a literature is "young" or in the process of being established;
- (b).When a literature is "peripheral" or "weak" or both;
- (c).When a literature is experiencing a "crisis" or a turning point.

Then Even-Zohar states that the position occupied by translated literature in the polysystem would influence the translation strategy. If it is primary, translator feel free to break conventions instead of being constrained to the models in the target culture. If the translated literature occupies the secondary position, translators tend to use existing target culture models (Even-Zohar 45-51).

Polysystem theory opened avenues in translation studies and it stood in a dominant role for the next decade.

From the introduction above, readers could clearly see that Even Zohar's theory is not

text-specific and does not analyze individual texts isolated from their cultural context, which sheds light on this thesis.

This thesis is to investigate the interaction of the *Chinese Union Version* and the socio-cultural situation of China. The emphasis is not paid on the linguistic models or literary boundary, but to the whole socio-cultural system. So Even-Zohar's theory will be applied in the whole course of analysis in this thesis.

### 2.2.2 Gideon Toury: Descriptive Translation

Even-Zohar paves the way for translation theory to advance beyond prescriptive aesthetics; and his colleague Gideon Toury focuses specifically upon the translation component of Even-Zohar's model, and begins the search for a new theory of translation.

In Toury's opinion, the translation theories before which attached importance to linguistic definitions of translation equivalence, were still source-oriented. He opposes these theories and his model is based on difference and assumes structural differences between languages:

“Every linguistic system or textural tradition differs from any other in terms of structure, repertory, norms of usage, etc.” (Gentzler 126)

He argues that translation equivalence is not a hypothetical ideal, but an empirical matter: translation itself has no “fixed” identity; because they are always subject to different socio-literary contextual factors. They thus must be viewed as having multiple identities, dependant upon the forces that govern the decision process at a particular time (Gentzler 126).

Based on these, he introduces a new set of factors that may be more powerful than other factors, and he demands that translation theory includes cultural-historical “facts”, a set of laws that he calls “translation norms”: preliminary norm, initial norm, and operational norm.

**Preliminary norms**, have to do with two main sets of considerations that are often interconnected: those regarding the existence and actual nature of definite translation policy, and those related to the directness of translation, which involves the threshold of tolerance for translating from languages other than the ultimate source language (Toury 58).

**Initial norms**, the general choice made by the translator: a translator may subject

himself to the norms of the original text, or to those of the target culture. The adherence to source norms determines a translation's adequacy while subscription to norms originating in the target culture determines its acceptability (Toury 56-57).

**Operational norms**, are actual decisions made during the translation process. They could be sub-categorized into metrical norms and textual-linguistic norms. Metrical norms relate to omissions, additions, changes of location, and manipulations of segmentation; while textual-linguistic norms govern the selection of material to formulate the target text in, or replace the original textual and linguistic material with (Toury 58-59).

For this thesis, the most important norms are initial norms, since the thesis mainly focuses on the interaction between the *Chinese Union Version* and the socio-cultural context, so the norms of target culture are talked about and acceptability is discussed, rather than the adequacy.

Toury states that norms are not directly observable; something else should also be said about them in the context of an attempt to account for translation behavior. He designs two major sources for a reconstruction of translational norms, textual and extratextual:

**Textual:** the translated texts themselves, for all kinds of norms, as well as analytical inventories of translations (i.e., 'virtual' texts), for various preliminary norms;

**Extratextual:** semi-theoretical or critical formulations, such as prescriptive 'theories' of translation, statements made by translators, editors, publishers, and other persons involved in or connected with the activity, critical appraisals of individual translations, or the activity of a translator or 'school' of translators, and so forth.

Toury also warns that the extratextual should be "treated with every circumspection" (Toury 65), since they are only by-products of the existence and activity of norms, and they are partial and biased.

In this thesis, the emphasis is not on Bible translation itself, but on its interrelationship to the socio-cultural context, so textual norms will not be discussed. As for the extratextual source, translators of *Chinese Union Version* had been dead for a long time, and they could not be interviewed directly, and the translator of *Today's Chinese Version* lived in Taiwan, so the first-hand extratextual material could not be gained, and the writer could only seek

information from the historic records, some comments on newspapers and magazines, and the material on translation policy, ideology, patronage, and poetics.

### **2.2.3 Andre Lefevere: Definitions of Ideology, Poetics and Patronage, and the Interaction between Poetics, Ideology and Translation**

Lefevere proposes three constraints which could influence the translation: ideology, poetics and patronage and reveals the relationship among these three factors and translation in his book *Translation, Rewriting and the Manipulation of Literary Fame*.

#### **2.2.3.1 Ideology**

According to Lefevere's definition, ideology refers to translator's ideology or the ideology imposed upon the translator by patronage. (Lefevere, *Manipulation* 41)

Considering the topic of this thesis, the author adopts another definition of "ideology", that is, "ideas, value concepts and assumptions, whether cultural or political, that are related to the power and authorities of persons or institutions in a specific society." Ideology in this thesis is not only limited to political aspects, it also refers to "the prepositions, assumptions we hold consciously or unconsciously about ourselves which guide our actions." (Abdulla 1)

In Chapter 3, the author will analyze the political ideology and cultural ideology of Late Qing dynasty and examine their influence upon the translation of *Chinese Union Version*.

#### **2.2.3.2 Poetics**

Lefevere analyzes poetics into two components:

**Inventory of Literary devices:** genres, motifs, prototypical characters and symbols;

**The concept of the role of literature:** it refers to the role of literature in the social system as a whole.

Lefevere insists that "the functional component of a poetics is obviously closely tied to ideological influences from outside the sphere of the poetics as such, and generated by ideological forces in the environment of the literary system" (Lefevere, *Manipulation* 27), and he also proposes that "a poetics transcend languages, and ethnic and political

entities”(Lefevere, *Manipulation* 31).

In Chapter 3, the writer is to illustrate how the *Chinese Union Version* was influenced by the corresponding poetics of its times, and how it influenced the existing poetics after the publication.

### 2.2.2.3 Patronage

As one of the three factors controlling translation functions, patronage operates outside the literary systems most of the time. It refers to the “powers (persons, or institutions) that can further or hinder the reading, writing or rewriting of literature” (Lefevere, *Manipulation* 15).

Patronage may be:

- (1) influential persons in a definite era, (e.g. Elizabeth I, Medici, Louis XIV, or Hitler in 1930 Germany, etc.);
- (2) groups of people (publishers, the media, a political class or party);
- (3) institutions which regulate the distribution of literature, and literary ideas( e.g. national academies, academic journals, and above all, the educational establishment).

In this thesis, patronage mainly refers to the religious body, such as the United Bible Society, which sponsors the translation and publication of the Bible.

According to Lefevere, patronage basically consists of three elements (16):

**The ideological component**, which acts as a constraint on the choice and development of both form and subject matter. “Ideology” here is not limited to the political sphere, rather “ideology would seem to be that grillwork of form, convention and belief which orders our actions”;

**The economic component**: the payment of writers and rewriters;

**The status component**: acceptance of patronage implies integration into certain support group and its lifestyle.

If all these three components are provided by the same patron, patronage is undifferentiated; Patronage is differentiated if the three elements are not dependant on each other.

In Chapter 3, the specific analysis is on patronage's role in Bible translation: Only with the help of patronage could ideology and poetics impose their influence upon translation.

#### **2.2.2.4 The Interaction between Poetics, Ideology and Translation**

Undoubtedly, poetics and ideology are both very important in the process of translating. But Lefevere claims that “on every level of the translation process, it can be shown that, if linguistic considerations enter into conflicts with considerations of an ideological and/or poetological nature, the latter tends to win out” (Lefevere, *Manipulation* 39).

For “ideology” here, he refers to “the translator’s ideology, or the ideology imposed upon the translator by patronage.” The poetological consideration refers to “the dominant poetics in the TL culture”. Both of these two factors will dictate the translation strategy and the solution to specific problems.

In Chapter 3, the translation strategies of the *Chinese Union Version* are given, and how they are influenced by ideology and poetics with the help of patronage will be specifically illustrated.



## **Chapter 3 The Interaction between the Translation of *Chinese Union***

### ***Version and Chinese Socio-cultural Context at the Turn of the***

### **Century**

The *Chinese Union Version* was started to translate at the end of the 19<sup>th</sup> Century and finished at the beginning of the 20<sup>th</sup> Century, which was just the turning point in Chinese history. The whole book was published in the year of 1919. Its translation was greatly influenced by the socio-cultural context of China; On the other hand, the translation and popularity of this version also brought much impact on the Chinese socio-cultural context. This chapter mainly deals with these two aspects.

#### **3.1 The Influence of Chinese Socio-cultural Context on the *Chinese Union Version***

Confucianism had been playing a dominant role in the Chinese culture for nearly 2000 years, and it was very difficult for the Chinese people, especially those scholar-bureaucrats who were educated by the Confucian ideology to accept Christianity.

However, it wasn't the first time for the Chinese to contact Christianity. It had been the fourth time for it to be introduced to China, and the first three translation activities happened in the Tang , Yuan and Ming dynasties, which had built some ideological foundation in the Confucianism-dominant society, although the foundation was not quite deep-rooted.

##### **3.1.1 The Translation History of Christian Works in China before the Late Qing Dynasty**

In the ninth year of Zhen Guan of the Tang Dynasty (AD 635), Nestorian Christianity was introduced into China, which is one sect of Christianity, set up by Syrian Nestoria in the fifth Century (Ma 148). The bishop of Persia, Alopenzz arrived in Chang'an and was asked by Taizong to translate the Bible into Chinese. According to Li Chuanlong, "Alopenzz translated part of Psalms and four Gospels at that time, but they were lost then" (Li Chuanlong 56). Nestorian Christianity was once popular among the Chinese but only lasted Chuanlong 56). Nestorian Christianity was once popular among the Chinese but only lasted

two hundred years. No historical record could be found in Song Dynasty about it.

In the Yuan Dynasty, Emperor Hubilie sent diplomatic envoys to the Roman Church in order to ask Pontificate to send missionaries to China, and Kewen was brought in (Ma 261), but it also didn't last for a long time.

Both Nestorian Christianity and Kewen existed for such a short time that they didn't bring any far-reaching influence to China. The missionary work was refused by traditional Chinese culture and the deeply rooted ideology in people's minds. The Chinese culture was at such a height of power and splendor that it could not accept any outward culture.

In Ming Dynasty, Matteo Ricci and some other Jesuits arrived in China, who were sent by Society of Jesus, a society of Catholics. They were keen on spreading Catholicism, but they also brought in advanced western scientific and technological knowledge to China, such as astronomy, mathematics, physics, mechanical engineering, metallurgy, strategics, biology, physiology, geography, linguistics, literature, some religious works and so on. According to Ma Zuyi, there were about two hundred missionaries coming to China during the two hundred years from Ming Dynasty to the beginning of Qing Dynasty (302). These Jesuits' original idea was to introduce the idea of God to the Chinese people, but the advanced knowledge they introduced played a more important role in the communication of Chinese and western culture. Their missionary work began to be appreciated by Chinese scholar-bureaucrats just because of these contributions.

Considering Chinese people's rooted ideology, these Jesuits used different ways to make them accept the teaching of Catholicism. Matteo Ricci, an Italian Jesuit, came to China in 1571, "He felt it necessary to get the Emperor's permission to missionize in China, so he went to the capital to meet the Emperor with a lot of western gadgets as tributes. Shenzong received him and gave him largess. In this way did Catholicism gain legitimate status in China" (Ma 263). This was consistent with Lefevere's theory: "Translations are not made in a vacuum. Translators function in a given culture at a given time. The way they understand themselves and their culture is one of the factors that may influence the way in which they translate."(Lefevere, *History* 14) In Beijing, Matteo Ricci stayed together with some scholar-bureaucrats. He was wearing Confucian hat and apparel, just like a Confucian. All these things he did were just to make himself and his teaching accepted more easily by the

Chinese.

He and some other missionaries' missionary work was appreciated by some scholar-bureaucrats in China, such as Xu Guangqi and Li Zhizao, however, the advanced scientific and technological knowledge they brought in didn't change the economic and political structure of the ancient China.

Besides, they also translated parts of the *Holy Bible* such as the Four Gospels, and Psalms, but none of them produced a complete Chinese version of the Holy Bible, and they just quoted some sentences from the *Bible* in some of their works. As some scholars pointed out, "Matteo Ricci studied Chinese and classical Chinese works since he arrived in China, so he was capable enough to translate the Bible, and he always made his efforts to spread gospels in China; Holy Bible is the core of teaching and translating it is the basic method, so he should have translated it. However, in his translation works, there was no translation of Holy Bible." (Tu & Wang 21) Nor did other missionaries translate it during this period. The author attributes this phenomenon to two reasons:

First, Even-Zohar explores "the relationship between the translated texts and the literary polysystem along two lines: (1) how texts to be translated are selected by the receiving culture; (2) how translated texts adopt certain norms and functions as a result of their relation to other target language systems"(Gentzler 117). During that period, Chinese intellectuals felt that China needed advanced technology most and these kinds of works were greatly welcome; however, still under the traditional Confucianism's dominance, they could not accept an ideology and belief as different as Catholicism. That's why no complete Chinese Bible appeared while every situation seemed to be mature enough for the western missionaries to translate the Bible during two hundred years' time.

Second, the translators themselves were Catholics, who paid more attention to teaching other than to the *Bible* itself. After Martin Luther's religious reform, the Protestants attached importance to *The Holy Bible*, God's words and his revelation, so "as soon as missionaries arrived in one place, they would start to translate the Bible into the local language, and made them get to know God and Jesus Christ through The Bible itself other than anything else" (Mao 49). That's why the first complete version Of Chinese Bible was translated by a Protestant.

The two reasons worked together and explained why no Chinese Bible was translated during the golden time of translation in China. However, objectively speaking, these missionaries' work still had some influence on China and traditional Chinese thoughts. It made Chinese people realize some western technology, western civilization and some western ideology. And it helped the missionaries in Late Qing Dynasty to learn more lessons when they translated the *Bible* and spread Gospels in China.

### **3.1.2 The Dominant Ideology and Poetics in China at the Turn of the Century**

Protestantism was first introduced into China in the year of 1807 by Robert Morrison. After that, more and more missionaries were sent to China. After the Opium War, the government of Qing Dynasty signed *Nanjing Treaty* with the United Kingdom of Britain, and five treaty ports were opened to foreigners, which made it convenient for foreign missionaries to work in China. They began to set up churches, hospitals, and publishing companies in Shanghai and some other cities. After the Second Opium War, Christianity began to spread faster and exerted a greater influence upon the society.

As early as 1823, *Shen Tian Sheng Shu* was published in China, which was translated by Robert Morrison, the first Christian who translated both *The Old Testament* and *The New Testament* into Chinese. In the next seventy years, more than thirty Chinese versions appeared in China. With the enlargement of Christian influence, three national conferences of missionaries in China were held in Shanghai: in the second conference in 1890, the most significant and warmly discussed issue was to publish one Union Version of Holy Bible. Under this kind of situation, *The Union Version* came into being within twenty eight years' hard work of seven missionaries.

#### **3.1.2.1 The Historical Background and Dominant Ideology in China at the Late Qing Dynasty**

The 19<sup>th</sup> Century was the golden time for western countries. Renaissance, industrial revolution, and political reforms had just taken place in Europe, so the western countries were not only developed in economy, military, but also in political system and culture.

Compared with western countries, China was just at its late period of feudal society. The feudal rulers adopted the policy of seclusion, which hampered the progress of China and its intercourse with western countries. So when western countries were developing fast in every sector, the ruling of Chinese government was severely threatened both by domestic troubles and foreign invasions.

After the failure in the First Opium War in 1840, the feudal rulers and officials began to realize the backwardness in military, so some Chinese adopted the thought of “learn from foreigners to compete with foreigners” and developed Chinese military in order to defend the traditional political and cultural system; However, the defeat of Jia-Wu War made all of the progressive intellectuals realize that the failure not only lied in the backward military but also in the unenlightened political and cultural system, so they began to focus more attention on western cultural, ideological, religious ideas and thoughts other than scientific and technological knowledge.

According to Even-Zohar, there are certain conditions that can be discerned whenever major translation activity takes place:

When a literature is “young” or in the process of being established;

When a literature is “peripheral” or “weak” or both;

When a literature is experiencing a “crisis” or a turning point. (Even-Zohar 45-51)

When the Chinese society was experiencing such a serious crisis, Chinese intellectuals could become modest enough to learn from foreigners’ advanced ideology and thoughts, which started the intercourse between Chinese and western ideology in a real sense.

Some advanced intellectuals proposed bourgeois reform movement, and translated a lot of works in order to introduce western philosophy, politics, and other ideas. They drew such a conclusion: “Western countries are developed because of science and democracy, while China is poor and backward because of the political system and traditional morality ideas” (Zhu: 31), so they decided to bring in western advanced ideas and thoughts in order to liberalize Chinese people from Confucianism.

It is obvious that at the late Qing dynasty western missionaries faced fewer difficulties and blocks from the government and intellectuals, who even provided some positive conditions for them, so it was more convenient for them to do missionary work in China; On

the other hand, just because they arrived in with the invasion of western countries, they won more antipathy from ordinary people, and their missionary work was considered as a kind of cultural invasion later on. Under this situation, they had to consider the ideological thoughts of Chinese people in order to make them accept God's words.

Although some progressive intellectuals like Liang Qichao and Yanfu realized the limitedness of Confucianism, it was still the dominant ideology of Chinese society and it had existed for thousands of years since the feudal system was established in China in Chunqiu-Zhanguo period. The expert of Confucianism, Jia Runguo considered the core of Confucianism in this way, "The core of Confucianism is political philosophy and moral teaching (<http://www.confucius2000.com/confucius/zgrjwhctzxddgmxbg.htm>). During the thousands years' development of feudal society, it was always the dominant ideology, not only propagandized by the feudal rulers, but also inherited from generation to generation among the ordinary people: the educational system and imperial examinations were Confucian; ancestor worship was conducted by all of the families in China. All of these were noticed by the missionaries from western countries and those translators of *Holy Bible*. The early missionaries insisted that missionary work should be inoculated with Chinese culture:

James Legge said, "孔子是古代著作事迹的保存者, 中国黄金时代经典的论注者、解释者。过去他是中国人中的中国人, 现在正如所有的人相信他那样, 又以最好的和最崇高的身份代表着人类最美的理想..." (Legge 95);

Samuel Wells Williams said, "孔子的著作同希腊和罗马哲人的训言相比, 它总的旨趣是良好的, 在应用到它所处的社会和它优越的实用性质, 则超出了西方的哲人, 四书五经的实质与其著作相比, 不仅在文学上興味隽永, 文字上引人入胜, 而且还对千百万人的思想施加了无可比拟的影响。由此看来, 这些书所造成的势力, 除了《圣经》以外, 是任何别种书都无法与之匹敌的..."(Williams 663-664);

"1869年12月4日到1870年1月8日, 美国传教士林乐知在他主编的《教会新报》上发表的题为《消变明教论》的长篇文章, 系统地阐述孔子加耶稣的理论。他把基督教的教义同儒家的礼教罗列对照, 从《圣经》中引出了君臣、父子、夫妇、兄弟、朋友的五伦和仁、义、礼、智、信的五常, 证明君子三诚等同于上帝十诫" (<http://www.confucius2000.com/confucius/zgrjwhctzxddgmxbg.htm>).

These early missionaries advocated the combination of Christianity and Confucianism so that the ideological difference could be eliminated.

These ideological considerations influenced the translators of *Chinese Union Version*, who applied a lot of terms from Confucianism, such as, “天”, “道”, “圣灵”, “恩典”, etc. This will be discussed in the next part.

### 3.1.2.2 The Dominant Poetics at the Late Qing Dynasty

As we all know, classical Chinese has a long history in China. Since Qin Dynasty, with the enlargement of realm, and the increase of population, more and more dialects appeared throughout the whole country. However, it is surprising enough that classical Chinese hasn't changed much within 2000 years. As Mr. Zhang Zhongxing said, “During thousands of years, our ancestors living in the Central Plains area experienced different dynasties and various living conditions; people in different classes and with different thoughts are united together, because they lived in one cultural system, or we say, they used one common written language.” (40) Classical Chinese transcended the boundary of time and space, and had an unshakable status in the development of Chinese. However, the differences between oral language and written language finally caused threat to classical Chinese.

At the end of the 19<sup>th</sup> Century, the pioneers of bourgeois reformists proposed their opinions of political reform and insisted that it should start with the literary reform. In 1890s, Tan Sitong, Liang Qichao, Yan Fu and Huang Zunxian started the literary reform movement. Although these reformists failed in political reform, the culture reform showed a great influence, such as, the poem reform, novel reform, drama reform, poetic reform and reform in popularizing vernacular Chinese. Of all these reforms, popularizing vernacular Chinese has a lot to do with this thesis, so it will be specifically introduced.

The pioneers of literary reform put forward a series of characteristic claims in vernacular Chinese reform:

First, they insisted that Chinese culture should be under the way of “the unity of oral language and written language”. Huang Zunxian thought classical Chinese was too difficult for people in all walks of life to use and there should be a written language which is easy

enough for everybody to read (Zhu 42).

Second, they advocated that all books and newspapers should be published in vernacular Chinese so that everybody can read and understand them. Chen Zibao said, “How many people could really understand classical Chinese in 400 million people around the whole country? I’m afraid there are not more than 10 million people... If classical Chinese was still used, then those 390 million people would always be in darkness.” (Zhu Defa 43)

Third, they put forward the slogan of “advocating vernacular and disposing classical Chinese”, and created sixty “vernacular alphabets”. Wang Zhao had contributed a lot to this meaningful work: “he created a kana-like syllabary for Chinese in imitation of the native Japanese syllabic writing system. It was called *Guanhua zimu* (Mandarin Letters). In 1900, he returned to China disguised as a bonze with his new script. Calling himself “the monk from Taiwan,” he traveled through Shandong and Jiangsu on his way to Tianjin. There, in the same year, he published his first book introducing this new system of phonetic writing to Chinese. It was entitled *Guanhua hesheng zimu* in Chinese (*Letters for Combining the Sounds of Mandarin*). ([http://www.pinyin.info/readings/texts/chinese\\_writing\\_reform.html](http://www.pinyin.info/readings/texts/chinese_writing_reform.html))

These reforms shook the dominant role of classical Chinese and influenced a lot of writers. For those translators of *Chinese Union Version*, they also hoped the words of God could be accepted by everybody, not only the knowledgeable scholars but also the ordinary people. So they kept the poetics of China in their minds and that influenced their translation to some extent.

### 3.1.3 The Organization in Charge of Bible Translation——Bible Society’s Role

Lefevere defines “patronage” as “the powers (persons, institutions) that can further or hinder the reading, writing, and rewriting of literature” (Lefevere, *Manipulation* 15). As for Bible translation, patronage mainly refers to Bible Society, a special organization in charge of Bible translation and publication.

After Robert Morrison’s *Shen Tian Sheng Shu* was published in 1823, there were more than 30 Chinese versions of *Holy Bible* translated by different missionaries from different missionary societies. As Zhao Weiben mentioned in his book, “missionaries realized that it



was not a good phenomenon for young Chinese churches. So it became more and more necessary for a union Chinese Bible to be translated.” (32)

In 1864, some missionary societies proposed to translate a union version. “American Methodist Episcopal Mission once publicized a proclamation to call on the cooperation of all missionary societies to translate a union version with common Chinese,” (Zhao 32) however, it was really hard to fulfill such a mission then, since there were a lot of theological disagreements among different societies:

“...There were so many different kinds of Chinese versions, whose harm could not be neglected by us Christians. All of us felt troubled by the theological disagreements among different societies...We could imagine how difficult it was to translate one union version, but we could not believe that these disagreements could never be eliminated.” (Zhao 32)

According to Lefevere, patronage could further or hinder the translation, which was more obviously presented in the translation of *Chinese Union Version*: Without the cooperation of different societies, a union version could never be translated.

In spite of the great difficulties, some missionaries still made their efforts to work hard for the cooperation: The representative of British and Foreign Society, William Wright, was one example. He conferred with the representatives of Scottish Bible Society and they decided to invite some translators to translate a perfect Chinese version together. Then in the Second Missionary Conference held in Shanghai in 1890, the representatives of British, American and Scottish Bible Society proposed the translation of a union version, and this proposal was finally adopted by the Conference, which meant the translation of a union version finally won its patronage, which not only provided translators from different societies, but also supplied financial support for the translation.

As the patronage of the Bible translation, the Bible societies really played an important role:

First, it was the committee of the Second Missionary Conference that decided the translation of a Union Version;

Second, the Conference also decided to translate one Bible in three versions and set up three translation committees;

Third, the Conference agreed to choose the *English Revised Version* published in 1885 as

the original text;

Fourth, they made it clear that the copyright of the Bible was owned by all of the Bible Societies attending the Conference;

Fifth, the administration committee was set up to elect the translators from each translation committee and it was also in charge of some administration affairs;

Finally, but not the least important, the Bible Societies had rights to decide the Chinese translations of “God”, “Baptism”, and “Holy Spirit” (Zhao 33).

From the analysis above, readers could clearly see the manipulation of the patronage in translating Bibles. That is just as Lefevere said, Patronage could really further the rewriting to a large extent.

### **3.1.4 The Ideology and Poetics’ Influence on the Translation Purpose and Translation Strategies of the *Chinese Union Version***

The purpose of translating the *Chinese Union Version* was to have a union Chinese version of Holy Bible.

There were four translating principles proposed by the translating committee (Zhao: 37):

First, the translation should be in a language used throughout the whole nation, other than in local languages;

Second, the translation should be easy enough for different classes of people to read in churches;

Third, the translation should be loyal to the original text, but meanwhile should not lose the rhyme and mood of Chinese;

Fourth, the metaphors in the original text should be literally translated, other than freely translated.

The following part will analyze the influence Chinese ideology and poetics imposed on the translation purpose and translating principles.

#### **3.1.4.1 The Influence of Chinese Ideology on the Translation of *Chinese Union Version***

Compared with their predecessors, the translators of the *Chinese Union Version* won

more support due to some ideological factors; however, it didn't mean that they didn't face the same problem as their predecessors did: they should also keep Chinese traditional ideology in their minds.

First, the social circumstances made both the government and intellectuals show a more positive and even a supportive attitude towards the missionaries and their translation work. Different from the progressive intellectuals of the late Ming Dynasty, the intellectuals in the late Qing Dynasty paid more attention to western ideas and thoughts other than scientific knowledge, so they were more tolerant towards the western missionaries' work. Some of the progressive intellectuals even helped the translators, for example, the famous scholar Wang Tao, worked as the assistant to C.W. Mateer, the Chairman of the translation committee of *Chinese Union Version*, and also the translator of New Testament. These factors supplied the translators of *Chinese Union Version* a friendlier working environment, and a larger freedom in their translation work.

Second, Confucianism is a very important factor to consider in translation. Since Matteo Ricci's age, the missionaries began to take Chinese rooted ideology into consideration. This tradition was passed down to missionaries generation by generation: all of the western Bible translators were quite familiar with Chinese tradition; the translators of *Chinese Union Version* were no exceptions. When translating some important terms, they adopted some terms translated by their predecessors, for example, “天国”, “弟兄”, “福音”, “使徒”, “祈祷”, “得救”, “罪”, “义” were directly inherited from Morrison's version; they also translated many terms themselves, some of which were from Confucian, Buddhist, or Taoist expressions: “情欲”, “罪孽”, “仁义”, “仁爱和平”, “慈悲”, “报应”, “造化”, “地狱”, “道” “太初”, “申正”, “神”, “夫子” ,etc.

When they translated these important terms, they really considered Chinese deep-rooted ideology.

#### **3.1.4.2 The Influence of Chinese Poetics on the Translation of *Chinese Union Version***

The late Qing Dynasty was a transitional period when vernacular Chinese was suggested to be largely used while classical Chinese was still the mainly used language. The

missionaries foresaw the inevitable trend of the vernacular Chinese, and the Second Missionary Conference decided to translate “one Bible in three versions”: *Union Wenli Version*, *Union Easy Wenli Version* and *Union Mandarin Version (Chinese Union Version)* for different usage.

The three translation committees worked respectively, but when The Centennial Conference of Morrison’s arriving in China was held in 1907, some representatives suggested the combination of the two translation committees of the *Union Wenli Version*, *Union Easy Wenli Version* because of the changes of Chinese poetics. John, a missionary from English Presbyterian Mission, said at the Conference:

“As we decided to translate the two versions, a lot of things happened, including the change of Chinese language itself. The newspapers and magazines had experienced much surge and the popular poetics had been quite different: easy Wenli is the popular poetics nowadays.”(Zhao 34)

According to Lefevere, for translators, “the poetological consideration refers to the dominant poetics in the target language culture” (Lefevere, *Manipulation* 41). It is obvious that the translation of Bible is also largely determined by the poetics of the target language. Then with the popularization of Mandarin within the next ten years, *the Union mandarin version* was far more popular than all of the other Chinese versions. The *Chinese Union Version* discussed in this thesis refers to the *Union Mandarin Version*. So how the poetics influenced the Chinese Union Version will be specifically discussed next:

First, the translators had to use the vernacular Chinese, since it was a Mandarin Version. All of the seven translators selected were good at Chinese: Calvin Mateer, the Chairman of the translation committee, mastered Chinese so well that he even edited a book called *A textbook of Beijing Vernacular Chinese*, which was a necessary book for the missionaries and foreigners to learn Chinese; C. Goodrich, the main translator of the Old Testament, once published one *Chinese-English Dictionary* including 10,400 Chinese characters inside, and a book named *Research into characters of vernacular Chinese* which consisted of 39,000 Chinese expressions and sentences. The other five translators were also good at Chinese (Liu 90). However, this task was even more difficult, because the translators began the work since 1891, when even the Chinese intellectuals hadn’t largely used vernacular Chinese. As C.W.

Mateer said, “There were mainly two difficulties when we did so: First, it would be possible for the version to be too vulgar and with local dialect; second, it would not throw away the chain of Classical Chinese, which may make the translation vague and difficult.” (Zhao 37)

Second, the translators had to translate a union version, which means that they had to solve all of the disagreements among themselves both in theological knowledge and in language: On the one hand, as we mentioned above, there were a lot of disagreements among different Bible societies. The five translators (of the seven translators, one was dead and another retired, so only five translators were in charge of the work) were from different societies and they not only differed in theological knowledge but also in language background. On the other hand, as Zhang Zhongxing said, classical Chinese was easily unified, which was just why it hadn’t changed a lot during thousands of years, but oral language was always changing and difficult to be unified (40). China is a large country, and the mandarin was quite different from the South to the North, so the translators had to take the responsibility of choosing one expression from various ones in different regions, for example, they translated “calf” into “犊”, and “yoke” into “轭”, both of these two characters are not used throughout the whole nation but only in certain regions. This showed how difficult it was to translate a Union Version at that time. And we could predict that this Union Version would play an important role in unifying the vernacular Chinese in the following years, which will be discussed in the next part.

Above all, in order to translate a Union Mandarin Version in China, the translators spent 28 years totally. And then in 1919, *the Union Mandarin Version* appeared to the public whose name was changed to *Chinese Union Version* later.

### **3.2 The Impact of the *Chinese Union Version* on the Socio-cultural Context of China**

The scholars of Cultural Studies stressed the relationship between translation and the culture of target language. Susan Bassnett made it clear in *Constructing Cultures*, “For the development of vernacular languages in Europe was bound up with translation. ... Far from being a marginal enterprise, translation was at the core of the processes of transformation of literary forms and intimately connected to the emergence of national vernaculars.” (Bassnett

and Lefevere 128) The translation of *Chinese Union Version* also had an impact on Chinese culture and language. This part will analyze their influence upon the ideology and poetics in China.

*Chinese Union Version* was published in February of 1919, ten months before the May 4<sup>th</sup> Movement: the original purpose of this vernacular Chinese version was to spread Christianity; However, vernacular Chinese met the needs of the New Cultural Movement to the moment, and it was widely read among the progressive intellectuals and writers, so it brought new challenges to the traditional ideology in China and had a great influence upon the writers' values, and the new literature.

### **3.2.1 The *Chinese Union Version's* Impact on Ideology**

The New Testament of *Chinese Union Version* was published in 1906, and the *Old Testament* was published in 1919. With the publishing of the whole book, it started to influence Chinese society to a great extent. After 10 years, it exceeded all the other Chinese versions and was used by all the churches throughout China, even until now.

Its impact on Chinese society can be concluded in four aspects:

First, it guaranteed the spread of Christianity throughout the whole country;

Second, it shook the dominant traditional religions and ethnics in China such as Confucianism, Buddhism, Taoism, etc;

Third, it brought new values to China, which especially influenced some modern writers like Bingxin, Zhou Zuoren, Ba Jin, etc;

Fourth, it improved literacy education in China.

#### **3.2.1.1 The *Chinese Union Version* Guaranteed the Spread of Christianity all around the Country.**

This version became a "Chinese Christians' union version". As discussed in the last chapter, before it was translated, there were about thirty Chinese versions. So the translation of *Chinese Union Version* inherited all the earlier versions' strong points: for example, such terms as "天国", "弟兄", "福音", "使徒", "祈祷", "得救", "罪", "义" were from

Morrison's version; On the other hand, it learned lessons from their predecessors and tried their best to avoid the mistakes. What's more, it applied vernacular Chinese. All these factors worked together and made it popular among all the churches in China from South to the North and provided Chinese Christians a union version for their church life and communication. According to information from *Almanac of China Christ Church*, "both the Chinese and western believers thought this version was consistent with the original version, so they strived to buy this version then and it won a lot of applauds among believers". In 1912, 68,000 copies of *Chinese Union Version* were sold out by British and American Bible Societies, six times more than *Wenli New Testament* (Gu 360).

Some scholars thought, "The sentences carried with God's words gradually became believers' spiritual language" (Zhao 44). So it was convenient for missionaries to do missionary work and hastened the spread of Christianity throughout China: in 1901, there were 80,000 Christians in China; and then to 1914, the number of Christians in China increased to 250,000, and in 1918, 350,000 people (Gu 360). All these numbers show the fast development of Christian in China, which can't be realized without the publication of the *Chinese Union Version*.

### **3.2.1.2 Challenges on Confucianism, Buddhism, Taoism**

As discussed in Chapter 3, China is a country centered on Confucianism, which influenced its culture from the imperial examination system to ancestor worship of ordinary people. At the late Qing Dynasty, even though the traditional feudal system was threatened, the thought of Confucianism was still ruling people.

Buddhism was introduced into China in 100 A.D., which had had a history for nearly 1800 years until then and undergone a lot of changes in order to adapt to Chinese society. Such a long history made most Chinese people including those Buddhists consider it as the traditional indigenous religion, other than a foreign one.

Taoism was another traditional religion in China, started in Dong Han Dynasty, which aimed at cultivating one's morality so that one person could become immortal. It influenced people's daily life and formed some traditional customs, such as the lunar calendar, solar term,

worshiping some gods like Tudiye and Taishanglaojun, etc.

There was some divergence among the three religions in the long history; however their believers never tried to use force or swords to solve the problems. Most of the times, these three religions cooperated harmoniously and were adopted by feudal rulers as tools to rule people.

When China was in great trouble, the progressive intellectuals realized the limitation of all these existed religions more and more clearly. As Zhu Weizhi analyzed, “All the three religions show an indifferent attitude towards life: Taoism emphasizes negative aspects of life and shows no positive emotion and will, and the representative poet of Taoism was Libai who was apparently a decadent; Confucianism shows a positive attitude towards life, but it attaches importance to morality, and has indifferent ideas about God, so it lacks of religious enthusiasm and imagination, and Du Fu represented the thoughts of Confucianism; ... Buddhism is full of imagination, with a lot of imaginative fairy tales and serious moral teachings, but it insists mortification and deprives people of feelings, since Buddhists considers life as a bitter sea, and the aim of Buddhism is to make people go to Nirvana where people will not be bothered by feelings and desires, which shows a more passive attitude towards life” (47).

These intellectuals began to seek for some other ways, ideologies and religions to solve the problems of China. With the translation of the *Chinese Union Version*, Christianity was largely introduced to people from all walks of life, which met the needs of these people to the moment. It stood for the advanced productive forces, and it introduced some new notions into the old and backward country, which challenged the traditional religions. As a Chinese scholar and writer, Zhu knew clearly the characteristics of the traditional religions, and he thought Bible introduced Chinese people a different world:

First, the words in the Bible possess both positive sentiment and religious inspiration. In one sentence, both darkness and light are talked about, for example:

“哀恸的人有福了，因为他们必得安慰”(Matt. 5.4);

“我虽行过死荫的幽谷，也不怕遭害”(Ps. 23.4);

“压伤的芦苇我不折断；将残的灯火我不熄灭”(Isa. 42.3).

Second, for those people who were judged as sinful by law or morality, such as tax



collectors or prostitutes, Bible said their sins could be taken away by Jesus and they could be saved.

Third, the most important thing the Bible emphasizes is “love”: Jesus loves people; he asks people to love one another, and the paradise is full of love, warm love:

“我赐给你们一条新命令，乃是叫你们彼此相爱；我怎样爱你们，你们也要怎样相爱。你们若有彼此相爱的心，众人因此就认出你们是我的门徒了。” (John 13.34-35)

All these ideas were new for Chinese people, who were in difficulties and miseries at that time and some progressive intellectuals were deeply moved and influenced by them, such as Ai qing , Laoshe, Bingxin, etc., which will be discussed in the next part.

### 3.2.1.3 Influence on the Values of Writers

With the popularization of *Chinese Union Version*, writers, as the pioneers of literature, were firstly influenced. Besides, some famous writers received education in mission schools, such as Bing xin, Lin Yutang, who had the opportunity to get to know the new values in a broad sense. The new values Bible brought to the writer included love and equality, sacrifice and saving, forgiveness and mercy, original sins and repentance.

First, love and equality. The Bible taught people to “love your neighbor as you love yourself”(“爱人如己”), which is the core of the Christianity. It moved and influenced the modern writers: In Lu Yin’s novel *Yu Lei*, Miss Bai persuaded the sons and daughters of God not to kill one another, bearing in mind Jesus’ love. In *Shi Pingmei’s Prayer*, the hard-working nurse sent flowers to the patients and prayed for them, which showed the greatness and warmth of people’s love (Hu 84). Bing Xin formed her philosophy of love through the teaching of Bible: “神就是爱，住在爱里的，就是住在神里面，神也住在他里面”(1 John 4.16), and she once said that there is only one word in truth, that is, love. In her poems *Fanxing(A Myriad Stars)* and *Chunshui (Spring Water)*, she described a wonderful world full of love: “我在母亲怀里，母亲在小舟里，小舟在月明的大海里” (Bingxin, qtd. in Zhuoru 282); In her *Ji xiao duzhe (To Young Readers)*, the love for her mother, for nature and for childishness pervaded everywhere.

In the Bible, Jesus said that everybody is same, and each person has an absolute meaning

in front of God. This sense of equality greatly encouraged the writers, since it was consistent with their denial of the feudal hierarchy and their approval of democratism. These writers propagandized “equality” in their writings: Both Bingxin’s *Chaoren (Superman)* and Wang Tongzhao’s *Fifteen years later* were overflowing with a sense of equality.

Second, the spirit of sacrifice-salvation. China had suffered a lot since late Qing Dynasty, and the writers cared about people’s life but they made their efforts to find proper solution to people’s miserable life. The Bible told them:

“神爱世人，甚至将他的独生子赐给他们，叫一切信他的不至灭亡，反得永生” (John 3.16);

“因为人子来，并不是要受人的服侍，乃是要服侍人，并且要舍命，做多人的赎价 (Luke 10.45).

Some writers were moved by the spirit of sacrifice-salvation. And their works were penetrated with it: “Lu Xun and Ai Qing talked about Jesus’ Martyrdom several times.” (Hu: 85) And Ba Jin’s main characters in *New Life* and *Lightening* all possess the spirit of sacrifice, which had become the basic character of heroes at that time. Lao She also applied the teachings of Bible in his works, for example, according to the Bible, “凡为我丧掉生命的，必得着生命”(Matt. 16.25), he changed it into “凡是为抗战丧掉自己性命的，便是延续了国家的生命”; Jesus said,“爱惜自己生命的，就丧失生命；在这世上恨恶自己生命的，就要保守生命到永生”(John 12.25), Lao She adapted it to art and said “只要一想到为文艺服役，你就会马上想到一切苦处，...你要知道，凡是要救世的都得忘了自己，丧掉了自己的生命” (Hu 85). All these proved how deeply Chinese writers were influenced by the spirit of sacrifice-salvation of Jesus.

Third, forgiveness and mercy. Jesus told people,

“诅咒你们的，要为他祝福；凌辱你们的，要为他祷告。有人打你这边的脸，连那边的脸也要由他打。有人夺你的外衣，连里衣也由他拿去” (Luke 6.28-29) ;

“要爱你们的仇敌，并为那些迫害你的人祈祷，这样做了，你们才会成为天父的儿女” (Matt. 5.44-45) .

Lao She’s early novels showed forgiveness and mercy towards people, for example, he showed this attitude towards Huniu in *Luotuo Xiangzi*.

Fourth, original sins and repentance. Bible told people Adam and Eve commit original

sins in the paradise, and all of the people had to receive judgment. So people need Jesus to save them from sins and repent when they don't obey God's words. Some writers were born in feudal families, and they were quite guilty when they saw ordinary people's miserable life. When they realized the importance of repentance, they applied it in their writings: Qu Qiubai repented his aristocrat life in his early works; Yu Dafu and LuXun also had the strong sense of repentance for the sins they commit to their family members and other people; Cao Yu's operas often ended with the main characters' repentance.

In conclusion, the wide spread of *Chinese Union Version* really brought new challenges to the feudal hierarchical society and introduced some new values to Chinese people, and influenced the modern writers in the long term.

#### **3.2.1.4 The *Chinese Union Version*'s Influence on Education**

*Chinese Union Version* also aroused Chinese people's interests in reading books. As recorded, "after the version's publication, the ability of Chinese people's literacy got much improvement. In 1920, during the period of literary popularization, the Four Gospels of *Chinese Union Version* were adopted in some public schools as standard Chinese books" (Zhao 44), the conciseness of the language in this version made it easily to be learned by people, and missionaries who went around to teach people also helped a lot.

#### **3.2.2 The *Chinese Union Version*'s Impact on Poetics**

The *Chinese Union Version* not only influenced the ideology of China greatly, but more importantly had a large impact on Chinese poetics in several ways.

##### **3.2.2.1 On Vocabularies and Expressions**

The translation of the *Chinese Union Version* helped to establish some words and expressions in Chinese language:

Words: “道”, “天国”, “地狱”, “乐园”, “禁果”, “祈祷”, “礼拜”, “原罪”, “末口”, “洗礼”, “选民”, “堕落”, “救赎”, “先知”, “灵魂”, “方舟”, “福音”, “亚当”, “夏娃”, “先知”, “天使”, “魔鬼”, “圣徒”, “犹太”, “祈祷”,

“复活”, etc.

Terms: “橄榄树”, “救世主”, “伊甸园”, “十字架”, “创世纪”, “巴别塔”, “眼中刺”, “替罪羊”, “基督教”, etc.

“迷途的羔羊”, “所罗门的智慧”, “挪亚方舟”, “以眼还眼”, etc.

Phrases: “最后的晚餐”, “旧瓶装新酒”, “披着羊皮的狼”, etc.

Take “道” as an example. When the earlier translators translated the Latin word “logos”, they translated it into “圣言”; then when Wu Jingxiong translated the New Testament, he translated it into “道” according to Laotze “有物混成，先天地生；为万物之母”; but When Robert Morrison translated the first complete Bible into Chinese, he translated “Logos” into “言” according to the English version “the Word”; Finally, in *Chinese Union Version*, it was translated into “道” again, which solved the disputes on the translation of this word and established the Chinese expression (<http://www.xici.net/b569013/d31596871.htm>). Some other words' Chinese versions were also established with the publication of the *Chinese Union Version*, and had been well received by Chinese people.

These vocabularies and expressions were more widely used by the writers and intellectuals after the New Cultural Movement: In Lao She's *Four Generations under the Same Roof*, Qian Moyin usually quoted some expressions from the Bible:

“我常在基督教教堂外面看见信望爱。我不大懂那三个字的意思”;

“他看钱先生简直像钉在十字架上的耶稣。真的，耶稣并没有怎么特别的关心国事与民族的解放，而只关切着人们的灵魂。可是，在敢负起十字架的勇敢上说，钱先生却的确值得崇拜。不错，钱先生也许只看到了眼前，而没有看到永生，可是没有今天的流血与牺牲，又怎能谈到民族的永生呢?” (Laoshe 492)

Another two examples are “出离” and “记念”:

In the Second Chronicles of *Old Testament*, there are expressions like “出离你的地”, “从地狱中出离”; Lu Xun used this expression as “总算已从地狱中出离” (Lu 68) in his *After Running into a Wall*, and “我已经出离愤怒了” (Lu 273) in *In Memory of Ms. Liu Hezhen*;

In the *Chinese Union Version*, there were many places where “记念” was used instead of “纪念”, for example,

“我的神啊，我的心在我里面忧闷，所以我从约旦地、从黑门岭、从米萨山记念你”(Ps.

42.6);

“女子啊，你要听，要想，要侧耳而听！不要纪念你的民和你的父家”(Ps. 45.10).

Lu Xun also used it in this way, especially some titles of his works, such as 《纪念刘和珍君》 (*In Memory of Ms. Liu Hezhen*) and 《为了忘却的纪念》 (*Weile Wangque de Jinian*).

These examples showed how the vocabularies and terms were established in the *Chinese Union Version* and how well these expressions were received among the writers. They have been embodied into Chinese dictionaries and enriched Chinese Vocabularies to a large extent.

### 3.2.2.2 On Language

Zhu Weizhi said in his famous book *Christianity and Literature*, “the translation of Bible based the foundation for literatures of some countries.” That was what happened in Britain (69). In China the same situation occurred.

*Chinese Union Version* was published in February of 1919, and it was the earliest works in vernacular Chinese. As Mr. Hu Shaohua said, “It provided a great example for the pioneers who advocated the vernacular Chinese, and it hastened the coming of the New Cultural Movement.” (7)

Zhu Weizhi recorded the *Chinese Union's Version's* influence on New Cultural Movement in this way:

“When Hu Shi and Chen Duxiu advocated the new literature, insisting to write “国语的文学” with “文学的国语”, many people considered *Rulin Waishi*, *Journey to the West*, and *Shui Hu Zhuan* as sources of vernacular Chinese, and neglected the *Chinese Union Version* of the Bible, ... and only after more and more expressions from the Bible appeared in newspapers and magazines, could they realize the value of Bible.”

Some other influential characters in Chinese literature also realized the important impact of the *Chinese Union Version*:

Liang Qichao wrote, “盖当时所谓新诗者，颇喜捋扯新名词以自表异。丙申、丁酉间（1896-1897），吾党数子皆好作此体。提倡之者为夏穗卿（夏曾佑），而复生（谭嗣同）亦甚嗜之。... 其《金陵听说法》云：“纲伦惨以略私德，法会盛于巴力门。”略私德即

Caste 之译音，盖指印度分人为等级之制也。巴力门即 Parliament 之译音，英国议院之名也。又赠余诗四章中，有“三言不识乃鸡鸣，莫共龙蛙争寸土”等语，苟非当时同学者，断无从索解，盖所用者乃《新约全书》中故实也。其时夏穗卿尤好为此。... 当时吾辈方沉醉于宗教，视数教主非与我辈同类者，崇拜迷信之极，乃至相约以作诗非经典语不用。所谓经典者，普指佛、孔、耶三教之经，故《新约》字面，络绎笔端焉。谭、夏皆用“龙蛙”语，盖时共读《约翰默示录》，录中语荒诞曼衍，吾辈附会之，谓其言龙者指孔子，言蛙者指孔子教徒云，故以此徽号互相期许。至今思之，诚可发笑。然亦彼时一段因缘也。”(Liang 49)

Guo Moruo said, “今译一法，基督教徒运用最为灵活。他们广为翻译，惟恐其不普及，惟恐一般人难以接近。基督教之所以能传遍世界，这种通俗的办法实在是最有力的因素。”(Guo 56)

Zhou Zuoren said, “我近来在圣书译本里寻到，因为他真是经过多少研究与试验的欧化的文学的国语，可以供我们参考与取法...白话的译本实在很好，在文学上也有很大的价值；我们虽然不能决怎样再好，指定一种尽美的模范，但可以说在现今是少见的好的白话文，这译本的目的在宗教的一面，文学上未必有意注重，然而因了他慎重诚实的译法，原作的文学趣味保存的很多，所以也使译文的文学价值增高了。”(Zhou 69)

He also emphasized, “我记得从前有人反对新文学，说这些文章并不能算新，因为都是从马太福音出来的；当时觉得他的话很是可笑，现在想起来反要佩服他的先觉；马太福音确是中国最早的欧化的文学的国语，我又预计它与中国新文学的前途有极大极深的关系。”(Zhou 69)

《马太福音》 mentioned by Guo and Zhou is just the Matthew Gospel from the *Chinese Union Version*, which was published earlier than others, in 1899 or so.(Zhao 35)

From the analysis above, we could see that's why some intellectuals called the *Chinese Union Version* the avant-courier of New Cultural Movement. (Zhu Weizhi 70)

### 3.2.2.3 On Literary Genres

The translation and publishing of *Chinese Union Version* also enriched Chinese literature and introduced some new genres to China

First, the form of Hebraic poems was introduced, that is, parallelism. Zhu Weizhi categorized the parallelism into three kinds, “zhengdui”, “fandui” and “hedui” (17).

Zhengdui here means “the meaning of the first sentence and the second sentence are parallel, with neither addition nor deletion”, for example,

“太阳啊，你要停在基遍山阿，  
月亮啊，你要止在亚雅仑谷” (Josh. 10.12);  
“看风的必不撒种，  
望风的必不收割。” (Eccles. 11.4).

Fandui means “the meaning of the second sentence is opposite with that of the first”, for example,

“和智慧人同行的，必得智慧，  
和愚昧人同行的，必要吃亏。” (Prov. 13.20)

Hedui means that “the second sentence is to finish the first sentence in a specific way, sometimes comparatively, sometimes interpretively, for example,

Comparative method:

“听智慧人的责备，  
强若听愚昧人的歌唱。” (Eccles. 7.5)

Interpretive method:

“愚昧人的笑声，  
好象锅下烧荆棘的爆声。” (Eccles. 7.6)

Zhu thought that these parallelism could reach the same effect with “dui’ou”, “jiaoyun” and “pingze” in Chinese.

Second, parallelism of three, seven and eight sentences arrived in China as one genre of literature. In Bible, Jesus often talks in three, seven or eight parallel sentences.

Parallelism with three sentences:

“我们在天上的父：  
愿人都尊你的名为圣，  
愿你的国降临，

愿你的旨意行在地上，  
如同行在天上。”(Matt. 6. 9-10)

Parallelism with eight sentences:

“虚心的人有福了，  
因为天国是他们的。  
哀恸的人有福了，  
因为他们必得安慰。  
温柔的人有福了，  
因为他们必承受地土。  
饥渴慕义的人有福了，  
因为他们必得饱足。  
怜悯人的人有福了，  
因为他们必蒙怜恤。  
清心的人有福了，  
因为他们必得见神。  
使人和睦的人有福了，  
因为他们必称为神的儿子。  
为义受逼迫的人有福了，  
因为天国是他们的。” (Matt. 5. 3-10)

It can be seen that the parallelism could give people an intense feeling about something: the first example makes people feel they worship God on their bended knees sincerely while the second example shows people a quite peaceful and harmonious world.

Third, Psalms and Song of Solomon brought new elements to the fields of Chinese poems and prose: praying and praising poems and prose started to appear in Chinese literary world, for example, Bingxin's *Wandao* was similar with the poems in Psalms, full of emotion and admiration:

浓浓的树影  
做成帐幕，  
绒绒的草坡



便是祭坛——  
慈怜的月  
穿过密叶，  
照见了虔诚静寂的面庞。

四无人声，  
严静的天空下  
我深深叩拜——  
万能的上帝！  
求你丝丝的织了明月的光辉，  
作我智慧的衣裳  
庄严的冠冕，  
我要穿着他，  
温柔地沉静地酬应众生。

烦恼和困难  
在你的恩光中，  
一齐抛弃；  
只刚强自己  
保守自己。

永远在你的座前  
作圣洁的女儿  
光明的使者，  
赞美大灵。

四无人声，  
严静的天空下  
只慈怜的月，

照着虔诚静寂的面庞。

(Bingxin 26-28)

Some writers also wrote praying prose to express their love for God, for example, Zhao Zichen wrote a lot of prose, and there is one example: “生命的主，慈悲的天父，你将自己的生命赐给我们；因为我们是你爱的海里掀起的波浪，是你爱的藤上结实的葡萄，是你爱的杯中漫溢的新酒。你的爱永无穷尽，我们相信，凡是属于你的，永不至于消灭，永不至于毁坏。求你使我们大胆地爱你爱人。” (Liu 95)

Under the influence of the *Chinese Union Version*, writers also wrote some praying poems and prose such as, Liang Daizong's *Wandao*, Wen Yiduo's *Prayer*, Mudan's *Qishen*, Wang Duqing's *In front of Holy Mother*.

These Hebraic art forms brought some fresh air to the Chinese literature, and were put into use by these modern writers.

#### 3.2.2.4 On Literary Materials

The *Chinese Union Version* also provided abundant materials to the modern writers: the stories and dramas in the Old Testament are endless resources for artists, and the activities of Jesus and his disciples recorded in the New Testament are materials for a lot of Biblical literature. Chinese writers also borrowed some materials from the Bible.

Xu Zhimo wrote a series of works about Jesus' life: “*The place where Jesus was crossed* represented Jesus' kindness and humbleness by describing Jesus' martyrdom from the perspective of lookers-on; *In front of Aikeshatuo Church* and *The Message from Paradise* showed the writer's own anger by defending for Jesus.” (Hu 67)

Guo Moruo described himself as Paul, an apostle, when he wrote to his friend, and told him how repent he was when he left his friend and went to Japan by himself. He thought his experience and feeling was exactly the same as Paul's, when Paul met Jesus himself and repented his rude behaviors towards apostles of Jesus. (Guo 5)

Lu Xun also wrote about Jesus' being nailed on the cross in *Revenge*, one of the passages from *Yecao*. Mao Dun's earlier short novels *Death of Jesus* and *Revenge of Samsung* were from New Testament and Judges of Old Testament respectively. Besides, Guo Moruo's

*Falling Leaves*, Li Jianwu's *Mission*, Bing Xin's *Wandao*, Xiao Qian's *Tan*, *Canshang*, , Lao She's *Erma*, *Heibai Li*, *Wai Mao'er* were all connected with Bible. In Ba Jin's *Fire III*, Tian Huizhong possessed the spirit and power of Jesus' disciples. (Hu 68)

It's obvious that the *Chinese Union Version* influenced Chinese modern writers a lot and some new genres, literary materials were introduced and became popular among young writers. Besides, Chinese language was also influenced by it to a large extent.

## **Chapter 4 The *Chinese Union Version's* Acceptability in Current**

### **Socio-cultural Context**

The *Chinese Union Version* has been published for about 100 years, during which Chinese society has undergone great changes: anti-Japanese War, Civil War, the founding of People's Republic of China, Cultural Revolution, reform and opening-up, etc. The vicissitudes of the society also bring some new ideology and poetics into China.

#### **4.1 The Emergence of New Ideology and Poetics in China in the 21<sup>st</sup> Century**

With the development of China, especially after the reform and opening-up, China is more open to the outside world, not only the government but also the individuals:

First, the government admit the legal position of Christianity in its law, which supplied a good environment for the development and spread of Christianity;

Second, for individuals, they become more open to the new ideologies and easily accept foreign ideas. Besides, Chinese have more chances to go abroad now, which also increase their possibility of contacting Bible and Christianity. In the survey, the writer finds that about half of the non-believers have read Bible before, which shows how open-minded Chinese people are nowadays.

All of these ideological changes make Bible more widely read among people.

As for poetics, both the written language and oral language have been somewhat different from that of 1900s: language becomes much easier, especially the oral Chinese. And the literature also changes a lot. Due to the high pressure of life, readers are more likely to read some popular works rather than classical ones: prose and novels are more and more popular, while classical literary genres such as poems and dramas are less popular and common than they used to be. The influence of poetics could be specifically shown from the survey.

#### 4.2 Some New Versions after the *Chinese Union Version*

After *Chinese Union Version* was published, the work of Bible translation has not stopped. More and more Chinese scholars and translators devoted themselves to the work and made a great achievement.

First, *Lv Zhenzhong's version*. Lv Zhenzhong translated the Bible from the Greek version on his own. New Testament was published in 1946 and the whole book was finished in 1970. Lv's three translation principles were literal translation; being loyal to the original version and keeping the structure of the original version; Thus the word order and the sentence order was similar with that of the original text, therefore this version is not suitable for ordinary readers, but of great value for some scholars when they conduct research on Bible.

Second, *Contemporary Version* was translated from *the Living Bible*, which was completely a "free translation" version. The New Testament was published in 1974, and the whole book was published in 1979. The language of this version was simple and easy to understand.

Third, *Today's Chinese Version* was translated from *Today's English Version* according to Eugene A. Nida's "dynamic equivalence theory". The whole book was published in 1979, the same year with the *Contemporary Version*. The Bible Society once made a statement, saying that "the *Chinese Union Version* is not to replace the versions which are being used in churches, but to supply a version for the non-believers in China so that they could also read God's words" (Zhao 101). So this version was for non-believers to read: it's also very simple, without many difficult terms.

Fourth, *The New Chinese Version* was translated from the original version in Greek and the whole book was finished in 1992. It was the newest version, and was translated by the best Bible scholars and translators of the late 20<sup>th</sup> Century.

It could be seen that after 1970s, there were three versions appearing, because Chinese had changed a lot from what it used to be in the beginning of the Century. As the translator of *Today's Chinese Version*, Xu Mushi said, there are four reasons Bible society decided to translate a new Chinese Bible:

First, the *Chinese Union Version* was translated by foreign missionaries, whose mistakes

couldn't be avoided;

Second, vernacular Chinese has changed a lot in the last 60 years;

Third, Chinese society has also undergone great changes which might have influenced the language;

Fourth, the development of archaeology made it more convenient to look up some information from the original version. (Zhao 104)

Of these new versions, the most influential and popular one was *Today's Chinese Version* (Zhao 163). This version was translated according to Eugene A. Nida's theory, and the translators were instructed by Nida directly.

The translation purpose of this version is to "communicate God's words with nowadays social background" in "the most popular Chinese" (Zhao 104). In order to make it easy to understand, the language was averagely at Junior Middle School Students' level. As was originally designed, this version was not to replace those old Chinese Bibles, but to provide a version for those non-believers so that they could also receive God's words. The translation strategies were specifically talked about in "Guidelines", which could be generally concluded as follows:

First, loyalty, flexibility and effectively express the meaning of the original text are the most important things. Meanwhile, common reader's understanding and acceptance are considered. In order to do this, the religious terms and theological nouns are avoided and the translators should try to jump out from the original grammar.

Second, the language is averagely at Junior Middle School students' level so that it may not be difficult for readers and it could be read fluently by readers.

Third, the version is both for Christians and non-Christians.

Fourth, the various patterns of the Bible should be represented.

Fifth, long and difficult sentences should be shortened and translated into different sentences.

In the next part, *Today's Chinese Version* will be put together with *Chinese Union Version* in the survey for the readers to choose.

### 4.3 A Survey about the Acceptability of the *Chinese Union Version*

The author conducted a survey in order to find out how the *Chinese Union Version* is accepted among the readers nowadays, including believers and nonbelievers. Another version which was chosen was *Today's Chinese Version*. Eighty subjects were asked to answer a questionnaire, half of whom are believers while the other half are non-believers. The result of the survey will be shown through two tables.

For believers:

主 祷 文	<i>Chinese Union Version</i> 90%			<i>Today's Chinese Version</i> 10%			Neither 0%
	(1) 58.3%	(2) 33.3%	(3) 8.4%	(1) 50%	(2) 50%	(3)	
青 年 财 主	<i>Chinese Union Version</i> 62.5%			<i>Today's Chinese Version</i> 35%			Neither 2.5%
	(1) 48%	(2) 40%	(3) 12%	(1) 57.1%	(2) 28.6%	(3) 14.3%	

From this table, some conclusions could be drawn as follows:

First, believers are more likely to read *Chinese Union Version*;

Second, for Lord's Prayer, the majority of believers consider the *Chinese Union Version* more acceptable, and most of them choose the first reason, that is, they have been too familiar with it. For this excerpt, ideology plays the decisive role when people are making choices.

Third, for the story of the young man, more than half of believers choose *Chinese Union Version*: nearly half of them choose the first reason, that is, they have been too familiar with this version and could not accept any other versions, while some of them owe this phenomenon to the second reason, that is the language of this version is more powerful. For this excerpt, ideology and poetics work together.

Fourth, there are also a small amount of believers who choose *Today's Chinese Version*, both in Lord's prayer and in the story of young man. However, there are more believers who choose *Today's Chinese version* in the story of young man, because Lord's prayer is too

familiar for believers, and they could not accept any other version, while the story is not so familiar for them, so it could be easily understood if it is written in a simple language.

From the analysis above, we could see that,

On the one hand, ideology plays a decisive role in *Chinese Union Version's* superiority: believers read Bible every day, and in the Mainland China, the *Chinese Union Version* is the only version for believers to read, so it is impossible for them to accept another version.

On the other hand, poetics also influence people's choices. The stories nowadays are written in modern language, so even in some believers' opinions, the story should be written in modern language.

For non-believers:

主 祷 文	<i>Chinese Union Version</i> 40%			<i>Today's Chinese Version</i> 60%			Neither 0%
	(1) 18.8%	(2) 68.7%	(3) 12.5%	(1) 87.5%	(2) 4.3%	(3) 8.2%	
青 年 财 主	<i>Chinese Union Version</i> 40%			<i>Today's Chinese Version</i> 57.5%			Neither 2.5%
	(1) 12.5%	(2) 56.25%	(3) 31.25%	(1) 47.8%	(2) 52.2%	(3)	

From this table, some conclusions could be drawn as follows:

First, both in Lord's Prayer, and in the story of the young man, more than half of the non-believers choose *Today's Chinese version*, and most of them choose the first reason because it is in modern Chinese and they could easily understand it.

Second, there are also some non-believers (40% of the subjects), who choose *Chinese Union Version*, although their reason is quite different from that of the believers: they think the language in *Chinese Union Version* is more powerful and Holy Bible should be written in such a kind of language.

The analysis above shows us that, for non-believers, who haven't read Bible before or who don't read Bible regularly, poetics plays a decisive role, the only factor which could



influence them is the poetics. Some of them choose *Today's Chinese Version*, because the language is easier for them to understand, while the others choose *Chinese Union Version*, because they think the language is more powerful.

This survey shows that most believers firmly support *Chinese Union Version* while more than half nonbelievers like *Today's Chinese version* better; however nonbelievers seldom read Bible themselves unless for the purpose of study or research. In fact, in the Mainland China, Taiwan and Hongkong, it is still *Chinese Union Version* most widely read, so there must be some reasons, which will be revealed in the next part.

#### **4.4 The Reasons Why the Readers Accept One Version Better than the Other One**

Bible is different from other classical works, and it has some unique features: first, for believers, it is the only written book which is used to communicate with God. Second, it is difficult for nonbelievers to read Bible by themselves, if not for study or research. Most of the times, it is the believers who introduce the Bible to nonbelievers, thus, believers' ideology will directly influence the nonbelievers' choice.

In order to analyze in an objective way, the writer interviewed some believers who started their faith life more than twenty years ago and some nonbelievers who preferred the *Chinese Union Version*. What they said reveals some truth:

First, the believers prefer *Chinese Union Version* because of some ideological reasons in religion: Bible is God's words, and in John Gospel, there are verses as "And the Word was made flesh, and dwelt among us, full of grace and truth" (John 1.14). And they also thought the translation of Bible is blessed by God, and enlightened by the Holy Spirit, so when one version is widely spread, it means that this version is blessed by God. Their faith in God also decides their absolute choice in the version of Bible.

Second, there are also some nonbelievers who prefer the *Chinese Union Version*. When they are asked for specific reasons, some of them say, although they have never read Bible before, they think the language in Bible should be in this way: difficult to understand but elegant and beautiful, just like the feature of Buddhist works. Some of them say that they

have read Bible (*Chinese Union Version*) before, because they were persuaded by some believers, either for the sake of knowing more about western culture or trying to calm down when they are in difficulties.

Third, the patronage's role should not be neglected: the translation and publish of the Bible is conducted by some Bible societies, and most publishers are Christians themselves. They also play an important role for *Chinese Union Version*'s popularity. When *Today's Chinese Version* was firstly published, it was greatly criticized for its large deviation from *Chinese Union Version* and lack of solemnness in language, so, it was obliged to make some correction and adopt the original terms in *Chinese Union Version*, Just as Luo Weiren, one of the translators of *Today's Chinese Version*, said,

“现代中文译本是根据功能对等的原则翻译的新译本，因此有许多用词和译法和以前的译本不同，让一般的读者，特别是年轻的读者有某种新鲜感和吸引力，但是传统的力量毕竟有一定的作用，是不可忽视的。在修订版里，有少许的用词又回复到传统的翻译，如担架—褥子，离弃罪恶—悔改，妈妈—母亲。” (Luo 41)

It is obvious that *Chinese Union Version*'s acceptability in Today's China is still determined by the three constraints proposed by Lefevere: ideology, poetics and patronage. The translation theory such as “Functional dynamic theory” of Nida may help to translate one version, but the popularity of translation is more complicated than text-to-text translation: What causes the version come into being; how it is influenced by the culture, and how it is accepted after its publishing, all of which are influenced by a lot of elements including the target language's socio-cultural context.

#### **4.5 The Possibility of a New Chinese Version of Holy Bible Both Linguistically Classic and Socio-culturally Well Received**

Both the survey and the interview show us that the *Chinese Union Version* is still popular among readers, esp. believers, and in the short run, it could not be replaced by *Today's Chinese Version* or any other version. Then when will a new Chinese Version which is both linguistically classic and socio-culturally well received come out and replace the *Chinese*

### *Union Version?*

We should look back upon *King James's Version's* history: *King James Version* was translated by 47 scholars in Britain since 1604, and firstly published in 1611. Although it was criticized by some opponents at the very beginning, soon it gained the dominant position and became the most widely read Bible for the next 300 years. (Tan: 144) This version had been popular for about 300 years. Within the 300 hundred years, English had changed so much that some new versions were translated to take the place of *King James version*, and then *New Revised Standard Version* was published in 1885 which was the original version of *Chinese Union Version*. This version gained some popularity, but it could not replace *King James Version*. And one hundred years later, *New International Version* was published in 1978 and it began to take the place of all of the other versions and became dominant. But even today, there are still a large amount of advocates of *King James Version* in the world.

As Lefevere said, "On every level of the translation process, it can be shown that, if linguistic considerations enter into conflict with considerations of an ideological or poetological nature, the latter tend to win out." (Lefevere, *Manipulation* 39) Even some believers admit that *Today's Chinese Version* is easy to understand, however, the ideological elements and poetics in China now is still not mature enough for people to accept a new version.

People's ideology is difficult to change: when one version of Bible was firstly published, it was always criticized, including *King James* and *Chinese Union Version*, because people have absolute belief in God's words. The only reason for one version to defeat other versions is the change of poetics. When poetics of the target culture has changed too much, another version which is consistent with the current poetics will replace the original one with the help of the patronage, Bible societies and churches, but this replacing course will take a long time. So, in some years, a new Chinese Version may replace *Chinese Union Version* due to the poetological consideration, with the help of patronage, but it will really take a long time.

## Chapter 5 Conclusion

This chapter deals with a general summary, significance and limitations of the thesis, and possible future efforts.

### 5.1 A General Summary

This thesis intends to explore the interaction between the *Chinese Union Version* and the socio-cultural context by looking into the translation history of *Chinese Union Version* and conducting a survey among readers. What should be clarified here is, “the Chinese socio-cultural context” refers to “Chinese ideology and poetics” in this thesis.

First, at the late Qing dynasty, the backwardness of the social system and the darkness of the society made some progressive intellectuals become open-minded towards the western thoughts and ideology. These social circumstances were suitable enough to translate a new Chinese Bible. On the other hand, deep-rooted traditional Chinese ideology such as Confucianism, Buddhism and Taoism was a factor all the foreign missionaries had to consider. Besides, late Qing Dynasty was a transitional period of classical Chinese and vernacular Chinese. Both ideology and poetics’ influence on the translation of *Chinese Union Version* was realized with the help of “patronage”: Bible societies, which set translation principles and procedures for the *Chinese Union Version*.

Second, after the translation of *Chinese Union Version*, it soon took the place of other versions and played its own role in Chinese socio-cultural context. Ideologically, it facilitated the spread of Christianity and brought some challenge to the traditional ideology in China; it changed the values of some modern writers, who learned a lot from Jesus particularly; it also made more Chinese people start to read and promoted the popularity of Chinese characters; Poetologically, it introduced new terms, expressions, literary materials, literary genres and language to China and hastened the coming of New Cultural Revolution.

From these two courses, it could be seen that the socio-cultural context’s influence mainly happen before and during translating period, while the version’s impact on

socio-cultural context occur after the translation.

As for the *Chinese Union Version*'s popularity nowadays, it has been proved by the survey and through comparison that *Chinese Union Version* still and will stand as a dominant version for a long time, because it is supported by certain ideological factors. Only when poetics of China changes so much that another version which is consistent with the poetics appears, could *Chinese Union Version* be replaced, and even the course of replacement will take a very long time.

## **5.2 Significance of the Current Study**

Unlike traditional Bible scholars who usually focused on text-to-text translation and comparison, this thesis studies the translation of the Bible from the perspective of Cultural Studies and reveals that when translation is put under the framework of the polysystem, more extratextual factors which influence translation will be found clearly and translation's function can be discovered in a larger range.

Besides, this thesis measures the value of the *Chinese Union Version* and predicts that it will remain its dominant role in China for a long time.

## **5.3 Limitations of the Current Study**

First, *Chinese Union Version* was translated in 1900s, so some first-hand material had been lost because of the war and the Cultural Revolution. The author could only look into some second-hand materials such as the books on Bible translation history, or some passages on Bible translation in magazines, which makes the thesis lack of some first-hand information to support, but this situation is inevitable.

Second, a lot of materials were written in Chinese, so when the writer quotes them, they need to be translated into English, which might make it more difficult to understand for readers.

Moreover, this topic is profound enough for a postgraduate student. In spite of every effort made, there must be some flaws due to the limited time and energy of the author.

#### **5.4 Possible Future Efforts**

Limitation has already implied possible future efforts. This thesis just discusses the interaction between the translation of the *Chinese Union Version* and Chinese Socio-cultural context, the translation of the *Chinese Union Version* must also have a lot to do with some other elements such as the western culture. If more supporting materials could be found, and more time available, the author sincerely hopes that more efforts could be made on the study of Bible Translation.

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## Appendix: 《圣经》翻译问卷调查

1. 性别: 男 女
2. 年龄: 18~25 岁 26~40 岁 41~60 岁 60 岁以上
3. 教育程度: 无 小学 初中 高中 大学 研究生 博士或以上
4. 您是否为基督徒或天主教徒 是 否  
(若选“是”请做 7, 8 题; 若选“否”请做 5, 6 题)
5. 您是否读过圣经? 是 否
6. 如果读过圣经的话, 您所阅读的译本是什么? 和合本 现代中文译本 其它译本 没注意
7. 您的信仰时间: 半年以下 半年以上 五年以上 十年以上 二十年以上
8. 您较常使用的圣经版本是(可复选) 官话和合本 现代中文译本 其它译本 没注意
9. 您有结合英文圣经看汉语圣经的习惯吗? 有 没有
10. 您知道《官话和合本》和《现代中文译本》分别是谁翻译的吗? 知道 不知道

以下的题目是两个圣经版本的比较, 每一题的两个选项代表两个不同的翻译版本, 而它们所要传达的信息都相同. 请选出您认为较亲切易懂, 更易被您接受的一种翻译, 以及原因。

### I 主祷文

- |   |  |
|---|--|
| <p>A. 所以, 你们祷告要这样说:</p> <p>我们在天上的父,<br/>愿人都尊你的名为圣。<br/>愿你的国降临。<br/>愿你的旨意行在地上,<br/>如同行在天上。<br/>我们日用的饮食, 今日赐给我们。<br/>免我们的债,<br/>如同我们免了人的债。<br/>不叫我们遇见试探,<br/>救我们脱离凶恶,<br/>因为国度, 权柄, 荣耀, 全是你的,<br/>直到永远。 阿们。</p> | <p>B 因此, 你们要这样祷告:</p> <p>我们在天上的父亲:<br/>愿人都尊崇你的圣名;<br/>愿你在世上掌权;<br/>愿你的旨意实现在地上,<br/>如同实现在天上。<br/>赐给我们今天所需的饮食。<br/>饶恕我们对你的亏负,<br/>正如我们饶恕了亏负我们的人。<br/>不要让我们遭受承担不起的考验;<br/>要救我们脱离那邪恶者的手。</p> |
|---|--|

1. 请选择: (1) 您更容易接受 A  
(2) 您更容易接受 B  
(3) 两个版本都觉得别扭  
您若选择 (1), 请直接做问题 2  
您若选择 (2), 请直接做问题 3  
您若选择 (3), 请写明您的原因\_\_\_\_\_
2. 您若觉得 A 比 B 更容易接受, 原因是因为 (请选择):  
(1) 对 A 已经很熟悉, 难以接受 B  
(2) A 的语言比 B 更适合诵读  
(3) 其它\_\_\_\_\_ (必要的话, 请写明您的原因)
3. 您若觉得 B 比 A 更容易接受, 原因是因为 (请选择):  
(1) B 的语言更符合现代汉语习惯

(2) B 的语言比 A 更亲切

(3) 其它\_\_\_\_\_ (必要的话, 请写明您的原因)

## II 马可福音中青年财主的故事

A. 耶稣出来行路的时候, 有一个人跑来, 跪在他面前, 问他说: “良善的夫子, 我当作什么事, 才可以承受永生?” 耶稣对他说: “你为什么称我为良善的? 除了神一位以外, 再没有良善的。诫命你是晓得的: 不可杀人, 不可奸淫, 不可偷盗, 不可作假见证, 不可亏负人, 当孝敬父母。” 他对耶稣说: “夫子, 这一切我从小都遵守了。” 耶稣看着他, 就爱他, 对他说: “你还缺少一件, 去变卖你所有的分给穷人, 就必有财宝在天上, 你还要来跟从我。” 他听见这话, 脸上就变了色, 忧忧愁愁地走了, 因为他的产业很多。

B. 耶稣刚上路, 有一个人跑过来, 跪在他面前, 问他: “良善的老师, 我该做什么才能够得到永恒的生命呢?”

耶稣问他: “你为什么称我为良善的呢? 除上帝一位以外, 再也没有良善的。你一定晓得这些诫命: 不可杀人; 不可奸淫; 不可偷窃; 不可作假证; 不可欺诈; 要孝敬父母。”

那个人回答: “老师, 这一切诫命我从小就都遵守了。”

耶稣定睛看他, 心里很喜爱他, 就说: “你还缺少一件。去卖掉你所有的产业, 把钱捐给穷人, 你就会有财富积存在天上; 然后来跟从我。” 那个人一听见这话, 脸色变了, 垂头丧气地走了, 因为他很富有。

1. 请选择: (1) 您更容易接受 A

(2) 您更容易接受 B

(3) 两个版本都觉得别扭

您若选择 (1), 请直接做问题 2

您若选择 (2), 请直接做问题 3

您若选择 (3), 请写明您的原因\_\_\_\_\_

2. 您若觉得 A 比 B 更容易接受, 原因是因为 (请选择):

(1) 对 A 已经很熟悉, 难以接受 B

(2) A 的语言比 B 更有分量

(3) 其它\_\_\_\_\_ (必要的话, 请写明您的原因)

3. 您若觉得 B 比 A 更容易接受, 原因是因为 (请选择):

(1) B 的语言更符合现代汉语习惯

(2) B 的故事性更强, 而且使用了分段对话体

(3) 其它\_\_\_\_\_ (必要的话, 请写明您的原因)