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陕西师范大学

研究生学位论文

题　　目　中文和合本圣经翻译原则之研究

A Study on the Translating Principles of the CUV

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中文和合本圣经翻译原则之研究

马乐梅

摘要：和合本圣经译于 19 世纪末、20 世纪初，虽历经百年沧桑，但仍为国内基督教会及海外汉语教会首选之译本，不论在信仰上还是在语言文学上其重要性可比于英语国家之钦定本。和合本虽非圣经的第一个汉译本，也非最后一个，但经过近一个世纪的流传，证明和合本在基督教的独特思想与中文表达之间取得了很好的平衡，所以它才能被中国基督教教会采用。在语言文学方面，和合本对于白话文作为文学语言的普及、发展也有不可忽视的贡献。因此，研究和合本的翻译思想与方法对于圣经的再翻译以及在不同文化之间进行翻译交流具有重要的参考价值。然而，有关和合本翻译原则方面的研究至今仍可说是凤毛麟角。虽有港台或外籍学者曾做过此方面尝试，但其研究或只限于个别经节，或只对不同译本作简单的比较，或只着重于史料收集，或因对汉语的不熟悉导致其所做的研究结论不够全面；而且这些研究大多数是从信仰角度出发，缺乏从学理角度对圣经翻译方法的深入探讨。

本文的目的，主要是从翻译的角度，评价和合本，探讨和合本圣经翻译原则、翻译方法以及和合本的汉语表达，从而评估其翻译质量，

并分析圣经翻译的独特性。此项研究的意义还在于和合本反映了西方基督教与中国文化的交流和碰撞。而和合本的翻译原则就是译者对此碰撞的态度，研究它可为今后的文化交流提供借鉴。

本文根据彼得·纽马克的翻译批评理论，从原文本、翻译过程、译入语等方面进行了详细的评析。首先，笔者从原文本和史料出发，分析确定当时翻译者的翻译目的、目标读者及翻译指导原则。其次，详细地从词义、语态、词性、句子长度等语法句法角度分析和合本的翻译倾向；并从比喻、习语及诗歌的翻译方法上继续论证和合本在翻译的两个两对极端（字译与意译，形式对等与内容对等）之间的位置。本文也分析例证了和合本实现其翻译原则的具体方法。最后，从译入语的角度评析了和合本圣经在语言上的特点。

本文的主要结论是：和合本的翻译注重内容的忠实甚于表达的流畅，其翻译倾向于字面对等。比喻和习语的翻译集中地体现了这一点。有的比喻和习语翻译得过于直硬，难以理解。传统的形式对等是和合本的主要翻译原则，词义、语态、词性以及句子长度无不印证了这一点。在形式与内容不能兼得的情况下，形式让步于内容。诗歌的散文化翻译充分地证明了这一点。在此翻译原则的指导下，为了保持基督教经典的独特性，不与中国传统文化相混淆，和合本采用了陌生化的翻译方法，如音译、缀华语而赋新义、移译等。这些都构成了和合本的阅读困难。然而，传教的翻译目的又使译者尽最大可能使和合本具有可理解性，为此译者又在不影响信仰的前提下于必要时采用了动态对等的原则和归化的手法，缩短阅读接受距离。和合本的译者很好地

把握了忠于原文与可理解性之间的平衡，使和合本成为 19 世纪末 20 世纪初圣经翻译的最高峰。和合本的成功也应归功于其翻译者对白话文的应用。虽然百年前的白话文不同于今日之语文体，但白话语言增加了和合本的生命力。而四字文和对偶句式也大大弥补了译文艰涩的缺点。由于具有以上特点，和合本在今后一段时间内仍将是最受欢迎的中文圣经译本。

关键词：和合本 圣经翻译 翻译原则 翻译方法 字面形式对等

A Study on the Translating

Principles of the CUV

Ma Lemei

Abstract: The purpose of the study is to ascertain the main principles and methods of translation in the Chinese Union Version, the most popular Bible translation in Chinese for more than 80 years since 1919 when it was published. The CUV's translating principle is literally and formally orientated. The analyses of the verbal consistency, voice consistency, word class consistency, and sentence length have all established this point. And further proofs come from the solutions to idioms and metaphors. Some of the idioms and metaphors are translated so literally that they really become reading barriers. Directed by the principle, the translating methods are SL orientated, such as phonetic translation, transplanting and attaching new meanings to the established Chinese. Resulting from the tendency in the CUV to adhere to literal and formal correspondence translation, the CUV is made less decodable. The CUV's translators, however, did want the translation to be understandable. Actually, the CUV is a result of a Protestant evangelical missionary movement. The CUV shows its efforts to get rid of the bonds of the word-for-word translating method and begins to practice a sense-for-sense translating method. This can be best illustrated by the

contextual consistency in rendering vocabulary. And in order to make itself accessible, the CUV uses adaptation when the words are not of importance as to the basic faith of Christianity. When there is a clash of meaning and form, the CUV gives the former the priority. The solution of the poetry has made this clear. The CUV is a version in General Mandarin in which both the localism and literary language have been avoided. Except for the difficulties resulting from the literal and formal translation principle, the CUV does not include many linguistic difficulties. The intelligibility depends much on the content and form of the original. The CUV sacrificed the smoothness of style for the faithfulness to the original. But it uses many four-charactered Chinese phrases and antitheses, which really make the CUV appreciated to its readers.

Contents

1. Introduction to the study

1.1 Purpose of study

The purpose of the study is to ascertain the main principles and methods of translation in the Chinese Union Version, the most popular Bible translation in Chinese for more than 80 years since 1919 when it was published. Although similar attempts have been made by others to analyze some selected Chinese versions, the authors have mainly been foreigners or scholars in Taiwan or Hongkong. Few scholars or students from the Mainland China have approached this topic.

The Chinese union version has the largest circulation compared with other translations in print. Up to 1987, more than 20 million copies have been printed by the China Christian Council[1]. In addition, there are a great number of copies getting into China from Hongkong, Taiwan and foreign countries. Readers of the Bible are not limited to Christians; many scholars of philosophy, aesthetics and students of western culture and literature all come to the Bible for reference. The large circulation and variety of readership make it worthy of study.

There are many other different versions of Bible in Chinese. The earliest translating of sections of Bible occurred in the Tang Dynasty, and the latest was completed in 1993. Some are in classic Chinese; others are in vernacular Chinese. Some are one-man-translator versions; others are products of

groups. The Chinese Union Version has been chosen as the object of my analysis for the following reasons.

A Although the CUV is not the first Chinese translation of the Bible nor the last, nor the first translation in vernacular Chinese, it has survived all of the others. It is very interesting to find out what special qualities make it a success.

B The Chinese church adopts the CUV. Other translations may be referred to, but the CUV is the authorized version in the Chinese churches.

C The CUV has been used for a long time, therefore tends to create an image among the readers on how Bible translations ought to be and supply them with a standard by which they are likely to judge subsequent versions. It is most useful that the principles of translation in such versions be studied and known explicitly.

D The CUV took the Revised Version of the King James Version as its original[2], which makes my study possible. As is known the original Bible is in Hebrew and Greek. If the Chinese Bible was translated from Hebrew and Greek, I, a student of English-Chinese translation could do nothing for the lack of knowledge of the original languages.

My special interest in the CUV is that how Chinese it is, and what makes it Chinese and what prevents it from being so? To answer these questions it is necessary to study the translating principles and the methods that realize the principles. When translating the Bible, the translators obviously followed certain principles in their work, whether they

consciously recognized this or not. The task I have set for myself, therefore, is to investigate the Bible translation principles that the CUV involves.

Besides, Chinese Bible translation represents an aspect of the meeting between Christianity and China. The missionaries, and later the Chinese Christians have contributed to establishing the conditions for such a meeting by the main guidelines for translation they adopted. The study of these main guidelines will reveal what kind of conditions the translators have contributed to this meeting of Christianity and China. The findings of this research may serve to interpret the past missionary attitude to the meeting and give valuable suggestions for the future translation.

1.2 Methods of the study

Generally translating may be described as a process, which involves mainly three things: the source language, the receptor language, and the message to be transmitted from the former to the latter. Although complex, this process is guided basically by principles, which determine the attitude of the translator(s) to the message, and the situation in which it is translated.

As Nida has pointed out, all translations may be characterized as being somewhere between two sets of conflicting "poles": literal vs. free translating, and emphasis on form vs. concentration on content. These two sets of differences are closely related, but not identical, for the tension between literal and free can apply equally well to both form and content. A translation aiming at literal tends to focus on the original to transmit, as fully

as possible, both the linguistic form and content of the source text into the receptor language. A translation aiming at free tends to focus on the effect of translation and on the conveyance of the message of the original with complete naturalness of expression in the receptor language. In this analysis it is a presupposition that the CUV may be placed somewhere between these two poles. The tendency towards literal or free (or, formal correspondence or functional equivalence) will therefore be noted.

Peter Newmark(1988, p186) has pointed out:

Any comprehensive criticism of translation has to cover five topics: ① a brief analysis of the SL text stressing its intention and its functional aspects; ② the translator's interpretation of the SL text's purpose, his translation method and the translation's likely readership; ③ a selective but representative detailed comparison of the translation with the original; ④ an evaluation of the translation—(a) in the translator's terms, (b) in the critic's terms; ⑤ where appropriate, an assessment of the likely place of the translation in the target language culture or discipline.

I take these topics as the main principles of my study. Since the Bible and the CUV are not so familiar to some readers of my paper, I add to them a brief introduction. Then I come to the brief analysis of the second SL text to find its intention and functional aspects. Following that the study comes to the translators' purpose and the likely readership, which play an important role in the translators' choosing principles and methods. The next section is a detailed analysis of the translation in terms of verbal consistence or contextual consistence, voice consistence or shift, sentence length etc. on the grammar and syntax level, and of the solutions to idioms, metaphors and

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poems. By this analysis I try to find out the CUV's position between the two extremes. Section four is on the choice of vocabulary. The focus is on the solutions to the Christian vocabulary. Hence to determine the translators attitude to the meeting of Christianity and China. Here we will see how the translators created new terms and how they made use of some of the existing Chinese words and attached new meanings to them. At the same time in this section the writer's evaluation of the methods can be also found. After that the CUV as Chinese is evaluated. It's characters—vernacular, archaic, four-charactered phrases and antitheses—are exemplified. The last section is conclusion which not only sums up the study, but also includes such topics as the CUV's influence, why we should retain the CUV and why there should be new translations.

In evaluating the translation, comparison of the same verse in different Chinese Bibles is commonly employed. Some of the referential Chinese Bibles are Today's Chinese version[3], Chinese Living Bible[4], and Beijing Mandarin Version[5].

Another thing worth noting is that in the study many terms of translation criticism that were unknown to the translators of the CUV are used. The terms may be new but the idea is not. That is why I use these terms. Secondly, with the help of these new terms, it will be easier to establish the criticism standards. But I always have the point in my mind that a translation finished more than 80 years ago should not solely be evaluated by the standards of today. My study is not only based on Peter Newmark's

translation theory but also on a historical perspective.

Notes:

1. 《圣经在中国的翻译与传播》，顾长声，www.cclife.org vol.4 num.2
2. This will be further discussed in 2.3.2.
3. The Chinese name is 《现代中文译本》, published in 1979.
4. The Chinese name is 《当代圣经版》, published in 1979
5. The Chinese name is 《北京官话译本》, published in 1864(NT), 1874(OT).

2. Introduction to the Bible and the CUV

2.1 Basic knowledge of the Bible

2.1.1 The content of the Bible

The word "Bible" originates from *biblia*, a Hebrew word, which simply means books. Later people used it to refer to the most valuable book, and it changed from its original plural form to the singular. And its Latin spelling became bible. Now it is the sacred scripture of Judaism and Christianity. The Jewish Bible includes only the books known to Protestants as the Old Testament. The Christian Bible consists of the Old Testament and the New Testament, with the Roman Catholic version of the Old Testament being slightly larger because of Roman Catholic acceptance of certain books and parts of books excluded by Protestants. Here in my dissertation, one of the Chinese translations of the Protestant Bible—the Chinese Union Mandarin Version (UN)—was examined, so "the Bible" is used to refer to the Protestant Bible.

Traditionally, the Jews have divided their old scriptures (the Old Testament) into three parts: the torah (the law), or Pentateuch, the Nevi'im (the prophets), and the Ketuvim (the writings), or Hagiographa. The Pentateuch, together with the book of Joshua (hence the name Hexateuch) can be seen as the account of how Israel became a nation and of how it

possessed the Promised Land. The division designated as the "prophets" continues the story of Israel in the Promised Land, describing the establishment and development of the monarchy and presenting the messages of the prophets to the people. The "writings" include speculation on the place of evil and death in the scheme of life (Job and Ecclesiastes), the poetical works, and some additional historical books.

The New Testament is much shorter than the old one, but along with its associations with the spread of Christianity, it has wielded an influence far out of proportion to its modest size. Like the Old Testament, the New Testament is a collection of books, including a variety of early Christian literature. The four gospels deal with the life, the person, and the teachings of Jesus, as the first Christian community remembered him. The book of Acts carries the story of Christianity from the resurrection of Jesus to the end of the career of Paul. The letters, or epistles, are correspondence by various leaders of the early Christian church with the chief writer the apostle Paul, applying the message of the church to the sundry needs and problems of early Christian congregations. The book of revelation is the only canonical representation of a large genre of apocalyptic literature that appeared in the early Christian movement.

2.1.2 Languages, early manuscripts and early translations

Languages: The Old Testament, also the Jewish Bible, was originally written almost entirely in Hebrew, with a few short elements in Aramaic.

The New Testament books were probably all first written or recorded in Greek, though some may have been first written in Aramaic.

Manuscripts: Because the books were written in different times and by different authors, it is understandable that originally in ancient times there was not the completed book known as what we know as the Bible now. There were only copied manuscripts. Some of the important manuscripts are

1. Masorites Scrolls handed down by the masorites, also known as traditional text or majority text.

B. Codex Sinaiticus (Aleph) discovered in 1844 in the monastery of St. Catherine in the Sinai Peninsula by Tischendorf. 4th Century.

C. Codex Vaticanus kept in Pope's library in Vatican. 4th Century.

D. Codex Alexandrinus named after the archbishop who presented it to the king of the England. 5th Century.

E. The NT Papyri a series of fragments discovered in Egypt in 1895.

F. Dead Sea Scrolls discovered in caves near the Dead Sea beginning in 1947. Portions of almost every book of the Old Testament were found hundreds of years older than any previous manuscripts. They strongly confirmed the authenticity of the Hebrew text.

Translations: In the mid-3rd century BC, Greek was the ruling language, and Jewish scholars eventually translated the Hebrew canon into that language in a version known as the Septuagint (七十子译本). The Syrian Old Testament translations were the second oldest translations only next to the Septuagint. But the New Testament translations were the oldest. Finally,

the spread of Christian necessitated further translations into Coptic, Ethiopian, Gothic, and Latin. St Jerome in about 405 completed translating a Latin version begun and based in part on the Septuagint, and this version, the vulgate (武加大本), despite corruption introduced by the copyists, became the standard of Christianity for a thousand years and more, the vulgate would outlast its purpose. As centuries passed, Latin became the language only of the highly educated. Common people could no longer understand the church's liturgy or scripture reading. John Wycliffe, often called the morning star of the reformation, defied the clergy. He translated the first English Bible. Wycliffe's Bible, and later his bones, were burned, but he had sparkled a reformation.

William Tyndale, a scholar fluent in 7 languages, left England to work on the first English translation based on the original Hebrew and Greek. In 1525, smuggled copies of his New Testament began circulating England.

Martin Luther in 1534 published about 100,000 copies of his German translation, and soon translators across Europe made the Bible available in every major language.

James I, king of England, alarmed by all the versions appearing, commissioned a group of biblical scholars to produce an Authorized Version, combining the best of earlier translations. The Authorized Version, written in the language of the day, appeared in 1611and was the first Bible produced by an authorized group of scholars.

Later, British and American scholars revised the King James Version

acceding to the newly discovered manuscripts and the resulting version—the Revised Version (British), the American Standard Version and the Revised Standard Version—have been the most popular version in English speaking countries.

The Bible, however, was virtually a European book since the majority of scripture translations were done in languages spoken only in Europe. But missionaries changed that. By 1800 there were 66 languages with some portion of scripture, 40 with the whole Bible. In 19th century, Bible was translated into Chinese. Now almost every nation has the Bible in its own language.

2.2 Historical review of Bible translating into Chinese before the CUV

The Chinese Bible's translating has a much longer history than most of us suppose . Legend has that Thomas, one of the twelve disciples of Jesus, came east after Jesus' death and resurrection, and brought the gospels to China and India. And some historic record says some Jewish people came to China and they called themselves " 一赐乐业 " which is the phonetic translation of "Israel". They brought with them their Old Testament. But it is still unsure whether Thomas or the Israel people had the Bible translated into Chinese.

2.2.1 In the Tang Dynasty

However, it is fully documented that the Bible was partly translated into Chinese in Tang Dynasty. In 1625 the Xi'an stele (its full name is 大秦景教流行中国碑颂) was unearthed, by which the ancient presence of Christianity in China and Bible's translation into Chinese was attested to. From what was recorded on the stele and later what was discovered in Dunhuang, we know some of the Bible were taken to Changan by some believers of Nestorian Christianity[1]. Altogether there were about 35 books of Bible; in addition, some combinations and explicate of the books were translated into Chinese in the Tang Dynasty[2]. Unfortunately the entrance of the Christianity into China in Tang Dynasty was not good timing. Buddhism was dominant. And the translators unwisely adopted adaptation as their chief translating method. They borrowed a lot of Buddhist terms which not only confused the readers but also made Christianity lose its identity.

The unwise translating principles they employed finally led to the doom of the Nestorian Christianity in Tang Dynasty. People viewed them as another school of Buddhism. And they mocked the believers and the translation for they didn't agree with the dominants. During the reign of Emperor Wu Zun, Nestorian Christianity was banished officially[3].

2.2.2 In the Yuan Dynasty

In 1245, John of Plano, an Italian monk, followed the order of Pope Innocent IV coming to China which was under the rule of Mongolian kings.

In his writing it was recorded that China had the Bible in "Tartar's language". And in 1294, Franciscan John of Montecorvino brought Catholicism to China. And he translated the Old Testament and the New Testament into "Tartar's language". But the translation was lost and we are still not sure if the "Tartar's language" is Mongolian or Chinese. What we are sure about is that there were Christians in China in the Yuan Dynasty[4].

2.2.3 In the Late Ming and Early Qing

In the late Ming and early Qing, Catholicism once again came into China with the Jesuits (耶稣会士). In order to have a stand in China dominated by the Buddhism together with Confucianism and Taoism, the Jesuits adopted accommodation as their missionary method[5]. It greatly affected their translating. First I have to point out that the Catholics didn't at that time pay enough attention and energy to Bible translation. They still believed that Bible was not necessary for common believers, who only needed to listen to the Fathers' teaching. Therefore the outcome of their Bible translation was not impressive. The Bible translations of this period mainly fell into 3 categories: (1) the explanation of Bible verses such as *The True Meaning of the Lord of Heaven* (天主实义) in 1595 by Mteo Ricci (利玛窦); (2) History recorded in the Bible, such as *The Life of Our Lord Jesus Christ* (天主降生言行纪略) in 1635 by Julius Aleni (艾儒略); (3) some fragments of the Bible, such as *Literary Translation of Bible* in 1636 by Manoel Dias (阳玛诺).

What is mentioned above can not be said to be Bible translation. But there were some attempts in translating the Bible. In 1700, J. Basset translated from the Vulgate most of the NT into Chinese. The manuscripts of these translations were kept in the British Museum Known as Solon Manuscript, which contributed a lot to the first Protestant Chinese Bible translation—Morrison's Version. In 1800, Jesuit Louis de Poirot (贺清泰) also translated some books of the Bible from the Vulgate into Chinese.

Their missionary method—accommodation later resulted in "Rites Desputes (礼仪之争)". The accommodation policy was severely criticized by the Pope in Rome and the missionaries had to give up their practice. And their translations were soon overwhelmed by the works of the new comers—their separate brothers, the Protestants.

2.2.4 In the Late Qing

It was the Protestants who paid great attention to the Bible's translating, which very much agreed with their belief that every person can come to God by reading the Bible. John Marshman and Joannes Lassar did the first Chinese version of Bible from Latin translation in India. But the first Chinese translation of the Protestant Bible is usually credited to Robert Morrison's Version that was published in 1823-1824 because it was translated in China. Shortly after that, began a wave of Bible translating into Chinese. In less than 100 years, more than 63 versions of Chinese Bible were published[6]. According to the Chinese styles they were in, these publications

could roughly be divided into 4 categories.

1. Literary versions (High Wenli): such as Robert Morrison's Version (神天圣书) in 1823 and the Delegates' Version (委办译本) in 1850-1854.

2. Easy Wenli Versions: such as Henry Blodget and John S. Burdon's version in 1889 (only NT), and S.I.J. Schereschewsky's version in 1902[7] (also called Two Fingers Version)

3. Mandarin Versions: such as Beijing Mandarin Version by Schereschewsky in 1864-1874.

4. Dialect Versions: such as Shanghai dialect version in 1847and Fuzhou dialect version in 1852.

2.3 Introduction to the CUV

2.3.1 Historical settings

The latter half of the 19th Century in China is characterized by great missionary activity. The Centenary Conference Historical Volume records some 70 societies registered as being active in 1905.[8]This is only the Protestant missionaries. There were also some Catholic missionaries active in China. The increased missionary activity resulted in the formation of Chinese churches with Chinese leadership. But the initiative and coordination of the work lay primarily in the hands of foreign missionary workers. In this context "foreign" means predominantly Anglo-American because the missionary societies mainly were from the U.S.A. and the

United Kingdom. In Chinese Bible translating this foreign dominance is evident during the 19ᵗʰ Century. That is why the CUV was translated by foreigners.

Another thing worth mentioning is that Mandarin Chinese was gaining its popularity in the 19ᵗʰ Century, and in 1905 the old system of state examinations was abolished. Language reforms followed. The state examinations had been an effective institutional protector of literary Chinese. Now spoken Chinese gradually became the standard by which literature in its broad sense was measured.

From the former section, we have already known, by the end of 19ᵗʰ century, there were many versions of Bible in Chinese. They were in different dialects and in different levels of literacy. With the growth of the Chinese church and Christians, more and more people thought it necessary to publish a union version. "Union versions" refereed to commonly accepted Protestant versions and was an expression of the desire among the missionaries to prepare Bible translation for each linguistic group, acceptable to and used by all the Protestants, thereby making it unnecessary for different denominations or mission groups to produce and use different versions.

The Chinese Union Version came as a result of decision made by the Protestant missionary conferences held in Shanghai in 1890 and 1907. At the conference held in 1890 it was decided to initiate work on three union versions of the Chinese Bible, viz., into high Wenli, easy Wenli and

Mandarin. Their purpose was one Bible in three versions (圣经唯一，译本则三). On the advice of the Wenli translators, who finished their NT translating in 1907, it was decided to settle for only one literary version instead of the two originally planned. This resulted in only two union versions being finished, namely, the union Wenli and the union Mandarin versions. The completed two union versions were both published in 1919. Of these two, the union Mandarin version became more popular and more widely distributed. In ten years it was used throughout the China, and its circulation surpassed all the other Chinese versions[9]. In 1980, in order to meet the need of the Chinese Christians, the China Christian Council reprinted the Union Mandarin Version. Now, this is the most used and printed version in China. As the union Wenli version slowly died out of common use (though some scholars still refer to it in research), the Chinese Union Mandarin Version is now referred to as CUV.

2.3.2 Textual basis

What was the Union Version translated from? This seems to be an easy question, but actually very hard to answer. As early as in 1926, just less than ten years after the CUV had been published, people began to ask the same question. The following is taken from the second volume of Wenshe Monthly (文社月刊), which was one of the most important journal on Chinese Christian literary:

关于论及现在官话译本的文字，已经拜读不不少，可是到底我也没有

看出来，是否照原本翻译，或仅照英译转译参以原文。(许锡五，《文社月刊》，1926, vol. 2)

In order to answer this question, I've collected as much data as I can lay my hand on. Here are some of my findings:

1. 我们中文圣经，比较来说，算是新近的作品，由数目各半的中西人士所组合的翻译委员会翻译而成。其译文，大都以标准英文圣经 [8] 为依据，但委员中尽有精通希伯来文、希利尼文的学者，故对于新旧约圣经原文方面亦会予以不时的考虑。(《圣经始末记》, written by 米德峻, translated by 孔祥林，1934)

2. (1890 年宣教大会)...另一决议通过以 1885 年出版的 "英文修订本" 圣经 (English Revised Version)作为和合本译本的根据；(许牧世，《经与译经》，香港，基督教文艺出版社，1983 年，139 页)

3. The Revised Version was used as reference when the 1890 missionary conference determined the textual basis for the three Union Versions. (Thor. Strandedaes, Principles of Chinese Bible Translation as Expressed in Five Selected Versions of the New Testament and Exemplified by Mt 5:1-12 and Col. 1, Hongkong, Lutheran Theological Seminary. 1987, p80)

4. We have for the most part taken the text of the revised, and in comparatively few cases, in which we have, for what seemed to us good and sufficient reasons; revised text has been put in the margin. (The New Testament of Union Version 1907, Preface 2)

5. For the New Testament, translators and revisers are at liberty to follow the text of the original Greek followed in the Authorized Version (edited by Dr. Scrivener for the Cambridge University Press), or the Greek text underlying the Revised English New Testament (edited by Archdeacon Palmer for the Oxford University Press), or the text of the English Authorized or Revised Version. (I.E. Rules for

From what is listed above, it is reasonable to say the Revised Version and some Hebrew and Greek editions underlying the RV were all used as the textual basis. Comparing the text of the CUV with the RV, we find this conclusion is well grounded.

People may ask why the translators didn't come to the original text of Bible since they understood the original language. Why did they use the latest translation at that time as guidelines and textual basis? And actually I had the same question. Haunted by this question I've probed into many materials and got a satisfactory explanation. Due to the different writers and different writing time, there is no "complete original compilation" in the common sense, namely, there has not been a whole Bible in its original language. What we have now are some copied manuscripts, fragments and the restructure based on the discoveries. The copied manuscripts are usually not complete and sometimes not consistent with one another or with the newly discovered fragments. It is not scientific to put the new discoveries into the established manuscripts. Translators, however, could take the new discoveries into their consideration when doing their translation. Hence, we have a very strange phenomenon in Bible translation: the translations might be better than each of the original manuscripts, for they embody the new discovery, new authorized understanding of the original manuscripts. In this

way, people who want to translate Bible into another new language or who want to retranslate the Bible have good reasons to start with the preceding translations rather than the original manuscripts. This is also documented in the history of the English Bible translation.

2.3.3 Translators

The translators of the CUV named in its preface are "Henry Boodget (白汉理), Thos Bramfitt, J.L. Nevius, Henry M Woods, and S.R.Claree... Chauncey Goodrich (富善), George Owen (文书田), F. W. Baller (鲍康宁), Spencer Lewis (鹿依士) and C. W Mateer (狄考文)." There were more than sixteen translators involved more or less in the translating work. But most of the translation was done by the last five persons. They spent 27 years on it. When the CUV was finished and published in 1919, only Chauncey Goodrich lived to see the completion of it. Chinese secretaries and language teachers assisted the translators in every stage of the work, but unfortunately none of their names were recorded in any document.

Among the translators, C. W. Mateer was the chairman of the translating committee until 1908 when Chauncey Goodrich succeeded him. C.W. Mateer was a missionary to China from the Presbyterian Church in the USA. Goodrich was a missionary to China from the US Congregational Church. F. W. Baller was a linguist and also the president of the language school of China Inland Mission (中国内地会). Owen and S. Lewis were missionaries to China from the American Methodist Episcopal Church.

It is noteworthy that Anglo-Americans dominated the translating work. The translators were:

· Pious Christians who understood what they were handling.

· Scholars of the highest older. Few---if any---of today's scholars come anywhere near them in their understanding of the original languages; let alone their faith, piety and commitment to their work.

· Native speakers of English.

· Missionaries in China for many years speaking and writing good Chinese.

2.3.4 Translating Process

The first meeting of the translating committee was held in November 1891. It was decided that the translating should undergo the following processes.

The committee divided the Bible into several sections, and each translator was responsible for one section. When they finishing, they exchanged their manuscripts, checked others' carefully and critically, and gave advice and comments. Then the manuscripts as well as the comments and advise would return back to the original translator, who would consider the advice carefully and make reasonable and necessary changes. After that the revised manuscripts would be handed to the committee to be discussed. The agreement they reached at the meetings would be the final version.

But actually the final version underwent at least three revisions, during

which the translation was examined for its harmony with other sections, its faithfulness to the original language(s) and for its Chinese style.

2.3.5 Financial Sponsors

At the Protestant Missionary Conferences held in 1890, when it was decided to start the work of the three union versions, the US Bible Society, the Great Britain Bible Society and the Scotland Bible Society offered to support it financially. They reached the agreement that they would bear the cost according to the following proportion: the US Bible Society, 40%; the Great Britain, 40%; and the Scotland, 20%. Once again we notice the Anglo-American domination.

Notes:

2. Nestorius Christianity was a school of Christianity advanced by Nestorius of Antioch, Syria, which though insisting on the deity and humanity of Jesus had difficulties uniting them into one person and put too much emphasis on the humanity of Jesus. Therefore it was ruled as heterodoxy in 431A.D. and 4 years later it was expelled by the emperor of East Rome. It came into China in 635A.D.

2. See 《中国翻译简史》by 马祖毅, P142.

3. In 845, Nestorian was banished as a school of Buddhism. Details see 《唐元两代基督教兴衰原因之研究》 by 杨森富

4. The Nestorian and Catholic in Yuan Dynasty were called "也里可温", which means "有福缘的人". See 《中国基督教史略》by 李宽淑（韩） p24.

5. See *The Jesuits Missionary Method: Accommodation* by Gianni Criveller.

6. See The 1981's Chinese retranslation of *The Christian Occupation of China* ed. By The China Continuation Committee, 1922, p1036.

7. Also known as the Two Fingers Version, because Schereschewsky suffered from paralysis caused by a stroke of apoplexy. And he could only moved two fingers with

which he typed the whole translation.

8.   MavGillivray 1907, 671f. Also quoted in *Principles of Chinese Bible Translation as Expressed in Five Selected Versions of the New Testament and Exemplified by Mt. 5:1-12 and Col. 1.* By Strandenaes, Thor. Stockholm: Almqvist & Wiksell International, 1987 p77.

9.   Moses Hsu, Bible and Bible translating, B1983, P142.

10. The Standard Version here refers to the American Standard Version, the American counterpart of the English Revised Version, published in 1901. Except for some slight difference in wording and spelling, the American Standard Version is largely the same as the Revised Version.

3. Text Analysis

3.1 The intention of the text

The Bible, to the nonbelievers, is an encyclopaedia. It is philosophy, ethics and aesthetics. It is history, tradition and custom. It is narration, argumentation and poetry. Different readers find different things in it. Hence, the Bible has different intentions to different readers.

To the believers, things are totally different. The Bible is a history of salvation. It records God's words to man and God's plan for man. It is a gradual realization of God's love. It is the witness of Jesus Christ. It gives man the wisdom of salvation and the seed of rebirth. It is the spiritual food to the believers. It is also the guideline of the Christians life. The purpose of the Bible is to make the mystery of God and the commands of God understood by man.

To the CUV's translators, pious Christians and missionaries, the Bible is more a sacred book than a literary one. The Bible is the good news to everyone. It is light in the darkness. The intention of the Bible is clearly expressed in the Bible:

> You have known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every Scripture is inspired of God, and profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete furnished completely unto every good work. (II Timothy 3:15~16) [1]

The translators cannot isolate the intention from understanding the text. And the intention, especially the intention in the translators' view, is indispensable to the translating principles and methods. Here the Bible is viewed as a sacred book, so we should not be surprised if we find the translation focuses on the accuracy of the content instead of the art of

fluency. And we should not complain that the translation is not high in quality as literature or history.

3.2 The readership

The readership of the original will decide the readership of the translation if the translators don't have other intentions than that of the original text. Therefore, the readership of the original text is an important factor we have to pay enough attention to in order to ascertain the translating principles and methods.

It is very clear the addressee of the Old Testament is the Chosen People - --- Israel. As I have mentioned in "the basic knowledge of the Bible", the Old Testament is the law, the social regulations and the prophesies written to Israel as a nation by some people in high social position (for example, Moses a political leader; Joshua, a military leader; Samuel, a prophet; David and Solomon, kings; Daniel prime minister, etc). In ancient times, it is very likely that most Israeli people were illiterate. The leaders wrote down the words inspired by God, then they gathered the people in a synagogue and read the message to them.

The readership of the New Testament is no longer limited to the Israeli people. The message is not only for Israel, but also for the " Gentiles"[2]. The good news is for everyone. Several places in the New Testament, there are verses which contain the sentence "Let anyone with ears listen." And in Romans 10: 17~18, it reads:

> So belief comet of hearing, and hearing by the word of Christ. But I (Paul) say, did they not hear? Yea, verily,
> Their sound went out into all the earth,
> And their words unto the ends of the world.

Summary: originally the readership of the Old Testament are the Israeli

people, and of the New Testament, the Israeli people and the gentiles, namely, everyone. But when the whole Bible becomes the sacred book of Christianity, the book is for everyone regardless of race, nationality, sex, age, and education. This leaves great room for the translators to choose the readership of the translation.

3.3 Register of the language

The Bible was written too long ago to determine its register. Since we have very little knowledge about the society and language when the books were written, we can't tell exactly its degree of formality and wording. But by analyzing the text itself and some documents, it is possible to get some clue of it.

There are some verses in the Bible about the register of its language. In the book of Habakkuk in the Old Testament, in chapter 2 verse 2 it says "(Then the lord answered me and said:) write the vision, make it plain on tablets, so that a runner may read it." Here God is talking to Habakkuk, ordering him to write the revelation from God on tablets in such simple and easy language that a man can understand it even when he is running past and just gets a glimpse of it.

Similarly, in the book of 1Corinthians in the New Testament, the same idea is expressed. 1Corinthians 2:1says: "I (Paul) did not come proclaiming the mystery of God to you in lofty words or wisdom." Paul's letters to different early churches, explaining the doctrine (the mystery of God), constitute an important part of the New Testament. And Paul said he didn't use "the lofty words or wisdom".

From the verses quoted above, we can see that the language in the Bible is not likely to be very difficult. And when taking the readership into

consideration, we naturally come to the point that the Bible was not written in formal, lofty and complicated language.

This idea can also be established by archaeological findings. In the spring of 1947, a boy shepherd accidentally found some bundles of leather in jars in the rock cave by the Dead Sea, which were later proved by Prof. WF Albright to be the manuscripts of the Hebrew scriptures. And in the following years some other scriptures and also some secular writing were found there. Later by C14 radiation testing, these materials were established as the writing in the 200s BC. By comparing the language employed in the scriptures and the secular writings, it was easy to conclude that the scriptures had been written in common instead of lofty language, using everyday words and the vehicles of metaphors and similes were very familiar to the people of that day.

The writers and the immediate addressees are people living in or near to the Promised Land---- now called Palestine, where during the Bible writing time livestock husbandry was the main way of living; therefore, the language employed was greatly marked by it.

Summary: although it is the sacred book of the biggest religion in the world, the Bible wasn't written in a kind of lofty and formal language as some of us assumed. The purpose of Bible (to make the mystery of God and order of God understood by everyone), and the addressees of the Bible (the common people, everyone) decided that the register of the Bible was easy, and simple.

3.4 The language of the Bible

On one hand, the Bible is inspired by God, the almighty and utmost super being, and is about the greatest theme of man's salvation. On the other hand,

the addressee is every mortal man. A problem arises: how is the profound message conveyed from the super being to the common readers? What kind of language is the Bible in? The study of theology provides an answer. According to Prof.Xu Zhiwei the language of the Bible is analogical (类比性), metaphorical (隐喻性), and accommodating (俯就性).

I. Analogy. For example, in order to make clear God's character---- God loves you; God cares about you; and God disciplines you. ---the Bible uses analogy of father. God is the heavenly father.

II. Metaphor. It is another method of making the profound easy to understand. There are many metaphors in the Bible. For example, God is a lion.

III. Accommodation. It is more a guideline than a concrete devise. When you want to communicate with a bird, you have to talk like a bird; when God wants to talk with man, He has to use human language. Everything is managed to express within the human intelligibility.

All these devises make the words of God understandable to human beings. At the same time, we notice that metaphors (actually analogy is often conveyed in metaphors), plays a very important role in the Bible. It is not only numerous in number, but also vital in understanding the message. Therefore, the treatment of the metaphors in translating will greatly influence the conveyance of the message.

3.5 Language functions

As we all know, in some respects any translation is an exercise in applied linguistics. Thus when we talk about translation, we will more or less involve linguistics. Here I try to apply the language functions theory to the Bible translation.

According to Buhle's functional theory of language as adapted by Jakobson, there are six functions of language: expressive, informative, vocative, aesthetic (called by Jakobson the 'poetic'), phatic and metalingual. Among them the first three (expressive, informative, and vocative) are the main functions of language. Few texts are purely expressive, informative or vocative: most include all three functions, with an emphasis on one or two of the three. With teaching, reproof, correction and training in righteousness as its purposes, the Bible has vocative case as its main language function.

The core of the vocative function of language is the readership, the addressee. I use the term 'vocative' in the sense of 'calling upon' the readership to act, think or feel, and in fact to 'react' in the way intended by the text. This function of language has been given many other names, including 'cognitive', 'instrumental', 'operative' and 'pragmatic'. For the purposes of translation, the most important factor in vocative text is that these texts must be written in a language that is immediately comprehensible to the readership. Thus the linguistic level of the translation must be carefully adjusted in accordance with the readership.

Proclaiming God's words to man is also the purpose of the Bible. The informative function, therefore, is also important in the Bible. The core of the informative function of language is the truth, the facts of a topic. For the purposes of translation, the informative texts require accuracy first. The translation of the Bible should also put accuracy first; otherwise, the information may well be distorted.

When I say the language of the Bible is mainly vocative and informative, I do not mean that there are not other functions of language in the Bible. Jesus' cry unto God when he is on the cross is expressive, whose core is the mind of the speaker, the writer, and the originator of the utterance. He uses

the utterance to express his feelings irrespective of any response. The unit of translation of the expressive texts is usually very small in order to keep the style of the writer. The translator should not normalize the uniqueness of the original. Here, source language oriented translating methods are favored.

3.6 The text of the RV.

The Revise Version (1881~ 1885) served as the second source language text. It is necessary to know the text quality of it.

RV is the Revised Version of the King James Version. Until 1881 the Authorized Version (KJV) reigned without any sign of a serious rival. Then after ten years of hard work, partly based on manuscripts not available in King James' time, the Revised Version was published in England. It is the father of most of the Modern English Bible versions.[3]

To know the text quality of the RV, it is necessary to know that of the King James Version. And if we know what was revised, we will be clear about the text quality of the RV.

The King James Version has with good reason been termed "the noblest monument of English prose". Its revisers in 1881 expressed admiration for "its simplicity, its dignity, its power, its happy turns of expression".[4] The King James Version was translated in 1611. One of the qualities that made it distinguished is the language it was in. It was written in the English of that time, simple, plain, comprehensive and acceptable to the common readers. Yet the King James Version has grave defects. By the middle of the nineteenth century, the development of biblical studies and the discovery of many manuscripts more ancient than those upon which the king James version was based, made it manifest that there were so many and such serious defects in the KJV as to call for revision of the English translation.

Another major reason for revising the King James Version is the change since 1611 in English usage. Many forms of expression have become archaic. Some other words were no longer understood by the common readers. The greatest problem, however, was presented by the English words which were still in constant use but now conveyed a different meaning from what they had meant in 1611 and in the King James Version. They no longer said what the King James translators meant them to say. For example, the King James Version uses the word "conversation" for "conduct", "prevent" to mean "proceed", "allow" in the sense of "approve", etc.

The leading members of the RV's committee were university scholars. Westcott and Hort were two of them. They introduced the method of textual criticism, which made the revision of higher quality. The character of the Revision was determined from the outset by the first rule the revisers adopted, "to introduce as few alterations as possible, consistently with faithfulness."[5] They claimed in the preface to the RV (1881) "our task was revision, not re-translation."[6] The translation is very faithful yet still makes sense. As for the subject of language, it says in the preface

> The second of the rules, by which the work has been governed, prescribed the alterations to be introduced should be expressed, as far as possible, in the language of the Authorized Version or of the versions that preceded it.
>
> To this rule we have faithfully adhered...We have never removed any archaisms, whether in structure or in words, except where we were persuaded either that the meaning of the words was not generally understood, or that the nature of the expression led to some misconception of the true sense of the passage...
>
> In a few exceptional cases we have failed to find any word in the older stratum of our language that appeared to convey the precise meaning of the original. There, and there only, we have used words of a later date; but not without having first assured ourselves that they are to be found in the writings of the best authors of the period to which they belong.

Another character of the RV is its marginal notes. They represent the results of a large amount of careful and elaborate discussion. The notes fall

into four main groups:

First, notes specifying such differences of reading as were judged to be of sufficient importance to require a particular notice; secondly, notes indicating the exact rendering of words to which, for the sake of English idiom, we were obliged to give a less exact rendering in the text; thirdly, notes, very few in number, affording some explanation which the original appeared to require; fourthly, alternative renderings in difficult or debatable passages. The notes of this last group are numerous, and largely in excess of those which were admitted by our predecessors.

These characters of the RV more or less influenced the translators of the CUV, for example, faithfulness, marginal notes, and inheritance of the previous translation.

Notes:

1. The CUV's translation of these verses are:
并且知道你是从小明白圣经；这圣经能使你因信耶稣有得救的智慧．圣经都是神所默示的，于教训，督责，使人归正，教导人学义，都是有益的；叫属神的人得以完全，预备行各样的善事。

2. Non-Jewish peoples.

3. Here is a list of a few of the modern Bibles which followed in the trail of the Revised Version of 1881~5
   *the American Standard Version (1901)
   *the Moffatt Bible (1935)
   *the Revised Standard Version (1952)
   *the Amplified Bible (1958~64)
   *the Jerusalem Bible (1966)
   *the New International Version (1966)
   *the New English Bible (1970)
   *the New American Bible (1970)
   *J B Phillips' New Testament (1972)
   *the New American Standard Version (1971)
   *Good News Bible (1976 and 1994)
   *New Jerusalem Bible (1985)

4. *Preface of the* Revised *Standard Version,* p1, 1952

5. *Preface of the New Testament (Revised Version),* p6, 1881

6. *Preface of the* New *Testament (Revised Version),* p6, 1881

4. The principles

4.1 Historical Review of Bible Translating Principles[1]

Bible translation has had a long history, and its translating principles have been evolving. Bible translating had a tendency to regard the letter rather than the spirit, with result that were sometimes lamentable. A case in point is Aquila's translation. He in the second century AD made a painful literal translation. Another model of this literalness is Septuagint, which is often so literal as to be stylistically very awkward and not infrequently downright bad Greek.

By the time Jerome was commissioned to produce a text of the Bible in Latin, he followed well-conceived principles, which he stated quite frankly that he rendered "sense for sense and not word for word"[2].

During the middle ages in Western Europe, translating was confined primarily to religious essays rendered into stiff, ecclesiastical Latin.

At the time of the renaissance, Western Europe was, figuratively speaking, inundated with a flood of translations. The general level, however, of such translators of secular works was not high. "In contrast to translators of secular words, Bible translators labored long and carefully (F.R. Amos, 1920, P50)

The 11th century witnessed a great leap forward of the Bible translating principles, Matin Luther, the dominant figure in the field of translation, deserves full credit for having sensed the importance of full intelligibility. Luther insisted on following the spoken language of the people. Luther not only defended his principles in general terms, namely, that only in this way could people understand the meaning of the Holy Scriptures; he also

carefully and systematically worked out the implications of his principles of transition in such matter as: (1) shifts of word order; (2)employment of model auxiliaries; (3)introduction of connectives when these were required; (4)suppression of Greek or Hebrew terms which had no acceptable equivalent in German; (5)use of phrases where necessary to translate single words in the original; (6)shifts of metaphors to nonmetaphors and vice versa; and (7)careful attention to exegetical accuracy and textual variants.[3]

There was some disagreement with such principles as Luther demonstrated in his translation. Some translators insisted that the authority of the church fathers came before the results of contemporary scholarship. But people like William Fulke (1583), who had considerable influence on the translators of the King James Version, insisted that ecclesiastical tradition should give way to common English usage. Fulke contended that "to translate precisely out of the Hebrew is not to observe the number of words, but the perfect sense and meaning, as the phrase of our tongue will serve to be understood" (Amos, 1920, P60).

The translators of the King James Version did not develop new principles or theories of translation. But they produced a remarkably fine translation, owing to the unusually good sense the translators showed in matters of exegesis and their extraordinary sensitivity to the style of speech appropriate in public reading.

In 1789 George Campbell published an outstanding work on the history and theory of translation, especially as related to the Scriptures. He summarized the criteria of good translating under three principles.(Nida, 1969,p19)

1. To give a just representation of the sense of the original;

2. To convey into his version, as much as possible, in consistency with the

genies of the language which he writes, and with the author's spirit and manner;

3. To take care that the version has, "at least so far the quality of an original performance, as to appear natural and easy."

With these fundamental principles, Campbell proceeded to point out that Bible should be translated into contemporary English.

With the opening of the 19th century a type of super sophistication arose which spread the idea that "nothing worth translating can be translated" (Young, 1941, P209). The classical revival of the 19th century and the emphasis upon technical accuracy, combined with a spirit of exclusivism among the intelligentsia conspired to make that century pedantic in its attitudes toward translation. The English Revised Version of the Bible (1881, 1885) and the corresponding American Standard Version (1901) are best illustrations of the literalistic view of translation. They are as literal as they can be and still make sense.

The 20th century has experienced great changes in translation principles. First, new concepts of communication have been developed. Many semanticists and psychologists insisted that a message that does not communicate is useless. Second, members of the Summer Institute of Linguistics begin to apply the present-day method in structural linguistics to the special problems of Bible translation. The third development was the program of United Bible Societies and the publication of *Babel*, which have contributed greatly to the translation theories and practice of Bible.

Though the viewpoint on Bible translation shifts constantly during different centuries, two basic conflicts, expressing themselves in varying degrees of tension, have remained. Nida in his *Toward a Science of Translating* puts it this way.

These fundamental differences in translation theory may be stated in terms of two sets of conflicting "poles"; (1) literal vs. Free translating, and (2) emphasis of form vs. Concentration on content. These two sets of differences are closely related, but not identical, for the tension between literal and free can apply equally well to both form and content.

4.2 Officially Adopted Guidelines of the CUV translating

At a meeting held in Shanghai on November 21, 1891, some principles of translation were suggested for the CUV.

Firstly, the translation should be in Mandarin that would be understood throughout the nation, and localism and book forms should be avoided.

Secondly, the translation must be easy to understand when read in the hearing of intelligent people of all walks of life.

Thirdly, the translation must be very faithful to the original literally, at the same time the translation must have the style and tone of the Chinese language.

Fourthly, the translation must retain metaphors and similes as far as possible.[4]

Among these four guidelines, the third one is the most important, for it determines the CUV's tendency to literalness. The first two guidelines are about the expression that will be discussed in the section: CUV as Chinese. And the last one --- the translation of the metaphors --- is also important and deserves detailed examination.

In the English preface to NT 1907, C.W.Mteer, on behalf of the translation committee, wrote the following statement about the rendering of the original text.

> There was considerable difference of opinion in the committee as to the degree of literalness to be aimed at. The result is a translation that must be regarded as distinctly literal and faithful to the original. As a necessary consequence, smoothness of style has been more or less sacrificed.[5]

But during the time between 1907 and 1919 when the whole CUV was finally published, the NT underwent a major revision. The revision committee was asked to make certain changes in the NT 1907, including the elimination of redundancies and making substitutions. The substitutions were to include correction of errors, improvement of style and necessary changes due to criticism of NT 1907 and the desire to bring it in harmony with the OT. How did the revision affect the degree of the literalness expressed in the preface of NT 1907? And where is the position of the CUV between the two poles, (1) literal vs. Free translating, and (2) emphasis on form vs. Concentration on content. Let's analyses the CUV text to see how the CUV embodies the official guidelines in terms of (1) verbal or contextual consistency, (2) voice consistency, (3) classes of words, (4) length of sentences, (5) solutions to metaphors, (6) solutions to the idioms, and (7) translation of the poetry.

4.3 Translation analysis

4.3.1 Verbal consistency and contextual consistency

The CUV shows verbal consistency to some extent. And the CUV has always been blamed for this verbal consistency. But one fact has always been overlooked. That is the CUV is not completely governed under this rule. Verbal consistency means always translating one word in the source language by a corresponding word in the receptor language. The idea is just the opposite to the contextual consistency that means choosing the right word in the receptor language to translate a word in the source-language text. We will take the term "flesh" (the literal translation of the Greek term *sarks*) to illustrate this point.

3. Mt 24:22 RV: no **flesh** would have been saved

   CUV: 凡有血气的总没有一个得救的

   TCV[6]: 没有人能够存活

4. Lk 3:6 RV: all **flesh** shall see the salvation of god

   CUV: 凡有血气的都要见上帝的救恩

   TCV: 全人类都要看见上帝的救恩

5. 2Co 10:2 RV: walk according to the **flesh**

   CUV:凭着血气行事

   TCV:凭着属世的动机行事

6. 2Co 11:18 RV: glory after the **flesh**

   CUV: 凭着血气自夸

   TCV: 拿属世的事来夸口

7. Gal 4:23 RV: born after the **flesh**

   CUV: 按血气生的

   TCV: 循着自然生的

Placing them in paralleled columns can make the contrast between these different sets of renderings more clearly:

		RV	CUV	TCV
1	Mt 24:22	flesh	血气	人
2	Lk 3:6	flesh	血气	人类
3	2 Co 10:2	flesh	血气	属世的动机
4	2 Co 11:18	flesh	血气	属世的事
5	Gal 4:23	flesh	血气	自然

It is evident that the CUV does illustrate verbal consistency, for "血气" in the above verses is either unnatural 5; or misleading 1,2; or unnatural and misleading 3,4, though "血气" in the CUV is sometime more accurate than the translations in the TCV.

The CUV is not, however, completely governed by the verbal

consistency principle; the translators' efforts of making it intelligible are likewise evident. See the following verses.

8. Lk 24:39   RV: a spirit hath no **flesh** and bones

        CUV: 魂无骨无肉

7. 2Co 7:5   RV: our **flesh** had no relief

        CUV: 身体也不得安宁

9. Ro 11:14   RV: provoke to jealousy them that are my **flesh**

        CUV: 激动我骨肉之亲发愤

9. Ro 8:3   RV: what the law could not do, in that it was weak through the flesh.

        CUV: 律法既因肉体软弱，有所不能行的。

For better contrast, I put them in parallel columns.

		RV	CUV
6	Lk 24:39	flesh	肉
7	2Co 7:5	flesh	身体
8	Ro 11:24	Flesh	骨肉之亲
9	Ro 8:3	Flesh	肉体

When the form is of importance, the CUV will show the verbal consistency priority to the contextual consistency. See e.g. 10 2Cor 10:2-4

RV: I am not when present show courage with the confidence where with I count to be hold against some, which count of us as if we walked according to the **flesh**. For though we walk in the **flesh**, we do not war according to the **flesh** (for the weapon of our warfare are not of the **flesh**, but mighty before god to the casting down of strong holds.)

CUV: 有人以为我是凭着血气行事，我也以为必须用勇敢待这等人；求你们不要叫我在你们那里的时候，有这样的勇敢。因为我们虽然在血气中行事，却不凭着血气争战。我们争战的兵器不是属血气的，乃是在上帝面前有能力，可以攻破坚固的营垒。

In this paragraph, the four "flesh" are all put into "血气", though apparently there are shades of deference in the meanings[7] .

Summary: The rendering of the term "flesh" illustrates contextual consistency as well as verbal consistency. But this doesn't necessarily mean the CUV values contextual consistency as much as verbal consistency. This only shows the CUV is not so much bound by the word-to-word translating principle.

4.3.2 Voice consistency

The Jewish people have the habit of not mentioning their God by name, therefore, many verses in which God is the agent are in passive voice. This problem is very easy to solve in English translations because English, as a language, has a lot of passive voice sentences as one of its characteristics. But we don't have as many passive voice sentences in Chinese as in English, though we do have passive voice. We prefer active voice to passive voice. And in addition we Chinese people don't have the habit of avoiding the taboo on the name of gods. Therefore a problem arises: how to translate the sentences in the passive voice. The solution to it will show the translating principles—formal correspondence or dynamic equivalence.

We take Mt 5:3-10 the Beatitudes as example to analyze the CUV's solution to this problem. E.g. 11

Blessed are the poor in spirit, for theirs is the Kingdoms of heaven. Blessed are they that mourn for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they that hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called sons of God. Blessed are they

that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

The CUV's translation is

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。怜恤的人有福了，因为他们必蒙怜恤。清心的人有福了，因为他们必得见上帝。使人和睦的人有福了，因为他们必称为上帝儿子。为义受逼迫的人有福了，因为天国是他们的。

In this passage, there are three sentences in passive voice[8], i.e. *they shall be comforted, 他们必得安慰; they shall be filled, 他们必得饱足; they shall be called sons of god, 他们必称为神的儿子*. At the first sight, people may think these passive voice English sentences are all put into active voice Chinese sentences. But a second consideration will tell us these Chinese sentences are still in passive voice, though they read like active voice. Actually by the context we know the agent is God. If the translators hadn't put so much attention on the form, they could well have put it as the following Chinese sentences (as the TCV translators did) for the sake of clearness of meaning.

<center>上帝要安慰他们；</center>

<center>上帝要充分地满足他们；</center>

<center>and 上帝要称他们为儿女。</center>

From the CUV's translation of the Beatitudes, we can at least conclude that the CUV tries its best to keep balance between the voice consistency and the style of the target language. The CUV keeps the voice consistency and makes necessary changes in the wording to accord with the Chinese preference by choosing Chinese verbs that express passive voice without

indicating the agent.

Some other examples of voice consistency are listed as the following.

In Colossians 1:2 the greeting has been rendered by passive construction: 愿恩惠平安从上帝我们的父，归与你们. Although the verb has been used to indicate a wish, a more natural Chinese rendering would be to make the source or giver the subject of the sentence and "grace" and "peace" the object as in the TCV(愿我们的父上帝赐恩典、平安给你们). In 1Thessalonians passive construction has likewise been used for formal correspondence with the original, viz. 你们自己蒙了上帝的教训，叫你们彼此相爱. Here active contraction would give a more common and natural Chinese rendering (the TCV puts it as 上帝已经教导你们怎样彼此相爱).

Summary: the CUV maintains the passive voice as much as possible. Voice shift is not so much noticeable. Here once again the CUV shows a position near the pole of literal translation and formal correspondence.

4.3.3 Classes of words

In order to make the translation natural enough, shifting of classes of words are necessary in the English-to-Chinese translation. The CUV is of no exception to this point; shifting of word classes is common in the CUV. Some of the common types of word class shifting are the following:

a. From preposition to verb

E.g.12: 1 Col: 1-2

RV: Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth.

CUV: 奉上帝旨意，蒙召作耶稣基督使徒的保罗，同兄弟所提尼，写信给在哥林多上帝的教会。

The English prepositions "through" and "unto" are put respectively into

Chinese verbs "奉" and "写信给".

b. From noun to verb

One characteristic of English as a language is its nominal style. In English there are a lot of event nouns, a category of nouns which refer to action processes. In order to state the meaning in ways that are the clearest and least ambiguous, the translations usually recast the expression so that events are expressed as verbs.

E.g.13: Lk 1:1-2

RV: Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word.

CUV: 提阿非罗大人啊，有好些人提笔作书，述说在我们中间所成就的事，是照传道的人从起初亲眼看见又传给我们的。

Here, the English nouns "eyewitnesses" and "ministers" are put into Chinese verbs "亲眼看见" and "传给".

E.g.14: Eph 1:7

RV: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace.

CUV: 我们藉这爱子的血得蒙救赎，过犯得以赦免，乃是照他丰富的恩典.

Here the CUV uses Chinese verbs "救赎" and "赦免" to render the English nouns "redemption" and "forgiveness".

c. From noun to adjective

Another manifestation of the nominal style of English is a group of abstract nouns expressing qualities. In Chinese, these are expressed as

adjectives. Read the following example.

E.g.15: Mk 10:5

RV: Jesus said unto them. For your hardness of heart he wrote you this commandment.

CUV: 耶稣说: "摩西因为你们的心硬, 所以写这条例给你们。"

Here "hardness" is translated as adjective "硬".

In addition to these major shifts of words' classes, we can also find some other types of shifting. But what impresses us more is the CUV's effort in retaining the word classes.

A few examples will illustrate this. First, the use of coverbs for translating English prepositions as in Col1:2 从 for "from"; in Col 1:3 为 for "for"; in John 1:3 借(籍) for "by" etc.

Second, in the CUV, there are a lot of event nouns that should be changed into verbs if more natural and common Chinese is valued more than the accuracy. See the following examples:

E.g.16: Phl 1:14

RV: and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear.

CUV: 并且那在主里的弟兄多半因我受的捆锁就笃信不疑, 越发放胆传上帝的道, 无所惧怕。

Actually, if the noun "bond" was put into Chinese verb, we could get a more natural translation (TCV: 我坐牢, 却使多半的信徒对主更有信心……;

CLB[9]: 大多数的弟兄姊妹, 看见我为主被囚……)。

E.g.17: Phl 2:1-2

RV: If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the spirit, if any mercies and compassion's, fulfil ye my

joy, that ye be of the same mind, having the same love, being of one accord, of one mind.

CUV: 所以，在基督里若有甚么劝勉，爱心有甚么安慰，圣灵有甚么交通，心里有甚么慈悲怜悯，你们就要意念相同，爱心相同，有一样的心思，有一样的意念，使我的心思可以满足。

Here, "comfort", "consolation", "fellowship" and "merries and compassions" are all literally put into the same class of word in Chinese. But by rendering these event nouns into Chinese verbs we would get a better translation: 所以，在基督里是否被劝勉，是否被爱心安慰，是否与圣灵交通，心里是否慈悲怜悯……

E.g.18: 1Co 16:24

RV: My love be with you all in Christ Jesus.

And the CUV translators literally put it as 我在基督耶稣里的爱与你们众人同在。

The English noun "love" is literally translated is a Chinese noun "爱" for formal correspondence. Here verbalization would produce a more common and natural Chinese: 在耶稣基督里，我深爱你们大家。

Similar examples are: "义人的记念被称赞", (Pr 10:7); "也成了我的拯救"(Ex 15:2); and "反倒在红海行了悖逆"(Ps 106:7).

Thirdly, the CUV's efforts of retaining the abstract nouns (expressing quality) are likewise obvious, e.g.

E.g.19: Lk 1:48

RV: He hath looked upon the low estate (lowliness) of his handmaiden.

CUV: 他顾念他使女的卑微。

"卑微的使女" is more natural in Chinese.

E.g.20: Eph 1:9

RV: having made known unto us the mystery of his will, according to his good pleasure which he purposed in him.

CUV: 都是照他所预定的美意，叫我们知道他旨意的奥秘。

"奥秘的旨意" is more desirable here.

Summary: The above probing shows that there is a tendency in the CUV to render with formal correspondence in translating English words with the same classes of Chinese words in many places where shifting of the words classes would result in a better and more natural translation. At the same time we should not overlook the CUV's efforts of making natural translation by shifting of the words classes as illustrated in the above examples.

4.3.4 The length of sentence

Generally speaking English sentences are long, while Chinese ones are short. When we do translation from English to Chinese, breaking up the long, embedded English sentence is common practice. The sentences in the CUV, however, become long or short depending more on the length of the original than on the Chinese language style. Read the following examples.

E.g.21 Eph 1:15-21

RV: For this cause I also, having heard of the faith in the Lord Jesus which is among you, and which ye shew toward all the saints, cease not to give thanks for you, making mention of you in my prayers; that the god of our Lord Jesus Christ, the father of glory, nay give unto you a spirit of wisdom and revelation in the knowledge of him; having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him

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from the dead, and made him to sit at his right hand in the heavenly places, for above all rule, and authority, and power, and dominion, and every name that is named, not only in his would, but also in that which is to come.

In the CUV it is:

因此，我既听见你们信从主耶稣，亲爱众圣徒，就为你们不住地感谢上帝。祷告的时候，常提到你们，求我们主耶稣基督的上帝，荣耀的父，将那赐人智慧和启示的圣灵赏给你们，使你们真知道他，并且照明你们心里的眼睛，使你们知道他的恩召有何等指望，他在圣徒中得的基业有何等丰盛的荣耀；并知道他向我们这信的人所显的能力是何等浩大，就是照他在基督身上所运行的大能大力，使他从死里复活，叫他在天上坐在自己的右边，远超过一切执政的，掌权的，有能的，主治的，和一切有名的，不但是今世的，连来世的也都超过了。

By comparing the above English and Chinese verses, we can conclude:

1) The Chinese verses are embedded and therefore unnatural. More natural Chinese for 他在圣徒中得的基业有何等丰盛的荣耀 would be 他在圣徒中得的基业是何等丰盛.

2) There are some word rearrangements, but the Chinese phrases and clauses largely follow their correspondences of the original, e.g.: 远超过一切……，和一切有名的，不但是今世的，连来世的也都超过了. A more natural sentence would be 远超过一切……，他也远超过现世和来世的一切有名的.

3) The Chinese translation has some verbs that the original doesn't have. And the Chinese translation would be totally unintelligible if otherwise.

4) The Chinese translation is organized into more clauses. Although semicolons and commas mark off the individual clauses, long compound

sentence has been kept in the translation of these verses.

5)The first clause is marked off as a sentence in the translation. This indicates when possible the translators maintains formal correspondence in the aspect of sentence length.

E.g.22   Mt 4:1~4

RV: Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he afterward hungered. And the tempter came and said into him, if thou art the Son of God, command that these stones become bread. But he answered and seid, it is written, man shall not live by bread alone, but by every owrd that proceedeth out of the mouth of God.

CUV: 当时，耶稣被圣灵引到旷野，受魔鬼的试探，他禁食四十昼夜，后来就饿了。那试探人的进前来，对他说："你若是上帝的儿子，可以吩咐这些石头变成食物。" 耶稣却回答说："经上记着说：人活着，不是单靠食物，乃是靠上帝口里所出的一切话。"

These verses, compared to the embedded and redundant Eph 1:15-21, are lucid and lively and very easy to understand. Here, the Chinese sentences are short and in accord with the English original. This indicates when the English sentences are short, the Chinese translator can better maintain formal correspondence and the translation is easier to understand.

Summary: the Chinese sentences become lone (e.g. Eph1: 15~21) or short (e.g.Mt4: 1~4) mainly depending on the length of the original. When the original is long, the translation becomes embedded and therefore unnatural. When the original sentence is short, the translation will be lucid and lively. Once again we notice there is a tendency to render with formal correspondence.

4.3.5 Translating of the idioms

An idiom is a phrase or sentence whose meaning is not obvious through knowledge of the individual meanings of the constituent words but must be learnt as a whole. Idioms are like some codes that can only be understood by those who have the decoding book—the same language and cultural background. Idioms are the essence of the language. Only when one masters enough idioms, can we say he has mastered this language. Idioms are hard to learn and master, but the advantage achieved by these set phrases—brevity and conciseness deserves this trouble. Idiom translating is always a hard nut for the translators. The translators always want to keep the balance between the style (brevity and image) and the meaning. But unfortunately, translation often loses either the style on one hand or the meaning on the other.

There are many idioms in the Scriptures. The translation of the Bible will necessarily involve translating idioms. Obviously, translating idioms needs semantic adjustment for the very fact that it is unlikely that the same type of distinctive form will have the same meaning in another language. "The adjustments are quite understandably of three types", as Nida (1969, P106) pointed out "(a) from idioms to nonidioms, (b) from idioms to idioms, and (c) from nonidioms to idioms". Understandably, (c) from nonidioms to idioms is about expression. What I'm discussing here is the treatment of idioms of the original to determine the tendency of the principle of the CUV. Therefore putting the nonidioms into idioms will not be discussed here. Now we have two choices left: from idioms to nonidioms and from idioms to idioms. I will probe the CUV text to see its choice, and at the some time, we will examine the treatment of the idioms.

The following are some of the RV's translations of idioms of the source language (Hebrew or Greek) and the CUV's translation. I will give the

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meaning of these idioms at the some time, for some of these idioms are wrongly translated because of the limited knowledge of Hebrew and Greek at that time. E.g.23~39

	RV	CUV	Meaning
Ge 3:8	wind of the day	天起了凉风	the evening time
Ps 18:2	horn of salvation	拯救的角	a great savior
I Pe 1:13	to gird up the loins of the mind	约束你们的心(束上你们心中的腰)	to get ready in one's thinking
Ro 12:20	to heap coals of fire on his head	把炭火堆在他的头上	make him ashamed
Mt 16:17	flesh and blood hath not revealed it unto thee	属血肉的指示你们	human wisdom
Mk 10:22	his countenance fell	脸上就变了色	became grieved
Lk 4:25	the heaven was shut up	天闭塞	it didn't rain
Lk 9:51	he set his face to go to Jerusalem	他就定意向耶路撒冷去	resolutely set out for
Mt 23:32	fill up... the measure of your father	充满你们祖宗的恶贯吧	finish what your ancesters started.
I Co 9:26	beat the air	打空气	do something vainly.
II Ti 4:3	have itching ears	耳朵发痒	to follow what they are itching to hear
Jas 3:3	Put bits in the horse' mouth	把嚼环放在马嘴里	to make sth. Or sb. Obey
Mt 23:24	ye blind guides, which strain out the gnat, and swallow the camel	你们这瞎眼领路的，蠓虫你们就滤出来，骆驼你们倒吞下去	pay too much attention to sth. Minor, but too little to sth. Major
II Pe 2:22	the dog returns to his vomit	狗所吐的，它转过来又吃	it is impossible to cast away habits.
Mt 7:6	cast pearls before swine	把珍珠丢在猪前	give precious things to people who don't value it.
Mt 5:38	an eye for an eye, and a tooth	以眼还眼，以牙还牙	revenge the same way one has been hurt.

From the idioms listed above, the following conclusions are obvious:

10. The CUV translates idioms into nonidioms; not a single original idiom is translated into Chinese idiom. Actually if they wanted to, some of the above idioms could be put into Chinese idioms. For example: Mt 23:24

cold be translated as 捡了芝麻，丢了西瓜; Mt 7:6 as 明珠暗投; I Co 9:26 as 徒劳无功; Mt 5:8 as 以其人之道，还治其人之身; and 2 Pe 2:22 as 本性难移.

(2) These idioms are all translated literally except Lk 9:51 (set one's face to) which is translated semantically as "定意". And in Mt 23:32, one extra word "恶" is put in to suggest the meaning, but the translation is very unnatural.

(3) Resulted from the literal translating principle, the Chinese translations are very unintelligible and misleading.

4.3.6 Translating of metaphors

The analogic, metaphoric and accommodating language of the Bible makes it full of metaphors. The solution to the metaphors will greatly affect the quality of the translation. Therefore, one of the officially adopted guidelines is about the translating of the metaphors: the translation must retain metaphors as far as possible. And the CUV faithfully carried out this guideline.

Metaphor is one of the most frequently used devises in the Bible, this device is mainly employed in Psalms and the four Gospels. The Chinese Bible translations prior to the CUV used to translate the metaphors freely; namely, the translation didn't keep the metaphors, but conveyed the meaning only. The translators of the CUV, however, believed that the free translation of the metaphors would tarnish the poetry, and sometimes even distort the original meaning. Therefore they insisted on translating the metaphors literally.

The following are several examples containing metaphors. Let's see how the CUV literally translates them.

11. E.g.40　Mt 3:7

RV: But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come?

CUV: 约翰看见许多法利赛人和撒都该人也来受洗，就对他们说："毒蛇的种类!谁指示你们逃避将来的忿怒呢？"

E.g.41　Mt 7:15

RV: Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves.

CUV: 你们要防备假先知，他们到你们这里来，外面披着羊皮，里面却是残暴的狼。

B. E.g.42　Ps 17:8

RV: Keep me as the apple of the eye; Hide me under the shadow of thy wings,

CUV: 求你保护我，如同保护眼中瞳仁，将我隐藏在你的翅膀荫下。

E.g.43 Mt 7:3

RV: And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

CUV; 为什么看见你弟兄眼中有刺，却不想自己眼中有梁木呢？

E.g.44 Mt 10:5-6

RV: These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel.

CUV: 耶稣差这十二个人去，吩咐他们说："外邦人的路，你们不要走，撒玛利亚人的城，你们不要进；宁可往以色列家迷失的羊那里去。"

C. E.g.45 Ps 75:4-5

RV: I said unto the arrogant, Deal not arrogantly; And to the wicked, Lift not up the horn: Lift not up your horn on high; Speak not with a stiff neck.

CUV: 我对狂傲的人说，不要行事狂傲；对凶恶人说，不要举角；不要把你们的角高举，不要挺着颈项说话。

E.g.46 Ps 72:9

RV: They that dwell in the wilderness shall bow before him; And his enemies shall lick the dust.

CUV: 住在旷野的，必在他面前下拜。他的仇敌，必要舔土。

E.g.47 Pr 25:21-22

RV: If thine enemy be hungry, give him bread to eat; And if he be thirsty, give him water to drink; For thou wilt heap coals of fire upon his head, And Jehovah will reward thee.

CUV: 你的仇敌若饿了就给他饭吃，若渴了就给他水喝。因为你这样行就是把炭火堆在他头上。

E.g.48 Mt 19:24

RV: It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

CUV: 骆驼穿过针眼，比财主进上帝的国还容易呢。

E.g.49 Eph 2:20

RV: Christ Jesus himself being the chief corner stone

CUV: 有基督耶稣自己为房角石。

Here the metaphors are all translated literally. I divide them into three categories. For, in Chinese, they show different acceptability. In group A, the associations between the tenor and vehicle are also common in Chinese. In e.g.41, "the generation of vipers" (毒蛇的种类) is used to describe those who are wicked and cunning. There is the same association in Chinese, such

as 某人狠毒得象蛇一样. In e.g.42, "false prophets" are compared to "in sheep's clothing, but inwardly they are ravening wolves." In Chinese, we have 披着羊皮的狼. Metaphors in this category can be and should be translated literally.

In category B, things are slightly different. The tenors and vehicles of the metaphors are familiar to the Chinese readers, and the associations between them are intelligible though originally we don't have them in our language. Actually, these expressions are so intelligible and so near to the Chinese aesthetics taste that some of them easily find their way into the Chinese language. Now we have "眼中瞳仁" and "迷失的羔羊" as part of our language. Literal translation of these metaphors is advisable and desirable.

The metaphors in category C are quite different from those in the first two categories. To the Chinese readers they either have vehicles unfamiliar to them (e.g. to lift up one's horn on high in Ps 75:4-5; to heap coals of fire upon one's head in Pr 25:21-22; a camel goes through the eye of a needle in Mt 19:24; and corner stone in Mt 21:42) or the associations between the tenors and vehicles unfamiliar (e.g. to give the precious things to those who do not know the value and to cast pearls before swine in Mt 7:6; to accept one's defeat, or to be defeated and to lick the dust in Ps72:9). Some of these metaphors are contradictory to or not in line with the Chinese culture. When we see "to heap coals of fire upon one's head", we naturally think it as a way of torturing people to death. We can not switch it to a way of making a person ashamed of his behavior. Some of the metaphors are unintelligible to the Chinese readers. For example, the phrase "(not) to lift up one's horn on high (不要)举角 [10] suggest nothing to a Chinese reader. And "a camel goes through a needle's eye" 骆驼穿过针眼 [11] not only suggests nothing to

Chinese reader, but also confuses the readers. But what makes the thing better is that these metaphors have their context. With the contexts, an intelligible reader may wisely guess out what some of these phrases intend to mean. To the metaphors in this catagory, literal treatment surely introduces some novel comparisons and therefore enriches the target language. And the literal treatment of these metaphors at the same time conveys the culture and life of the people of the source language, in this way providing the readers an oppertunity for better understanding of the original text.

However, we can not deny the difficulties caused by the literal translation. A Chinese reader without necessary training in this aspect will have to read the translation time and time again in order to understand the meanings of these metaphors. Actually the literal treatment of metaphors is one of the main reasons why the CUV is not so acceptable and popular among nonbelievers.

Another character of the treatment of the metaphors in the CUV is that metaphors are translated into metaphors; seldom are metaphors put into similes or nonmetaphors—simple, plain sentences.

E.g.50 Ps 18:1-2 the RV reads:

I love thee, O Jehovah, my strength. Jehovah is my rock, and my fortress, and my deliverer; My God, my rock, in whom I will take refuge; My shield, and the horn of my salvation, my high tower.

In the CUV, they are

耶和华我的力量啊，我爱你。耶和华是我的岩石，我的山寨，我的救主，我的上帝，我的磐石，我所投靠的，他是我的盾牌，是拯救我的角，是我的高台。

But in the Beijing Manderin Version before the CUV, they are:

主赐我力量，我敬爱你，主庇佑我如高山，如保障，是解放我的。

我天主如磐石为我所倚靠，遮庇我如盾牌，保佑我得胜，护卫我如坚城。

The metaphors in the latter version are either put into similes, eg. 主庇佑我如高山，如保障 vs 耶和华是我的岩石，我的山寨；我天主如磐石为我所倚靠，遮庇我如盾牌 vs (耶和华)我的磐石，我所投靠的，他是我的盾牌；护卫我如坚城 vs (耶和华)是我的高台 or nonmetaphors eg. 保佑我得胜 vs 是拯救我的角.

At the same time I have to point out that there are some, though very few, metaphors put into nonfigurative language for the sake of the understandability.

E.g.51 Lk 11:20

RV: But if I by the finger of God cast out devils, then is the kingdom of God come upon you.

CUV: 我若靠着上帝的能力赶鬼，这就是上帝的国临到你们了。

In this verse, the vehicle "God's figure" is put into plain language as 上帝的能力 (God's power).

And in later translations, meaning is given the priority to the form. Metaphors are translated more freely. Some of the metaphors are put into similes.

E.g.52 Lk 11:34

RV: The lamp of thy body is thine eye.

CUV: 你的眼睛就是身上的灯。

TCV: 你的眼睛好比身体的灯

E.g.53 Ro 3:13

RV: Their throat is an open sepulchre.

CUV: 他们的喉咙是敞开的坟墓.

TCV: 他们的喉咙象敞开的坟墓

    Some of the metaphors are put into non-figurative language.

E.g.54 Heb 13:15

RV: Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name.

CUV: 我们应当靠着耶稣，常常以颂赞为祭献给上帝，这就是那承认主名之人嘴唇的果子。

TCV: 我们应该凭借耶稣，常常以颂赞为祭，献给上帝，就是用我们的嘴唇来宣认他的名。

E.g.55 1Co 13:1

RV: If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.

CUV: 我若能说万人的方言，并天使的话语，却没有爱，我就成了鸣的锣、响的钹一样。

CLB: 纵然我能操世上一切的语言，又能说天使的话，但如果没有爱，我所讲的都是没有意义的话，如同嘈杂的声音而已。

    And some others are translated with explanatory phrases.

E.g.56 Gal 3:27

RV: For as many of you as were baptized into Christ did put on Christ.

CUV: 你们受洗归入基督耶稣的都是披戴基督了。

TCV: 你们受洗跟基督合而为一，正像穿上基督，有他的生命。

E.g.57 Mt 23:24

RV: Ye blind guides, which strain out the gnat, and swallow the camel.

CUV: 你们这瞎眼领路的，蠓虫你们就滤出来，骆驼你们倒吞下去。

CLB: 瞎眼的向导啊!你们舍本逐末，轻重倒置，饮料里的小蚊子就滤

出来，却把骆驼吞下去。

Summary: From the above comparison and contrast, it is clear the CUV's solution to metaphor is literal. This solution does produce some difficulty in understanding. But at the same time the translators' fear that free translation of metaphors may spoil the poetry and distort the original meaning is not unnecessary. Free treatment of the above metaphors spoils the poetry of the verses. And the non-figurative treatment of Hebrew 13:15 does distort the original meaning. It is not easy to say the CUV's solution to metaphor is good or bad. It has its merits and demerits. But first of all, I think this solution is in line with the solution to the whole book—literal and formal correspondence. Finally, we should not overlook the effort the CUV's translators made by translating some, though very few, metaphors into nonfigurative language.

4.3.7 Translating of the poetry

There are many poems in the Bible, esp., in the Old Testament. Translators of the Bible have to solve the problem of translating poems. Poetry is always the hard nut for translators for the form is the essential element of the message. After thousands of years of trying, some pessimistic translators even conclude, "Poetry is what is lost in translating." On one hand, in theory the idea that poetry is untranslatable is universally accepted. On the other hand, in practice, translators keep on translating poetry for one or another reason.

Poetry, according to its focus, can be roughly divided into two groups: one with the focus on the form; the other on the content. Poems of the first group often have many poetic arts and devices. The focus of the poems is not on what they say but on how they are said. The form itself gives pleasure to

readers. Poems of this group are totally untranslatable. Poems of the latter group have poetic arts and devices too (that is why they are called poems). But the content is even more important than the form. The form is only a device employed by the writer to reinforce the content. Poems of this group are partially translatable. I say partially, because the form will surely be tarnished to some extent. The Bible language, with the informative and vocative as its main purposes, has poetry of the second kind. In all the famous translations of the Bible, the poetry is exclusively put into prose, though there are traces of the effort to retain the poetic qualities.

What I have to put in here is that the Hebrew rhythm, the acrostic features, the frequent intentional alliteration and rhyme had already lost in the RV, and that the CUV's translators didn't make greater efforts than their predecessors had. Actually, they were prepared to sacrifice the formal niceties for the sake of the content.

Let's examine parts of Psalm 19 to see the CUV's solution to poems. (Originally, the Chinese verses were arranged as prose. Here, for better understand, they are put into poetic lines.)

E.g.59

The heavens declare the glory of God; And the firmament showeth his handiwork.	诸天述说神的荣耀， 穹苍传扬他的手段。
Day unto day uttereth speech, And night unto night showeth knowledge.	这日到那日发出言语， 这夜到那夜传出知识。
There is no speech nor language; Their voice is not heard.	无言无语，也无声音可听。
Their line is gone out through all the earth, And their words to the end of the world. In them hath he set a tabernacle for the sun,	他的量带通遍天下， 他的言语传到地极。 神在其间为太阳安设帐幕。
Which is as a bridegroom coming out of his chamber, And rejoiceth as a strong man to run his course.	太阳如同新郎出洞房， 又如勇士欢然奔路。
His going forth is from the end of the heavens, And his circuit unto the ends of it;And there is nothing hid from the heat thereof.	它从天这边出来，绕到天那边， 没有一物被隐藏不得它的热气。
The law of Jehovah is perfect, restoring the	耶和华的律法全备，能苏醒人心； 耶和华的法度确定，能使愚人有

soul: The testimony of Jehovah is sure, making wise the simple.
The precepts of Jehovah are right, rejoicing the heart: The commandment of Jehovah is pure, enlightening the eyes.
The fear of Jehovah is clean, enduring for ever: The ordinances of Jehovah are true, and righteous altogether.
More to be desired are they than gold, yea, than much fine gold; Sweeter also than honey and the droppings of the honeycomb.

智慧；
耶和华的训词正直，能快活人的心；
耶和华的命令清洁，能明亮人的眼目；
耶和华的道理洁净，存到永远；
耶和华的典章真实，全然公义。
都比金子可羡慕，且比极多的精金可羡慕；
比蜜甘甜，且比蜂房下滴的蜜甘甜。

From the translation we can see

1. The English poem is in poetic lines, while the Chinese one is not. The practice of the RV is fully explained in the preface to the Revised Version (NT 1881). It says:

> A few words will suffice as to the mode of printing quotations from the Poetical Books of the Old Testament. Wherever the quotation extends to two or more lines, our practice has been to recognize the parallelism of their structure by arranging the lines in a manner that appears to agree with the metrical divisions of the Hebrew original. Such an arrangement will be found helpful to the reader; not only as directing his attention to the poetical character of the quotation, but as also tending to make its force and pertinence more fully felt.

The Chinese translation of the poem is far from what Chinese poems were known as at that time. The translators didn't want to make themselves the laughing stock. So they frankly put the translation in the form of prose. But it does not follow that the translators of the CUV didn't "recognize the parallelism of their structure".

2. Neither the English nor the Chinese translations retain the Hebrew acrostic features, the frequent intentional alliteration and rhyme. As for the rhythm, the English and Chinese translations take on their own characters. The following is the rhythm of the first two verses:

The heavens /declare/ the glory of God; And/ the firmament /showeth/ his handiwork.

Day unto day/ uttereth/ speech, And /night unto night/ showeth

/knowledge.

诸天/述说/神的荣耀，穹苍/传扬/他的手段。

这日/到那日/发出言语，这夜/到那夜/传出知识。

3. Both the English and the Chinese translations are highly parallel.

4. The Chinese diction is very poetic, for example, 诸天,穹苍,天下,地极 etc.

5. The Chinese translation is very literal. And the literal faithfulness sometimes affects the rhythm of the language. For example in the line 没有一物被隐藏不得它的热气 the double negation and the passive voice are undesirable. "能使愚人有智慧" could be more rhythmic and neater by sacrificing the literal faithfulness and verbalizing the adjective "智慧".

6. It seems the genitive marker "的" really gives the translators a lot of trouble. This is, I think, due to the fact that the vernacular Chinese was yet to be established at that time, and the translators didn't have much material to refer to as correct grammar. Many "的" should be omitted.

7. The Chinese translation could be better if the translators had wanted it to be poetry. A little change of the redundant wording will produce a neater one. The following is my suggestion.

> 诸天述说神的荣耀，
> 穹苍传扬他的大能。 12
> 这日到那日发出言语，
> 这夜到那夜传出知识。
> 无言无语，亦无声息可听。
> 他的声音通遍天下， 13
> 他的言语传到地极。
> 神在其间为太阳安设帐幕。
> 太阳如同新郎步出洞房，
> 又如勇士欢然奔路。

从东到西，横跨天宇，

万物皆得光热浴沐。

耶和华律法全备，能苏醒人心；

耶和华法度确定，能智慧愚人；

耶和华训词正直，能快活人心；

耶和华命令清洁，能明亮人目；

耶和华道理洁净，存到永远；

耶和华典章真实，全然公义。

都比金子珍贵，贵于极多精金；

比蜜糖甘甜，甜比新产蜂蜜。

Summary: In translating the poetry in the Old Testament, the translators valued the content more than the form. This is in line with the Bible's intention and the translators' intention. And the literal principle is not changed here. And once again the literal faithfulness affects the quality of the translation. The Chinese translation, though in the form of prose, is good in rhythm, wording, and neat parallelism, which make it reasonable to be called "poem" if the translators had known the free style poetry which appeared later.

Notes:

1.   For a supplementary discussion of this topic, see Nida, Eugene A *Toward a Science of Translating with Special Reference to Principles and Procedures Involved in Bible Translating*, 1964, chapter 2

2.   Letter 57 to Pammachius on the Best Method of Translating, from *A Select Library of Nicene and Poat-Nicene Fathers*, translated by Schaff and Wall, Volume6, Jerome: Letters and Sekect Works. Also quoted in Nida, Eugene A *Toward a Science of Translating with Special Reference to Principles and Procedures Involved in Bible Translating*, p12, 1964

3.   For a supp;ementary discussion of these matters, see Edward H. Lauer(1915) and Heinz Bluhm(1951).

4.   The Chinese Recorder, vol.43(1912):589~590

5.   UN 1907, Preface1.(The Preface 4 is signed by C.W.Mater, the chairman of the Translation Committee).

6.   The abbreviation of Today's Chinese Version.

7.   The Chinese Living Bible's translation of these verses is:别让我在你们那里的时候，要用这样的勇敢来待你们；我要用这样的勇敢来待那些说我是"意气用事"的人！我虽然是个有血肉之躯的人，但在属灵的战争上，却不是凭着自己血肉之勇。

我们所用的武器，绝不是血肉之勇，乃是上帝无坚不摧的大能；我要用来摧毁坚固的城堡。

8. Here the sentence pattern: Blessed are the poor,......is not regarded as passive. "blessed " is rather an adjective than a past participle.

9. The abbreviation of Chinese Living Bible

10. In Hebrew culture "hore" is the symble of strength, dignity, and pride.

11. There are three different explanations about this idiom. (1) Camal is the biggest animal in Palestine, while the eye of a needle is the smallest hole. So it is the most difficult thing in the world for a caamel to go through an eye of a needle. (2) "Camel" in ancient Greek is "kameelon", which is very similar to the Greek spelling of "rope"------ "kamilon". (3) "a needle's eye" was the name of a gate of the city of Jerusalem. The gate is too small for a camal to pass.

12. "手段" is now a neuter noun, sometimes a derogatory term. My suggestion "大能",though not very specific, can avoide the derogatory feature.

13. "量带" is no more in use now. And according to 《和合本圣经（启导本）》，"声音" is adopted here.

5. The methods

Methods here mean the ways by which the translators realize their principles. In chapter four, we have discussed the principles of the CUV. In this chapter I will come to discuss the methods. The translation methods are traditionally put into two groups: SL emphasis and TL emphasis. If the principle is literal and formal, the methods will be in the group of SL emphasis. But that does not necessarily mean the literal translations will not employ methods in the group of TL emphasis.

The CUV is literal because the translators knew very well that the Bible was something new to the Chinese people, and they wanted the CUV to be very faithful to the original. They didn't want it to be a mixture of the western and eastern culture.

Some of the thoughts in the Bible are quite similar to some of the Chinese traditional culture. For example, Jesus said, "In everything do to others as you would have them do to you." [1] Similarly, Confucian said, "己所不欲，勿施于人。"[2] The Bible tells people to love, while Confucian said "仁". Nevertheless, Christianity is a foreign belief and the Bible is a foreign book. The thoughts and ideas are largely foreign, too. Actually, the Bible is not only full of novel ideas, but the pattern of thoughts embodied in the book is quite unfamiliar to the Chinese. The concepts are totally new. To the foreign missionaries, the differences were much greater than the similarities. Otherwise they came to China for no purpose.

The translators were facing impossible work: they did not have the equivalent concepts in Chinese. And without these concepts which were like the bricks in building, they couldn't give the proposition, the building. It was even further for them to be faithful to the original.

In dealing with this hard problem, the CUV's translators learned a lot from their predecessors. In Tang dynasty, the Bible translators used adaptation, namely, to use established Buddhism terms and concepts to replace the Christian ones. This method turned out to be a great failure. Christianity in the Tang Dynasty lost its identity. And in late Ming and early Qing, the Jesuits adopted accommodating, namely, to accommodate Christianity into Chinese culture. This method upset both the western world and the Chinese. But the Protestant translations prior to the CUV set some successful practices. The CUV translators inherited some of their vocabulary and some of their solutions to the problems.

The translating methods of the CUV fall into the following categories.

5.1 Phonetic translation

Actually, phonetic translation is not a translating method in that it doesn't give the meaning of the original word. But translators find that from time to time they have to turn to this last resort because words translated in this way, though giving no meaning, don't mislead, which is an advantage over other methods.

The translators of the CUV employed phonetic translation in the following cases.

(1)names of places and persons

The translators faithfully carried out the phonetic translation method in doing names of places and persons. This solution is very common now. But one century ago, people tended to use understandable familiar names. A case in point was Fu Donhua's *Gone with the Wind*, in which adaptation was largely used. The names of places and persons became Chinese.

(2)Measures of capacity and weight

Measures of capacity and weight in the biblical period are particularly uncertain. And the phonetic translations are foreign and reverent. These are the two main reasons why measurers of capacity and weight are translated phonetically. Of course, this rendering is in line with the CUV translation principle—Formal correspondence. Examples are as follows.

Weight	汉译重量单位	Capacity	汉译容量单位
Talent	他连得	Kor	歌 珥
Mina	弥 那	Ephah	伊 法
Shekel	舍客勒	Seah	细 亚
Beka	比 加	Omer	俄梅珥
Gerah	季 拉	Homer	贺梅珥
		Bath	罢 特
		Hin	欣
		Log	罗 革

(3)unique words

Some words in the Bible are unique. They cannot be found anywhere except in the Bible. Of course, they don't have any equivalence in other languages. These words are translated phonetically. For example "Monna", which is a kind of food God provided to the Israel people when they were in the wilderness, is "吗哪" in the CUV.

(4)universally accepted words

The CUV is not the first Chinese Bible. The Bible and the Christianity had been in China for more than 1200 years. Some of the commonly used words had already fought their way into acceptance. The CUV keeps these phonetic translations. For example "Amen (阿门)", which means May it be so (诚心所愿); "Hallelujah (哈利路亚)", praised the Lord (赞美主); "Emmanuel (以马内利)"; God is with us (上帝与我们同在). These words are acceptable and understandable not only to believers but also nonbelievers. There is no point to translate them semantically.

(5) A few common words

The following phonetic translations are common words.

"拉加" and "魔利" (Mt 5:22), 低土马(Jn 20:24), 拉比(Mt 26:49) ect.

These words come from their Hebrew pronunciations. But they all mean common things. And they have their equivalencies in any language. "Raca (拉加)" means "empty one, worthless one". "Moros (魔利)" means "dull or stupid" "Didymus (低土马)" means "a twin". And "Rabbi (拉比)" refers to "a teacher".

These words are treated phonetically because they were so treated in the RV[3] and the CUV just follows suit. The beginning of this solution was the obscure meanings of these words. Later, with the development of the biblical study, people finally knew the meaning of these words. But the tradition had already come into being.

There are some characteristics of the CUV's phonetic translation.

First, the pronunciation is based on that of the first case of the Hebrew and Greek word. In this entry, two points are noteworthy: ①the Chinese pronunciation comes from that of the Hebrew and Greek instead of English. This can explain why some Chinese phonetic translations don't sound like their English counterparts. ②In Hebrew and Greek, nouns have cases, hence a certain noun, as different sentence elements, has different pronunciations. But this certain noun was put into the same word regardless of its different pronunciation due to the different cases.

Second, Chinese phonetic translations have as few syllables as possible. As is known, foreign names are usually long; if we record all the sounds in Chinese, we will have long names which is unpopular even unacceptable to the Chinese readers. The translators of the CUV used clipping to make them short. For example, "Christ" was first translated as "基利斯督"[4], the CUV

adopts "基督".

The phonetic translation, of course, has many defects. First of all, words translated in this way create a reading barrier and leave no concrete impression.

Secondly, some of the same names of persons are put into different Chinese characters respectively in the Old and New Testament. For example:

English name	Chinese name	
	in OT	in NT
Beelzebub	巴力西卜(王下 1:2)	别西卜(太 1:25)
Eliud	以利户(撒上 1:1)	以律(太 1:14)
Azor	押朔(耶 28:1)	亚所(太 1:13)

There are about 35 names put into different forms (See《圣经译名考》). This is because the CUV was not translated by one person. A committee did it. Sometimes they couldn't check all the details.

Thirdly, in translating the same morpheme in place names, the CUV sometimes gives the meaning, but sometimes just gives the sound. For example "En" in Hebrew means spring. But in the CUV, it sometimes is put phonetically as "安" (e.g. En-mishpat:安密巴, Ge 14:7), "音" (e.g. En-tapuah:隐他普亚, Jos 17:7). And sometimes it is treated semantically as "泉" (e.g. En-harod: 哈律泉, Jdg 7:1).

Fourthly, the translators didn't give adequate consideration to the sex of the names. "Ruth", the great-grand mother of King David, is translated as "路得". And "Elizabeth" is put into "以利沙伯". And in Php 4:2 a girl named "Euodia" is mentioned. But she becomes "友阿爹" in the CUV.

As I mentioned at the very beginning of this section, phonetic translation is the last resort. If we have any other ways to convey the meaning we will not come to this method. The biggest disadvantage of phonetic translation is that words translated in this way keep the sounds but sacrifice the meaning.

For instance, we all know the first man and the first woman called "Adam" and "Eve", but very few know "Adam" means "man" in Hebrew and sounds like and may be related to the Hebrew for ground (adamah) (For Adam comes from the earth.), "Eve" means "living" for she is the mother of all the living.

Another demerit of phonetic translation is that readers connot see the semantic relation between phonetically translated words. For example, "受膏者" "基督"(Christ) and "弥赛亚"(Messiah) mean the same, the anointed. "基督"(Christ) comes from christos, a Greek word. And "弥赛亚"(Messiah) comes from mashiyach, a Hebrew word.

5.2 Extension (缀华语而赋新意)

The translators were fully aware that they couldn't use the phonetic translation all the way through, for these words didn't give any meaning, besides, sometimes they were misleading for the Chinese Characters themselves carried meanings, and the readers couldn't get rid of this strong hint.

The translators found another way of extension—by which I mean attaching new meaning to the existing Chinese words —more acceptable than phonetic translating. The existing Chinese words originally have some meaning which is very similiar to that of the foreign words or their meanings have some relation with that of the foreign words..

The advantage of the extension method is that words translated in this way meet less resistence. The disadantage is that the word is misleading at first sight.

For example I Co 9:5 reads:

CUV: 难道我们没有权柄娶信主的姊妹为妻，带着一同往来，仿佛

Readers who don't understand the meaning of "姊妹" here would be astonished: how barbarous the early Christians were; they married their sisters. Actually, in many other places in the NT, "sisters" and "brothers" mean "women and men who believe in God, the Son and the Holy Spirit". The following verses will show how these words transfer from their ordinary meanings to their special meanings.

Mt 12:46-50

RV: While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. But he answered and said unto him that told him, Who is my mother? And who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.

CUV: 耶稣还对众人说话的时候，不料他母音和他弟兄站在外边，要与他说话。有人告诉他说："看哪，你母亲和你弟兄站在外边，要与你说话。"他却回答那人说："谁是我的母亲？谁是我的弟兄？"就伸手指着门徒，说："看哪，我的母亲，我的兄弟。凡遵行我天父旨意的人，就是我的弟兄姊妹和母亲了。"

Another case in point is "God" and its translation "上帝". "God" in its capitalized form refers to "YHWA", the holy, true, only living superbeing. But "上帝"in Chinese ancient books refers to the "emperor in heaven (天帝)". For example in The Book of Songs(《诗经》) there is a line reading: 上帝临女(汝)[5] . Apparently, "God" and "上帝" refer to two different things.

They are all culture-bound. "God" is a god of personalness, while "上帝" is not. But they share some thing in common. They both refer to the highest mighty superbeing; they are both the object of people's worship. In late Ming, Mteo Ricci(利玛窦) identified "上帝" with "God". This idea was not widely accepted. But the practice of using "上帝" to render "God" has been retained. Chinese readers of the Bible will find the word "上帝" no longer means the Chinese god, and instead, it is "God".

Some other examples are:

天国(heaven), 福音(gospel), 祈祷(pray), 得救(be redeemed, be saved), 罪(sin), 义(righteousness), 信(faith), 方言(tough), 先知(prophet), 外邦人(Gentile, nonbeliever), 奉献(sacrifice), 悔改(repent), etc.

These words seem quite easy, but actually they become biblical in the CUV. They mean quite different things. This is why people without proper training find the CUV difficult to understand.

5.3 Transplanting

By transplanting, I don't mean transplanting the Hebrew, Greek or English words into Chinese, as we deal with the word "OK". I mean transplanting source language words completely, no more, no less, into the target language by literal rendering. Transplanting has two characters: first, it is a way to introduce the culture-bound words, namely, the words with no equivalents in the target language. Second, the translation is intelligible in the target language; that is to say, it is semantic translation.

In the CUV words translated in this way fall into the following catagories:

(1)the names of some plants, and animals.

For example: 乳香(frankincense), 没药(myrrh), 牛膝草(hyssop), 虺蛇(adder) etc.

(2)some measures of length

肘(cubit), 虎口(span), 掌(handbreadth), 指(finger) etc.

(3)Jewish cultural words

安息日 (Sabbath day), 禧年(Jubilee), 逾越节(Passover/Pascha)[6],无酵节 (Unleavened Bread), 初熟节 (Sacrifice of First-fruits),五旬节 (Pentecost/Shavuoth), 吹角节 (Trumpets), 赎罪节 (Atonement/Yom kippur), 住棚节(Tabernacles/Succoth), 修殿节(Dedication/Chanukah), 割礼(circumcision, or to circumcise), 逃城(cities of refuge), 膏抹(to anoint) etc.

(4)Some of Jewish religious words

燔祭 (Burnt Offerings), 素祭 (Meal Offerings), 平安祭 (Peace Offerings), 赎罪祭 (Sin Offerings), 赎愆祭 (Trespass Offerings), 约柜 (ark), 至圣所 (the Holy of holies) , 会堂(synagogues) etc.

Words translated this way are more inteligible to the readers that words translated by the two methods we have just disccused above. They themselves make sense and they are not misleading.

5.4 Adaptation

This is the "freest" form of translation; the SL culture is converted to the TL culture and the text rewritten. At the lexical level, it usually refers to using the established words in the TL to replace the SL words though they are culture-bound. The translators of the CUV in order to avoid "Confucianizing" cautiously avoided adaptation. Thus, the translators used other terms when available rather than established Chinese terms, esp.

philosophical ones. This made the text less elegant and lofty to the educated readers, but more accessible to the general readers. Their choice shows the evangelical missionary attitude.

For example, in Col 1:15, the CUV doesn't use the traditional philosophical expressions like "无形" and "有形" (which were adopted by the DEL[7]). Instead it uses "不能看见之(的)" and "能看见的". They are a bit wordy and long-winded, but the meanings are more easily grasped because of the use of everyday expressions..

However, the CUV does employ some Chinese culture-bounded words.

(1)Some religious terms

Buddhism had already established in China when the CUV was translated. Some religious terms of Buddhism had already become well known. Christianity has some religious concepts quite similar, in the secular people's eye, to those of Buddhism, though they are basically different. In order to shorten the distance of understanding, the translators used adoption. Examples of this class are: 地狱,戒,魔,鬼,神.

(2)In telling the time, the CUV also used Chinese traditional time system to equivalent that of the Bible.

e.g. Mt 20:5~6

RV: Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out ,

CUV: 午正和申初又出去，也是这样行。约在酉初出去，

Mt 20:3

RV: And he went out about the third hour,

CUV: 约在巳初出去，

(3)And the CUV adapts the official titles to Chinese traditional ones.

Dan 3:2

RV: then King Nebuchadnezzar sent for the satraps, the prefects, and the governors, the counselors, the treasurers, the justices, the magistrates,

CUV: 尼布甲尼撒王差人将总督、钦差、巡抚、臬司、藩司、谋士、法官，……"

(4)Some of the measures of capacity weight and length. We know most of the measures are treated phenatically, but if there are similar measures in Chinese the CUV adopts them. Here are some examples: 斤 litra (Jn12:7, 19:39); 升 kab (2Ki6:25); 斗 modiu (Mt5:15); 丈 fathom(Ac27:28) ; 里 stadion(Mt14:24, Lk24:13); etc.

Notes

1.   From Mt. 7:12
2.   From《论语》
3.   Actually in the RV, there is no "Moros". The RV uses "Thou fool". Obviously the CUV here doesn't follow the text of the RV.
4.   The Morrison's Version created and adoped this term.
5.   From 《诗经·大雅·大明》
6.   The first is the English spelling, and the second is the Hebrew spelling.
7.   The abbreviation of the Delegates' Version.

6. The CUV as Chinese

6.1 vernacular

The CUV in this desertation refers to the Chinese Mandarin Union Version. Mandarin in the late 19th century referred to the oral language used by the government and the officials. It was the predecessor of today's standard Chinese (Putonghua). At that time Mandarin in different provinces was slightly different in pronunciation and intonation. And it was the language understood by most Chinese people.

The first and foremost character of the CUV as Chinese is its language—Mandarin Chinese. This is the most important reason, though not the only reason that enables the CUV to survive the other Chinese Bible translations. And this feature makes it possible for the CUV still to be in use. If the CUV was in Wenli (the literary) language, no matter high Wenli or easy Wenli, it would be like the rest of the translations at that time—only a few copies left in the library for academic study.

This principle (translating the Bible into Mandarin) was severely criticized by some scholars who held the opinion that scripture and sutra had their own styles, and Mandarin was too far from being elegant to convey the holy content of the Bible. But the translators had their reasons to do so. (1) The Bible itself says "I (Paul) did not come proclaiming the mystery of God to you in lofty words or wisdom" (1Co 2:1) and "write the vision, make it plain on tablets, so that a runner may read it."(Hab2:2)[1]. (2) The most famous and important translations of Bible are all in vulgar, common or colloquial language, e.g., Jerom's Vulgate version, King James Version and Martin Luther's version. (3) The experience gained from the translating of

the Chinese Buddhist sutra also supported the CUV's translator's decision. Here is a quotation from Hu Shizi, which is a conclusion of the Chinese Buddhist sutra translation.

那不加润饰的文风给后世译经事业留下一个好榜样。宗教的经典重在传真，重在正确，而不重在词藻文采；重在读者易解，而不重在古雅，故译经大事多以"不加文饰，令人易晓，不失本义"相勉。[2]

Anyway, taking vernacular as the language of translation at the turn of the 20th century is a great progress in Chinese translation history. At the same time, as we know on the stage of translating, Yan Fu (1853-1921) and Lin Shu (1852-1924) were very active. But their translations were all in literary Chinese.

The first merit of the vernacular Chinese as in the CUV is its easiness and clarity, which enable the CUV to be more accessible to a greater number of Chinese readers. Here is e.g.1 John 3:11-18 taken respectively from the the Morrison Version, High Wenli Edition of the CUV and the Mandarin CUV.

The Morrison Version:

我确确语尔，我等言所知而证所见。惟汝曹犹弗受吾证。我既以地之事言尔等，若弗信余，倘以天之情言尔，汝岂信乎。无何升天者惟彼自天降也即人之子犹在天者也。且如摩西举蛇于旷野人之子一然必见举以使凡信之者不致沉忘乃得永常生也。盖神爱世至赐己独子使凡信之者不致沉忘乃得永常生也。盖神遣厥子降世非为审定罪世乃致世因之而可得救也。信之者不被定罪乃不肯信之者会定罪因不肯信于神独生子之名故。

The High Wenli CUV:

我诚语汝，我侪言所知，证所见，而尔曹不受我证焉，我言属地者，尔尚弗信，若言属天者，尔讵信乎。从未有升天者，惟自天而降，即在天之人子耳。摩西举蛇于野，人子亦必如是见举，致凡信之者，与彼而有永生，盖上帝爱世，至赐其独生子，俾凡信之者免沦亡而有永生，因上帝遣子入世，非以鞫世，乃令由之获救，信之者不受鞫，不信者已鞫矣，以其未上帝独生子之名也，是鞫也。

The Mandarin CUV:

我实实在在地告诉你，我们所说的是我们知道的；我们所见证的是我们见过的；你们却不领受我们的见证。我对你们说地上的事，你们尚且不信，若说天上的事，如何能信呢？除了从天降下，仍旧在天的人子，没有人开过天。摩西在旷野怎样举蛇，人子也必照样被举起来。叫一切信他的都得永生(或作"叫一切信他的人在他里面得永生")，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。因为神差他的出儿子降世，不是要定世人的罪(或作"审判世人"，下同)。乃是要叫世人因他得救。信他的人，不被定罪，不信的人，罪已经定了，因为他不信神独生子的名。

In comparison, we can see the Mandarin CUV is much easier than the Morrison Version and the High Wenli Edition of CUV because of the colloquial language it employs, and because of the avoidance of low frequency words, such as "讵" (which means "岂", "难道") and "鞫" (which means "审问") employed by high Wenli Edition.

Secondly, the Mandarin CUV is much clearer and more natural than the Morrison Version and the High Wenli Edition of the CUV. The latter two translations all failed in expressing the long complex sentence of verse 13 (which reads "And no men hath seceded into heaven, but he that descended out of heaven, even the son of man, which is in heaven." in the RV). The Morrison puts that as "无何升天者，惟彼自天降也，即人之子犹在天者也". It is very unnatural because it keeps the original word order. And it is very unclear because after several turns of thought, the reader after finishing the sentence has already got lost. And the translation in the High Wenli Edition is no better than that of the the Morrison Version. It puts the verse as "从未有升天者，惟自天而降，即在天之人子耳." The information focus is placed on "从未有升天者", which is very misleading. Actually the sentence means that Jesus, the son of man, is the only one who has ascended into heaven. He has descended out of heaven and is now in heaven.

Another advantage of vernacular over literary Chinese is that literary

Chinese is very closely related to Chinese traditional culture dominated by confusionism, Buddhism and Taoism. If the Bible translation is in literary Chinese, the Chinese culture combined with the literary Chinese will harm the message. For example e.g.2 1Colossians 1:16 万物以之而造，不论在天在地，有形无形，有住执政权力者，皆以之造，而归属之。This verse is very much like the line of *The Book of Taoism*. The readers would think Christianity and Taoism share some same doctrines.

At the same time, I have to point out that the vernacular Chinese in the CUV, viewed from the criterion of today, is not good enough. First, there are some literary expressions in the CUV. Now, many nonbelievers and new Christians tend to criticize the CUV as "only half literary but not vernacular (半文不白)". This will be further discussed in the next section "archaic". Second, by the end of the 19th century, the vernacular Chinese had not yet been well established. In other words, the vernacular Chinese itself was not perfect and had many defects. For example:

(a) absence of the auxiliary words that indicates the mood (语气词).

E.g.3 Ge 50:17 如今求你饶恕你父亲上帝仆人的过犯。

Today's Chinese would put a word "吧" at the very end of the sentence.

E.g.4 Jdg 1:1 我们中间谁当首先上去攻击迦南人，与他们争战。

Likely, we now would have a word "呢" at the very end of the sentence.

(b) the redundancy or absence of genitive marker "的" and other grammatical words.

E.g.5 2Ch 26:5 通晓上帝默示撒迦利亚在世的时候

Here, the genitive marker "的" is absent. The verse should go like this

通晓上帝默示的撒迦利亚在世的时候

E.g.6 Dt 4:19 自己便被勾引敬拜事奉它神

If there were a word "去" between "勾引" and "敬拜事奉", the mood of this verse would be more natural in Chinese.

Anyway these defects never overshadowed the advantages brought by the vernacular Chinese. It is not overstated if we say that vernacular Chinese is the first and foremost feature that brings the great success the CUV enjoys.

6.2 Archaic

How could we say that the CUV is archaic since we say vernacular is the first and foremost character of the CUV? Time is the answer. Time has changed our criterion. What seemed quite vernacular a century ago now becomes very archaic. In addition, the immaturity of the vernacular Chinese in one way or another pushed the language of the CUV towoards becoming archaic. On one hand, if we compare the language employed in the CUV with the language of today, we, of course, will find the language in the CUV archaic.

On the other hand many readers today maintain that the CUV be too archaic to be in use any more. Is this idea justified? We have to view this on two sides.

The CUV is archaic. Firstly, some of its vocabulary is old fashioned. For example, e.g.7 Ge 49:15 says "成为服苦人的仆人". "服苦" is no longer intelligible to the modern readers.

Some of the other examples are listed as following e.g.8~12:

"好合" (Ex 21:20) now we use "婚姻"

"额坚" (Eze 3:7) now we use "卤莽"

"兄台" (Ac 21:20) now we use "兄弟"

"强解" (2 Pe 3:16) now we use "曲解"

"通事" (Ge 42:23) now we use "翻译"

And some words are no longer in use today. For example e.g.13~14:

"制子" (Eze 4:11) "放告" (Ac 19:38)

And some other words are still in use, but they mean something quite different. For example e.g.15:

"消化" (Ex 15:15) meant "沮丧" or "丧气" "丧胆", now means "to digest".

E.g.16 CUV Isa 58:5 says: 这样，你的光就必发现如早晨的光；你所得的医治要速速发明. Here in this verse, "发现" and "发明" all meant differently from what they mean now. Other examples are like e.g.17~19:

"解释" (Ac 2:24) meant "to set free", now means "to interpret".

"手段" (Ps 19:1) meant "ways of working", now means "trick, plot".

"遗传" (Mk 7:3) meant "tradition", now means "heredity".

Secondly, syntactically, there are some literary Chinese sentences in CUV. Actually I can't say they are completely literary Chinese sentences in the CUV. The translators were alert enough to them. But they were not alert enough against those half-literary Chinese and half Mandarin sentences. This is even worse. As we know, the language in the late 19th and the early 20th century didn't get rid of the influence of literary Chinese. For example "并不谎言" (Ro 9:1), if we analyze it by modern Chinese grammar, we may find it wrong. For "谎言" is a noun, and it can't follow the adverb "并不". Actually it was right according to literary Chinese grammar at the time. "谎言" was not a noun phrase. Instead, it was a verb phrase, meaning "虚妄说话".

Other examples are like e.g.20~22:

设何谋攻击耶和华呢？(Na 1:9)

敞开天上的窗户，倾福与你们。 (Mal 3:10)

看人的情面，乃为不好。 (Pr 28:21)

So, we cannot deny that the language of the CUV is archaic. But we can't hold this against the translators. They used the vernacular language of their time.

But on the other hand, the common readers, especially the nonbelievers, find the CUV archaic because they are not familiar with biblical language. It is well known that every department of human learning uses language peculiar to that particular discipline---language which novices would find archaic. Biology, botany, geology, physics, chemistry, mathematics, music, medicine, law etc, all use strange sounding words, phrases and expressions which an outsider or a novice will find difficult to understand. The same is true of the Bible. It also uses words and expressions which an outsider or a new believer will find hard to comprehend. Words like "律法"、"悔改"、"洗礼"、"赎罪"、"成圣"、"称义"、"重生" etc. often baffle an outsider or a new believer. But he/she must learn them in order to understand the Bible, because they are explicit Biblical terms which uniquely express vital concepts. They are not archaic words and can't be got rid of or simplified to such a degree that the Bible becomes a paraphrase, or a commentary. Can we imagine a novice biology science or law student objecting to the strange sounding words or old-fashioned expressions in his/her textbooks?

6.3 Four-Charactered Chinese phrases

Another feature of the CUV version as Chinese is its great number of four-charactered Chinese phrases.

Every nation has its language preference. For example, in poetry, English in the middle ages preferred alliteration, while classic Chinese favored

rhyme. As far as syllables, English words usually have fewer than the words of Northern European countries. The Chinese language has various phrases composed of two, three, four and even more characters. But when Chinese people put something in black and white, they tend to use four-charactered phrases. In the Chinese mentality the four-charactered phrases are well balanced, unhurried, smooth, learned and rhythmic.

The CUV sacrificed the smoothness of style for the sake of faithfulness to the original. But the translators fully considered the Chinese preference of the four-charactered phrase. And this consideration more or less made up the smoothness of style sacrificed. For example,

E.g.23 Ps 34:12-14 有何人<u>喜好存活，爱慕长寿，得享美福</u>；就要禁止舌头不出恶言，嘴唇不说诡诈的话。要<u>离恶行善，寻求和睦，一心追赶</u>。

E.g.24 Php 2:15 使你们<u>无可指摘，诚实无伪</u>，在这<u>弯曲悖谬</u>的世代，作神无瑕疵的儿女。你们<u>显</u>在这世代中，好象<u>明光照耀</u>。

There are six four-charactered phrases in Ps 34:12-14 and four in Php 2:15. And these phrases really do credit to the translation. These verses read well balanced and smooth.

Numerous in number is the first characteristic of the four-charactered phrases in the CUV. There are four-charactered phrases in every chapter of a book and every book of the Bible. In a very short book of Ephesians, there are about 50 four-charactered phrases.[3]

The second characteristic of the four-charactered phrases in the CUV is that the phrases are of various formations. The translators took full advantage of the elasticity of Chinese word formation and formed different types of phrases. There are coordinate phrases (并列词组), such as 藐视憎

恶 (Ps 22:24) 冰雹火炭; phrases consisting of a modifier and the modified (偏正词组), such as 甘心事奉 (Eph 6:7), 安然居住 (Ps 16:9); verb-object phrases (动宾词组), such as 暗投网罗 (Ps 35:7) 兴旺福音 (Phil 1:5); and subject-predicate phrases (主谓词组), such as 心地昏昧 (Eph 4:18), 道路通达 (Ps 37:7).

The third characteristic is that most of the four-charactered phrases are compounds of two synonyms or near synonyms. For example

仁义公平 (Ps 33:5), 蒙羞受辱 (Ps 35:4), 骄傲轻慢 (Ps 31:16), 绊跌仆倒 (Ps 27:2), 孤独困苦 (Ps 25:16), 良善正直 (Ps 25:8), 欢喜快乐 (Ps 21:6), 尊荣威严 (Ps 21:5)

Another thing notable is that most of these four-charactered phrases are literal translations, namely, there are two synonyms in the original. They are not four characters for four characters' sake. Among the above examples only "欢喜快乐" (Ps 21:6) is translated from one word "glad". The rest are all from two words. "仁义公平" is from "righteousness and justice"; "蒙羞受辱" from "shame and dishonor". "骄傲轻慢" from "pride and contempt"; "绊跌仆倒" from "stumble and fall"; "孤独困苦" from "lonely and afflicted"; "良善正直" from "good and upright"; "尊荣威严" from "splendor and majesty".

The translators did, sometimes, put in extra words that were not in the original to make the translation a four-charactered phrase. For example

E.g.25 Ps 34:12

RV: What man is he that desireth life, And loveth many days, that he may see good?

CUV: 有何人喜好存活，爱慕长寿，得享美福

E.g.26 Ps 30:7

RV: Thou, Jehovah, of thy favor hadst made my mountain to stand strong: Thou didst hide thy face; I was troubled.

CUV: 耶和华啊，你曾施恩，叫我的江山稳固

E.g.27 La 2:11

RV: Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth.

CUV: 我眼中流泪，以致失明，我的心肠扰乱，肝胆涂地

In these three verses, "长", "江" and "胆"are added mainly for rhythm and stability.

Here, I want to point out that most of the four-charactered phrases used in the CUV are not idioms. Chinese set phrases (成语) can be divided into two categories. (1) Set phrases whose meanings can be got from the constituent characters and, very importantly, which do not have allusions behind them, such as 家喻户晓 etc. (2) set phrases whose meanings can be or cannot be got from the constituent characters and which have allusion behind them, such as 狐假虎威 etc. In the CUV most of the four-charactered phrases were newly composed by the translators according to the original words. They are not set phrases. But there are some set phrases of the first category in the CUV. For example

E.g.28 Am 1:6

RV: Thus saith the Lord; For three transgressions of Gaza, and for four, I will not turn away the punishment thereof......

CUV: 耶和华如此说："迦萨三番四次地犯罪，我必不免去他的刑罚……

E.g.29 Ro 16:4

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RV: for my life laid down their own necks

CUV: 为我的命将自己的颈项<u>置之度外</u>

E.g.30 Heb 7:15

RV: what we say is yet more abundantly evident

CUV: 我的话更是<u>显而易见</u>

The meanings of these set phrases can be got from the constituent characters, and they do not have allusions behind them.

Why does the CUV cautiously avoid the allusive Chinese set phrases? It is because the allusive phrases are either of some association which is contradictory to or different from the meaning needed in the original text or of some association with Chinese traditional philosophy. For example, Mt 19:20 says "在后的将要在前". Some readers suggest that we use "后来居上" here. "后来居上" fits the meaning here. But the origin of "后来居上" is derogatory.[4] This derogatory association makes it undesirable here. Another example, e.g.31 Mk 40-41 reads

> 有一个长大麻风铱来求耶稣，向他下跪，说："你若肯，必能叫我洁净了。"耶稣动了慈心，就伸手摸他，说："我肯，你洁净了吧!"

Here some readers wonder, why the translators didn't use "动了恻隐之心" to make the rendering more literary. But as we know "恻隐之心"[5] is so closely related to Chinese traditional philosophy that it would make the readers associate Jesus with Mencius and Christianity with Confucianism.

6.4 Antithesis

> 义人的思念是公平，恶人的计谋是诡诈。(Pr 12:5)
>
> 压伤的芦苇，他不折断；将残的灯火，他不吹灭。(Mt 12:20)

In the CUV there are many antitheses which refine the translation. Antitheses here mean parallel-structured couplets. For example: to err is man; to forgive is divine. Antithesis is another Chinese national language preference. It used to be an important part of Chinese philology (小学) with which all the learning and studies began. Now it is still nationally appreciated in China. At Spring Festival, we have this kind of couplets pasted on door panels conveying our best wishes for the year. These antitheses—the parallel-structured couplets are considered literary, well balanced, refined, elegant and rhythmic.

The antitheses in the CUV are not the translators' extra effort to make the rendering more literary or elegant. They are the faithful translation of the Hebrew and Greek chiasmi (in Greek "khinstos") and parallelism. Chiasmus is a kind of language device which is composed of two parts connected with a semicolon or conjunction. The second part uses the synonyms to further the thought of the first part, or uses the antonyms to express the opposite thought. And the two parts usually share the same verb. It looks very much like an " × ". Parallelism differs from the chiasmus in that the verbs of the different parts are different too (in a sentence of parallelism there are two or more than two parts).

This rhetoric device is mainly used in proverbs or aphorisms. The meaning of the sentence is either strengthened by the repetition, or highlighted by the contrast.

The King James Version and the Revised Version both retain the style to the greatest extent. And the CUV—the translation of RV with consistent reference to the Hebrew and Greek original—not only retains but also strengthens the style by the Chinese rhetoric devise—antithesis (对偶句).

Here are some more examples e.g.32~41:

Job 5:9 他行大事不可测度，行奇事不可胜数。

Ps 85:10 慈爱与诚实，彼此相遇；公义和平安，彼此相亲。

Ps 85:11 诚实从地而生，公义从天而现。

Mt 11:30 我的轭是容易的，我的担子是轻省的。

Pr 15:2 智慧人的舌善发知识，愚昧人的口吐出愚昧。

Pr 14:25 作真见证的救人生命；吐出谎言的施行诡诈。

Mt 23:12 凡自高的，必降为卑；自卑的，必升为高。

Eph 4:2-3 用爱心互相宽容，用和平彼此联络。

Ps 36:6 你的公义好象高山，你的判断如同深渊。

Ps 36:5 你的慈爱上及诸天；你的信实达到穹苍。

The CUV puts accuracy first and smoothness of style second. Therefore it is not strange that some of the antithesis and parallelisms are not very neat. For example e.g.42~46

Ps 96:13 他要按公义审判世界；按他的信实审判万民。

Pr 13:9 义人的光明亮，恶人的灯要熄灭。

Pr 13:11 不劳而得之财必然消耗，勤劳积蓄的必见加增。

Pr 15:1 回答柔和使怒消退，言语暴戾触动怒气。

Lk 6:24-25 你们富足的人有祸了!因为你们受过你们的安慰；你们饱足的人有祸了!因为你们将要饥饿。你们喜笑的人有祸了!因为你们将要哀恸哭泣。

These verses can be put into neater forms. The followings are my suggestions.

Ps 96:13 他要按公义审判世界；他要按信实审判万民。

Pr 13:9 义人的光将明亮，恶人的灯要熄灭。

Pr 13:11 不劳而获的一定消耗，勤劳积蓄的必见加增。

Pr 15:1 柔和回答消退愁火，粗暴言语激起戾气。

Lk 6:24-25 你们富足的人有祸了!因为你们已得安慰。你们饱足的人有祸了!因为你们将要饥饿。你们喜笑的人有祸了!因为你们即会哀泣。

Notes

1. See 3.3 Register of the language of this thesis.
2. See 胡适《白话文学史》chapter 9
3. The number varies according to the definition of the four-charactered phrases.
4. From *Records of the Historian(《史记》)*, Ji Yin(汲黯) ridiculed the Emperor Hanwudi(汉武帝)saying that he promoted those who excelled in flattering exceptionally fast.
5. From *Four Essentials in Humanities in 1 Gongsun Chou of Mencius* (《孟子·公孙丑上·人有四端》).

7. Conclusion

The CUV adopted as its textual basis the Revised Version and the Hebrew and Greek texts underlying the Revised Version which served either as the basis for the latest versions or the best translation in the translators' home countries. They embodied the latest Biblical archaeology and Biblical study at that time. The RV is perhaps the best illustration of the literalistic view of translation. It is as literal as it can be and still makes sense. Besides it inherits all the merits of its predecessor, the King James Version.

The CUV's translating principle is literally and formally orientated. The analyses of the verbal consistency, voice consistency, word class consistency, and sentence length have all established this point. And further proofs come from the solutions to idioms and metaphors. Some of the idioms and metaphors are translated so literally that they really become reading barriers. Directed by the principle, the translating methods are SL orientated, such as phonetic translation, transplanting and attaching new meanings to the established Chinese. Resulting from the tendency in the CUV to adhere to literal and formal correspondence translation, the CUV is made less decodable.

The CUV's translators, however, did want the translation to be understandable. Actually, the CUV is a result of a Protestant evangelical missionary movement. The CUV shows its efforts to get rid of the bonds of the word-for-word translating method and begins to practise a sense-for-sense translating method. This can be best illustrate by the contextual consistency in rendering vocabulary. And in order to make itself accessible, the CUV uses adaptation when the words are not of importance as to the basic faith of Christianity.

When there is a clash of meaning and form, the CUV gives the former the priority. The solution of the poetry has made this clear.

The CUV is a version in General Mandarin in which both localism and literary language have been avoided. Except for the difficulties resulting from the literal and formal translation principle, the CUV does not include many linguistic difficulties. The intelligibility depends much on the content and form of the original.

The CUV sacrificed the smoothness of style for the faithfulness to the original. But it uses many four-charactered Chinese phrases and antitheses, which really make the CUV appreciated to its readers.

The CUV has a far-reaching influence and contribution to Chinese and Christianity in China in various aspects. Firstly, the CUV has greatly enriched the Chinese vocabulary. With the popularization of the CUV, many new words find their way into Chinese. Here are some of them.天使，救赎主(nonbelievers prefer 救世主)，福音，伊甸园，撒但，方舟，阿门，哈里路亚，吗哪，洗礼，乐园，天国，启示，复活，忏悔，先知，十字架.

Secondly, it is the forerunner of the vernacular Chinese movement. The CUV was published in Feb. 1919, three months before the May 4th movement. The NT of the CUV was finished and published even earlier, in 1907. Therefore, in employing vernacular Chinese in serious writing, the CUV is the one of the first. In 1920s, Prof. Zhu Shuren wrote the following lines:

我记得从前有人反对新文学，说这些文章不能算新，因为都是从马太福音之《国语和合本》出来的。当时觉得他的话可笑，现在想起来反要佩服他的先觉。马太福音确是中国最早欧化的文学国语；我又预料到它与中国新文学的前途有极深的关系。

Thirdly, the CUV has brought a lot of materials for Chinese literature. Although we don't have biblical literature in China as in the western world, but the Bible's influence on Chinese literature is much greater than most of us assumed. Through the CUV, many of the idioms, allusions and expressions of the Bible become accessible to Chinese writers. Quotations from the CUV can be constantly found in Chinese literature.

Lastly, the CUV contributes a lot to the spread of Christianity in China. The number of Chinese Christians, except during the Cultural Revolution, has increased steadily. The CUV, as the most popular Bible translation, undoubtedly played an important role. The CUV's another contribution to Christianity in China is that it is the version that has established the Christian language. Some Christian terms, such as 天国，弟兄，福音，使徒，祈祷，罪，义 etc, though didn't first appear in the CUV, become known to believers and nonbelievers through the CUV.

Since the Chinese language has changed more during the past ten decades than at any time in history—and although these changes have been subtle, they have been substantive—it has been felt that new versions are needed.

One reason for Biblical re-translation is that continual development in archaeological discoveries of secular and sacred sites, artifacts, and manuscripts help translators further their understanding of the vocabulary, grammar, and idioms of the Greek and Hebrew texts. The result of all this is that the texts of the ancient documents have become more and more clear through serious and faithful study. Thus, the glaring errors and misunderstandings of earlier editions of the Bible have progressively been

addressed, and what was once considered to be a definitive translation eventually has become outdated.

A second reason for Biblical re-translation is the continual development of the "living" language. Words and expressions of one century do not necessarily carry the same meaning in successive centuries. What may be considered in one era to be a venerable, dignified, majestic, reverent, and uplifting rendering may, in a later era, be misleading or even meaningless to the reader.

Thirdly, linguistics has progressively advanced making greater accuracy possible. Much more is known about textural criticism and about Hebrew, Greek and other ancient languages. This helps translate some rather obscure words with more certainty.

At the same time, translation theories have been advancing, too. It is important to know that not all versions of the Bible have been translated using the same objectives. Some only differ in their style and format and then it is only a matter of literary preference or a matter of style. But there are some notable differences. In the past, the Bible used to be translated in the method of formal equivalent. But now we have dynamic equivalence and paraphrase. I am not to discuss which method(s) is (are) better than the other. It is quite understandable that different readers prefer different methods.

Some people may think, if new translations are needed, why not give up the CUV and use a new translation in the language of today? In answer to this objection there are several facts which must be pointed out.

Firstly, to some extent, the Chinese of the CUV is more biblical than archaic. One needs only to compare the preface written by the translators with the text of their translation to feel the difference in style. The CUV

owes its merits, not to the early 20th century Chinese--- which was very different--- but to its faithful translation.

Secondly, the total abandonment discourages the memorization of the Scriptures by the believers. That is why the Chinese Protestant churches cling to the CUV.

Thirdly, the CUV is historical and reverent. The Bible is not a modern book; it does not need to be as new as the morning newspaper. Any translation suggesting that is not a good one. The language of the Bible should be venerable as well as intelligible, and the CUV fulfills these requirements.

Fourthly, the CUV should be retained because of its uniqueness. After the CUV many new versions have appeared, but they all have their own purposes and own characteristicss. None of them can be identified with the CUV. The CUV is very faithful to the original though it is not so smooth as far as Chinese language is concerned.

Appendix I: Some of the English Translations of Bible

Translations	Time
John wycliff's Version	1382
William Tyndale's Version	1525
Coverdale's Version	1535
Thomas Matthew's Version	1537
The Great Bible	1539
The Geneva Bible	1560
The Bishops' Bible	1568
The Rheims' New Testament (made from the Latin Vulgate)	1582
The King James Version	1611
The Revised Version	1881~1885
The American Standard Version	1901
The Moffatt Bible	1935
The Revised Standard Version	1952
The Amplified Bible	1958~1964
The Jerusalem Bible	1966
The New International Version	1966&1978
Today's English Version	1966&1971
The New English Bible	1970
The New American Bible	1970
J B Phillips' New Testament	1972
Good News Bible	1976&1994
The New International Version	1978
The New King James Version	1982
New Jerusalem Bible	1985

Appendix II: Chinese Bible Translations

781 年　　　　　景教碑

十三世纪末，十四世纪初　《若望孟高维诺译本》：诗篇，新约全书（蒙古文）

十六世纪末　　利玛窦译 "祖传天主十诫"

1636 年　　　　阳玛诺圣经直解

约 1700 年　　《巴设译本》

十八世纪末　　贺清泰《古新圣经》，未有印刷发行

1822 年　　　《马殊曼译本》

1823 年　　　马礼逊《神天圣书》

1837 年　　　麦都思，郭实腊，裨治文，马儒汉《新遗诏书》

1840 年　　　麦都思，郭实腊，裨治文，马儒汉《旧遗诏书》郭实腊修订的《救世主耶稣新遗诏书》

十九世纪末　　太平天国删印《旧遗诏书》为《旧遗诏圣书》，删改《救世主耶稣新遗诏书》为《新遗诏圣书》（附注解）

1850 年　　　《委办本四福音》

1852 年　　　《委办译本新约全书》

1853 年　　　高德修译的《新约全书》

1854 年　　　《委办译本》

1857 年　　　《裨治文译本》的新约

1862 年　　　《裨治文译本》

1866 年　　　《北京官话新约全书》

1868 年　　　高德，罗尔悌，迪因修译的《旧约全书》

1872 年　　　《北京官话新约全书》（修订本）

1875 年	施约瑟的《北京官话旧约全书》 王多默的《宗徒大事录》
1878 年	《北京官话新旧约全书》
1885 年	杨格非的《新约浅文理译本》
1889 年	杨格非的《新约浅文理译本》(修订版); 包约翰,白汉理合译的《浅文理新约全书》;《杨格非官话译本》
1892 年	德雅的《四史圣经译注》
1897 年	李问渔的《新约全书》
1902 年	施约瑟的《二指版》
1905 年	杨格非的《旧约浅文理译本》(至雅歌)
1904 年	《浅文理和合新约圣经》
1906 年	《深文理和合新约圣经》《官话和合译本新约全书》
1919 年	《文理和合本》《国语和合译本》
1946 年	吴经熊的《圣咏译义》
1949 年	吴经熊的《新约全书》
1954 年	徐汇修院的《新译福音》
1955 年	狄守仁的《简易圣经读本》
1956 年	萧静山的《新经全集》
1967 年	萧铁笛的《新约全书》
1968 年	《思高圣经译本》
1970 年	《吕振中译本》
1974 年	《当代福音》
1976 年	《新约全书新译本》
1979 年	《当代圣经》《现代中文译本》
1993 年	《圣经新译本》

致谢

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[4] 《当代福音》1974 年

[5] 《新约全书新译本》1976 年

[6] 《当代圣经》1979 年

[7] 《现代中文译本》1979 年

[8] 《圣经新译本》1993 年

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