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《圣经》中译研究

A Study on Bible Translation in China

陈金妹

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指导教师: 林本椿教授

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内容提要

《圣经》不仅是基督教的经典，而且是西方文化的重要组成部分。《圣经》通过翻译传入中国以后，对中国文化产生的影响也是不容忽视的。然而，很少人会知道《圣经》是如何在中国发展而得以传播的。目前为止，很多关于《圣经》的研究都集中在明清之际的文化交流与转换，而对于《圣经》的中译研究却是凤毛麟角。本文详细地介绍了《圣经》中译的发展过程，阐述了中文《圣经》在语言，意识形态，诗学等方面在中国所产生的影响，并运用翻译理论来解释了各个时期的特有现象。

关键词：《圣经》中译 文化交流 翻译理论

Abstract

The Bible is not only the canon of Christianity but also a very important part of Western culture. Since it was introduced into China by translation, its influence has never been negligible. However, few people know how it has developed in China. Up to now, the study on the Bible is basically focused on the cultural exchanges in the Ming and Qing dynasties but little effort has been made to deal with the Bible translation in China. This thesis has expounded the development of the Bible translation in China and its influence upon Chinese language, ideology, and poetics. Furthermore, the particular phenomena in different stages of its development are explained in the light of translation theories.

Key words: Bible translation in China culture exchanges
translation theory

摘要

第一章 引言

《圣经》不仅是基督教的经典，而且是西方文化的重要组成部分。《圣经》通过翻译传入中国以后，对中国文化产生的影响也是不容忽视的。然而，很少人会知道《圣经》是如何在中国发展而得以传播的。目前为止，很多关于《圣经》的研究都集中在明清之际的文化交流与转换，而对于《圣经》的中译研究却是凤毛麟角。这篇论文旨在阐述了《圣经》在中国的翻译史，及其对中国文化各领域的影响；此外，本文也将就目前使用的和合本《圣经》，即迄今为止中译《圣经》的巅峰，进行详细评述。

本论文共有 5 部分，其中介绍了《圣经》在中国的翻译史，及其对中国语言、意识形态、诗学等方面的影响。同时，运用翻译理论来解释论证和合本的权威现象以及《圣经》发展各个阶段的特有现象。

第二章

《圣经》中译的最早历史可追溯到唐朝的景教时期。由于当时的政府国力强大，景教在中国的传播不得不在某些方面屈服于当时的形式。比如，当时由于佛教在中国已盛行，深为民众接受，而且也得到了政府的认可，景教的传教士们只好扭曲了某些教义，挪用现成的佛教词汇，其结果是导致人们误以为佛教与基督教没什么两样。因此，从总体上说，景教在中国的发展是失败的。而第二次《圣经》入华是在 1000 年之后明末清初的利马窦时期了。利马窦与他的同仁们用的依然是“适应”政策，然而他们却意识到单是“适应”是不够的，要先“适应”，而后运用“适应”中的相似性激活相异性，然后让《圣经》文化在中国被逐渐接受。因此，为了表示他们对中国文化的尊重，他们开始穿上儒装，谈论儒学，同时还引进了西洋先进的科学技术以博得认同。总的来说，利马窦的《圣经》传播是中国的一个里程碑，它从此开启了中国与外界交流的大门。期间，《圣

经》的部分比如天主十诫已被翻译成中文，值得一提的是，由于“天主实义”的编撰，在很大程度上帮助解释了十诫的意义，从而让《圣经》文化得到更好的传播。本文应用了 Hans. J. Veemeer 的理论来解释了这个现象。随着中国的一些通商口岸被逐渐开放，大量的传教士开始涌进了中国，所以代表各差会观点中文《圣经》陆续地出版了，当然也大大地满足了中国读者的需要，《圣经》也就因此在中国开始广为传播。而和合本《圣经》也就是在情况之下产生的。

第三章

自和合本《圣经》面世后，它在语言，意识形态，和诗学方面的影响是相当大的，从而也奠定了它的不可替代的位置。本文将从文本内和文本外这两方面来分析它的不可替代的原因。首先，从文本内详细分析和合本在音译，空白注释和隐喻翻译方面的成功；接着，借用左哈尔的多元系统理论，从文本外来详细阐述：读者的保守观和对《圣经》语言的神圣观。从读者的保守观来看，主要因为在久已盼望的愿望，即一本统一的，在全国通用的译本出来后，对于《圣经》的再翻译的需求的声音就渐弱；而与此同时，中国教会的历史也开始步入艰难时期，故而《圣经》翻译在中国这个大系统中所占的位置就自然滑向了边缘位置。至于另一因素的语言神圣观，指的是对于中国的读者来说，《圣经》的译文与原文是没有区别的，都是神所默示的话语，是更改不得的，所以一旦这一译本在大众的心目中奠定其位置之后，那么译文中的每一句话都成为神圣的了。

第四章

和合本圣经，作为一个成功的译本，依然有其缺陷。本文就“罪”，“爱”这两个通常被用来传播圣经文化的主题的翻译进行论述，从而提出建议性的翻译。除此之外，其他的句子如一些过时的用法或对原意的曲解或误解也都在本部分当中得到论述。和合本《圣经》，作为一个成功的译本，依然有其缺陷。本文就“罪”，“爱”这两个通常被用来传播《圣经》

文化的主题的翻译进行论述，从而提出建议性的翻译。除此之外，还论述了其他的句子如一些过时的用法或对原意的曲解或误解。

第五章

在这一部分，将详细阐述《圣经》在语言，意识形态，和诗学方面的影响。正如在前面所提过的，《圣经》文化与中国的传统文化在很多方面是背道而驰的，而 20 世纪的文人们却逐渐地接受了《圣经》观念中的“爱”，“罪”，并在他们的很多作品中体现出来。而在诗学和语言方面，新的词汇如：福音，罪，亚当，夏娃，洗礼等都逐渐在 20 世纪的文学作品出现。当然，很多文学作品的风格和体裁也受到和合本的影响。

第六章

《圣经》原来是用希腊文、希伯来文以及亚兰文写的，但现在已被翻译成各种文字。而汉语，作为一种与它们完全不同的语言系统以及完全不同的文化，现在已以一种友好的方式接受了《圣经》文化，并成为中国文化的一部分。而和合本更是以一种先驱的身份潜入汉语，到现在为止依然占有权威地位。对这种现象，本文再次以 Even-Zohar 的多元系统理论来分析总结。

Synopsis

Chapter One Introduction

Bible, as a canon of Christianity, is an important part of western culture, and its influence upon Chinese culture should not be ignored since it was introduced into China through translation. However, few people know how it has developed in China. Until now, the research on Bible is mainly focused on the cultural exchanges in the Ming and Qing dynasties but little effort has been made to deal with the Bible translation in China. So this paper is intended to give a detailed account of the Bible translation in China, and the influence it has brought to the fields of ideology, poetics, and vocabulary. Besides, the CUV (Chinese Union Version) Bible, which is considered as the pinnacle of Bible translation in China, will be elaborately commented.

This thesis consists of 5 parts, introducing the history of Bible translation in China, its influence upon Chinese language, ideology, and poetics. Meanwhile, translation theories are employed to explain why the CUV Bible has become an authoritative version and how the Bible has developed in China at different stages.

Chapter Two

The history of Bible translation began with the *Jingjiao* mission in the Tang Dynasty, which was brought by the Nestorian Christianity. Due to the powerful economy and army of the Tang Dynasty, the *Jingjiao* missionaries had to impart most of the Bible teaching distortedly to the authorities. For example, the Buddhism had prevailed among Chinese people, so a great amount of the Buddhism vocabulary was used to express the Bible ideas, leading a result that the Chinese people think that there is no difference

between Christianity and Buddhism. On the whole, the *Jingjiao* mission had to be judged to be a failure in history. Then one thousand years had passed before the second arrival of Bible culture, that is to say, in late Ming-early *Qing* period, when Ricci Metto, accompanied by his coworkers entered the gate of China. Still adopting the “accommodation” principle, however, they began to realize the importance to stimulate the similarity between the Chinese traditional culture and Bible culture so as to arouse the sympathy and make it accepted gradually. Therefore, to show their respect to the Chinese culture, they dressed themselves like Chinese scribes, talking about the Chinese classical works to fetch out the Bible culture. Besides, they introduced the advanced technology from the West to gain favor from the Chinese. As a whole, Ricci’s Bible teaching in China could be said to be a milestone in China because it opened the door of China to outside initially. Furthermore, some parts of Bible were translated into Chinese, even though the *Jingjiao* missionaries had also translated some. And the most significant to be mentioned is that his translation of “*Ten Commandments*” and compilation of “*the True Meaning of the Lord of Heaven*”, which solved the problem of some Chinese traditional culture against the Bible culture. And Hans. J. Vermmer’s Skopos theory is employed to explain this phenomenon. Then the Bible Translation came to China in a flooded way. With the opening of some ports in some major cities, the missionaries poured into China and many versions were produced, which meanwhile led to the necessity of the Union translation not only for the cooperation of the missionaries from the different societies in China but also for the convenience of the Chinese readers. So it was in this situation that the CUV version was published.

Chapter Three

Since CUV came out, it has been proved to be a great success, because its influence upon the Chinese language, ideology, and poetics is obvious. The



factors of its irreplaceable position are analyzed in two aspects: intra—textual and extra—textual. For the former, the successful translation methods of transliteration, margin notes, and metaphors are analyzed in detail; while for the latter, in the light of poly-system by Even—Zohar, the following factors are included: the conservative—attitude after CUV and the divine—concept of the Bible among the believers. For the conservative—attitude, it means that after the long—expected desire has been met, the voice for another version became weak. On the other hand, the church in China entered a hard time, so the Bible translation had to be put aside; as for the divine—concept of the Bible translation, it refers to the fact that to Chinese Bible readers, there is no difference between the translation and the original version, in other words, every word in the Bible is inspired by God, and the characters composing the sentences are divine and irreversible, so none of them could be changed.

Chapter Four

The CUV, as a successful translation in the history of Chinese Bible translation, though, still has its blemish, and some of the translation like “hartiama”(sin) and “agape” (love) which have always been the two main topics when the Bible culture is talked has caused misunderstanding to the readers of Bible. Apart from this, some sentences of antique usage or misinterpretation are also commented in this part.

Chapter Five

This part gives a detailed analysis of the influence on the language, ideology, and the poetics the Bible translation had brought about in history. As is mentioned in the paper, there are some ideas of the Bible culture against the Chinese traditional culture, and the Chinese, especially embodied in the 20th literature, had gradually accepted the ones of “love” and “sin”; and regarding to the poetics and language, especially in the 20th century, many of the new

vocabulary in the Bible have come to Chinese novels. For example, the words like 福音, 罪, 亚当, 夏娃, 洗礼 etc. And of course the style of literature is also influenced by the CUV.

Chapter Six

Bible, originally written in Greek, Hebrew and Aramaic, has been translated into many languages, and Chinese, as a totally different language system and culture, has friendly accepted it and CUV until now has the most influence upon Chinese in many aspects. This phenomenon will be accounted for as a conclusion in the light of polysystem of Even-Zohar.

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Chapter One Introduction

Bible, as the canon of the Christianity, is not only an important part of western culture but also has significant influence on Chinese culture since it came into China through translation; however, few people know how it developed in China. There has been much study on the missionaries in China during the Ming and Qing dynasties. For example, Lin Jinshui(林金水), professor of history of Fujian Normal University, has contributed a lot on the Ricci Matteo's Journey in China; And many papers on the culture exchanges during the time of Late Ming and Early Qing have been published. Like "*the Conflicts Between Chinese Culture and Christianity*" (中国文化与基督教的冲撞) and "*the Communication Between the Chinese Culture and the Western Culture During the Jesuits' Coming into China in Late Ming and Early Qing dynasties*" (明清间入华耶稣会士和中西文化交流) by Xie Henai; "*Conflicts and Supplement: the Philosophy of Christianity in China.*(冲突与互补: 基督教哲学在中国) by Wang Xiaochao, professor from Tsinghua University; "*the Basic Issue of the Philosophy and the Major Issue of the Chinese Traditional Issue*"(哲学基本问题与中国传统哲学的主要问题)by Chen Weiping, professor of Huadong Normal University; *the Communication and Conflicts Between the Catholic and Confucianism in Late Ming*(明末天主教与儒家的交流与冲突), "利马窦与徐光启" (Ricci Metteo and Xu Guangqi) "*the Christianity and Confucianism in Late Ming Dynasty*"(基督教与明末儒学), "*the Philosophy of Christianity in China in the 20th Century*"(20 世纪基督教哲学在中国) , "*the Dialogue Between Chinese Traditional Culture and Christianity*" (中国文化与基督教对话) by Sun Shangyang (孙尚杨), professor from Beijing University; and "*the Religion and Culture*" (宗教与文化), "*the Study of the Christianity*" (基督教研究)by Zhuo Xinping, dean of the China Religion Society. From the list above, the fact that much study on

the culture exchanges is shown, especially during the time of Late Ming and Early Qing, and much of the contribution on the philosophy issue has been done, however, little effort has been made from the aspect of Bible translation. Therefore, this paper will give a detailed account on the history of Bible Translation in China so that the influence that Bible has brought to vocabulary, ideology, and poetics will be amply illustrated in the light of translation theories. What is more, the CUV Bible, which is widely used one, will deserve a detailed discussion in this thesis.

Chapter Two History of Bible translation in China

Preliminary remarks: The history of Bible translation in China can be traced back to the Tang Dynasty, during which period *Jingjiao* or Nestorianism began to make its way to open the door for Bible culture in China. Preceded by *Jingjiao* mission, the coming of Jesuits became the milestone of Bible Translation in China; then flooded with the bloom time of Morrison Bible Translation, which happened in the Late Qing, the door of China is simultaneously opened, which accelerated the introduction of Bible Culture into China. Insofar, many different Chinese versions of Bible were produced. These versions can linguistically be divided into common language ones both in classical and vernacular Chinese, which is applicable throughout China; and the dialectical ones in Fuzhou dialect, Xiamen dialect, Ningbo dialect and so on. The different versions could meet the needs of readers of different levels; from the ways of organization in Bible translation, there are group works like “Delegates Version”, (1854), and “Four People’s Version”(1840); and individual achievements like “Morrison and Milne’s Version”, “John Griff’s Version”. With the pouring of the missionaries into China, different opinions about Bible translation started to bother the missionary societies, thus a Union Bible, which had to be translated through joint efforts of all the missionaries and could be used widely throughout the country, was in this situation called for. So a meeting was held in 1890 to raise the curtain on CUV work.

After CUV came out, it was welcomed by most of the readers, especially the believer—readers. Even though there were other versions produced after it, for example, Lvzhengzhong Version, (1970), Modern Bible(1974) , Today’ Chinese Version(1979), and Chinese New Version(1993) are the four other major Chinese versions available. Theoretically, people from different levels can choose one to satisfy their needs, so the different versions should have

been taken almost the same position in needs. However, the actual situation is that only CUV still occupied the authoritative position in spite of its blemish has been under the criticism among the readers now.

2.1 the Jingjiao stele

2.1.1 Basic knowledge of the Stele

When it comes to the Holy Bible, the first to be mentioned is “ the Nestorian Stele”(大秦景教流行碑), which was brought by one of the Christianity branches named “ Nestorian Christianity”.

In 635, during the reign of Tangtaizong of the Tang Dynasty, the “Nestorian Christianity” began to flourish in Chang’an, and the Stele was built in 781, during the reign of Tangdezhong.

On the stele the history of how Jingjiao came to China, and got popular then declined was recorded. The following is the brief account of Jingjiao Bible translation:

太宗文皇帝，光华启运，名圣临人。大秦有上德，曰阿罗本，占青云而载真经，望风律以驰艰险。贞观九祀至于长安，帝使宰臣房公玄龄，忽仗西郊，实迎入内，翻经书殿，问道禁闻，深知正真，特令传授。。。。。。

(the general idea is that the Taizong Emperor was so wise as to invite a foreigner named “a’luoben to bring the Bible from afar. And when a’luoben got to Chang’an, Tangtaizong asked his prime minister Fang Xuanling to welcome a’luoben and let him translate the Bible in a specially built temple...)

Here “翻经书殿” means translation of the Bible in the temple. In the light of the contents of Jingjiao Bible called “zunjing” discovered in Dunhuang *Grottoes* during 1907-1908, the embryonic form of the Bible was shown. Here is the list of some books of Bible:

The book of Talented King (多惠王经) ----- Psalms

The book of Evangelion (阿恩瞿利容经) -----

-----Four books of Gospel (Matthew, Mark, Luke, and John)

The book Hunyuan (浑元经) -----Genesis
 The book Chuanhua (传化经)-----Acts
 The book of the king of Paul(宝路法王经)-----the Epistles of Paul
 The book of shanhelv (删河律经)-----the book of Zacharia
 The book of moushi (牟世法王经)-----Exodus
 The book of e'fulin(遏拂林经)-----Ephesians
 The book of Revelation(启真经)-----Revelation
 The book of Hosea(乌沙那经)-----Hosea(zhaoweiben, 1993: 10).

Unfortunately, all the books of the Jingjiao Bible have been lost, so the further study of it has to wait for new archeological discoveries.

2.1.2 The way of the Jingjiao teaching shown in the stele

As far as the name of “Jingjiao” (景教) is concerned, the meaning of “景” has aroused many scholars’ curiosities. First, in Li Zhizao’s(李之澡) *After Reading the Tablet* 《读景教碑后》, the comments are: 景者大也, 昭也, 光明也 (Zhu Qianzhi, 1998: 130) In English: jing, which means big or large and bright or light. The Jesuits missionary, Yangmanuo (阳玛珞), in his *The Interpretation of the Tablet* (《碑颂正诠》) said:

“识景之义, 圣教之妙明矣。景者光明之意; 第二是“景”通“京”, 京则有“大”之意, 这样, “日”与“京”合便有大光明之意; 第三是当时长安流行大乘佛教之一支大日教及《大日经》, 而景教之“景”, 不但有“大”之意, 而且有“日”之意, 从而能投合世人之喜好, 从而借助大日教“潜入”人们的生活; 第四是借助道教之《皇帝内外景经》来命名, 以赢得人们的认同感 (wengshaojun, 1996:4)。

(the general idea is that the meaning of “Jing”(景) is bright; and at the same time it is the homophony of “Jing”(京), which means “large”, so(“jing”) “景” has the meaning of “large and bright”. And on the other hand, the word “jing”(景) was borrowed from the Taoist vocabulary so as to gain favor from the Chinese people.)

From the comments mentioned above, we learn the Nestorian's way of teaching: they were eager to get the acknowledgment of the mainstream culture.

In Xu Shen's *The Interpretation of the Chinese Characters*(说文解字): “景, 光也, 从日从京”。(Jing, which means bright, and owns the structure of “sun” (日)and “jing”(京), which means large. The Jingjiao missionaries didn't translate it phonetically but semantically, whose aim to chime in with the Chinese culture was obvious. Secondly, from the cultural sense of “jing”, it carries even more special meaning: on the stele, when talking about the birth of Jesus, the scribes saw the stars and said: 景宿告详, 波斯睹曜, 以来召.(the bright star tells the luck, and the people from Persia saw the light and came to worship them). Here “景宿” (the bright star) shows the Jing missionaries' way of teaching: to arouse the sympathy among the Chinese people, because in Chinese culture “jing star” means “lucky”: 景星, 状如半月, 生于晦朔, 助月为明, 见者人君有德, 明圣之状。(the bright star, appears at the beginning and end of the month, gives-light to the moon, so those who see it will be the noblemen) (《史记》, 卷二十七。) Thus can be seen that the Jingjiao missionaries did borrow the vocabulary of Chinese mainstream culture and try as much as possible to cater to the Chinese people, even sacrificing its own meaning.

2.2 Late Ming and early Qing

2.2.1. Chinese culture against Bible culture

China owns a history of sovereignty autarchy from the ancient time and all the emperors were overweening for their absolute power, therefore, they regarded China as the best country in the world while all the other countries are barbarians. Like in one of the selections of journals by Ricci Metteo, he said that

“ the extent of their kingdom is so vast. Its borders so distant, and their utter lack of knowledge of a transmittable world is so complete that the Chinese imagine the whole world as included in their kingdom. Even now, as from time beyond recording, they call their emperor, Thiecu, the son of Heaven, and because they worship Heaven, and because they worship Heaven as the Supreme Being, the Son of Heaven and the Son of God are the same. In ordinary speech, he is referred as Hoasi, meaning supreme ruler or monarch, while other subordinate rulers are called by the much inferior title of Guam. ” (Mark A. Kishlansky, 1995: 269—273)

Obviously due to the vast border of land and power of the country, the then Chinese, especially the king, who was regarded as the son of heaven, was rather reluctant to learn from others. As is said in *Shijing*: all of the land in the sun belongs to the king; and every inch of the sea is within the control of the emperor. (shijing,xiaoya,beishan)Therefore, when there were cultures against the Bible culture, it would have been rather difficult to make them accepted by the Chinese and became part of Chinese culture. The following are some aspects of the Bible culture against the Chinese culture, and most of those aspects are influenced by the Confucius' thoughts.

2.2.1.1 The worshipping of the “heaven”

To most Chinese, the concept of “heaven” has such meanings as follows: firstly, it has the character of the “deity”, namely, it is the god who can rule both emotionally and physically in the universe. Secondly, it is supernatural which stays with the nature, though it is also the inevitability of the order for the universe. Thirdly, it is the logos of the universe. Lastly, it is the embodiment of the morality, so it is the source to become the evidence of the morality of the human beings. Thus it can be seen that the tradition of the Chinese “worshipping of the heaven” came from the knowledge of the heaven

both abstractly and concretely. That is to say, on the one hand, it is regarded as the one supernatural that can rein the whole universe; on the other hand, it is materialized and thus has the relationship with human beings. In this sense, people worshipped the heaven was due to the belief that “the possibility of the communication of the heaven and the human beings”, namely, the supernatural heaven can help people consummate the human beings, at the same time, human beings can get to the point of “perfect” through the effort of self-cultivation. As is known to all that the Chinese culture is based on “human beings oriented”, namely, nothing is impossible to human beings so long as they pay enough effort doing the things within the rules of heaven and with the help of heaven. While in the Bible culture, the point of “the communication of human beings and heaven” is much different. Based on the proposition that “heaven is God” (of course it is not totally equal), God is supernatural and is the creator of human beings and thus is much higher than human beings. Therefore, human beings can not reach “perfect” but only can be sanctified through the communication with God to obtain the grace and glory from God, and only through this way can they be forgiven of sins and get the new lives from God. So in Bible culture, God is worshipped because He is God, the creator of human beings, and worshipping of God is out of “ten commandments” required by God, that is, “to worshipped God only”, and in which way people’s “imperfect” can be forgiven, but can not come to be “perfect”; while in Chinese culture, heaven is worshipped because it is supernatural, and with whose help human beings can become “perfect”, in other words, people can be equal to God after enough effort.

2.2.1.2 The worshipping of the ancestors

The history of ancestor worship came from the worshipping of the heaven and earth. As a matter of fact, it was a way that the emperor tried to tell people their authorities endowed by the heaven when their accession to the thrones.

Besides the emperor's worshipping of the heaven and earth, other common people also worshipped the gods like the god of the sea, the god of the land, the god of the birds, and the like, hoping that the gods would bring good luck to them. Then with the developing of the phratry society(氏族社会), out of their devoir's to the clannish leader, the ghosts of the leaders became a mysterious and the supernatural power that could protect them from every kind of disasters and sufferings. In this sense, the worshipping of ancestors originated from the feeling of self—protection, then of course the mixture of the yearning of the deceased leaders. Thus it could be seen that the culture of worshipping of the ancestors, on the one hand, was a way for the emperors to confirm that their authorities came from heaven and were destined to protect their thrones; on the other hand, the common people worshipped the different kinds of gods, and different degree of respect was shown according to the position of the gods in their hearts. Furthermore, the different people with various positions worshipped different gods. In this way, the hierarchical thought from the Confucianism was strengthened.

2.2.1.3. The worshipping of the Confucius

Confucius, (BC551—BC479), originally named Qiu, styled Zhongni, born in the end of the Warring States Period in Kingdom Lu(now the place of Shandong province), has been regarded as a great ideologist, educator and the initiator of the school of the Confucianism. He had 3000 disciples, 72 of whom were worthy ones. Confucius had traveled from place to place with some of his followers to propaganda his ideas, in which the spirit of “benevolence”(仁) is emphasized, since he thought “human nature is good” and every one should live out the nature, that is to love other people and do good to others, even sometimes have to “sacrifice self to help others to fulfill their wishes” in the principle of “hierarchy system”, in the order of king, subject, father and son. He opposed the arrogation(僭越), thinking that every

people keep their own position and do their own duties to make the whole society orderly and peaceful. So he advocated being obedient to the King Zhou, the son of the heaven, in the purpose of the realization of an ideal society. Objectively, his ideas coincided with the rulers' position, so his ideas were divinized and became the canon. After his death, "worshipping Confucius" became "the national ceremony" in the name of the respecting the divine ideologist and kept as a traditional culture passed from generation to generation.

2.2.2. Jesuits' way of teaching, especially Metto Ricci's

Ricci Metto, one of the members in Jesuits, has been one of the most influential missionaries in China. He was a theologian, Sinologist, scientist, and a missionary. Ricci Metto came to Macao with his fellows in 1582 and began his Chinese study, which paved the way for his translation of the basic teaching from Bible, the Ten Commandments, with another member from Jesuits in 1584. Meanwhile, in accordance with Chinese culture, Confucianism, he compiled a book named "the True Meaning of the Lord of Heaven" (Tien-chu Shi yi), which is an amoebaeal strains, embodying two volumes, eight pieces, talking about the teaching from Bible. And the most significance of the book is that it has provided a wonderful solution for the three aspects of Chinese culture against the Bible culture mentioned above. Firstly, regarding to the issue of the worshipping of heaven, in the first piece of the book, the "Deus" in the Bible equals to the "shangdi" (上帝) or "heaven" is mentioned. Based on the knowledge of the Chinese classics, *Four Books, Five Classics*, Ricci Metto found the words referring to "Deus" like "shangdi" or "heaven": shangtian(上天), huangtian(皇天), haotian(昊天), cangtian(苍天), and tianming(天命), tianzi(天子), di(帝), and shangdi(上帝), which gives him the inspiration of the translation of "Deus" into "shangdi"(上帝) when the revision of "the True Meaning of the Lord of Heaven" for printing out. Of

course, due to the issue of “term controversy” within the Jesuits, the translation of “shangdi” was changed into “tianzhu” in the reason of preventing the confusion of the Bible teaching with the Chinese culture, since there is actually essential difference between the two. But anyway, the “Dues” in the Bible found the trace from the Chinese traditional culture at last, thus paved the way for the Bible culture leaking in. Secondly, as to the issue of the worshipping of the ancestors, as is mentioned above, it was out of the worshipping of some of the leaders or heroic persons like Yao, Shun, and Yu, so in this book, such creators of natural safety, rules and regulations for an orderly society were combined into one, that is, the Dues. So when worshipping all kinds of different ancestors, they are worshipping in name of Dues, the one who owns supernatural character, and deserved their worship. (Li Tiangang, 1999: 338). Then come to the last issue of the worshipping of the Confucius. Almost of all of the Confucius’s ideas mentioned above found favor in the rulers’ eyes, even though he intended to put forth those thoughts to establish an orderly and ideal society instead of pleasing the rulers. However, all the thoughts themselves, to some extent, were good enough to build a society he aimed at, if running in such an ideal way that he had imagined, and were not against the Bible culture. For example, he advocated to be “kind” or “benevolence”(ren), shared almost the same tenet with the Bible culture, which also tells people to behave well, and be good to others. However, in the case of whether the human nature is good or not, he had different view from the Bible culture which tells people that every one commits sin against God, and no one is an exception. But let us have a look at how Ricci Matteo handled this issue. Based on the theology of Thomas that is the source for the Jesuits during their teaching in China, distinguishing the good and evil between from the human nature and from the morality, to illustrate the issue of whether the human nature is good or not. Here is his explanation: since human beings were

created in the image of God Himself, human nature was thus the same from the image of God, and was “good” at the very beginning. And the evil of human beings was not from God, of course, but out of the lost control of their sense, and away from God’s will. In this sense, the reason why human have “sin” is due to their being away from God, the noumenon, in other words, human beings are limited and need the salvation from God to become “good”.

2.2.3 The evaluation of Jesuit’s way from the aspect of translation theory

Hans J. Vermeer’s skopos theory tells us that to the extent that a translator judges the form and function of a source text to *be basically adequate per se as regards the pretermind skopos in the target culture*, we can speak of a degree of “intertextual coherence” between target and source text. This notion thus refers to a relation between translation and source text, defined in terms of the skopos. For instance, one legitimate skopos might be an exact imitation of the source text syntax, perhaps to provide target culture readers with information on this syntax. Or an exact imitation of the source text structure, in a literary translation, might serve to create a literary text in the target culture. Why not? The point is that one must know what one is doing, and what the consequences of such action are, and how much the effect will differ from that of the source text in the source culture. To illustrate more clearly, I have to hasten to add that every reception of production of a text can at least retrospectively be assigned a skopos, as can every translation, by an observer of literary scholar etc. and also that every action is guided by a skopos. If we now turn this argument around we can postulate *a priori* that translation, because it is an action—always presupposes a skopos and is directed by a skopos. It follows that every translation commission should explicitly or implicitly contain a statement of skopos in order to be carried out. Every translation presupposes a commission, to whom the translator should be explicitly or implicitly negotiated with. And the realizability of a commission

depends on the circumstances of the target culture, not on those of the source culture, nor the relation between the target culture and the source text. Of course, if there is too much discrepancy between the source and target cultures, then the translation would not be possible at all, because the target culture will not accept them.(Hans. J. Vermeer, 1992:228—230). Ricci not only translated the basic teaching of Bible for Chinese but also compiled a book to meet the needs of the Chinese. This in the translation theory mentioned above is called “to fill the too much discrepancy between the Chinese culture and the Bible culture”. Thus, for the commission to make his selectively translation of the “Ten Commandments” understood, his “the True Meaning of the Heaven of Lord” was necessary information provided for the target culture, and had caused the effect that the Bible culture began to find its way in China instead of being rejected totally. Of course, there are many other reasons that make Ricci’s teaching successful in China. For instance, he dressed himself like a Confucian scholar to show that he came among them in a friendly way instead of being felt like “giving them a teaching”; he brought their advanced science and technology to show that he came for the culture exchanges instead of being felt like a serious religious teaching.(Wan Junren, 2004:112). Anyway, the translation of “ Ten Commandments” and its spokesman “ the True Meaning of the Lord of Heaven” did pave the way for the coming of the Bible culture to China. And what is essentially effective is the way that he interpreted the teaching of Bible in a symphonious way rather than a way tit for tat. That is, he made a concession to interpret the three points mentioned above to prevent Bible culture from being rejected totally at the very beginning. And meanwhile, he did not yield totally. On the one hand, he agreed to Confucianism, and on the other hand, he pointed out that Confucianism was actually not a “religion”, since it wasn’t such systematic as Catholic that had ranks like priest or the Pole. Therefore, besides

“*incorporating Confucianism*”, he advanced “*exceeding Confucianism*”, which made it significant difference from the teaching in Jiaojing period. That is, while incorporating Confucianism, Ricci did not forget his real mission, to *spread* instead of *to change* the Bible culture, thus maintained the identity of the Bible culture.

Ricci and his coworkers didn’t translate the whole Bible into Chinese, yet it is he who introduced the Bible idea into China, and opened the door of communication between China and the world, thus was regarded as a milestone for the Bible translation in China. And due to Rites Controversy happening later, the missionaries had to give up their practice, but the works of the new comers—their separate brother, the Protestants, soon overwhelmed their translation.

2.3 Late Qing Dynasty

2.3.1. The historical background of late Qing

When the history of China stepped into late Qing, the domestic situation remained changeable. With the outbreak of the first Opium War, the door of China was forced to open gradually, accompanied with the pouring of different kinds of trends from other countries, which at the same time awakened the Chinese to the fact that China was not the strongest country. On the other hand, the missionaries in China began to make their ways to seek for the legalization of their missions. Therefore, the missionaries reached the consensus to get the permission from the domestic authorities. All these efforts led to opening of the five more treaty ports, namely Fuzhou, Xiamen, Ningbo, Shanghai and Guangzhou in addition to Hong Kong and Macao. However, in spite of the opening of some places, the mission in China still was in slow progress, and most of the time the missionaries were forced to stay at home to do some translation work, so the Bible translation was thus brought into bloom.

2.3.2 Bible translation of Late Qing

It was the Protestants who paid great attention to the Bible translating, which very much coincided with their brief that every person could come to God by reading the Bible. John Marshman Joannes Lassar did the first Chinese version of the Bible from Latin translation in India. But the first Chinese version of Protestant Bible was usually credited to Robert Morrison's version published in 1823—1824 because it was translated in China. Before long there surged a wave of translating the Bible into Chinese. Within less than 100 years, more than 63 Chinese versions of Bible appeared.

2.3.2.1 Morrison and William Milne's version

In 1807 Robert Morrison was sent by London Missionary Society (LMS) to China. Due to the Dispute of Rites (礼仪之争), the Qing Government began to lay an injunction upon the missionaries not to proclaim the Gospel in China. Besides, in Chinese's eyes, there's no difference between Catholicism and Christianity, thus the difficulty that Morrison was facing was clear. Yet, in spite of the great challenge, Morrison's persistence was shown from the achievement he had obtained. In 1810, the Book of Acts was published; in 1811, Luke, and in 1813 the Epistles of the Apostles (使徒书信), and in 1813 the New Testament was finished. As to the whole Old Testament, except Deuteronomy, Joshua, Samuel, Kings, Chronicles, Ezra, Nehemiah, Esther, Job, which were the cooperative work with Milne, were his personal work. In 1819, he published the whole Bible named “神天圣书”(Divine Heaven Holy Book). Morrison adopted Textus Receptus and King James as the chief source, and also referred to some other versions like Vulgate Version, Montanus's version, Geneva Bible, etc. Also, because before he came to China, his Chinese had benefited from the Catholic Version of Bible, J. Basset's version, his translation was also greatly influenced by it. Such words as “生命”, “信”, “先知”, “洗”, “罪” all come from Morrison's acceptance of the Catholic version.

2.3.2.2 Joshua Marshman and Joannes Lassar's version

In 1799, Joshua Marshman came to India along with two other missionaries to build churches there. In 1804, Joannes Lassar, who was retained as a Chinese professor due to his Chinese knowledge, assumed the responsibility for translating the Bible into Chinese. Later, through Claudius Buchanan, who was a vice dean in Lassar's college, Joshua Marshman got acquainted with Lassar. Thus, with the help of Lassar, Marshman began to learn Chinese. In 1807 or 1808, Lassar and Marshman began their translation of Chinese version. Even though Marshman insisted that he was the real translator because of the great efforts he had put into the work, objectively speaking, many documents held that Lassar was the primary translator, while Marshman just the inspiring factor (cf. Ensor 1892,18). But anyway, their cooperative work, the Gospels of Matthew and Luke were published in 1810, and then three years later, the Gospel of John and the Epistle of John came out. The whole Bible was completed and presented to Bible Society of London in 1823 (cf. Marshman 1859, 244f), one year earlier than Morrison's version.

2.3.2.3 Four people's version

By the time that Morrison's and Marshman's versions had come out, they still needed revision due to their own flaws, and also because the Bible seemed to be more important than before and was required to be more perfect with more and more missionaries entering China. Thus they formed a group of four people to revise the book of Morrison's version, 神天圣书. The four people are Walter Henry Medhurst, Charles Gutzlaff, E. C. Bridgeman, and Morrison's son John R. Morrison.

Their translation principles could fall into four catalogues:

1. Not word-to-word translation as the traditional one, but more paraphrasing for easy understanding. For example, when translating the metaphors, they would use similes.

2. More phrases were used instead of monosyllables.

3. The concept of translation got changed; in other words, they began to pay attention to the texture in the target culture.

4. As to the proper nouns, they showed more independence compared with Morrison's version, so many of their translations of the proper nouns are still used today.

Because their translation principles were not on a word-to-word basis at all, which was against the traditional ones, they encountered the rejection from the Bible Translation Society, and yet their work showed great influence upon the history of Bible translation, since it's the beginning of the "group work" of Bible translation.

The New Testament of "four people's version" was completed in 1835, and renamed "the new testament of Jesus Christ"(救世主耶稣新遗诏书). The Old Testament was published in 1840. The Bible had great influence upon "the Peaceful Kingdom"(太平天国).

2.3.2.4 The Delegate's Version

In 1842, the Nangjing Treaty between the Qing Government and Britain came out, thus the missionaries to China began to grow. In this situation, the Bible acceptable to the Chinese and by all the different missionary societies(差会) in China was urgently needed. In other words, what all the missionaries should set out to do was to get together to work out a Bible translation. Thus began the Union Bible Translation.

In 1843, the assembly consisting of different missionary societies, that is, London Society, US Society, Morrison Education Society, General Missionary Convention of the Baptist Denominations in the United States, GMC, American Baptist Missionary Union, and American Presterian Society, was set up in Hong Kong, and the decision that the New Testament should be revised and the Old Testament retranslated was made. The chief source of the New

Testament is Textus Receptus(公认经文). Besides, the resolutions on the following principles of correlative translation were made:

1. The translation should be faithful to the original Greek and Hebrew versions with the Chinese idioms and style retained.

2. The units of weight, measurement, etc. should be changed into their Chinese counterparts.

3. The nouns of history should also be changed into their Chinese counterparts.

4. The euphemisms of the original version should be changed into their Chinese counterparts (cf. Chinese Repository 1843, 551f.)

After the general principle came out, every society was assigned their own tasks. Also, some of the special ones like the proper nouns were allotted to the special organization. Even so, the translation of such proper nouns as “God” still aroused severe disputes. The group was obviously divided into the Britain and American teams. The Britain team held the idea that the word “God” should be translated into “神”, while the American insisted that it should be translated into “上帝”. The Britain team thought that in the history of China’s religion, there was no concept similar to “God”, so translating it into “神” meant telling the Chinese a totally new “God”, while the American team insisted that the Chinese more or less know something about God, so translating it into “上帝” could awaken them to the idea of “Christianity God”. Anyway, the dispute between the two teams influenced the later work.

The delegates worked together to accomplish the New Testament, but had to separate when it came to the Old Testament because of the dispute. So both the Britain and American teams translated the Old Testament, but in their own styles respectively. The American team tended to be more conservative as against the Britain one freer. But anyhow, the whole Delegate’s version turned out to be the free translation whose principle is against the traditional one. As

to style, they were still influenced by the Jesuits' way, which was intended to please the scholars.

No matter how their headquarters opposed their translation because of their observing free translation principles, yet the Delegate Version had been used for more than 30 years, which was out of people's expectation.

2.3.2.5. Other versions before CUV

During the translation of Delegate's Version, besides the dispute between the American and Britain group about the translation of "God", how to translate the word "baptism" was another issue between the Baptism Society and other sects. Thus, after they had finished the parts they were assigned, they began to translate their own versions. Therefore, in this way, the American Baptist version, that is, the Goddard Version(高德译本),and the Britain version, Thomas Hall Hudson version (胡德迈译本) came out. Besides, the versions translated by the Chinese began to come forth.

2.3.2.5.1 The Mandarin version (官话译本)

With the deeper opening of the northern part of China, the missionaries began to realize the importance of the Mandarin, because they found that most of the Chinese at that time were illiterate, and could not *read* the Bible but only *listen to* it. So in this way, the classical Chinese version that was intended to please the scholars could not meet the needs of the common Chinese. Mandarin was therefore the only choice for the Bible translation.

The first Mandarin version was actually changed from the Delegate's Version. In 1853, the "Peaceful Army"(太平军) attacked Nanjing and settled their capital there. As is known to all, their idea of organization was based on the form of the Bible, namely, the leader of the army, Hong Xiuquan, was the God, while all the other people in the group were brothers and sisters in their kingdom, that is, the Peaceful Kingdom. So Methodist and Strandenaes decided to change the "Delegate's version" into a Mandarin one. And the new version was called the "Nanjing Mandarin Version"(南京官话译本)The

examples were as follows:

Delegates-----	the Nanjing Version
暗者-----	黑暗中的人
世-----	世界的人
遣我以水施洗者-----	打发我用水行洗礼的人

Besides the use of some four-character Chinese idioms, the Nanjing version adopted some of the verbal ones. On the whole, the Nanjing version tried to adopt the spoken Mandarin, but not the written Mandarin. Insofar, it is regarded as the first Mandarin version in history since it pioneered Mandarin version. Later on more formal Mandarin versions came out: William Chalmers Burns' Psalms version, and then Beijing Mandarin version, which turned out successful and popular with the readers.

2.3.2.5.2 The lower wenli (or the lower classical)

When Beijing Mandarin version was getting popular in the northern part of China, the translators had to face another problem that most of the people in the southern part of China could not understand Mandarin, especially in the provinces like Fujian and Guangdong, whose dialects were much different from Mandarin. Therefore, they had no choice but to find a linguistic style, between that of Delegate's Version's high wenli (深文理) and Mandarin. The style they adopted was then named lower wenli (浅文理), which boasted comprehensibility and the elegance accepted by the scholars. In this way, it seemed that the lower wenli was the best choice to give the whole nation access to the same version. Yet, as to whatever is lower wenli, opinions varied from society to society due to their own interests. Finally three different lower wenli versions that represented their different opinions came out, that is, Griffith John version, Henry Blodget and John S. Burdon version, and S.I.J. Schereschewsky version.

2.3.3 The CUV version

Early in 1864, the suggestions that the Bible version should be *the union one* was put forward. Yet due to the disputes among different societies and

countries, this dream encountered many difficulties, which is shown as follows:

现在在同一语言上，竟出版了几种不同的译本，其祸害之大而且多，想非任何基督徒所能漠视。阁下对于欧美各大圣经公会和在中国的各差会间，因这问题而彼此表示之敌意，想必为之叹息不置也。。。。。。我们对于所提议之事将会遇见的困难，并非不能感觉得到。。。。。。但是我们却不相信，现在基督教传教士们所持互相冲突的意见，是永远不能更改的。(Zhao Weiben, 1993: 33)

(the general idea is: there are so many versions of the Bible in the same language, which will bring no good, and should not be tolerated by any of the believers. All of you must have sighed over the disputes among the societies in China... and we of course are clear about the difficulty in the affair of the Bible translation, however, we still believe that it will be changed.)

Even so, the voice that the whole nation should own a union Bible was still high, and by the end of 1880's, it had become the focus among those concerned with Bible translation. As a solution, they stroke the compromise to begin the Union Bible: One Bible in Three versions. The Revised Version became the chief source, and the copyright of the three versions belonged to all the Bible translation societies concerned. As to the problem of the translations of "God", "Holy Spirit", and "Baptism", different versions had their own freedom of choice. Thus began the Union Bible translation, that is, Chinese Union Version (CUV). And also with the outbreak of "Mandarin Movement" in 1919, the Mandarin CUV became more acceptable by the readers, and also due to the development of Mandarin later on, CUV also experienced some revisions like the New Punctuation revision. But anyway, CUV was in a friendly way coming to the Chinese readers.

Chapter Three The Irreplaceable Position of CUV Version

3.1 The principles of CUV translation

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 understood throughout the whole nation, so localism and book forms should be avoided.

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

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

Fourthly, the translation must retain the metaphors and similes as much as possible (Zhao Weiben, 1993: 37)

Among all the 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 this section: CUV as Chinese. And the last one—the translation of metaphors and similes—is also important. So all of the factors involved help to bring about the successful work at last. The following is the detailed examination of the success of the version.

3.2 The influence of CUV, compared with the other later versions

3.2.1 The intra-textual factor of successful translation

3.2.1.1 The translation of the metaphor

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.

As one of the most frequently used devices in the Bible, metaphor 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 only conveyed the meaning. 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 translate them.

1. NRSV: Psalms: 59: 9: O my strength, I will watch for you; for you, O God, are my fortress, my God in his steadfast love will meet me; my God will let me look in triumph on my enemies

CUV: 我的力量啊，我必仰望你，因为上帝是我的高台。我的上帝要以慈爱迎接我；上帝要叫我看见我仇敌遭报。

2. NRSV: Psalms: 62: 3: He alone is my rock and my salvation, my fortress; I shall never be shaken.

How long will you assail a person, will you batter your victim, all of you, as you would a leaning wall, a tottering fence?

CUV: 惟独他是我磐石，我的拯救；他是我的高台，我必不动摇；你们大家攻击一人，把他毁坏，如同毁坏歪斜的墙，将倒的壁，要到几时呢？

3. NRSV: Psalms: 69: 21: they gave me poison for food, and for my thirst they gave me vinegar to drink.

CUV: 他们拿苦胆给我当食物；我渴了，他们拿醋给我喝。

4. NRSV: Psalms: 91: 4: For he will deliver you from the snare of the fowler and from the deadly pestilence; he will cover you with his pinions, and under his wings you will find refuge; his faithfulness is shield and buckler.

CUV: 他必救你脱离捕鸟人的网罗和毒害的文艺。他必用自己的翎毛遮蔽你；你要投靠在他的翅膀底下；他的诚实是大小的盾牌。

5. NRSV: Psalms: 91: 13: you will tread on the lion and the adder, the young lion and the serpent you will trample under foot.

CUV: 你要踹在狮子和毒蛇的身上，践踏少壮狮子和大蛇。

6. NRSV: Psalms: 110: 1: the Lord says to my lord, "sit at my right hand until I make your enemies your footstool."

CUV: 耶和华对我说：你坐在我的右边，等我使你仇敌作你的脚凳。

7. NRSV: Psalms: 119: 105: your word is a lamp to my feet and a light to my path.

CUV: 你的话是我脚前的灯，是我路上的光。

8. NRSV: Luke: 6: 41: why do you see the speck in your neighbor's eye, but do not notice the log in your own eye? Or how can you say to your neighbor ' Friend, let me take out the speck in your eye,' when you yourself do not see the log in your 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？你不见自己眼中有棵木，怎能对你弟兄说：“容我去掉你眼中的刺呢”？

9. NRSV: Mt 7: 15: 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，外面批着羊皮，里面却是残暴的狼。

10. NRSV: Psalms 17: 8: Keep me as the apple of the eye; Hide me under the shadow of the 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。

11. NRSV: Mark: 14: 27: and Jesus said to them, "you will all become deserters; for it is written, ' I will strike the shepherd, and the sheep will be scattered.'

CUV: 耶稣对他们说：“你们都要跌倒了，因为经上说：我要攻打牧人，羊就分散了。

Obviously, the above-mentioned metaphors are all translated literally.

And some of them have the same association with their Chinese counterparts, and thus they don't cause any difficulties in understanding. For example, "the strength", "vinegar to drink", "delivered from the snare of the fowler", "pinions", "wing", "shield and buckler", are literally translated into "力量", "拿醋给人吃", "脱离捕鸟人的网罗", "翎毛", "翅膀", "盾牌", which are comprehensible and easily accepted by Chinese readers. Of course, some of them were originally strange to, but later assimilated into the Chinese vocabulary. For example, in example 7, "your word" is compared to the stamp and the light, and in example 9, "false prophets" are associated with "ravens in sheep's clothing". They seem odd at first sight, though, without preventing readers from understanding. Instead, they have not only become the golden verses among the believers, who memorize them as favorite verses, but also enriched the Chinese vocabulary. In this sense, the literal translation of the metaphors is more successful compared with the other versions. In Mandarin Version (普通话版圣经), the above two examples are respectively translated into "主啊, 你的话是引导我前进的明灯; 照亮我的人生之路"。"要提防假先知, 他们来到你们面前, 看上去象绵羊, 实际上却是危险的豺狼。" Here metaphors are treated either freely or as a simile, and as a result lose the smooth tone for reading and fail to impress the reader. On the other hand, the free conveyance of the metaphors could not embody the Source culture, therefore would bring life into the target culture, that is, the Chinese culture.

3.2.1.2 The use of the margent

12. NRSV: Mark: 9: 48—49: where their worm never dies, and the fire is never quenched. "for everyone will be salted with fire."

CUV: 在那里, 虫是不死的, 火是不灭的。因为必用火当盐腌各人。(有古卷加: 凡祭物必用盐腌)。

13. NRSV: Mark: 13: 8: for nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be

famines. This is but the beginning of the birth pangs.

CUV: 民要攻打民，国要攻打国；多处必有地震，饥荒。这都是灾难（灾难：原文是生产之难）的起头。

14. NRSV: Mark: 15:27: and with him they crucified two bandits, one on his right and one on his left. (the footnote says: other ancient authorities add verse 28, and the scripture was fulfilled that says, “and he was counted among the lawless.”)

CUV: 15: 27: 他们又把两个强盗和他同钉十字架，一个在右边，一个在左边。（有古卷加：28 这就应了经上的话说：他被列在罪犯之中。）

15. NRSV: Luke: 1: 35: the angel said to her, “the Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God.

CUV: 天使回答说：“圣灵要降临到你身上，至高者的能力要荫庇你，因此所要生的圣者必称为上帝的儿子（或译：所要生的，必称为圣，称为上帝的儿子）。

16. NRSV: Luke: 4:9: then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him,

CUV:4: 9 魔鬼又领他到耶路撒冷去，叫他站在殿顶（顶：原文是翘）上。

17. NRSV: Luke: 12: 46: the master of that slave will come on a day when he does not expect him and at an hour that he does not know, and will cut him in pieces, and put him with the unfaithful.

CUV: 在他想不到的日子，不知道的时辰，那仆人的主人要来，重重地处治他（或译：把他腰斩了），定他和不忠心的人同罪。

18. NRSV: Luke: 23:38: there was also an inscription over him, this is the King of the Jews.”

CUV: 在耶稣以上有一个牌子（有古卷加：用希腊，罗马，希伯来的文字）写着：“这是犹太人的王。”

19. NRSV: John 5: 4: (Footnote: other ancient authorities adds, wholly or in partly, waiting for the stirring of the water; for an angel of the Lord went down at certain seasons into the pool, and stirred up the water; whoever stepped in first after the stirring of the water was made well from whatever disease that person had.

CUV: 里面躺着瞎眼的，瘸腿的，血气枯干的许多病人。(有古卷加：等候水动；因为有天使按时下池子搅动那水，水动之后，谁先下去，无论害什么病就痊愈了。)

From the examples above, the margents make the meaning clearer in two different ways. That is, in examples 12, 13, 14, 15, 18, 19, the margent conveys the original meaning more clearly, but also at the same time, the Chinese language is not spoiled. While in examples 16 and 17, the margents in the brackets are metaphors. And these metaphors are different from the cases discussed above, because they are Source culture—specific and are hard to comprehend. So on the one hand, the metaphors translated freely could make no obstacles to reading, and on the other hand, the margents of the literal translation of metaphors could also make the source culture brought to the target culture. What's more, this will help some of the special Bible readers like the scholars in the Bible field, or the pastors, or the experts of exegetics get a better understanding of the Bible, since they provided the original meaning instead of interpreted one.

3.2.1.3 The power of transliteration

20. NRSV: Mark: 5: 41: he took her by the hand and said to her, “Talitha cum,” which means, “little girl, get up!”

CUV: 就拉着孩子的手，对她说：“大利大，古米！”(翻出来就是说：“闺女，我吩咐你起来！”)

21. NRSV: Mark 7: 31: then looking up to heaven, he sighed and said to him, “Ephphatha,” that is, “Be opened.”

CUV: 望天叹息, 对他说: “以法大!” 就是说: “开了吧”。

22. NRSV: Mark: 10: 51: then Jesus said to him, “ what do you want me to do for you?” the blind man said to him, “my teacher, let me see again.”

CUV: 耶稣说: “要我为你做什么?” 瞎子说: “拉波尼 (就是夫子), 我要能看见。”

23. NRSV: Mark: 11: 9: then those who went ahead and those who followed were shouting, “ Hosanna! Blessed is the one who comes in the name of the Lord!

CUV: 前行后随的人都喊着说: 和散那 (和散那: 原有求救的意思, 在此乃是称颂的话)!

24. NRSV: Matthew: 1:23: “Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel,” which means, “God is with us.”

CUV: 必有童女怀孕生子, 人要称他的名为以马内利。(以马内利翻出来就 “上帝与我们同在。”。

25. NRSV: Mark: 15:34: at three o'clock Jesus cried out with a loud voice, “Eloi, Eloi, lema sabachthani?” which means, “My God, My God, why have you forsaken me?”

CUV: 申初的时候, 耶稣大声地喊着说: “以罗伊! 以罗伊! 拉马撒不巴各大尼?” (翻出来就是: “我的上帝! 我的上帝! 为什么离弃我?)

Transliteration is commonplace in translation when a certain word, concept or idea is not available in the target language, in which situation two solutions will be adopted: phonetic translation and extension(缀华语而赋新意). Extension means attaching the meaning to the existing Chinese words—more acceptable than phonetic translation. The existing Chinese words originally have some meaning very similar or connected to that of the foreign words (Xu Mushi, 1965: 170). As a matter of fact, this way of translation has proved successful and easily blended into the target culture. As is mentioned above, there is a large vocabulary already accepted into the literature of 20th

century like gospel (福音), heaven (天堂), pray (祈祷), sin (罪), redeem (拯救), prophet (先知), and tongue (方言). Here I would not like to discuss it in detail but to focus on the examples mentioned, that is, the phonetic translation. It means to translate the word according to its sound; in other words, the phonetics of the source language is kept in the target language. For example, Emmanuel (以马内利) meaning “God with human beings”, is a transliteration from Hebrew, and now actually has become a universal word and heard widely with the same sound during the worship time in the church. No doubt it is successful because it conveys the holy and divine thanksgiving from the believers speaking different languages. Amen, another case, is also a universally accepted word meaning “yes” and “truly”, and used at the end of prayer. It is not hard to imagine when the believers who speak different languages utter the same sound of “Emmanuel”, “Amen”, and “Hallelujah”, how majestic and amazing feelings they would have. Besides, the examples above like 21. 22. 23. 25 bring about another effect. Used in a serious situation, if translated phonetically, they will be impressed onto the readers’ mind more deeply, and echoed for a long time. Especially in Ex.25, when Jesus cried on the cross, the phonetic translation will make the readers think Jesus was just speaking to them. In conclusion, the phonetic translation in the Bible is generally successful, because it will gain more respect and trust from the readers. As is known to all, Bible is so different from other books that the most important thing is to persuade the reader to believe it is no common literature, but a historical narration of happenings in the history. In other words, the authenticity seems so important that the idea of the translation will spoil the feeling of heavenliness. In this sense, the phonetic translation is not only a good way out but also necessary.

3.2.1.4 The use of the vernacular Chinese

Mandarin is the dialect of Chinese spoken in Beijing and has been

adopted as the official language for all Chinese since 1913(cf. Norman 1988, 134). It became a linguistic style widely used by the intellectuals from the end of 19th century to the beginning of 20th century. And during the process of Chinese Bible translation, the adoption of Mandarin could date back to the time of Morrison's translation of Bible, when the three kinds of Chinese writing styles were in discussion: the ancient style, the middle style and the free style. Regarded as too archaic, the ancient style was abandoned at the very beginning; and as to the free style, having the merits of easy understanding while being read aloud, though, Morrison decided to adopt the middle style, considering that the lack of divine feeling of free style will spoil the fame of the version. Therefore the middle style was adopted at last.

3.3 The extra-textual factors of irreplaceable position

3.3.1 The expectancy norms (期望规范)

Andrew Chesterman defined the “expectancy norm” as the expectations of a colony of the target readers or clients etc. (Andrew Chesterman, 1997: 64). Gideon Toury then went a step further to explain what the expectancy norm is; that is, the translation of general values or ideas shared by a community —— as to what is right and wrong, adequate and inadequate —— into performance instructions appropriate for and applicable to particular situations, specifies what is pre-scribed and forbidden as well as what is tolerated and permitted in a certain behavioral dimension. Norms are acquired by the individual during his/her socialization and always imply *sanctions* —— actual or potential, negative as well as positive. Within the community, norms also serve as criteria according to which actual instances of behavior are *evaluated*. Obviously, there is a point in assuming the existence of norms only in the situations that allow for different kinds of behavior, on the additional condition that selection among them is nonrandom. Inasmuch as a norm is really active and effective, one can therefore distinguish regularity of behavior

in recurrent situations of the same type, which would render regularities a main source for any *study* of norms as well. (Gideon Toury, 1995: 53-99). In addition, the norms can still be divided into three kinds: 1. the basic norms, which is more or less mandatory for all instances of a certain behavior; 2. the Secondary norms, or tendencies, determining favorable behavior, which may be predominant in certain *parts* of the group and therefore common enough, but not mandatory, from the point of view of the group as a whole. ; 3. Tolerated (permitted) behavior, generally not so active as the other two. (Gideon Toury:1995: 53-99).

So let's have a look at what the scholars said about CUV to infer what the expectancy norm of the Chinese readers towards CUV:

In 1979, Yu Zhongwen(于中旻) wrote an article about the CUV to commend its crafty coalescence:

在过去的半个多世纪的年日,这本圣经曾给中文教会带来极大而深厚的赐福。这本译文,简洁易解,淡甘隽永,高尚庄严,深得圣徒之珍爱,且蒙生灵同工与印证。(cf. Zhuang Ruoyu, 2000)

(In the past more than half a century, the CUV has brought tremendous and profound blessings to the Chinese churches. Thanks to its characteristics of simplicity, solemnness and divinity, it has won the adoration of the believers and so many testimonies have come out of it.)

And Liu Yiling(刘翼凌) also had remarked:

中文新旧约全书(《和合本》)是国语中最美丽的经典文学。我这句话里的“最”字自信并没有夸张。中文的圣贤经典那一部是用近代语言写的呢?那一本小说剧本以外的“载道”之文能比圣经的白话文更美妙呢?(cf. Zhuang Rouyu, 2000)

(The CUV Bible has been regarded as the most beautiful canonical literature, which is no exaggeration at all. Up to now, which Chinese classic has been composed with the modern language, and still conveys the elegance

of the sense as the mandarin in CUV?)

其(《和合本》)音韵优美,文字典雅,句短并保持相当程度对原文的忠实,使之成为现行译本最适合用于崇拜者。(《马克正,1982》)。

(The elegance of the CUV language, due to its short length and to some extent to its faithfulness to the original version, has made it suitable for the worshippers.)

What is worthy to mention is that the comments above all focus on the “elegance” of the language of CUV, which causes the divine feeling of the readers towards Bible. I would like to try to analyze the expectancy norms of the CUV through the reasons below.

3.3.1.1 the manipulation of the divine-expectation of Bible among the believer-readers

In the introduction of the essay “*The Manipulation of the Literature Studies in Literary Translation*”, Theo Hermans writes: “From the point of view of the target literature, all translation implies a degree of manipulation of the source text for a certain purpose.”(Hermans, 1985:9). In other words, their starting point is the exact opposite of that represented by the linguistically oriented school as discussed above: not intended equivalence but admitted manipulation.(Snell—Hornby, 1988:23)

Eugene. Nida, a scholar of Bible translation, regards the Bible as “God’s words in man’s language”, which has been accepted by most people and has not aroused much disagreement until now. Also, it says something about the expectations of the believer Bible readers towards the Bible translation. That is, the language of Bible should be both divine (God’s words) and easily understood (in man’s language). And CUV up to now is regarded as the perfect combination of the both merits due to the historical background when its translation went on. As we know that when the translation of CUV was going on the movement of Vernacular Language, Mandarin began to come on the

way, which makes CUV on the one hand still keep the ancient but elegant style of the language, on the other hand tend to be vernacular.

Andrew Chesterman has a bold conjecture that in the readers' hearts, there are two kinds of translation textures: one is overt that tolerates the unnaturalness and strangeness of the native language like the literary translation; while the other one is covert that is translated in a domestic way like the translation of business letters and advertisements. (cf. Zhuangrouyu, 2000: 93) Therefore, Bible should belong to the overt one, and tolerates the unnaturalness, and to some readers, only the unnaturalness of the language can accord with their concept of "canonicity", otherwise, the doubt whether the translation is faithful to original will be raised.

3.3.1.2 The translation of CUV in the polysystem of Chinese "literature" background

Making use of insights from the field of general systemics, the study of how systems work, Even—Zohar and his colleagues called the "literature" in a given society as "polysystem" or "system-of-systems", in which diverse genres, schools, tendencies, and what you are constantly jockeying for position, competing with each other for readership, but also for prestige and power. Seen in this light, 'literature' is no longer the stately and fairly static thing it tends to be for the canonists, but a highly kinetic situation in which things are constantly changing (cf Holmes 1985: 150).

Such a polysystem is not only characterized by constant shifts and changes, but also by internal oppositions, including those between "primary" and "secondary" models and types. Such primary texts are the innovative ones, "introducing into a literary polysystem new ideas, new methods, new ways of looking at literature and world, that were not present in it before"(Holmes 1985: 151). The secondary texts are the conservative ones that confirm and uphold the existing system.

3.3.1.2.1 The conservative attitude towards the CUV version

Nida points out the following reasons for the retranslation of Bible: 1. the deeper knowledge of the original version as a result of the archaeological development. 2. the more precise understanding of the original version. 3. the target language is changing with the time; 4. the concept of the conveyance is different from before.(Eugene A. Nida, 1960: 200) As for the first three points, as time passes by, there is more or less headway in the target culture. As Chen Yutang said, the Chinese language has experienced great changes since the publication of the CUV in 1919, which, together with the great achievement in the archeological field, is enough for the retranslation of Bible. Above all, the complaints about the CUV's antique usage and words have come up. Like the examples are to be discussed in Part Four, some translations need to be improved and the problems are basically about the antique usage of the language. However, all these points mentioned above have not yet threatened the position of CUV, so the reason must lie in the last point, that is, the concept of conveyance is still the same as before: the words in Bible are all holy and inspired by God, and thus irreversible. Furthermore, many readers have regarded it as a natural and unique Bible version after such a long and firm relationship with the CUV, thus has won the respect from many readers, especially among the believer Bible readers. As Jia Baoluo(贾保罗) said:

将圣经译为中文何以会是如此困难的一个问题呢？有许多人觉得这根本就不成问题。他们认为圣经已有了一本很好的中文译本，而他们亦抱着十分恭敬的态度使用它，果真将它奉为一册神圣的经典；他们认定这是上帝的话语，人是不能将它更改的。

然而，这样的一种态度也实在未免太简单了；我们综观将圣经译为中文的悠长历史，就知道将一本良好的圣经译本给予中国的教会就从来不是一个简单的问题。可是，今日仍然有许多人，当他们面临“是否应有一本新的中文圣经”这一问题的时候，他们就纵使不采取上述那种过于简单的态度，也仍然对于他们现有的译本存着特别的敬意，以至他们都不愿轻易

赞同任何的改变。(贾保罗, 1965)。

(Why is it so difficult to translate the Bible into Chinese? some people hold that it is no problem at all, since the present Bible translation has been so perfect that it is being used deferentially and all its letters are regarded as the Holy Words of God, so none of which can be recomposed.)

However, such an attitude is nothing but naïve. Given the long history of Bible translation in China, giving a good translation to the Chinese churches has never been anything simple. However, when facing the issue whether to have a new Chinese version of the Bible, the believers, even if they don't take the above-mentioned naïve attitude, still harbor special respect for the existing versions, so they are not liable to agree with any changes.)

Besides, before the 1970's, even though there were some people who thought that the CUV should undergo some changes, but still not retranslation totally. Namely, "the present version CUV is the one tallying with the standard of "faithfulness, expressiveness, and elegance", thus it only needs "pieces up to some obscure faults". For instance, the New Punctuation of CUV, Today Chinese Version and New Version are all the new versions based on the CUV with nonessential changes of translation. (Chen Zhongdao, 1979). Another scholar of Bible translation, Cheng Zhiyi(诚质怡, 1979) claimed his standpoints as follows:

假使圣经重译本比目前流行的国语译本(《和合本》)没有特殊显著的进步,最后仍是暂用国语译本。目前好多中国信徒对于圣经中的文字语句,已经有了很深的信仰,一旦修改的还不如从前,岂不是徒劳无益?重译修改是件美事,但须要做的好,能博得大多数人的欣赏和赞成。

If the retranslated version makes no obvious progress on the present CUV, the latter will be still temporarily used. Since the verses of the Bible have been rooted deeply in most believers' hearts, once the revised one is no better than the CUV, all the retranslation will be in vain. Therefore, even if the

retranslation is no doubt a good thing, it should be good enough to win the appreciation and consent of most of the people.

However, besides the negative and conservative attitude towards the Bible translation, the voice of retranslation began to come forth among the leadership or the prestigious scholars of the church like Rong Baoluo(容保罗), Xu Mushi(许牧世) and Shen Cheng'en(沈承恩):

有些弟兄姐妹认为圣经里面的话是不可增，不可删，甚至一点一划也不可更改的，因此不仅圣经正文不可变动，连小标题也不可变动。这是一个很大的误解。圣经是上帝默示的，是上帝的话，我们当然不能随意更改。但现在我们说的是译文。。。1919年出版的官话和合本虽是一个较好的译本，故能流传70年之久，但它不是一个尽美尽善的译本。况且，语言文字是在发展变化的，70年前的一个好译本，到70年后未必是一个好译本。(cf. shencheng'en, 1969)。

(Some brothers and sisters think that the words in the Bible cannot be added or deleted at all, and that even the revision of its text or the titles of each chapter is not tolerable. This is really a misunderstanding. The Bible is inspired by God, of course it could not be changed, however, what we are now talking about is the translation...the CUV has been such a good version as to have been popular for 70 years since its publication in 1919, and it is not a perfect one, though. Furthermore, language is also developing, so a successful version published 70 years ago isn't necessarily also successful today.)

Although the voice of retranslation is weak from the common believers, the voice from the leadership is strong. Therefore, there is hope of changing the conservative attitude towards Bible translation, even though it still needs time.

3.3.1.2.2 The fringe position of the Bible translation

Let's see again from the history of Christianity in China CUV has witnessed.

Zhaotian'en, a religious scholar, studied the churches' growth, and got the following result:

1911—1919: it is the bloom time for the Christianity in China

1919—1927 it is the acculturation time of church growing

1927—1937 it is the standstill time

1937—1945 it is the frustration time for the churches in China


1945—1949 it is the reconstruction time for churches in China (cf Zhuang Ruyu, 67)

Analysis: CUV version came up in the time that when the church was growing prosperously, and was accepted and reinforced with the believers' establishing a better and better relationship with the Bible. However, during 1927—1949, the churches came to a halt, and the believers had to face the survival problem, let alone the Bible translation affairs. In other words, it would naturally lead to the weak voice for the discussions about the Bible. Because it is easy for us to infer that if there was any loud voice against CUV, it would have been presented after 1950, the difficult time of the church. However, there was pretty feeble voice about CUV after 1950, and that means that the expectancy norm among the believers was almost the same. Why? Because the little criticism among the group means the CUV has reached the expectancy and will stand firmly until the new expectancy comes up. Since there was such sparse voice after the hard time, that is, in the years after 1950, we can draw the conclusion that the CUV version had been a "divine" one in their hearts. On the other hand, in the light of the theory of polysystem, we know that during the time CUV just appeared, it had been good enough to be acceptable by the readers, and new ideas had come to them through CUV, so gradually Bible became a secondary texts that made people look at it in a conservative way, and began to uphold the existing system.

Chapter Four Some Blemish Translation in the CUV

The CUV has been regarded as the irreplaceable version and has great influence upon China as mentioned above, though there are still some blemishes in it, which have caused incorrect interpretation and association among the readers.

4.1 The translation of “hamartia” into “罪” (“sin” in English)

Those who know Greek know the graphic of “hamartia”(sin). Originally “sin” was an archery term. When an archer fell short of the target, a checker on the archery range called back, “Sin”, meaning he missed the mark or target. God who is perfect must have perfect righteousness and perfect holiness in His presence. Those are His standards. That is the mark we must hit. And because we all fall short of that standard, we all are sinners. (John Maisel, 1990:11). Obviously, the “sin” of human beings is out of being away from the presence of God, and could not hit the standards of God because of human beings’ limitations. And in the Bible, such things are ranged into “sin”: they are filled with all kinds of wickedness, evil, greed, and vice; they are all kinds of wickedness, murder, fighting, deceit, and malice. They gossip and speak evil of one another; they are hateful to God, insolent, proud, and boastful; they think of more ways to do evil; they disobey their parents; they have no conscience; they do not keep their promises, and they show no kindness or pity for others.(Romans, 1: 29—31). And the definition of “sin” in Oxford is: the breaking of a religious or moral law. (Oxford Dictionary,1997:1411) So when hearing that everyone is a “sinner” (罪人), the English speakers will associate it with the breach of divine or moral law, esp. by conscious act, such as offence against good taste or propriety, etc. However, the Chinese translation of “罪” for the word “sin” has shrunk the semantic field of “Sin”. In Chinese dictionary, the character of “罪” has such meanings as follows: 1. doing something bad and violating the law. 2. committing crime and deserve punishment. And what it makes to come to the people mind is that every one commits crime, and surely will be rejected. Therefore, the translation for “sin” needs to be improved, and “过失” or coining another character “ ” is

advised by some scholars.

4.2 The translation of “agape” (“love” in English)

In Hebrew there are four words to express “love” at least, they are “eros”, “storge”, “philia” and “agape”. And each of them has their own semantic field. For instance, “eros” refers to the passion love, and “storge” means the love within families; and the love of “philia” has larger semantic field, referring to all kinds of beautiful love in the world, including not only the love within families, but also all other people. And the love of “agape” is a little bit different, because all of the three kinds love above is from the natural emotion, and always is unavoidable, while the love of agape on the one side refers to the fearful love towards God, and on the other side means the unconditional and unchangeable love from God. Anyway, the one that makes the love of “agape” different from other three is that it includes the love for the ones we don’t want to from our natural emotion, for example, to love our enemy. So it needs our volition sometimes. Why? Because as is mentioned above, God is good, and is totally good, and He needs us to be like Him, to purchase the “good”: for He makes the sun to shine on bad and good people alike, and gives rain to those who do good and to those who do evil. So you must be perfect- just as your Father in heaven is perfect. (Matthew, 5: 45, 48) As Balklai gave the definition for “agape”: no matter how I am treated, I will never want to hurt them or to revenge, because all that I am praying for is that he will be good, and nothing else.(Ma Tianxiang, 2004) Generally speaking, the love of “agape” only comes from God, and human beings can only offer “agape” love when he gains the strength from God, or it will never be possible for human beings’ sinful nature. However, all of those words are translated into “爱” (ai) in Chinese, leading people to think that the love in the Bible like “to love your enemy” is Arabian nights, thus the teaching in Bible is doubtful. And now the translation of “圣爱” for “agape” is advised.

4.3 Some other translations concerned about the sentences

Apart from the translations of “hamartia” and “agape”, which are the two main topics to talk about Christianity, thus are worthy to be the initiative ones mentioned, CUV still has many other translations needs to be better. As is mentioned above that the CUV was translated by non-Chinese speaking missionaries, and it is natural that some of the grammars and the style of writing are a bit awkward, and sometimes are even wrong expressions, not to mention that as the Chinese language is developing, some of the grammars or expressions were popular then but have become outdated. And there are a lot of criticism and advice on the better translation of the CUV. The following table is the list of some of translation for improvement:

English	CUV	Advised translation
scribes	文士	经学士
Prophet	先知	神言人
marriage	好合	婚姻
The dullard	畜类	野蛮人
Translation	通事	翻译
Join hands with	联手	合作
The heavens are telling the glory o God; and the firmament proclaiming his handiwork. (Psalms:19:1)	诸天述说上帝的荣耀；穹苍传扬他的手段(诗篇：19：1)	诸天述说上帝的荣耀；穹苍传扬他的作为
For the whole law is summed up in a single commandment, “you shall love our neighbor as yourself. (Galatians: 5: 14)	因为全律法都包在“爱人如己”这一句话之内了。(加：5：14)	因为全律法都包在“爱你的邻舍如同你自己”这一句话之内了。

Of course, the table above could not cover all the blemish translations in CUV, however, it says something about the flaws in CUV. Some of the

blemishes are due to the language that has become antique now like “文士”, “先知”, “好合”, “通事”; and some of them are called blemishes because the words used then have different meanings now like “连手”, “畜类”, “手段”; and some of them are included as the ones that have to be retranslated because they are different from the original meanings and have caused misunderstanding, like the last sentence mentioned in the table. To do “爱人如己” (to love others like yourselves) is far away possible because people can only concern about the ones that close to them rather than to love all the people in the world. (wangmingdao,1965:38)

Chapter Five The influence of the Bible translation on China

Bible culture as an almost totally “otherness” came into China since the Tang Dynasty, and bloomed in the Qing Dynasty, then flooded in after CUV’s popularization, has greatly influenced upon Chinese culture in many aspects.

5.1 The influence on the ideology

Ideology is a term developed in the Marxist tradition to talk about how cultures are structured in ways that enable the group in power to have maximum control with minimum conflict. This is not a matter of groups *deliberately* planning to oppress people or alter their consciousness (although this can happen), but rather a matter of how the dominant institutions in society work through values, world outlooks, and symbol systems, in order to legitimize the current order. Briefly, this legitimization is managed through the widespread teaching (the social adoption) of ideas about the way things are, how the world 'really' works and should work. These ideas (often embedded in symbols and cultural practices) orient people's thinking in such a way that they accept the current way of doing things, the current sense of what is 'natural,' and the current understanding of their roles in society. This socialization process, the shaping of our cognitive and affective interpretations of our social world, is called, by Gramsci, "hegemony;" and it is carried out, as Althusser writes, by the state ideological apparatuses -- by the churches, the schools, the family, and through cultural forms (such as literature, rock music, advertising, sitcoms, etc.)(John Lye,1997).

Even—zohar’s polysystem points out that the ideology will vary with the time in different social condition. In other words, the ideology will vary with personal belief, and also with social condition. Lervere also pointed out that the whole situation could be influenced by three factors: patronage, poetics,

and ideology, and that the three factors played different roles in different situations.(cf. Wang Hongzhi, 2000)

When Jesuits came to China, it was the prosperous time of Confucianism, in other words, in Chinese minds, the one superior to all the others. And, also, because of the Qing government's power at that time, the ideology of Confucianism, occupied the locked-in position of mainstream, which could be shown by the phenomena of "Rites of Disputes". Of course, the seed of the Bible culture had been cast in spite of the conflicts between the cultures. Yet, with the waning of "Kang Qian prosperous period", there came all kinds of "Odd Agreements", and the intellectuals at that time began to seek the way out to "save motherland". In this way, the ideology of "Confucianism" lost its glory of "indubitable superiority". Thus, the Bible culture, as an important part of western culture, came to be accepted by Chinese gradually. The first example was the conversion of Liang Fa, who read all the Confucianism classics, and then became an engraver because of his poverty. Just at that time, he got the Bible from Morrison, who wanted him to print parts of New Testament like "Gospel of Luke", "Acts". Therefore, Liang Fa began to read the Bible, and was convulsed by its idea. Then he became zealous about the mission, and wrote some pamphlets to help to proclaim the Bible teaching. Among them, the book of "the Good Words to the World"(劝世良言) was the most influential, in which the following points began to sway the locked-in position of "Confucianism": 1. The God in the Bible is almighty, who is the Lord of lords, the King of kings, and owns the authority to rule the whole universe, which had disturbed the "unification of Confucianism"(大一统). 2. Every human being is equal before God, so the idea of "hieratical system" in Confucianism began to be doubted. Then the "peaceful kingdom movement" was the evidence that the Bible idea had greatly influenced the Chinese.

Then the intellectuals like Liang Qichao, Kang Youwei launched a series

of meliorative movements like “Meiji Restoration”(明治维新), “Wuxu Reform in 1898”(戊戌变法), even though the results were no more than the patching up of the old system of “feudalism”, they had become a shock to the old system. Then in the “1911 Revolution”, Sun Yat-sen initiated the idea of “Three People’s Principles”(三民主义), which had been enlightened by the Bible idea that “every people is equal before God”. The movements above had not steered China into a brand new system but paved the way for the coming of “May Fourth Movement”, which radically opposed the “feudalism”. Firstly, the “May Fourth Movement” advocated overthrowing the “Confucian Idol”. Since Confucianism had influenced China for such a long time, in the eyes of most Chinese, Confucius was almost their “god”, so they were willing to observe the teaching and obey the emperor’s autarchy without resistance. The “May Fourth Movement” had greatly awakened their sense of “China superior”. Chen Duxiu, Hu Shi and other intellectuals pioneered the movement.

5.2 The influence on the poetics

In the west, the concept of “poetics” can date back to ancient Greek word, which is the shortened form of “poietike”, and “technique”, owning the meaning of “the technique of facture”(制作技艺). In one of his works, *Poetics*, Aristotle claimed that the one he wanted to concern is “about the poetry itself and its genre, and also the different abilities of these attributes that have been endowed to organize a well-knit poetry. Some other philosophers also had given the definition of it, but no matter how they define the concept of “poetics”, the tenet remains the same, that is, to make the theory of “poetics” to steer the main genres of literature at that time. So the poetics almost equals to the concept of “literary theory”, and even now, the equation is still authorized by the scholars. With the western thoughts pouring into China, such a concept of “poetics” was also accepted in China.

Thus, the concern of style, genre, and the basic function and nature of literature can be the definition of “poetics”. And all these attributes are so stable that if there is no “otherness” to stimulate, the attributes will become inertness(惰性), and to prevent the poetics from progressing.

In China with a history of 5000 years, the self—superiority has been so strongly dominant among the people for such a long time that hardly any of the otherness can be allowed to leak into.

Bible culture, as an almost totally different one from Chinese culture, can be surely regarded as “otherness”. Ever since its coming into China in the Tang Dynasty in 1842, it had aroused little influence, especially in the field of poetics. From the Tang Dynasty on, the only thing worthy to be mentioned is that some vocabulary were coined in Jesuits Time.

But after 1842, to be more precisely, that is, after Nanjing Treaty, the missionaries gained the political permission from the Qing government to proclaim the Bible message. Meanwhile, facing the advanced western military weapons, and the waning of the Qing Government, the intellectuals began to realize that besides the superior science, technology, system of ideology, law and education are the crucial armament. Accordingly, they tend to open their hearts to the outside world, to translate foreign works into China. Wei Yuan(魏源), who let out the war cry “to learn from the barbarian then to restrict them”(师夷长技以制夷), was regarded as “the first man to look outside”. Some others like Lin Zexu, then Liang Qichao, Kang Youwei, began to translate a lot of western works into China, forasmuch, the western ideas began to come to China, and obviously, the idea of poetics was thus led into China among the translated works. Meanwhile, because of the intellectuals’ antipathy of the traditional literature and poetics, the indraught of the western culture aroused the strong interest among them.

The Bible translation had developed such great influence on Chinese

intellectuals that in most of their works, the ideas and the styles of Bible can be seen clearly.

5.3 The ideas from the influence of the Bible in the 20th century literary works

In 1922, the magazine named *"life"* which expressed the ideas of the youth at that time, published an essay entitled *"some scholars' attitudes towards the Christianity during the new culture time"*. (新文化中几位学者对于基督教的态度)。Therein, Chen Duxiu(陈独秀) said: "The one that has dominated the minds of Chinese is the ethic morals from the Tang to Yu Dynasty; however, the one that has manipulated the westerners is the faith, hope, and love from Bible." "In the Chinese culture, the lack of love, the beauty and the expression of sentiment is the fatal one that lead us into the degeneration, that is, it is the ethic morals that has made people indifferent and passive to the feeling of love".(Zhuo Xinping, 2000 :396). Wen Yiduo(闻一多) also pointed out "some people said that only the weak needed the religion, but I think that it should be the strong who can also help the weak rely on the strength of religion, so that the whole nation can be hopeful." Here, it may be disproved that he has aggrandized the function of religion, yet the power of religion to the Chinese at that time is however worthy to be mentioned.

5.3.1 The idea of "love"

In the Bible, the Apostle Paul said: "Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, and endures all things. (1 Corinthians 13: 4—7). In the Bible, the love of Jesus had been presented as the one who is full of hope, trust, and is positive, but not sitting down under. Jesus teaches his disciples that "not eye for eye, tooth for tooth, but love your enemy.", which shows a kind of love that is very different from

the hieratical conscious of love, in which the love is so passive that only lolled on some of the cold and mandatory “rules”. For example, to let the subjects obey the king, to make the sons love their fathers, all of the loves come from the “rules” instead of the spontaneous love from the Bible. In other words, it is the rules that force people to “love”. People do not “love” from their own hearts. While in the literary works, the writers had shown the love that is affirmative, votive, and hopeful. For example, in the work of *the Spider in the Net* (“缀网劳蛛”), *the Wife of the Businessman* (商人妇), *Yuguan* (玉官) by Xu Dishan (许地山), even though the heroine has experienced a lot of sufferings in different situations, yet she conquered them in the light of “love” in her heart, and at last, she was presented as an image of hope, but not the one needing sympathy any more, because she tided over all the difficulties with a firm love that is like the one that comes from Jesus, powerful, encouraging, and neither hurting nor aggressive to others.

Bajin (巴金) also held that “Christianity is the pauper’s religion which is against the evil from the rank violence. In his works, love runs through the motif among them. And Bajin divided love into two kinds: Eros, which is described as the one that comes from appetite; and Agrape, which is unconditional and universal. In one of his works, *Perdition* (灭亡), he pointed out the essence of love from the words by the heroine Li Jingshu (李静淑): 我们现在正应该叫人们彼此相爱, 不论什么人都应该像父子, 兄弟, 家人似地相爱。(we should make people love each other, just like the love among the family members, even though there is no consanguinity concerned.” Therein, it is obvious that the philanthropy has been divorced from the passive love of Confucianism, just as in the Bible, Jesus said: I tell you that those who leave home or brothers or sisters or mother or father or children or fields for me and for the gospel, will receive much more in this present age. But many who are now first will be last, and many who are now last will be first. (Mark:

10:29--31) In one of his other works, *the Fourth Ward*(第四病室), Bajin creates an image of Yang Muhua(杨木华), the young woman who is kind, helpful, and put faith into the idea that “sacrifice is the greatest happiness”, which is tallied with Jesus’ image: he is the lamb who is being slaughtered yet without any hatred found. Jesus’ tender love is presented as an image of seemingly weak, yet implicates a potential power. It is this lamb—like love that has conquered the whole world today. Besides, the love from Bingxin(冰心) is also worthy to be mentioned. In her poem, “十字架的园里”(In the Garden of the Cross), she exclaimed “ O, human being, to love each other! Because you and I are nothing but the passengers in the world, and we are towards the same home in the future.”(人类呵， 相爱罢！我们都是长行的旅客， 向着同一的归宿)。

5.3.2 The idea of “sin”

In the Chinese culture, the Chinese conceived a belief that the nature of the human beings is good.(人性本善), so it is obviously hard for the Chinese to accept the “sin culture” in the Bible. However, in the works by the writers in the 20th century, many of them began to expose the “confession” feeling of the innermost hearts. For example, in Cao Yu’s(曹禺) play, *Storm*(雷雨), from the characters Zhou Puyuan(周朴园), Shi Ping(侍萍), Zhou Ping(周萍周), Fan Yi(繁漪), Si Feng(四风), Zhou Chong(周冲), the description of guilty feelings and the confession has been vividly presented. Take Zhou Ping as an example, according to the Bible, as a husband, if he maltreats his wife, and violates the marriage relationship which is regarded as holy, divine and equal, he is to be called “ committing the sin”. Zhou Puyuan leaves Shi Ping, and then maltreats Fan Yi, thus he has to bear not only the feeling of “sin”, but also “adultery”, all of which cause him to be trapped into a feeling of guilt, sin, and eagerness to make confession. Just as he said to his father before his death: “ I should not have come to this world”, which implicates the lamentation of the

sin he has brought to others and himself. In addition, the *Falling Leaves*, the confessional novel by Guo Moruo, is regarded as a religious novel, since it focuses a lot on the analysis of the characters' inner conflicts; the novel *Moving to the South* (南迁), by Yu Dafu, the ideas from the interpretation of the "Beatitudes" in the Matthew Gospel can be shown. "Blessed are those who are poor in spirit." He points out that those who conceived the convention from the very tradition of prejudice, or the vice of indelicacy, decadence, and eroticism are those who are not poor in spirit, and are called sinners. (lianggong, 2000:407)

5.3.3 The composing style influenced by Bible

Besides ideas, the style of Chinese literature has also been greatly influenced by the Bible. Influenced by the style of Bible, the writers in 20th century shook themselves from the mold of the ethic edification, but began to emphasize the personal situation and feeling. That is, the traditional writing focused on the whole situation of the society, and mostly written under the norm of the Central Harmony of Confucianism, while the writers in 20th century were more concerned with the innermost world of human beings. For example, *the Confession of Lan Tian*(兰田忏悔录), *the Rest Tears*(余泪)by Lu Yin (卢隐); *the Falling Leaves*(落叶), *the Trilogy of the Driftage*(漂流三步曲) by Guo Moluo (郭沫若); *the Wife of a Businessman*(商人妇), *Yuguan* (玉官) by Xu Dishan (许地山), all of which have exposed the conflicts in their hearts vividly through the guilty feeling and confession, degeneration and salvation. Influenced by the style of Bible, the novels in the 20th century began to cast off the hero-oriented mold, but excavated the world of the commonplace people. From the *Three Kingdoms*(三国演义) to *Out of the Marshland* (水浒传), all the characters are so different from the common people that the novels are filled with the heroic atmosphere. However, the spirit of "all human beings are equal in God's eyes" in the Bible has disintegrated this kind of mold gradually.

5.3.4 Other aspects influenced by Bible

In addition to the aspects mentioned above, there are many other aspects influenced by the Bible like the mold and tone of poems and novels. For example, Lu Xun(鲁迅) was so much interested in the Bible that he quoted a lot of allusions in his works. For example, he evaluated highly of the book of Jeremiah, thinking of it as the pith of the Hebrew's culture. He said: we lost our home, and our country is being destroyed, yet we want the Jeremiah who sang the last song of his own motherland.(我们的家园失去了, 国家被毁灭了, 但我们没有精神界之战士, 作至诚之声致吾人出于荒寒, 甚至没有面对世界和弱小唱最后一首歌的耶利米。) Bingxin's hymns also show her love influenced by the Bible. In one of her poems, *Morning*, she said:

晓光破了, 海关上光明了, 我的心思, 小鸟般乘风高举, 随处接着我, 你的手引导我, 你的右手也扶持我, 我的心思, 小鸟般高举, 乘风高举, 终离不了你无穷的慈爱, 阿门!

Other examples of this kind of influence are as follows:

许地山的“缀网劳蛛”, “商人妇”, “玉官”; 徐玉诺的“哀求”, 矛盾的“耶稣之死”, 参孙的复仇; 庐隐的“余泪”; 郁达夫的“南迁”, “迷羊”, “风铃”, 郭沫若的“落叶”, “双簧”; 王独清的“圣母像前”; 汪静之的“灰色马”; 张资平的“约檀河的水”; “爱的焦点”“跳跃着的人们”, “脱了轨迹的星球”, “上帝的儿女们”; 陈翔鹤的“大姐和大姐圣经的故事”; 滕固的“石像的复活”; 白采的“被摈弃者”; 叶灵风的“拿撒勒人”; 沈从文的“冬的空”; 巴金的“新生”, “电”, “田惠世”等; 老舍的“老张的哲学”, “二马”, “赵子曰”, “猫城记”, “黑白李”“朽屯的”, “四世同堂”; 萧乾的“蚕”, “皈依”, “鹏程”, “昙”, “参商”, ; 穆时英的“圣处女的感情”; 李健吾的“使命”; 李劫人的“死水微澜”; 欧阳山的“谁救他们”; 章依萍的“深誓”; 蒋光慈的“耶稣颂”等。

Here, not only the artistic conception of thanksgiving to God is shown, but also the way of composition is borrowed from the Bible, since they all had

the Bible's special ending: Amen. Also, in many of Bingxin's poems, like *Holy Infants*(天婴), *Gethsemane* (客西马尼花园), *Crossbones*(骷髅地), the trails of Bible can be found often.

On top, the CUV version also pioneered the way for the development of Mandarin. It not only has brought the new idea to the Chinese, but also enriched the Chinese vocabulary. In modern literature, a large amount of vocabulary and allusion have been quoted. For example, 伊甸园, 乐园, 夏娃, 亚当, 禁果, 撒旦, 该隐, 上帝, 圣母, 天使, 十字架, 洗礼, 忏悔, 最后的晚餐, 先知, 福音, 所罗门, 福音, 复活。 All of these came forth in the time of "May Fourth", after the CUV version was published.

Chapter Six Conclusion

Bible, originally written in Greek, Hebrew and Aramnic, has been translated into many languages. And Chinese, not only as a totally different language system from them but also a different culture, though, has been letting to be translated from in a long history before. Encountering many problems from the very beginning it went in, Bible culture has now been in a friendly way accepted by most of the Chinese people. And CUV, published in 1919, not long after the outbreak of “May Fourth Movement”, has not only pioneered the way for the popularization of Mandarin but also brought huge influence upon Chinese culture in many aspects. And until now, in spite of many criticisms about CUV coming up with some new versions claiming for the better needs for the readers, the irreplaceable position of CUV has not yet been threatened. Still in the light of the theory of polysystem by Even-Zohar, I would like to summarize why the CUV is irreplaceable as conclusion.

Even-Zohar differentiated in his polysystem the Canonized from the Non-canonized. The “canonized” means those norms and works (ie, both model and products), which are accepted as legitimate by the dominant group within the literary institution. The “non-canonized” means those norms and products which are rejected by those groups as illegitimate and whose products are often forgotten in the long run by the community (unless they change their status). In this view, canonicity is therefore no inherent feature of any activity on any level, but the outcome of power relations within a system.

Accordingly, the center of the whole polysystem is identical with the most prestigious canonized repertoire. Thus, it is the group governing the polysystem that ultimately determines the canonicity of a certain repertoire. Once canonicity has been determined, such a group either adheres to the properties canonized by it or alters the repertoire of canonized properties in

order to maintain control. On the other hand, if unsuccessful in either the first or the second procedure, both the group and its canonized repertoire may eventually be pushed aside by some other group which makes its way to the center by canonizing a different repertoire. However, established repertoires may be perpetuated its position in the system included.(Even-Zohar, 2004:46—50).

Obviously, the CUV has such a great influence upon the dominant groups including the forerunners of literature in China like Hu Shi, Bingxin, and Lu Xun, and the pioneers of the ideology and most pastors and common believers in the church that its position of “canonized repertoire” has not yet been able to be threatened in spite of the criticism from some of the prestigious scholars of Bible like Rong Baoluo. Of course, when there is one day that those prestigious scholars will make enough efforts to tell the believers that their memorization of the scriptures is just a translation, not “Divine Words”, which can be changed through better translation, and new memorization of scriptures by the old believers and new believers will form a dominant group, then the CUV will finish its mission as a pioneer translation, which not only let the Chinese know Bible but also influenced them so greatly and will retreat from the stage of Chinese history gradually. The paper illustrates the history of Bible translation in China and tells its influence upon Chinese, not only to make people aware that the CUV is just a translation by foreign missionaries and needs to be improved, but also hope that it will help people accept the new versions gradually.

Appendix: Chinese Bible Translations

781	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
18 世纪末	贺泰清《古新圣经》，未有印刷发行
1836 年	麦都思/郭实腊/裨治文（新约）
1838 年	郭实腊（旧约）
1852 年	《委办译本》
1852 年	高德新约
1852 年	《伦敦差会译本》
1854 年	何进善 的马太福音
1856 年	《南京官话译本》新约部分
1860 年	基律的使徒行传
1862 年	倪维思的马可福音，使徒行传
1863 年	裨治文/克陛存的新旧约全书
1864 年	古里卡尔波夫新约
1867 年	实为霖诗篇
1868 年	怜为仁旧约
1870 年	特纳约翰一书约翰福音
1872 年	《北京官话译本》新约
1872 年	施约瑟的旧约（官话）
1872 年	陶撒母耳的希伯来书
1885 年	杨格非的新约（文言）
1889 年	杨格非新约（官话）
1890 年	包约翰/白汉理的新约

1890年	湛约翰的诗篇
1897年	湛约翰/韶波的新约
1902年	施约瑟的新旧约全书（文言）
1902年	浅文理《和合本》
1905年	杨格非的创世记至雅歌（文言）
1905年	杨格非的创世记雅歌（官话）
1905年	官话《和合本》新约
1907年	深文理《和合本》新约
1907年	严复的马可福音一至四章
1908年	鲍康宁的诗篇
1919年	官话《和合本》新旧约全书
1929年	赛兆祥的新约
1933年	王元德新约
1936年	朱实惠新约
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 新译福音
1955年	狄守仁 简易圣经读本
1956年	萧静山的新约全集
1967年	萧铁笛 新约全书
1968年	思高圣经译本
1970年	吕振中译本
1974年	当代圣经
1974年	新约全书新译本
1979年	《现代中文译本》
1993年	《圣经新译本》

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