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多元系统中的《圣经》翻译

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CHINESE TRANSLATIONS OF THE BIBLE IN POLYSYSTEM

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Contents

Abstract

Chinese translations of the Bible were initially produced during the Tang Dynasty, and were further developed in the Ming and Qing Dynasties; today the time is ripe for a new translation. In this thesis, the author will review the thousand-year history of Biblical translation in China, analyze the characteristics and rules of these various translations, and attempt to explain the reasons for all special phenomena. The Bible is a religious book written for Christians, so the characteristics of religious translation can be found throughout Bible translation history. For example, translators would respect the source text and inject no personal perception of their own. But nowadays, subjectivity has grown in methods of Biblical translation and dynamic equivalence has gradually been utilized; there are even some literati that treat the Bible as a purely literary work and are trying to translate it from a literary point-of-view. Biblical translation in China has its own characteristics because of the particular situation in China; different translation strategies are applied during the translation process and different translators have their own intentions in their work of translation. Research has mainly been done to compare different versions of the Bible and conclude which version is more faithful or more elegant than others. However, this thesis will jump out of that frame and explain the phenomena with Descriptive Translation Theory, especially the three concepts in the Polysystem Theory: patronage, poetics and ideology.

The Polysystem Theory belongs to the Cultranslation Theory, which was introduced in the 1970s: this theory connects translation with the many elements that affect the production of a translation work. These elements include the cultural environment of source and target languages, social and political environment, etc. This theory has greatly broadened the field of translation study.

The main body of the thesis contains three chapters:

Chapter One introduces the Polysystem Theory, especially the development of Polysystem—Lefevere's Theory. Lefevere's Theory introduces three new concepts: patronage, poetics and ideology. This chapter thoroughly explains how these three concepts affect translation.

Chapter Two briefly introduces the history of Biblical translation in the West and in China and then states the characteristics of Chinese translations of the Bible, which includes the diversity of translators, diversity of source texts, diversity of translating strategies and diversity of translation intentions.

Chapter Three applies the three concepts— patronage, ideology and poetics— to explain the reasons behind the characteristics of Chinese translations of the Bible. At the end of this thesis, it will be shown that the Polysystem Theory has some limitations in explaining all of the aforementioned phenomena.

Key words: Bible translation; Polysystem Theory; patronage; ideology; poetics

摘　要

《圣经》翻译在中国由来已久，自唐朝开始，《圣经》翻译事业起步，到明清兴盛，直到现在步入新的时代。对《圣经》不同版本内容的研究及优劣的争论也是此起彼伏。本文将追溯一千多年的《圣经》汉译史，探究其中的特点及规律，并探究此种现象背后的原因。《圣经》本是一部基督宗教的宗教经典，其宗教性自成书之日即已确定，而宗教性翻译的特点，例如对原文亦步亦趋，对原著的精神奉若神明，丝毫不敢有个人见解等也是特别明显。但是到了当代，翻译的自主性及动态对等等原则的应用越来越明显，特别是一些文人纯粹从文学的角度阐释《圣经》，应用多种文体进行翻译。纵观其过程，本文作者试图用描述性的翻译理论， 特别是多元系统论中的赞助人，诗学，意识形态等三要素来解释这一现象。

多元系统论属于文化翻译理论的一部分，它把翻译与译作与其所产生和被阅读的文化语境，社会政治条件等诸多因素结合了起来，为翻译研究开拓了一个相当广阔的研究领域。

本文正文由三章构成：

第一章详细介绍了多元系统论，特别是在多元系统论发展中Lefevere提出的赞助人，意识形态，诗学三个要素对翻译的影响。

第二章简略介绍了《圣经》翻译在西方和中国的历史，归纳了《圣经》汉译的特点，主要表现在译者多元化，译文源文本多元化，翻译方法多元化和翻译目的多元化上。

第三章用多元系统论中赞助人，意识形态，诗学的概念来解释了《圣经》汉译现象的成因。文中最后阐述了多元系统论对解释以上现象的局限。

关键词:《圣经》翻译；多元系统论； 赞助人； 意识形态； 诗学

Introduction

All translations may be characterized as being somewhere between two kinds of translations: between strict formal correspondence with the source text and functional equivalence with the original. If a translation aims at formal correspondence, then it tends to focus on the original text and tries to transmit, as fully as possible, both the linguistic form and content of the source text into the target language. Some formal translations of source texts just prove the popularity of formal correspondence, such as religious translation. Any kind of gods would arouse awe and respect for translators and their respect for gods would be shown in their respect for words and grammar of the source language. In this kind of translation, attention is focused on the correspondence between syntactical, grammatical and lexical features, etc. in the original and the syntactical, grammatical and lexical features in the target language. Usually for common readers, this kind of translation is not easy to understand and the popularity of the translated text is limited. A translation which aims at functional equivalence tends to focus on the effect of translation and on the conveyance of the message of the original with complete naturalness of expression in the target language. In this kind of translation one tries to attain substantially the same relationship between readers and message as that between the original readers and the original message. Whereas the former kind of translation requires that the readers understand as much as possible about the context and cultural patterns of the source language so as to comprehend the message, the latter kind does not. There are, of course, varying degrees of formal correspondence as well as of functional equivalence translation. Chinese translations of the Bible also vary between these two kinds of translation. To which degree of formal correspondence and functional equivalence do translators employ in the specific versions of the Bible? What are the outside elements affecting the translators' choices?

Most of the scholars would compare different versions of the translation with the source texts, or with the original texts in order to discover which one is better than the other. Therefore, many different parts of the Bible are pulled out by researchers for this kind of research. The two commonly used measurements are formal correspondence and functional equivalence. Scholars use different translation theories to prove their conclusions. Which one is more faithful to the original? Which one is more easily accepted by target readers? Some scholars such as Ren Dongsheng, sense that there is a tendency for Chinese translations of the Bible to go to literary translation. The author of this thesis has done research on the basis of former scholars, trying to explain the reasons for this. To her mind, any translation practice is influenced by the political, social and literal situation at that time. In China, Bible translation has been done by many different people and there are so many differences between different versions. How could all these differences occur? What are the reasons behind them?

The author of this thesis will jump out of the textual comparison of different versions of the Book but employ the descriptive method to describe all the phenomena; Cultranslation Theory, especially Polysystem Theory will be used. The concepts: patronage, ideology and poetics are the key words to explain the phenomena in Chinese translations of the Bible.

Chapter One   Polysystem and Translation

1. 1   Cultranslation—Translation Redefined

Translation is a cross-linguistic, cross-cultural and cross-social communicational activity. It is not only a transfer between different languages, but also a transfer between different cultures. (Chen Hongwei, 1998: 10) But former translators and translation theorists focus mainly on the linguistic features of source and target texts in translation research. Nowadays the tendency has turned toward culture-oriented translation study.

Since the 1970s and 1980s, a group of literary translators, such as Theo Hermans, Andre Lefevere and Susan Bassnett have disregarded the linguistic approach and advocated the development of translation studies as an independent academic branch of study. Influenced by trends of thought in western philosophy, especially by deconstruction, translation studies have turned their attention to cultural problems. The cultural turn of translation studies was first proposed in *Translation, History and Culture* by Andre Lefevere and Susan Bassnet. Translation is understood as a cultural rather than a linguistic transfer. Translation actually originates from one culture and flows into another, and this appearance shows the exchange of linguistic symbols. The act of translation is no longer a transferring from one context into another, but an act of cultural communication. Thus, the translator must not only be bilingual but effectively bicultural as well.

Around the same time, translation studies shifted from a prescriptive to descriptive approach, whose focus is not on deciding which version is better than the other but explaining the existing phenomena and reasons behind them. Translation studies using the descriptive approach are more concerned with the function of the

target text and cultural and political background of translating rather than the prescriptions of the source text; they tend to answer such questions as "What can the translation version do?" and "How can translation circulate and arouse echoes?" The target-oriented approach, resulting from this shift, put the cultural identities and roles of translators in the foreground. A number of scholars of translation studies have thus taken a "cultural turn", focusing on the "external politics" of translated literature, accounted for the macro-factors involved in the function of the literary system, and for the constitutive factors involved with any cultural event.

Translation practice is one of the strategies a culture devises for dealing with what we have learned to call the "other." The development of a translation strategy therefore also provides a good indication of the kind of society one is dealing with.

Some translation studies also turn to the discussion of the relationship between translator and target culture, especially the impact of translation on a target culture. Last but not least, the "cultural turn" in translation studies approaches translations as an activity powerfully affected by their socio-political context and the demand of the translational culture.

"Cultranslation can be formulated as follows: C1 ----- (through) C2--- (to) C3 (C1= target language culture, C2= source language culture, C3= new and compatible culture)." (Hermans, 2004: 31) This shows that the target language culture would work with the source language culture and together they form a new culture. The new culture affects and runs in the target language world and it has a tendency to replace the old one. Therefore, in order to understand more about how translation works on the target language culture and how the new culture forms, it is very important to get a full view on target language culture. The scholars who focus mainly on target language culture studies are called target-culture oriented theorists.

Many target-culture oriented translation theories and schools have been formed during the "culture turn"; among them the most influential are the Polysystem School represented by Itamar Evan-Zohar and Godeon Toury and the Manipulation School represented by Andre Lefevere, Susan Bassnett and Theo Hermans. Polysystem

theories provide the theoretical framework for target culture-oriented translation studies, while Manipulation theories offer a new perspective for the Cognition of translation. Because Andre Lefevere used the term "polysystem" in his papers, the present author would not view him as theorist in Manipulation School but from the development of Polysystem School.

1. 1. 1 The Polysystem Theory

The main source for the Polysystem Theory, as Even-Zohar has always fully acknowledged, lies in Russian Formalism[1] in the 1920s, especially theories promoted by late formalists such as Tynijanov. Probably the most significant contribution of the Formalists is the promotion of "system." This term, which was originally defined by Tynijanov, was used to indicate a multi-layered structure of elements that relates to and interacts with each other. As a concept, this was flexible enough to be applicable to phenomena on various levels, thus enabling Tynjanov to view not only individual works, but also whole literary genres and traditions. As Tynjanov sees it, a 'literary fact' is a relational entity. What we call 'literary work' represents a collection of features which all derive their value from their interrelations with the other elements in the network. It is in each case, a system—indeed Tynjanov is credited with being the first to have spoken of literature as a "system." (Baker, 1998: 76)

In early 1970s, Even-Zohar applied systemic approach in translation field in order to solve translation theory problems. And "he applies Formalists' ideas in these ideas resulted in the formulation of what he termed polysystem theory." (Ibid)

For Even-Zohar, polysystem consists of all elements comprising the social world and literal system. Literature is only one element making up the larger socio-cultural polysystem. All the literal factors that affect the production, spreading and reception of texts in target language culture and source language culture are included in polysystem study.

1. 2   Polysystem Theory and Translation

The Polysystem School enlarged the study of early translation study field, and believed that translation studies should be put in a larger literary, social and cultural frame. Itamar Evan-Zohar and his colleague Israeli scholar Gideon Toury presupposed translation literature was part of the target literature. They put forward the Polysystem Theory as an important concept of translation norms, introducing a new dynamic field of literary translation study. The theorists of this school broke through the boundaries of language in their translation study. Gideon Toury offered a wide definition of translation, saying that "a translation will be any target language text which is presented or regarded as such with the target system itself, on whatever grounds."(Baker, 1998: 82)

When Even-Zohar proposed the theory, his implication was to solve a certain problem in translation field. But as a theory, it accounts more than a problem solver. It opens up a new field for translation study. Even-Zohar outlined three social circumstances in which translation would maintain a primary position and he also stated that there were circumstances when translation was of secondary importance.

The main significance of Even-Zohar's theory is that he proposed the three circumstances as following to say that translation plays an important role in forming a new culture: "when a literature is 'young' or in the process of being established; when a literature is 'peripheral' or 'weak' or both; when a literature is experiencing a 'crisis' or turning point." (http://www.ifrance.com/itamarez/ps/ polysystem.html)

In the first circumstance, because the culture is young or not formed completely, there is open space in the culture for a new culture to come in. when a new culture comes in the language of the young culture; it is in the form of translation. So, translation comes to fill in the open space. The case is true for the formation of Japanese culture. When ancient Chinese went to Japan, it was an area with few people and with no culture. Chinese culture filled in the Japanese culture in the form of

Japanese language. That is to say through translation, Chinese culture went to Japanese culture. In the second situation, when a weak literature, often a smaller culture, cannot produce as many kinds of writing as a stronger, larger system can produce, the weak culture is dependent on translation to introduce the precedent-setting texts. Here, translation does not only work as a way to introduce a new culture, it also works to help the creative native writers to write in the native language. Translation becomes a way of helping an old culture to grow. When at the end of Manchu government, the old system could not provide materials or ideas for ancient Chinese to produce new works, therefore, new ideas were introduced to help Chinese culture to code with the changing of the outside world and to grow in its own way at the same time. In the third situation, the existing culture could not provide nutrition for native writers to produce new works, as a result, new culture came in the form of translation and helps native writes to get new ideas for their creative work.

Even-Zohar also states the opposite social conditions when translation is of secondary importance to the polysystem of the target culture. In the polysystem of larger, older, or stronger cultures with well-developed literary traditions and many different kinds of writing, original writing produces innovations in ideas and forms independent of translation, relegating translations to a marginal position in the overall functioning of the dynamic system. In this situation, translation often assumes forms already established as a dominant type within a particular genre, and the translated literature tends to remain fairly conservative. Therefore, Even-Zohar says that through translation new ideas, items and characteristics can be introduced into a culture, translation becomes a means to preserve traditional forms and taste.

Polysystem Theory has benefited translation by placing translation squarely in a larger field of cultural activity. Even though the theory prefers to operate at the abstract level of repertoires and textual models rather than that of actual texts, writers or translators, it has drawn attention to the practical and intellectual needs which translations might be trying to fill. It thus provides a way of connecting translations with an array of other factors in addition to source texts. In other words, it puts

translation into broader socio-cultural practices and processes, making it a more exciting object of study and facilitating what was subsequently hailed as the 'culture turn' in translation studies. The relative simplicity of the key ideas allows applications in very different contexts.

Even-Zohar's "young", "weak" cultural theory forms an important part of Polysystem Theory. Following theorists developed the theory based on Even-Zohar's theory and one of the significant theorists is Andre Lefevere. The author of this thesis will base her ideas on the precedent-setting Polysystem Theory —Andre Lefevere's theory — to explain the phenomena of Chinese translations of the Bible. The following section will introduce theories proposed by Lefevere.

1. 3   Proposal of Three Concepts: Ideology, Poetics and Patronage

After his paper *Polysystem Theory* was published in *Poetics Today* in 1990, Even-Zohar revised his first version and republished it in 1997. In his new version, he deleted the elements of ideology, poetics and patronage, and treated the theory as an ordinary literary theory but not a translation theory. Various scholars have raised a number of minor problems in the Polysystem Theory; therefore, many subsequent scholars promoted new theories which enriched and developed the Polysystem Theory. Among those scholars Godeon Toury, Andre Lefevere, Susan Bassnett and Theo Hermans are very remarkable.

Lefevere consciously differentiated his own systems concept from Even-Zohar's, and devised his own categories and terms. The most important of these are: patronage, ideology and poetics. The contribution of Lefevere is more than the creation of the new terms, he emphasized greatly the interaction between systems and their environment, and he also emphasized the internal organization and control mechanisms. His another contribution is that he viewed translation as one mode of

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literal practice; therefore, he created a new term "rewriting" which composes more literary modes than translation. But in this thesis, the present author would only introduce the three new terms: patronage, ideology and poetics and illustrate how the three terms affect translation in the target language culture.

1. 3. 1   How Patronage Affects Translation

Patronage is defined by Lefevere as "the powers (persons, institutions) which can further or hinder the reading, writing and rewriting of literature." (Hermans, 2004: 126) Patronage can be represented by individuals, somebody in power, just like emperors or groups, organizations, institutions, a social class, a political party, publishers, the media, etc. As the body controls the literary sysytem, patronage sees to it that the literary system does not fall out of step with the rest of society.

Patronage consists of three components: ideological component, poetic component and economic component.

"The ideological component determines what the relation between literature and other social systems is supposed to be. Poetic component determines what the literary world allows translation should be. By means of the economic component the patron can confer reputation and recognition. Patronage is undifferentiated when all three components are concentrated in one hand or institution, as under totalitarian regimes; it is differentiated when they are not, for example when commercial success does not necessarily bring status."(Ibid)

Patronage usually controls the literary field by controlling the three components. Because economic component is not always connected with literary world, this thesis would not discuss economic component separately.

Patronage often controls the literary or translation field by controlling "experts" in the literary field. Experts include critics, reviewers, teachers, anthologists and

translators. Their task is to secure the system's ideology and its poetics. Therefore, patronage may enforce policy to ban experts from translating certain materials and at the same time, if patronage wants to promote certain ideas, they may provide commercial or reputation benefits to encourage experts to translate certain materials. And the motivation for different polices is to protect the existing system.

1.3.2 How Ideology Affects Translation

Lefevere once declared that "on every level of the translation process, it can be shown that, if linguistic considerations enter into conflict with considerations of an ideological and/or poetological nature, the latter tend to win out."(Baker, 1998: 106) This shows that ideological and poetological nature is over linguistic considerations. Earlier Lefevere had defined ideology simply as a "world view", but then he redefined it as some convention or belief which orders our actions. In one of his latest essays he described ideology as the concept which contains ideas and attitudes which can be accepted by the society at a certain time. With these ideas and attitudes in mind, readers and translators get to read the texts.

Experts are in control of ideological field because they control the literary world and publish texts which hold certain ideology. Therefore, experts would choose certain materials and produce the materials in the way allowed by the patronage and then send those out to readers. Those materials all hold the same value which patronage believes.

The translation of some common words or utterances can clearly show us how ideology affects society. Before 1949, people were considered as each other as partners working together for the construction of the society. And at the same time, in order to show the equality between men and women, they call all the people around them as "comrade." Along with the introducing of new ideas from the outside world, people changed to call each other according to their gender. They call males as

"gentlemen" and females as "ladies". The other example is that we now use "先生" referring to a husband and "太太" for a wife; This was forbidden in the 1960s and 1970s. At that time, these two words were considered to belong to capitalizing and their use was discouraged; instead the preferred term was "爱人"; This word indicates both the couple's relationship and expresses that they are equal to one another. But if we translate "爱人" into English as "lover" it loses the original meaning. "Lover" means a person who is in love with another and is a regular sexual partner. These changes illustrate how ideology affects our daily life and word translation.

Every dynasty has certain books as "forbidden books." Readers were not allowed to have their hands on the books, let alone translating the book. Ideology controls materials existing and being translated in the literary world.

1.3.3 How Poetics Affects Translation

Poetics determines what literature should be. It mainly concerns with the performance of literature. For a certain time, certain syntactic and pragmatic components are allowed. Poetics controls the linguistic performance. For translation, we mainly talk about poetics in a target language culture.

Take China for example, the Chinese language experienced Wenyan, Easy Wenyan and Baihua. Therefore, when producing certain texts, producers must follow the language styles at that time in order to promote their production.

In translating the Bible, for example, the most serious issue is probably the controversy over the degrees of literalness and freedom that a translator can have in interpreting the biblical text. What does the society allow it to be? In order to make the target readers understand the biblical text thoroughly, some measures of freedom are required. The great sense of tradition, however, is often an obstacle to the translator's creativity and the reader's understanding of the translated work. For example, Matthew 6: 9 contains The Lord's Prayer, which is the most important and

popular prayer for Christians. It was translated as "Hallowed be thy name", which makes it very hard for most English-speakers to understand what is truly meant. The literal meaning of the Greek text is "Sanctified be thy name." "Name" here is a respectful way of avoiding directly referring to God, not referring to the character of God but to the manner in which he is recognized as the True God. So the real meaning is that "May all people realize that you are God" or "Help us to honor you as God." The poetic situation at that time determined that it should be translated as "Hallowed be thy name."

Patronage and literary experts, ideology and poetics control the literary system, thus the production and distribution of literature. Not only are literary texts produced under these constraints, so is the "rewritings" - including translations.

When we view translation through polysytem, the field of study is wide open. Because we place the products in relation to a more fluid and multi-formed fringe, many of the neglected texts and forms come into view. Translation is not only viewed as a linguistic performance but also as a cultural practice interacting with other practices in history. The study of translation becomes the study of cultural history.

If we view Bible translation from the perspective of patronage, ideology and poetics, we will discover that this accurately explains how the Bible was translated in China throughout history.

Chapter Two   Characteristics of Chinese Translations of the Bible

The Bible, the Christian sacred scripture, is comprised of the *Old Testament* and the *New Testament*. For other religions, such as Judaism, their sacred scriptures are also called "the Bible" (Merriam-Webster's Collegiate Dictionary, 1996: 110), but here what we are talking about is the Christian Bible. The Bible in Catholicism is often defined as a book written by holy writers under the revelation of God. When the book was finished, it was the Holy Church that assembled it, guarded and explained it to the whole world. More than ten prophets and a few disciples wrote it from 1300 BC to 100 AD, which is from the time of Moses to the death of the last disciple. All the books in the Bible were written in different styles during different times by men of different backgrounds. It contains (1) The *Old Testament*: a compound of 39 books written primarily in Hebrew, with a few portions in Aramaic. It is the sacred Scripture of Judaism. (2) The *New Testament*: a compound of 27 books which were written in Greek. The New Testament mainly contains 4 parts: 4 Gospels which relate the life of Jesus, his actions and teachings; the history of the early Church; the letters from his apostles and the prophetic book of the disciple John—Revelation. (3) "The Apocrypha: 12 books taken over by early Christian Church from the Greek version of the *Old Testament* but not forming part of the Hebrew Bible and not accepted as canonical by orthodox Jews." (Baker, 1998:22)

In order to spread the Good News all over the world, translations are needed before evangelization begins. Because the Bible is a compilation of many books, Bible translation here does not necessarily mean translating the whole book. In this thesis, the translation of some chapters (or even verses) of the Book is also considered as Bible translation. Nevertheless, not all translations are taken from the original

languages; some translated languages become source languages for succeeding translations.

2. 1 Review of Bible Translation in Western Countries

With the spread of Christianity, translation came to acquire another role—disseminating the work of God. When a sacred scripture is translated, the translator must take both aesthetic and evangelistic criteria into consideration. This is the case when the Bible is translated. The history of Bible translation is a history of Western culture in microcosm.

The history of Bible translation in Western countries can be divided into 4 phases. The first phase started from the time when the Book was completed. It is around the year 250 BC. The second phase lasted from the 4th century to the 6th century. Because of the importance of the Bible for Christian evangelization, it was essential to translate the Bible from Hebrew and Greek into Latin in order to spread the Good News to the Romans. Hence, many different versions appeared. The third Bible translation phase was between 11th and 12th century. Christians and Muslims were interested in each other's culture, and the Bible was translated into Syrian. When moving into the modern period of Bible translation, Bible translation can be divided into two periods. The first period includes the production of revisions and new translations into a number of major European languages. The reasons mainly lie in the new discoveries and insights coming from archaeology and the study of Bible manuscripts. During the second period, many translations were made by missionaries into languages of the "third world." Translations for the "third world" mainly mean translation work done for China, India and other third world countries. Generally speaking, it is the combining work of Western missionaries and local people.

Among all the versions, one famous version was done by a German monk Martin Luther. This version started a revolution in Christian world. The great influence of his

Luther. This version started a revolution in Christian world. The great influence of his version is mainly due to his translation rules. He used words spoken by house wives and citizens to translate the Book. Therefore, on this basis the translation was done and the translation work was supposed to help people to understand that there was a Person (which refers to God) talking to them in their language. Luther's principles of Bible translation influenced the translators of the King James Version. In the year 1611, this version was completed and it was viewed as the greatest English translation work.

The modern time sees many different versions such as the English Revised Version (1885), American Standard Version (1901), Revised Standard Bible (1952) and New Revised Standard Bible (1989). The two other major undertakings in English were the New American Bible (1970) and the New English Bible (1970).

Bible translation in Western countries is the basis for Chinese translations of the Bible. The first reason is that Christianity was introduced from the West and any development in foreign countries is the basis for Christian development in China. The second reason is that when missionaries came to China, they used the Bible as their first weapon to defend their religion; many of them were scholars in the study of the Bible. When missionaries translated the Bible into Chinese, the existing Bible versions and their understandings of translation played an important role in it.

2. 2   Characteristics of Chinese Translations of the Bible

Bible translation is also the primary work for the Church in China, especially when Christianity first spread to China. This is particularly true for the Protestant Church, whose evangelization work begins with Bible translation. For Protestants, the Bible is the only way for them to get closer to God, and their translations and studies of the Bible are prevalent, so we can find many different versions of Protestant Bible in Chinese. The author would generally introduce the history of Chinese translations

of the Bible before introducing the characteristics of Bible translation in China.

Chinese translations of the Bible first appeared in the 7th century when Catholicism spread to China; at that time Catholicism was called Jing Jiao (景教). At the end of the 13th century, a Franciscan brother John Mengwino (蒙高味诺) translated *Psalms* and the *New Testament* into "the language of Dada."(鞑靼人通用的 语言(Li Zhixian, 1989: 79)) At the end of Qing Dynasty, missionaries came to China and they did a lot of Bible translation work. The first Chinese translation of the Bible accomplished in China was done by Morrison in 1824. And following missionaries translated many different versions of the Bible. The famous Union Version with three different forms of Chinese: Wenli (文理), Easy Wenli (浅文理) and Official Chinese (官话)was finished in 1919. Today's Chinese Version was a project of the Bible Societies in Taiwan and Hong Kong, in association with the United Bible Societies. For Today's Chinese Version, the Protestant edition was completed in 1975 and the Roman Catholic edition was published in 1976. A team at the Studium Biblicum Franciscanum Sinense translated the first complete Chinese version of the Bible for Roman Catholics. It is called the Scotus Bible which was not completed until 1968. Chinese individuals also translated the Book at their will. An appendix would be included to show the history of Bible translation in China.

After making a survey of the history of Chinese translations of the Bible, some of their characteristics will be concluded and illustrated in the following section and the reasons why Chinese translations of the Bible have such characteristics will be explained in the next chapters.

2. 2. 1 Diversity of Translators

Because the Bible possesses a special status in the religious and literary worlds, Bible translation is always very popular and many different scholars in China have attempted it. The translators are divided into four different groups by the author.

The first group is the translators before the Yuan Dynasty. At this time, the works of translators have been lost, but according to the historical record, in 781, the *Tablet of Jing in China* (《大秦景教流行中国碑》) was put up in Chang'an, which is now in Xi'an. It is recorded in the *Tablet* that the *Old and New Testaments* had been translated into Chinese. At the end of the 13th century, Franciscan brother John Mengwino translated *Psalms* and the *New Testament* into "the language of Dada." (Li Zhixian, 1989: 79) Mengwino was a missionary during the Yuan Dynasty.

Later many more missionaries came to China; they were either sent by the Church to preach in China or they came on their own. They composed the main force for Bible translation in China. They are also divided into two types. The first type is personal translators, such as Marshman, Morrison and Schereschewsky; they generally completed Bible translation by themselves, and did the majority of the work. But their translation was always accomplished with the help of many Chinese because they learned Chinese from the very beginning and Chinese people helped them to do much of the revision work. This kind of missionary formed the second group of translators.

The other type of missionaries, the group of missionary translators, falls into the second group. These teams, composed of three to five people, usually had complementary knowledge and skills; they also had responsibility for working fulltime on translations. Such translators must also have verbal facility and creativity, and a sincere respect for the viewpoints of other people. Teams of translators normally divided responsibilities for different books of the Bible, carefully reviewed the scholarly literature on these books, and prepared tentative drafts that were then revised by other members of the team, discussed differences of interpretation and wording, and tested the results with reviewers and representatives of the intended audience. All translators had some training in linguistics, cultural anthropology and biblical studies. Local Chinese people served mainly as valuable resources. In this kind of situation, it is particularly important that a local committee member write down the text of the translation so that it will be regarded as being the work of the

local people and not the product of a foreign missionary. But Chinese people did not do so, therefore, most of the joint work in Chinese translations of the Bible is considered as missionary work, or at most as a joint work.

The third group includes Bible translation organizations, such as the Chinese Union Version Translation Group, Scotus Bible Institute and Today's Chinese Version Committee. The first one is for Protestant Bible translation, the second one is for Catholic Bible translation and the third one is a joint effort of Protestants and Catholics. The organizations were mainly formed by Western missionaries, yet some Chinese people were also involved in some translation work. For example, in Scotus Bible Insititute some religious people from Shandong Province played an important role in the translation and readers could sense the Shandong dialect in the Scotus Version. Because it is a group work, we can see slight differences between different chapters which were translated by different people.

The fourth group is the literati, such as Zhu Weizhi and Wu Jingxiong, who translated the Bible purely out of their own literary interest. The Bible in their eyes is not only a religious book but a literary work.

2. 2. 2 Diversity of Source Texts

Bible translation in the West is in great focus, which oils the wheel of Bible translation in China. Existing translated versions of the Bible became source texts for Chinese translations of the Bible.

Actually "some experts say that textual reliability is a major issue in choosing the best readings in Hebrew or Greek texts to serve as the basis for translations into other languages. For example, in the *Gospel according to Mark* 1:4 the best Greek manuscripts read 'as it says in Isaiah', but the words that follow come from Malachi and only the second part of the quotation is from Isaiah. Certain scribes no doubt noted the inaccuracy and changed the text to read 'as it says in the prophets'."(Baker,

1998: 25)

Most scholars insist that a translator should follow the most proven text, which is based on the proof of their accuracy and not on the number of their manuscripts. When people came to translate the Bible in China, they would refer to different source texts. It is difficult to know which is truly the original text, or from which version it is translated. For example, the text of *New Testament* is represented by numerous Greek manuscripts as well as by early versions; it is important to find out whether the translations are based on first-hand work with these sources, on critical editions of the Greek or another text of the *New Testament*, or on a textual form which has been adopted in certain Church traditions. With some versions it is easy to identify their source text, such as the Union Mandarin Version which is based on Revised Version of the King James Bible published in 1885, and Today's Chinese Version which is based on the New English Version. But it is sure that when they do translation work they would consult different versions in order to understand the text, even though there is a main version referred to.

2. 2. 3   Diversity of Translation Strategies

All Bible translators, whether they are working alone or in a committee, follow a series of implicit or explicit principles governing matters of text, figurative language, direct vs. indirect discourse, paragraphing, sentence length and so on. Increasingly, translators tend to agree on the following major principles:

(a) The use of scholarly Greek and Hebrew text

(b) Interpretations based on the best scholarly judgment

(c) Renderings that will be aurally intelligible and acceptable for the intended audience and presumed uses of the text

(d) The incorporation of background information into notes, introductions, and word lists rather

than leaving out such information or putting it into the text (Baker, 1998: 28)

However, different translators in China would employ slightly different strategies in translation according to their own personal preference; different Bible translation groups would also decide the rules members of their group must follow when doing translation work. And because they did not all live in the same period of time, their translation strategies would also be influenced by translation theories which were popular at that time.

Take missionary translators, for example: they were all experts in the Han language and they had their own understanding of Bible translation. The translation rule guiding Morrison is similar to Yan Fu's translation principles. Yan Fu's principle is said to be "faithfulness, elegance and expressiveness" and Morrison believed to be "faithful, sensible and simple." Morrison believed that a translator has two responsibilities: the first one is to understand the meaning, motion and spirit of source text correctly; the second one is to express all the above with clear and fluent language. The Bible he translated follows Chinese grammar so that even ordinary readers can understand.

Griffth John, known as Yang Gefei (杨格非) in Chinese, was the first to try to translate the Bible with easy Wenli. He had a new understanding of "faithful translation." He was against word-for-word translation, and believed that that kind of translation could only twist the original meaning of source texts. "Faithful translation means to keep the author's meaning and express it out." His belief is similar to Nada's dynamic equivalence.

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

Unions Versions refer to commonly accepted Protestant versions and are an expression of the desire among missionaries to prepare Bible translation for each

linguistic group, acceptable to and used by all Protestants, thereby making it unnecessary for different denominations or mission groups to produce and use different versions.

Although the missionaries continued to prepare Christian literature in Literary Chinese, an increased interest and concern for making Christian literature in literary versions of the Bible available in the spoken languages and dialects of China is evident from the agendas of these Missionary Conferences. Thus, in addition to appointing standing committees for the preparation of the three Unions, the constituted committees planned to prepare an annotated Bible, with explanatory notes and comments on the Scriptures and to develop Romanized vernacular versions of the Bible.

The aim of the Union Mandarin Committee was to publish a simple, fluent and literary book. For this purpose, they established four rules for translation:

1) the language must be the national language, no use of dialect;

2) the translated text must be simple enough for people from all walks of life to understand;

3) the translated version must be faithful to the original text and retain the style of Chinese language;

4) metaphors in source text must be translated directly. (Ren Dongsheng, 2003, 2: 13,)

The most important one is the third rule. In the translating practice, their focus shifted from the "letter-oriented" translation to "spirit-oriented" translation. According to a report, in order to do the translation well, they invented 1000 new expressions and 87 new characters.

The translators of Today's Chinese Version have aimed at clarity and intelligibility. They have achieved this in their translation by making implicit information explicit. But making implicit information explicit obviously involves interpretation and choices among many possible solutions. What does the choice of vocabulary in the Today's Chinese Version reveal about the nature of the

interpretation? Today's Chinese Version employed functional equivalence translation, and thereby pursued natural diction in the receptor language rather than conformity with source language grammar, syntax; style and vocabulary. Their aim is to make everybody understand the translation, including both Christians and non-Christians. There are some rules that the translators of Today's Chinese Version follow to make the version easy to understand.

First, they omitted theological and religious words. (Ren Dongsheng, 2000, 2: 61)

For example, in *Proverbs* 3:16—18 (from Union Version 1989)

Long life is in her right hand;

In her left hand are riches and honor.

Her ways are way of pleasantness,

And all her paths are peace.

She is a tree of life to those who lay hold of her;

Those who hold her fast are called happy.

The translation in the Union Version is: "他右手有长寿，左手有富贵，他的道是安乐，他的路是平安，他与持守他的作生命树，持定他的俱各有福。"

And in Today's Chinese Version the translation changed to: "智慧使你长寿，也使你富贵荣华。智慧使你过愉快的生活，领你走平安的道路。聪明人有福了，智慧要给他生命。"

In Union Version, "her right hand", "her left hand", "her ways", "her paths" and "tree of life" are all translated directly. Ordinary people could not understand easily. Who is "her" in the *Proverbs*? What kind of "ways" and "paths" is it? These mystical words are replaced in Today's Chinese Version by simple words as "wisdom".

The other example is *Song of Solomon* Chapter 8, Verse 6. The English version from the Union Version 1989 reads:

As a seal upon your arm;

For love is strong as death,

Passion fierce as the grave.

Its flashes are flashes of fire,

A raging flame.

The translation in the Union Version of 1919 edition reads:

求你将我放在心上如印记.

带在臂上如戳记；

因为爱情如死之坚强，

嫉恨如阴间之残忍：

所发的电光，

是火焰的电光，

是耶和华的烈焰。

In Today's Chinese Version of 1979 edition, it changed to:

愿你的心只向我敞开：

愿你的手臂只拥抱我。

爱情跟死一样坚强，

恋情跟阴间一样坚固。

她爆出火焰，

像烈火一样燃烧。

"印记"and "戳记" are very typical for Christians since they made commandments with their God. "Seal" is the sign that God gave them to call them "His people" and they are saved from their sins. God promised them prosperity. It is very abstract and it needs historical background to understand it fully. In Today's

Chinese Version, translators omit the word "seal" and translate the whole sentence. The version is much easier for common readers to understand.

Secondly, they try not to use words translated according to their pronunciation, but translate the meaning directly. (Ibid) For example, Raca is not "拉加" but "废物"; mamoon is not "玛门" but "金钱." Rabbi is not "拉比" but "老师". This principle is very important. The Bible does not need to add notes in order to explain the translated words and it also makes readers feel that God is talking to them in their own words, but not in foreign language. This is very goof for envangelization.

Thirdly, one of the characteristics of Today's Chinese Version is to use Chinese four-word phrases, which makes translation seem very concise and authentic. (Ibid) For example, in *Proverbs* 12: 18: "Rash words are like sword thrusts, but the tongue of the wise brings healing."

The translation in Union Version is: "说话浮躁的，如刀刺人；智慧人的舌头，却为医人的良药。"

And in Today's Chinese Version the translation changed to: "出言不慎如利剑伤人，言语明智如济世良药。"

Some sentences in the Union Version mingle in logy, which tend to confuse readers. And Today's Chinese Version corrects those mistakes.

The translation in the Union Version reads: "不要把圣物给狗，也不要把你们的珍珠丢在猪前，恐怕它践踏了珍珠，转过来咬你们。"

The English translation of the Chinese version is: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

And in Today's Chinese Version the translation changed to: "不要把神圣的东西丢给狗，它们回转狗头来咬你们；不要把珍珠扔给猪，它们会把珍珠践踏在脚底下。"

The English translation of the above Chinese version is: "Do not give what is holy to dogs—they will only turn and attack you. Do not throw your pearls in front if pigs—they will only trample them underfoot."

In the Union Version, it is not clear who would turn to attack you - the dogs or swine. But in Today's Chinese Version, it is clear that it is dogs that would attack you and pigs that trample pearls under their feet.

Possibly the most important factor in the history of the Union Version and missionary Bible translation is the missionaries' changing understanding and perception of the Chinese language and its different styles. Their attitudes toward the Chinese language affected their choice of strategies for Bible translation.

Morrison adopted a style of Chinese from the Basset manuscript, which was comparable to the later translations in lower classical Chinese. But as soon as the leading group among the missionary translators fully realized the great potential of classical Chinese, they—the Delegates' Version translators—chose a more high-ranking form of that style of language with the hope of exerting influence on the highly educated classes of the Chinese society.

2. 2. 4   Diversity of Translation Intentions

Because the Bible is a religious book, the Bible is mainly translated for preaching the Gospel all over the world. Missionaries like Morrison and Church translators like people in the Union Version Committee translate the Bible solely for Church usage. And among the different versions of Church translations, their intentions are different with each other too. Protestants are supposed to talk to God through the Book personally. Therefore, Protestant Bible translators employed dimple words and short sentence length in order to make it easy for ordinary readers to understand. The Scotus Bible was to be used by religious people and Bible scholars, even though today layman can also read, the originally attention affected the translation version very much. The language in this version is very hard to follow and the context is very logical. Whole the Pastoral Bible, which is also translated for Catholics is translated for layman originally, it is much easier to understand.

But nowadays, almost anyone can have access to the Bible and can produce their own interpretations of the Bible. The reason why they read the Bible could be that they are curious about the Book, and some people treat it not as a religious book but a literary work. As a result, they even omit religious words and make the translation purely literary. Different intentions of Bible translation may due to different translators and also due to different historical environments.

Besides all the above characteristics of Bible translation in China, there could be more characteristics. The author just concludes the four characteristics in order to help readers understand the specialty of Bible translation and the following chapter would explain reasons behind.

Chapter Three   Causes for Diversity in

Bible Translation in China

After viewing the diversity of Bible translation in China, some questions have been raised. What is the primary principle to follow when one translates the Bible? What kind of Han Chinese should be chosen and what level of language and what style of translation should be employed? How can there be so many differences in the translations of one book? What are the factors that have caused this? The author of this thesis would attempt to answer these questions with the three aspects of ideology, poetics and patronage.

3. 1   How Patronage Affects Bible Translation in China

Patronage is "the powers (persons, institutions) which can further or hinder the reading, writing and rewriting of literature." (Hermans, 2004: 126) This power also decides who can be the translators of the Book and whether or not they are allowed to carry it out. When the powers such as royals, authorities encourage Bible translation in China, they would do many things to make the translation work go smooth. Emperors might offer translators houses to work in or gave them high position in the court in order to feed them. But when emperors were against the religion, it was impossible for believers to survive, not even to say that they could do translation work. The following two examples would show how the royal could further or hinder the translation work. The same thing would happen to religious attitude to Bible translation. When they held that Bible translation was not allowed, very few dared to do the work. The following would also state how the attitude has hinder Catholic Bible translation.

When Christianity was first introduced to China, it was welcomed and protected

by the royals of the Tang Dynasty. Because minority groups greatly helped the Tang Dynasty at the time when it united the whole nation, the Tang Dynasty had very little prejudice against minority groups. When the Tang Dynasty was stable, in order to govern the whole nation well and develop the economy, Tang Taizong (唐太宗 599-649) embraced all different cultures, and welcomed and absorbed foreign cultures. This cultural policy created a very good atmosphere for religious development, so when Catholicism was first introduced to China the Tang Dynasty welcomed it warmly. And Tang Taizong even built a special temple for the first Jing missionary—Abenlo (阿本罗)—to translate religious books.

The other example is the Qing Dynasty. When Emperor Kangxi (康熙 1661-1722) gave Christian missionaries freedom to preach in China in 1692, Bible translation continued. But then a dispute about Chinese tradition emerged: should Chinese people respect Confucius and adore their ancestors or not? Originally in a debate, Matto Ricci argued that Confucius and ancestor worship was nothing more than the demonstration of remembrance and respect to ancestors: it was not a matter of paganism. His view was praised by Chinese scholars but rejected by other competing Churches. Others argued that ancestor worship was a cult that had to be prohibited. In 1707, the missionary Charles Thomas Maillard de Tournon enforced the policy from the Vatican that it was forbidden for Chinese to respect Confucius and adore their ancestors. This angered Emperor Kangxi and in 1720, Kangxi said "No foreign missionaries are allowed in China anymore." ("以后不必西洋人在中国行 教，禁止可也") All missionary work then went underground until the Opium War in 1841. This shows how political patronage can control the translation situation and hinder the rewriting of the Bible.

After viewing the history of missionary activity in China, many questions can be raised. How is it that the Chinese Roman Catholic Church, which has a much longer history of missionary work in China than the Protestant Churches, began to publish Bible versions or parts thereof only at the end of the 19th century?

"Already in 1615 Pope Paul V allowed the Jesuits in China to translate the

Bible into Chinese, but they did not do so. This does not mean that the Roman

Catholic missionaries did not engage in translation work. Translations were made

both from Chinese and into Chinese from the 14th century onwards. However, when

the lectionaries were prepared and private versions of parts of the Bible were made,

they were not for general publication and dissemination among the Roman Catholic

Christians. Whereas the Protestants normally started their missionary work by

translating the Bible, the Roman Catholic Church generally preferred to initiate

literature work by preparing a catechism followed latter by a Bible history."

(Strandenaes, 1987: 20)

This also happened in China. The catechism translated by Michele Ruggieri[2]

(known as 罗明坚 in China) was already in print in 1584. This was followed by a

history of the passion of Jesus and the life of Jesus by other authors; a lectionary by

Manoel Diaz appeared in 1636 with commentaries on the texts. It was widely used

and acknowledged for its literary value.

The reason why the Roman Catholic Church has not done nearly as much in the

area of Bible translation as the Protestants is mainly because of the Roman Catholic

position on Scripture and its close relationship to the teaching authority of the Church.

The Roman Catholic Church wanted to be certain that the reading of the Bible was in

line with and followed the guidance of Roman Catholic doctrine and Tradition.

Therefore the Roman Catholic versions of the Bible have often included doctrinal

notes and have required the imprimatur of the Church authorities before being

published.

Thus, in spite of the long history of Roman Catholic missionary activity in China,

Bible translation was, for a long time, a private matter and not meant for publication.

Not until the end of the 19th century was the publication of Roman Catholic versions

initiated. This was not a good sign for the status of Chinese Roman Catholic Bible

translation in the 19th century. "Beckmann investigated and evaluated Roman Catholic

missionary methods used in China from 1842 to 1912." (Strandenaes, 1987: 21) The

activity of publication and the translation of the Bible in Chinese were not given a priority until the present century. This does not mean, however, that the Chinese Roman Catholic versions of the Bible in the 20th century are without roots. Rather, it means that the versions which have appeared have been drawing from teaching traditions in the Chinese Roman Catholic Church and from the traditional Chinese terminology used in this Church and in the preceding private versions, lectionaries and other publications. It also means that several important Chinese Protestant versions of the Bible were at the disposal of the Roman Catholic translators. It is therefore important in the analysis of texts to look for possible Protestant influence on the Roman Catholic version.

But Protestants believe that since the Bible is for everybody, everyone can interpret the Bible according to their own understanding; hence Bible translation could be done without the approval from any authority and Bible translation is prevalent.

Under the patronage of Vatican authorities, Catholic Bible translations were often delayed or postponed, while Protestants – whose numerous denominations lack the central authority that the Catholic Church possesses - were freer to produce various translations of the Bible. Thus, even today, Protestant Bible translations are more prevalent in China

3. 2   How Ideology Affects Bible Translation in China

In the very beginning, translation of the Bible was a purely religious activity; it was just one of the steps necessary for evangelization. Politics greatly affected it, and each translation boom benefited from a good political atmosphere, while every policy that banned the spread of religion also put a stop to Bible translation. That was especially true for Catholic missionaries when they first came to China; they all relied on the royals. In the Tang Dynasty, Abenlo was met by Tang Taizong and was allowed

to build a special monastery to do Bible translation and evangelization. In the Qing Dynasty, Matteo Ricci presented himself at the Imperial court of Wanli (万历) at Beijing in 1601 and was allowed to stay in Beijing. This was very convenient for his translation work.

Throughout the 19th century there was Anglo-American dominance not only politically but also in Protestant missionary activity in China. As with Roman Catholic missionary activity, Protestant missionary work was also very much in the hands of foreign missionaries. This requires that one be especially aware of the kind of presuppositions which the missionaries brought with them into the work of Bible translation. It is very likely that they had inherited certain traditions of Bible translation from the versions with which they were most familiar with and that, these, in turn, became a canon for their own translation. Political dominance influences the literature choice of Bible translation.

The latter half of the 19th century in China was characterized by great missionary activity. During the years 1807 to 1853 there were 22 different Protestant societies working in China; this number increased significantly during the next few decades. During the first 100 years of Protestant missionary work in China, the number of active groups increased to more than 100 societies. Of these, some 70 societies registered were still active in 1905. This increased missionary activity led to the employment of more workers, including those from abroad.

Missionary work with Chinese leadership and administration began to gain popularity only at the beginning of the 20th century. Thus, the power and coordination of the work lay primarily in the hands of the non-Chinese missionary workers. This is clear if one looks at the nationality of the delegates to the Missionary Conferences. These Conferences provided opportunities for overseas missionaries to gather, discuss and coordinate matters related to missionary policy. When these conferences were held, they served as unique opportunities for Protestant missionaries to organize and confer with each other, in the pursuit of furthering their work of evangelization and Biblical translation.

All of the missionary societies in China at that time came from the United States and the United Kingdom.

"At the 1877 Conference, of the 142 people present, there was not one Chinese delegate; 72 represented American societies and 49 British. In 1890 there were two Chinese among the total 445 members of the Conference but 230 were from the American societies and 193 from the British societies. Even at the Centenary Conference, with a total attendance of 1,170, which was comprised of 500 delegates and 670 visitors and representatives of the Home Boards, there were only six or seven Chinese." (Strandenaes, 1987: 79)

Foreign dominance in the policy and administration of missionary work in China was characteristic of the period. In this context "foreign" means predominantly Anglo-American. In Chinese Bible translating this foreign dominance was evident during the 19th century and continued well after the completion of the Union Versions. Although the overseas missionaries employed Chinese coworkers and secretaries in translating, all they could do was to revise different versions; their names never appeared in the books.

During the 1840s, Western missionaries spread Christianity rapidly through the foreign-occupied coastal cities; the Taiping Rebellion (太平天国运动 1851-1855) was connected in its origins to this missionary activity. British and American denominations, such as the British Methodist Church, continued to send missionaries until they were prevented from doing so following the establishment of the People's Republic of China.

Since religious restrictions were loosened after the 1970s, Christianity has grown significantly within the People's Republic of China. Along with this open policy, Chinese people have gotten to know the outside world and developed cultural exchange programs with many foreign countries. Nowadays, many translators are able to learn and benefit from the knowledge and history of other nations and cultures;

they have accepted the precious cultural heritage of the world and gradually Chinese culture has become an important part of that world culture. Bible translators try hard to cooperate with the overseas Chinese experts and now they do not view the Bible as a purely religious book, but a literary book as well. With the most popular translation theories in mind, the present translators translate the Bible in such a free way that they do not follow the source text step by step.

For Example, in *Psalms*, the parallelism is very similar with Chinese ancient poems in rhythm, so the great translator Wu Jingxiong once translated *Psalms* in the ancient Chinese style. In the past, people would regard his way of translation as blasphemous to God, but nowadays with the different ideological situation in China, it seems very new and acceptable.

The original text is quoted from New Revised Standard Version, published in 1989.

Yet their voice goes out through all the earth,

And their words to the end of the world.

In the heavens he has set a tent for the sun,

Which comes out like a bridegroom from his wedding canopy,

And like a strong man runs its course with joy.

Its rising is from the end of the heavens,

And its circuit to the end of them;

And nothing is hid from its heat. (*Psalms* 19: 4—6)

Many works in *Psalms* can be sung and some are considered songs in the Church. Mr. Wu chose Yuefu style for his translation in order to achieve harmony both in style and in spirit: (Ren Dongsheng, 2000, 2: 60)

红日发扶桑,

宛似新婚郎;

洋洋溢喜气,

飘飘出洞房.

天行一何健,

六合任翱翔.

普照无远近,

万物被其光.

（诗篇 19：4—6）

Mr. Wu's translation opens our eyes and convinces us that translation works in this special way. Different cultures can cope with each other in such a cozy way. All this would be impossible if today's ideology did not allow for freedom of Bible translation; this would never happen if the Chinese literary world was not open to the outside world.

If we take a look at different religions in China we can sense that Daoism and Buddhism have become part of Chinese culture. Buddhist Scripture translation formed the first translation boom in China, which lasted from the year 146 to 1111. Many of its terms have found their way into Chinese literature. Buddhist translation greatly influenced translation of the Bible. At the beginning it was simply about which words to use; when they translated the Book, Bible translators borrowed many words from Chinese culture and some words were marked by Buddhist scripture.

Daoism is a local religion in China; many seemingly religious terms from Daoism are actually part of our daily life. The following is an example to show how Daoism affects Chinese translations of the Bible.

In the *Gospel according to John*, the very first words are "In the beginning was the Word, and the word was with God, and the Word was God."

The translation in the Union Version is "太初有道，道与神同在，道就是神。"

The word "Dao" is borrowed from Daoism, meaning Logos. Because "Dao" has become part of Chinese culture, when translating the Bible, it is very natural for the translator to borrow this word. Yan Fu (严复) proposed to use the word "Dao" to refer

to God. This shows how the existing ideology affects translation.

3. 3   How Poetics Affects Bible Translation in China

Chinese is "the official language of the People's Republic of China and Taiwan, it is one of the official languages in Hong Kong and Singapore, and spoken by a large section of the population in Thailand, Malaysia and Vietnam." (Baker, 1998: 365) Chinese language has a long history; it goes back to the first hundred years of the first century. The language was used by the educated people through the written form of Chinese: the recorded characters, for example, ideographs. Because ideographs are unlike a phonetic script, they are not affected by phonological evolution and are therefore largely immune to change. However, the spoken language has developed in his own way. The gap between the written and spoken forms grow wider and wider. Even when literature appeared, written Chinese employed classical Chinese and it did not ease the gap between the spoken and written language. Therefore, ordinary people could not understand the written literature. The situation did not change until the first half of the 20th century, after the May Fourth Movement.

This raises a question for Bible translators: what kind of language should they employ to translate the Bible? If they translate it in classical language, then ordinary people cannot understand the meaning - this is against the Christian doctrine of spreading the Gospel to every person; but if they employ spoken language to translate the Bible, it would seem odd to Chinese scholars. The following section will state how Bible translators have coped with the Chinese poetics situation in their translations.

Before the foundation of the People's Republic of China, the main value controlling China was Confucianism. For any translation to be accepted by Chinese people at that time, it must have been at peace with what Confucius had taught. Matto Ricci realized that Chinese culture was strongly tied to Confucian values and

concluded that Christianity had to be adapted to Chinese culture in order to take root. He called himself a "Western Confucian scholar." With the introduction of Western science and state-of-the-art gadgets like the automatic clock and world atlas, he attracted the attention of some traditional Confucian literati and officials. If he wanted to attract them with his religion he also needed to speak their language in the Book. So beginning with Matteo Ricci, other missionary translators adopted Chinese Wenyan to translate the Bible.

Many Catholic missionaries were sent from the Society of Jesus[3]. These Jesuits tried hard to adapt to Chinese culture in order to spread the Good News of the Bible.

The Jesuits went to unparalleled lengths and showed unbelievable patience in adapting themselves to the people they were determined to teach. For instance, they sent out a small expedition of ten or twelve priests to Christianize four hundred million Chinese. They started this almost impossible task by studying China. The Jesuits therefore spent several years learning Chinese philosophy, art, and literature, and were prepared to meet the Chinese on their own level. After the imperial officials had slowly, reluctantly admitted them, the Jesuits at once flattered them by talking to them in their own tongue, and attracted them by displaying specially prepared maps and astronomical instruments. Instead of being rejected as foreign barbarians, they were accepted as intelligent and cultivated men. One of them, who became a painter in the Chinese style, is now regarded as one of the classical artists of China.

Jesuits missionaries adopted Chinese culture and language in their translation work, as well. "The first translation of the *Old and New Testaments* into vernacular Mandarin was done by the Jesuit P. L. De Pirot (1735—1814)." (Baker, 1998: 369) The language of his translation was in Wenyan style since that was the language used at that time.

Because the political situation in China during the last five decades of the 19th century was characterized by a strong foreign influence, at the turn of the century anti-foreign campaigns initiated a time of increased nationalism in China. The fall of the last Manchu Regent ended the Qing Dynasty. The foundation of the Republic (民

国) in 1911-1922 gave further support to this nationalistic movement, which gradually penetrated society. In 1905 the old system of imperial examinations was abolished, and language reforms followed. The state examinations had been an effective institutional protector of Literary Chinese. Now spoken Chinese gradually became the standard by which literature, in its broad sense, was measured. The May Fourth Movement, sparked off in 1919, became an important reason why the Union Mandarin and not the Union Wenli Version became more popular.

How this affected the work on the Union Version is of particular interest and will be dealt with in the following section when the text of the Union Version (and UN 1907) is examined. First of all, along with the change of language used in society, translators adopt Mandarin as the translated language. And further more, they tried their best to revise the version in order to make it more intelligible.

In Col 1:18 and 1:20 the translations of UN 1907 were substituted. In Col 1:18 UN 1907 has 他也是身体的头，这身体就是教会. ("And he is the head of the body; this body is actually the Church"). In UN 1907 the figure is made clear. UN has 他也是教会全身之首 ("And he is the head/first leader of the whole body of/everybody in the Church"). The Union Version's rendering provides a figurative expression, which corresponds more closely with the Greek original than does UN 1907. UN 1907 translated as 既然藉着他十字架的血.... ("Since/ therefore through the blood of his cross...."). In UN the figure has become clearer: 既然藉着他在十字架上所流的血.... ("Since/because through the blood which he shed on the cross...."). In both editions "the blood" as a figure is kept. A reader who is not familiar with the figurative use of "the blood" to represent death may not understand that it refers here to the atoning effect of the death of Jesus Christ. Instead, he may be led to believe that "through the blood" refers to some form of magic. The translators prepared to render into more functional equivalence, although the figure is made clearer in UN than in UN 1907.

The comparison has shown that the UN version is slightly less correspondent in its renderings than UN 1907. This is obvious in the handling of figurative expressions.

In the UN there is a tendency to make the figures clearer or to replace them by other figures, which the revisers must have considered to be more intelligible than those of UN 1907. The revisers have shown hesitancy to deviate from the solutions and interpretation followed in the Revised Version. Thus, there is a tendency in the UN to adhere to the translation of the RV if the translation is considered intelligible.

At the present time, Chinese Putonghua is the official language and all kinds of written styles are promoted. Everybody can write in either ancient Chinese, in 4-word poem style, in Ci style or any other way they can think of. Many different styles have appeared because nowadays Chinese people can understand many different kinds of styles. All of the following styles are allowed at present in China, which means poetics today allows translation work like this to exist. The following example is taken from a collection of famous speeches, some of which contain Biblical references:

(For the Almighty has His own purpose) "Woe to the world because of offences; for it must needs be that of offencesome, but woe to that man by whom the offence cometh."

In one of Ren Dongsheng's papers, he stated different Chinese versions for the above verse. The Union Version translated it as : "这世界有祸了，因为将人绊倒；绊倒人的事是免不了的，但那绊倒人的有祸了。"

Zhao Yifan translates it as: 由于罪恶而世界受苦难，因为罪恶总是要来的，然而那个作恶的人要受苦难。

Shi Youshan translates it as: 祸哉斯世，以其陷入故也。夫陷人于罪，事所必有，但陷人者祸矣。

Tang Chengxian translates it as: 因吾世之罪，祸将至也，罪孽是免不了的，但作孽者必招祸。

Ren Dongsheng translates it as: 祸降于世皆因罪，世间罪想乃惯常；但有陷人于罪者，其祸必降于斯人。

Originally this was a quotation from American president Abraham Lincoln's inaugural speech in 1865. He quoted from the *Gospel according to Mathew*, Chapter

18 and Verse 7 to strengthen the world-renowned truth. The first three translators did not copy the version from the Union Bible, instead they translated it by themselves, and Ren also tried to translate this verse in his own words. Zhao's style is very natural and fluent, Shi and Tang attempted to enhance the power of the speech by using the ancient Chinese style.

Along with the changes of poetic situation, translated versions change according to code with the literal requirements. Chinese poetics changed from the very formal ancient Chinese style to the informal oral Chinese style, and nowadays translators can choose whatever style they like for their version; this was unacceptable for the ancient literary world. The existing translation versions were decided by the poetic situation at that time.

Conclusion

Cultranslation enlarges our research area, helps us to jump out of the literary text itself and go to the background of the text. Polysystem Theory helps us to view the society in systems and the development of Polysystem Theory leads us to specify the elements into three concepts: patronage, ideology and poetics. These concepts affect translation so greatly that it is hard for us to neglect them.

Patronage decides what the society wants. Therefore, for Chinese translations of the Bible, whenever the government or the royals wanted Christianity to be spread in the country, Bible translation was promoted and both foreign and Chinese scholars liked to try their hand at Bible translation practice. Different policies of authorities also influence translation practices, just as the Vatican's position on the Bible greatly influenced Bible translation. Ideology is the convention or belief ordering our actions. Existing ideas in the society and in people's minds naturally influence the attitude and the words chosen by translators. Because of foreign dominance in the political world before the foundation of the Republic of China, Chinese translation of the Bible was mainly in the hands of missionaries. Only nowadays, owing to the freedom in ideological world, can literati use whatever language styles they want to translate the Bible. Poetics determines what the cultural field allows it could be. When Confucius' ideas were dominant, any version of Bible translation could not be allowed contradict to his ideas if it wanted to be accepted. However, the three concepts could not be separated clearly. In one phenomenon, many different elements contribute to it.

This thesis discusses different elements separately in order to show how each one affects Bible translation. There is a great field to discuss how the three work together to influence Chinese translations of the Bible. In the meantime, to illustrate how one concept works, the author only provides the materials that are at her fingertips. More could be served with further research.

The three constraints are conditioning factors, not absolutes. Individuals can

choose to go with or against them. Translators, too, can decide to defer to the powers that be, or foment opposition, be it poetic or political. This reminds us of the subjectivity of translators. Polysystem Theory neglects this point, so following theorists adds subjectivity of translators to the theory. Just as in Bible translation, different translators adopt special translation strategies; some may be against the present ideology or poetics. This is not discussed in this thesis.

Notes

[1]This movement of literary criticism is characterized by a concern with the text itself and with the literary aspects of the text. The Russian formalists were interested more with words and literary devices rather than the actual meaning of the words themselves. This school of theory was popular in Russia from approximately 1915 to 1930. Russian Formalists viewed a text as an object of art itself and as different from everyday speech and objects and thus worked to figure out what made it so. Key functions of literature for Russian Formalists are defamiliarization of life through its representation in literature and exposure of the literature functions by calling attention to literary forms and conventions.

(http://calstaging.bemidjistate.edu/en3160f01/litcrithelp/russian.html)

[2] Michele Ruggieri 罗明坚(1543-1607), an Italian Jesuit who was the first Western missionary to arrive in China in the sixteenth century, published his *Tianzhu Shilu* 《天主实录》 (Veritable Record of the Lord of Heaven). It is considered to be the first book about *xixue* 西学(Western learning) written in Chinese and printed in China. (Li Kuanshu, 1998: 41)

[3] The Society of Jesus was founded in 1540 by St. Ignatius Loyola, a Basque nobleman and soldier, who found God in all things. Today there are over 20,000 Jesuits serving the Church in 112 nations on six continents.(Xiao Xiao, 1998: 105)

Appendix

中文圣经译本流源附表

年份（公元）译本

781年	景教碑（《大秦景教流行中国碑》）
13世纪末、14世纪初	《若望孟高维诺译本》：诗篇、新约全书（蒙古文）
16世纪末	利玛窦译"祖传天主十诫"
1636年	阳玛诺的《圣经直解》
约1700年	《巴设译本》
18世纪末	贺清泰《古新圣经》，未有印刷发行
1822年	《马殊曼译本》
1823年	马礼逊《神天圣书》
1837年	麦都思、郭实腊、裨治文、马儒汉《新遗诏书》
1840年	麦都思、郭实腊、裨治文、马儒汉《旧遗诏书》 郭实腊修订的《救世主耶稣新遗诏书》
19世纪末	太平天国删印《旧遗诏书》为《旧遗诏圣书》 删改《救世主耶稣新遗诏书》为《新遗诏圣书》（附注解）
1850年	《委办本四福音》
1852年	《委办译本新约全书》
1953年	高德修译的《新约全书》
1854年	《委办译本》
1857年	麦都思、施敦力改写《委办译本》的新约官话译本

1859年	《裨治文译本》的新约
1862年	《裨治文译本》
1866年	《北京官话新约全书》
1868年	高德、罗尔悌、迪因修译的《旧约全书》
1872年	《北京官话新约全书》（改订本）
1875年	施约瑟的《北京官话旧约全书》王多默的《宗徒大事录》
1878年	《北京官话新旧约全书》
1885年	杨格非的《新约浅文理译本》
1889年	扬格非的《新约浅文理译本》（修订版） 包约翰、白汉理合译的浅文理新约全书 《杨格非官话译本》
1892年	德雅的《四史圣经译注》
1897年	李问渔的《新约全书》
1902年	施约瑟的《二指版》
1905年	杨格非的《旧约浅文理译本》（至雅歌）
1904年	《浅文理和合新约圣经》
1906年	《深文理和合新约圣经》《官话和合译本新约全书》
1919年	《文理和合本》 《国语和合译本》
1946年	吴经熊的《圣咏译义》
1949年	吴经熊的《新约全集》
1954年	徐汇修院的《新译福音》
1955年	狄守仁的《简易圣经读本》
1956年	萧静山的《新经全集》
1967年	萧铁笛的《新约全书》
1968年	《思高圣经译本》
1970年	《吕振中译本》

1974年	《当代福音》
1976年	《新约全书新译本》
1979年	《当代圣经》 《现代中文译本》
1993年	《圣经新译本》

(http://www.ctestimony.org/0203/zwsj.htm)

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学位论文评阅及答辩情况表

<table>
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<tr><td>王宏印</td><td>教授</td><td>南开大学外语学院</td><td>C</td></tr>
<tr><td>侯萍萍</td><td>副教授</td><td>山大外语学院</td><td>C</td></tr>
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<tr><td rowspan="9">委员</td><td>秦东昕</td><td>副教授</td><td>山大外语学院</td><td></td></tr>
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※ 优秀为"A"；良好为"B"；合格为"C"；不合格为"D"。