神学与非神学翻译--读者反应论视角下的《圣经》翻译研究

摘　要

　　《圣经》在人类文明史上至少占有两个世界之最:译本最多,发行量最大。根据联合圣经公会的提供的数据,截至2006年底,《圣经》(或其部分经卷)已被译成2426种文字或方言。现在每年发行数千万册,有时逾亿册,总发行量难以估算。《圣经》对后世的影响除了宗教领域外,已渗透到政治、哲学、道德、史学、文学、艺术等方方面面。出于多种历史和现实的原因,我们对《圣经》的认识存在许多隔膜。与西方相比,我们的研究明显滞后。其中,从20世纪40年代末到70年代后期,圣经研究在中国大陆一直是学术禁区,谈"经"色变。最近30年取得了引人瞩目的成就。《圣经》的首要属性是宗教性,但对中国学术界而言,主要是从文化角度着手,从事圣经文学研究。

　　本文拟对圣经翻译史的脉络加以梳理和总结,探究其翻译特点;分析不同译本的翻译原则体现出《圣经》翻译中神学翻译与非神学翻译并存的现实,尤其是神学翻译与非神学翻译的分野、发展趋势、原因。从马丁·路得和尤金·奈达的主观努力可以看出,"读者反应论"贯穿在圣经翻译历史中。最后提出有待进一步探讨的问题。本文主要采用实例分析的方法,并结合归纳法和一定的定量分析。本文的目的是希望引起人们对圣经翻译研究的关注和重视,尤其是从不同的角度涉足这一正处于新生儿期的研究领域,努力挖掘隐藏在里面无尽的宝藏,使我们翻译领域的研究更宽广深厚。

　　本文共分为以下几章:第一章序论介绍学术界圣经翻译研究的现状,导入本文研究的问题,阐明其研究价值并介绍本文的总体结构。第二章梳理圣经翻译的历史,围绕《圣经》译本比较展开综述,并且介绍读者反应理论及动态对等在圣经翻译中的应用。第三章分析圣经翻译原则和特点,以马丁·路德的圣经翻译为个案研究。第四章阐述神学翻译非神学翻译和当代圣经翻译的两种趋势。第五章在总结前面论述的基础上得出结论:通过梳理圣经翻译历史,发现在马丁·路德以前圣经翻译均以神学翻译的面孔登场,翻译家面对神圣之言,态度敬虔谨慎,惟恐背离《圣经》本意,翻译力求"形式对等"忠于圣经文本。从马丁·路德开

始，翻译注重读者的反应，强调用读者理解的语言翻译，翻译手法采用意译，以实现让读者完全看懂译文的目的，从而抓住《圣经》的"精神实质"。神学翻译非神学翻译并存的局面从此展开，到二十世纪后半期，奈达提倡用动态对等理论指导圣经翻译，非神学翻译渐成主流。在中国神学翻译仍稳稳占据首要地位。不同的翻译策略受圣经文本观、主流意识形态、译者对圣经的态度影响，反之又决定译本的文化功能和文学读本地位。圣经翻译大致分成神学翻译与非神学翻译，非神学翻译走到极端就成了文学翻译，使圣经译本实现"文学化"，因为圣经翻译的两大主流除了宗教用途就是文学用途。当然宗教性是《圣经》的首要属性。第五章在总结基础上提出了有待进一步探讨的问题：《圣经》在不同文化环境下的不同文化功能（神学经典、文学经典、文化读本）。

出于篇幅和时间所限，本文对用神学翻译非神学翻译观点来划分圣经翻译尚属初步探讨，希望对人们判断圣经翻译的走向，更深入研究圣经翻译起到抛砖引玉的作用，让今天的圣经在不同领域更好地发挥作用。

关键词：读者反应理论；圣经翻译；神学翻译；动态对等

Theological Translation and Non-theological Translation: A Study of the Bible Translations from the Perspective of Reader-Response Theory

Abstract

The Bible has been translated into more languages with a larger circulation than any other book in the world. According to the statistics of the United Bible Society, the Bible (or at least one book of the Bible) has been translated into 2,426 languages. Every year, the circulation amounts to tens of millions and sometimes over a hundred million, and the total circulation is uncountable. The influence of the Bible has permeated through politics, philosophy, ethics, historiography, literature, and art apart from religion. Due to varied historical and realistic reasons, there exists a lot of mystification of the Bible. Compared with the study in the West, the study of Bible translations is obviously lagging far behind. Bible study remained a forbidden zone in the academic circles of Mainland China from the end of the 1940's to the end of the 1970's. People were afraid of dealing with the Bible. In the last 30 years, we have made remarkable achievements. Although the primary feature of the Bible is being a religious scripture, the Chinese literati work on biblical literature from the cultural angle.

This thesis intends to deal with the history of Bible translation, explore the characteristics of Bible translation and analyze the principles of different versions. It can be seen through the efforts made by Martin Luther and Eugene A. Nida that "reader-response" theory runs through the history of Bible translation. This thesis adopts exemplification combined with induction and quantitative analysis. The purpose of this study is to draw more people's attention to the study of Bible translations. Particularly, it is hoped that more scholars will set foot in this area, which is still in its infancy from different angles, and excavate the hidden treasure and promote the general translation study in width and depth.

This thesis is divided into the following chapters: In Chapter one, it summarizes

the theoretical backgrounds of the present study, introduces its topic, clarifies the purpose of the study and gives an outline for reference. The second chapter focuses on the history of Bible translation. This chapter also offers a brief historical survey of two kinds of Bible translations by means of comparison, and introduces the reader-response theory and functional equivalence theory. Chapter three deals with principles and characteristics of Bible translation and highlights Martin Luther's Bible translation. Chapter four centers on theological translation and non-theological translation and the two tendencies of Bible translations. Finally, the study closes with a brief summary and arrives at the following conclusion: from the history of Bible translation, we find that before Martin Luther's German Bible, Bible translations were characterized by theological translation. The translators treated the text with reverence and great caution for fear of distorting the meaning of the Bible. Their translations aimed at formal equivalence where the faithfulness to the text was the first priority. Beginning with Martin Luther's translation, the translators emphasized the readers' response and stressed the importance of translating into intelligible language. The translators also tended to adopt sense-for-sense translation so that the readers could fully understand the translation and get hold of the essence of the Bible. The situation of the coexistence of theological translation and non-theological translation was embarked on. In the second half of the 20th century, Nida advocated functional equivalence in guiding Bible translation. The non-theological translation is in the main stream. Different textual types, the mainstream ideology and translator's attitude toward the Bible determine different translation strategies. On the other hand, translation strategies influence the version's cultural functions and position as literary reading books. Roughly speaking, Bible translation can be divided into theological translation and non-theological translation. The extreme of non-theological translation is equal to literary translation so that it puts a literary veil to the versions. The major purposes of Bible translation are twofold, with religious and literary purposes as the most salient, and religious purpose being the primary purpose. In the end, it offers some topics for further research: the different cultural functions (theological scriptures, literary classics and popular reading books) of the Bible in different cultural

circumstances. The conclusions show both the value and the limitations of the results of this study.

Due to the limit of time and space, as well as the author's limitations, this thesis is just a preliminary discussion. The theoretical conclusion also possesses universality, for the materials are arbitrarily chosen. This thesis intends to facilitate more profound study of Bible translation, and recognize the tendency of Bible translation so that the Bible can exert greater influences in various fields.

Key words: reader-response theory; Bible translation; theological translation; functional equivalence

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学位论文作者签名： 导师签字：

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学位论文作者毕业后去向：

工作单位：青岛科技大学 电话： 13655323980

通讯地址：青岛科技大学外语学院教工 502 信箱 邮编： 266061

Chapter 1 Introduction

"Translation it is that openeth the window, to let in the light; that breaketh the shell, that

we may eat the kernel; that putteth aside the curtain, that we may look into the most Holy

place; that removeth the cover of the well, that we may come by the water"

Dr. Miles Smith(Lefevere,2004 :72)

1 .1 Theoretical backgrounds of the present study

The Bible is not only the canon of Christianity but also a very important part of Western culture. Thomas Cahill (1998:7-8) viewed the Bible as the "cornerstone of western civilization". The study of bibliology and the hermeneutics that focus on the explanation and interpretation of the Biblical texts have been made remarkable developments. What is more, the Bible is worked on from different angles ranging from literature, history, and archaeology to translation. Compared with the development of Bible translation in the West, the study is still in its infancy in China. Biblical studies were forbidden for nearly thirty years in the 20th century. In the last 30 years, we have made remarkable achievements, yet the subjects center on comprehensive introduction, comparative studies of the Bible and world literature, comparative studies of the Bible and Chinese literature and monographic studies. Scholars use the English or Chinese versions for their study but they overlook the translations themselves. Due to cultural, ideological and historical reasons in China, the study on Bible translations is still excluded from the mainstream academic study and the Chinese scholars still have a prejudice against it. And little effort has been made to deal with this subject. Bible translation has been ignored in the translation studies for a long time. Furthermore, there exist wide gaps between western and Chinese researchers, between the Chinese mainland scholars and those in Hong Kong and Taiwan, between translation study circle and religion circle. It seems that the study of Bible translation is still "a garden locked up" and "a spring enclosed" (Song

of Solomon 4:12) in China.

Of the various aspects of Bible translation, this thesis focuses on analyzing Bible versions from the perspective of theological translation and non-theological translation. In "Chinese and Western Thinking on Translation", Andre Lefevere (2001) proposed the division of theological translation and non-theological translation. He did not, however, set out to expound the idea. In "On the Controversy between Wen and Zhi and the Tradition of Sutra Translation", Zhang Chunbai and Chen Shu(2006) just borrowed Lefevere's view of theological translation and non-theological translation and used it to illustrate Sutra translation. This study explores the division of theological translation and non-theological translation on the basis of Bible translation history, digs out the hidden reasons and predicts the orientation of Bible translation.

When relating translation strategies to the Bible translation, Nida(1964) advanced the ideas of two competing theories of Bible translation: formal equivalence and functional equivalence. Formal equivalence, which underlies most of the so-called literal English Bible translations, strives to attain word-for-word correspondence between the source text and the translated text. Theological translation falls into this category.

Due to the work of scholars like Nida (1964), Nida and Taber (1969), and Beekman and Callow (1974), functional equivalence has superseded formal equivalence as the dominant approach to Bible translation in the second half of the 20th century. Rather than word-for-word correspondence, it strives to identify the meaning of the original and transfer that meaning into a natural translation that the target readers can understand with little difficulty. Non-theological translation refers to the translations guided by functional equivalence.

Both of the translations aim for faithfulness or loyalty, with the theological translation faithful to the original text and the non-theological translation to the readers. The translators of the theological translation strived toward accurate translation which will not distort the original meaning whereas translators of the non-theological translation worked for effective communication so that the readers

(especially the non-church people) can get the essence of the Bible. Both of the two groups of translators viewed the Bible as holy and infallible, yet they chose different ways to guarantee its holiness and inerrancy with one adopting word-for-word translation and the other sense-for-sense translation.

1.2 Purpose of the Study

The Bible has become the book that has the largest number of translated versions and readers. In *The Theory and Practice of Translation*, Eugene A. Nida (1974:1) makes the following claim:

Bible translating has a longer tradition (it began in the third century B.C.), involves far more languages (1393 languages by the end of 1968), is concerned with a greater variety of cultures (Bible translators have worked in all areas of the world), and includes a wider range of literary types (from lyric poetry to theological discourse) than any comparable kind of translating.

Undoubtedly, one thesis cannot cover all the aspects. The purpose of this study is to draw more people's attention to Bible translation and arouse scholars' interest in the study. It's hoped that more scholars will be involved in this field, till in the end, the "garden" and the "spring" are no longer shut up.

1.3 Outline

The body of this dissertation is divided into three chapters. Chapter two focuses on the history of Bible translation. This chapter also offers a brief historical survey of two kinds of Bible translations by means of comparison, and introduces the reader-response theory and functional equivalence theory. Chapter three deals with principles and characteristics of Bible translation and highlights Martin Luther's Bible translation. Chapter four centers on theological translation and non-theological translation and the two tendencies of Bible translations. Hopefully, it will provide a basis for further research.

Chapter 2 Literature Review on Reader's Response

Theory and Functional Equivalence

2.1 A brief introduction to the Bible

The word "Bible" comes from the Greek word biblia, meaning "books". The term "Bible" is best known in reference to the Christian Scriptures bearing various titles: The Scriptures, The Holy Scriptures, The Word, The Word of Truth, The Old and New Testaments (Huang Long, 1988:268). Although known as the "Book of Books", it is not a book but a collection of 66 books originally written in three languages: Hebrew, Aramaic, and Koine Greek by over 40 different authors from all walks of life: shepherds, farmers, tent-makers, physicians, fishermen, priests, philosophers and kings. It was written over a period of nearly 1600 years, from around 1450 B.C. to about 100 A.D.. Despite these differences in occupation and the span of years it took to write it, the Bible is an extremely cohesive and unified book.

The Bible consists of two parts: the Old Testament (39 books) and the New Testament (27 books). The Old Testament is divided into four parts—Books of Laws, Books of History, Books of Poetry, Proverbs and Wisdom and the Prophets. The Books of Laws are also called the Pentateuch, which refers to the first five books of the Old Testament, that is, Genesis, Exodus, Leviticus, Numbers and Deuteronomy. They start with the creation of the world, and end with restatement of the God's laws. Books of History relate the history of the Hebrews. The third part, which is made up of poetry, proverbs and wisdom literature, includes Job, Psalms, Proverbs, Ecclesiastes or the Preacher and Song of Solomon. Finally, the Prophets (major prophets and minor prophets) deal with the prophets who played a major role in the political and religious life of the Hebrews.

The New Testament can be divided into four parts: the Gospels, the Acts, the Letters (the twenty-one Epistles) and Revelation. The first four books of the New Testament—Matthew, Mark, Luke, and John are called the Gospels. Although the four

gospels center on the life of Jesus Christ, "each Gospel was written for a specific audience and presents a somewhat different understanding of Jesus." (Peterson, 2002:31). The Acts deals with the work and testimony of the apostles. The last book of the Holy Bible is Revelation, a book of prophecies. Christians regard the Bible as inspired by God. In other words, the Bible is "God's word in man's language" (Nida,1952). According to Landow(1980:55),the Bible is none other than "the Voice of Him that siteth upon the Throne! Every book of it- every chapter of it — every verse of it — every word of it... is the direct utterance of the Most high!"

In the west, the Biblical principles, Biblical topics, even Biblical languages permeate all the fields of people's life—the philosophy, the literature, the music, the paintings, the architecture, so on and so forth. The significance of the Bible is best illustrated in the Preface to the *King James Version* (*Holy Bible—The King James Version*, 1983):

If we be ignorant, they will instruct us; if out of the way, they will bring us home; if out of order, they will reform us; if in heaviness, comfort us; if dull, quicken us; if cold, inflame us. *Tolle, lege; Tolle, lege,* Take up and read, take up and read the Scriptures, (for unto them was the direction) it was said unto S. Augustine by a supernatural voice. *Whatsoever is in the Scriptures, believe me,* saith the same S. Augustine, *is high and divine; there is verily truth, and a doctrine most fit for the refreshing and renewing of men's minds, and truly so tempered, that everyone may draw from thence that which is sufficient for him, if he come to draw with a devout and pious mind, as true Religion requireth.*

The Bible has become in a real sense different from all other books, and with this it has become untouchable. Men have sought in its pages comfort or inspiration or strength, and have found these blessings emotionally rather than logically offered them (Savory, 1957:103). For the ignorant, they find truth and wisdom; for the lost sheep, they are led in the right way; for the distressed, they are comforted; for the dull, they are quickened. The wealth of the Bible is for everyone, not just for westerners.

2.2 A brief history of the major English and Chinese Bible translations

Of the 6,912 languages in the world, 1,640 languages are in progress of Bible translation. The following graph is representative of Bible translation work as a whole according to the statistics given by Ethnologue(15 th Edition) in 2005.
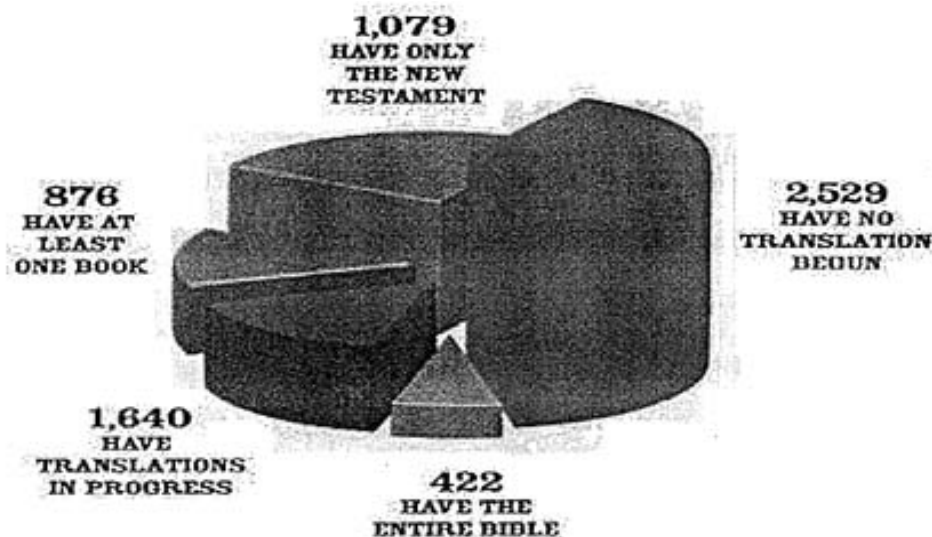

Figure 1 Bible translation work

It is a common fact that the Bible has been translated more times, and into more languages, than any other books. The number of languages into which at least one complete book of the Bible has been translated reached 2,426 at the end of 2006, according to the United Bible Societies (2006 Scripture Language Report)(Net.7). This part mainly deals with an overview of the history of Bible translation.

2.2.1 World history of Bible translation

According to Harry M. Orlinsky and Robert G. Bratcher, the history of Bible translation is divided into four great ages by 'the vernaculars that were involved' and 'the role played by organized religion' (Orilinsky&Bratcher, 1991:10).

1) **The first great age** (about 2nd century B.C.—4th century A.D.) was Jewish in origin, and the vernaculars involved were Greek and Aramaic.

Septuagint (LXX)

The Jewish Bible was originally written in Hebrew. As a result of Alexander's

worldwide conquest and the establishment of Greek as the lingua franca, many Jews, especially those living in Alexandria, called for a Greek version, since Greek was now their principle language. *The Septuagint* (from the Latin word *septuaginta* meaning seventy) was a Greek version of the Bible created during the reign of Ptolemy II Philadelphus (285-246 BC) in Alexandria, Egypt for Diaspora Jews. According to the tradition found in the Letter of Aristeas, 130 B.C. (Robinson, 1996: 4), six of the best Hebrew scholars from each tribe, seventy-two in total, were chosen to translate the sacred text of the five books of Moses. Finally after seventy-two days, they presented the fruit of their labors to the priests and elders, who, according to the record, immediately received it with great joy and rejoicing, for they found it to be "in every respect accurate" (Ibid. P.5). Throughout the following centuries, the rest of the books of the Hebrew canon were translated, although without nearly the same uniformity of practice and style as the Pentateuch, and were eventually incorporated into what became known as the Septuagint, because of the famed tradition of the original seventy-two translators (Rahlfs 1979: LVI).

2) **The second great age (4th century –15th century)** was (Catholic) Christian in origin, and the languages involved were primarily Latin and Greek. The best translation is undoubtedly *the Vulgate*. The first complete English Bible – *Wycliffite Bible* is also introduced in this stage.

(1)*The Vulgate*

Jerome (347—420) was revered throughout the Middle Ages and well into the modern era as the official translator of the Bible, the author of *the Vulgate* Latin translation that in matters of doctrinal dispute took precedence over all Hebrew and Greek texts until the sixteenth century and beyond. (Robinson, 2006:23)

In the fourth century, as there were infinite varieties of Latin translations, in many cases, the Roman Christians found themselves immersed in a multitude of contrasting translations, which caused severe confusion concerning the exact wording of various Biblical texts. Finally, in A.D. 382, Damasus, the current bishop of Rome, decided to replace these multiple and varied translations with one superior and universally accepted. An extremely gifted monk named Eusebius Hieronymus, better

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known as Jerome (347—420)received the papal commission and worked on the translation of the Bible and finished it in about the year 400 A.D. *The Vulgate*, as Jerome's work became known much later, "is a masterpiece in the harmonious blend of simple, popular, forceful language and a scholarly graceful translation" (Angus 1915: n.p.). As B. F. Westcott states, "As a monument of ancient linguistic power the translation of (Jerome's) Old Testament stands unrivaled and unique" (Ibid.). According to Savory(1957:105), "his translation has long been regarded as one of the three supreme versions, fit to be compared with Luther's *German Bible* and our own *Authorized Version*." And so it came about that Jerome's translation of the Bible reigned virtually unchallenged as the Bible for Western society for more than a thousand years, throughout the Middle Ages until the dawn of the Renaissance.

(2) *Wycliffite Bible*

Although there were during the Middle Ages portions of the Bible translated into the early forms of English, no one had undertaken the task of systematically translating the entire Bible into English. Most Englishmen were illiterate, and those who could read did so in Latin, the language of the intelligentsia and the church. The Bible was also in Latin. But since the printing press did not yet exist (all Bibles were hand copied), the cost made them inaccessible to all but the wealthy. "It was Wycliff who proposed that for those who could not read Latin there should be available a Bible in the mother tongue"(Savory, 1957:105).

John Wycliffe(1330-84), a late medieval English theologian, produced the first translation of the complete Bible into English, which marked the start of a great flowering of English Bible translations linked to changing attitudes to the role of the written text in the church, that formed part of the developing Reformation.(Bassnett,2004:51) A world-renowned historian Barbara Tuchman (1978:287) once wrote: "Seen through the telescope of history, he was the most significant Englishman of his time." With the help of his friends, Wycliff translated the Bible, all 750,000 words, from Latin into English—an immense undertaking. He died of a stroke while saying Mass in 1384.

3)   The third great age (1500—1960) was essentially Protestant in origin, and the

languages involved were mainly German and English. The major versions are as follows:

(1) *Tyndale's Version*

"William Tyndale (1494-1536) was without question the most influential Bible translator in the English language; the three major English Bible translations of the sixteenth and seventeenth centuries, *the Geneva Bible, the Douay-Rheims Bible,* and *the King James Bible,* were all heavily indebted to his uncompleted work of the 1520s and 30s"(Robinson,2006:90). Tyndale was convinced that everyone should be able to read the Bible in his or her native language and began to work on his translations of the New Testament, which was finished and published in 1525(Ibid.). But his translation of the Old Testament was not completed by the time he was executed for heresy in 1536. Tyndale's translation, although very few of the original copies are extant, survives in over eighty percent of the text of the NT in what has come to be known as *the King James Version.* His translation sets the tone for almost all English translations of the Bible for the next four hundred years.

(2)*The Geneva Bible*

Tyndale's translation was followed in quick succession by the appearance of *Coverdale's Bible* (1535), *the Great Bible*(1539) and *the Geneva Bible* in 1560 (Bassnett, 2004:52). "It was the work of William Whittingham and John Knox and others who were determined to further the doctrine of Protestantism. Its rending of Genesis iii,7, —'and they sowed fig-tree leaves together and made themselves breeches'—has caused it to be affectionately known as *the Breeches Bible*"(Savory, 1957:106). In 1533, a chain of events drastically threatened the progress of the English Bible. When Queen Mary took the throne of England, she pledged her loyalty once again to Rome, which resulted in the banning of the Bible in English and the subsequent execution of many of those who had been influential in the publication of the Bible in English. Many English Protestants fled England when Mary took the throne and made their way to Geneva. It was there that they printed *the Geneva Bible,* the first complete English Bible translated entirely from the original languages, even though it relied heavily, as one might suppose, upon the previous work of Tyndale,

and specifically the text of *the Great Bible*. *The Geneva Bible* rapidly became more common in England than *the Bishop's Bible*, a 1563 revision of *the Great Bible*.

(3)King James Version (KJV)or Authorized Version(AV)

When Elisabeth died in 1603, leaving no heir to the throne, James VI of Scotland assumed the English throne. The interpretive notes of *the Geneva Bible*, which often openly attacked corrupt monarchy, were once again its downfall, and James agreed that the time was right for a new translation of the Bible in English. He authorized a committee of forty-seven Christian scholars at Oxford, Cambridge, and Westminster to work on the translation. The first edition, which was a laborious seven-year project, was published in 1611 and slowly began to grow in popularity. Finally, KJV managed to replace all previous versions of the Bible in English to take its place alongside of its great precursors, the LXX and *the Vulgate*. Just as the LXX was accepted almost unquestionably as the Bible for over five hundred years and the Vulgate, for almost a thousand years, so KJV was almost unquestionably the English Bible from the sixteenth through the nineteenth century. The KJV owes its merit, not to 17th century English, but to its faithful translation of the original. Also, "As a literary achievement the KJV is unlikely to be superseded by any other as long as the English language is spoken or read, a claim which can hardly be made for any other translation in the literature of the world" (Savory, 1957:107).

The first substantial change to KJV, known as *the Revised Version*, was published in 1881 at Oxford, followed by a parallel revision in 1901 in the United States, known as *the American Standard Version*, which was recognized as one of the most literal translations of the English Bible. As Eugene Nida states, "These versions are as literal as they can be and still make sense" (Nida 1960: 20). They attempted to maintain much of the phraseology of Tyndale from the KJV while bringing the text closer to a literal translation of the original. *The Revised Version* and *The American Standard Version* were never extremely popular translations, most likely due to the extremely difficult level of readability and what was frequently an even more archaic vocabulary than KJV. In 1952, however, the International Council of Religious Education in the United States published a new revision of KJV called *The Revised*

Standard Version, which reacted against the excessive literalness of the earlier revisions and went back in the direction of the idiomatic level of KJV.

4) The fourth great age (1960—present) is "the unprecedented attempt on the part of the Jewish, Catholic and Protestant communities in the United States and GreatBritain." (Orilinsky&Bratcher, 1991:11). And the language involved was overwhelmingly English. The 20th century witnessed several modern English translations of the Bible with a style easier and closer to everyday speech. Nida's theoretical models have inspired a landslide in new translations of the Bible. Starting in the late sixties, multiple translations began to appear under the label of functional equivalence.

The first major modern translation, which is usually associated with this methodology, is *the New English Bible* (NEB). This British translation was first published as a NT in 1961 and then as a complete Bible in 1970. As David Danielle (2003:748) states in his book *The Bible in English*, "It is absolutely not KJV, nor RV, nor RSV. It is a fresh English voice, and good for the Greek." In many ways the NEB represented many of the scholarly advances of modern textual criticism, and even boasted the name of the famous liberal theologian C. H. Dodd as its general editor.

Meanwhile, back in the United States, the Bible Society was working on another new translation to follow Eugene Nida's theoretical framework. In 1966, the American Bible Society published Robert G. Bratcher's *Good News for Modern Man: The New Testament in Today's English Version* (TEV). This new translation, which in 1976 appeared with the OT as well, was inspired in part by a new translation in simplified Spanish for use among tribal groups in South America (Nida 2003: 69-70). According to the Preface(*Good News Bible*,1979), it sought "to follow the original texts... in a standard, everyday, natural English, ... at the (American) elementary school reading level" . This common language Bible, which avoids technical, ecclesiastical vocabulary, has become for many synonymous with dynamic equivalence of translations.

Two other important translations appeared in the seventies. The first was *the Living Bible* (NT 1967; OT 1971). Kenneth Taylor, who was working for Moody

Publishers during this period, felt the need to make the Scriptures more intelligible, especially for small children. Taylor, however, unlike J. B. Philips who had worked from the original Greek, did his paraphrase from *The American Standard Version* of 1901. A few years after *the Living Bible, the New International Version* appeared (NT 1973; OT 1978). Under the banner of dynamic equivalence, it sought to produce a much more conservative translation than TEV.

Other new translations within this tendency include several revisions of the above mentioned versions, specifically those major revisions such as *New Revised Standard* (1990) and *the New Living Translation* (1996). There have also been other new efforts, such as *The New Century Version* (1987), *The Contemporary English Version* (1995), Eugene Peterson's paraphrase—*The Message* (NT 1993; OT 2002), and the Lutheran translation *God's Word to the Nations* (NT 1992; OT 1995).

As is common with any strong movement, there has also been a counter reaction to dynamic equivalence. Adapting Nida's terminology, a number of versions have appeared in recent years claiming to be formal equivalent translations, even arguing for the benefits of this methodology over dynamic equivalence. Perhaps one of the most popular has been *The New American Standard Bible* (NT 1963; OT 1970). Unlike earlier revisions of KJV, this attempt was presented as an effort to retranslate while retaining a preference for the phraseology of the traditional English translations. The result is a very literal version in the spirit of ASV, but which avoids the archaic and frequently awkward wording that made that version so difficult to read.

This period has also been marked by several efforts to revise KJV more directly, the most famous of which is *The New King James* (NT 1979; OT 1982). The major difference between this revision and all of the previous revisions mentioned is that here the original language texts behind the translation have not been modified. Instead of dealing with textual matters, the revision is limited to merely stylistic concerns. Other important new translations in this tendency include *The English Standard Version* (2001), a new revision of *the Revised Standard Version*, the collaborative internet based *New English Translation* (NET) Bible (2001), and *The Holman Christian Standard Bible* (2004).

2.2.2 Bible translation history in China

The story of the Chinese Bible has something in common with the English Bible:

Bishop Westcott has told us that 'the Vernacular Versions of Europe—German, French,

Spanish, Italian—were the work of single men'. So it was at first in England, and so it

was at first in China. Instead of such names as Wycliffe, and Tyndale, and Coverdale in

the one case, we can read Marshman, and Morrison, and Gutzlaff in the other case. But

upon these foundations were built, in England, our Authorized and Revised Versions, and

in China, the Union Versions. (Broomhall, 1934:x).

Chinese Bible translation has covered a history of over 1300 years. Four phases are introduced in the following part:

1) Jing Jiao Versions(635AD-845AD)

The history of Biblical translation in China can be traced back to the Tang Dynasty. In the year 635 A.D., the missionaries of the Nestorian Christianity came to Chang'an. Their translation of the Bible was encouraged and sponsored by the Emperor. According to historical documents, it is believed that the missionaries established Jing Jiao meaning the Grand Teaching and rendered parts of the Bible into Chinese. The record about this Chinese translation of the Hebrew Bible is found on a stone stele excavated in the city of Xi'an in 1625. The stele is formally translated as "the Memorial of the Propagation in China of the Luminous Religion from Daqin" (大秦景教流行中国碑). Among the characters on the stele, there are Chinese expressions such as "Genuine canon" and "Old Law"(黄龙, 1988:287). Unfortunately, no preserved Bible translations of this period are to be found.

Since the middle thirteenth century, Roman Catholic missionaries began to preach and translate the Bible in China. Father John of Montecorvino wrote to the Pope in Rome from Beijing and reported that he had finished the translation of the New Testament and Psalms into Mongolian. Nevertheless, no actual copies of this translation survived.

2) Versions during the Ming and Qing Dynasty(17th century-the beginning of the

19th century)

No real translation was done until the beginning of the eighteenth century when J. Basset, a missionary of Paris Foreign Missions, rendered a Chinese version of the four Gospels, Paul's Epistles and the letter to Hebrews. A copy of his New Testament translation is stored in the British Museum. The earliest Mandarin version of parts of the Bible was made by Father Louis de Poirot in 1803. He translated the greater part of the Old Testament into Mandarin and Tatar, and this translation is now in Jesuit College at Sicawei near Shanghai. But so far as we know this has never been circulated (Broomhall, 1934:79-80).

3) Latter-day Versions(1819-1919)

From 1720s to 1840s, the Qing government forbade the Christianity in China, so no missionaries devoted themselves to the translation. It was only in the early years of the 19th century that Protestant missionaries started translating the whole Bible into Chinese. Joshua Marshman worked on the translation with the help of Johannes Lassar for sixteen years. In 1822, the first Chinese version of the whole Bible was published and it's a grand monument of the history of Bible translation.

The first Protestant missionary who came to China was an Englishman called Robert Morrison, who arrived in the southern city of Guangzhou in 1807. In 1814, he published the New Testament he had translated independently. In 1823, he worked in cooperation with another Protestant missionary, William Milan, to publish a whole translated version of the Bible, bound with traditional thread and containing 21 volumes. It is referred to as *Morrison's Version*.

In 1840, a group of four people (Walter Henry Medhurst, Charles Gutzlaff, E. C.Bridgman, and John R. Morrison) cooperated to translate the Bible. Mostly Gutzlaff did the translation of the Hebrew part from the Netherlands Missionary Society, with the exception that the Pentateuch and the book of Joshua were done by the group collectively. This translation is very famous due to its adoption by the revolutionary peasant leader Hong Xiu-quan of the *Taipingtianguo movement* as the doctrines of the organization. Hong renamed the book slightly and added notations in many places to fit the needs of the movement.

In 1854, a new translation of the Hebrew Bible, prepared by Walter Henry Medhurst with the help of the Sinologist James Legge, was published. The translation was initiated by a missionary commission yet turned out to be a translation by a few people, due to separation into different sections because of theological differences. The translation was considered excellent Chinese writing, and it used plenty of Chinese philosophical terms, sacrificing accuracy based on the original Hebrew texts.

The Jewish Episcopal Bishop S. I. J.Schereschewsky (1831-1906) published a northern vernacular Chinese translation of the Hebrew Bible in 1875, and later a second edition in 1902.The second edition was finished in spite of great handicaps.

Due to his paralysis, he was unable to hold a pen, and had only the use of one finger of each hand. Yet, he continued his task in an undaunted spirit by means of a typewriter for twenty-five years. Lifted into his chair in the morning, he was lifted out at night for rest. In this manner he continued a task which constitutes one of the great romances of Bible history...In view of his own limitations, he humorously called this work "a Two-finger Edition"(Broomhall, 1934:82-83)

His work has laid the foundation of translating the Bible into Mandarin and exerted a significant influence over *the Union Version*.

Griffith John (1831-1912) of the Scotland Bible Society at Hankou (汉口) started to publish Chinese translations of several books from the Hebrew Bible (Genesis, Exodus, Psalms, and Proverbs), beginning in 1889. Later, in 1905, he published a collection of his Chinese translation of the Hebrew Bible through the Song of Songs.

In the late summer of 1843, a meeting of Protestant missionaries from various denominations was held in Hong Kong. All the delegates agreed that they should jointly undertake a revision of the Chinese Bible. However, because of the different opinions on the translation of '*God*' some delegates left the meeting. The rest of the missionaries, with the support of the British and Foreign Bible Society , adopted the

translation of '上帝' and produced *the Delegates' Version* in 1854. *The Delegates' Version* follows, to some degree, functional equivalence translation in which the translators have not followed Greek grammar and syntax, but have given to the translation some Chinese equivalence to the stylistic features of the original (Strandenaes, 1987:75).

The American Bible Society supported another version using '神' as the equivalence of God. E. C. Bridgeman was in charge of this project, so this version, published in 1863, was known as *the Bridgeman's Version*. After quitting the meeting in Hong Kong, the Baptist missionaries, with the lead of J. Goddard, E.C. Lord and W. Dean, produced *the Goddard's Version* in 1868.

At the second Protestant Missionary Conference held in Shanghai in 1890, it was decided to initiate work on three Union Versions of the Chinese Bible, namely, *Union Wenli Version, Union Easy Wenli Version and Union Mandarin Version*(One Bible in Three Versions)(任东升, 2005a:86). The translation of the New Testament of all three versions was completed before the third Conference in 1907. At this conference it was decided to settle for only one *Wenli* version instead of the two originally planned in order to comply with the literature development of the vernacular Chinese. This resulted in only two Union versions being completed, namely, *the Union Wenli version* in 1915 and *the Union Mandarin version(Chinese Union Version)* in 1919, which is the most famous Chinese translation of the Hebrew Bible . It was so named as a reflection of the fact that translators from all the major denominations of the time came together and worked in co-operation with each other in order to produce the finished work. The publication of *the Chinese Union Version* (UV) marked the climax of the history of Chinese Bible translation by the western missionaries; also it marked the turning point when the westerners handed over the important responsibility of Chinese Bible translation to the Chinese.

4) Modern Versions(the 1930's-present)

For hundreds of years, it was mainly foreign missionaries and scholars who organized and conducted the Bible translation. No Chinese scholars took this responsibility until the later half of the twentieth century. Many famous scholars like

Xiao Tiedi(萧铁笛), Wang Xuanchen(王宣忱) rendered their personal versions. In addition to these scholars, many religious societies and academic communities encouraged and supported Chinese to translate the Bible.

For Catholic Christians in China, no popular and complete version was published until 1968. An Italian Franciscan Friar, Gabriele Allegra began a Chinese Bible translation in 1935 and later founded the Studium Biblicum (Sigao Bible Society)to accomplish his work. *The Studium Biblicum Version* (SB), as the first Chinese Catholic Christian Bible, enjoyed a wide circulation as the only official Bible text of Catholic churches.

Lü Zhen-zhong(吕振中), a scholar of Greek in the current Yan Jing University, translated the New Testament in 1946, and revised his version in 1952. He independently finished a translation of the complete Bible in 1970.(任东升,2005a)

In 1979, the United Bible Societies published *the Today's Chinese Version*(TCV) in Hong Kong, co-translated by the five Chinese scholars Evelyn Chiao(焦明), Chow Lien-Hwa(周联华), Moses Xu(许牧世), I-Jin Loh(骆维仁) and Martin Wang(王成章) (Strandenaes,1987:75). "The TCV has features which are the same as those of the TEV and the official guiding principles of translation adopted for TCV are very much the same as those adopted for TEV" (Ibid.).

In 1992, a complete Chinese version of the Bible, *New Chinese Version* was published after 20 years of hard work aiming for fidelity, elegance, and expressiveness. The cross-century version of this Bible was out in public in 2001. This publication included a general introduction to each Bible book written by pastors and Christian scholars.

2.2.3 Summary

I have created a representative corpus of the major translations of the Bible in English and in Chinese, which contain traditional translations as well as modern translations. While these translations do not include all the major translations of the Bible, they certainly attempt to be representative of this extremely broad field. Hopefully, the overview should allow for a clearer picture of how Bible translation has evolved in the long history. "There is a sense in which the work of translation is

never wholly finished. This applies to all great literature and uniquely so to the Bible."(Preface to NIV,1978). Accordingly, the principle of the Bible Societies is that a translation needs to be revised at least every 50 years because changes in meaning, studies in hermeneutics, and greater insights into cultural correspondences make such retranslating not only advantageous but also essential (Nida,2001:275).

2.3 A comparative study of different Bible versions

According to Beekman and Callow (1984: 19-20), all translation, which is made up of "two essential components ... (1) form and (2) meaning" is concerned primarily with meaning; therefore, what distinguishes different types of translations is the way in which they handle the form. "If (the translation's) form corresponds more to the form of the original text, it is classed as literal; if its form corresponds more to the form of the receptor language (RL), then it is classed as idiomatic." *The Septuagint, the Vulgate* and *King James Version* must all be considered some degree of modified literal translation, for all find some middle ground between a complete literalism and a freer paraphrase. The term *modified literal* seems to describe them well, for they all contain some very literal elements in the translation, and yet none of them swings too far from its conservative roots. However, in the last half of the twentieth century, largely connected to the influence of Eugene Nida, Bible translation has experienced a noticeable shift. Whereas the previous versions had sought for a balance between strict literalism and free paraphrase, Nida established his position as a middle ground between what he called formal equivalence, a position that is not the same as literal translation, and free imitation. This new pattern is commonly known as functional equivalence. Traditional translations, in this context, are those that follow the model established by *The King James Version* (KJV). Until the 1950s, formal equivalence was the dominant approach to Bible translation in the English-speaking world. Modern translations break from the type of translation in KJV and follow what is commonly called functional or dynamic equivalence. Nida has set the stage for much of the more idiomatic translation which has been done in these past several decades.

He stated the goals of the translator in his early book by listing "three basic requirements:1) the translation must represent the customary usage of the native language 2) the translation must make sense, and 3) the translation must confirm to the meaning of the original." (quoted, in Chan and Pollard, 1995:41-53).

In short, the goals of the translator are supposed to be natural, clear and accurate. I have chosen to limit the study to eight of the most important translations of the English and Chinese Bible: four traditional translations and four modern translations.

2.3.1Traditional model of English translation

The traditional model of English translation has been dominating Bible translation till the 1960's. Of the many Bible versions, we select KJV and NASB for illustration.

1)*The King James Version* (KJV)

The *King James Version* which is also called *the Authorized Version* , has been perhaps more influential than any other single translation in English, though it represents more of a revision of previous translations than a completely new translation. "The KJV became one of the most important works in the English language, helping form English culture from that point on and significantly influencing the English-speaking world."(Peterson,2002:253) . The translators held fast to pure, old English speech. To be exact, it is not the type of English that was used on ordinary occasions even by the translators who produced KJV. With its simple, beautiful, dignified and powerful language, it has been termed, "the noblest monument of English prose" according to the Preface to RSV(*The Revised Standard Version*, 2002).

2) *The New American Standard Bible* (NASB)

As its name implies, *the New American Standard Bible* is a revision of the *American Standard Version*(ASV)(1901). It was produced by a company of conservative scholars who wished to provide a literal and conservative revision of the ASV and thus it preserves the highly literal character that had made *the American Standard Version* so useful as a translation for close study. This translation, which

maintained much of the traditional language present in KJV, was published by the Lockman foundation in 1960. The text of NASB follows the traditional format of KJV: generally it is printed in parallel columns marked by verse divisions. Another interesting feature which is employed in this version is the use of all capital letters in a NT (New Testament) phrase or verse to indicate that it is quoted from the OT(Old Testament). The NASB was widely accepted by conservative churches in the years following its publication, but it was often criticized for its awkward and unnatural English. This was a consequence of the version's strict adherence to the idioms of the original languages, whether or not they were natural in English. Still, the NASB is probably the best literal translation (word-for-word translation) available today, and the publisher continues to advertise it as such. The following statement found on the publisher's website, expresses the view that a proper respect for the Word of God should include a respect for and an interest in the smallest verbal details of the text, and a careful awareness of the difference between a translation and an interpretation of the Bible.

"...Ultimately, what separates *the New American Standard Bible* from the various available versions is that the NASB is a literal word-for-word translation from the original languages. In contrast, the others stress either a loose, personalized paraphrase, or a free-style, thought-for-thought translation known as a dynamic equivalent. Both of these place the highest priority on ease of reading and a lower priority on word-for-word preciseness. While such versions may produce smooth English, the literalness of the Word of God is sacrificed. This has never been an option for the *New American Standard Bible*." (Net.4)

2.3.2Modern model of English translation

As functional equivalence superseded formal equivalence as the dominant approach to Bible translation in the second half of the 20th century, the golden age of modern model of translation has accordingly arrived. TEV and NIV are two influential versions guided by functional equivalence.

1) *Today's English Version* (TEV) or *The Good News Bible* (GNB)

TEV of the American Bible Society may be taken as the best example of dynamic equivalence. Robert Bratcher translated the entire NT himself, which was then sent to international consultants, and finally published in 1966 under the title *Good News for Modern Man: The New Testament in Today's English Version*. After a decade of numerous editions, incorporating many minor changes, a team of scholars, including Bratcher, published the text of the OT as well. TEV abandons the traditional practice of dividing the text up by verses, using paragraphs instead. Verse numbers, however, are inserted into the text instead of being placed in the margin. Poetry is, as might be suspected, treated like poetry, and thus distinguished from prose. This was the first major American Bible translation to abandon the Tyndale tradition, and it was popular mainly because it is so easy to read and understand. It is also the first Bible which officially claims the label of dynamic equivalence. A subsequent revision in 1992 brings this translation to its current form. According to the Preface to *the Good News Bible* (*Good News Bible*,1979),this translation does not follow the traditional vocabulary and style found in the historic English Bible versions. Rather it attempts in this century to set forth the Biblical content and message in standard, everyday, natural form of English. The aim of this Bible is to give today's readers maximum understanding of the content of the original texts. The Bible Societies trust that people everywhere will not only find increased understanding through the reading and study of this translation, but will also find a saving hope through faith in God, who made possible this message of Good News for all people.

2) *The New International Version* (NIV)

The NIV was published in 1978, which is more a phrase-for-phrase translation than a word-for-word translation. It is the most popular present day English version translated under the principle of dynamic equivalence, "more literary than the *Good News Bible*" (Metzger 1993: 411). NIV is smooth and easy to read while keeping the integrity and meaning of the original words. The format of the text follows most other modern versions: poetry is set off from prose, and the text is divided by paragraphs rather than verses, although verse numbers are given in the text. The only traditional element which is missing is the use of italics to signal additions to the text. NIV has

been extremely popular in America, outselling any other translation of the Bible. However, its major flaw is in its simplicity of language. The editors wanted to make sure it was easy to read and they often sacrificed accuracy (in particular, in the NT, sentences are shortened, subordination of thought is lost, conjunctions are deleted).The text of NIV has gone through several revisions since it was produced, resulting finally in the 1983 revision. As Metzger (Ibid.) states, "All in all, the revisions, though rather numerous, do not reflect a major change in translation philosophy".

2.3.3 Traditional model of Chinese translation

In China, the traditional model of Bible translation has remained to be the primary one until now. The representative versions are UV and LV.

1) *The Union Version* (UV) is regarded as the most elegant Chinese Bible from the literature aspect. "The fact that translators of UV meant to prepare a version to be used by a wide group of Christians of different church traditions in China make them take precautions to make certain that the translation would be theologically acceptable to the various groups."(Strandenaes,1987:95) So they "make a special effort to render literally words and phrases which have a theological or ethical import, and which are, or may be, used by any school for proof or support of doctrine, putting explanation in the margin if necessary."(Ibid) In their opinion, formal correspondence could best accomplish their goal (to make the version widely accepted by Chinese Christians). The other effort for their goal is to avoid localism and low-frequency words. The Bible translators strove to achieve four criteria: (1) use everyday spoken language instead of classical or vernacular Chinese; (2) use simple language so that laymen could understand while listening in the church; (3) be faithful to the original Hebrew, yet still take Chinese elegance into consideration; (4) translate puns and wordplays literally, instead of giving out literary translations of the hidden meanings.

Generally speaking, the translating principle of UV is literally and formally orientated, which can be confirmed by the analyses of the verbal consistency, voice consistency, word class consistency and sentence length.

This version was firstly rendered in the beginning of last century, so the text

shows a classical style for present readers, as "it is a version for the informed educated reader"(Strandenaes, 1987:99). On the other hand, the long history also results in a less intelligible text, for many words and expressions become much less popular among Chinese nowadays. Ever since the UV was approved as the official version by Christian Protestant churches in the beginning of last century, it has been the most widely distributed and utilized Chinese translation of the Bible.

2) *The* Lü *Zhenzhong's Version* (LV) is a typical literal translation. Lü Zhenzhong uses the so-called "direct translation" method, with exact one-to-one correspondences to the original Hebrew, reflecting the original meaning and content of each word and even keeping to the original grammar and structures. Obviously, he put much more focus on the literal and structural faithfulness than the idiomatic renderings. He translated all the measurement units according to their pronunciation and kept most of the figurative expressions. However, the Greek grammatical structures left in the Chinese text result in non-Chinese grammatical renderings and less linguistic elegance.

2.3.4 Modern model of Chinese translation

The modern model of Bible translations played a minor role in Chinese Bible translation compared with the traditional one. The examples are TCV and MCV.

1) *The Today's Chinese Version* (TCV) was prompted by "the new theory of translating with its focus on communicating the message of the original" (Strandenaes, 1987:139). It took the *Today's English Version* as its blueprint and was accordingly named *Today's Chinese Version*. During translation, reference was made to around 70 of the best translations of the Bible since the 1950's, ensuring that this version of the Bible contains all the advances in Biblical scholarship and translation of recent times. The version used the principle of so-called "dynamic equivalence" during the translation. It endeavored to convey to the Chinese readers what the Hebrew author originally intended to express to the original Hebrew readers or listeners. In order to achieve this, free translations were used more extensively. The translators had in mind average people who had junior middle school education as the majority of the readers and avoided using any theological jargon, which made it more natural and

easier-to-follow. Illustrations were inserted into the TCV. Footnotes were added into each page. A second edition of the TCV came out in 1984, and was reprinted twenty times. A revised version appeared in 1995, making reference to original Hebrew and Greek texts during the revision. Translators intended to prepare a version for seekers and new believers under two main principles—"corresponding meaning and equal effect" and "faithful to the original and faithful to the reader(s)" (Strandenaes, 1987:139). According to Strandenaes(1987:141),

> It is in line with recent developments in communication and the science of translation.
> The avoidance of low-frequency words, the use of readers' helps and adoption of spoken
> Modern Standard Chinese makes Chinese readers in general the intended readers of the
> version.

2) *The Modern Chinese Version* (MCV) is the representative of free translation. In its preface (*The Modern Chinese Version*, 1979), it says, "Faithful translation means more than the word matching. The text should express the same meanings and take the same effect among the target language readers today as the original text among the source language readers thousands of years ago." Here "faithfulness" is defined as the loyalty to the writers' ideas rather than the concordance of styles. The translators intended to give a version intelligible for both believers and nonbelievers with purposely avoidance of theological and Biblical terms and vocabularies.

2.3.5 Summary

Generally speaking, the Bible versions fall into two models: traditional and modern models. In the West, the situation is that the modern model is now in the upper hand, while in China, the traditional model is still the dominant one.

2.4 Reader-response Theory

2.4.1 Nida's functional equivalence

Translation exists because men speak different languages. Why should human

beings speak thousands of different, mutually incomprehensible tongues? (Steiner, 2001:51) According to Finlay, the beginning of translation can be traced back to the Tower of Babel (1971:17), which is related in Genesis, chapter 11.

Now the whole earth had one language and the same words. And as they migrated from the east, they came upon a plain in the land of Shinar and settled there. And they said to one other, "Come, let us make bricks and burn them thoroughly." And they had brick for stone, and bitumen for mortar. Then they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves; otherwise we shall be scattered abroad upon the face of the whole earth." The Lord came down to see the city and the tower which mortals had built. And the Lord said, "Look, they are one people and they have all one language; and this is only the beginning of what they will do; nothing that they propose to do will now be impossible for them. Come, let us go down , and confuse their language there, so that they will not understand one another's speech." So the Lord scattered them abroad from there over the face of all the earth, and they left off building the city. Therefore it was called Babel because there the Lord confused the language of all the earth; and from there the Lord scattered them abroad over the face of all the earth.(Genesis 11:1-9)

Therefore, as Huang Long(1988:266) observes: "after God dispersed men and settled them in different lands; there came into being alien languages. Language varied with varied lands, and, therefore, reared a language barrier between peoples." And translation serves as a bridge in the sense that it lowers or even breaks down language barriers.

Nida defines translation as "reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style"(Nida&Taber, 1974:12) . "As has been indicated in the definition of translating, meaning must be given priority, for it is the content of the message which is of prime importance for Bible translating"(quoted, in 申雨

平,2002:757).The foundation of translation for Nida rests upon finding the "closest natural equivalent". This term also appears in his definition of dynamic equivalence translation. "One way of defining a D-E translation is to describe it as 'the closest natural equivalent to the source-language message'" (2004:166). Dynamic equivalence "is defined in terms of the degree to which the receptors of the message in the receptor language respond to it in substantially the same manner as the receptors in the source language. This response can never be identical, but there should be a high degree of equivalence of response" (Nida&Taber, 1974:24).

Herein, perhaps, lies the greatest novelty of Nida's theory: up until this point in the history of translation, faithfulness was typically defined on the basis of either word-for-word or sense-for- sense correspondence. Nida, however, is able to redefine faithfulness in translation focusing on receptor response because functional equivalence(formerly called dynamic equivalence) is "directed not so much toward the source message, as toward the receptor response" (Nida 2004: 166). In Bible translation, the older focus was the form of the message, and translators took particular delight in being able to reproduce stylistic specialties, e.g., rhythms, rhymes, plays on words, chiasmus, parallelism and unusual grammatical structures. The new focus, however, has shifted from the form of the message to the response of the receptor. Therefore what one must determine is the response of the receptor to the translated message. This response must then be compared with the way in which the original receptors presumably reacted to the message when it was given in its original setting. The "old" question of the correctness of the translation becomes a relative question, since correctness now will depend on the receptor himself. For the functional equivalence principle, correctness of the translation must be determined by the extent to which the average reader for which the translation is intended will be likely to understand it correctly.

The important feature of functional equivalence is that the original message, its text and its content, should no longer be the primary concern of the translator, but that the primary concern should rather be the response of the receptor to the translation itself. The primary concern of the translator is then first to ascertain what the response

of the original receptor (the reader of the original text) was supposed to be and then to attempt to elicit the same response, by means of a functional equivalent translation, in the receptor (reader of the translation). This new focus implies that there will possibly be more than one "correct" translation, depending on the receptor's own level of understanding. Faithfulness to the original message is no longer the primary criterion for the quality of the translation:

If we look at translation in terms of the receptors, rather than in terms of their respective forms, then we introduce another point of view; the intelligibility of the translation. Such intelligibility is not, however, to be measured merely in terms of whether the words are understandable and the sentences grammatically constructed, but in terms of the total impact the message has on the one who receives it. Therefore, receptor response is the criterion by which the accuracy of the translation is tested.(任东升,2005a:53).

2.4.2 Reader-response theory

In some ways, Nida is not new in his theory. The idea of receptor response had appeared earlier among theorists such as Nicolas Perrot d'Ablancourt, (1606-1664) (Lefevere 1992:36). The 1970's witnessed the development of reader-oriented theory represented by Iser's reader-response and Jauss' aesthetics of reception theory. According to R.C. Holub(1984: xii), reception theory "refers throughout to a general shift in concern from the author and the work to the text and reader. It is used, therefore, as an umbrella term and encompasses both Hans Robert Jauss' and Wolfgang Iser's projects as well as empirical researches and the traditional occupation with influence." Reception theory marks a shift in concern from the author and his work to the text-reader relationship in literary criticism. This theory has exerted a great influence on the development of the twentieth century literary criticism by its challenge to the previous author-centered and text-centered theories and put an unprecedented emphasis on the long-neglected active role of the readers.

Jauss (1967:206) claimed that the history of literature, instead of an organization of literary facts, is "a process of aesthetic reception and production in the realization of literary texts on the part of the receptive reader, the reflective critic and the author

in his continuing productivity". The central notion Jauss used to accomplish this task is the "horizon of expectations", a term that is derived from a number of German philosophical and historical traditions, indicating, in general, the set of expectations against which readers perceive the text. This theory is significant for the translation studies, because the active role of the readers of the translated text should not be neglected in the complex process of translating. Without the full involvement of the readership, the translation cannot achieve any functions.

Concerning the principle of reader-analysis, the Bible readers may be divided into the following four groups according to Savory(1957:110):

1) The clergy and the theological students, who must always have a professional concern with the Bible, which fills the place of their fundamental textbook.

2) The devout men and women who lead Christian lives, and who read the Bible regularly in the course of their devotions.

3) Less regular readers, who are, however, likely at any time to read a few verses, a page or a chapter, solely for their own satisfaction.

4) All the members of the congregations in churches and chapels to whom the Bible is read aloud in public worship.

The first and fourth group do not make up the majority of the readers while the second and third groups are the largest and the most important for the translator who wishes to reach the hearts and minds of his readers. But his division of readers is within the confines of believers. A better classification goes to Nida, who suggests the publication of at least three kinds of Bible versions: 1) Versions for believers who are familiar with God's Word. 2) Versions for the general public using common language 3) Versions that can sufficiently reflect the literary value for scholars and intellectuals. In other words, there should be "believers' version", "popular version" and "scholars' version". (quoted, in 任东升,2005a:51). If the readers are the Biblical scholars and the students of the divinity school, the formal equivalence might be a better choice, but such versions suffer the loss of naturalness and literary qualities. On the other

hand, if the readers are common people, then functional equivalence is always a better choice in the course of the translation for this principle can result in easy-to-read and elegant version. And the third group of readers is what we call highly educated people (intellectuals) whose first priority is the literary language and they see the Bible mainly as a literary masterpiece. The literati read the Bible from the point of view of the litterateurs and focus on the literary value contained in the Bible. For these nonbelievers, the religious impressiveness, national imagination and the literary talent are what they think a lot of (任东升, 2005a: 229). Therefore, as a religious scripture the Bible caters for the believers or church people including the theological scholars and the common believers with its own translation tradition and hermeneutics. On the other hand, as a literary classic, the target readers are mainly the intellectuals.

2.5 Functional equivalence in Bible translation

Eugene A. Nida (1914-) is regarded as the most influential one among all contemporary translation theorists (New Mark 1993:133). His works on translation set off the study of modern translation as an academic field (Baker 1998:277).

After graduation with a Ph.D. in linguistics from the University of Michigan, he joined the American Bible Society to investigate "why so many of their publications of the Scriptures were so seldom read and so frequently misunderstood" (Nida , 2003: 2). For the next forty years, he served as the Secretary for Translations, a position which took him to every part of the globe and gave him first hand experience with the problems faced by Bible translators in the broadest of contexts. But he has never translated a chapter of the Bible for publication, nor has he ever been a member of a translating committee. (Ibid.P.135) Obviously, his theory has grown out of his experience of providing practical guidance for Bible translators and his summary of Bible translation results in the creation of a new term which has been extremely popular in the literature ever since it was coined. Nida referred to the previous practice, common in Bible Translation, as *Formal Equivalence*, which "focuses attention on the message itself in both form and content" (Nida, 2004:159). On the

other end of Nida's spectrum is what he calls *Dynamic Equivalence*, which " is based on the principle of equivalent effect, i.e., that the relationship between receiver and message should aim at being the same as that between the original receivers and the SL message" (Ibid). According to the Preface to *the Good News Bible (Good News Bible*, 1979):

> Dynamic equivalence and formal equivalence are two approaches to translation. Dynamic equivalence (or functional equivalence) emphasizes the meaning of the broader thought expressed in the source manuscript during translation. Formal equivalence attempts to translate the text word-for-word (literally). These terms were originally created to describe translation methods for the Bible, but these different approaches can be applied in any translation from one language to another.

The basic presupposition of dynamic equivalence lies in that people who are unfamiliar with church jargon might read and understand it with ease if the English Bible is written in simpler and more idiomatic English. Dynamic equivalence stresses the thorough comprehension for "the informative function in language can only be served by a translation which is thoroughly understandable."(Nida & Taber,1974:24). Nida quoted the words of a pilot to describe this translation principle: "for us, complete intelligibility is a matter of life and death." (Ibid. P.1).

In the preface to the *Good News Bible,(Good News Bible*,1979) the translators claim that

> Every effort has been made to use language that is natural, clear, simple, and unambiguous. Consequently there has been no attempt to reproduce in English the parts of speech, sentence structure, word order, and grammatical devices of the original languages. Faithfulness in translation also includes a faithful representation of the cultural and historical features of the original, without any attempt to modernize the text.

Central to the theory was the principle of translating meaning in preference to

form. Mark Strauss(1998:83) is technically correct when he says, " ... the primary goal of a good translation must always be meaning rather than form". Formal equivalence, by contrast, means choosing an expression that has one-to-one matching forms in the target language, regardless of whether the meaning is the same.

Nida distinguishes formal equivalence from dynamic equivalence as basic orientations rather than as a binary choice and in this way, he shifts attention away from the sterile debate of free versus literal towards the effects of different translation strategies (Hatim and Mason,2001:7). Most translations may fall somewhere on the scale in between the two poles of translating, i.e. between strict formal equivalence(verbal or literal translation) and complete dynamic equivalence(paraphrase or free translation) as illustrated in the following form (Stuart & Fee,2005:24) :

Table 1 The scale between formal equivalence and complete dynamic equivalence

formal equivalence(literal translation)			functional equivalence				free translation	
KJV	NASB	RSV	NIV	NAB	GNB	JB	NEB	LB
NKJV	NASU	NRSV	TNIV	NJB	REB	NLT	The Message	

"A recent summary of opinion on translating by literary artists, publishers, educators, and professional translators indicates clearly that the present direction is toward increasing emphasis on dynamic equivalence"(Nida, 2004:160). Nida's preference to functional equivalence is also strengthened by his awareness that "The greatest obstacle to effective translating of religious texts is the prevalence of 'word worship', the feeling that seemingly important words must always be translated in the same way. Such a practice almost always results in skewing the meaning of the original and making artificial the form of the resulting translation." (Nida,2003:76)

Xu Yuanchong's translation of the "The Scriptures of Translation" by LaoZi is a vivid comparison between form and sense and the preference to dynamic equivalence accordingly:

译可译,非常译。	Translation is possible: it's not transliteration.
忘其形，得其意。	Forget the original form; get the original idea!
得意，理解之始;	Getting the idea, you understand the original;
忘形，表达之母。	Forgetting the form, you express the idea.
故应得意，以求其同;	Be true to the idea common to two languages;
故可忘形，以存其异。	Be free from the form peculiar to the original!
两者同出，异名同理。	Idea and form are two sides of one thing.
得意忘形，求同存异:	Get the common idea; forget the peculiar form;
翻译之道。	That's the way of literary translation. （许渊冲 2006）

To "forget the original form" and "get the original idea" is equal to give priority to "idea" (meaning or sense). And that (functional equivalent translation) is the right way of literary translation. Functional equivalent translation introduces a new dimension—the relationship of receptors to the respective texts. According to this approach, the relation of the target language receptor to the target language text should be equivalent to that of the source language receptor to the source language text. In other words, functional equivalent translation aims at producing a translation which is the closet natural equivalent to the original message, so as to be as distinctly understood and strongly felt by the target language receptor as by the source language receptor. In *Language, Culture and Translating*, Nida (1993:116) explains that,

Translating means communicating, and this process depends on what is received by persons hearing or reading a translation. Judging the validity of a translation cannot stop with a comparison of corresponding lexical meanings, grammatical classes, and rhetorical devices. What is important is the extent to which receptors correctly understand and appreciate the translated text. Accordingly, it is essential that functional equivalence be stated primarily in terms of a comparison of the way in which the original receptors understood and appreciated the text and the way in which receptors of the translated text understand and appreciate the translated text.

To achieve functional equivalent translation, the translator must "1) weigh all the factors involved in the communication; 2) produce various alternative renderings, especially of complex passages and 3) test the acceptability and intelligibility of such renderings with receptors"(Jin, and Nida,1984:90). For that the functional equivalent translation is regarded by many translators as an approach superior to both the literal translations and the free translation approaches (Ibid. P.226).

Unlike the traditional model of translation, functional equivalence truly opened the door for multiple translations. If one starts with the traditional model of translation, seeking to represent the original text, as carefully and as accurately as the normal usage of the target language will allow him, he will be somewhat limited in the number of truly different translations he can produce. New translations could revise vocabulary or even "fix" certain mistranslations, but there comes a point when the changes become minimal. Functional equivalence, however, with its hermeneutic step of back transformations and reconstructions, opens up the field for multiple, significantly different translations. Also, perhaps the simple fact that Nida himself was not directly behind any one translation has stimulated the field as well to continue producing translations.

In 1968, the United Bible Societies (UBS) and the Vatican entered into a joint agreement to undertake hundreds of new inter-confessional Bible translation projects around the world, using functional equivalence principles. Wycliffe Bible Translators, one of the international translation organizations, view it as a given that functional equivalence is the only legitimate method of true translation. And it is hard to find reference to any theory other than dynamic equivalence in the introduction to a modern English Bible.

The *Good News Bible* of the American Bible Society may be taken as the best example of dynamic equivalence. The *Contemporary English Version* and the *New Living Translation* are other well-known examples. Thanks to Nida, the world of Bible translation and translation studies has been enriched and challenged into an exciting field of study and discourse.

2.5 Summary

From the history of Bible translation, we find that before Martin Luther's German Bible, Bible translations were characterized by theological translation. Bible translation was under control of the Catholic Church of Rome, who refused to allow the scripture to be available in any language other than Latin. The translators treated the text with reverence and great caution for fear of distorting the meaning of the Bible and strived for faithfulness to the text instead of the readers. The Bible was unavailable to the common people and the interpretation of the Bible was in the hands of the clergies. Beginning with Martin Luther's translation, the translators emphasized the readers' response and stressed the importance of translating into intelligible language. The translators also tended to adopt sense-for-sense translation so that the readers could fully understand the translation and get hold of the essence of the Bible. The situation of the coexistence of theological translation and non-theological translation was embarked on. In the second half of the 20th century, Nida advocated functional equivalence in guiding Bible translation. Take TEV for example. It avoids using theological terms and gives the readers who are not well educated the maximum understanding of the content of the original texts. Since then, the non-theological translation seems to be in the main stream. And in Chinese Bible translation, an evangelical missionary theology guided the translation of UV, for the concern for assuring formal correspondence translation is linked up with a theological concern. As a typical example of non-theological translation, TCV is written for Chinese readers in general with avoidance of theological terms and low-frequency words. The purpose is to make sure the general readers understand each verse and accept the preaching. Therefore, there also exists the coexistence of theological translation and non-theological translation in China Bible translation. In the next chapter, we will treat the issue in a new perspective.

Chapter 3 Principles and Features of Bible Translation

3.1 Principles of Bible translation

In China people have discussed extensively their traditional three principles of an ideal translation, namely, faithfulness, smoothness, and elegance.(Nida, 2001:114) But the formulation of translation theories , however , involves primarily the Western world. Since the Bible has been translated for a longer period of time and into more languages(2,233 as of the beginning of the year2000) than any other book, it is not strange that some of the conflicts about principles of translation have focused on how one can legitimately translate a book which is regarded as divinely inspired. (Ibid. P.115) Peter Newmark(2001:45) also states that "The central problem of translating has always been whether to translate literally or freely. The argument has been going on since at least the first century BC."

Jerome was in great trouble for having insisted on rendering the Bible into ordinary language(the Biblia Vulgate) (Nida, 2001:241)He claimed that,

> For I myself not only admit but freely proclaim that in translating from the Greek I render sense for sense and not word for word, except in the case of the Holy Scriptures, where even the order of the words is a mystery"(quoted, in Robinson,2006:25).

The "Jerome" model of translation is characterized by the presence of a central, sacred text, that of the Bible, which must be translated with the utmost fidelity (Bassnett & Lefevere, 2001:2) For centuries, the basic principle was to follow the "Jerome" model and translate the text of the original as accurately and as closely as possible in the target language.

As the translator of the first German Bible, Martin Luther put forward the seven systematic detailed principles that should be followed by Bible translators:

Firstly, translator may change the word order of the original. Secondly, translator may use the auxiliary word of mood reasonably. Thirdly, translator may add some necessary conjunctions. Fourthly, translator may omit word in the original that was not equivalent word in the target language. Fifthly, translator may use phrase to translate a single word. Sixthly, translator may translate metaphorical usage into non-metaphorical usage and vice versa. Finally, translator should pay attention to variation from usage and accurate explanation of a word (Wen Jun, 2004:39).

William Tyndale showed unmistakable dependence upon the principles of translation which Luther employed.(Gruber,1923:97).Undoubtedly, these principles played a major role in the acceptance of Tyndale's work as a basis for later English translations of the New Testament.(Nida,2004:15).

Despite the contribution of Luther in the field of translation, the credit for the first formulation of a theory of translation must go to Etienne Dolet who summarized the fundamental principles of translation under five headings:

1) The translator must understand perfectly the content and intention of the author whom he is translating.2) The translator should have a perfect knowledge of the language from which he is translating and an equally excellent knowledge of the language into which he is translating.3) The translator should avoid the tendency to translate word for word, for to do so is to destroy the meaning of the original and to ruin the beauty of the expression.4) The translator should employ the forms of speech in common usage.5) Through his choice and order of words the translator should produce a total overall effect with appropriate "tone".
(Nida,2004:15-16)

In 1789 George Campbell published an outstanding work on the history and theory of translation, in which he (1789:445-446) defined and illustrated a number of basic principles of Bible translation:

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

2). To convey into his version, as much as possible, in a consistency with the genius of the language which he writes, the author's spirit and manner.

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

According to Nida(2004:19),a parallel development was made by Alexander Fraser Tytler, who published a volume on "The principles of Translation", in which he likewise set up three principles as follows:

1) The translation should give a complete transcript of the idea of the original work.

2) The style and manner of writing should be of the same character with that of the original.

3) The translation should have all the ease of the original composition.

In the 1920's, Morrison(Strandenaes,1987:44) put forward his criterion of Bible translation, i.e. "faithfully, perspicuously, and idiomatically(and if he can attain it, elegantly)" based on his Chinese Bible translation experience.

The 20th century has witnessed a radical change in translation principles. Writers, editors, publishers, and translators have all been caught up in a new mode of communication, subject to a vast variety of pressures and responding to numerous needs.(Nida,2004:21) A new concept, dynamic equivalence, formulated by Eugene Nida in the seventies, has been introduced in a systematic way for Bible translation. As for specific principles of translating the Bible, Nida (Baker,1998:27-28)put forward the following ones:

1).the use of scholarly Greek and Hebrew texts;

2). interpretations based on the best scholarly judgment;

3).renderings that will be aurally intelligible and acceptable for the intended audience and the presumed uses of the text;

4).the incorporation of background information into notes, introductions, and word list rather

than leaving out such information or putting it into the text.

On April 21, 1999, at the meeting of the Forum of Bible Agencies, Translation section, a joint statement on basic principles for Bible translation was announced. All member organizations of the Forum of Bible Agencies affirm the inspiration and authority of the Holy Scriptures and commit themselves to the following goals concerning translation principles:

1) To translate the Scriptures accurately, without loss, change, distortion or embellishment of the meaning of the original text. Accuracy in Bible translation is the faithful communication, as exactly as possible, of that meaning, determined according to sound principles of exegesis.

2) To communicate not only the informational content, but also the feelings and attitudes of the original text. The flavor and impact of the original should be re-expressed in forms that are consistent with normal usage in the receptor language.

3) To preserve the variety of the original. The literary forms employed in the original text, such as poetry, prophecy, narrative and exhortation, should be represented by corresponding forms with the same communicative functions in the receptor language. The impact, interest, and mnemonic value of the original should be retained to the greatest extent possible.

4) To represent faithfully the original historical and cultural context. Historical facts and events should be expressed without distortion. At the same time the translation should be done in such a way that the receptor audience, despite differences of situation and culture, may understand the message that the original author was seeking to communicate to the original audience.

5) To make every effort to ensure that no contemporary political, ideological, social, cultural, or theological agenda is allowed to distort the translation.

6) To recognize that it is sometimes necessary to restructure the form of a text in order to achieve accuracy and maximal comprehension. Since grammatical categories and syntactic structures often do not correspond between different languages, it is often

impossible or misleading to maintain the same form as the source text. Changes of form will also often be necessary when translating figurative language. A translation will employ as many or as few terms as are required to communicate the original meaning as accurately as possible.

7) To use the most reliable original language Scripture texts as the basis for translation, recognizing that these are always the primary authority. However, reliable Bible translations in other languages may be used as intermediary source texts. (Net.3.)

It has been observed that principles which have been laid down to guide translation or are followed unconsciously in the course of the work, determine the process itself, as well as the final result. (Strandenaes,1987:146)

3.2 Characteristics of Bible translation

In order to better appreciate the significance of Bible translation and further understand the long and varied efforts made in translation, it may be useful to summarize some of the major features of Bible translation.

3.2.1 Characteristics of Bible translation as a whole

The long history of translating the Bible has formed a unique tradition and culture with these characteristics:

1) Nida(2004:4) gives the following as the first characteristics of Bible translation:

Of all the various types of translating, however, on can safely say that none surpasses Bible translating in (1) the range of subject matter(e.g. poetry, law, proverbs, narration, exposition, conversation);(2)linguistic variety (directly or indirectly from Greek and Hebrew into more than 1,200 other languages and dialects); (3) historical depth(from the third century B.C. to the present);(4)cultural diversity(there is no cultural area in the world which is not represented by Bible translating); (5) volume of manuscript evidence; (6) number of translators involved; (7) conflicting viewpoints; and(8) accumulation of data on principles and procedures employed.

2). Because translation is a personal undertaking, which is marked by constant, individual choices, no two translations are exactly the same. Yet over the course of Bible translation history, approaches to Bible translation have fallen into three types:(1) form-equivalent translation(literal translation or word-for-word translation) Examples of formal equivalence Bibles include *The King James Version* (KJV),*The New American Standard Bible* (NASB) and *The New Revised Standard Version* (NRSV).(2)function-equivalent translation (idiomatic translation or thought-for-thought translation) Some examples of functional equivalence translations are *The Today's English Version*(TEV), *The New English Bible*(NEB) and *The New International Version*(NIV).(3)paraphrase translation (free translation) The examples are *New Living Translation* (NLT),*Contemporary English Version* (CEV) and *The Message*. The first two types make up the majority of Bible translation whereas the third type (paraphrase translation) is, strictly speaking, not a translation. But there is no sharp boundary between formal equivalence, dynamic equivalence, and paraphrase. They represent a range of translation methods.

3).Bible translations are characterized by group translations, though there is a small percentage of the translations done by one person. Some international translation organizations like Wycliffe Bible Translators and the United Bible Society are now involved in Bible translation and they have established an integrated translation procedure and circulation system.

4).The simple fact that the Bible has been translated more than any other book in history means that Bible translations have made and continue to make great contributions to the entire concept of translation theory. Susan Bassnett (1995)even claimed that "Significantly, it is from Bible translation and the theoretical statements of contemporary translators such as Eugene Nida, that much of the basis of Translation Studies derives today". Huang Long(1988:286) makes a similar statement:

Biblical rendition has contributed immensely and substantially towards the development

of translation cause. In its longstanding practice, diverse translation knacks have been

devised with initiative and originality, then undergone repeated assay and rectification, and finally refined into laws and formulas, which find their widespread application in the present translation of theology, philosophy, literature and sciences.

It's true to say that western translation theories are basically originated from Bible translation. For one thing, Bible translation has imbued original thoughts into the western translation theories for many translation theories are based on Bible translation practice. For another, many of the Bible translators are also distinguished translation theorists such as Jerome, Martin Luther and William Tyndale.

5). Bible translations have exerted a profound influence over western culture. Susan Bassnett(2004:51) concluded that "The history of Bible translation is accordingly a history of western culture in microcosm." Biblical principles, Biblical topics, even Biblical languages permeate all the fields of people's life—the philosophy, the literature, the art and so on. The role of Bible translations is also manifest in their remarkable influence on theology and history. And it's truer to say the Bible is not only a book for westerners but also a valuable heritage for people all over the world.

6). The most conspicuous feature of academic political correctness in the past thirty years has been the widespread use of "non-sexist" gender-neutral language or inclusive language in Bible translations such as NLT, NET, TNIV and so on.

3.2.2 Characteristics of Bible translation in China

Bible translation in China is an indispensable part of Bible translation in the world and therefore shares the same characteristics in general. Yet, Bible translations in China have formed their own characteristics throughout a history of about 2,000 years.   1) There is a role shift of Chinese in Bible translation history: In the first stage of Bible translation, missionaries who did not know Chinese did the translation and the Chinese helpers also played a part in it. In the second stage, the Chinese cooperated with the foreign biblical scholars in Bible translation. In the third stage, the Chinese biblical scholars and Chinese editors were independent of the Bible translation.

2) Theological concerns and dominant theories of translation contemporary to the

time of translation permeated the versions. Formal correspondence translation dominates the major versions such as UV, SB and Lū Zhen-zhong's Version. (Strandenaes,1987:1).

3) The translation theories developed by Bible translators have contributed much to Chinese translation theories.

4) Different translation approaches have been adopted throughout the Bible translation: formal correspondence translation, functional equivalence translation and translation striving for faithfulness, expressiveness and elegance.

5) Traditional Chinese poetics has played a role of manipulating biblical poetry translations. The Chinese scholars' habit of interpreting religious texts has resulted in a literary appreciation of Chinese Bible versions, which are accepted as translated literary works. The introduction of the Bible into China has enriched literary creation of Chinese writers(任东升, 2005: iii).

6) The Chinese Bible version is now considered as one of the 100 translated books which have exerted considerable impact upon modern China. By means of Chinese Bible translation, Christian culture with the Bible as its core text, began to contact and conflict and then inter-modulate with Chinese culture. Communication between China and western Christian countries thus has jumped out of the narrow circle of religion circulation and stepped into a broader cultural exchange and ideological dialogue (Ibid.).

3.3   Martin Luther's Bible translation

3.3.1 The background of Martin Luther's Bible translation

By 500 AD the Bible had been translated into over 500 languages. Just one century later, by 600 AD, it has been restricted to only one language: *the Latin Vulgate*! The Catholic Church of Rome venerated it as the "one-and-only authentic Word of God"(Net.2) and refused to allow the scripture to be available in any language other than Latin. Jerome's *Vulgate* had risen above a mere translation and had been converted into the Bible itself. For centuries *the Vulgate* was the only source

of authorized Roman Catholic translations and it "became the exegetical standard of the Roman Catholic Church, even supplanting the Greek text itself—not only officially, but emotionally. Cardinal Ximenes, for example, regarded *the Latin Vulgate*, which he printed in his Complutentian Polyglot between the Hebrew and the Septuagint, as being like the Lord between two thieves, with Hebrew the unrepentant thief."(Nida,2004:28)

In the 1490's, an Oxford professor, Thomas Linacre compared the Gospels in Greek to the *Latin Vulgate* and wrote in his diary, "Either this (the original Greek) is not the Gospel... or we are not Christians...The Latin had become so corrupt that it no longer even preserved the message of the Gospel... yet the Church still threatened to kill anyone who read the scripture in any language other than Latin."(Net.2). This denial by the authorities of the Western Church was one of the main reasons for the Protestant Reformation.

Although Jerome insisted that translations be made directly from the Hebrew. Actually, only part of his Vulgate was translated from Hebrew (original text) and the majority of the Vulgate was based on the Septuagint, the Greek translation of the Hebrew Bible done in Alexandria for Jews living outside the Holy Land. Hence, the mixing left a corrupted text that was a source of controversy well into the Reformation. (Peterson,2002:216).

In the Middle Ages, only scholars could read and understand Latin. But by the time Johannes Guttenberg invented the modern printing press (around 1456), the use of vernacular languages was becoming acceptable and widespread in official, educational, and religious settings. And as more people began to learn to read, there was a new demand for the Bible in vernacular languages. One of the most notable areas of translation work was the effort to translate the Bible into German under the leadership of Dr. Martin Luther.

3.3.2 Advocating full intelligibility of the Bible translation

In the 16th century, the dominant figure in the field of translation was undoubtedly Martin Luther(1483-1546), a German theologian, Polemicist, social thinker, founder of the Reformation (Nida,2004:14).As the translator of the German

Bible, he is widely regarded as the father of the German literary language, and his pronouncements on translation in the 'Circular Letter', especially the passage on "going out and asking the mother in her house, the children in the street, the ordinary man at the market", are still taught in German schools.(Robinson,2006:83) His *German Bible* is the first one for the vulgar person. He deserves full credit for having sensed the importance of full intelligibility, especially in the heat of theological controversy. Martin Luther asserted that "no part of the Bible was obscure, except insofar as there was ignorance of the original Biblical languages" (Hammond, 1993:18). With reference to the mode of expression, he stated explicitly, "Whoever would speak German must not use Hebrew style. Rather, he must see to it—once he understands the Hebrew author—that he concentrates on the sense of the text, asking himself, Pray tell, what do the Germans say in such a situation? Once he has the German words to serve the purpose, let him drop the Hebrew words and express the meaning freely in the best German he knows."(quoted, in 黄龙,1988:291).

3.3.3 The German Bible—the beginning of non-theological translation

On October 31,1517, Martin Luther nailed his famous 95 theses to the church door at Wittenberg on which it is viewed as the birthday of the Reformation. After that, Luther found himself in constant conflict with the Roman hierarchy in his attempt to reform the church, until finally in 1521, he was excommunicated by Rome. Since his life was now in danger, Luther took refuge in the Wartburg castle, where he began his translation of New Testament and it was published in 1522. The Old Testament translation took another ten years. *The German Bible* was one of the great achievements of the Reformation. It was not only a source of religious instruction but also a prime force in uniting the German language and focusing nationalistic energies (Peterson, 2002:200). It was the first complete Bible in modern language to have been translated directly from the original languages, Greek and Hebrew.

Luther's most important contribution to translation theory lies in what might be called his 'reader-orientation'. In sharp contrast to Jerome's principle of absolute literalness in *the Vulgate*, Luther advocates translating for a specific, intended audience. He personalizes language, humanizes it, and blends it with the vitality of his

own sense of self. In so doing, significantly enough, he socializes it: what he internalizes is no solipsistic fantasy-system but language as social communication, language as what people like him (members of his class) say to each other in real-life speech situations (Robinson, 2006:84). Luther claimed to have made his translation more colloquial and more understandable. His linguistic standard was not ecclesiastical language, heavily influenced by Latin, but the language that "the mother in her house and the common man would (speak)" (Robinson 1996: 96). In translating the Bible, he helped to form the unified, standard and general written language by assembling German vocabulary, removing the interference of dialects, which provided the most important premise of modern German. "As Dante made the dialect of Tuscany become the language of Italy, as Chaucer helped to make our Midland dialect into modern English, so Luther caused central German to become the normal type for the whole country"(Broomhall, 1934:78).

In face of the attack of the "enemies of the truth"(quoted, in Robinson, 2006:84), Luther had to defend his views of translating in a document, which had a major influence on freeing the vernacular languages of Europe from the heavy hand of ecclesiastical Latin. (Nida, 2001:241).

It is one of the great ironies of the history of Western translation theory that orthodox translation theory should be repeatedly defended in wild, shaggy, 'rebellious' letters like this one (Circular Letter on Translation) – that, for example, Luther should feel just as compelled to take vicious potshots at the Catholic defenders of Jerome's Vulgate translation as Jerome had felt to snipe at his detractors 1135 years before; and that the central issue, whether to translate word for word or sense for sense, should be exactly the same, unchanged by a millennium of medieval theology in the two documents (Robinson,2006:84).

History repeats itself! The same thing happened to Luther 1135 years later and the focus is still the age-old question: Should we translate "word for word" or "sense for sense"? The conflict between literal translation and paraphrase

translation is really an endless war. Summarizing the importance of Luther's

achievement, James Korthals writes:

Before 1518, Luther's was the first German translation made from the Greek, using the

second edition of Erasmus' Greek New Testament... His effort did a great deal to

standardize the German language. His Bible was one of High German's most significant

and most widely distributed documents. It made Luther the most influential author in the

German tongue. (Korthals, 2001:179)

3.3.4 Summary

In this chapter, we elaborate the principles and characteristics of Bible

translation analyze Martin Luther's Bible translation as a case study. Luther was

free from the confine of utmost fidelity to the text and strived to be faithfulness to

the readers. His first priority is the intelligibility of the version so that common

readers can also understand the meaning and get hold of the essence of the Bible,

that is, his finding of "justification by faith". His German Bible serves as a

watershed in Bible translation. After that, non-theological translations sprang up

in the West and we entered into an era in which theological translation and

non-theological translations coexisted.

Chapter4 Development of Theological and Non-theological Translation

4.1 The tendency of higher readability of the Bible versions

In an age when there is a wide choice of English Bible translations, the issues involved in Bible translating are steadily gaining interest. This chapter deals with the tendency of Bible translation and the theological translation and non-theological translation put forward by Lefevere.

In the Preface to NRSV (*New Revised Standard Version*, 1990), the translators claims that "Bible translators must try to reflect the language of the people for whom they are writing, and the NRSV, recognizing that the English language was evolving rapidly, adopted terms that are familiar to contemporary readers." Throughout the long history of Bible translation, there is a gradual change in the reading level of Bible translations as illustrated in the following table: (Net.6)

Table 3 The reading level of Bible translations

12+	King James Version	(translation-Form Equivalence)
11.3	New American Standard Bible	(translation-Form Equivalence)
10.4	New Revised Standard Version	(translation-Form Equivalence)
9.1	New King James Version	(translation-Form Equivalence)
8.3	Living Bible	(Paraphrase, not a translation)
7.8	New International Version	(translation-Dynamic/Function Equivalence)
7-8	The Message	(Paraphrase, not a translation)

7.3	Today's English Version (Good News Bible)	(translation-Dynamic/Function Equivalence)
6.4	New Living translation	(translation-Dynamic/Function Equivalence)
5.6	New Century Version	(translation-Dynamic/Function Equivalence)
5.4	Contemporary English Version	(translation-Dynamic/Function Equivalence)
4-5	GOD'S WORD	(translation-Dynamic/ Closest Natural Equivalence)
4	Easy-to-Read Version	(translation-Dynamic/Function Equivalence)
3	NCV--International Children's Bible	(translation-Dynamic/Function Equivalence)
3	New Life Version	(Paraphrase, not a translation)
2.9	New International Reader's Version	(translation-Dynamic/Function Equivalence)

As for the reading level, it can be concluded that the tendency of the Bible versions is easier to read for the earlier version such as *King James Version* (KJV) is a harder twelfth-grade-plus-level version and the easiest to read version—*New International Reader's Version* (NIRV) only has an average reading level of nearly third-grade.

Undoubtedly, Biblical translation has exhibited an inevitable tendency towards colloquial popularization, which manifests itself the more markedly and prominently in *Good News Bible*(黄龙,1988:286). In its preface, the translators (*Good News*

*Bible,*1979) make the following claim: " The Bible is not simply great literature to be admired and revered; it is Good News for all people everywhere—a message both to be understood and to be applied in daily life". "all people everywhere" are inclusive of "students, taxi drivers, secretaries and hotel clerks, etc". "to be understood and to be applied in daily life", the "message" must be the most readable of existing English versions. Take *Today's Chinese Version* for example. Co-translated by five Chinese scholars, it is shaped for "over 90% non-Christians" and the translators avoid using religious terms or theological terms. (赵维本, 1993 : 110)

To the average man of today, the language of the KJV seems strange and foreign. The Bible may seem to modern man to be something out of date and irrelevant. Toward the end of the nineteenth and the beginning of the twentieth century people called for translations of the Bible in modern English. Martin Luther demanded language for "the common man in the marketplace," King Alfred the Great insisted on "language that we all can understand," Alfonso X of Castile called out for texts that were llanos de entender ("easy to understand")(Delisle and Woodsworth,1999:125). In a recent book, Mark Strauss (1998:chapter four) states the argument as follows:

This idea of rendering God's Word into the language of the people has its primary precedent in the Bible itself. It was once believed that the language of the New Testament was a unique kind of Hebraic Greek or even a "Holy Ghost language" created especially for biblical revelation. Study of the Egyptian papyri over the past one hundred years has demonstrated conclusively that New Testament Greek is actually an example of Koine (or "common") Greek, the everyday language of the people that spread throughout the Mediterranean region following the conquests of Alexander the Great (late fourth century B.C.). There is nothing archaic, solemn or mystical about the kind of language used by the inspired authors of the New Testament. It is the Greek of the street... This fact alone should convince us to translate Scripture into contemporary, idiomatic English—not an imitation English that artificially mimics patterns and structures of either Greek or Hebrew.

On the style of *the Mandarin Bible (the Chinese Union Version)*, the translation principles include using use everyday spoken language instead of classical or vernacular Chinese and using simple language so that laymen could understand while listening in the church.(quoted, in Jost O.Z.,2002:325).Virtually, the very style of the Bible is none other than popularity and commonplace. Among the writers of New Testament are fishermen and publicans. There prevailed a language of market in these walks of life. (黄龙,1988:286).In the preface to *New Living Translation* (the second edition), the following statement(*New Living Translation* ,2004) is given:

> The goal of any Bible translation is to convey the meaning and content of the ancient
>
> Hebrew, Aramaic, and Greek texts as accurately as possible to contemporary readers.
>
> The challenge for our translators was to create a text that would communicate as clearly
>
> and powerfully to today's readers as the original texts did to readers and listeners in the
>
> ancient biblical world. The resulting translation is easy to read and understand, while
>
> also accurately communicating the meaning and content of the original biblical texts.

William Tyndale(1530) once claimed that "I had perceived by experience, how that it was impossible to stablish the lay people in any truth, except the scripture were plainly laid before their eyes in their mother tongue, that they might see the process, order, and meaning of the text." As for NET Bible(2006) (Net.6), the translators have for the most part employed a dynamic equivalence method, in which they have tried to use expressions in "common language." This method gives the version a simple and contemporary English style, which may be appreciated by some readers; but it does tend to degrade the accuracy of the translation.

As language is constantly changing, we do need to update our Bible translations when the language evolves. This also justifies the statement that "There is never a completely perfect or timeless translation."(Nida,1993:5).

4.2 The Tendency of Study from the Literary Perspective of the Chinese Bible

4.2.1 The background of the tendency

The Bible is regarded as one of the hundred most translated books, which have exerted great influence upon modern China. (邹振环, 1996:36-41). This part deals with how the Chinese way of recognizing religion-oriented texts as literary, bred by Chinese culture and its translation tradition, directs the literary interpretation of the Bible beyond religious circles in the mainland of China (任东升, 2005a).

Since culture is defined succinctly as "the totality of beliefs and practices of a society," nothing is of greater strategic importance than the language through which its beliefs are expressed and transmitted and by which most interaction of its members takes place.(Nida,1993:105).Chinese modern writers, living at the beginning of the 20th century, took a reluctant attitude towards Christian culture, which had only recently entered their field of vision. Ma Jia(1995:4)gives the following statement in his book "Wondering under the Cross"(《十字架下的徘徊》):

Therefore, their state of mind and response toward Christian culture was more subtly, complicated than their response to other western cultural forms and philosophies. On one hand, they both needed and demanded the values of Christianity, while on the other hand, they tried their best to avoid or negate its substance form and some of its doctrines. There always existed an invisible wall between Christianity and Chinese modern writers. This was, to a certain degree, an inevitable result because the descendents of a country that had no sense of God could not imagine that the spirit of religion is no less strong than the reason of science. Consequently, although Chinese modern writers once ardently praised Christian culture as " the imaginary Sun", feverishly calling for Christianity and Christian spirit, and devoutly repenting for themselves and the whole nation, they experience tortuous and repeated reversals of belief. At the same time, in the face of a grim, cold, and uncertain environment, they had neither the strength nor the means to retain a pure

imaginary state. They failed to lead modern Chinese literature to the serene Garden of Eden.

Consequently, they viewed the Bible text (the core of the Christian ideology) more as a literary text than as a religious text. Their translation strategies were accordingly determined by this view of the text. As the Bible included almost all forms of literature, such as letters, stories, history, laws, prophecies, prayers, songs, love poems, epics and so on, Chinese scholars appreciated much more of its literary value than its religious significance. And Chinese writers approached Bible literature mainly out of curiosity about the Biblical world and search for literary inspiration.

4.2.2 The tendency of study from the literary perspective of the Chinese Bible

At first, the Bible was viewed basically as a religious text and the study of Bible didn't transcend the confines of theology. In the 1950's, Biblical literature studies were initiated by Erich Auerbach's *Mimesis: The Representation of Reality in Western Literature*. After that, many scholars set foot in this field and made great contribution to the study of Biblical literature. Of them, the most outstanding are N. Frye, R. Alter, M. Sternberg, Gabriel Josipovici, Patrick Grant, Frank Kermode, John H. Gottcent, Wesley A. Kort, John B. Gabel and Charles B. Wheeler.(刘意青,2004:2)The focus changed from the literature of the Bible into the Bible as literature. In China, the move from religion to literature in Chinese Bible translation is demonstrated by three facts: Chinese biblical translators' recognition of the values of the Bible, their translating of the Bible from a literary perspective, and Chinese readership's acceptance of the Chinese Bible versions as literary texts. Yan Fu's translating of Mark 1-4 of the *Revised King James Version* serves as a mark of beginning of the turn. (任东升, 2003). In 1920, Zhou Zuoren affirmed Bible as literature and he (2002:160) gave the following comment on literary Bible:

Western civilization derives from Greek civilization and Hebrew civilization...The Holy book is a very important reference book for the Hebrew thoughts are basically revealed in it. Then, the humanism of the modern literature also comes from the Christianity, which is

worth our attention.

Zheng Zhenze clarified his view by asserting that " the Old Testament is the best literature derived from the history of Hebrews in a thousand years and the New Testament works as a collection of the Greek works."(quoted, in 任东升, 2005:237). In1924, he propagandized the literary value of the Bible. In the 1930's, translators represented by Li Rongfang, Wu Jingxong, Xu Dishan and Zhu Weizhi and Chen Mengjia translated biblical songs in classical Chinese poetic form. In 1940, Gao Bolin published *A Study of Bible and Literature*, in which he distinguished the theological nature from its literary nature. In 1941, Zhu Weizhi finished his *Christianity and Literature* in which he saw the Bible as a literary masterpiece and a cultural classic. (任东升, 2005).

Biblical literature studies (梁工,1999)after the Cultural Revolution began in the 1980's. "The clarion call was given by Zhu Weizhi"(Ibid.) with his article named "A Brief Introduction to Hebrew Literature: Exploration of the Old Testament as Literature".

Apart from this, there are other outstanding examples of comprehensive introductions by such authors as Niu Yongmao("Random Talk on Biblical Literature"), Yang Zhouhan ("The English Translations of the Bible"), Guo Xiumei("Talk on the King James Version"), and Zhang Kuiwu("On Literary Characteristics of the Bible"). Aside from these articles, a number of books on biblical literature have appeared. The examples are the *Stories from the Bible* by Zhang Jiuxuan, the *Stories from the Bible translated* by Wen Jieruo, the *Hebrew Folk Stories* by Liang Gong and so on(梁工,1999). Although the Bible has exerted a great influence on the development of Chinese literature, the study of Bible is not sufficiently pursued in the academic circles in China compared with the situation in the West.

Chinese translators aimed at elegance together with faithfulness and expressiveness in their Bible translation and they employed some techniques of traditional Chinese literature. Take translation of biblical poems for example. It

displays an orientation toward literary translation, namely, from literally prose-style translation to free translation in poem-style presentation, and further to literary translation in traditional Chinese poem forms. Some translators represented by Li Rongfang（李荣芳）, Wu Jingxong（吴经雄）, Xu Dishan（许地山） and Zhu Weizhi （朱维之）translated biblical songs in classical Chinese poetic form including the Sao style. Bible translation is thus viewed as a recreation of Chinese literature. (任东升， 2003) Zhu Weizhi wrote much enough about Chinese translator's literary translations of Biblical fragments and translated biblical literature in his book titled "Christianity and Literature"(任东升， 2005b).

In the 20th century, Chinese scholars, translators and even writers introduced Biblical literature proactively and clarified many mysteries of the Bible and helped the average readers with better acceptance of the Biblical literature and Bible translation. The tendency of study from the literary perspective of the Chinese Bible is thus reinforced. (Ibid.)

4.2.3 The Translation of *YHWH*

From the translation of "*YHWH*", we can see the translators' different attitudes toward the Bible (God's version or man's version). The West's fixation on the word is reinforced translating "*YHWH*", which is a term applied to the four Hebrew letters that make up the name of God as revealed to Moses in Exodus 3:14. "And God said to Moses, I AM WHO I AM? and He said, thus you shall say to the sons of Israel, I AM has sent me to you". *YHWH* makes up the base of the verb "to be" from which God designated His own name as "I AM." In English the letters are basically equivalent to *YHWH*. It is from these four letters that the name of God is derived and has been rendered as Yahweh and Jehovah. The true pronunciation of God's name has been lost through lack of use, because the Jews, who were first given the name of God, would not pronounce it out of their awe and respect for God.

Following an ancient tradition, begun by the first translation of the Hebrew Scriptures *(the Septuagint)*, the distinctive Hebrew name for God (usually transliterated *Jehovah* or *Yahweh)*, is in the vast majority of English translations represented by "LORD." (Preface to the *Good News Bible,* 1979) For instance, NASB

returns to the traditional use of all capital letters, normally with the word *LORD*, instead of *Jehovah*. TEV often follows the traditional substitution of *Lord* for *Jehovah*, although it has abandoned the use of all capital letters to distinguish this name from the Hebrew title *Adonai* (Lord). In the preface to NIV(1978), the following claim is made:

In regard to the divine name *YHWH*, commonly referred to as the *Tetragrammaton*, the translators adopted the device used in most English versions of rendering that name as "Lord" in capital letters to distinguish it from *Adonai*, another Hebrew word rendered "Lord", for which small letters are used. Whenever the two names stand together in the Old Testament as a compound name of God, they are rendered "Sovereign LORD". Because for most readers today the phrase "the LORD of hosts" and "God of hosts" have little meaning, this version renders them "the LORD Almighty" and "God Almighty". These renderings convey the sense of the Hebrew, namely, "he who is sovereign over all the 'hosts' (powers) in heaven and on earth, especially over the 'hosts'(armies) of Israel." For readers unacquainted with Hebrew this does not make clear the distinction between *Sabaoth* ("hosts" or "Almighty") and *Shaddai* (which can also be translated "Almighty"), but the latter occurs infrequently and is always footnoted. When *Adonai* and *YHWH Sabaoth* occur together, they are rendered "the Lord, the LORD Almighty.

Although the "terminology dispute" has not raged on in the English world, for the translators view the Bible as holy and God-inspired, it is a different story in Chinese Bible translation. The early process of the translation of the Bible into Chinese was influenced to a great extent by the "terminology dispute" which originated from the "rites controversy" in the early Qing period and has remained unsettled ever since. Actually, the most controversial case for Chinese translation of the Hebrew Bible is in naming the Israelite deity, the Hebrew tetragrammaton *YHWH*.

Chinese has its own word for "god" and "lord" in general, and some classic Chinese sources have even hinted that the term *Shangdi* as the personal name of *"the God"* in China. China's diversified religious and philosophical traditions also entail

much diversified understanding of all these Chinese terms among Chinese themselves. Using what term or set of terms to render the Israelite God has been among the most debated issues in the field of Chinese translation of the Bible. The following table presents the different translations of the divine name:

Table 4 Different translations of the divine name

Chinese Union Version (和合本)	Today's Chinese Version （现代中文译本）	The Studium Biblicum Version （思高本）	Lü Zhen-zhong's Version （吕振中译本）	in"Lamentations" translated by Li Rongfang （李荣芳译 "耶利米哀歌"）
耶和华/神/上帝	上主	上主/雅威	永恒主/耶和华	亚卫

Apart from the different translations between the Christian Bible and the Catholic Bible, there is a new translation "亚卫" ,followed by Zhu Weizhi and Liang Gong(梁工) in biblical literature. The new term emphasized the cultural meaning and literal image contained in the Hebrew culture carried by the Bible rather than it theological meaning and religious imago... The purpose of creating and using the term "亚卫" is presumable to give different hermeneutics and translation from those of the church. "亚卫"and the literary Bible versions aim at the nonbelievers who appreciate the Bible mainly as literature. And the use of "亚卫"signifies the diverse situation in Chinese Bible translation (任东升,2005a).

Therefore, we can see the hidden reasons behind the translation of the key term in the Bible—*YHWH* lie in their different viewpoints of the Bible itself.

4.3 Theological and Non-theological Translation

Speaking of the significance of Bible translation, we are instantly reminded of the following statement:

Translation it is that openeth the window, to let in the light; that breaketh the shell, that

we may eat the kernel; that putteth aside the curtain, that we may look into the most Holy

place; that removeth the cover of the well, that we may come by the water(quoted, in

Lefevere,2004:72).

Thanks to translation, target language readers get a cheaper and more convenient

way to approach people whose beliefs, backgrounds and perception of the world are

distinct from their own, which would have otherwise been unavailable to them. When

commenting on the role of translation in this respect, Marcel Van Dijk(1981:viii) said,

The tower of Babel never will be built, because we know that the sky has no limits; the

stratagem of the confusion of languages is thus no longer necessary. All languages are

worthy of respect, and translation permits men to communicate better and thus to

understand each other better.

However, "Translations are not made in a vacuum."(Lefevere, 2004:14).

Ideology determines the translator's basic translation strategy, and also his approaches

to the linguistic problems of the source text and to the related questions of the source

text register. A translator lives in a particular culture of the particular times. His

understanding of himself and his own culture is one of the many factors restricting his

translation methods. (Lefevere, 1992:14-15) Any translation will unavoidably reflect

the presuppositions of the translators. In some translators' eyes, the special

significance and value of the Bible is often described in terms of "scriptural authority"

which is related to and coming from the authority of God. As stated in "The Chicago

Statement on Biblical Inerrancy"(Net.5):

Holy Scripture, being God's own Word, written by men prepared and superintended by

His Spirit, is of infallible divine authority in all matters upon which it touches: it is to be

believed, as God's instruction, in all that it affirms: obeyed, as God's command, in all that

it requires; embraced, as God's pledge, in all that it promises...Being wholly and verbally

God-given, Scripture is without error or fault in all its teaching, no less in what it states

about God's acts in creation, about the events of world history, and about its own literary

origins under God, than in its witness to God's saving grace in individual lives.

The issue of inerrancy is closely tied with the issue of truthfulness of the Bible. The translators treat the Bible as the sacred scripture in which every word is holy. They perform with anxiety, trying to keep the translation faithful to the original and render it even with the form unmoved. Their attitude determines their translation principles, which can be observed in the preface to P. Le Poirot's *Poirot's Version*: "The Bible translators treat the Bible with reverence and great caution for fear that their translation may distort the original meaning ...They don't translate to please the readers but to be faithful to the text." (陈福康, 2000 : 51)

Lefevere believed that Bible translation was kept in the theological sphere represented by the "Jerome" model of translation (strictly literal translation, and extremely faithful to the original text) before the 10th century AD. The Roman Catholic Church tried to discourage and prevent translations from *the Vulgate* into different national languages of Europe for fear that if "the translation that serves as the foundation narrative of a culture turns out to be untenable, at least in places, then the mistakes could be liable to undermine the foundations of power itself"(Bassnett & Lefevere,2001:23). Even though the Roman Catholic Church tried to ensue that the Bible, its sacred text, would be available only in Latin in Western Europe, partial translations of if in several national languages already appeared around the year 1000. Translators translated the Bible into vernaculars regardless of the danger of persecution or even execution. The most famous versions are undoubtedly Luther's *German Bible* and Tyndale's version. For one thing, these versions promote the propagation of religion. For another, they profoundly enrich their national language and literature.

Concerning translation methods, theological Bible translation is liable to literal translation out of translators' awe of the "Word of God" while non-theological translation is different in that translators (possibly pious Christians) believe God's

Word should be rendered into the language of the people for the original language of the New Testament is common Greek, the everyday language of the people. They translate with a certain audience in mind catering for the demand of mainstream culture and, particularly the necessity of preaching to the common people. Therefore, non-theological Bible translation is on the side of sense-for-sense translation.(张春柏, 陈舒, 2006)

As anyone with experience in translation knows all too well, the opinions of the most competent translators (and, we might add, of bilinguals) can diverge considerably (Snell-Hornby, 1988:14-15). "The faithful/freedom opposition in translation, which has plagued Western thinking on the subject virtually from Cicero onwards, only to be exacerbated by the translation of the holy scriptures." (Bassnett & Lefevere,2001:19) The scholars represented by Cicero (106BC-43BC) advocated free translation. Cicero once described these two translation approaches by metaphors: translation as "an interpreter" is lacking creativity, namely literal translation; translation as "an orator" is full of creativity, which is the free translation we call today.(ibid.)After Cicero, Horace, (65BC-8AD) stated that "The translators who are faithful to the originals will never translate word by word". However, Jerome freely announced that he rendered "word- for-word" "in the case of Holy Scripture, where even the syntax contains a mystery" and "sense-for-sense" "in translating from the Greek"(Robinson,2006:25). It is true to say he advocated literal translation——in Bible translation. Even the syntax didn't allow any variation or the "sacred meaning" of the Bible would be distorted. Also, his words proved that he was the first man to deal with the corresponding relations between text type and translation strategies in the western field of translation theories. (陈琳,张春柏, 2006). With respect to "Jerome's model", Lefevere (Bassnett & Lefevere, 2001:19) made the following statement:

> Jerome adopted the *wen style* (word-for-word translation) abandoned by the Chinese translators in his translation of *the Vulgate*, a translation full of transliterations from Hebrew, and syntactic constructions closely modeled on Greek and, to a lesser extent, Hebrew...Jerome and his predecessors firmly believed that the scriptures they were

translating were inspired by God himself, were therefore true beyond all dispute, and should be rendered into the target language ideally unchanged, and in practice with as little change as possible.

Augustine (350-430) similarly emphasized "accurate content rather than elegant style", advocating literal translation (ibid.). R. C. Sproul once said, "The only way to believe anything in the Scriptures is to believe it literally because the word literal means 'as it is written.'"(Sproul, 1977:115) for in the New Testament, Timothy claims that "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness"(II Timothy 3:16,quoted in NIV, 1978).

In the long history of Bible translation, being faithful to the sacred text is deeply rooted in the translators' mind. "The original always remained as the timeless touchstone, the hierarchically and hieratically privileged one whenever original and the translation were compared."(Bassnett & Lefevere, 2001:16) And faithfulness amounts to literal translation. Translators have no choice but to be loyal and obedient in face of the religious classics.

The original always remains as a presence behind or beyond the translation. It is invested with the ultimate authority unless some translations are sanctioned to be treated as near originals.... Jerome's translation (the Vulgate) was elevated to the position of an original.(Bassnett & Lefevere,2001:23).

What's more, "The vulgate became the exegetical standard of the Roman Catholic Church, even supplanting the Greek text itself" (Nida,2004:28)

The Vulgate remained unchallenged until the sixteenth century when Martin Luther published his German Bible. He was one of the first translators who put forward and practiced the "reader-centered" principle. He abandoned the then popular literal translation and mechanical translation and took the target language readers' acceptance into account advocating paraphrase and the use of vulgar language in Bible translation. As Lefevere (Bassnett & Lefevere, 2001:24) observes:

60

Early Western translations of the Bible into the different national languages of Europe historicize their original only when they step outside the realms of theology and into those of literature. When they do not pretend to be translations in the strict sense of transcodings, as Vermeer calls them, they become retellings or 'biblical epics' as they are called in histories of both Old English and Old High German literature.

As early as the 8th century, the English theorist of Bible translation ,Dr.Campbell stated that, Bible translation was supposed to serve both literature and religion(谭载喜, 2000 :161). One of the forerunners of the study of Biblical literature W.H. Hudson (1841-1922), brought forward the terms of "theological Bible" and "literary Bible" (quoted, in 任东升, 2003). Translators who view the Bible as a theological text tend to adopt theological translation because the Bible text with its sacred nature serves as the yardstick for fidelity. The translator's first task is to be faithful to the original. What he translates should be completely true to the original, not only in form, but also in spirit. His translation acts as a mirror to reflect the source-text culture to the target-text readers.

I see translation as the attempt to produce a text so transparent that it does not seem to be translated. A good translation is like a pane of glass. You may notice that it is there when there are little imperfections—scratches, bubbles. Ideally, there shouldn't be any. It should never call attention to itself. (Norman Shapiro, quoted from Lawrence Venuti,1995:1)

On the other hand, there are also translators who view the Bible as a literary text. In their eyes, there is no sacred text. They are not confined to the one type of faithfulness (to the original text). "Rather, they are free to opt for the kind of faithfulness that will ensure, in their opinion, that a given text is received by the target audience in optimal conditions." (Bassnett & Lefevere, 2001:3).

Different types of texts lead to different translation strategies. And Bible translations then take on a diverse look. But, according to the KJV translators:

S. Augustine saith, that variety of translations is profitable for the finding out of the sense of the Scriptures: so diversity of signification and sense in the margin, where the text is no so clear, must needs do good, yea, is necessary, as we are persuaded... We affirm and avow, that the very meanest translation of the Bible in English set forth by men of our profession ....is the word of God: as the King's speech which he uttered in parliament, being translated into French, Dutch, Italian, and Latin, is still the King's speech, though it be not interpreted by every translator with the like grace."(quoted, in Lefevere,1992:73).

Since about 1900, many different versions have been printed in English, and hundreds in other major languages and tribal languages around the world. In all these languages, "God's written Word is alive today".(Preface to the New Life Version,1969). Erasmus, the Dutch Humanist, summed up the evangelizing spirit of Bible translating when he declared:

I would desire that all women should reade the gospell and Paules episteles and I wold to God they were translated in to the tonges of all men so that they might not only be read and knowne of the scotes and yrishmen But also of the Turkes and the Sarracenes...I wold to God the plowman wold singe a texte of the scripture at his plow-beme. And that the wever at his lowme with this wold drive away the tediousnes of tyme. I wold the wayfaringeman with this pastyme wold expelle the weriness of his iorney. And to be shorte I wold that all the communication of the christen shuld be of the scripture for in a manner such are we oure selves as our daylye tales are.(Bassnett,2004:53)

"The ideal of the unchanged translation of the word of God, because it is the word of God, still lives on in the West in the concept of the faithful translation." (Bassnett & Lefevere,2001:24).

4.4 Summary

In general, the purpose of Bible translation has two respects: religious and literary orientations. The translator's mission is twofold: aesthetic and evangelistic criteria. Different text types and different ideologies result in different translation strategies. Before Luther's German Bible, the mainstream was theological translation in which the translators were as faithful as possible to the text for it was sacred and inspired by God even at the cost of intelligibility. Whereas Luther was free from the confine of utmost fidelity to the text and focused on the reader's response and aimed for faithfulness to the readers instead of the text. His first priority is the intelligibility of the version. Beginning with his German Bible, we entered into an era in which theological translation and non-theological translations coexisted. The extreme non-theological translation is called literary translation in which the translators view the Bible as literature and treat it as a literary text rather than one inspired by God. The Bible versions that are guided by theological translation and non-theological translation mainly serve as religious scriptures and the majority of the readers are believers while the versions guided by the extreme non-theological translation or literary translation work as literary classics.

Chapter 5 Conclusion

5.1 Summary

This thesis has applied Nida's functional equivalence theory and the reader-response theory to the analysis of Bible translations. It has eventuated in the following findings:

First, it relates the Bible translation history and compares traditional model of Bible translation (both English and Chinese) and modern model of Bible translation (both English and Chinese) and clarifies the tendency of modern model of translation dominant in English Bible translation while the traditional model of translation is still dominant in Chinese Bible translation.

Second, it elaborates the principles and characteristics of Bible translation and analyzes Martin Luther's Bible translation as a case study for his German Bible serves as a watershed in Bible translation. After that, non-theological translations sprang up in the West.

Last but not least, based on the history of Bible translation, the focus is shifted from theological translation to non-theological translation. This thesis tries to give a reasonable explanation for this translation phenomenon from the respective of the formal equivalence and functional equivalence theory. The translation activities are concerned with many interrelated factors. "Translations are not made in a vacuum."(Lefevere, 2004:14). Ideology determines the translator's basic translation strategy. Also, Different types of texts lead to different translation strategies. Translators who treat the Bible as a sacred text (text inspired by God) in which every word is holy will surely differ from those who view the Bible as a literary text (text inspired by man) with the former adopting word-for-word translation and the latter sense-for-sense (thought-for-thought) translation. The study has come to the conclusion that there is a tendency of higher readability of the Bible versions as a whole and a tendency of appreciating the Bible as literature, especially in China.

5.2 Projection into the Future

However, due to the limit of time and space, as well as my own limitations, this thesis has not touched on some other important issues such as the different cultural functions (theological scriptures, literary classics and popular reading books) of the Bible in different cultural circumstances. Nor, perhaps even more crucially, has the whole question of the extreme non-theological translation (literary translation) been touched upon. Such issues are still screaming for further research. Bible translations studies are still a young discipline (especially in China) and have a long way to go.

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Appendix 1 Timeline of Bible Translation History (Net.1)

Time	Version (Event)	Remark
1,400 BC	The first written Word of God	The Ten Commandments delivered to Moses.
500 BC	Completion of Original Hebrew Manuscripts	The 39 Books of the Old Testament.
200 BC	Completion of Septuagint Greek Manuscripts	The 39 Old Testament Books and 14 Apocrypha Books.
1st Century AD	Completion of Original Greek Manuscripts	The 27 Books of the New Testament.
315 AD	Athenasius, the Bishop of Alexandria, identifies the 27 books of the New Testament	These books are today recognized as the canon of scripture.
382 AD	Jerome's Latin Vulgate Manuscripts	They contain 80 Books (39 books of the Old Testament, 27 books of the New Testament, and 14 books of Apocrypha).
500 AD	Scriptures have been translated into over 500 Languages.	
600 AD	LATIN is the only language allowed for Scripture.	
995 AD	Anglo-Saxon (early roots of English language) translations of The New Testament is produced.	

1384 AD	Wycliffite Bible	Hand-written manuscript copy of the complete Bible
1455 AD	Gutenberg invents the printing press	The first book ever printed is Gutenberg's Bible in Latin.
1516 AD	A Greek/Latin Parallel New Testament.	Produced by Erasmus
1522 AD	Martin Luther's German New Testament	
1526 AD	William Tyndale's New Testament	It is the first New Testament printed in the English language.
1535 AD	Myles Coverdale's Bible	The First Complete Bible printed in the English Language
1537 AD	Tyndale-Matthews Bible	The Second Complete Bible printed in English. Done by John "Thomas Matthew" Rogers
1539 AD	The Great Bible	The First English Language Bible Authorized for Public Use
1560 AD	The Geneva Bible	The First English Language Bible to add Numbered Verses to Each Chapter

1568 AD	The Bishop's Bible	The Bible of which the King James was a Revision
1609 AD	The Douai Bible	The first complete English Catholic Bible: 1582—New Testament 1609—Old Testament
1611 AD	The King James Bible(KJV)	Originally with all 80 books. The Apocrypha was officially removed in 1885 leaving only 66 books.
1782 AD	Robert Aitken's Bible	The first English language Bible printed in America
1791 AD	Isaac Collins and Isaiah Thomas respectively produce the first family Bible and first illustrated Bible printed in America.	King James Versions, with all 80 books.
1808 AD	Jane Aitken's Bible	The first Bible to be printed by a woman
1833 AD	Noah Webster's Bible	Webster prints his own revision of the King James Bible.
1841 AD	English Hexapla New Testament	An early textual comparison shows the Greek and 6 famous English translations in parallel columns.

1846 AD	The Illuminated Bible	The most lavishly illustrated Bible printed in America; A King James Version, with all 80 books
1885 AD	The "English Revised Version" Bible(ESV)	The first major English revision of the KJV
1901 AD	The "American Standard Version"(ASV)	The first major American revision of the KJV
1971 AD	The "New American Standard Bible" (NASB)	A "modern and accurate word for word English translation" of the Bible
1973 AD	The "New International Version" (NIV)	A "modern and accurate phrase for phrase English translation" of the Bible
1982 AD	The "New King James Version" (NKJV)	A "modern English version maintaining the original style of the King James"
2001 AD	The "New English Translation" (NET)	The first Bible freely available on the internet from the beginning
2001 AD	The "English Standard Version" (ESV)	A translation to bridge the gap between the accuracy of the NASB and the readability of the NIV
2002 AD	The " Message"(MSG)	A paraphrase version
2004 AD	New Living Translation (NLT)	The second edition

2005 AD	Today's New International Version (TNIV)	The gender-related revisions and a tendency to overlook reflecting clearly the unity and harmony of the Spirit-inspired writings

Appendix 2 The Major Versions of Chinese Bible Translations(任东升,2005)

Time	Versions & Remarks
Yuan Dynasty	The Chinese Translation Of New Testament and Psalms by John of Monte Corvino
1584 AD	The Chinese Translation of Ten Commandments by Matteo Ricci
1636AD	Literal Interpretation of the Bible by Emmanual Diaz
1707AD	Basset Version by Jean Basset
1803AD	Poirot's Version by L.D.Poirot
1822AD	Marshman's Version by Joshua Marshman and Joannes Lassar
1823AD	Morrison's Version by Robert Morrison and William Milne
1840AD	New Bequeathed Holy Book by W.H. Medhurst, J.R. Morrison, K.F.A. Gutzlaff and E.C. Bridgman
1852AD 1854AD 1867AD	Delegates' Version by W.H. Medhurst , E.C. Bridgman, J. Stronach, W.C. Milne, and A.W. Cribb(1852AD—New Testament; 1854AD—Old Testament; 1867AD—the complete Bible published)
1853AD 1868AD	Goddard's Version by J.Goddard, E.C. Lord and H. Jenkins(1853AD—New Testament; 1868AD—the complete Bible published)˙
1866AD 1872AD	Peking Colloquial Version by W.A.P.Martin, J. Edkins, and S.I.J. Schereschewsk(1866AD—first edition; 1872AD—second edition)
1875AD 1902AD	Schereschewsky's Version by Samuel I.J. Schereschewsk (1875AD—Old Testament in Mandarin; 1902AD—Two-Finger Bible in Easy Wenli)
1885AD 1889AD 1905AD	John's Version by Griffith John(1885AD—Easy Wenli Version; 1889AD—Mandarin Version; 1905AD—Song of songs is included.
1900AD	Union Easy Wenli Version by J.S. Brudon, H.Blodget, R.H. Graves,

1919AD	J.C. Gibson, Genahr, A.P. Parker, and J.W. David(1900AD—New Testament; 1919AD—the complete Bible)
1906AD 1919AD	Union Wenli Version by J.Chalmers, J.Edkins, J.Wherry, D.Z. Sheffield, M.Schaub, T.W. Pearce and Ll.Lloyd(1906—New Testament; 1919AD—the complete Bible
1919AD	Chinese Union Mandarin Version (Union Mandarin Version)by C.W.Mateer, J.L.Nevius, Henry Glodget, Charncey Goodrich, George Owen, J.R. Hykes, T. Bramfitt, F.W. Baller, Spencer Lewis, and S.R. Clarke
1968AD	Studium Biblicum Version by Studium Biblicum Franciscanum
1946AD 1970AD	Lü Zhen-zhong's Version by Lü Zhen-zhong(吕 振 中)(1946AD—New Testament; 1970AD—the complete Bible)
1979AD 1995AD	Today's Chinese Version by Evelyn Chiao(焦明), Chow Lien-Hwa(周联华), Moses Xu(许牧世), I-Jin Loh(骆维仁) and Martin Wang(王成章)
1976AD 1992AD 2001AD	New Chinese Version headed by Rong Bao-luo(荣 保 罗) (1976AD—New Testament; 1992AD—the complete Bible; 2001AD— the Cross-century Version)

Appendix 3 Abbreviations

ASV: *American Standard Version*

CEV: *Contemporary English Version*

GNB : *Good News Bible (Today's English Version)*

KJV :*King James Version*

LB :*Living Bible*

LXX: *Septuagint*

NASB: *New American Standard Bible*

NET: *New English Translation*

NIV: *New International Version*

NIT: *New Inclusive Translation*

NKJV: *New King James Version*

NLT: *New Living Translation*

NRSV: *New Revised Standard Version*

REB: *Revised English Bible*

RSV: *Revised Standard Version*

OT: *The Old Testament*

NT: *The New Testament*

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