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四中文译本的比较研究中文圣经
翻译

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摘 要

此文主要讨论了中国圣经翻译的现状,分析和点评了四个不同的中文圣经翻译版本,并通过调查问卷的方式进一步解读者对这四个版本的反应。

第一章介绍了圣经的内容,圣经对世界的影响,以及研究的目的。第二章简要概括了圣经翻译历史,突出介绍了中文圣经的翻译历史。第三章是对问卷调查项目的简介,包括调查目的、被调查者的情况、调查过程、选择的中文版本等等。中文版本的选择,主要是依据版本的翻译风格以及读者得到版本的难易程度。调查问卷中列举了多组经文,每组是同一经文的四种不同翻译,被调查者依据自己的喜好将这些版本排序。调查结果显示不同读者对翻译版本的偏好大相径庭。第四章进一步分析了调查中发现的一些问题,如翻译中该尊重原文作者还是读者,该保留古典希伯来特色还是创作与时俱进的版本,该使用不同版本还是一种版本等等。第五章阐明了本研究的对实践的知道意义及其局限性。希望本文能发挥抛砖引玉的作用,吸引更多的学者关注中国圣经翻译研究。

关键词: 圣经翻译 中文圣经翻译 读者反应 中文圣经译本

ABSTRACT

This study mainly discusses the present situation of the Chinese Bible translation. Several Chinese versions are selected for the deeper research and further discussion. For data support, a survey of readers' preferences for the Bible versions is conducted.

Chapter 1 introduces the contents of the Bible, its influence to the world and the purpose of the study. Chapter 2 briefs the translation history of the Bible all over the world and highlights the translation history of the Chinese Bible. Chapter 3 focuses the survey on selected versions. The purpose, participants and procedures are detailed in the chapter. Four versions are chosen for their different writing styles and accessibility to readers in Mainland China. Participants are required to pick up their preference among parallel texts in a questionnaire. The data shows readers' different preferences for the Bible versions owing to their different judging criteria and the most popular version among the four. Chapter 4 further discusses the conflicts revealed in the survey, namely the respect to the source text and the consideration of the receptor readers, the ancient Jewish feature and the modern local culture, and readers' various preferences and the limited available versions. Chapter 5 points out the practical implication of the survey and its limitation. I hope that this study will prompt more scholars to devote into the study of the Chinese Bible translation.

Key words: Bible Translation Chinese Bible Translation Response of the
Receptors Chinese Versions of the Bible

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Chapter One Introduction to the Bible and its Influence

In the beginning God created the heavens and the earth. Gen 1:1

1.1 Introduction to the Bible

The Bible, known as the 'Holy Scripture' or the 'Good Book' among 175 million Christians¹ all over the world, is a collection or library of many small books written over a period of more than 1000 years. The word 'Bible' is translated from the Greek phrase 'τα βιβλια,' which literally means 'these books'. Christians divide this anthology of ancient Hebrew and Greek writings into the Old Testament and the New Testament.

The Old Testament, written in Hebrew from 1400 B.C. to 400 A.D., includes four main divisions of the 39 books — Books of Laws, Books of History, the Prophets and Books of Poetry. The Books of Laws are also called the Pentateuch, which refers to the first five books of the Old Testament: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. The Pentateuch describes the creation of the world, the development of human beings upon the earth, the establishment of Israel² nation and its redemption from Egyptian bondage, the establishment of the Israel as a nation and the development of their laws. Books of History record the history of Israel. All of the books — Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah and Esther — are arranged according to the historical sequence. The Prophets contain Major Prophets and Minor Prophets, both of which tell the history of Jewish kingdoms and prophets' comments on the politics, society and religion of that time. 'Major' and 'Minor' are defined by the length of each book instead of its importance. The four longer stories— Isaiah, Jeremiah, Ezekiel and Daniel— are called Major Prophets, while the shorter twelve are regarded as Minor Prophets. Those include Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi. There are five books which are exclusively labeled as Books of Poetry. They are Job, Psalms, Proverbs, Ecclesiastes and Song of Songs. Job is primarily concerned with the calamities which afflicted God's servant, Job, and the change in his attitude towards the suffering he experienced. Psalms show the art of prayer and praise to God. Proverbs talk about the wisdom. Ecclesiastes describes the meaning of life, which is the most obscure book because of the mass use of metaphor, Biblical words and loose structures. Song of songs tells about love and marriage, and the ways it should be. All of these five books adopt poetic forms, which makes this section have a special literary attraction. Although the Books of Poetry are arranged before the Prophets in the Bible, they were the last part to be authorized as Holy Scripture in the Old Testament.

The New Testament is the central and most important part of the Bible to most Christians (both Catholics and Protestants), for it tells the basic doctrines of Christianity, the early history of Christian churches and their leaders. The New Testament, consisting of twenty-seven books originally written in Greek, is much shorter than the

¹ According to Alister McGrath in his *An Introduction to Christianity*, the statistics vary from 125 million to 175 million because of different statistical methods.

² Israel does not refer to the country of southwest Asia on the eastern Mediterranean Sea but to the ancient Hebrew nation.

Old Testament. These twenty-seven books are divided into 4 parts and arranged in the Bible in the following sequence: the four Gospels, Acts, the twenty-one Epistles (Letters) and the apocalypse. This arrangement is to meet Christians' need for instruction and evangelization. The twenty-one Epistles were the earliest written books finished approximately in the middle of the first century. Then followed the four Gospels and Acts. The Apocalypse came last at the end of the first century.

'Gospel' means 'good news'. The authors of the New Testament used the word to refer to the good news that God sent to his people. The four Gospels— Matthew, Mark, Luke and John— are four narratives of the life of Jesus Christ and his teachings. Matthew, Mark and Luke are also called Synoptic Gospels because their similar structures, descriptive orders, choice of words and historical materials. 'Synoptic' means 'with the (same) eye'.

The Gospel of Matthew is written by one of Jesus disciples, Matthew. This book is especially for Jews, so it puts much focus on the relation between Jesus and the Jewry as well as its religious laws and society. The style of Matthew is strongly influenced by Semitic languages spoken by Jews. Semitic languages belong to the flexing language which represents different meanings through the changes of words' forms. So even a Semitic language with limited vocabulary can express very precise and detailed ideas.

The Gospel of Mark is the earliest written Gospel. The author details Jesus' life instead of his teachings. Mark uses an old Greek and Roman style of writing called 'prototasis' where he links every sentence with 'and' (καί in Greek) which rhetorically gives his book a fast pace. Mark also uses the word 'immediately' a lot. The repeated use of this word (θωροῦς in Greek) also adds to the flow and pace of the book.

The Gospel of Luke is written by a Greek doctor, Luke. His purpose was to help Gentiles³ to know the Christ and his good news.

John is the deepest Gospel full of theological implications. Compared with the other three Gospels that mainly tell Jesus' activities and teachings among the people, John stresses the Word of God, his incarnation and the deep meanings behind the miracles' that Jesus worked. John uses short but concise sentences to explain abstruse theological ideas, which reflects the typical Semitic style even though the book is written in Greek.

The Greek doctor Luke also writes Acts of Apostles. He addressed both the Gospel of Luke and Acts of Apostles to a person named Theophilus, who might be a rich and influential sympathizer with Christianity in Rome (McGrath, 2003), or a general seeker for God, because in Greek Theophilus means 'friend of God'. The Acts is a theological account of the early church, describing how the apostles evangelized with the help of the Holy Spirit, the establishment and development of the early Christian churches in the Mediterranean area.

In the first century, the leaders of the early churches wrote many letters to people and churches in different places to clarify the Christian doctrines and their practical meaning or to encourage those Christians who were suffering from the hostility of other religious groups and the oppression of the secular political powers. During most of the

³ Gentile: A person who is not of the Jewish faith or is of a non-Jewish nation.

first century, the number of Christians was very small and they led a life with harassment from Jews and persecution by the Roman government. Many documents of the New Testament were written under such circumstances.

Among the twenty-one Epistles, thirteen were written by the apostle Paul. During his preaching journey, Paul established many small churches in Asia Minor, Macedonia and Greece and contacted some of these churches through letters. The following letters are compiled in the Bible: Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus and Philemon.

Following Paul's Epistles is the book of Hebrews that deals with the struggle of converting from one religion to another, especially the suffering when converting from the popular religion (like Judaism) to the unpopular one (like Christianity).

James, 1 and 2 Peter, 1, 2 and 3 John and Jude are named 'General Epistles', for it is agreed that they are written to general readers instead of some specific persons or churches. Therefore, they are named after the authors rather than the previous epistles named after the addressees.

The last book of the Bible is the book of Revelation written by the disciple John. John uses symbolization to show his visions about the future history, which, for Christians, foretells the last day of the world.

1.2 Influence of the Bible

The Bible is a combination of the Hebrew and Greek culture, both of which are regarded as the origin of western culture. The Old Testament, a compilation of the principles, laws, religious traditions, songs and poems of the Hebrew culture, is a conclusion and reflection of the complicated Hebrew history; while the New Testament, an integration of the Hebrew and Greek culture, establishes the foundation of the Eurasia culture.

As the foundation document for Christianity, the Bible continues to shape the lives of more than 100 million people today.

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.

However, the Bible is not only a book for westerners but also a valuable heritage for all human beings. Up until now, the Bible has been published thousands of versions in more than 2,000 languages on every continent. The history of the Chinese Bible can trace back to the Tang Dynasty. In the year of 635 A.D., the missionaries of the Nestorians firstly introduced the Bible to China. Since then for dozens of centuries, although the Bible was sometimes ignored or repelled, it has gradually influenced and changed some aspects of Chinese life.

Owing to the translation and publish of the Bible, many denominations of Christianity are introduced to China, which enriches the ideology of the society and leads to the establishment of the Chinese Christian theology.

The basic ideas of democracy, equality and the humanism in the Bible gave inspiration and encouragement to many Chinese innovationists and revolutionists like Hong Xiuquan(洪秀全) and Sun Zhongshan(孙中山).

The Bible also changes the daily life of Chinese people. By introducing the Sabbath⁴, Christian missionaries helped Chinese to adopt the week calendar. The monogamy advocated in the Bible pushes people to reconsider women's social status in China.

In order to preach the Christian message, missionaries in China tried to make the Bible understood by people as many as possible, not only the educated officials and rich families, but also the poor and uneducated. Therefore, in the year of 1857, the vernacular Chinese Bible came out. After that, in 1919, the Union Mandarin version was published. These versions, to some extents, helped to spread the vernacular literature in China.

1.3 Purpose of this Study

Due to the spread of Christianity, the Bible has become the book that has the largest number of translated versions and readers. There are the bibliology and the hermeneutics that focus on the explanation and interpretation of the Biblical texts. Moreover, the Bible is being studied and researched by scholars from a great variety of disciplines— literature, history, linguistics, sociology, archaeology, so on and so forth.

Compared with research efforts abroad, Bible research in China does not get the same popularity. For historical and cultural reasons, the Bible is excluded from the mainstream academic study. The purpose of this study is to draw more people's attention to one of the greatest literary works in the history by introducing and discussing the Bible in the translation aspect.

This quotation from Eugene A. Nida clearly shows the purpose of this study: 'There are, however, certain ways in which this may be a distinct advantage to the reader interested in the broadest possible aspects of translating, for 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.' (Nida & Taber, 1974:1)

Just as Nida says, the translation of the Bible covers so much that just one thesis cannot discuss every aspect of it. There are dozens of Chinese versions and each version consists of 66 books with hundreds of chapters. The only possible way to study Bible translation is to choose sections of the book and thoroughly research these parts. In China, Bible translation is much more diverse between Catholics and Protestants because of their theological bifurcations. In order to let readers put more focus on the field of translation, all the versions in this thesis come from the Protestant church. Protestants normally start their missionary work by translating the Bible, while the Roman Catholic Church generally preferred to prepare some catechisms. The lectionaries and private versions of parts of the Bible translated by the Catholic Church were not meant for general publication and dissemination in China. The Bible

⁴ The Sabbath is the day of the week when members of some religious groups do not work. The Jewish Sabbath is on Saturday and the Christian Sabbath is on Sunday.

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translation work and circulation of the Bible in China are mainly a Protestant endeavor. To specify the topic of the thesis further, the Protestant versions of the New Testament are selected, for the New Testament is far more familiar to people than the Old Testament.

Chapter Two: An Overview of the Bible Translation History

Now the whole world had one language and a common speech. As men moved eastward, they found a plain in Shinar and settled there.

They said to each other, "Come, let's make bricks and bade them thoroughly." They used brick instead of stone, and tar for mortar. Then they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth."

But the Lord came down to see the city and the tower that men were building. The Lord said, "If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come, let us go down and confuse their languages so they will not understand each other."

So the Lord scattered them from there over all the earth, and they stopped building the city. That is why it was called Babel —because there the Lord confused the language of the whole world. From there the Lord scattered them over the face of the whole earth.

Gen 11:1 —9

2.1 Bible Translation History Around the World

The Bible firstly was spread through 'talking' instead of any written forms. Later appeared manuscript copies on papyrus (paper like sheets made from the papyrus plant) and parchment (dried and treated animal skins). With the spread of Christianity, the Bible translation has the unique and great history. Many scholars and societies have devoted and are devoting themselves to translating the Scriptures, which makes the Bible to be readable by more and more people all over the world.

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

The first great age (about 200 BCE— fourth century CE) was Jewish in origin, and the vernaculars involved were Greek and Aramaic. Orlinsky and Bratcher describe the historical setting as follows:

'The destruction of Judean sovereignty, ...the exile of much of the elite of the Judean populace to Babylonia, and the flight of other (especially anti-Babylonian) ranking Judeans to Egypt, wrought a radical change in the linguistic character of what had become a highly developed Hebraic culture. Aramaic, the diplomatic language, of much of Western Asia and Egypt, made rapid inroads in Judean circle from the sixth century on; and in the wake of the spectacular and extensive conquests by Alexander the Great, Greek swept much of the Fertile Crescent and beyond from the end of the fourth century on.' (Orilinsky & Bratcher, 1991:16) As Hebrew gave way to Aramaic and Greek, the Judeans realized that they would have to turn their Sacred Scriptures⁵ into a language that was immediately comprehensible to them, especially to the younger generation who could not understood classical Hebrew any longer. So in the mid-third century B.C.E., seventy-two scholars were appointed to translate the

⁵ The Sacred Scriptures refer to the Old Testament.

Scriptures into Greek. Some later retellers gave an account of this translating as an overt inspiration from God— after laboring separately and independently for seventy-two days, each translator rendered a text with versions that were perfectly identical. Thus, this landmark translation was known as the Septuagint, abbreviated LXX (seventy). According to ‘the Letter of Aristeas’⁶, the translated text was decided ‘not on the basis of inspiration nor on the basis of unanimity but on the basis of wherein the majority agree’ (Worth, 1992:6). Nor did the scholars work separately and alone. Instead, they made ‘all details harmonize by mutual comparisons’ (Worth, 1992:6).

According to Orilinsky and Bratcher, the Jews who lived in the Diaspora⁷ to the north and east of Judah translated the Hebrew Bible into Aramaic. This translation is known as the Targums. However, the Septuagint was much more influential than Targums among Jews living outside of Judea. ‘Most of the scriptural passages cited in the New Testament are not from the Hebrew Bible itself; they are either direct quotations or paraphrases of the Septuagint translation.’ (Orilinsky & Bratcher, 1991:115).

The second great age (fourth century CE — about 1500) was (Catholic) Christian in origin, and the languages involved were primarily Latin. In the fourth century Christianity was designated the official religion of the Roman Empire. ‘In 381, Pope Damasus commissioned Hieronymus (340?— 420), to be better known as Jerome to render the Bible into the common tongue for the Latin-speaking Western church.’ (Orilinsky & Bratcher, 1991:30) According to *the History and Literature of the Bible*, the text, known as the Latin Vulgate, which was translated directly from Hebrew and Greek, became the official Bible of Roman Catholic Church. In the following almost 1000 years, ‘owing to the collapse of the Western Roman Empire in the late fifth century’ (Wang Xinqiu, 2003:60), no other major translation of the Bible was published. ‘Pre-Reformation translators merely rendered Jerome’s Latin into the languages of modern Europe.’ (Wang Xinqiu, 2003:60)

The third great age (about 1500— about 1960) was essentially Protestant in origin, and the languages involved were German, and several emerging vernaculars of Europe, but overwhelmingly English. During this period, there were two versions that played a significant role in the history of Bible translation and Christianity.

One is the German version translated by Martin Luther (1483--1546). As a pioneer of the anti (and not)-Catholic Protestantization of the Bible, he helped determine the philosophy of the Bible translation and set the tone for the almost five hundred years that followed—

‘We shouldn’t go and ask the Latin text how to speak German, as those fools do, we must ask the housewives and children, the ordinary men in the street and listen to what they say and translate accordingly— then they’ll understand and see we’re talking proper German to them.’ (Storig, 1973:21, my translation)

The other is the English version known as the King James Version or the Authorized Version. In 1640, the British king James I appointed fifty-four scholars to

⁶ The Letter of Aristeas is of a short history of the events surrounding the Septuagint. Aristeas is a high official during the reign of Ptolemy Philadelphus (285-247B.C.).

⁷ The aggregate of Jews or Jewish communities scattered ‘in exile’ outside Palestine or present-day Israel.

make a new version of the Bishop's Bible for official use in the English Church. After seven years of laboring, the scholars produced the King James Version. By far in the beauty of its rhythmic prose and colorful imagery, it still remains unsurpassed in literary excellence. Many Biblical scholars nowadays prefer to use KJV out of hundreds of English versions for its linguistic elegance.

The fourth great age (about 1960-- present) is 'the unprecedented attempt on the part of the Jewish, Catholic and Protestant communities in the United States and Great Britain.' (Orilinsky & Bratcher, 1991:11) The language is overwhelmingly English. In this age, translators try to get away from the mechanical, word for word reproduction of the Hebrew and Greek text and instead, to make accessible to the readers the plain meaning intended in the original.

2.2 Translation History of the Chinese Bible

The translation history of the Chinese Bible can be traced back to the Tang Dynasty. Missionaries from abroad, religious communities and Chinese scholars all contributed to this great project.

In 635, missionaries of the Nestorian Christianity came to Chang'an through the Silk Road and got the official approval to translate the Bible and preach Christianity. According to historical documents, it is believed that the missionaries established Jingjiao—the first name of Christianity in China and rendered parts of the Bible into Chinese. Unfortunately, none of the copies of that time survived.

Since the middle thirteenth century, Roman Catholic missionaries began to preach and translate the Bible in China. The bishop wrote to the Pope in Rome from Beijing in 1305 and reported that missionaries had finished the translation of the New Testament and Psalms. Nevertheless, no texts survived.

After that, 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.

From 1720s to 1840s, the Qing government forbade the Christianity in China, so no missionaries devoted themselves on the translation until Robert Morrison arrived in Canton. As a pioneer of Protestant Bible translation into Chinese, he finished the New Testament version in 1814 and the Old Testament version in 1819. This Bible, published in Malacca in 1823, is the first Chinese Protestant Bible. Junior Robert Morrison (son of Robert Morrison), K. F. A. Gutzlaff, W. H. Medhurst and E. C. Bridgeman later revised this version. The revised New Testament was published in 1837 and the Old Testament in 1840. When Taiping rebellion took place, this revised version was adopted as the fundamental document of the Taiping Heavenly Kingdom.

Almost at the same time as Morrison was translating the Bible, another British missionary, Joshua Marshman (1768-1837) also started translating the Scriptures with the help of Johannes Lassar (1781-1835), an Armenian born at Macao. After sixteen years of labor, they produced the whole text in 1822. Although this Marshman Version was published one year earlier, it was much less popular than the Morrison Version.

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 Society⁸, adopted the translation of '上帝' and produced the Delegates' Version in 1854.

The American Bible Society⁹ 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 Version.

The Delegates' Version is a better translation than the Bridgeman, especially concerning the style of writing. Wangtao, a famous Chinese scholar also participated the translation of the Delegates' Version. Owing to his endeavor, the text conforms to the ancient Chinese expression much more than the Bridgeman.

After quitting the meeting in Hong Kong, the Baptist¹⁰ missionaries, with the lead of J. Goddard, E.C. Lord and W. Dean, produced the Goddard 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, High Wenli, Easy Wenli and Mandarin. 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 in 1919.

For Catholic Christians in China, no popular and complete version was published until 1968. The Studim Biblicum Franciscanum Sinense (SBFS) started this project in 1945 in Beijing and later in Hong Kong. This SB version, as the first Chinese Catholic Christian Bible, enjoyed a wide circulation as the only official Bible text of Catholic churches.

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) and Lv Zhenzhong(吕振中) rendered their personal versions. In addition to these scholars, many religious societies and academic communities encouraged and supported Chinese to translate the Bible. In 1979, the United Bible Societies published the Today's Chinese Version exclusively translated by four Chinese scholars. Besides that, the New Chinese Version, as well as the Modern Chinese Version is also credit to Chinese scholars.

The translation history of the Chinese Bible is not only a history concerning

⁸ The first Bible society in the fullest sense, founded in 1804 at the urging of Thomas Charles and members of the Clapham sect, who proposed the idea to the Religious Tract Society in London. An interdenominational Protestant lay society with international representatives in London, the British and Foreign Bible Society was mainly concerned with making vernacular translations of the Bible.

⁹ An international agency under lay control, formed in New York in 1816 as a union of 28 local Bible societies 'to encourage the wider circulation of the Holy Scriptures throughout the world, without note or comment, through translation, publication, distribution, and stimulation of use.'

¹⁰ A member of an evangelical Protestant church of congregational polity, following the reformed tradition in worship, and believing in individual freedom, in the separation of church and state, and in baptism of voluntary, conscious believers.

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Mandarin, but also the diversified dialects. The table below clearly shows this point:

Dialect (Colloquial)		Year of Publishing	First Translated Scripture Portion
Wu Dialect	Shanghai	1847	John
	Ningbo	1852	Luke
	Jinhua	1866	John
	Hangzhou	1877	New Testament-selections
	Suzhou	1879	Gospels and Acts
	Taizhou	1880	Matthew
	Wenzhou	1892	Matthew
Min Dialect	Xiamen	1852	John
	Fuzhou	1852	Matthew
	Shantou	1877	Luke
	Hainna	1891	Matthew
Others	Hakka	1860	Matthew
	Guangdong	1862	Luke, John

This table does not cover all the dialect versions because of the limited historical materials, but it is enough to show the great variety of the Bible translation. Moreover, the Bible in China also has more than thirty Minority versions, most of which are written in Latin alphabets, for some minority languages do not have written form at all.

In the last one hundred and fifty years, a great variety of Bible versions have been translated and published in China, but unfortunately, by far most of these literature achievements cannot be found in China any longer. Only two versions are accessible to common readers: the Union Mandarin version and the SB version. Sometimes in Protestant churches the Today's Chinese Version can be found, but it only contains the New Testament.

Chapter Three Survey on Readers' Acceptance of the Selected Versions

Stop judging by mere appearances, and make a right judgment.

Joh 7:24

3.1 Preview of the Survey

3.1.1 Purpose of the Survey

This survey was conducted to test the necessity of different versions in China and their acceptance among Chinese readers. In Mainland China, common readers cannot acquire many different Chinese versions; neither can they find information easily about the differences between and controversies on these versions. The Union Version overwhelmingly occupies readers' choices except for sometimes when the New Testament of Today's Chinese Version is on the stock.

This survey was carried out in questionnaires for further discussion and analysis of the following questions:

Question One: Do readers prefer to have a unified version or have more choices?

Question Two: Do different readers (believers and nonbelievers) have the same standards when judging different versions?

Question Three: Which selected version as a whole is more accepted and why?

3.1.2 Methodological Approach

The survey was conducted during October to November 2004. The participants voluntarily joined the project separately and were given identical questionnaires. (For more details about the questionnaire, please see Appendix I) A detailed explanation was firstly made to make sure they know how to fill in the questionnaire. Then they were asked to finish the questionnaires within two weeks. The time is long enough to ensure the participants make their choices without any rush.

3.1.3 Participants

The participants are all voluntaries, which shows that they are all interested in either translation or the Bible. In order to know the judgments of different readers, the proportions of believers and nonbelievers were controlled on purpose. Because all the versions discussed here belong to the Protestant Christian books, believers refer to Chinese Protestant Christians. Besides that, some seekers for the Protestant Christianity were also picked as participants for their great interests in the Bible and the test of different versions' imperative function.

The following table shows the demographic information.

Age	Under 18	18-25	25-35	35-45	Above 45
Numbers	0	8	4	0	0

Education	Middle School	Two-year College	Bachelor Degree	Master Degree or above
Numbers	0	4	4	4

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THE COMPARISON OF FOUR CHINESE VERSIONS OF THE NEW TESTAMENT

Linguistic competence	Only Chinese	Bilingual	Trilingual	Multilingual
Numbers	1	8	4	0
Faith	Believers	Nonbelievers	Seekers	Anti-Christians
Numbers	5	4	3	0
Gender	Male	Female	Geographic Information Numbers	South of China 2
Numbers	3	9	North of China 10	

3.2 Reasons for and Details of Selected Versions

In this study, four Chinese versions of the New Testament are selected for the further discussion and analysis, namely the Revised Lv Zhenzhong Version, the Revised Union Mandarin Version with New Punctuation, the Revised Today's Chinese Version and the Modern Chinese Version. Readers are familiar with these versions as their original names: the Lv Zhenzhong Version (LV), the Union (Mandarin) Version (UV), the Today's Chinese Version (TCV) and the Modern Chinese Version (MCV).

3.2.1 Selection Reasons

The selection reasons are: firstly, their styles resulting from their translation principles; and secondly, their accessibility to common readers in China.

3.2.1.1 Writing Styles

The Lv Zhenzhong Version (LV) is a typical literal translation. Lv tried to keep the original grammatical structures as well as direct meanings and at the same time make the Chinese text as natural as possible. 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. Even there is a ready equivalent word in Chinese, he would write out both the Chinese equivalence and the transliteration from Greek to ensure no meaning was lost in the translating process. For example, $\gamma\acute{\epsilon}\epsilon\nu\nu\alpha$, which means the place of the future punishment, can be regarded as the equivalence of '地狱'(hell) in Chinese. In LV, Lv adopted '地狱' to translate the word and bracketed '欣嫩子谷' as the additional note for '地狱'. '欣嫩子谷' is a transliteration from $\gamma\acute{\epsilon}\epsilon\nu\nu\alpha$. Owing to these direct renderings, this version expresses to readers very vivid situation of the Judea society and historical settings. However, the Greek grammatical structures left in the Chinese text result in non-Chinese grammatical renderings and less linguistic elegance.

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.’ (Strandenaes, 1987:95) 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. This version was firstly rendered in the beginning of last century, so the text shows a classical style for present readers. 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.

The Today’s Chinese Version, according to the articles written by one of the TCV editorial committee members, XuMushi (许牧世), was prompted by ‘the new theory of translating with its focus on communicating the message of the original’ (Strandenaes, 1987:139). 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). The oral forms are widely accepted to ensure an intelligible text for listeners of sermons.

The Modern Chinese Version is the representative of free translation. In its preface 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.

3.2.1.2 Accessibility to Common Readers

The Union Version is the only complete Bible version available for local readers in Mainland China. As the official text of Protestant Christian churches, the UV can be purchased at any time in any Chinese Protestant Christian church in Mainland China.

The Today’s Chinese Version (only NT part) is generally acceptable by both Catholic and Protestant Christians. However, it can only be found in Protestant churches in Mainland China and is often out of stock.

The other three versions are not accessible to readers in Mainland China.

3.2.1.3 About the Revision

It is notable that most versions, except for those being published recently, selected in this thesis are the latest revised versions. Such a choice is to ensure there are less translation mistakes or inaccuracy and less influence of the changes of linguistic rules or conventions as time goes by. For example, Chinese before the liberation in 1949 had read the books in vertical typesetting ever since the first book appeared, but readers nowadays, except for a few aged and educated people, feel very awkward to look at vertical lines instead of horizontal ones. The usage of new punctuations and simplified characters also changes people’s reading habits.

3.2.2 Details of Selected Versions

The following table supplies the detailed information about the selected versions of the New Testament.

	Year of Translation	Reference (Source Text)	Translator
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	(only the * NT part)		
LV (original)	1940-1946	The Greek Bible (Alexander Souter's Text)	LvZhenzhong (吕振中)
LV (revised)	1949-1952	The Nestle Greek Bible (17 th Edition)	LvZhenzhong (吕振中)
UV (original)	1891-1907	The English Revised Version Bible (the King James Version as an addition)	Western missionaries appointed by the Protestant Missionary Conference in 1890, assist by Chinese scholars
UV (1 st revised)	1907-1919		Chauncey Goodrich, G.W. Baller and Spencer Lewis
UV (revised with new punctuation)	1989		
TCV (original)	1971-1975	The *UBS Greek Text of the NT (2 nd edition)	Chinese scholars, namely XuMushi (许牧世), ZhouLianhua (周联华), LuoWeiren (骆维仁), etc
TCV (latest revised)	1997		
MCV	1974	The Living Bible	

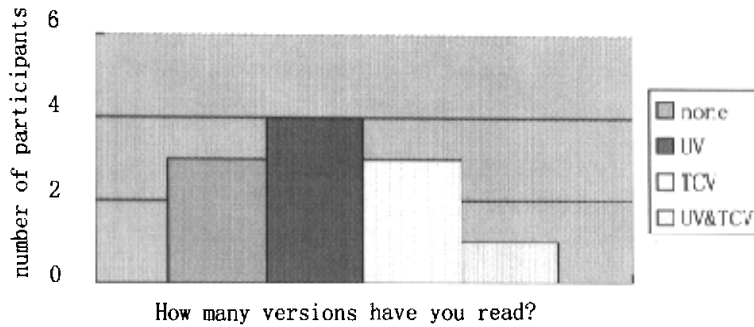
* NT: the New Testament

* UBS: the United Bible Societies

3.3 Data Analysis

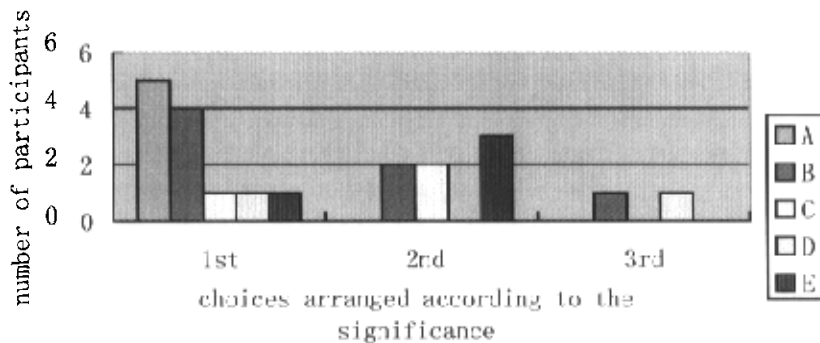
3.3.1 Accessibility to and Attitude towards the Bible

All the believers and seekers and a part of nonbelievers, which accounts 75% of the participants, have read at least one Bible version before taking part in the project. Among these nine Bible readers, only one person has read both the UV and the TCV. The rest of them are familiar with either of these two versions. No other versions are mentioned by the participants owing to the inaccessibility of other versions in Mainland China.



Being asked about the reason for only reading one version, three one-version readers explained that they have never seen or heard of other versions. One admitted the church's influence on her choice. She chooses the UV because the pastors in her church only quote or teach verses from this version. The other readers think they are quite satisfied with the present version (either UV or TCV) and do not need to seek other versions. However, later through the analysis it will be found out that their favorite versions are others rather than the versions they firstly mentioned.

It turned a little bit complicated to clarify people's attitude towards and definition of the Bible. Is it God's words, a historical document, literature or a collection of fairy tales and folktales? It is generally agreed that the Bible is a mix of all of those options, so in the survey participants were allowed to make more than one choice to describe their definitions of the Bible. However, they were required to rank their choices according to their significance, so that it would clearly show which concept firstly come to their minds whenever they think of the Bible. All the believers unanimously took item A, saying 'God's directions or words to us' as the most important account of the Bible. 33% of the participants chose item B firstly, which shows that they are very conscious of the theological specialty of the Bible.



The question: In your opinion, the Bible is
 A God's directions or words to us
 B a religious book publicizing Christianity
 C a historical document of Jewry

D a collection of folktales and fairy tales

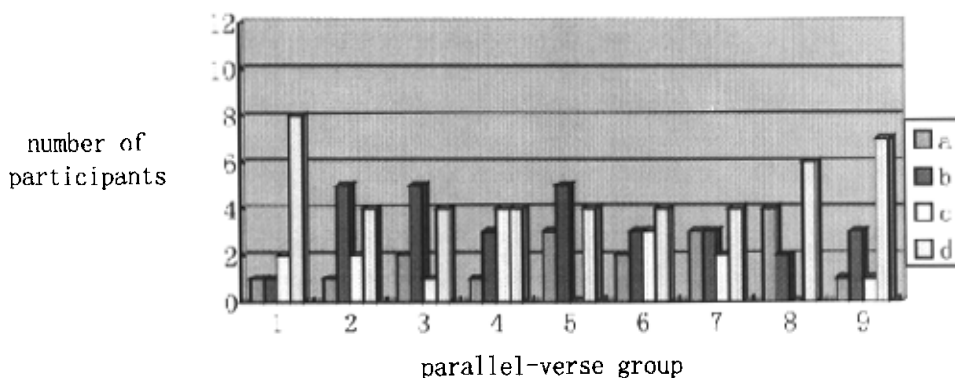
E a Western literature

3.3.2 Readers' Response to the Selected Verses

There are nine groups of parallel verses selected from the four versions. In each parallel-verse group, item a is selected from the LV, item b from the UV, item c from the TCV and item d from the MCV. It is a transition from the extreme literal translation to the freest one. Participants were required to rank the four selections according to their comments on them, from the best to the worst.

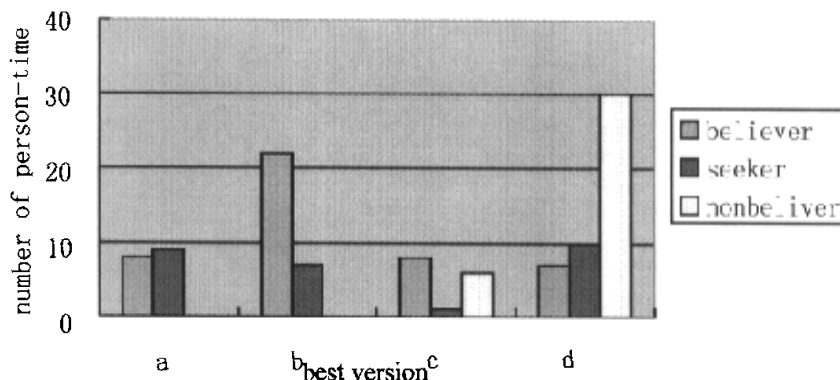
3.3.2.1 Result of each parallel-verse group

The nine tables below illustrate the participants' response towards different versions. Best, Good, Bad and Worst are the four levels that they should set for the versions. The chart herein shows the readers' preference among each parallel-verse group.



3.3.2.2 Result of each participant group

According to their attitudes towards Christianity, the participants are divided into three groups—believers, nonbelievers and seekers. The data reveal the difference between these groups.



3.3.2.3 Result of One-version Reader Group

25% of the participants admitted that they have read only one Chinese Bible version so far because they feel quite satisfied with the version they possess. Two of them had the TCV and the other one had the UV. These two TCV readers gave their favorite choice to the UV and LV in eight Parallel-verse groups. One of them even did not rank the TCV on the best choice once. The fact proves that without any other choices or comparisons, these participants regard the only version they have as the best choice, but they really enjoy other more versions if possible.

3.3.2.4 Result as a whole

The table below is the proportion of each version counting for among the participants' first choices of the nine parallel-verse groups.

First choice	a	b	c	d
Person-time	17	29	15	47
Percentage	15.74%	26.85%	13.89%	43.52%

3.4 Findings

The purpose of the survey was to test the necessity of different versions in China and their acceptance by Chinese readers. The research questions addressed by the survey were as follows:

Question One: Do readers prefer to have a unified version or have more choices?

Question Two: Do different readers (believers and nonbelievers) have the same standards when judging different versions?

Question Three: Which selected version as a whole is more popular? And to what extent?

In order to address the questions, the following research hypotheses were tested:

Research Hypothesis One: The Bible has a great influence in many fields of the human society. For some well-known reasons, the Bible has been purposely ignored in China within a long period. However, with the openness and development of the country, the Bible is getting more and more recognition and its readers are not just the believers any longer. Many people show their interests in the book for its literary beauty, cultural diversification, historical value and philosophic richness. For the great variety of readers' backgrounds and their purposes to read the Bible, they should bear different expectations on the Scriptures. Therefore, they should feel more comfortable if being provided with more choices of Bible versions.

The chart in 3.3.2.1 clearly shows the preference diversification of different readers. In each group, at least three versions are chosen as the best renderings. No version enjoys the unanimous popularity in the survey. The Hypothesis One is proved right that readers prefer to have more choices of Bible versions.

Research Hypothesis Two: Since the different attitudes towards and definitions of the Bible, Christians and Non-Christians bear much different criteria on judging the text of different versions.

According to the chart in 3.3.2.2 and the data in Appendix III, 83% of the nonbelievers regard the MCV as the best translation, while 16% of the Christians in the research bear the same preference. Half of the believers insist the official-proved UV as their preference. Seekers' 'best' choices distribute widely among the four versions.

Apparently, different reading groups bear different criteria when judging different versions. The next chapter will deal with their judging criteria through the further analysis of the selected verses.

Hypothesis Three: Since readers like to have more choices of Bible versions and judge the versions with much different standards, it is hard for one version to get much more favor of readers than others. Even if there is one version winning more favor than the others, the extent of its popularity should not be too much greater than others' extents.

The table in 3.3.2.4 illustrates that no version wins the favor of over 50% of the participants. Readers' preferences differ from each other largely. However, comparatively speaking, the MCV is more popular than the other versions. The MCV overall is a free translation and the easiest one to understand as it is been talked in 3.2. This ease of comprehension is just one of the criteria of testing the translation advocated by Nida in his the Theory and Practice of Translation. The next chapter will analyze more information about this standard as well as the other two – (1) 'the correctness with which the receptors understand the message of the original' (Nida & Taber, 1974:173) and (2) 'the involvement a person experiences as the result of the adequacy of the form of the translation.'(Nida & Taber, 1974:173)

Chapter Four Problems and Conflicts Revealed in the Survey

In the beginning was the Word, and the Word was with God, and the Word was God.
Joh. 1:1

Nida defined 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) Moreover, he put forward a new concept called ‘dynamic equivalence’ as the translation norm. 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). Nida further pointed out that the response of the receptors does not only mean the comprehension of the information, but also includes the expressive function and the imperative function (especially the Bible translation).

This norm is proved feasible and quite instructive when it is applied to resolve the problems and conflicts revealed in the survey.

4.1 God’s Words Vs Humans’ Intelligibility

Christians believe that ‘the Bible is none other than the Voice of Him that sitteth upon the Throne! Every book of it – every chapter of it – every verse of it – every word of it – every syllable of it – (where are we to stop?) every letter of it – is the direct utterance of the Most high!’ (Landow, 1980:55) Therefore, some scholars like Erasmus greatly doubted about ‘how open a book the Bible as a whole was and about how far the common people should have access to it.’ (Hammond, 1993:18)

Luther’s response was to assert that ‘no part of the Bible was obscure, except insofar as there was ignorance of the original Biblical languages, and that it was a church’s responsibility to make it accessible to all.’ (Hammond, 1993:18) Ever since the Bible was firstly translated into Greek, the debate about the authority and accessibility of the Bible has never stopped.

On one hand, the inviolability of the Bible inclines to rigid formal-correspondent renderings. On the other hand, the effort to conform to alien cultural patterns takes risks of distortion and loose paraphrase of the meanings. The solution can only be found when the focus is shifted to the response of the receptors.

From the survey, it is obvious that more readers prefer to choose the versions intelligible for them. Even though the UV enjoys a reputation of linguistic elegance and an overwhelming status in churches for its official approval, it does not get most participants’ favor. Many scholars criticize the MCV and TCV, as the over-interpretation of and deviation from the sacred scriptures, for these two versions fail to correspond to the original form. However, such versions receive wide acceptance of common readers as the data has shown in the survey.

The reasons lie in the fact that in these two translations, dynamic equivalence has priority over formal correspondence. 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.’ (Nida & Taber, 1974:1) The Bible translation may be even more than that—it concerns a matter of ‘eternal life and death’.

Here are some examples from the questionnaire.

Example One: Parallel-verse Group One--Mat. 19:10-12
(Greek LXX)

Λέγουσιν αὐτῷ οἱ μαθηταὶ [αὐτοῦ]· εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναίκος, οὐ συμφέροι γαμήσαι. ὁ δὲ εἶπεν αὐτοῖς· οὐ πάντες χωροῦσιν τὸν λόγον [τουτοῦ] ἀλλ’ οἷς δέδοται. εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνοουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω.

When Jesus went to Judea, some Pharisees questioned him about the reason to divorce. Jesus replied that no reason was acceptable except for marital unfaithfulness. Men would commit adultery if he divorces his wife for other reasons and marries another woman. After hearing his teaching, Jesus’ disciples conducted such a conversation with him. In this group, according to the data analysis (the chart in 3.3.2.1), TCV and MCV won the favorite of 83% of the participants. Here the key problem lies in the translation of εὐνοῦχος (εὐνοῦχοι is its nominative masculine plural form). In Greek, it means a eunuch, ‘a castrated person employed to take charge of the women of a harem and act as chamberlain.’ In the scriptures, ‘εὐνοῦχος’ appears three times. The first one refers to those who are born that way; the second one refers to those who are castrated by men and work for the human king; the last one refers to those who voluntarily serve the heavenly King. It is obvious that for the first two, ‘εὐνοῦχος’ means the real physically incomplete men, but for the third time is used to describe a man who has to sacrifice himself for the king—he may be not a real eunuch. In LV and UV, the three ‘εὐνοῦχος’s are rendered as ‘阉’.

- a. 门徒对耶稣说：“人和妻子的关系既是这样，结婚就无益了！”耶稣对他们说：“这话不是一切人都能接受的，乃是赐给谁，谁就能接受。因为有阉人是从母胎生下来就这样的；有阉人是被阉的；也有阉人是为天国的缘故自己阉的。能接受的，让他接受。”
- b. 门徒对耶稣说：“人和妻子既是这样，倒不如不娶。”耶稣说：“这话不是谁都能领受的，唯独赐给谁，谁才能领受。因为有生来是阉人，也有被人阉的，并有为天国的缘故自阉的。这话谁能领受，就可以领受。”
- c. 门徒说：“既然丈夫和妻子的关系是这样，不结婚倒好。”耶稣回答：“这样的教导并不是人人都能接受的，只有得到上帝特别恩赐的人才能接受。因为人不结婚的理由很多；有些人是生来不适于结婚的；有些人是人为的原因不能结婚；另有些人是为了天国的缘故而不结婚。能够接受这教导的人就接受吧！”
- d. 门徒对耶稣说：“如果这是男人能与妻子离婚的唯一理由，倒不如不结婚。”耶稣说：“不是所有的人都能够做到你们建议的，只有那些有那种天赋的人能够。一些人不能结婚是有不同的原因的。有些人天生就没有生育的能力；有些人是人为的原因不能生育；有些人是

因为天国，选择终身独身。凡是能够做到你们建议的人，都应该这样做。”

Chinese think ‘阉’ a character out-of-date and classify it into the low-frequency vocabulary. The expression like ‘阉人’，‘被阉’ and ‘自阉’ are very strange and confusing to Chinese readers. Hence, a and b is hard to understand compared with b and c, that is to say, their informative function is weaker than b and c. Moreover, the character ‘阉’ implies some sarcasm and vulgarity, which easily mislead readers to the wrong feeling of its relevance to their lives and fail to take the correct expressive and imperative functions.

Example Two: Parallel-verse Group Nine-- 1 Corinthians 13: 1—3
(Greek LXX)

Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα
if the tongues (of) the men (I) speak and (of) the angels, love but not (I) have, (I)
χαλκὸς ἤχων ἢ κύμβαλον ἀλαλάζον. καὶ ἐὰν ἔχω προφητείαν καὶ εἰδῶ τὰ μυστήρια πάντα καὶ
become brass sound or cymbal clang. And if (I) have prophecy and know the mysteries all and
πᾶσαν τὴν γνῶσιν καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάναι, ἀγάπην δὲ μὴ ἔχω, οὐθέν
all the knowledge and if (I) have all the faith so that mountain to move, love but not (I) have,
εἰμι. καὶ ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου καὶ ἐὰν παραδῶ τὸ
nothing I am. And (I) feed (with) all the possessions of mine and if (I) give to death the body
σῶμά μου ἵνα καυχήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι.
of me to boast, love but not (I) have, nothing (I am) profited.

Here is the translation on the word level. Because Greek verbs can express the person (1st, 2nd or 3rd, singular or plural) and the tense (passive or active) through conjugation, there are no subjects in sentences. For example, ψωμίω is a conjugation of the active 1st person singular form of ψωμίζω. ψωμίζω means feed, give food to or give away, so ψωμίω can be translated as ‘I feed’ or ‘I give food’. All the parts in brackets above are the meanings that can be expressed through Greek conjugation but in English or Chinese more words have to be added for the clear expression. For more influent English, the Authorized English Version is adopted as a reference here.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

LV is the most formal-correspondent translation, which reads:

假使我用人之卷舌头说话、甚至于用天使的语言来说话，却没有爱，我就成了鸣的锣响的钹一般。假使我有神言传讲的才能，又明白一切奥秘、一切知识；假使我有全备的信、能够移山，却没有爱，我就算不了什么。假使我将一切资财分给人吃；假使我舍弃身体去给人烧（有古卷作“为要自夸”），却没有爱，我就无济于事。

In the survey, over half of the participants chose the verses of the MCV as their

favorite.

如果我会讲世间的各种语言，甚至会讲天使的语言，但是却没有爱，那我只不过是一面吵闹的锣或是响亮的钵罢了。就算我有预言（宣讲上帝的信息）的才能，洞悉一切的奥秘，通晓所有知识，就算我有移山的信仰，但是却没有爱，那我就毫无价值。即便我把自己所有的财产都分给穷人，甚至牺牲自己的身体，作为祭品焚烧，然而我却却没有爱，那么我依旧一无所获。

In LV, the translator tried to deliver the meaning of every word and keep the original structure in order to render a good translation. However, such an effort results in the awkward collocations and ambiguous meanings. For example, ‘我有移山的信仰’ (literal meaning: I have moving mountain faith) is very hard for Chinese readers to understand. When reading ‘将一切资财分给人吃’, people will also be confused—how could people eat(吃) the possessions(资财)? According to the Greek dictionary of the United Bible Societies, ψωμίζω (the original form of ψωμίω) has three means: feed, give food to; give away (the property). Obviously, Professor Lv wanted to express all of them through Chinese characters, which leads to the confusing renderings.

4.2 Ancient Culture Vs Modern Society

This conflict actually contains two aspects - one is conflict between the ancient and modern societies (the temporal problem); the other is the conflict between the western and eastern cultures (the spatial problem).

Since the Bible was written thousands of years ago, the features of the ancient society is expressed everywhere in the book. Most of the features, from the material objects to the abstract conventions, have disappeared as time goes by. It is hard to make sense for readers of the present time if translators render all of these concepts as the original text. However, the abandonment of all of those ancient features would tend to render an incomplete text.

Again, the solution of this problem comes from the response of the receptors. The Bible was written in a ‘modern’ language of its time and the readers at that time must feel that they were reading a book describing their present culture. So the translation of the Bible should make the readers have the same feeling by using the modern language and concepts.

Here is an example from the questionnaire.

Parallel-verse Group Seven: Act. 3:1

Greek LXX

Πέτρος δὲ καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερόν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐνάτην.

Peter and John go up into the temple on the hour the prayer the ninth

- 彼得、约翰上殿去，要守下午三点（希腊文：第九时辰）祷告的时辰。
- 中初祷告的时候，彼得、约翰上圣殿去。
- 有一天，下午三点祷告的时间，彼得和约翰上圣殿去。
- 一天，彼得和约翰正往大殿（位于耶路撒冷的特殊的建筑，为犹太人所崇拜）院走去，此时是下午三点——正值祷告时分。

According to the analysis in 3.3.2.1, 75% of the participants chose the expression ‘下午三点’, the modern timing method, as the best translation. Only 25% of the participants took the Chinese ancient timing expression ‘申初’ as their preference. Not many readers can get any information from the phrase ‘申初’, for this timing method has been rejected in China for decades. It is true that the traditional timing method was being used when the original UV was finished in the beginning of last century. However, revisers in 1989 should realize that it was an ‘ancient’ expression. They might try to reflect the ancient culture through such ‘ancient’ expressions.

The other aspect deals with the differences between the eastern and western culture. Christianity is the foundation of the western ideology. As the fundamental document of Christianity, the Bible is of much significance in the western culture. It was the western missionaries who firstly introduced the Bible to China and rendered the first Chinese version. Many Chinese take for granted that the Bible belongs to the west. In the survey, one-third participants think it is a western book. Nevertheless, Christians believe that it is a book to save all the human beings. In fact, the Bible originated from Palestinian areas where combines both the east and the west cultures.

Some translators, especially when adopting an English version as the reference, do not pay much attention to the cultural factors and mislead readers to think the Bible as a western book or deviate them too far to the Chinese religious aspects.

According to Nida and Taber in *the Theory and Practice of Translation*, words have both referential meanings and connotative meanings. The referential meanings is ‘words as symbols which refer to objects, events, abstracts, relations’ (Nida & Taber, 1974:56), while the connotative meanings is the ‘the words as prompters of reactions of the participants in communication’ (Nida & Taber, 1974:56). Both of these two aspects should be delivered to readers, so that the text can take the same effect in the target language readers as in the source language readers.

Here is the example from the questionnaire.

Mat. 4:3-4

Greek LXX

καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. ὁ δὲ ἀποκριθεὶς εἶπεν· γέγραπται· οὐκ ἐπ’ ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.

- 试诱者进前来，对他说：“你如果是上帝的儿子，就吩咐这些石头变成饼吧！”耶稣回答说：“有记着说：人活着，不是单要靠着饼，乃是靠上帝口里所出的一切话。”
- 那试探的人进前来，对他说：“你若是上帝的儿子，可以吩咐这些石头变成食物。”耶稣却回答说：“经上記着说：人活着，不是单靠食物，乃是靠神口里所出的一切话。”
- 那试探者上前对他说：“既然你是上帝的儿子，命令这些石头变成面包吧！”耶稣回答：“圣经说：人的生存不仅是靠食物，而是靠上帝所说的每一句话。”
- 这时，魔鬼来了，对他说：“如果你是上帝的儿子，就命令这些石头变成面包吧。”耶稣回答说：“《经》上说：人不能只靠食物活着，人还要听从上帝说的每一句话才能够生存！”

The main divergence here lies in the translation of ‘ἄρτος’(ἄρτοι is its nominative

masculine plural form.). According to the *Thayer Lexicon*, ‘ἄρτος’ as a noun means ‘1. food composed of flour mixed with water and baked; the Israelites made it in the form of an oblong or round cake, as thick as one's thumb, and as large as a plate or platter; hence, it was not cut, but broken, ... 2. food of any kind, ...’ Many English Bible versions translate the word as bread or loaves. For English native speakers living in the western countries, the bread or loaves is their daily food ‘composed of flour mixed with water and baked’, and ‘bread’ in the westerners’ minds is directly associated with the concept of daily food, necessities of the daily life, or nourishment. These three concepts are the ideas that the original text intends to deliver. God’s words are the daily food for humans’ spiritual life and the words are necessary and nourishing. However, for most Chinese who had never seen the food called ‘bread’ until the recent decades, ‘bread’ means the western food and an option for the breakfast. Basically if the word ‘ἄρτος’ is translated as ‘面包’(bread) in Chinese, the connotative meanings, especially the theological instructions, are lost.

Translators of both LV and UV realized this duality and took special effort to give the connotative meanings as well as the referential meanings. LV uses ‘饼’, a common food in the north of China, as the equivalence. Nevertheless, such a rendering cannot deliver the same connotative meanings to readers from the south of China. The translation of the UV is ‘食物’, which is a kind of semantic adjustment. According to Nida, when transferring the source language to the receptor language, it is necessary to make some semantic adjustments. In Chinese there is no specific word for ‘ἄρτος’, so translators can choose ‘食物’, a generic word which closely approximate ‘ἄρτος’. To some extents, the incomplete renderings in the MCV and TEV should be responsible for the readers’ misunderstanding of the Bible origin.

Some Chinese words may have the same referential meanings as the Greek words but quite different connotative meanings from the Greek. The example below again comes from the questionnaire.

Luk. 6:36

Greek LXX

Γίνεσθε οἰκτίρμονες καθὼς [καὶ] ὁ πατήρ ὑμῶν οἰκτίρμων ἐστίν.

Be merciful as (and) the father (of) you merciful I am

- a. 你们要有怜悯的心，正像你们的父有怜悯的心一样。
- b. 你们要慈悲，像你们的父慈悲一样。
- c. 你们要仁慈，正像你们的天父是仁慈的。
- d. 你们要像你们的的天父那样仁慈。

Different renderings are given for the word ‘οἰκτίρμονες’ (οἰκτίρμονες is the normal nominative masculine plural form). ‘οἰκτίρμονες’ in Greek means merciful and is used as a poetic term in ancient Greek. 怜悯, 慈悲 and 仁慈 all have the meaning of ‘merciful’. ‘慈悲’ in Chinese culture refers to the doctrine of the Buddhism and let readers think of the phrase ‘大慈大悲’(greatly merciful) specially to describe the Buddha. Such a translation easily prompts readers’ feelings of the Buddhism and misleads them to think Christianity or the Bible shares much similarity with Chinese

religious thoughts. Moreover, the knowledge about the Buddhism may influence readers' opinions on the Bible in a negative way.

4.3 Readers' diversification Vs Versions' Limitation

As the first hypothesis addressed in the research, readers' diversified preferences for Bible versions are greatly confined, for in Mainland China not many versions are accessible to readers. Ever since the UV was approved as the official version by Christian Protestant churches in the beginning of last century, pastors in churches have kept using just this version until today. It is true that the UV is the most elegant translation. Many sentences and paragraphs are widely quoted in different kinds of articles. Quite a few people know some the famous account of 'what is love'¹¹ in this version but have no idea where this originates.

The chart of 3.3.2.2 shows that nonbelievers did not choose any verses in the UV as their favorite in the nine parallel-verse groups. It wins its popularity among believers. Some Christians admit that they choose this version because of the church tradition—whenever they go to church for the sermon every Sunday, they like to open a book and read the same verses as what the pastors quote. Compared with nonbelievers and seekers, believers understand the Bible more easily owing to their background knowledge of Christianity and the regular sermons in church. Hence, they tend to choose a version familiar to them rather than a comprehensible version.

80% of the Christians in the survey think that the UV translation of Lord's Prayer is the best. Among the rest, except for one seeker, no one chose the UV as the best. Being asked the way to pray, Jesus told the disciples the words they should say. Believers latterly called these words Lord's Prayer. In Chinese churches on Sunday mornings before the sermon, people there are supposed to stand up and recite Lord's Prayer together. Almost all Chinese Christians memorize Lord's Prayer in the UV or at least are acquainted with it. Most of them prefer the UV translation, largely because of their familiarity with it. However, when facing the less famous verses, like the definition and importance of faith in Hebrews, they turned to choose the intelligible ones. The data from the survey show that, 60% of the believers prefer other options in the fourth parallel-verse group rather than the UV.

¹¹ New Testament: 1 Corinthians 13:4-7 “爱是恒久忍耐，又有恩慈；爱是不嫉妒；爱是不自夸，不张狂，不作害羞的事，不求自己的益处，不轻易发怒，不计算人的恶，不喜欢不义，只喜欢真理；凡事包容，凡事相信，凡事盼望，凡事忍耐。” Quoted from the Bible (Chinese Union Version). Nanjing: National TSPM&CCC. NT P305.

Chapter Five Conclusion

5.1 Future Perspective

Translating the Bible is a great challenge for translators. The Greek, for its rich word form changes, is regarded as one of the most complicated languages in the world. Not very many people in China nowadays expert at this language, which results in the normative status of the English Bible versions in the Chinese Bible translation. When the text is translated from Greek to English and then to Chinese, it is easy to be twisted or misunderstood. Hence a better Chinese version should be translated directly from the Greek to Chinese. And moreover, it should be a project conducted by Chinese translators instead of foreigners, for the Chinese cultural factors can never be ignored when rendering the text. Hopefully as more and more Chinese scholars begin to put their eyes on the Bible study, there would be more translators accomplished in Greek and interested in the Bible translation.

5.2 Practical Implication of the Research

This research was conducted to draw more attention and prompt more meditation on Chinese Bible translation. Compared with the study of the same area abroad, Chinese Bible translation began much earlier but made much less progress. Although some religious groups or scholars have rendered several versions, readers still call for more and better translations. As the survey shows, different problems exist in the present versions, which either hinder or mislead readers' understanding and attitudes towards the Bible.

Firstly, some versions stress too much on the 'inviolability' of the Bible with the ignorance of readers' need for intelligibility. Translators who insist the literal translation principle in the Bible translation should reconsider their working purpose. It is not for God's convenience to deliver God's words into different languages, for God knows his own words well. The translation is prepared for humans who speak different languages and intend to get information from the Bible. The response of the receptors should be the first and the most important factor to determine their renderings. For the very first step, the rendering should be accessible to their minds.

Secondly, the modernization and localization of the Bible still provoke much argument. The persistence to keep the ancient style of the Bible to some extents hampers the appearance of Bible versions which are more useful and more interesting to readers. Besides that, lack of cultural consideration of some translators results in either a western-style text or a Christianity tinted with traditional Chinese Religious thoughts. Translation means first to translate meanings and then to convey the style of the source text. Wherever there is a conflict between them, the meanings should be always picked as the first choice. The Bible translators should adopt the informative, expressive and imperative functions as their directions without any hesitation.

Thirdly, the present situation of the Chinese Bible translation greatly limits readers' choices. There are too many reasons to explain why one's favorite version disgusts another—different definition of the Bible, different reading purposes, different

education backgrounds, ... The statistics show that there are dozens of English Bible versions available for readers, while in Mainland China, just one version of the complete Bible can be found. Readers expect a wider range of choices.

In a word, when translating the Bible, translators should always keep the response of the receptors on mind. In order to get a better translation, translators should try to reach dynamic equivalence instead of formal correspondence. 'A translation of the bible must not only provide information which people can understand but must present the message in such a way that people can feel its relevance (the expressive element in communication) and can then respond to it in action (the imperative function).' (Nida & Taber, 1974:24) The relation between translators and readers is more like the relation between teachers and students nowadays. Teachers' responsibility is to provide a way that students can understand the knowledge easily and correctly, to let student feel the instructive meanings inside the knowledge and accept it to guide their lives.

5.3 Limitation of the Research

This survey has a comparatively small sample size, which limits the generalizability of the results. Most of the participants are bilingual or trilingual. Their linguistic competence may make them more tolerant towards not very idiomatic Chinese. The survey is primarily done in Tianjin Foreign Studies University, which limit the geographic diversification of the demographic data.

The words from Ernst-August Gutt best describes my feeling of the research, 'this study has tried to deal with a fairly wide range of phenomena – which means that many of them have only been touched on. I trust that this will stimulate others to research in greater depth ...' (Gutt, 1991:190) Hopefully more and more people would come to explore the Bible translation study and more versions of the Bible would be available for readers in the near future.

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Appendix I Questionnaire on Reading the Chinese Bible

关于《圣经》阅读的调查问卷

声明：本问卷仅为学术研究所用，您所有的个人信息均会严格保密，决不会作为其它用途。

您的年龄：_____岁 性别： 男 女

您的教育程度：

A 小学或以下 B 初中 C 高中 D 本科或以上

您可以用以下哪几种语言做基本的阅读或对话？

A 汉语 B 英语 C 法语 D 德语 E 日语 F 其它（请说明_____）

您的家乡是：

A 中国北方 B 中国南方 C 其它（请说明_____）

您对基督教的看法是：

- A 是我的信仰
B 非常感兴趣，很多教义对我的生活非常有帮助
C 了解一些，但是跟我的生活无关
D 是一种封建迷信
E 仅仅听说过名字

1. 您读过《圣经》吗？

- A 是的 → 转题 2
B 没有 → 转题 4

2. 您读过几个《圣经》译本？

A 一个，是 和合本 现代中文译本 其它（请说明_____）
→ 转题 3

B 两个或以上，是 和合本 现代中文译本 其它（请说明_____） → 转题 4

3. 您没读过其它译本是因为

- A 没见过其它的译本，也（或）没听说过其它的译本
B 对现在读的译本挺满意，没想过读其它的
C 我用的译本和教堂讲道用的是一个译本
D 其它原因（请说明_____）

4. 您认为《圣经》是

- A 上帝对我们的教导
B 一部宣传基督教的宗教书籍
C 一部关于犹太民族的历史书籍
D 一部民间传说和神话故事选集
E 一部西方文学著作

（若复选，请按重要程度排序）_____

5. 以下是几段节选自不同版本的《圣经》段落，请阅读后按您的喜好排序。

(1) 太 19: 10-12

e. 门徒对耶稣说：“人和妻子的关系既是这样，结婚就无益了！”耶稣对他们说：

“这话不是一切人都能接受的，乃是赐给谁，谁就能接受。因为有阉人是从母胎生下来就这样的；有阉人是被阉的；也有阉人是为天国的缘故自己阉的。能接受的，让他接受。”

- f. 门徒对耶稣说：“人和妻子既是这样，倒不如不娶。”耶稣说：“这话不是谁都能领受的，唯独赐给谁，谁才能领受。因为有生来是阉人，也有被人阉的，并有为天国的缘故自阉的。这话谁能领受，就可以领受。”
- g. 门徒说：“既然丈夫和妻子的关系是这样，不结婚倒好。”耶稣回答：“这样的教导并不是人人都能接受的，只有得到上帝特别恩赐的人才能接受。因为人不结婚的理由很多：有些人是生来不适于结婚的；有些人是人为的原因不能结婚；另有些人是为了天国的缘故而不结婚。能够接受这教导的人就接受吧！”
- h. 门徒对耶稣说：“如果这是男人能与妻子离婚的唯一理由，倒不如不结婚。”耶稣说：“不是所有的人都能够做到你们建议的，只有那些有那种天赋的人能够。一些人不能结婚是有不同的原因的。有些人天生就没有生育的能力；有些人是人为的原因不能生育；有些人是因为天国，选择终身独身。凡是能够做到你们建议的人，都应该这样做。”

排序：最好 → 最差 _____

(2) 林前 10: 13-14

- a. 那临到了你们的试炼，无非是人类所受不了的。上帝是可信可靠，他必不让你们受试炼、过于你们所能受的；他乃是要连同试炼，开造出路来，使你们能担受得起。所以我亲爱的，你们要逃避拜偶像的事。
- b. 你们所遇见的试探，无非是人所能受的；神是信实的，必不叫你们受试探过于所能受的；在受试探的时候，总要给你们开出一条路，叫你们能忍受得住。我所亲爱的弟兄啊，你们要逃避拜偶像的事。
- c. 你们所遭遇的每一个试探无非是一般人所受不了的。上帝是信实的；他决不让你们遭遇到无力抵抗的试探。当试探来的时候，他会给你们力量，使你们担当得起，替你们打开一条出路。所以，亲爱的朋友们，你们要远避拜偶像的事。
- d. 你们所受到的诱惑与所有人类受到的使一样的。但是上帝是可信的。他不会让你们受到你们无法承受的诱惑，而是在你们受到诱惑时，给你们提供一条出路，好让你们抵住诱惑。因此，我亲爱的朋友们，远避偶像崇拜吧。

排序：最好 → 最差 _____

(3) 太 6: 9-13

- a. 我们在天上的父，愿你的名被尊为圣；愿你的国来临；愿你的旨意行在地上、如同行在天上；我们日用（或译：明天）的食物，今天赐给我们；免了我们的罪债如同我们也免了欠我们罪债的人。领我们不进入试探；要援救我们脱离那邪恶者。（或译：邪恶。）
- b. 我们在天上的父；愿人都尊你的名为圣。愿你的国降临；愿你的旨意行在地上，如同行在天上。我们日用的饮食，今日赐给我们。免我们的债，如同我们免了人的债。不叫我们遇见试探，救我们脱离凶恶。
- c. 我们在天上的父亲，愿人都尊崇你的圣名；愿你在世上掌权；愿你的旨意实现在地上，如同实现在天上。赐给我们今天所需的（或译“明天所需的”）饮食。饶恕我们对你的亏负，正如我们饶恕了亏负我们的人。不要让我们遭受承担不起的考验，要就我们脱离那邪恶者的手。

- d. 我们在天的父，愿您的名字受人崇敬，愿您的天国降临，愿您的旨意，就象在天上一样，在地上也得以实现。请赐予我们所需的食物，请宽恕我们的过错，就象我们也宽恕对我们做错事的人一样。请让我们免受诱惑，解救我们摆脱那个邪恶者。

排序：最好 → 最差 _____

(4) 来 11: 1-3

- a. 信就是对所盼望的事物有把握，对没有看见的事物能确断。因这缘故，前人就得了赞许的证言。因着信，我们了悟今世乃由上帝的话设备成的，进而领会看得见的东西从不显露之物造出来。
- b. 信就是所望之事的底底，是未见之事的的确据。古人在这信上得了美好的证据。我们因着信，就知道诸世界是借神话造成的，这样，所看见的，并不是从显然之物造出来的。
- c. 那么，信心是什么呢？信心就是对所盼望的事有把握，对不能看见的事能肯定。古人能够赢得上帝的赞许就是由于他们相信上帝。由于信心，我们知道宇宙事藉着上帝的话造成的；这样，那看得见的事从那看不见的造出来的。
- d. 信仰意味着确信我们所期待的事情，肯定我们所看不见的事情。古人就是为此而得到了上帝的赞扬。凭着信仰，我们理解宇宙是在上帝的命令之下创造出来的，因此，可见的事物产生于不可见的事物。

排序：最好 → 最差 _____

(5) 太 4:3-4

- e. 试诱者进前来，对他说：“你如果是上帝的儿子，就吩咐这些石头变成饼吧！”耶稣回答说：“有记着说：人活着，不是单靠着饼，乃是靠上帝口里所出的一切话。”
- f. 那试探的人进前来，对他说：“你若是上帝的儿子，可以吩咐这些石头变成食物。”耶稣却回答说：“经上记着说：人活着，不是单靠食物，乃是靠神口里所出的一切话。”
- g. 那试探者上前对他说：“既然你是上帝的儿子，命令这些石头变成面包吧！”耶稣回答：“圣经说：人的生存不仅是靠食物，而是靠上帝所说的每一句话。”
- h. 这时，魔鬼来了，对他说：“如果你是上帝的儿子，就命令这些石头变成面包吧。”耶稣回答说：“《经》上说：人不能只靠食物活着，人还要听从上帝说的每一句话才能够生存！”

排序：最好 → 最差 _____

(6) 西 1: 24-25

- a. 如今我在为你们受的这些苦之中、倒觉得喜乐，并且为基督的身体、就是教会、在我肉身上补替他受的苦难所未受尽的。我照上帝为你们而赐给我的管家职分、做教会的仆役，要把上帝之道、历世历代以来所隐藏的奥秘、如今向他圣徒们所显明的、传得完满。
- b. 现在我为你们受苦，倒觉欢乐；并且为基督的身体，就是为教会，要在我肉身上补满基督患难的欠缺。我照神为你们所赐我的职分，作了教会的执事，要把神的道理传的完备。
- c. 我现在觉得为你们受苦事一件快乐的事；因为我在肉体上受苦，等于继续在担负基督为着他的身体——就是他的教会所忍受而未完成的苦难。未了你们的益处，上帝把这项任务交给我，使我作教会的仆人。这任务是要我充分地把上帝的信息传开。
- d. 我很高兴为你们而遭患难。在我的身体里正在完成基督为他的身体（即教会）尚未完成的苦难。上帝为了你们的利益委派我为教会的仆人，要我完整地传播上帝的信息。

排序：最好 → 最差 _____

(7) 徒 3: 1

- e. 彼得、约翰上殿去，要守下午三点（希腊文：第九时辰）祷告的时辰。
- f. 申初祷告的时候，彼得、约翰上圣殿去。
- g. 有一天，下午三点祷告的时间，彼得和约翰上圣殿去。
- h. 一天，彼得和约翰正往大殿（位于耶路撒冷的特殊的建筑，为犹太人所崇拜）院走去，此时是下午三点——正值祷告时分。

排序：最好 → 最差 _____

(8) 路 6: 36

- e. 你们要有怜悯的心，正像你们的父有怜悯的心一样。
- f. 你们要慈悲，像你们的父慈悲一样。
- g. 你们要仁慈，正像你们的父是仁慈的。
- h. 你们要像你们的父那样仁慈。

排序：最好 → 最差 _____

(9) 林前 13: 1-3

- a. 假使我用人之舌说话、甚至于用天使的语言来说话，却没有爱，我就成了鸣的锣响的钹一般。假使我有神言传讲的才能，又明白一切奥秘、一切知识；假使我有全备的信、能够移山，却没有爱，我就算不了什么。假使我将一切资财分给人吃；假使我舍弃身体去给人烧（有古卷作“为要自夸”），却没有爱，我就无济于事。
- b. 我若能说万人的方言，并天使的话语，却没有爱，我就成了鸣的锣，响的钹一般。我若有先知讲道之能，也明白各样的奥秘，各样的知识，而且有全备的信，叫我能够移山，却没有爱，我就算不得什么。我若讲所有的周济穷人，又舍己身叫人焚烧，却没有爱，仍然与我无益。
- c. 我即使会讲人间各种话，甚至于天使的话，要是没有爱，我的话就像吵闹的锣和响亮的钹一样。我即使有讲道的才能，也能够洞悉各种知识、各种奥秘，甚至有坚强的信心能够移山倒海，要是没有爱，就算不了什么。我即使把所有的财产都捐给人，甚至牺牲自己的身体被人焚烧，要是没有爱，我所做的仍然没有益处。
- d. 如果我会讲世间的各种语言，甚至会讲天使的语言，但是却却没有爱，那我只不过是一面吵闹的锣或是响亮的钹罢了。就算我有预言（宣讲上帝的信息）的才能，洞悉一切的奥秘，通晓所有知识，就算我有移山的信仰，但是却却没有爱，那我就毫无价值。即便我把自己所有的财产都分给穷人，甚至牺牲自己的身体，作为祭品焚烧，然而我却却没有爱，那么我依旧一无所获。

排序：最好 → 最差 _____

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Appendix II Original Data Related to 3.3.2.1

a: LV b: UV c: TCV d: MCV

Group One

	Best	Good	Bad	Worst
a	1 (person)*	2	0	9
b	1	0	9	2
c	2	8	2	0
d	8	2	1	1

1 (person)*: Each number shows how many participants ranked the version on the present level. Here 1 means one person chooses the LV as the best translation.

Group Two

	Best	Good	Bad	Worst
a	1	3	2	6
b	5	1	5	1
c	2	7	1	2
d	4	1	4	3

Group Three

	Best	Good	Bad	Worst
a	2	2	3	5
b	5	3	4	0
c	1	3	3	5
d	4	4	2	2

Group Four

	Best	Good	Bad	Worst
a	1	4	3	4
b	3	1	6	2
c	4	5	1	2
d	4	2	2	4

Group Five

	Best	Good	Bad	Worst
a	3	1	2	2
b	5	2	5	1
c	0	7	4	4
d	4	2	1	5

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Group Six

	Best	Good	Bad	Worst
a	2	2	2	6
b	3	1	7	1
c	3	6	2	1
d	4	3	1	4

Group Seven

	Best	Good	Bad	Worst
a	3	3	0	6
b	3	2	6	1
c	2	3	5	2
d	4	4	1	3

Group Eight

	Best	Good	Bad	Worst
a	4	5	0	3
b	2	3	7	0
c	0	4	4	4
d	6	0	1	5

Group Nine

	Best	Good	Bad	Worst
a	1	0	4	7
b	3	4	4	1
c	1	5	3	3
d	7	3	1	1

Appendix III Original Data Related to 3.3.2.2

Believer				Seeker group				Nonbeliever			
Group				group				group			
1	Best	good	midium bad	1	Best	good	midium bad	1	Best	good	midium bad
d	c	b	a	d	c	b	a	d	c	b	a
d	c	b	a	c	a	d	b	d	c	b	a
b	a	c	d	a	d	c	b	d	c	b	a
c	d	b	a					d	c	b	a
d	c	b	a								
2	Best	good	midium bad	2	Best	good	midium bad	2	Best	good	midium bad
c	b	d	a	d	c	b	a	d	c	b	a
b	a	d	c	Best	a	c	d	d	c	a	b
b	c	a	d	a	c	b	d	c	d	b	a
b	c	d	a					d	c	b	a
b	a	d	c								
3	Best	good	midium bad	3	Best	good	midium bad	3	Best	good	midium bad
b	d	c	a	d	c	b	a	d	c	b	a
a	b	c	d	b	a	c	d	d	b	a	c
b	d	a	c	a	d	b	c	c	b	d	a
b	a	d	c					d	c	b	a
b	d	a	c								
4	Best	good	midium bad	4	Best	good	midium bad	4	Best	good	midium bad
c	b	a	d	d	c	b	a	d	c	b	a
c	d	a	b	a	d	b	c	d	a	b	c
b	c	a	d	b	c	d	a	c	a	d	b
b	a	c	d					d	c	b	a
c	a	b	d								
5	Best	good	midium bad	5	Best	good	midium bad	5	Best	good	midium bad
a	b	c	d	d	c	b	a	d	c	b	a
b	a	c	d	b	c	a	d	d	c	b	a
b	c	a	d	a	c	d	b	d	c	b	a
a	b	c	d					d	c	b	a
b	d	c	a								
6	Best	good	midium bad	6	Best	good	midium bad	6	Best	good	midium bad
c	d	b	a	d	c	b	a	d	c	b	a
b	c	a	d	a	c	b	d	d	c	b	a

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b	a	d	c	b	a	c	d	c	d	b	a
c	b	a	d					d	c	b	a
a	d	c	b								

7Best	good	midium	bad	7Best	good	midium	bad	7Best	good	midium	bad
a	b	c	d	d	c	b	a	d	c	b	a
d	b	c	a	a	d	c	b	c	d	b	a
b	a	c	d	a	d	b	c	c	d	b	a
b	a	c	d					d	c	b	a
b	a	d	c								

8Best	good	midium	bad	8Best	good	midium	bad	8Best	good	midium	bad
d	a	b	c	d	c	b	a	d	c	b	a
a	b	d	c	a	b	c	d	d	a	b	c
a	b	c	d	b	a	c	d	d	a	b	c
a	c	b	d					d	c	b	a
Best	a	c	d								

9Best	good	midium	bad	9Best	good	midium	bad	9Best	good	midium	bad
a	d	c	b	d	c	b	a	d	c	b	a
d	b	a	c	b	c	d	a	d	c	b	a
b	d	a	c	d	b	c	a	d	b	c	a
c	b	a	d					d	c	b	a
b	d	a	c								