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A brief survey of History of Bible translation in China

From the perspective of Media-Translatology

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摘要

很长一段时间以来，就汉译《圣经》在早期对中国社会所产生的作用，它对汉语言的影响，尤其是对白话的产生所起的作用，以及它在整个中国翻译史中的地位这诸多问题上，我们国内的相关学者还是充满异议的。就目前来看这个争议似乎仍然缺乏一个较为客观的说法。本文拟从译介学视角初步探讨并试图澄清这方面的有关异议甚至有意，抑或无意的偏见。有专门的章节来讲述早期传教士翻译《圣经》之举所付出的艰辛努力，以及译成汉译《圣经》的创举。在众多译本中，《官话和合本》对后来中国大地上的兴起的新文化运动产生了不同凡响的推动作用。

译介学，指的是一种广义上的翻译理论。该理论是由20世纪30年代作为比较文学的一个分支发展而来的，在20世纪50年代逐步成型。一开始，译介学主要以比较文化角度研究文学翻译以及翻译文学。它不关心翻译中语言层面的语言转换，而是关注翻译作为一种文化交流手段所含有的独特价值和意义。在此意义上，本文拟从一个更加宽泛的视角来考察《圣经》汉译史。跟以往的传统翻译观相比，译介学方法注重于以下几点：早期西方传教士所翻译的《圣经》的质量好坏不是译介学的研究重点，而中文《圣经》版本对中国文化和语言所产生的影响是其关注的焦点。它主要研究的是汉译《圣经》作为当时中西文化交流必不可少的载体而对这场中西文化交流所产生的作用——汉译《圣经》它自身独特的语言风格和表达方式如何帮助当时的中国人从此可以便利地进行交流，以及它对于中国近现代文学所作出的不可否认的贡献。与此同时，本文还继续讨论了在这场中西文化交流过程中所出现的一些不尽如人意的矛盾和问题，即广义上的中国礼仪之争和狭义上的名词翻译的混乱情况。由此引出文化互动转型论，这也是本文的哲学理论基础。

因为本文是从译介学——一种比较文化角度出发的翻译理论来探讨汉译《圣经》的，因此最近汉译《圣经》的发展情况和发行情况也有必要作一了解。

最后，文章简要说明了在全球化语境下开展新一轮中西文化交流应注意的事项并对全文作了总结。

关键词：译介学；文化互动转型论；汉译《圣经》；文化交流与传播；《官话和合本》；汉译白话

ABSTRACT

For such a long period of time, Chinese scholars tend to differ a great from each other when these issues are concerned with: the role Chinese bible plays in our society in the early period and today; its impact on the Chinese language, in particular on Baihua; and its status in the whole translation of China. It seems there is no end and thus no objective conclusion and commentary be made on these controversies. The paper endeavors to clarify some of the disputes and sometimes bias with application of Media-translatology to show how the missionaries took great pains to do missionary work and translated the Bible into Chinese. Their efforts in the Chinese Bible translation proved to be an amazing feat, concerning its great influence on the *New Literature Movement* and other aspects in Chinese people's lives.

Media-translatology i.e. translation studies in a broad sense, developed out of translation studies as a branch of comparative literature in 1930s, and flourished after 1950s. At the very beginning, it was concerned with translation (especially literature translation) and translated literature from perspective of comparative culture. It cares not transformation from source language to target language in language level, but loss, change, addition of information of source language in translation process. What it cares is actually the unique value and significance of translation (mainly literature translation) as an activity in cross-culture exchanges. Accordingly, this thesis focuses on the brief survey of Bible translation in China in a much more broad sense. Unlike the traditional way of analyzing a translation act, the media-translatology theory deals

with it in this way: it cares not matter how well the Bible was translated by missionaries in early period, but the great impact the translated version of the Scriptures exerted on Chinese culture and language. It attaches much importance on the role Chinese Bible had played in the cultural communications in a broad sense---how its unique style and way of expressing helped to facilitate the way people communicating at that time, and its undeniable contribution to Chinese modern literature is also discussed. Meanwhile, problems emerged in this cultural event are taken into account as well---chaos in translation terms for the proper nouns in a narrow sense and the *Chinese Rites Controversy* in a broad one. With these two topics put forward, this thesis put forward another theory ---*Mutual working and Transformation* of culture exchanges and dissemination, which is applied as the philosophical basis for this dissertation. With this theory, an objective and forceful discussion regarding the controversies above will be fulfilled in a theoretical manner.

As this paper deals with the Chinese Bible from perspective of media-translatology --- view of comparative culture, therefore the Chinese Bible translation in China and its distribution in the country today also deserve our attention. Meantime, strategies we'd adhere to in a new round of cultural exchanges between the West and China in the context of globalization are also indicated in the latter part. With these translation theories applied in the case study of Chinese Bible, an objective description is fulfilled, and appropriate solutions are drawn eventually.

Key words: Media-translatology; mutual working and transformation; the Chinese Bible; cultural exchanges and dissemination; The *Chinese Union Bible*; E-C translation; Baihua

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Chapter 1

A brief description of the relation between Chinese Ideologies and Chinese Bible Translation

As one of the most important means of cultural exchanges, translation is playing an ever-growing essential role in society. However, behind the translation, there is really the manipulating power over a translation act. This overwhelming force in fact refers to a series of factors: the sponsor (i.e. the individual, or a publishing house, etc) who initiates a translation act, the translator who performs the translating, and the readers who are expected to be exposed to—all of which have to be taken into account if the relation between translation and the ideology is concerned with. Accordingly, as this thesis intends to focus on Bible translation in China from perspective of media-translatology in a much broad sense -- which will provide with us a vivid case study of how the rules work on Chinese Bible translation with regard to relation between ideology and translation. As the kernel of Christianity, introduction and translation of the Bible underwent twists and turns on the Chinese soil. China has never been converted into a Christian country--- on one hand, this is probably because of the great influence of Confucianism on Chinese people, and while on the other hand, this is due to the impact of various dominating ideologies in different period of the Bible translation in China. Different Chinese Bible versions reflect the power of ideology, which embodies in form of religious politics, ruling class' cultural policy, Chinese poetics, and other aspect. For instance, western missionaries and a few

Chinese scholars took great interest in translating the Bible into Chinese during the later Ming and early Qing period--- for at that time, cultural exchanges between the West and China were at its golden age with a peaceful atmosphere between China and the West. Later, when the Opium War started, the Christianity and Chinese Bible translation was brought to a sudden stop, which also could find its reasons in the ideologies of that period—politics and hence the corresponding religious policies by the Qing government. Then From 1949 to late 1980s, no efforts had been made regarding the Chinese translation of the Bible. It was after the policy of Opening up to the outside world initiated by Deng Xiaoping that renewed efforts were made in terms of the Chinese Bible translation. Then how about now? Nowadays, though we're living in an age free and thus more tolerant than ever, due to some reasons, Chinese scholars tend to differ a great from each other when the following issues are concerned with: the role Chinese Bible plays in our society in the early period and today; its impact on the Chinese language, in particular on Baihua; and its status in the whole translation history of China.

Chapter 2

General introduction of Bible dissemination and translation in China

2.1 On the general history of Christianity dissemination in China

The splendid history of Christianity and Bible dissemination in China could be traced back to 635AD, Tang Dynasty, the golden age as it was when the whole nation was gigantically enterprising, with prosperous economic development, hence accordingly tolerant and free spirit that providing a perfect atmosphere for cultural exchanges of all kinds. It is known that in 635AD the missionary named Alpen/Olopun of Nestorian Christianity arrived in Xi'an, in the hope of Christianity spread in China. In 781AD, a stone stele was erected by the Nestorian Christianity known as "The Memorial of the Propagation in China of the Luminous Region from Daqin"(大秦景教流行中国碑, Daqin being the Chinese term for the Roman Empire). According to the records on this stele, there were the Chinese expressions "real canon"真经 and "translating the Bible" 译经, and other things that telling the fall of human being, the birth of Messiah, what The Savior had done and how Nestorian Christianity arriving in China etc---all makes it clear that there was already Bible translating activity in Tang Dynasty. However, no preserved Bible translation of this period as mentioned in the stele is to be found. (Chen Yiyi)

The second time Christianity and Bible dissemination in China took place in Yuan

Dynasty when Father John of Montecorvino was on Christianity mission sent by Franciscans, Catholic Church 1294. This mission turned out to be a great success because of the warm welcome by the Empire of Yuan at that time. Hereafter Roman Catholicism worship was for the first time to be permitted on the Chinese soil; John translated New Testament into Mongolian, language of the ruling class, yet no actual copies of this translation are found. Later, with the fall of Yuan Dynasty in 1368, Christianity again vanished in most part of the country. Till then, Christianity underwent two ups and downs in China.

The third stage of Christianity and Bible translation and dissemination in China was dated to 13th century when Roman Catholic Church did missionary work in China. The most famous denominations could be Jesuit, and of which Matteo Ricci (1552-1610) is the most eminent one. During his 28 years in China, Matte established a solid foundation for Christianity dissemination by applying all kinds of effective ways to do missionary work in China. Like other American, British missionaries, he also attempted translating the Bible, though only the Ten Commandments in Chinese. “ There is no evidence that he undertook the effort of translating the whole Hebrew Bible; many clues point in the direction that only sections very useful for his missionary activities were translated into Chinese.”(Chen Yiyi) It was until 18th century when Protestant coming to China, E-C translation of the Bible was really in a boom. For instance, great efforts had also been made by Jesuits Louis de Poirot, Robert. Morrison, Joshua Marshman (1768-1837), E.C Bridgman (1801-1861) S.I.J.Schereschewsky (1831-1906), till the great success of the *Chinese Union Version*

in 1919.

The fourth period, after 1949, with the Three-Self Movement emerged, emphasizing on self-government, self-support, and self-propagation, missionary work by western missionaries in China came to an end eventually. While with the center for Christianity's development moving to from the Mainland China to Taiwan after 1949, "Taiwan's effort in translating the Bible into Chinese reflects the best level of translation in China."(Chen Yiyi) thus *Today's Chinese Version* (TCV) was published in 1979. On the side of Mainland China, there was also Bible translation in this period, i.e. the *Modern Chinese Bible* by Lu Zhenzhong as a scholar at Yanjing University in 1940-1970.

2.2 Eminent translators, versions and some translation strategies of respective period.

2.2.1 Eminent translators, versions and some translation strategies of respective period

According to "the Memorial of the Propagation in China of the Luminous Region from Daqin", we learn that Chinese translations of the Bible in the Tang Dynasty could not be found, thus this paper will not talk about translation strategies of this period. So it is true of situation in Yuan Dynasty. It was until in the later Ming and early Qing Dynasty that the topic of translation strategies did make sense. Matteo Ricci, the most eminent missionary in history, had done something that proved to be

very successful: his adaptational approach in missionary work. Unlike the other missionaries, the first day he arrived on the Chinese soil, Matteo dressed himself in clothes of the Confucius literati. What's more, he spoke Chinese, studied Chinese culture, made friends with Chinese, especially the Confucian literati. This adaptational approach is essential in that it was a turning point at that time: it denied the traditional way of Christianity dissemination while worshipping Confucius and ancestors by Chinese Christians were permitted. Fully understood the unique essence of Chinese culture, Matteo took great pains to seek the closest equivalences of Biblical terms in Chinese, for example, he compared "*Deus*" (term for God) to "*Tian*" and "*Tianzhu*" in Chinese culture. For the sake of successful mission, he combined western science, technology, philosophy, ethics, and religion into an integrated entity to attract the Chinese people in the missionary work. This is Matteo's strategy and wisdom. As his Chinese translation of the Ten Commandments is concerned, there is no record about the translating strategy. At the same time, with the arrival of Protestant Church in China, more Chinese translations of the bible emerged.

① Chinese Bible translation by Baptist missionaries Marshman and Lassar. After 16 years of hard work, this version was printed in India in 1822, yet pitifully it was not brought to China.

② E-C translation of the Bible by Morrison and Milne. In 1808, Morrison started his Chinese translation of New Testament and finished in 1813; and later cooperated with Milne, they accomplished Old Testament in 1819. With combination of the two, a whole E-C translation of the Bible was published eventually. Though a

year later than the Marshman and Lassar version, it was more influential than the latter. Although this translation aimed at Christianity dissemination, the entire Chinese translation of the Bible is actually a great event in history of Bible translation and of cultural exchanges between the west and China.

③Medhurst and Gutzlaff's E-C translation. This is actually a group work by four people, i.e. E.C. Bridgman, John R. Morrison, Medhurst and Gutzlaff. This translation is well-known due to its adoption by the revolutionary peasant leader HongXiuquan of the Taipingtianguo movement as the doctrines of the organization. (Chen Yiyi) This Chinese bible was published in 1837and 1840

④ *Representative version*. After Opium war between Britain and China in 1842, a committee of 12 people was formed in Hong Kong by British and American missionary institutes. Their work was to re-translate the Holy Bible into Chinese. And they finished and published in 1854 named *Representative version*

All these versions mentioned above are in classical Chinese.

While in the process of re-translating the Bible, arguments arose on translation of some proper nouns among the translators involved. Among which, the most controversial one is whether to translate the Almighty of the universe into *Shen* or *Shangdi*. In the end, with uncompromising action taken by them, the team was divided into two parts, and continued with their work independently. The group adopted *Shangdi* managed to publish their E-C translation of New Testament in 1852, and Old Testament in 1854, historically called the *Representative version*. The other that adopted *Shen* published their "*Shen version*" of the entire E-C translation, called

“*Bridgman Version*”. Both of these translations are in ancient prose.

The Chinese Union Version:

“It was so named as a reflection of the fact that translators from all denominations of the time came together and worked in co-operation with each other in order to produce the finished work. This translation was commissioned by the Shanghai Missionary Society in 1890 and completed in 1919 by a sixteen-member committee of foreign missionaries, with the aid of several Chinese believers to check the accuracy of the language used.” (Chen Yiyi).

This is the most famous Chinese translation of the Holy Bible. Even today, over 80 years later, it is still the most widely read version in China, though in *Shangdi* and *shen* separately.

The Chinese Union Version took the Revised Version of 1885 in English as its source text which itself was based on the *King James Bible*. Its translation principles are: a, the language was not in vernacular Chinese but everyday spoken language i.e. mandarin Chinese; b, it must be flowing and easy to understand; c, be faithful to the original Bible; d, translate puns and wordplay literally, but not giving out literary translations of the implied meanings. Significance of this translation lies in that it functioned as the driving force in development of Baihua Movement--which will be discussed exclusively as the main part of this thesis.

Apart from these, efforts had also been made by the Catholic Church in Chinese Bible translation: translation done by an Italian Franciscan Friar, Gabriele Allegra, published in 1954 in Hong Kong. Its translation principles are: colloquialism was adopted for the sake of common people; its translation strategies are as follows: transliteration was adopted regarding proper nouns; In terms of biblical study, standard Chinese terminologies were adopted. Translation method: faithfulness was in the first place and was emphasized over fluency and elegance. This Chinese Bible

became the standard text for Chinese Catholics worldwide. (Chen Yiyi)

With regard to translation strategies of Lu Zhenzhong's Chinese translation of the Bible, it uses direct-translation method, with exact word for word translation of the original Bible.

Another translation deserves our attention is the *Today's Chinese Version*. With *Today's English Version* as the blueprint, *Today's Chinese Version* was published in 1979 by the United Bible Societies in Taiwan. A principle of this version is "dynamic equivalence". In order to convey the original message of Bible more accurate, free translation strategy was often adopted.

2.2.2 Problems during Bible dissemination and translation in China

(1) Chinese Rites Controversy

Facing the dire consequences of a head-on clash with the local values in their efforts to turn the Bible into Chinese, the Jesuit missionaries in China during the first half of the 17th century opted for an adaptational/accommodation approach, which was greatly opposed by missionaries from Franciscan and Dominicans, and led to a heated argument on Chinese Rites within Catholic church. The key point was whether Catholic Church should adapt to Chinese culture. Lasting for nearly half a century, this dispute developed from East to the West, and eventually led to the confrontations between Chinese Empire and Vatican .The focus lied in the disagreement about translation of "Deus" in Chinese, and whether Chinese Christians could still worship

Confucius and their ancestors. This controversy in the end caused “Ban on Christianity” by Chinese emperor Kangxi.

In order to analyze the essence of this event, several factors could be taken into consideration: a, Matteo’s strategies for preaching. According to Mr.Duan Dezhi, he supposes, “ the great success missionaries had achieved in the later Ming and Early Qing period contributed a lot to the “adaptational approach” and “inculturation” strategy Jesuit had adopted. What they preached was not the original Christianity teachings anymore, but that in the clothing of Inculturation. These include Matteo’s efforts in interpreting the Christian concept with Chinese notions. (E.g. he compared “*Heaven*” *Tian* and “*Lord of heaven*” *Tianzhu* in the Chinese language to the Christian concept of “Deus”). At the same time, he tried hard to transform Christianity doctrines with Chinese ideology. Examples are that filial piety in Chinese context was used to transform Trinity, the kernel of Christianity, and a new notion of Sanfuzhilun (三父之论) was coined. By doing so, he aimed at popularizing the connotation in God. Accordingly, on the one hand, the monotheism of Christianity was guaranteed; on the other hand, Christianity based on the filial piety was acceptable to all Chinese. In this manner, a most widely basis of mass and socially psychology is established.

Besides, Missionaries from Jesuit attached much importance to cultural or academic means in preaching.

Actually the fact is, at the very beginning there was a bifurcation within Jesuit in their strategies. Later when Dominicans and Franciscans arrived in 1632, they considered “the combination of Christianity and traditional Chinese ideology” no

other than “a kind of compromise”. They firmly believed that the Chinese “*tian*” refers to “the sky”, *Shangdi* the name for idols---not suitable for creator in Christianity. Both of them didn’t approve of Matteo’s strategies and his tolerance in worshipping Confucius and ancestors by the Chinese Christians.

In essence, the truth of this controversy lies in, as revealed by Mr. MuQimeng, “ they’ve got two different ways in missionary work.” i.e. two kinds of ideologies were in clash with each other: supporters stuck to the principle of no elimination of the Grace, while opposition put emphasis on Saint Austin’s theory---efficiency of the Grace.

On the Chinese side, emperor Kangxi’s ban on Christianity in China, in nature, tended to protect feudal regime. What he protected were imperial power and authority. The most fatal reason of this is that Christianity and its notion of being equal and philanthropism, which are all against individualism and also against worship for Confucius and ancestors, all threatened the feudal divine power, clan power and regime (An Mengxi). While at the same time we have to admit that in some sense the impact of naming the biblical God in Chinese language results in the gradual Christianizing of the name, causing it to lose the original religious content. The proper name *Shangdi* in Chinese Classics and popular religions and the genetic name *Shen*, referring to deity in general, are now mostly monopolized by Christians to refer to the biblical God. Yet the adoption of a local name for the universal God will facilitate mutual transformation of both Christianity and the native religion and culture.

Second, through the whole process of Chinese Rites Controversy, it makes clear that Matteo's adaptational approach and inculturation strategy a wise choice made by him after fully understanding the essence of Chinese culture. Only in this way dissemination of Christianity could be possible and successful.

Another lesson we could learn from this event is that Matteo's adaptational approach and inculturation strategies are based on "universalism" with a global vision towards culture and religion of the world in the spirit of dialogue. A more striking feature is that equality was well embodied at that time. Western missionaries tended to be more modest, not so pompous and arrogant after the Opium War. Often they hold a respective attitude toward Chinese culture, while the Chinese were confident and calm in argument and discussion with western missionaries. Thus we could view this as an amazing period in the history of cultural exchanges between the two cultures.

(2) problems in translating the Bible in Chinese context.

As Christianity is not native religion on the Chinese soil, thus lots of new words and items were brought into the Chinese language along with the Chinese Bible translation. While the problems emerged in the process deserve to draw our attention in a particular way: i.e. the two sects: Catholic church and Protestant Church, because of their own adoption of different translation for the same terms of Bible, this move brought about an overall confusion in Chinese translation of the Bible.

Consequently, the Chinese readers are confronted with a pretty embarrassing situation: till today there is still not a popular common Chinese Bible among Chinese

Christians and readers. In fact, for Chinese readers there are two kinds of Bible: The *Chinese Union Version* of Protestant Church, and *Chinese Catholic Bible* i.e. the *Sigao Version*. Differences between The two versions are so distinctive that people could be easily to suppose there are two Bibles in the world. How come?

Three aspects could be the center of this discussion:

① Chinese translation of God, Holy Spirit, and Jesus Christ

In the English world, no matter how many bifurcations they may have in English Bible, or how many version they may get, yet readers, particularly non-Christians, at least they are sure they are reading the same book—New testament and Old testament of the Holy Bible. Or at least, they know they are talking the same God. However, in Chinese context, readers, especially the non-Christians, after reading the Chinese Bible, which is actually out of the same Scripture in Greek or Hebrews, will hardly be convinced that they are reading the same book. One of the most surprising point is: in all English Bible, there is but only one God, yet in different Chinese Bibles, there are three Gods indeed—one translated as *tianzhu*, the other *Shangdi*, another *shen*. Among those, which seems to be the most appropriate and perfect translation appears to be another controversy among Christians. It seems there is not a uniform translation of this term in rather a long period of time. The three different translations only show the division within Christianity and difficulties the Chinese Bible suffered in Chinese context.

Moreover, in *Sigao version*, Holy Spirit is “圣神” in Chinese, while in the *Chinese Union Bible*, it is “圣灵”. If there is a non-Christian for the first time reading

“*Shen*” in the Chinese Union Bible, then he comes across *shengshen* “圣神” in Sigao Version. It won’t be surprising if he feels confused. In Christianity, “Trinity” is composed of Holy Father, Holy Son, and Holy Spirit, which are kernel of the whole religion. It’s already tough to understand this kernel from the viewpoint of Chinese, lest the chaos caused by different Chinese translation of the same term. Only one thing for sure: Chinese translation of the Holy Son in both versions was rendered into the same term: 耶稣基督. Therefore Jesus Christ is no more a new term in Chinese language.

②Terms of basic teachings in Christianity

Based on Mr. JianXin’s research and statistics, 16 terms of Christian teachings from Apostle, such as God, Revelation, the Bible, the Lord Jesus Christ, Holy Spirit, Gospel, World, Sin, Demons, Grace, the Cross, Faith, Born again, choose, church, kingdom of God. The same Chinese translations in Sigao version and the *Chinese Union version* are: revelation 启示; Bible 《圣经》; The Lord, Jesus Christ, 主, 耶稣, 基督; Gospel 福音; World 世界; Sin 罪; Demons 魔鬼; Cross 十字架; Born again 重生; choose 拣选; church, 教会; Kingdom of God, 天国, 12 in all. While the other four translations differ respectively in Catholic church and Protestant Church as : justification 成义/称义; law 法律/ 律法; faith 信德; 信仰/信心, 信仰; Grace 恩宠/恩典; Spirit 精神; 灵魂/灵; Holy Spirit 圣神/圣灵;

③chaos in translation of names of people and places

Again, according to Mr. Jian Xin’s study, examples of important names are presented to show the chaotic translation: Adam, Eve, Abraham, Issac, Jacob, Noah,

Joseph, Moses, Joshua, David, Samuel, Elija, Isaiah, Jeremiah, Daniel, John the Baptist, Peter, John, Paul and Mary. To his astonishment, only two and a half translations are the same in Sigao and the *Chinese Union Bible* i.e. Adam 亚当 and Jacob 雅各布, the half is Mary 玛利亚(马利亚). The left 17 names could hardly be recognized as the same person without careful reading, e.g. Eve 厄娃/夏娃, Noah 诺厄/挪亚, Abraham 亚巴郎, 亚巴辣罕 /亚伯拉罕.

Chinese translation of names in the Bible is not an easy job in terms of integrity and sameness. Take family tree in the last chapter of Matthew for instance, from Abraham to Mary, 46 names in all. In the *New American Bible* on the side of Catholic Church, and *New International Version* on the Protestant side, only 5 English translations are not the same, i.e. Asaph, (Asa), Joram (Jehoram), Amos(Amon), Jechoniah (Jeconiah) and Achim (Akim), while in Sigao and the *Chinese Union Version*, there is a striking comparison: only 2 translations are the same—犹大 and 亚兰, 2 similar ones are 雅各布伯(雅各布), 玛利亚(马利亚). The other 42 name translations are totally different. As a result, when a Chinese is worshipping Father of Faith , while in one Chinese Bible, it is story about 亚巴郎, while the other is concerned with that of 亚伯拉罕, how would he react? It exactly shows division within Christianity.

Mr. Jian Xin also presents us 13 vital names of place in the Bible: the Garden of Eden, Cannan, Bethlehem, Nazareth, Calilee, Mount Sanai, Mount Zion, Mount Carmel, Jerusalem, Babylon, Mount of Olives, Gethsemane, Golgtha. As their Chinese translations are concerned, in Sigao, only five translations are the same: Mount

Carmel 加尔默尔/迦密; Bethlehem 白冷/伯利恒, Nazareth 纳匝肋/拿撒勒; Calilee 加里肋亚/加利利; Gethsemane 革责玛尼/客西马尼; Golgtha 哥耳哥达/各各他. All these sharp differences with no doubt, lead to chaos among readers.

All in all, though a big headache, more efforts need to be made to transform this situation for the sake of Chinese Christians. It is also a fact that a common Chinese Bible with uniform translation terms is most urgent. Therefore, there is still a long way to go ahead of us.

Chapter 3

Philosophical foundation-----*Mutual working and Transformation of cultural exchanges*

Before the presentation of the main body of this thesis, it is necessary to take its philosophical basis into consideration. Here, this paper intends to discuss the theory of *Mutual Working and Transformation of cultural exchanges*, which was firstly claimed by Mr. Wang Xiaochao. With a range of theories taken into account, this one just best suits the situations in this dissertation as a good philosophical basis.

In order to apply this theory, a major historical circumstance ought to be presented first.

3.1 Panorama of cultural communications between the West and China in Later Ming and Early Qing Period

In terms of cultural communications between the West and China in the Later Ming and Early Qing Period, the most prominent sinologist Jacques Gernet from France views this period of history as “an interesting story happened in around 1600, as this is actually the first meeting in true sense of the two great civilizations that has been developing independently and separately in the past”. (J. Gernet)

At the end of 16th century, Matteo ushered the missionary work in China. Journey of Christianity to china seemed to be full of twists and turns, yet there was

perfect mutual working between the two sides, such as, *transmission of western learning to china* (西学东渐), *transmission of Chinese learning to the west*(东学西传), apart from the not harmonious episode of *Chinese Rites Controversy*.

To make matters clearer, let's take a look at the Chinese Rites Controversy. As we have already mentioned above, generally speaking, from the perspective of culture studies, this historical event is in essence the fight between Confucian ideology and western Christianity theology. In Europe, this controversy really played its part in shaking theological authority with its Chinese Confucianism; while in China, to Confucian ideology, this meant a great blow and challenge from Christianity. (P47, *Christianity in China*, Guo Weidong).

To be specific, focus of *Controversy* lies in the great disagreement on the Inculturation and adaptational approach towards traditional Chinese culture and rites between missionaries. China and the west, both of the two sides tried to keep their own principles and notions, not yield to the other side.

Transmission of western learning to china, according to *Christianity in China*, this actually refers to the so-called *tianxue* “天学”---academic words and deeds of western missionaries---including moralities , philosophy, religion, science and technology (P53 *Christianity in China* Guo Weidong). “In later Ming and early Qing period, apart from Christianity missionaries brought to China, there was also western science and technology alongside; missionaries were the natural carriers of this input. It was estimated that missionaries from Jesuit were less than 500 in China, among which, at least 80 had made great contributions to the communications between West

and China. Introduction of Tianwensuanxue 《天文算学》, geography and western medicine is worth highlighting.” (P53 *Christianity in China*)

Moreover, in mechanics, linguistics, architecture, even music and art, missionaries played a vital part in introducing and disseminating. All the efforts made by these industrious western missionaries contributed a lot to the development of Chinese society at that time.

Then *transmission of Chinese learning to the west*. It is no surprising to see two roles missionaries of Jesuit played in the later Ming and early Qing period: they functioned as the cultural mediators between the west and China. They were responsible for western culture dissemination in China, and vice versa. On the one hand, they introduced western culture to China, on the other hand, Chinese Culture was gradually known among the westerners. With this effort, a real cultural fusion was realized for the first time in history to some extent.

Introduction of Chinese culture to the west took place mainly in 1615 when Matteo's *Missionary work in China* was published in Europe. “This book is widely known as a masterpiece of Sinology in the entire Europe. With this work, historical study on Sinology in Europe developed into an independent disciplinary, which mainly deals with missionary work on the basis of Chinese classics and how to interpret traditional Chinese culture from the perspective of Christianity. In this book, Matteo showed his respect for traditional Chinese culture, with Confucianism as its kernel.”(*Christianity in China*, GuoWeidong)

What really matters is the introduction of Chinese civilization to the west led to

great curiosity, admiration, and romantic expectation for Chinese culture among the westerners. To a larger extent, this move inspired lots of great masters in *Enlightenment Movement* in around 1800. (P62 *Christianity in China*, Guo Weidong)

“ Tradition and notion of atheism helped to free lots of scholars from the slavery of theology. Descartes once considered Li 理 in Chinese culture was far beyond the sphere of God. (P62 *Christianity in China*, Guo Weidong)

It is estimated that China’s imperial examinations were also introduced to Europe by Jesuit missionaries at that time. The emphasis of self-reliance in official career success, but not the origin, became an inspiration for great thinkers of *Enlightenment Movement*. This emphasis on individual value was just what they were longing for. “Thus, it’s said that Bachelor, Master and Doctorate system was established in that period, with China’s imperial examinations as their model. (P63 *Christianity in China*, Guo Weidong)

Finally, Chinese art taste did influence Europe a lot. “According to some research, *Rococo Movement* was the fruit from inspiration of Chinese art to some extent. Style of the Chinese art, gardens of Chinese taste, stone arch bridge, rockwork, and golden fish were popular in a sudden in Europe.” (P63 *Christianity in China*, Guo Weidong)

Some of the Chinese fashion also flowed into Europe, such as sedan chair and fans.

3.2 Comments on cultural exchanges between China and the West in later Ming and early Qing period by scholars both at home and abroad.

Commentary on this topic has been for a long time, a controversial one, and different scholars hold distinctive views on this.

J. Gernet, one of the most eminent Sinologists in France, his studies in this area deserves to draw our attention. Let's see how he comments on this. In one of his books, he said it's "the first real meeting of the two great civilizations which has been developing independently and separately in a long period of time."(J. Gernet)

While his research puts too much emphasis on cultural clashes between east and the west after the *transmission of western learning to China*. Particularly in the book *Clashes between Chinese culture and Christianity* published in 1985, this kind of culture confrontation was brought to its extremity. After careful analysis on Chinese reaction to Catholic doctrines, he drew a conclusion that "at any rate, Chinese people differs greatly from Europeans in aptitude, way of thinking, viewpoint of the world, thus these differences plus their political tradition and social organization, impose a gigantic obstacle that is hard to overcome. His conclusion reminds us of Oswald Spengler's view—"people of two different cultures, living in their own solitude, are separated by an insurmountable gap between them" (WangXiaochao, www.guoxue.com)

Some Chinese scholars also hold the same or similar opinion with Mr. Gernet. They contend that Christianity dissemination in China in the later Ming and early

Qing period was actually a matter of passive reception of Christianity on the Chinese side. Just as Mr. WangXiaochao revealed:

“In their mind, this cultural exchange is one-way action in terms of direction of dissemination. It is, from the west to the east, spreading of western culture and Christianity to china. During this process, westerners appeared active, even ambitious, that is in invading the country. On the Chinese side, the Chinese people were totally placed at a most passive status. The result seems clear: western culture expended their dimensions, while Chinese culture was given a great blow. There was no real culture fusion in true sense”

Then the puzzle comes, how we hold a relatively objective and scientific stance to reflect on this great culture dissemination? Here the author of this thesis considers it a necessity to talk about something of Wang Xiaochao's *Mutual Working and Transformation* of Cultural dissemination as a basic philosophical foundation for further analysis.

3.3 *Mutual Working and Transformation* of cultural dissemination theory

After a lot of research and study, the author finds the theory *Mutual Working and Transformation of Cultural dissemination* an objective and scientific way in viewing cultural exchanges of that period, and best suits this dissertation as a powerful philosophical basis in perspective of media-translatology.

According to the book titled *Confrontations and Mutual supplement*, the theory *Mutual Working and Transformation of Cultural dissemination* is his “distillation and integration of several culture study theories or culture study orientation in academic field in this century”. (P311, *Confrontations and Mutual supplement*, Xu Zhiwei)

Mutual Working and Transformation, the two terminologies are coined to identify /mark a certain culture theory that are created by Wang Xiaochao. The reason for

adaptation of these two phrases lies in that this theory deals with dissemination between different cultures, with mutual working and transformation between native culture and foreign one as its main concern. (Wang Xiaochao)

The basic principles are as follows:

① Cross-culture communication is mutual, not one-way output or input.

With the development of cultures to some extent, various cultures are destined to meet and assimilate into one another, in which culture input and output always take place. Communications and dissemination between cultures of the same nature/origin will keep and enforce this culture itself, yet no qualitative change and transformation will take place within itself, while exchanges and dissemination between different cultures will experience real dramatic transformation inside. Accordingly, we say, communications between different cultures are driving force for culture development. 'The process that a society borrows from another culture's factors and then absorbs them into its own culture is called dissemination'.

Mutual Working and Transformation theory admits that culture dissemination is the driving force of culture development. At the same time, it argues that this process is mutual working ---two sides involved influence each other, and in many occasions, it's hard to tell which is the proactive side of spread, and which the passive side of receive. What matters is that during this process, both of the two sides are transformed inside. Thus, we say *Transmission of western learning to China* and *Transmission of Chinese learning to Europe* is an integrated whole. They are two sides actively participated in this event. It is only when both of them are taken into account that a

complete and more accurate commentary could be made as this great event is concerned.

②cultural conflict and confrontation is absolute, yet it does not mean there is no real fusion between cultures at all.

Cultural conflict and confrontation caused by culture exchanges and dissemination is just a common phenomenon. *Mutual Working and Transformation* theory deals with this topic in specific way of analysis. It will not take it lightly as to take an affirmative or negative stand in a hurry.

In this event, it is clear that culture confrontations arise more often from wars as the spreading means than pure academic argument. However, we have to be clear that bad effects caused by culture confrontation could only prove the differences and inappropriate ways in the process, but will not be excuse for real fusion between cultures. Or there will be a big problem that how western culture be formed and expended, and how on the Chinese side. From perspective of *Mutual Working and Transformation*, four times the dissemination of Christianity in China eventually failed only to show different purposes and not correct methods of the two sides in dissemination and reception. Though great disasters did arise from the culture exchanges, yet positive influence did emerge in the process at the same time. We could foresee that there will still be confrontations in culture exchanges between the two cultures in the future. Yet we'd be confident to anticipate a wider and more open atmosphere on the way.

③cultural fusion is possible, while culture conformity with no difference is not.

According to this principle, one can infer that Christianity is not aiming at christianizing Chinese culture, while Christianity dissemination in China never means the two could be turned into one. Both of the two notions hope that the two cultures could be converted into one entity. Once their differences disappear all over, the opposite side vanishes as well. Yet from viewpoint of multiculturalism, this expectation would never be possible.

Hence, to Christianity, changes should be made to be in harmony with Chinese culture, while at the same time, it will not be fully fused into local culture and lose its own identity. It's still itself, no matter how inculturation is evolved.

④ ultimate destiny of culture fusion does not mean the disappearance of cultures, but transformation of culture. Consequently, Christianity on the side of spread and Chinese culture on the side of receive, for both of which, mutual working does help their transformation in cultural exchanges.

Mutual Working and Transformation theory considers culture transformation a historical process. It is not a simple replacement of the local culture by foreign one, or vice versa. For the effectiveness of the exchange, the side of the spread will adjust its form and content of religion and philosophy; while the side of receive also adopt the foreign thought through the interpretation, the translation and recreation. This kind of mutual interpretation and recreation supplies an opportunity for spiritual fusion. Under the current globalization, the Chinese scholars should promote the equal exchanges and dialogue with a peaceful mental attitude and high ideal to advance further in the future. It's not merely that Christianity is absorbed into the local culture

with an adaptational method; this time a new developed Christianity comes out of the local culture. “In order that Christianity could survive in a new environment, the original Christianity has no choice but to die away.” (P236 Wang Xiaochao) On the other side, Chinese culture is not what it was before. With influence of Christianity, it has already been transformed a lot, and there is no regret, no looking back anymore.

⑤ adaptational approach and inculturation are effective ways in culture fusion.

Mutual Working and Transformation theory needs to think about the effective way of culture dissemination and fusion, while in modern times, adaptation and inculturation of foreign culture seems a good choice.

In this sense, success of Christianity achieved in later Ming and Early Qing period did lie in inculturation and adaptation approach advocated by Jesuit missionaries. This inculturation is not at all passive adaptation of Chinese culture by Christianity, but a proactive one; it is as well not assimilation of Christianity by Chinese culture, but real fusion between Christianity and Chinese culture. ‘Accommodation’ respects and merges into another culture different from one’s own. In fact, ‘accommodation’, at the end, overtakes strategies of evangelization and results in recent positive and effective complementary interactions. From the Christian point of view, evangelization by “complementing Confucianism and modifying Buddhism”, adopted by the Jesuits with Matteo Ricci as their representative, has in fact involved into a sort of Christian humanistic movement, the content of which was built on science and ethics. This objective historical result does not only show the ‘modernity’ of Christianity itself. It also expresses the social structure and the orientation of the

spiritual mutation of the Chinese society of Late Ming Dynasty.

3.4 Positive influence of culture exchanges between east and west in the perspective of *Mutual Working and Transformation* theory.

When equal status is concerned with in culture exchanges in this period, not a few scholars take for granted that in this process, the west is the active side of spread, while China the totally passive side of receive. Yet from the perspective of *Mutual Working and Transformation* theory, the two sides, without doubt, are equal indeed. That is to say, there is neither actually pure side of spread nor passive side of receive. In fact, culture communications in this period are based on equality. How come? Let's take a look at Wang Xiaochao's "*Mutual Working and Transformation of Cultural exchanges between east and west*—in addition to the Review of Zhang Xiping's 'the history of philosophical and Religious Exchanges in Early Period between China and Europe'", he contends that "Zhang Xiping pointed out very clearly: 'in that period, the east and the west seemed to be in their honeymoon: scholar-bureaucrats in Ming dynasty tended to be extraordinarily interested in the new come Catholic church and it was true of the westerners vice versa. According to their own needs and interests, each side attentively learned from the other; Xu Guangqi took Taixi 泰西 as an ideal of society, Voltaire announced that he was disciple of Confucius, showing his sincerity in Confucianism. They respected and learned from each other, with strong affection and interest. This is the vivid description of that period. Meantime, Western culture

became popular in China, and Sinology Heat emerged in Europe. That was the age of exchanges, despite illusions and pretension or namby-pamby sometimes, yet they were equal in discussion with a peaceful mind. Here, let's consider this as a beautiful and harmonious moment in the history of cultural exchanges between China and the west"

3.5 A new round cultural exchange between the West and China in the context of globalization.

A most prominent feature of culture is that once it is born it spreads itself out in all directions and thus is what we mean by "culture exchanges." (Ji Xianlin) culture is there for all, and it spread everywhere regardless of skin color and distance. One of the reasons why man has been able to make progress with time and acquire knowledge of nature, society and his own heart and thus secured for himself a good life lies with cultural exchanges. And we can see, over the few millennia in human history, nations and peoples, big or small, lasting or temporary, have all made their contributions to world culture in a broad sense, though these contributions vary in capacity, nature, content, impact, profundity and endurance. The treasurehouse of human cultures is built by all the different peoples and nations together, which can be expressed through use of a more literary term, "multiculturalism". However, the sad fact that even today most Europeans and Americans who have closed their eyes, knowing little about the East shock us. In their eyes, China is still the backward country with some outdated traditions. Even most scholars have no idea who Lunxun,

Libai, those masters are. While on the Chinese side, it is just the opposite: we worship all that is Euro-America. This is particularly true in terms of pop culture (Hollywood movies), fast food like McDonald's, and what's more ---the overwhelming American English among college students, etc, all of which in fact has already exerted great influence on Chinese people, and even their way of thinking. Yet this is also a positive side to such a practice. As Sunzi the strategist once said: "knowing both oneself and the enemy keeps one victorious in a hundred battles."(Ji Xianlin). In this sense, it will not be exaggerated to say it is time the western people sped up their pace to know the rapidly developing new China. While in the cultural communication between the West and China, what kind of attitude we will hold? Lunxun once claimed the "take-in" attitude with regard to the cultural exchanges, which is not out of fashion if only no scum and dregs are taken in. As the other side of the cultural exchanges, we should also at the same time to "give-out" regarding the verse in "*Great verse of the Kingdom*" in the *Book of Odes* saying: 'when one throws to me a peach, I return him with a plum.' Western culture has benefited mankind a lot, and now it's our turn to play our part. (Ji Xianlin). It is for sure this does not mean to give out scum and dregs to them, but the quintessence of our culture. What is the quintessence of our culture? It is, generally speaking, the notion of being friend of nature, or to put it more specifically, the oneness of man and nature in Chinese culture. With the notion of learning from each other, then mutual understanding with a modest attitude for the benefit of all human. We firmly believe that the age of mutual understanding and harmony will come soon with great efforts made by the West and China.

Chapter 4

Chinese Bible translation in the perspective of media-translatology

4.1 Cultural shift in translation

Before 1950s, there was no clear difference between translation studies in China and the West when both of them were still at the stage of traditional translation studies, i.e. their main concern focused on translation methodology (e.g. Yanfu's fidelity, fluency, and elegance. Tytlor's three principles of translation), translatability (translatable and non-translatable) etc. However after 1960s, great changes had taken place in translation studies in the West—three translation breakthroughs and two great shifts.

“Three breakthroughs”: from 1950s, western translation studies emphasized technologies in translation in terms of simple conversion from one language to another, i.e. they cared about “how to translate”; while after 1950s, more attention was given to translating itself and “equivalence” was also put forward. Representatives in this area are scholars from linguistic school of translation, such as Cat ford, New mark, Eugene. A. Nida and Jacobson etc.

The second breakthrough meant that not merely the translation text was the focus, but initiator (organization or individual that advocates translation of a certain book), translators and the side of receive (readers of the target language and the entire atmosphere of target language); dissemination and reception of translated work in target language context. Emphasis was also put on ultimate purpose and influence of

translation as cross-culture means, and function of translation in this.

Representatives in this aspect are James Holmes, Itamar Even-Zohar, Gideon Toury, Andre Lefevere, Susan Bassnett, Jose Lambert and R Van den Broeck.

The third breakthrough---translation is studied in a broaden context of cross-culture and cross-disciplines. Scholars now are focusing on other disciplines in addition to linguistics in translation studies. Their ultimate concern is text and a series of cultural issues in cross-cultural exchanges, e.g. status and function of translation in target language context; misreading, addition, lost of information in the process of translation. In this situation, translation is not viewed as a pure transformation between two different languages, but a unique action of politics, culture and literature in target language society.

Meantime, the three breakthroughs could be summarized into two shifts i.e. linguistic shift in 1950s and cultural shift in about 1970s. Linguistic shift studies language rendering in a more specific way while cultural shift provides a more broaden vision, with various contemporary culture theories for new interpretation on translation, which attaches much importance on cultural perspective as a whole, e.g. the common rules, readers' expectation, language code of contemporary age, relationship between translation and politics, culture, ideology of the target language society, in particular great influence and role translation played as a means of cross-culture action in target language society. Theories of this area are: Even-Zohar's Pluralism, Andre Lefevere's *Refraction theory*, Susan Bassnett's works, and the theory of *Post Colonialism*. Sherry Simon once said:

“Since 1980s, the most exciting part in translation studies is ‘cultural shift’. This shift means a most important dimension in translation studies—the focus is no longer ‘how should we translate? What seems to be correct translation?’ but ‘ what text? How they circulate and make all the differences?’ descriptive questions of this kind. This shift helps us realize a close connection between translation and other ways of exchanges. As a way of writing practice, translation is just a part of ideology.” (Sherry Simon, *Gender in translation*, Routledge, 1996) (P7, XieTianzhen: *Chinese Translators Journal*).

It makes clear that more and more western scholars begin to view, study translation from perspective of culture; translation studies tend to be a kind of cultural study. Cultural shift in translation studies and translation shift in cultural studies tends to be a new trend in the west.

How about progress made in China regarding cultural shift? What made us exhilarated is the fact that Mr. Xie Tianzhen first brought forward media-translatology from perspective of comparative cultural studies. In the following part, let’s take a look at media-translatology and its application on Chinese Bible translation.

4.2 Chinese Bible translation in perspective of Media-translatology.

4.2.1 Media-translatology

Media-translatology i.e. translation studies in a broad sense, developed out of translation studies as a branch of comparative literature in 1930s, and flourished after 1950s. At the very beginning, it was concerned with translation (especially literature translation) and translated literature from perspective of comparative culture. It cares not transformation from source language to target language in language level, but lost, change, addition of information of source language in translation process. What it cares is actually the unique value and significance of translation (mainly literature translation) as an activity in cross-culture exchanges.

4.2.2 The ways in which it differ from traditional translation studies

First of all, as media-translatology is a kind of literature/culture study, it never cares understanding, expressing of some linguistic terms. What it concerns with is the study on linguistic phenomenon as its literary study objective. Consequently, it gets rid of restrictions of normal traditional studies and values, being more detached in manner. Accordingly, media-translatology theory lacks guidance in foreign language teaching and specific translation practice. For instance, studies on mistranslation and English translation of Tang Poems by Ezra Pound etc. though there are lots of mistranslations in the English versions of Tang poems by Pound, enlightening nothing in foreign language teaching, yet it led to the *New Poetry Movement* in America in 20th century, showing its significance in history of literature.

Therefore conclusion could be drawn that media-translatology differs from traditional translation theory in the following aspects:

i different perspectives: Scholars in comparative literature studies often put their study objectives (translator, translated work, translating activity) in a background of two or more different nations, cultures or societies.

ii different emphasis: Traditional translation studies usually focus on rendering between languages and related theories, while scholars of comparative literature studies concern with exchanges, mutual understanding and fusion, mutual misunderstanding and repulsion, cultural distortion and transfiguration caused by misinterpretation between the two cultures embodied in the rendering process.

iii different purposes: Scholars of traditional translation studies aim at summing up and guiding translation practice, while on the comparative culture side, they regard translation as an object of culture studies—they accept any results from translated work as a fact (caring not whether this translation is good or not), then based on this, they carry out analysis on literature exchanges, influences, reception and dissemination of translated work in the target language society.

For instance, scholars of comparative literature study “equivalent vacancy” in cross-culture exchange, and reveal differences between cultures. E.g. there are numerous expressions about “snow” in Eskimo language, which proves to be a headache for Chinese translators. Yet at the time, it reveals that probably people hold different views of the world is just because of their own unique way of thinking.

Besides, media-translatology also studies lost or distortion in cultural image delivery, thus causing treason in literature translation. In particular the so-called creative treason that expresses clash, misunderstanding and distortion in exchanges between different cultures.

Thus the Significance of media-translatology lies at least in the two aspects:

Firstly, although media-translatology could not generate direct guidance in elevating one’s ability as a translator, yet, it could help us deepen our knowledge in translation, particularly literature translation and translated literature.

Secondly, though it has no direct guiding importance, its studies in culture images in literature translation, misunderstanding and misinterpretation in translation, do inspire translators a lot in better conveying implied meaning of the original work.

4.2.3 influence of Chinese Bible translation on Chinese culture in the context of media-translatology

As is mentioned above, media-translatology holds different view compared with traditional translation studies: in which it put research objectives (translated works) in a more grand background of two or more peoples, cultures or societies to study how these different peoples, cultures and societies communicate with each other. Unlike traditional translation theory, in terms of study purpose: media-translatology accept any translation work as a fact (no matter it is of high quality or not), then carry out study and analysis on influence, reception and dissemination of the translation imposed on cultural and literature exchanges.

Hence, with media-translatology as the theoretical foundation, we take a look at the history of Chinese Bible translation to analyze how cultural exchanges between China and the West developed and on earth what kind of influences this event had produced on Chinese culture?

Though it is said that early in Tang dynasty, Nestorian Christianity entered in China, and there were Alpon and Jingjing's 景淨 Chinese translation of the Bible; It is also said in Yuan dynasty, again Christianity came on the Chinese soil, and Chinese translation of the Bible did exist already. Yet there is no trace to be found. Thus, let's discuss Chinese Bible translation mainly of Ming, Qing dynasty and modern time.

Firstly, Robert Morrison and his translation activity could be presented here as an example.

Robert Morrison, missionary from London Missionary Society, was the first missionary of Protestant Church (Jesuit) coming to China in 1807. Before translated the Bible, he read carefully the existing translated version, and some other related critical commentaries about Chinese Bible. He also thought over some translations of proper nouns, such as God, Jesus Christ (look at XuMushi, 1983), and styles of translated version: in Baihua or archaic prose. After full consideration, he decided to apply Baihua in his translation.

He worked on the E-C translation of the Bible extremely hard. In 1814, E-C translation of the New Testament was finished, and soon published by his partners Willian Milne and Liang Fa. Later, with their help, Morrison accomplished E-C translation of the Old Testament in 1819. In 1823, the New Testament and the Old Testament were published together, named Shentianshengshu 神天圣书, or *Morrison Version*, which was considered the best of all translation versions by almost all churches. A few years later, revised by Morrison, Karl Friedrich, August Gutluff, Medhurst and Bridgman, a new revised version was published in 1855. This new revised one was flowing in expressing the ideas. “Indeginization was most often adopted in diction”(Li Zhigang 1998: 169). Thus it's received by readers with great popularity, and soon gained the title “Top one in China”. In the years to come, it was “for a long time the blueprint for translating the Bible”. (Wang Jiwu: 2001:130) The proper nouns he coined, such as “天国, 弟兄, 福音, 使徒” etc, are still in use even today. Later, based on the revised *Morrison Version*, the *Chinese Union Version* was gradually taken shape in 1919, which is an important milestone in the history of

Chinese Bible translation. As the northern dialect, especially Beijing Dialect is used as the target language; therefore, it's easier to read for common people. It is the production of wisdom and efforts by numerous scholars from both China and the west. It's the “ *New Culture* translation version after repeated experiments and great efforts.”(Ren Dongsheng: 2002) In fact, this version did pave the way for *New Literature Movement* and *Baihua Movement*. Even today, the *Chinese Union Bible* is still the most authoritative and easiest available Chinese version in Mainland China.

Influences of Chinese Bible translation on modern Chinese culture and language are as follows:

①the Chinese Bible and its impact on the Chinese culture--- the “*New Culture Movement*” was the name given by a group of Peking University students to a new monthly magazine which they published in 1918. They were mature students well trained in the old cultural tradition of the country, and they readily recognized in the new movement then led by some of their professors---a striking similarity to the Renaissance in Europe. Three prominent features in the movement reminded them of the European Renaissance. First, it was a conscious movement to promote a new literature in the living language of the people to take the place of the classical literature of old. Second, it was a movement of conscious protest against many of the ideas and institutions in the traditional culture, and of conscious emancipation of the individual man and woman from the bondage of the forces of tradition. It was a movement of reason versus tradition, freedom versus authority, and glorification of life and human values versus their suppression. And lastly, strange enough, this new

movement was led by men who knew their cultural heritage and tried to study it with the new methodology of modern historical criticism and research. In that sense it was also a humanist movement. In all these directions the new movement which began in 1917 and which was sometimes called the “*New Culture Movement*,” the “*New Thought*” movement or “*The New Tide*” was capturing the imagination and sympathy of the youth of the nation as something which promised and pointed to the new birth of an old people and an old civilization.

Historically, there had been many periods of Chinese Renaissance. The rise of the great poets in the Tang Dynasty, the simultaneous movement for a new prose literature modeled after the style of the Classical period, and the development of Zen Buddhism as a Chinese reformation of that Indian religion---these represented the First Chinese Renaissance. The great reform movements in the eleventh century, the subsequent development of a powerful secular neo-Confucianism philosophy, which gradually overshadowed and finally replaced the medieval religions -all these important developments of the Song Dynasty may be regarded as the Second Renaissance. The rise of the dramas in the thirteenth century, and the rise of the great novels in a later period, together with their frank glorification of love and the joys of life, may be called the Third Renaissance. And lastly, the revolt in the seventeenth century against the rational philosophy of the Sung and Ming dynasties, and the development of a new technique in classical scholarship in the last three hundred years with its philological and historical approach and its strict emphasis on the

importance of documentary evidence---these too, may be called the Fourth Renaissance.

Each of these historical movements had its important role to play and contributed to the periodic renewals of vitality in an old civilization. But all these great movements, which rightly deserve the term of “renaissances”, suffered from one common defect, namely, the absence of a conscious recognition of their historical mission. There was neither conscious effort nor articulate interpretation: they admitted that the classical language which was difficult to write and to learn, and for thousands of years incapable of being spoken or verbally understood---was not suited for the education of children and the masses. But they never thought of giving up the classical language, in which was written and preserved all the cultural tradition of the race. Moreover, the classical language was the only linguistic medium for written communication between the various regions with different dialects, just as Latin was the universal medium of communication and publication for the whole of medieval Europe.

②“Mandarin/Baihua translation of the Bible did enrich our language”(Zhu Ziqing 1999, 69).

Mandarin translation of the Bible brought lots of new expressions (words, allusions, phrases, etc) to modern Chinese language. Examples are:

天堂 地狱 天使 禁果 祈祷 礼拜 圣诞 忏悔 原罪 洗礼 选民 堕落 救赎
先知 福音 复活 撒旦 上帝 圣母 亚当 夏娃 摩西 圣经 该隐 末日
伊甸园 十字架 象牙塔 双刃剑 巴别塔 眼中刺 替罪羊 献身 重生

挪亚方舟 犹大之吻 以眼还眼 荆棘花冠
最后的晚餐 旧瓶装新酒 不劳者不得食 披着羊皮的狼

All these expressions are contained in the *Modern Chinese language Dictionary*.

As they are most often used in our daily life, thus already being an indispensable part of modern Chinese language.

There are also some illusions cited from the Bible by modern Chinese scholars and writers, e.g. 骆驼穿过针眼 “It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God”, (*Matthew* 19 : 24); 迷途的羔羊 “the lost sheep” (*Matthew* 18: 10-14); 打了左脸还要伸去右脸 “If anyone strikes you on the right cheek, than turn the other also.” (*Matthew* 5: 38-42); 不要论断人, 免得被人论断 “Do not judge, so that you may not be judged” (*Matthew* 7: 1). Certainly, E-C translation of the Bible not only “enriched” vocabulary of Chinese language, but also promoted development of Chinese literary language. Early at the beginning of *New Literature Movement*, some people argued that Baihua was style from *Matthew*, while Lu Xun retorted that “*Matthew* is a good book, we should read it.”(Lu Xun 1992:89)

Zhou Zuoren also said: I remembered that not long ago, someone argued against *New Literature*, saying it was coming out of *Matthew*; at that time, I thought he was just absurd saying so, but now I'd otherwise admire his forethought. *Matthew* is really the first Europeanized literature language in China. And I suppose and predict that it will play a vital part in China's *New Culture Movement*” (Zhou Zuoren 1989: 45)

Mandarin Bible also influenced ShenCongwen in his early writing. According to his own statement, Mandarin Bible was his best guidance and inspiration when he was

learning how to write. After reading the Mandarin Bible again and again, he was inspired a lot. And “ finally managed to know ‘ basic knowledge of narrating events and emotions””, he was also “fond of Mandarin version of Bible because of its spoken language”. (1981:135) Basically, Shen Congwen’s natural and elegant writing style is “influenced greatly by style of Mandarin *Matthew*”(1981:135)

What’s more, Zhu Ziqing liked Poems in Mandarin Bible.

Though on the side of western Christians, they tried all means to translate the Bible into mandarin Chinese in the hope of Christianity spreading, yet their efforts otherwise did facilitate the popularity of Chinese Mandarin in a positive sense; What’s more, this effort made by western missionaries brought along Mandarin translation of western literature after *May Fourth Movement*, accelerating the formation and development of Baihua new poetry. Almost all eminent modern writers and literature theorists, like Lu Xun, Guo Moruo, Xu Zhimo, Ba Jin, Laoshe, Shen Congwen, Yu Dafu, Lin Yutang, Bingxin, Wen Yiduo, CaoXu, Shi Zhecun, Hu Yepin, Feiming etc, all of whom quoted sentences from the Chinese Bible, or depicted, introduced contents or related stories from it. Some of these writers even admitted that they were once and still having been influenced and guided by biblical literature regarding ideology or literature language. (Liang Gong 2001: 403-432).

Some works of contemporary writers, such as JiaPingwa’s *Defunct Capital*, and ZhangKangkang’s “*Gallery of love*”, Haizi’s *To my mother*, all are penetrated with a kind of biblical, confessional bleak feeling and solemn atmosphere.

In a word, influence of Chinese Bible on Chinese literature is all-around. The

contemporary Chinese translations of the Bible, in particular the *Chinese Union Version* did exercise great influence on Chinese vocabulary and syntax. More over, this version worked on almost all the most influential Chinese writers before and after the *May Fourth Movement*—it was owing to their abundant Baihua writings and translations, a firm foundation for modern Chinese was accomplished, and the modernity transformation of Chinese language was realized. (*Chinese Translators Journal*: Jiang Xiaohua) As the most significant feature is concerned, it is characterized with conciseness in narration, alteration of retail of stories, and overwhelming religious spirit. All its new ideology and unique language sound rather exotic to Chinese readers, accordingly most attractive to them.” (Bu Fan www.cc.org.com)

4.2.4 Chinese Bible translation and distribution at the present age.

The update Chinese translation of the Bible

According to the most updated news from www.christiantoday.com. The revised *Chinese New International Version (NIV) Bible* was formally launched and dedicated in Hong Kong, where the dedication service was held on April 24, 2006 evening at the Evangelical Free Church of China Kong Fok Church, symbolizing a new era in the history of Chinese bible ministries. The Anglican Archbishop of Hong Kong Rev. Peter Kwong, The editor of the revised edition Rev. Chow Lien Hwa was invited to the conference to deliver the message. Among the celebrities attended, important

representatives from the Hong Kong Bible Society and the United Bible Society were Rev. Deng Fu Cun, vice-chairman of the National Committee of Three-Self Patriotic Movement (TSPM) of the Protestant Churches, has also represented China to witness the historical moment. The revised *Chinese New International Version (NIV) Bible* will be sent to churches, adults, youths and young people, symbolizing that the revised edition is suitable for everyone to read. Currently, only the revised edition for the New Testament is available. The revision of Chinese NIV Bible is mainly due to the transformation of word usage over the last century. Since the Chinese NIV Bible was released in 1919, almost all Chinese churches and Christians regarded it as the standard authority. However, over the last century, Chinese language has developed so much that many phrases used in the translation are too difficult to be understood by modern people in the 21st century. Following the victory of the project, Christians are urged to continue to pray for the revision of the Old Testament of the Chinese NIV Bible, which is expected to be completed in 2007.

Distribution of the Chinese Bible at the present age

According to the www.china-embassy.org it is said China has published more than 20 million copies of the Holy Bible in the past two decades and the Chinese Bible become one of the most popular books in the country since the beginning of the 1990s. These copies are to meet the needs of 10 million Christians and four million

Roman Catholics in China. Feng Jinyuan, a research fellow at the Institute of World Religions under the Chinese Academy of Social Sciences (CASS) said that Christian scriptures from the Old and New testaments have been published in over 20 different versions, including English editions with Chinese translations, Chinese editions in simplified characters, editions in ethnic minority languages. All these works are published and distributed by the Three-Self Patriotic Movement Committee of the Protestant Churches of China and the China Christian Council. At the same time, a large number of works relevant to the Bible and Christian culture have been published since the Reform and Opening-up policies in the late 1970s, said Feng. The publishing of the Chinese Bible to a great extent reflects diversity concerning culture, ideology and beliefs, said Feng,

Chapter 5

Conclusion

According to the chapters above, it makes clear that Chinese Bible really influence Chinese language, especially modern Chinese language a lot. It also “plays its part in Chinese modern literature”(Huang Xinchuan 1988:330). Meanwhile, apart from translation efforts made by these missionaries, we’d better pay attention to extra efforts by them along with E-C translation of the Bible. Here two eminent people should be taken into consideration:

Matteo Ricci

Mr. Fang Hao claims “Matteo Ricci the first one to mention in bridging Chinese and western culture in Ming dynasty”. His primary purpose was to do missionary work in China as a well-trained missionary. Then for the sake of this purpose in mind, he got on translating and compiling work, i.e. he was a translator at the same time. However, he never tried to translate the Bible into Chinese. This reason lies in that Matteo knew very well the situation of China and the overwhelming power and authority of Confucianism. As a result, he was pretty clear in mind that in order to do missionary work successfully, adaptation to “the side of the receive” must be taken into account. Only with this could Christianity spreading be possible with the help of specific science and technology. Accordingly, for the sake of Christianity spread in China, Christianity had to assimilate numerous elements of the traditional Confucian

culture; then having been such transformed, was able in its turn to transform deeply the mentality and the way of life of the Chinese. This is particular true when he compared the *Tian* and *Tianzhu* in Chinese language to Christian God, which tragically led to the *Chinese Rites Controversy* in history.

Matteo's introduction and translation of natural science of the west transformed greatly the original Chinese structure and thinking mode. The philosophy, view of the universe embodied in the science introduced by him enabled the Chinese to come into contact with European culture after Renaissance. Besides, patterns of Chinese culture was shocked and changed, and Chinese intellectuals started to meet and assimilate new notions, ideas, domains of the west, enlarging and enriching the connotations of Chinese culture.

Matteo's academic contributions are : under the aid of Xu Guangqi, he translated Euclid's *Elements* 《几何原本》, *Tongwen suanzhi* 《同文算指》 etc. He was the first westerner to translate *The Four Books* into Latin, helping Europeans understand the Chinese culture that was transforming. Later when Sinology heat emerged in the west, lots of Chinese classics were introduced and translated into the west. To sum up, Matteo's accommodation approach and the attitude of being equal in the cross-culture communication between the west and China, could be referenced in contemporary cultural exchanges and spreading.

Robert Morrison

Robert Morrison was not only the first missionary of Protestant Church to do missionary work on the Chinese soil, but also the first missionary to finish Chinese translation of the entire Bible in China, which was indeed a monumental achievement in the history of Chinese Bible translation and in the cultural exchanges between China and the west. Later, the *Chinese Union Bible* came into being as the most influential version in history. This achievement is actually based on the entire translation strategies of the Chinese Bible by Morrison and merits of all other translated versions. Accordingly, it makes clear that Morrison's Chinese translation of the Bible laid the foundation for subsequent Chinese translations of the Bible in China. While translating and publishing the Bible, Morrison was also translating Chinese classics into English, for it was likely he thought English translation of Chinese classics would enable westerners better understand China and Chinese culture. In this regard, he was the first westerner to translate Chinese classics into English.

For instance, in 1812, he published English version of China's *The Three Character Classic* 《三字经》, *the Great Science* 《大学》, *Account of FOE* 《三教源流》, etc; To help westerners in reading Chinese, he published *A Grammar of the Chinese Language* and translations from the original Chinese in 1815. *Dictionary of the Chinese language* he compiled and edited in 1823 is the first English thesaurus in China's history. With no doubt, this dictionary helped a lot in Chinese language dissemination overseas.

Robert Morrison originated *Anglo-Chinese College* in Macao in 1818;

With Milne's help, in 1818 he founded in Malacca *Chinese Monthly Magazine*, the first Chinese magazine for Chinese readers. In 1823, co-operated with Elijah Coleman Bridgman, he edited English the *Chinese Repository*.

In 1820, he opened a Chinese clinic in Macao.

All in all, E-C translation of the Bible by Morrison, to a great extent awaken the Chinese intellectuals to think over their deep-rooted notion of *Country of the Celestial Empire* (天朝上国) and open their eyes to the outside world. It was in this period, Chinese culture started its journey of pluralism, and was converted into modern culture. (Gu Weixing, 2002:117)

What's more, for the sake of missionary work, almost all western missionaries committed to other field to attract attention. For instance, the establishment of missionary schools, especially those for girls did have epoch-making significance, either judging from influence produced at that time, or its profound importance later. It is a great deed; also the Medicine Institutes founded by churches, laid foundation for development of China's modern medicine; Education for disabled embodying fairness towards those unfortunate people, and this also bore great influence on Chinese modern education.

According to *Mutual working and Transformation* theory, cultural communications between the West and China are mutual, with mutual working of "Transmission of western learning to china and Transmission of Eastern learning to the West. On one hand, visions of Chinese people were widened, and they were able to get in touch with new knowledge, notions and areas. Meantime, connotations of

Chinese culture were enriched, enlarged and Chinese culture started the journey of pluralism; on the other hand, *Transmission of Eastern learning to the West* produced amazing effect in the west, and westerners were exposed to a totally exotic ancient civilization. What deserves our attention could be the notion of Natural Nous (自然神性) in the Chinese culture, which played its own part in *Enlightenment Movement*.

The mutual working, evidently offered good opportunities for both of them to realize the otherness, and also the selfness; therefore a mutual improvement and understanding of each other were fulfilled. This period of history deserves concern and great care by both sides.

Under the context of globalization, where we are heading for concerning a new round of cross-culture communications between east and west in the future? The author supposes that these followings should be taken into consideration:

In the context of globalization, today's integrated world economy and market calls for a different sort of culture, vision and readings unforeseen a decade ago. Therefore, in this sense, regarding the main widespread forces shaping society and mindsets today---globalization and fundamentalism, from the perspective of pluralism, they are being attempted here. It includes a brief historical reading of the discoveries, missionary enterprise, Christendom, etc.

It'll benefit a lot if people welcome foreign cultures with an open mind and great tolerance towards cultural exchanges in the spirit of dialogue. Also the two sides could hold a "respectful" mind towards the other in an equal respect and treatment manner, seeking common points while reserving difference; second, appropriate

methods are vital. Communications between two cultures should be based on equality, and adaptational approach plus inculturation are the right strategies. As inculturation is the basic precondition and content, as universality of Christianity is concerned. Without inculturation, universality of Christianity is impossible; Third, with Win-Win strategy in mind in cultural exchanges, in contemporary age, both of the two parties should take a positive, proactive and peaceful attitude to learn to understand each other, and to develop together hand in hand for a more open and harmonious world in the near future.

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