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硕士学位论文

金苹果放在银盘子上——《圣经》和合本与现代中文译本对比
研究

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摘 要

《圣经》不仅是基督教的经典，而且也是西方文化的重要组成部分。在《圣经》汉译的千余年历史中，也对中国文化产生了重要的影响。然而，很少人会知道《圣经》是如何在中国发展而得以传播的，并且在这段漫长而重要的历史及在这期间产生的各种译本，却也鲜为人知。本文详细地介绍了《圣经》中译的发展过程，探讨了不同历史时期下，在不同翻译目的，翻译原则指导下的各个时期的主要译本及其特点。其中最具代表性的是《圣经》和合本和《圣经》现代中文译本，它们都是以《圣经》英文本作为蓝本翻译的。和合本作为《圣经》汉译史上的一个重要的译本，在问世以来的近一个世纪里一直都是中国最受欢迎的译本。在中国，对于大多数的读者来说，无论是基督徒还是非基督徒，中文《圣经》就等于和合本《圣经》。而上个世纪 70 年代，本着为占人口大多数的非基督徒读者翻译的出版的现代中文译本问世以来，却并没有引起许多中国读者的注意。基于上述这些问题及研究缺口，本文根据彼得·纽马克的翻译批评理论，从从原文本和史料出发，分析确定和合本和现代中文译本的翻译目的、目标读者及翻译指导原则以及汉语表达，并分析《圣经》翻译的独特性。和合本与现代中文译本反映了西方基督教与中国文化的交流和碰撞。而圣经的翻译原则就是译者对此碰撞的态度，研究它可为今后的文化交流提供借鉴。

关键词：《圣经》汉译，比较研究，和合本，现代中文译本，读者接受

Abstract

The Bible is not only the canon of Christianity but also a very important part of Western culture. Through the thousands of year history of Chinese Bible translation, its significant influence on Chinese culture never was negligible. However, few people know how it has developed in China and during this long and important history various versions were produced, but still remains unknown to many people. This thesis is basically focuses on the process of development Bible translation in China and discusses the main Chinese versions in different history background with different intentions, principles and features. Chinese Union Version (the CUV) and Today's Chinese Version (the TCV) are two representatives. They both used English versions as their textual bases (Revised King James Version and Today's English Version). Since the CUV was published in 1919, it has been the most popular Chinese version and for most Chinese readers, the Chinese Bible equals the CUV. The TCV is the product of a group of Chinese experts in the 1970s. Though it is a comparatively new version and its translators had claimed to have produced a version for non-Christians which made up the majority of Chinese population, it did not arouse much attention of Chinese readers. The author takes Peter Newmark's criticism of translation the main principles of the study. Besides, Chinese Bible translation represents an aspect of the meeting between Christianity and china. The translators of Bible have contributed to establishing the conditions for such a meeting by the main guidelines for translation they adopted. The study of these main guidelines will reveal what kind of conditions have contributed. The findings of this research may give valuable suggestions for the future translation.

Key words: Chinese Bible translation; comparative study; the CUV; the TCV; reception of readers

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2009年 6 月 13 日

Chapter 1
Introduction of the Study

1.1 Purpose and Significance of the Study

Bible, as a canon of Christianity, is an important part of western culture. Although Bible translation has undergone a long history, this is still fresh to many Chinese including scholars in translation. Both foreign and Chinese experts made great contribution to Chinese Bible translation, and many good versions were published. The Chinese Union Version (the CUV) and Today's Chinese Version (the TCV) are representatives.

The purpose of the study is to search the main principles and methods of translation in the Chinese Union Version which was the most popular Bible version in China and the Today's Chinese Version which was published in recent years with modern Chinese. The Chinese union version has the largest circulation and more than 20 million copies have been printed by the China Christian Councils. When we talk about the Chinese Bible, it is equals the CUV. Although the CUV was published in 1919, a large circulation of readership till today makes it worthy of study.

The TCV is the product of a group of Chinese experts in recent years which aims to produce a version for non-Christians which made up the majority of Chinese population. Unfortunately, the TCV did not arouse much attention of Chinese readers and was unacceptable to most of the believers. In this thesis, the author tries to explore the reasons with theories of the expectancy norms and aesthetics of reception for the acceptance of the two versions by Chinese readers. Discussing the real reason why the TCV which is readable and understandable but is unacceptable by the believers, through a comparative texts study and an analysis of background of the two versions. These analyses may be helpful for future revisions.

Readers of the Bible are not limited to Christians, but many scholars, writers and translators. Undoubtedly, the Bible also has a great influence of Chinese culture and literature. Mr. Ren Dongsheng pointed out:

> 《圣经》在中国的翻译和接受过程，既是基督教文化与中国传统文化的碰撞和融合的过程，也是圣经文学传统对中国文学发生影响的过程。

The large circulation and variety of readership make it worthy of study. There is many other different Bible versions in Chinese from the earliest sections of Bible occurred in the Tang Dynasty to the latest published in 1993. The Chinese Union Version and the Today's Chinese Version have been chosen as the object of my analysis for the following reasons:

1. The Chinese Union Version which was published in 1919 is not the first Chinese translation of the Bible, but the first Chinese union version and the first mandarin version in the history. The Today's Chinese Version which was published in 1979 is not the latest Chinese version, but the first modern Chinese version and the first Chinese version which was under the principle of "dynamic equivalence".

2. The CUV is the authorized version in the Chinese churches, although it was translated in nearly one hundred years ago with "half literal and half vernacular" feature. The TCV which is under the guide of the United Bible Societies and published in recent years is unacceptable. It is very interesting to find out what special qualities make it a success.

3. The CUV has been used for a long time, it has been accepted by readers from generation to generation and an image may created by the readers on how Bible version ought to be. This image may judge the latter versions. It is useful that the principles of translation and methods in such versions be studied.

It is necessary to study the background, translating principles and the methods of the versions. Chinese Bible translation represents a process of combination between Christianity and Chinese culture. Just as Nida and Taber had mentioned: "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 then respond to it in action (the imperative function) The findings of this research may give valuable suggestions for the future translation." (2004: 24)

1.2 Methods of the Study

The translation involved the rendering of a source language text into the target language. We may make sure about the surface meaning of the two will be approximately similar and the structures of the source language will be preserved as closely as possible Peter Newmark (2004:186) has pointed out:

Any comprehensive criticism of translation has to cover five topics:①a brief analysis of the SL text stressing its intention and its functional aspects;② the translator's interpretation of the SL text's purpose, his translation method and the translation's likely readership;③a selective but representative detailed comparison of the translation with the

original;④an evaluation of the translation (a) in the translator's terms, (b) in the critic's terms;⑤where appropriate, an assessment of the likely place of the translation in the target language culture or discipline. I take these topics as the main principles of my study and take a brief analysis of the second source language text to find its intention and function. And then, the study comes to the purpose of the translators and the readership of the target language which play and important role in the choice of translation principles and methods.

No matter how the translation work is perfect in theoretical, the work should be accepted by the readers finally. The reader-oriented theories insisted that the perceiver is active and not passive in the act of perception. The meaning of the text is never self-formulated; the reader must act upon the textual material in order to produce meaning. The aesthetics of reception and expectancy norms were taken to analysis the success of the CUV and the loss of the TCV with a plenty of the examples from the CUV and the TCV.

1.3 Structure of the Study

This thesis consists of six chapters.

Chapter one provide a general introduction to the study, including the purpose and significance of study, method and structure of thesis.

Chapter two presents a basic knowledge of the Bible and historical review of Bible translation in China.

Chapter three gives a brief introduction of the CUV and the TCV from the aspects of historical settings, textual basis, translators and translating process.

Chapter four makes a historical review of Bible translating principles and the translation principles of the CUV and the TCV.

Chapter five presents the text analysis of both the CUV and the TCV from the aspects of the intention of the text, translator and the readership.

Chapter six conducts a comparative analysis of the Bible of the two versions in many aspects. Through the comparative study, the differences and similarities of the two versions are made clear.

Chapter seven made a discussion of the reception of reader and loss and gain of the TCV. As a modern version but is unacceptable for most of the believers. This phenomenon will be accounted for as a conclusion in the light of aesthetics of reception.

Chapter 2
The Bible and Bible Translation in China

2.1 Basic Knowledge of the Bible

As the most popular book in history, Bible has been passed down and read by generation after generation. It is regarded by scholars not only as an important religious classic but also as a great literary treasure. The Bible also received great respect by both Christians and non-Christians.

There are many literary types in the Bible, such as poems, drama, letters speeches. Besides, it also has a lot of information and knowledge on history, geography, anthropology, archeology and architecture. Somebody even call the Bible an encyclopedia. The believers also claim the Bible as the word of God, the creator of human beings and the universe.

The word Bible can rightfully claim to be the great-grandson of the Greek word *biblos*, which the name was given to the outer coat of a papyrus reed in Egypt during the eleventh century B. C. The plural form of *biblos* is *biblia*, meaning "books". And *Biblia* gave birth to the Latin word of the same spelling. Later people used this word to refer to the most valuable book, and it changed from its original plural form to the singular. Now it is the sacred scripture of Judaism and Christianity. There are many names for the Bible, such as "Holy Scripture", "Holy Writ" or "the Good Book". The Bible was written long ago in Hebrew, Aramaic, and Greek, and translations were made later into Latin and some other languages. Today, a complete version of the Bible exists in 429 languages. Parts have been translated in 2429 languages.

The Bible contains different kinds of books. Some are history, telling the stories of the Jews, Jesus, or Jesus' followers. Some are collections of wise sayings. Some are God's commands to His people, which He expects them to obey. Some are songs of praise to God. Some are books of prophecy, messages from God that He gave through chosen people called prophets.

It is a collection of 66 books altogether, composed by many different writers, under different circumstances, and writing at various periods during the space of about 1600 years, from around 1450 B.C. to about 100A.D.

The first 39 books compose the Old Testament (the OT) and the rest compose the New Testament (the NT).

The Old Testament which is mostly written in Hebrew, some parts are written in

Aramaic is divided into four parts---Books of Laws, Books of History, Books of Poetry, Proverbs and Wisdom and the Prophets. This tells the story of the Israelites and how God chose them to be called his people. This part of the Bible is considered to be holy by Jews as well as Christians.

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 Books of Laws describes the creation of the world, the establishment of Israel nation and the development of their laws. Books of History represent the history of the Israel, which contains Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah and Esther. The third part, which is made up of poetry, proverbs and wisdom literature, includes Job, Psalms, Proverbs, Ecclesiastes or the Preacher and Song of Solomon. The Prophets include Major Prophets and Minor Prophets deal with the prophets who played a major role in the political and religious life of the Hebrews.

The second part is called the New Testament, which is written in Greek. The main part of this book is the story of the life of Jesus Christ. The New Testament also contains letters by early Christian leaders, especially Saint Paul. One of the most quoted verses in the Bible is John 3:16: " God loved the world so much that he gave his one and only Son, so that whoever believes in him will not be destroyed but live forever."

The New Testament can be divided into four parts: the Gospels, the Acts, the Letters (the 21 Epistles) and Revelation. The fist four books of the New Testament, Matthew, Mark, Luke and John are called the Gospels.

The Acts deals with the word and testimony of the apostles. The last book of the Bible is Revelation, a book of prophecies. Christians regard the Bible is the "word of God", in other words, the Bible is "God's word in man's language" (Nida, 1952).

2.2Bible Translation in China

Since Christ says that the gospel hall be preached in all the world (Matthew 24:14), and David says of the apostles and their preaching, "the sound of them went out into each land, and words of them went out into the ends of the world" (Psalms 19:4), and after that David says, "the Lord shall tell in the scriptures of the peoples, and of these princes that were in it" (Psalms 87:61), the word of God was spread all over the world and China is not an exception.

So far as we know, languages and cultures have very close relationships in social contexts. In a word, language is the presentation of culture. That is to say, understanding of language is inseparably related to the understanding of culture, they are united as a whole. The famous translator Ji xianlin once said:

> 倘若拿河流来作比， 中华文化这一条长河， 有水满的时候，也有水少的时候；但却从未枯竭，原因就是有新水注入。注入的次数大大小小是颇多的。最大的有两次，一次是从印度来的水，一次是从西方来的水。 而这两次的大注入依靠的都是翻译。中华文化之所以能长葆青春，万应灵药就是翻译。翻译之为用大矣哉！

The translation work is not only an activity, but also brings the culture and new elements from other culture and language. Professor Zhuang Rouyu of Lingnan University (Hong Kong) divides the history of Chinese Bible translation into four periods: the Initial Period (the Tang Dynasty-1807), the Developing Period (1807-1854), the Disseminating Period (1854-1919), and the Domesticating Period (1919-the present). (2000:16-17)

In order to focus on unification among subject of translation, nature of translation and names of version, Ren Dongsheng divides the history of Chinese Bible translation into four periods: the Narration Period of Nestorianism (635-845), the Section Translation Period of missionary (17th century-19th century), the Whole Translation Period of Protestant (1819-1919), the Diversification Period(20th century-the present).

2.2.1 The Narration Period of Nestorianism (635-845)

The translation history of the Chinese Bible could be traced back to 635 AD, Tang Dynasty. It is known that in 635 AD the missionary named Alopenzz(阿罗本) of Nestorian Christianity arrived in Xi'an through the Silk Road. In 781AD, a stone stele was erected by the Nestorianism known as "The Memorial of the Propagation in China of the Luminous Region from Daqin"(大秦景教流行中国碑)which was discovered in 1625 in Xi'an, Shanxi. "Daqin" is the name for Roman Empire and "Jingjiao" is the Chinese name for Nestorianism, a branch of Christianity which was established in Syria. "Jing" means light and this represents Jesus will bring the light into the world. This stone stele records the fall of human being, the birth of Messiah, what The Savior had done and the spread process of Nestorianism in China. All of these show that there was already Bible translating activity in Tang Dynasty. Besides, the monument records the fact that Nestorian scriptures were translated into Chinese. The versions which the stele mentioned and we can founded today (such as 《序听迷诗所经》 636---the earliest Bible translation in China) are only a part of

Bible. In this period, all the translation of Bible in China was coming from Syriac version. The following are extracts from the original article:

> 天尊见众生如此怜愍，不少谏作好不依。天尊当使凉风向一童女，名曰末艳。凉风即入末艳腹内，依天尊教。当即末艳怀身。为以天尊使凉风伺童女边，无男夫怀妊。令一切众生见无男夫怀妊。使世间人等见即道，天尊有威力。即遣众生信心清静回向善缘。末艳怀后产一男，名为移鼠。父是向凉风。有无知众生即道：若向风怀妊生产，......一切众生甘伏据，此天尊在于天上，普署天地，当产移鼠。

Some features of the Bible translation at that time can still be seen. The obvious one is that there are many terms were borrowed from Confucianism, Taoism and Buddhism, such as:

英文译文	景教译文	合和本译文
Father	佛	圣父
Christian	僧	修士
Church	寺	教堂，修道院
Prophet, Apostle, Saint	法王	先知，使徒，圣人
Holy Spirit	元风，玄风	圣灵
Moses	摩西	牟世法王
John	约翰	瑜罕难法王
God	天尊	上帝
Jesus	移鼠	耶稣
Mary	末艳	玛利亚
Messiah	迷诗所	弥塞亚

2.2.2 The Section Translation Period of Missionary (17th century-19th century)

From the last years of the Ming Dynasty (1368-1644) to the early years of the Qing Dynasty (1644-1911), West European Catholic missionaries returned to china again. During the 130-year period of their preaching, the Chinese version of the Bible hadn't yet been published. The only information available was question and answer lists for Chinese disciples to read, which contained some quotes from the Bible. Protestant missionaries pioneered the translation of vernacular dialects, as well as the printing, and distribution of Bibles so that the knowledge of the Christian Gospel message could be more widely known in China.

Basset's Version (巴设译本)

In the early years of the 18th century, French Catholic missionary Jean Basset (让·巴设，1662-1707) translated some parts of the Bible into Chinese. *Basset's Version* (巴设译

本) was translated from Latin version--- Jerome's (340-420) *The Vulgate*. This is the first formal Chinese version, which includes the four Gospels, Acts, the epistles of Paul and Hebrews. The translated manuscript is now kept in the Museum of London.

Although the *Basset's Version* has never been published, this version served as and important reference in the translation work of *Marshman's Version* (马士曼译本) and *Morrison's Version* (马礼逊译本).

Poirot's Version (古新圣经)

Louis de Poirot (1735-1814) was also a French Catholic missionary. He translated the most parts of the Bible, except the Minor Prophets, and also, the *Poirot's Version* was translated from *The Vulgate*. This version has never been published, and the manuscript is now kept in the Beijing Beitang Library.

2.2.3 The Whole Translation Period of Protestant (1819-1919)

The mainly textual basis of versions in The Whole Translation Period of Protestant was English versions, such as The Authorized Version (1611) and The Revised Version (1885). We call the Bible versions which were finished in this period as Modern Versions.

Morrison's Version (马礼逊译本)

It was only in the early years of the 19th century that Protestant missionaries started translating the whole Bible into Chinese. The earliest Chinese version of the Bible appeared in 1822.

The first Protestant missionary who came to China was an Englishman called Robert Morrison, who arrived in the southern city of Guangzhou in 1807. Some experts say that he was also the earliest Christian to run a school in China. In 1814, he published the New Testament he had translated independently. In 1823, he worked in cooperation with another Protestant missionary, William Milne (米怜) to publish a whole translated version of the Bible---the *Morrison's Version* (马礼逊译本). This was a remarkable event in the history of Bible translation in China, .for it was the first Chinese Protestant Bible and from that time the complete version of the Bible was introduced to China. Morrison's version had defects. It was, however, faithful to the original. Morrison himself made preparation for a revision. In a letter to the Bible Society, he wrote ; "I make it my daily study to correct the Chinese version of the Scriptures; and my brethren of the Ultra-Ganges Mission are

requested to note down whatever may occur to them as an error or imperfection in the translation. These are sent to the college and preserved, or immediately employed, as may appear best." He hoped that his son would revise Morrison and Milne's Translation. This wish was frustrated when the death of Morrison.

The production of this most important version, and the numerous and successive editions through which it passed, was mainly due to the aid of the British and Foreign Bible Society, who contributed more than 10,000 pounds for the translation and circulation costs.

Delegates' Version (代表译本) and *Bridgman's Version* (裨治文译本)

In 1843, the representatives from the missions of England and America whose name is W. H. Medhurst (麦都思), J. Stronach (施敦力), Bishop Boone（文惠廉）, E.C. Bridgman (裨治文), Lourie (娄理华)built up a committee and decided to re-translate the previous Chinese versions of the Bible. During that re-translation, missionaries engaged in the translation were at odds on translating some terms. Their biggest pint of contention was whether to translate God into *shen* (神) or *shangdi* (上帝).

Agreement was never reached and the two translating teams each translated it in their own way. In the end, the *shen* version of the New Testament was published by American Bible Society and the *shangdi* version of the New Testament was published by British and Foreign Bible Society. Both of the two versions are all published in 1852. When the translation work came into the part of Old Testament, the representatives W. H. Medhurst, J. Stronach from the mission of London quitted the committee because of the different opinion. They translated the word "God" into "shangdi" and finished their work in 1854. The whole Bible was published in 1858 which was called *Delegates' Version*. With the help of the missionary of London Mission and Sinologist James Legge (理雅各, 1518-1897) and Chinese scholar Wangtao (王韬), the *Delegates' Version* became more smooth and more elegant. This is also the reason that this version was well accepted by the Chinese and became the most influential version in the 19th century.The other team which composed of E.C. Bridgman and Michael S. Culberson published the complete translated shen version of the Bible by American Bible Society in 1863. It was published with the approval of the delegates, and is known as "The Delegates Version".

Schereschewsky' Version (施约瑟译本)

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Before the *Schereschewsky' Version,* all the versions belong to High Wenli versions.

The readers of these High Wenli versions were almost literati who were well educated.

After the signing of *Treaty of Nanking* in 1842, the government of the Qing Dynasty was forced to lift the ban on the communication with other cultures and countries, Easy Wenli became more and more popular. At the same time, the missionaries aware that most Chinese people were lack of education, they could not understand the meaning of these Hige Wenli versions. This change urged the missionaries to re-translate the Bible into Easy Wenli and Mandarin to meet the needs of the common people.

Missionary Griffith John (杨格非,1831-1921) of London Mission Society was the first person to translate the Bible into Easy Wenli version. He opposed word-for-word translation, and held the view that the translation work should maintains and expresses the meaning of the original text. His New Testament was published in 1885, and the Old Testament including books from Genesis to Song of Solomon was published in 1905.

During 12 years, the bishop of the American Protestant Episcopal Church S. I. J. Schereschewsky (施约瑟, 1831-1906) finished Easy Wenli version in1902 and was published in Japan. One thing we should mention is that, Schereschewsky was suffering from disease when he decided to re-translate the Bible and he went on translating with the only two fingers that he could move. That is the reason this version was also called "Two-Finger Edition". This Easy Wenli version is known for its concise, elegant and sooth language and it was the most popular version before the *Mandarin Union Version* which was published in 1919.

Mandarin Union Version (官话和合译本)

Although there were so many kinds of Bible version with different features and styles at the end of 19th century, the missionaries were still not satisfied. Because they found that these different Bible versions would made the readers confused and this problem would interfered the dissemination of Bible in China. In this way, an authority Bible version was urged to be published. In 1890, the General Conference of the Protestant Missionaries of China was held. At the end of 19th century, Mandarin has been used by most people as oral Chinese in China, but Mandarin had never been used as written Chinese. So they passed a resolution to produce three union versions in High Wenli (Classical Chinese), Easy Wenli (Classical Chinese which is easier to understand) and Mandarin (Chinese which was used

by the officers of Qing Dynasty). The goal was to produce three union versions for readers of different level and " one Bible in Three Versions"(圣经唯一，译本则三) to end the diverse versions situation in China. Three translation committees were formed to undertake the task of each version.

The Mandarin version was later called the Chinese Union Version (官话和合译本). "hehe"(和合) is not means the Chinese, but the different missions came to agreement in Bible translation. That was as named as a reflection of the fact that translators came together and worked in co-operation with each other in order to produce the work. The translating committee of the CUV included, C.W. Mateer (狄考文)，C. Goodrich(富善)，F. W. Baller (鲍康宁) ，G. Owen (欧文) ，S. Lewis (鹿依士) and the textual basis for this versions was the *English Revised Version*. The work started in 1891. The New Testament was finished and published in 1906 and the entire Bible in 1919

After working on the project for 27 years, the new Chinese version of the Bible was published in 1919 and became the most popular version of Bible in China which is still widely used today. The publication of the CUV in 1919 marked the peak of Chinese Bible translation. And also, the publication of the CUV marked the end of the history of Chinese Bible translation by the western missionaries.

2.2.4 The Diversification Period (20th century-the present)

This period contains many kinds of Bible translation, such as, the Bible translation of both Catholicism and Christianity, Bible poem translation of Chinese translators and translation of Bible adaptations. The textual basis of versions is Hebrew version, Greek version and English version. We call the Bible versions which were finished in this period as Contemporary Versions.

For hundreds of years, it was mainly foreign missionaries and scholars who organized 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) published their personal versions.

Sigao Version (思高本)

For Catholic Christians in China, no popular and complete version was published until 1968. The Studim Biblicum Franciscanum Sinense (思高圣经学会) which was organized by Franciscan Priest Gabrielle Allegra (雷永明), an Italian Catholic priest. They

started to translate the Bible in 1945 in Beijing and later in Hong Kong. The version was translated by Catholic priests Gabrielle Allegra, Li Zhixian(李志先)，Li Shiyu(李士渔)，Liu Xutang(刘绪堂)，Li Yutang(李玉堂). In order to get a faithful translation, some of the translators even went to Israel to collect information. It took them 9 years to translate the Old Testament and 7 years to finish the New Testament. The entire Bible was published after many revisions in 1968. This *Sigao Version*, as the first Chinese Catholic Christian Bible and translated from the original texts in Hebrew, Aramaic and Greek enjoyed a wide circulation as the only official Bible text of Catholic churches in China.

Lv Chenchung's Version (吕振中译本)

In 1946, Pastor Lv Chenchung (吕振中) finished the translation of New Testament which was translated from Hebrew and Greek version. All the translation work was done by Pastor Lv Chenchung himself and this New Testament was published by Yanjing University. And the whole Bible which we called *Lv Chenchung's Version* was published in 1970. The textual basis was Alexander Souter's Text of Oxford University which is in Greek. This version adopted the literal translation, maintained the sentence structure of the original and expressed the meaning of every single word faithfully. He used many non-Chinese sentence structures that made the reader feel like they were in Jewish society 2000 years ago. The importance of *Lv Chenchung's Version* is that he translated the Hebrew and Greek into Chinese faithfully and this could not be achieved by free translation.

The Chinese living Bible (当代圣经)

The Living Bible is a paraphrased version from the English Living Bible and was produced by a group of Chinese experts. The English Living Bible was produced by an American theologian with the original purpose of helping his grandson to understand the Bible. The language of the ELB is characterized by simplicity and clarity. It was well received and much appraised and even became a non-fiction best-seller worldwide. Under the principle of " neither adding nor lessening the meaning of the Bible" and of "using smooth and clear expression" and patterned after the ELB, the New Testament of the CLB was published in 1974 as the Living Gospel (《当代福音》), the entire Bible in 1979 as the Living Bible. This version aims at evangelism and it fulfills its function well.

Today's Chinese Version (现代中文译本)

With the development of the society, it is hard to understand some of the words and sentences of the *Chinese Mandarin Union Version*. It is necessary and possible of a union Chinese version which could be accepted by both Catholic and Protestant churches in China. The TCV aimed to reach Chinese non-Christians who represent over 90% of the population. In 1968, the Union Bible Society and the Secretary Office of Promoting Christians' Unity in Vatican issued a document in five languages named *Guiding Principles for Inter-Confessional Cooperation in Translating the Bible*. The translating work began in 1971 and the translators were Moses Hsv (许牧世), Chow Lienhwa (周联华), Martin Wang (王成章), I-Jin Loh(骆维仁) and Evelyn Chian (焦明).

Today's Chinese Version took *Today's English version* as textual basis and that also is the name of *Today's Chinese Version* came from. During the translation, more than 70 of the best Bible versions were made as the reference, ensuring that this version of the Bible contains all the advances in Biblical translation and the language is more close to the recent time. In 1979, the United Bible Societies published the TCV. A revised version appeared in 1995, making reference to original Hebrew and Greek texts. The TCV is the product of cooperation between Protestant and Catholic churches, which was the first formal cooperation between the two sides in China.

However, the activity of Bible translation never paused, and it was still going on with revision and improvement.

The New Chinese Version (新译本)

The entire Bible of The New Chinese Version was published in 1992. This is the product of four-year endeavor by a group of Chinese experts and scholars of the Bible and linguistics, who translated the NT directly from the original text into modern Chinese, under the promotion and sponsorship of the Lockman Foundation of the U.S. This is the first time that Chinese experts and scholars have translated the Bible from the original text into Chinese. The textual basis for the NT is the Greek NT {20d edition) published by the U.B.S. in 1968 and that for the OT is the Hebrew Old Testament which was published by the German Bible Society in 1977. The social, scientific and linguistic background which promoted this version is similar to that of the TCV since the translating work of the two versions began at about the same time.

About fifty staff were involved in the translation process, including presidents and

teachers of seminaries, deacons, priests and elders in various denominations, and experts in Chinese from Hong Kong, Taiwan, Philippines, Singapore and North America, but only die Youwang (谢友王)worked as a full-time translator. The translating principles were developed in the translating process, with two preliminary principles as guides. However, there is also a consensus that this version still has room for improvement.

Chapter 3

Introduction of the CUV and the TCV

3.1 Historical Settings

The missionaries always emphasized the expressions of Chinese version should exactly faith for the original after they came to China, but there were some Confucian meaning in Classical Chinese words and sentence structures among the Chinese version in fact. The Classical Chinese would block the expression of the Bible and culture.

In the late of Qing Dynasty, sustained language contact between Chinese and English did not begin until the Opium Wars broke out, and the "Vernacular Movement", which sprang up after the May Fourth Movement, intensified the Europeanization of Chinese.

After that, the literary language of China had changed from Classical Chinese to Vernacular Chinese. All of these made a space of interpretation of Bible in China.

By the end of the 19th century, there were many versions of Bible in Chinese with different dialects and different levels of literacy. With the growth of the church and Christians, a "union versions" is urged to be published. Besides, the different missionaries from the different missions always have different opinions on some terms in Bible, so an authoritative Bible version would save this embarrassing situation. The *Chinese Union Version* came as a result of decision made by the Protestant missionary conferences in 1890 which was a new version would be initiated. In 1890, the written language was Classical Chinese (High Wenli) and Easy Wenli which is easier to understand. The mandarin was only an oral language, although it was used by most of the Chinese. That means that the language of Chinese was still in a transitional stage. All the missionaries were not sure that whether the Mandarin version was acceptable to the Christians of China. In this case, they decided to work on three union versions of Bible: High Wenli, Easy Wenli and Mandarin. This purpose was one Bible in three versions. In 1919, the *Chinese Union Mandarin Version* was published and it has two versions: *shen* version and *shangdi* version. In ten years it was used throughout China, and its circulation surpassed all the other Chinese versions. And also, this was the last Chinese version which was translated by foreign missionaries.

For the TCV, The Second Vatican Council was held in Vatican from 1962 to 1965. During this conference they discussed the importance of every Bible version and claimed that if the Bible is the "God's word in human language", the "word" should be passed down from generation to generation. The church should translate the Bible into every

language all over the world exactly and faithfully. And if a version which is translated by both Catholic and Christian would be better. From then on, most of the churches all over the world took actions of this proposal. In 1965, the archbishop of Boston gave imprimatur to *Revised Standard Version* (Christianity Bible originally) as the first Bible version which was shared by both Catholics and Christianity. This kind of Bible was called "Common Bible" (大公圣经).

In 1970, a conference was held by United Bible Societies(UBS 联合圣经公会) and Dr. Eugene A. Nida who was the director of Translation Department of UBS gave a report on the publication of "Common Bible" all over the world. And also, general standards of spelling, punctuation, typesetting, capitalization and grammar had changed radically in the 50 years since the first edition of the CUV was produced. They decided to produce a new Chinese Bible version in the most popular language to make God's Word closely related with the background of the time. And also, he had a hope that the Chinese Common Bible will be finished in 5 years. In July 1970, U. B. S. Northeast Asia Translators Seminar was held by Dr. Nida, and priest Liu Xutang (刘绪堂), Chen Weitong (陈维统), Han Chengliang (韩承良) and Fang Zhirong (房志荣) took part in this seminar as the representatives of China. One year later, all the preparation was done and the translation work of Chinese "Common Bible" initiated.

3.2 Textual Basis

The Authorized Version / The King James Version (AV/ KJV)

The *Chinese Union Version* took *The Authorized Version* (AV) as the textual basis. *The Authorized Version* was the first "authorized version" issued by the Church of England in the reign of King Henry VIII. In 1604, King James I of England convened the Hampton Court Conference and they decided to have a new English version in response to the perceived problems of the other translations as detected by Puritans. In the United States, the Authorized Version is known as the *King James Version* (KJV), because the sentences "TO THE MOST HIGH AND MIGHTY PRINCE JAMES BY THE GRACE OF GOD" was written on the first page of the *Authorized Version*. And then, The KJV begun in 1604 and first published in 1611 by the Church of England.

This translation was done by 54 scholars, all of whom were members of the Church of England. The New Testament of KJV was translated from the *Textus Receptus* and the Old Testament was translated from the Masoretic Hebrew text, while the *Apocrypha* were

translated from the *Greek Septuagint*, except for 2 Esdras, which was translated from the *Latin Vulgate*. The king gave the translators several instructions to guarantee that the KJV should conform to the ecclesiology and reflect the Episcopal structure of the Church of England. The *Bishops' Bible* would be a primary guide and the familiar proper names of the biblical characters would all be retained. If the *Bishops' Bible* was problematic, the translators were permitted to consult other versions: *Tyndale Bible*, the *Coverdale Bible*, *Matthew's Bible*, the *Great Bible* and the *Geneva Bible*. The KJV was translated from the original versions, and with the former versions diligently compared and revised. Maybe this is the reason why this version is so popular. The most primary point of the translators concern of was to produce a Bible that would be appropriate, dignified and resonant in public reading. They avoided contemporary idioms, tending instead towards forms that were already slightly old. In order to make the text vivid with stylistic variation, they found multiple English words or verbal forms to place the expressions where the original language employed repetition.

By the first half of the 18th Century, the KJV was effectively undoubted as the sole English version in current use in Protestant churches. And later, the KJV supplanted the *Latin Vulgate* as the standard version for English speaking scholars.

Today's English Version (TEV) / Good News Bible (GNB)

Today's Chinese Version took *Today's English Version* as textual basis, and also, this is the name of TCV comes from. *Today's English Version* is an English version of the Bible which was done by the American Bible Society. It was formerly know as Today' English Version (TEV), but in 2001 was renamed the *Good News Bible* because of misconceptions that it was merely a paraphrase and not a genuine translation. The New Testament of TEV was finished in 1966 and the Old Testament was published in 1976. In 1979, the Apocryphal were added and published as *Good News Bible: Today's English Version with Apocrypha*.

In 1961, the missions of the America made a request for a new Bible version which was friendly to non-native English speakers. The translation of GNB was guided by the translation theories of linguist Eugene Nida, the Executive Secretary of the American Bible Society's Translations Department. The translation theory of Nida called "Dynamic equivalence" which means that the meaning of the Hebrew and Greek would be expressed in a translation "thought for thought" rather than "word for word".

Under the request of missions, the TEV was written in a simple, common language which aimed to make everyone appreciate and particularly suitable for children and for

people who is learning English. Another thing we should mention is that the TEV contains line drawings of Biblical events with a snippet of text which were done by Annie Vallotton. That is the most different from the other Bible versions.

The TEV had become one of the Authorized Version to be used in the Episcopal Church.

3.3 Translators

The translators of the CUV were: C.W. Mateer (狄考文), Henry Boodget (白汉理), Chauncey Goodrich(富善), F. W. Baller (包康宁) , George Owen (欧文), Spencer Lewis (鹿依士). There were more than 16 translators involved in the translating work. But most of the translation was done by this 6 people.

Mr. C.W. Mateer (1836-1908) was missionary of American Presbyterian Church who was the person in charge of the translating work of New Testament. The book which was written by him named *Peiping Mandarin Course Book---on the Basis of Dialect* was one of the most popular books read by missionaries and sinologists in China.

The person in charge of the translating work of Old Testament Chauncey Goodrich was missionary of American Congregational Church with many accomplishments in Chinese. He accumulated abundant of knowledge of Chinese and published two books which were the required references of missionaries and diplomatic officers who wanted to learn mandarin. The one is *Pocket Chinese-English Dictionary* which consists of 10,400 Chinese characters and published in 1891, and the other is *Study on Features of Mandarin* which consists of 39,000 Chinese sentences.

The other translators also were bilinguals and missionaries. F. W. Baller was a linguist and also the president of the language school of China Inland Mission (中国内地会), George Owen and Spencer Lewis were missionaries from the American Methodist Episcopal Church. This task last 28 years till 1918, Chauncey Goodrich was the only person who was alive when the CUV was published in 1919 and he was 82 at that time.

The TCV was translated by Moses Hsv, Chow Lienhwa, Martin Wang, I-Jin Loh and Evelyn Chian which are translators, theologists and priests in Taiwan.

3.4 Translating Process

The translating work was a tough process. The translating work was a tough process. There was no any lexicon reference such as Cihai, Ciyuan except Kang Xi Zi Dian at that

time. Some words related on farm implements the translators had to consult some small books. And the other problems which the missionaries could not solved, they would ask the Chinese assistants. So we can say that the CUV was a cooperative product between the missionaries and Chinese assistants.

The committee divided the Bible into several sections and each one was in charge of one section. When every one's work was done, they exchanged their translations and checked each other. After that the original translator considered the advice which returned back from others and made reasonable and necessary changes. The final version would be done until the translations was discussed by the committee and got agreement. And finally, they examined the version section by section to make sure that the whole version is harmonious.

The translating process of TCV is different from other translating process of Chinese versions. Moses Hsv was in charge of translating *Today's English Version* into Chinese, and the draft was given to other 8 Chinese Biblicists, they were in charge of checking the translation with the Hebrew version and Greek version, ensuring the exact meaning and faithful translation work. There were 3 person from Catholics attended the work of checking. Dr. Eugene A. Nida had made an instruction which was *Kuoyu New Testament guiding principles of translation* to the translation. His principle of "dynamic equivalence" was adopted throughout the translating process.

On words selection, the translators tried to avoid the use of religious terms, because the readers of this version are secondary-level readers and non-Christian.

Unfortunately, as there was no agreement was reached on the union of the translation of "God" (the Catholicism did not accept to translate "God" into "Shangdi"), the hope of publication of a Chinese "Common Bible" which could be adopted by both the Christianity and the Catholics failed.

In 1975, the Christian edition of the New Testament of Today's Chinese Version was published and four years later *Today's Chinese Version* was published at the end of 1979. Later, the Catholic edition of the New Testament of TCV was also published. In 1995, its revised version was published. Now *Today's Chinese Bible* has become the second most popular one.

Chapter 4

Principles

4.1 Historical Review of Bible Translating Principles

With the spread of Christianity, translation came to acquire another role, that of disseminating the word of God. The history of Bible translation is accordingly a history of western culture in microcosm.

> There are, of course, special problems involved in Bible translating which do not affect other types of translating to quite the same degree: (1) in comparison with purely contemporary materials, the Bible represents a document coming from a relatively remote historical period; (2) the cultural differences between Biblical times and our own are considerable; (3) he nature of the documentary evidence, though in some ways very abundant (in contrast to other documents from classical times), is crucially deficient in many matters of word division and punctuation; (4) arbitrary traditional divisions into chapters and verses have tended to obscure meaningful connections; and (5) overriding theological considerations have in some instances tended to distort the meaning of the original message.
>
> *Toward a science of translating*

The Bible translation has had a long history, and its translating principles have been evolving. There was a tendency to regard the "letter rather than the spirit". In the second century A.D. made a painfully literal translation of the Hebrew Old Testament into Greek. Theodotian, also in the second century, tried to make some major improvements of this type of translating. Symmachus, also went something further in the direction of intelligibility, Jerome could say of his work, "he gave the sense of the scripture, not in literal language, as Aquila did."

Jerome dedicated his life in the translation of the Old Testament into Latin. His approach was systematic and disciplined of any of the ancient translators. He followed well-conceived principles, and he rendered "sense for sense and not word for word."

The first complete English translation appeared in the 1380's, John Wycliffe who made the translation in order that the Bible could be understood by the common people. Wycliffe's views, which attracted a circle of followers, were attacked as heretical and he was denounced as "Lollards". The second Wycliffe Bible contains a general Prologue, composed between 1395 and 1396. The Prologue describes the four stages of the translation process:

1. A collaborative effort of collecting old Bibles and glosses and establishing an authentic Latin source text;

2. A comparison of the versions;

3. Counseling "with old grammarians and old divines" about hard words and complex meanings;

4. Translating as clearly as possible the "sentence", with the translation corrected by a group of collaborators.

It is clear that the translator shall translate "after the sentence" (meaning) and not only after the words. It is aimed at is an intelligible, idiomatic version which could be accepted by the non-believers.

During the Reformation, the German Protestant reformer Martin Luther worked on a German translation which published in 1534. This version is the first "People's Bible" and played an important role in the union of German language. Luther not only defended his principles in general terms, namely, that only in this way could people understand the meaning of the Holy Scriptures; he also carefully and systematically worked out the implications of his principles of transition in such matter as: (1) shifts of word order; (2)employment of model auxiliaries; (3)introduction of connectives when these were required; (4)suppression of Greek or Hebrew terms which had no acceptable equivalent in German; (5)use of phrases where necessary to translate single words in the original; (6)shifts of metaphors to non-metaphors and vice versa; and (7)careful attention to exegetical accuracy and textual variants. (Nida, 2004:15)

William Tyndale was the first person who translated the New Testament into modern English. He translated directly from Greek and showed clear dependence upon the principles of translation which Luther employed. These principles played an important role in the later English translations of the New Testament. William Fulke, insisted that ecclesiastical tradition must give way to common English usage: "to translate precisely out of the Hebrew is not to observe the number of words, but the perfect sense and meaning, as the phrase of our tongue will serve to be understood." John Wesley's translation of the New Testament, published in 1755, had considerable influence on views of Scripture translating, for his work was strikingly ahead of his time. He reflected very well the secular concepts of translating, and in many of his decisions on technical theological problems and exegesis he anticipated much of what was later incorporated into standard translations.

In 1789 George Campbell published an outstanding work on the history and theory of translation, especially as related to the Scriptures. He summarized the criteria of good translating: (1969:19)

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

2. To convey into his version, as much as possible, in consistency with the genies of the

which he writes, and with the author's spirit and manner;

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

And then, Campbell pointed out that Bible translating should be translated into contemporary English. Based on the Bible translation practice, Campbell had three translation principles of Bible: 1. give a just representation of the sense of the original; 2. to convey into his version, as mush as possible, in a consistency with the genius of the language which he writes, the author's spirit and manner; 3. to take care, that the version have, at least, so far the quality of an original performance, as to appear natural and easy. To some extent, Campbell's principle is the monument in the history of British translation and also the forerunner of "context of situation", "dynamic equivalence" and "sylistique compare". Matthew Arnold claimed that translation should more or less reproduce the effect of the original for "the competent scholar". The English Revised Version of the Bible and the American Standard Version are as literal as they can be and still make sense. They have been very popular with theological students studying Greek and Hebrew, since they make excellent "ponies".

The 20th century has witnessed a radical change in translation principles. Though the viewpoint on Bible translation shifts constantly during different centuries, two basic conflicts, expressing themselves in varying degrees of tension, have remained. Nida in his *Toward a Science of Translating* puts it this way:

> These fundamental differences in translation theory may be stated in terms of two sets of conflicting "poles"; (1) literal vs. free translating, and (2) emphasis of form vs. Concentration on content. These two sets of differences are closely related, but not identical, for the tension between literal and free can apply equally well to both form and content.

4.2 Translation Principles of the CUV

The CUV used the Revised Version of King James Version as the textual basis. The translation committee set up 5 principles of the translation work before it started.

First, the target language should be the language which was widely used all the country and any written language and unusual words should be avoided.

Second, the target language should be simplicity and clarity which could be understood by people of every class when read aloud in the church just as the KJV.

Third, the target language should be easy to understand, but the word and style should be elegant.

Fourth, the target language should be faithful to the Hebrew Version and Greek Version and maintain the style and structure of Chinese.

Fifth, figures of speech should be translated directly and any paraphrase should be avoided.

Among the five principles, the third one should be emphasized.

In the English preface to the NT published in 1907, C.W. Mateer, on behalf of the translation committee, stated about the translation: "There was considerable difference of pinion in the committee as to the degree of literalness to be aimed at. The result is a translation that must be regarded as distinctly literal and faithful to the original. As a necessary consequence, smoothness of style has been more or less sacrificed." This statement also shows that the translation of the CUV, the NT in particular, is a literal one.

In 1918, as the sixth year of the translation work of Old Testament, the translators realized that Mandarin had become more and more popular. That is to say, the CUV could not only read by common people, but also is acceptable for literati. And then, the CUV might become the most popular version all over China. As a result, a Chinese Bible version with simple style and elegant tone became the purpose of the translators.

4.3 Translation Principles of the TCV

As the textual basis, the TCV also adopted the translation theory "dynamic equivalence" of Nida. Nida claimed that, translating consists in reproducing in the receptor language the closest natural equivalent of the source-language message. Meaning must be given priority, for it is the content of the message which I of prime importance for Bible translation. In order to get the same response from the same message, certain rather departures from the formal structure are not only legitimate but may be highly desirable. Before the translation work of New Testament, the translators had published a guiding principle:

1. The standard of target language
    (1) The functional equivalence and meaning is above the form
    (2) The coherence of meaning is above the coherence of words and sentence
    (3) The spoken language is above the written language
    (4) The language which was used by people of secondary school (from 18-25) have the priority
    (5) The modern Chinese is above regional, denominational and traditional

Chinese.

(6) The translation should be understood by both believers and non-believers.

2. Style of target language

    (1) Try to reflect different reflect style of Bible on the aspects of words, grammar and arrangement of sentence.

    (2) The style should be neither literal nor informal.

    (3) In any case, the translator is free to change the form of the SL which aims to express the meaning of the original faithfully.

3. Idioms

    (1) Chinese idioms are acceptable unless the idiom is coordinate with the content of the text.

    (2) The idioms of SL should not be translated literally unless its original meaning could be maintained.

4. Readability of the Target Text

    (1) If the implication is relatively apparent, it should be made explicit.

    (2) Replace pronouns when their reference is ambiguous.

    (3) Use active voice if the initiator is not evident in the passive voice structure or maintain the passive structure but clarify the initiator.

    (4) The speaker of direct speech should be made clear, and direct and indirect speech can be exchanged.

    (5) Answers should be provided for rhetorical questions if there is no answer manifest or implied.

5. Grammar:

    (1) Separate long and complicated sentences if it is necessary.

    (2) The unit of translation is the paragraph and the content of verses can be rearranged.

To summarize the guiding principles of the translation of the TCV, it is "dynamic equivalence" as posed by Nida, the purpose of translation is : translation aims to enable new readers of the new language to obtain the same reaction as the original reader had from the verses.

Chapter 5
Text Analysis

5.1 The Intention of the Text

The intention of the text represents the source language writer's attitude to the subject matter. We can not isolate the intention from understanding the text.

As the sacred book of Christianity, Bible is the carrier of western culture sacred scripture and an important expression of human beings. The Bible is considered to be an important source of western language culture as well as a classical religious book which contains literature, art, history, geography, society and culture.

The intention of the Bible is expressed in the in the Bible:

> You know who your teachers were, and you remember that ever since you were a child, you have known the Holy Scriptures, which are able to give you the wisdom that leads to salvation through faith in Christ Jesus. All Scripture is inspired by God and is useful for teaching the truth, rebuking error, correcting faults, and giving instruction for right thing.
>
> *Timothy II (4: 15-16)*

That is to say, the Bible has two stations: to the believers, the bible records God's words and history of salvation of Jesus Christ. It is also the guideline of Christians and commands of God understood by man; to the non-believers, the bible is a cyclopedia and people may get knowledge from it.

Both the translators of the CUV and the TCV were almost Christians and missionaries who have the mission to preach Christianity, so it is not a surprise that they treated Bible as a holy book than a literary one.

5.2 The Intention of the Translator

The translator's intention is identical with that of the author of the source language text. As we have mentioned above, the translators of Bible were almost Christians and missionaries. Christianity is a special religion which was spread by its sacred book---the Holy Bible. The translators have the mission to let people all over the world to recept the love and faith of God, so the translation of the "words of God" is a holy and necessary work.

5.3 The Readership

According to the theory of Peter Newmark, the readership of the original text is an

important factor and this factor decides how much attention the translators have to pay to the target language readers. "You may try to assess the level of education, the class, age and sex of the readership if these are 'marked'." *(A Text Book of Translation, P13)*

The Old Testament refers to all versions and translations of the Hebrew Bible. It is clear that the addressee o the Old Testament is Israel whom was chosen by God. Obviously, the writer of Old Testament was not Christian and the OT was a national historical book of Israel. We could say that each part of Hebrew Bible was written by contemporary famous people for people all over the Israel. And also, it is very likely that most Israeli people were illiterate.

The readership of the New Testament seems for everyone.

God's message is near you, on your lips and in your heart---that is the message of faith that we preach.
(Romans10: 8)

The sound of their voice went out to all the world; their words reached the ends of the earth.
(Romans10:18)

As the sacred book of Christianity, the bible is for everyone regardless believers of non-believers, man or woman, young or old all over the world.

Chapter 6

Comparative Study of the CUV and the TCV

Both the CUV and the TCV have its own features and this part aims to make a comparative analysis of the two versions. The CUV text used in the thesis is taken from the revised edition in simplified Chinese with modern punctuation, and the TCV text is from the 1995 revised edition. The English original text in brackets will after the Chinese translations: the RV (*Revised Version*) for the CUV and the TEV for the TCV.

6.1 Differences between the CUV and the TCV

The CUV was written in Mandarin which was easier to understand than Easy Wenli. In the late 19th century and early the 20th century, the language of Chinese was in a transitional period, and Mandarin was usually used in daily life which was an oral Chinese. There was any book was written in Mandarin before the CUV was published. As the result, the language of the CUV appears "half literary and half vernacular".

The TCV is a recent translation of the Bible into modern Chinese. It is produced to the Bible Society and uses simple, easy to read Chinese. The purpose of TCV is to make readers of today to understand the original meaning by the greatest extent. As the *Forward* of the TEV said: "The Bible is not simply great literature to be admired and revered; it is Good News or all people everywhere--- a message both to be understood and to be applied in daily life."

Today, the half literary and half vernacular style of CUV adds great charm to it. Because some people think the word of God should be different from the language which we used in daily life. Compared with the TCV, it seems that the TCV is too colloquial and lack of elegance

6.1.1 Unfashionable Words vs. Modern Chinese

The CUV was translated during the early period of Chinese vernacular was used and the Chinese vernacular changed a lot in the past years. We found that a lot of words and expressions which were unfashionable and literary words and even these words were not used today. Several examples are shown in the following:

Meaning	CUV	TCV
Divorce	休了	解除婚约

People	子民	百姓
Also	素來	也是
The next day	次日	第二天
Guard	兵丁	兵士
Governor	巡抚	总督
Governor's headquarter	衙门	总督府
Royal revenue	贡银	税收
town	城邑	城市
Whole country	四境	全国遍地
Go into	往…去	到…去
Refuse	不容	拒绝
all that day and all that night	一昼一夜	一天一夜
Arrest	拿住	拘捕

These words and expressions such as "惟有" (means only), "务要" (means must) were low frequency used today. To common believers they may confuse about some of the terms.

6.1.2. Old Words vs. New Sense:

Since the CUV was published, Chinese language has changed a lot, and some of the meaning of the words has changed. And also, The CUV was translated by missionaries, so there is an inevitable deficiency in Chinese language use by these foreigners.

ST	CUV	TCV
Worship	侍奉	敬拜
Remember	纪念	记起
Wise man	博士	占星家
Power	大能	能力
Native language	乡谈	母语
all things	万有	一切
Seed	子粒	种子
lost our courage	心就消化	心就害怕
Stir up	激动	引起

"侍奉" means "serve" in modern Chinese which express the meaning of worship, and "激动" which means exciting was used to express "stir up". These words are ambiguous which may make the readers puzzled and are hardly understand.

6.1.3. Literal Translation vs. Free Translation

As we mentioned above, the target language of the CUV is "half literary and half vernacular". The "half vernacular" gave a clear understanding of the message of the Bible, but the other "half literary" which is the classical and traditional Chinese made the readers puzzled. It is certain that these literal expressions made the CUV more literary and more elegant than the TCV and of course this is the characteristic of the CUV. As the intention of publication of the TCV, the translators tried to avoid words and forms not in current or widespread use, the language of the TCV is closer to modern Chinese. Here are some examples be analyzed in detail.

E.g. Psalms 19:4
    KJV: Their line is gone out through all the earth, and their words to the end of the world.
    CUV: 他的量带通遍天下，他的言语传到地极。
    TEV: Their message goes out to all the world and is heard to the ends of the earth.
    TCV:它们的音讯传遍人间；它们的言语远达天涯。

"量带" is the literal translation of " line" and "地极" rendering of " the end of the world". We have no idea about "量带", and the "voice" is not refers to the physical voice which passes through by the air. The "line" means the information and message of God, so the translation of the TCV --- "音讯"is a free translation which expresses the meaning faithfully. "地极" may not be understand by modern people, but "天涯" is acceptable today and it is elegant as well as "地极". The preposition of " go out" and " to" was translated to "传遍" and "远达" could represents the message of God goes widely and broadly.

E.g. Corinthians I 11:11
    KJV: Neither is the man without the woman, neither the woman without the man.
    CUV: 女也不是无男，男也不是无女
    TEV: Woman is not independent of man, nor is man independent of woman.
    TCV: 男女互相倚赖，彼此需要。

Obviously, the translation of the CUV is hard to understand. The problem of the translation is a misunderstanding and misinterpretation of the word "without". This sentence could be paraphrased like this: To a woman, she is not a single one and she needs a man; to a man, he is not a single one and he needs a woman. Both woman and man rely on each other. In this way, the free translation of TCV is better which made the sentence understandable, but the form of the original sentence disappeared.

E.g. Proverbs 1:11
    KJV: let us lay wait for blood, let us lurk privily for the innocent without cause
    CUV: 我们要埋伏流人之血，要蹲伏害无罪之人。
    TEV: Let's find someone to kill! Let's attack some innocent people.
    TCV: 我们去杀人，找几个无辜的人打一顿。

In the source text of the sentence, the word "blood" means "to make somebody bleeding" and "ambush the innocent" means "to make innocent people guilty". This sentence expressed that: they will hide and to hit somebody till bleeding, they will set a trap and make the innocent guilty. The translation of CUV "流人之血" is not appropriate for "blood" and "蹲伏"could not express the meaning of "trap". The translation of TCV is not exact and the form of the original was broken. At the same time, the expression of TCV seems too plain and lacks the solemnity of a religious text. Here is the translation of the writer:

我们要设伏制人于死，要谋陷无辜之人。

Many such examples can be found in the comparative study of these two versions. Other examples include:

SL	CUV	TCV
those who were seeking your life	寻索你命的人	想杀你的人
great wilderness	大旷野	辽阔旷野
they are filled with new wine	他们无非是新酒灌满了	他们不过是喝醉了
Was emptied of its power	落了空	失去了效力
Prospers in their hands	他们手下亨通	进展顺利
If it seems good	若以为美	若认为妥当
who gives man his mouth	谁造人的口呢	谁给你口才
it would not be right to do so	这样行本不相宜	这怎么成
with the following terms of peace	和睦的话	友善的话
give you support from Zion	从锡安坚固你	从锡安山支援你

6.1.4. Monosyllabic Words vs. Polysyllabic Words

The whole vocabulary of the Chinese language, quite a number of words consist of two or more characters. The Chinese language is in fact polysyllabic, though the Chinese characters are monosyllabic by themselves. In old Chinese in which words of single

characters prevailed, as "和"(peace), "利"(profit), in stead of "和平" and "利益" in modern Chinese, there were a great number of disyllables. Modern Chinese has more and more disyllabic words substituted for monosyllabic ones. And in current Chinese polysyllabic words or words of two or more characters combined together, are ever increasing, in order to enrich the Chinese language to meet the growing demand of social and scientific development.

In this case, a lot of monosyllabic words were replaced by polysyllabic words which were more acceptable by the modern people. The following are some examples:

Verse	CUV	TCV
Matthew 9:29	信(faith)	信心(believe)
Matthew 12:6	殿(the temple)	圣殿(the temple)
Matthew 21:42	经(the Scriptures)	圣经(the Scriptures)
Genesis 2:18	独居(alone)	单独生活(live alone)
Genesis 3:3	死(die)	死亡(die)
Exodus 3:8	救(deliver)	拯救(rescue)
Deuteronomy 1:25	美地(good land)	肥沃的土地(fertile land)
Corinthians I 15:27	服(under)	屈服(subject to)

The use of polysyllabic words in place of the monosyllabic words in the TCV reflects the change in the Chinese language and it is also an evidence of the translators' success in using modern Chinese as the target language of the TCV.

6.1.5 Paraphrase vs. Four-character Phrases

There are many four-character phrases in both two versions which are the characteristic of Chinese language and make the text more elegant and readable. Here are some examples:

E.g. Psalms 19:2
    KJV: Day unto day uttereth speech, and night unto night sheweth knowledge
    CUV: 这日到那日发出言语，这夜到那夜传出知识。
    TEV: Each day announces it to the following day; each night repeats it to the next.
    TCV: 日日述说，夜夜传播。

The four-character phrase "日日述说"and "夜夜传播" made the translation fo the TCV have the same form of the original sentence. As mentioned above, the treatment of four-character phrases and idioms was one of the translation principles of the TCV, so many single words of the original text was translated into four-character phrase which made the CUV neat and elegant.

E.g. Exodus 10:14
    KJV: before them there were no such locusts as they, neither after them shall be such
    CUV: 以前没有这样的,以后也必没有
    TEV: had ever been seen or that ever would be seen again
    TCV: 空前绝后

Obviously, the translation of the CUV is literal translation and made the sentence unreadable, oppositely, the translation of TCV expresses both of the form and meaning. Other examples from the TCV are following:

ST	TCV	ST	TCV
together	蜂拥而来	terrify	惊惶失措
grain and wine	五谷丰登，美酒满溢	helpless	无倚无靠
in the pride	心高气傲	triumph over	耀武扬威
ignorant	茫然无知	long and prosperous life	四季平安，延年益寿
wealth and honor	富贵荣华	get into trouble	灾祸临头
rise and stand firm	坚立不移	a long and lasting life	长寿无疆
call heaven and earth	呼天唤地	dishevel your hair	蓬头散发
deaf or dumb	耳聋口哑	ungrateful	忘恩负义
reckless	任意妄为	everyone will see	暴露无遗

6.1.6 Passive Form vs. Active Form

In English the passive is a favorite form due to some particular feature of the language. The idea of using the passive form with the English-speaking people is fundamentally different from that with the Chinese people. When the agent or doer of the action expressed by the predicate verb is to be emphasized, we make it the subject of the sentence, which is thus in the active form. So far as we know, the passive from is rarely used in Chinese, it plays a very important role in English and the translators of the CUV kept this feature which made the text of the CUV a little bit unreadable and not fluent. The translators of the TCV change the passive form to active form which made the text more fluently.

E.g. Genesis 9:6
    KJV: Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made
      he man.
    CUV: 凡流人血的，他的血也必被人所流，因为神造人，是照自己的形像造的。
    TEV: If anyone takes human life, he will be punished. I will punish with death any animal that
      takes a human life.
    TCV: 凡流人血的，别人也要流他的血，因为我——上帝造人是照自己的形像造的。

6.2 The Similarities between the CUV and the TCV

6.2.1 Idioms

In nearly every culture, proverbs and idioms communicated in colorful and vivid language offer an important set of instructions for members to follow. For any language, idioms vividly show us the rich culture which cultivated them. These "words of wisdom" endure, so that each generation learns about what a culture deems significant. As Seidensticker notes, "they say things that people think important in ways that people remember. They express common concerns." Hence, "Proverbs and idioms are a compact treatise on the values of culture." Idiom is a phrase or sentence whose meaning is not clear from the meaning of its individual words and which must be learnt as a whole unit. The translation of idiom is always a hard nut. The translators always try hard to keep the balance between the brevity and image. In translating idioms, some semantic adjustment should be needed. But it is unlikely that the same type of distinctive form will have the same meaning in another language. Nida (1969, P106) pointed out: "The adjustments are quite understandably of three types, (a) from idioms to non-idioms, (b) from idioms to idioms, and (c) from non-idioms to idioms."

6.2.1.1 From Idioms to Non-idioms

Sometimes an idiom is an entire phrase composed of several words, but the meaning of the idiom can never be understood by adding up the meaning of each word. If there is no such a correspondent idiom can be found in the target language, the translator needs to translate the idiom into an expression with the meaning of the original idiom.

The Bible was written in Hebrew and Greek, so we have no idea for these idioms. In this case, we should translate the idioms to non-idioms.

E.g. Proverbs 25:11
    KJV: A word fitly spoken is like apples of gold in pictures of silver.
    CUV: 一句话说得合宜，就如金苹果在银网子里。
    TEV: An idea well-expressed is like a design of gold, set in silver.
    TCV: 一句话表达得合宜，就像金苹果放在银盘中。

The first part of the sentence is an explanation: the word should be "fitly". Both, the "gold" and "silver" are all expensive and beautiful and it is not proper to put the "golden apple" into "settings" which were made of other materials. The whole sentence gave us a

message of "appropriate and felicitous". There is no corresponding expression in Chinese, so the idiom "Apples of gold in a setting of silver" should be translated into non-idiom.

E.g. Peter I 1:13
　　KJV: Wherefore gird up the loins of your mind, be sober⋯⋯
　　CUV: 所以要约束你们的心，谨慎自守⋯⋯
　　TEV: So then, have your minds ready for action. Keep alert and⋯⋯
　　TCV: 所以，你们的心要准备好，时时警惕⋯⋯

"Prepare your minds for action" is translated from Hebrew version literally. The Hebrew usually wearing loose aba and they would tie the aba when they get ready to work. This is a message for "get preparation".

6.2.1.2 From Idioms to Idioms

Generally, if a correspondent idiom can be found in the target language, the idiom of source language should be translated into that correspondent one with exact correspondence..

E.g. Deuteronomy 32:10
　　KJV: He kept him as the apple of his eye.
　　CUV: 如同保护眼中的瞳人。
　　TEV: Guard me as the apple of the eye.
　　TCV: 像爱护自己的掌上明珠。

The idiom of "the apple of one's eye" means the most valuable things and should be protected. The translation of the TCV "掌上明珠" have the same meaning of "the apple of one's eye".

E.g. Matthew 5:38
　　KJV: An eye for an eye, and a tooth for a tooth.
　　CUV: 以眼还眼，以牙还牙
　　TEV: An eye for an eye, and a tooth for a tooth
　　TCV: 以眼还眼，以牙还牙

Obviously, both the translation of English and Chinese express the same meaning. This translation gets totally equivalence with the source language, under Nida's principle of "Dynamic equivalence".

6.2.1.3 From Non-idioms to Idioms

If an expression in the original text has a correspondent idiom I the translated text, then a proper idiom in conformity to the context should be provided in the target language. Some expressions are not idiom in English, but there are corresponding idioms in Chinese.

Unfortunately, the translators of the TCV did not translate some of the nonidioms expressions which have corresponding idioms in Chinese language. One thing we should mention is that to translate nonidioms to idioms may made the text more elegance and acceptable to Chinese.

E.g. Peter II 2:22
    The dog returns to his vomit
    狗所吐的，它转过来又吃

E.g. Matthew 23:24
    Strain out the gnat and swallow the camel
    蠓虫你们就滤出来，骆驼你们倒吞下去

The first example gave a message that the dog could not get ride of its bad habit. We may translate it as "本性难移". The second example showed that somebody focus on something small, but ignore the major. We may translate it as "捡了芝麻，丢了西瓜".

6.2.2 Rhetoric

The term "rhetoric" stems from the Latin word "rhetor", meaning speaking. What the ancient rhetoricians mean by rhetoric is the techniques of speaking. In the contemporary English language rhetoric deals with two aspects: the study of the technique of using language effectively and the art of using speech to persuade, influence or please. According to Cheng Wangdao, the father of modern Chinese rhetorician, there are two fundamental ways to make our speeches or texts effective and vivid: the passive ways and the active ways. In terms of the passive ways he refers to intelligibility, clarity, smoothness and force. In terms of the active ways, he refers to the figurative speeches. As the Bible is a special literary work, the figurative speeches were one of the characteristics of the Bible. We focus discussion on the figures of speech here.

6.2.2.1 Simile

Simile is a figure of speech which is widely used in English. It is an expressed likeness. The simplest and most direct way of connoting an ides with something else is by means of using similes.

E.g. Song of Solomon 4:3
    KJV: Thy lips are like a thread of scarlet.
    CUV: 你的唇好像一条朱红线。
    TEV: Your lips are like a scarlet ribbon.
    TCV: 你的嘴唇像一条朱红色丝带。

E.g. Matthew 10:16

   KJV: I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

   CUV: 我差你们去，如同羊进入狼群，所以你们要灵巧像蛇，驯良像鸽子。

   TEV: I am sending you out just like sheep to a pack of wolves. You must be as cautious as snakes and as gentle as doves.

   TCV: 我派遣你们出去，正像把羊送进狼群中。你们要像蛇一样机警，像鸽子一样温驯。

From these two examples, we could see that both the CUV and the TCV adopted the literal translation of simile. The associations between the tenor and vehicle are also common in Chinese. "Sheep to a pack of wolves" is use to describe those who is in danger and there is a same association in Chinese--- "羊入虎口".

6.2.2.2 Metaphor

Metaphor is a figure of speech in which a word or phrase denoting one kind of object or action is used in place of another to suggest a likeness or analogy between them. It is a kind trope composed of unusual language, especially novel and poetic language, which is deviant, imaginative, and fanciful.

Matthew 5:13

   KJV: Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?

   CUV: 你们是世上的盐。盐若失了味，怎能叫它再咸呢？

   TEV: You are like salt for the whole human race. But if salt loses its saltiness, there is no way to make it salty again.

   TCV: 你们是人类的盐。盐若失掉了咸味，就无法使它再咸。

In this sentence, both the CUV and the TCV adopted literal translation of "salt" which showed the features and functions of the Christian. Just as Long and Richards says, "Metaphor, or the means by which one thing is described in terms of something else, has been described as a central tool of our cognitive apparatus. It is central to our understanding of how language, thought and discourse are structured".

6.2.2.3 Metonymy

The definition of metonymy in *Webster's New International Dictionary* is: a figure of speech that consists in using the name of one thing for that of something else with which it is associated.

E.g. Matthew 5:16

   KJV: Ye shall know them by their fruits.

   CUV: 凭着他们的果子，就可以认出他们来。

   TEV: You will know them by what they do.

TCV: 你们能够从他们的行为认出他们。

E.g. Psalm 18:2
KJV: the horn of my salvation, and my high tower.
CUV: 是拯救我的角，是我的高台。
TEV: He protects me like a shield; he defends me and keeps me safe.
TCV: 拯救我的力量，是保护我的要塞。

The "fruits" means the activities of the people, in the translation of the TCV, the metaphor "果子" was transformed into non-metaphor "行为". And also, the "horn" and "high tower" are render as "力量" and "要塞"in the CUV.

6.2.2.4 Euphemism

Euphemism means substituting a mild, indirect or vague term for one considered harsh, blunt or offensive.

E.g. Corinthian I 15: 6
KJV: The greater part remain unto this present, but some are <u>fallen asleep</u>.
CUV: 其中一大半到如今还在，却也有已经<u>睡了的</u>
TEV: Most of whom are still alive, although some <u>have died</u>.
TCV: 这些人多数还活着，虽然也有些已经<u>死了</u>。

E.g. Exodus 4:18
KJV: And see whether they be yet <u>alive.</u>
CUV: 看他们还<u>在不在</u>。
TEV: To see if they are still <u>alive</u>.
TCV: 看看我的亲属是否还<u>活着</u>。

E.g. Genesis 4:1
KJV: And Adam knew Eve his wife; and she conceived, and bare Cain.
CUV: 那人和他妻子夏娃<u>同房</u>，夏娃就怀孕，生了该隐。
TEV: Then Adam had intercourse with his wife, and she became pregnant. She bore a son.
TCV: 亚当跟他妻子夏娃<u>同房</u>，她怀孕，生了一个儿子。

Every society, culture and language has euphemism, and also, this is the represents of the custom. Traditionally, Chinese people avoid the topic of "die", so the translation of the CUV take the euphemism "睡着", "在不在" to express the meaning of it. The words "knew" and "intercourse" means "sex" which the Chinese people is reserved and often shy away from. So when translated, it should be adapted to its culture and value, and euphemism "同房"is a good way to get the aim.

Chapter 7

Reception of Readers and Loss and Gain in the TCV

7.1 The Expectancy Norms

Expectancy norms have something to do with products and finally influence the form of the translated work. The expectation of readers also includes readers' concern about the style and register, about the text-type, about collocation and lexical choice and so on. These expectations are partly governed by the prevalent translation traditions in the target culture, and partly by the form of the economic or ideological factors, power relations within and between cultures, and the like. The expectation of readers is actually a set of correctness notions prevailing in a given system. I would say that expectancy norms are a set of fixed linguistic and cultural conventions. For the role of a translator as a reader, his decision is inevitably influenced by his own expectation as well as others'. Thus expectancy norms allow us to make evaluative judgments about translation. Chesterman divided translation norms into: Expectancy norms and professional norms. We will talk about the expectancy norms only in this thesis. The expectancy norms are established by the expectations of readers of a translation (of a given type) concerning what a translation (of this type) should be like (1997:64). These expectations are partly governed by the prevalent translation traditions in the target culture, by the form of other texts of the same genre, and partly by the form of the economic or ideological factors, power relations within and between cultures and the like. In this way, the expectancy norms allow us to make a systematic evaluation on the translation work. That is to say, the more a translation work caters to the expectations of readers of the target language, the easier it will be accepted. However, if it happens when people come to expect a certain breaking, the breaking would produce a new expectancy norm.

Theo Hermans described the features of norm more exactly, he put forward three terms: convention(常规), rule(规则) and decree(法则). Convention is a common habit or expectancy of a group which has no sanction. The norm comes from habit or designed by power. Rule is a firm norm and usually governed by authority.

As mentioned above, at the end of the 19th century, there was no Chinese union Bible, all the missionaries and believers urged to have a union Bible. In 1919, the publication of the CUV satisfied the "common habit and expectancy" of reader group of Bible. That is the "convention" which was mentioned by Hermans.

As the time goes by, the "convention" became "acquiescent system". That is to say the CUV was accepted by the believers. There are a lot of theological term such as: "三位一体", "天国福音", "永生", "忏悔", which were not understandable by non-believers became the "convention term" of believers. Till today, many words and sentences from the CUV became the motto of the believers, such as: "你的话是我脚前的灯，是我路上的光"(Psalm 119:105).

Mr. Tu'an, a famous writer and translator of China, has the same idea: ♣

作品的译名，有些关键词的处理，一旦被读者接受，就难以改变，哪怕当初译得并不贴切。(Xujun, 2000: 66)

Just as Nida regards the Bible as "God's words in man's language" which has been accepted by most people and was unchangeable. It reflects something about the expectations of the believers towards the Bible translation, that is, the language of Bible should be divine and the "convention" could hardly break. In this situation, the "convention" has become a "decree" and any break is unacceptable unless the believers come to expect a certain breaking.

Chesterman also talked about the dynamic nature of the translation norms. He noted that expectancy norms are not static or permanent (1997:67). It means that the readers of the target language would probably have a different expectation for the target language norms from the norms of the source language, and as a result, the old norms of the target language might be breached. This indicates the possible channels of the production of the new target language norms. Let us take retranslation as an example. The value of retranslation lies on the extent to which various translated works can meet temporal expectancy norms. That is, the better a retranslated work cater to the expectations of readers of the target language, the more popularity it will enjoy. Furthermore, because of the regulative function of norms, if a translator deliberately breaks the expectancy norms, his translated work won't be accepted by the prevalent expectation: in such a case, the effect of breaking norms only works by showing the existence of norms because it goes against the norms. However, if it happens in a time when people come to expect a certain breaking, the breaking would produce a new expectancy norm.

Andrew Chesterman also claimed that, there are two kinds of translation textures, the one is overt that tolerates the unnaturalness and strangeness of the native language and the other is covert that is translated in a domestic way. It is obviously that the Bible should belong to the overt one and the readers are tolerant to the unnaturalness of the CUV.

Furthermore, only the unnaturalness of the CUV could coherence with the readers' concept of "canonicity" of the Bible.

7.2 Aesthetics of Reception

In late 1960s, aesthetics of reception, which has an intrinsic correlation with hermeneutics on one side, and with literary translation on the other, soon swept across the whole European and American literature circle. The theory exerts a unique influence on literature and literary translation circle. Before the aesthetics of reception, the reader's response is usually ignored. Aesthetics of reception puts the emphasis on the reader. H.R. Jauss and W. Iser are two leading scholars in the aesthetics of reception. They claimed for the importance of the role of reader's participation in reading and the spread of text. A "text" is not simply passively accepted by the reader, but interprets the meanings of the text based on their individual cultural background and life experiences. In essence, the meaning of a text is not inherent within the text itself, but is created within the relationship between the text and the reader.

Aesthetics of reception believes that the readers are not a passive part in the triangle relationships among the author, works and reader. A works without participation of readers' response is lifeless. There are two schools of aesthetics of reception study: "reception research" and "effect research". The reception research which is represented by Jauss emphasizes the reader's horizon of expectations and aesthetic experience. The effect research which is represented by Iser focuses on the studies on the interaction between the text and the reader.

7.2.1 Horizon of Expectation

Developed from Heidegger's "pre-understanding" or Gadamer's "prejudice", "horizon of expectation" is a very important theory in reception aesthetics.

A literary works is not an independent object that shows the same view to every reader in different times. The historic significance of literature lies in the reader's pre-experience towards works. Every reader has certain pre- experience when he / she reads any literary works. Jauss uses the term "horizon of expectation" to describe the criteria readers use to judge literary texts in any period. "Horizon of expectation is a literary work, even when it appears to be new, does not present itself as something absolutely new in an informational vacuum, but predisposes its audience to a very specific

kind of reception by announcement, overt and covert signals, familiar characteristics, or implicit illusions." (1982:23)

The expectation could be seen as a pre-orientation of the reader's experience and it is also a cultural and literary habit. This habit, such as, ideology, ethics, intuitions, aesthetic taste, reception ability, world view may formed by the fusion of the dimensions of the reader's horizon of expectations which had already existed in the reader's mind. In the process of reading, the expectation acts as selection, orientation and finding out familiarity or difference in understanding the work well. The concept "horizon of expectations" is developed from concept "pre- understanding". The horizon of expectations can be divided into "directional expectations"(定向期待) and "creative expectations"（创造期待）. That is to say, when a literary works was produced, it may evokes the memories of the reader' through reading. Readers usually enter the reading activity with certain expectations. For example, when we mentioned the "Wu Xia Xiao Shuo", we may choose the works of Jinyong first.

Another German scholar of "reception" theory Iser gave us his categories of reader. A key work of Iser the *Act of Reading: A theory of Aesthetic Response (1978)*, in which, he divided the reader into implied reader and actual reader. We only focus on the actual reader here. The actual reader receives certain mental images in the process of reading and the images will inevitably be colored by the reader's "existing stock of experience".

By resolving the contradictions between the various viewpoints which emerge from the text, the readers take the text into their consciousnesses and make it their own experience. The reader's existing consciousness will have to make certain internal adjustments in order to receive and process the alien viewpoints which the text presents as reading takes place.

7.2.2 Aesthetic Distance

Jauss states: "The way in which a literary work, at the historical moment of its appearance satisfies, surpasses, disappoints or refuses the expectations of its first audience obviously provides a criterion for the determination of its aesthetic value. The distance between the horizon of expectations and the work, between the familiarity of the previous aesthetic experience and the "horizon change" determined by the reception of the new work, determines the artistic character of a literary work." (1982:25)

There is a distance between the horizon of expectation of the reader and a new literary work which Jauss mentioned is "aesthetic distance". In his opinion, "to the degree that this

(aesthetic) distance decreases, and no turn toward the horizon of yet-unknown experience is demanded of the receiving consciousness, the closer the work comes to the sphere of 'culinary' or entertainment art". (1982:25)

If the literary work made the reader feel surprise, curious and fresh, the reader may adjust the horizon of expectation in reading and to adapt the literary work. In this case, the original horizon of expectation of reader had changed and the aesthetic distance was shortened. Finally, the readers may create a new horizon of expectation. And then, this new expectation became the experience for the next new literary work.

Oppositely, if the distance between the work and the horizon of expectation increased, the effect of readers begins to increase. But if the distance goes beyond the readers' creative expectations, the effect of the work may sharply go down and the work is unacceptable to the readers.

In this way, we could say the process of literary acceptance is a dynamic process between readers and literary works. For Jauss, the understanding of the first readers is not lost or neglected by later readers, but remained and stretches from initial reception to next generations.

We can draw a conclusion that, the translation principle of the TCV aims to have a modern Chinese version which could be understood by most people in China, so any translation method adopted in the TCV emphasized to motivate readers and to accept new elements in the new version.

7.3 Loss and Gain

7.3.1 Less Transliteration

There is no two languages have exactly the same sounds, it is inevitable to carry over a word from one language to another. In the CUV, some nouns from Hebrew and Greek adopted transliteration which is the traditional translation method of Bible. But, these transliteration words without explanation could not been understood by the reader.

Matthew 6:24

KJV: No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

CUV: 一个人不能侍奉两个主。不是恶这个爱那个，就是重这个轻那个。你们不能又侍奉神，又侍奉玛门。

TEV: You cannot be a slave of two masters; you will hate one and love the other; you will be loyal to one and despise the other. You cannot serve both God and money.

TCV: 没有人能够伺候两个主人。他要不是厌恶这个，喜爱那个，就是看重这个，轻看那个。

你们不可能同时作上帝的仆人，又作钱财的奴隶。

Matthew 5:22

> KJV: Whosoever shall say to his brother, <u>Raca</u>, shall be in danger of the council: but whosoever shall say, Thou <u>fool</u>, shall be in danger of hell fire.
> CUV: 凡骂弟兄是<u>拉加</u>的，难免公会的审断；凡骂弟兄是<u>魔利</u>的，难免地狱的火。
> TEV: If you call your brother "You <u>good-for-nothing</u>!" you will be brought before the Council, and if you call your brother a <u>worthless fool</u> you will be in danger of going to the fire of hell.
> TCV: 骂弟兄为 "<u>废物</u>"的，得上法庭；骂弟兄为 "<u>蠢东西</u>" 的，逃不了地狱的火刑。

The textual basis of the CUV is Hebrew and Greek Version, these transliteration words means nothing to Chinese people and could not have the same effect as the Hebrew and Greek. The word "mammon" means money, the CUV transliterate it into "玛门" and the TCV expresses the real meaning of money. "拉加" and "魔利" are rendered as "废物" and "蠢东西" respectively. The less transliteration may shorten the aesthetic distance and is acceptable.

7.3.2 Measurement of Weight, Capacity, and Time

Measurement of weight, height and time in the Bible are particularly uncertain. Because of that the Bible was written in Hebrew and Greek, most of the measurements were used in ancient Greek which were not used today. In the CUV, these words were transliterated into Chinese. This rendering is in the line with the CUV translation principle which was formal correspondence. In the TCV, these words were translated into measurements which we used today.

Verse	Weight	CUV	TCV
Exodus 25:39	Talent	他连得	公斤
King I 10: 17	Mina	弥那	公斤
Genesis 37: 28	Shekel	舍客勒	快
King I 4:22	bushel	歌珥	公斤

E.g. Exodus 38: 26

> KJV: A <u>bekah</u> for every man, that is, half a shekel, after the shekel of the sanctuary.
> CUV: 按圣所的平，每人出银半舍客勒，就是一<u>比加</u>。
> TEV: Weighed according to the official standard.
> TCV: 每人根据圣所的标准衡量所缴纳的银子。

E.g. Leviticus 27:25

> KJV: All thy estimations shall be according to the shekel of the sanctuary: twenty <u>gerahs</u> shall be the shekel.

CUV: 都要按着圣所的平，二十季拉为一舍客勒。
TEV: All prices shall be set according to the official standard.
TCV: 所有的价钱都要按照圣所规定的标准。

From above examples, "bekah" and "gerah" were not translated in the TCV, because there is no corresponding measurement of "bekah" and "gerah" in Chinese. This rendering is under the guide of the TCV translation principles---functional equivalence.

Verse	Capacity	CUV	TCV
King I 4:22	Kor	歌珥	公升
Exodus 26:36	Ephah	伊法	标准
Genesis 18:6	Seah	细亚	标准
Exodus 26:36	Omer	俄梅珥	标准
Leviticus 27:16	Homer	贺梅珥	公斤
King I 7:26	Bath	罢特	公升
Exodus 29:40	Hin	欣	公升
Leviticus 14:10	Log	罗革	公斤

Verse	Time	CUV	TCV
Matthew 14:25	Early in the morning	四更天	天快亮的时候
Matthew 20:3	About nine o' clock	巳初	上午九点
Matthew 20:5	about noon k	午正	中午十二点
Matthew 20:6	About five o' clock	酉初	下午五点
Acts 3:1	Three o'clock	申初	下午三点

The CUV renders the measurements literally according to the KJV or translates them according to the old Chinese traditional system, whereas the TCV chooses to use the international standard measurement system. The readers of the TCV may satisfy with the change of measurements of weight, capacity and time. Theses changes are accordant to the culture and social background of Chinese today and also arouse interests of the readers to adjust the original horizon of expectation.

7.3.3 Over Colloquialism

In the process of shorten the distance, on the one hand, any translation may fulfill the horizon of expectation, tries hard to arouse the interests of the readers to create new horizon of expectation and accept the work finally. On the other hand, the translation work could not go far beyond the creative expectation of readers. The translators should keep the balance between them.

So far as we know, one of the translation principles of the TCV is "the modern

Chinese is above regional, denominational and traditional Chinese". That is to say, the language of the TCV is spoken language which we used today.

E.g. Exodus 4:16

> KJV: And he shall be thy spokesman unto the people.
> CUV: 他要替你对白姓说话。
> TEV: He will be your <u>spokesman</u> and speak to the people for you.
> TCV: 他要作你的<u>代言人</u>,替你向民众说话。

E.g. Exodus 10:28

> KJV: Get thee from me, take heed to thyself, see my face no more.
> CUV: 你离开我去吧！你要小心，不要再见我的面。
> TEV: <u>Get out of my sight</u>! Don't let me ever see you again!
> TCV: <u>你滚</u>！不要让我再看到你。

Compare with the CUV, the translation of "spokesman" and "get out of" in the TCV is over colloquialism. In the first example, this sentence is spoken by God, the words of God is sacred, the translation of "代言人" which is a popular word in our daily life could not be a proper word spoken by God. Just as the words in Bible: "What God was, the Word was." And also, in the latter example, "滚" is a "four-letter word" in China which could not be a proper expression spoken by a king. Meanwhile, this "four-letter word" breaks the elegance of the Bible, although it was appeared in a dialogue. Xujun once said:

> 一千个演员有一千个哈姆雷特，百分之百的原汁原味是不存在的。但一千个哈姆雷特又必须都是莎士比亚的丹麦王子，必须万变不离其宗。
>
> (Xujun 2000:66)

The translator should have the cultural conception and consider of the idea, political conception and aesthetical conception of readers. "代言人" and "滚" which were spoken by common people or appeared in a literal work aims to emphasize the characteristic of the character is acceptable, but it is unacceptable in the Bible. As we mentioned above, this new expectation goes beyond the creative expectation of readers and the work is unacceptable.

7.3.4 Image Loss of "Right Hand" and "Foot"

When providing the contextual conditioning, some adjustments need to be made, but according to Nida and Taber in their *The Theory and Practice of Translation*, alterations are not employed unless (1) the text if likely to be misunderstood by the receptors, (2) the

text is likely to have no meaning to the receptors or (3) the resulting translation is so "overloaded" that it will constitute too much of a problem of the average reader to figure it out. However, there are the situations in which culturally strange objects must be retained because of their symbolic values, for example, "sheep or lambs", which figure so largely in the entire sacrificial system. It is also necessary to emphasize that the translators are not free to add any explanatory additions.

E.g. Psalms 17:7

> KJV: thou that savest by thy right hand them which put their trust in thee from those that rise up against them.
> CUV: 你是那用右手拯救投靠你的，脱离起来攻击他们的人。
> TEV: at your side I am safe from my enemies
> TCV: 倚傍着你，我就能躲避仇敌。

E.g. Job 40:14

> KJV: Then will I also confess unto thee that thine own right hand can save thee.
> CUV: 我就认你右手能以救自己。
> TEV: Then I will be the first to praise you and admit that you won the victory yourself.
> TCV: 这样，我就会称赞你，承认你为自己打了胜仗。

E.g. Psalms 60:5

> KJV: That thy beloved may be delivered; save with thy right hand, and hear me.
> CUV: 求你应允我们，用右手拯救我们，好叫你所亲爱的人得救。
> TEV: Save us by your might; answer our prayer, so that the people you love may be rescued.
> TCV: 求你俯允我们，用你的大能援救我们，使你所爱的子民获救。

The "right hand" had a special meaning in Hebrew. They usually use the "right hand" to express strong emotion, because they use right hand to play the musical instruments and working. And the right hand means power. The TCV did not express the real image of the "right hand", just paraphrase it into "power", "win" and "save".

E.g. Psalms 44:18

> KJV: neither have our steps declined from thy way;
> CUV: 我们的脚也没有偏离你的路。
> TEV: We have not disobeyed your commands.
> TCV: 也没有反抗过你的命令。

E.g. Psalms 40:2

> KJV: set my feet upon a rock, and established my goings.
> CUV: 使我的脚立在磐石上，使我脚步稳当。
> TEV: He set me safely on a rock and made me secure.
> TCV: 把我安置在磐石上，使我步履稳妥

The word "foot" expresses position, activity and station, the translation of the TCV did not show this image of the Bible. But the textual basis of the TCV is the TEV which did not express this image also. A primary concern of the translators was to produce a Bible that would be appropriate, dignified and resonant in public reading. The loss of the image of "right hand" in the TCV could not be accepted.

Conclusion

Bible, originally written in Greek, Hebrew and Aramaic, has been translated into many languages. Bible Translation has a long history and both foreigners and Chinese Bible experts and linguistics contributed greatly to it. Through the survey of this history, we can learn about the shifts of translating principles and methodologies, which compose an indispensable part of Chinese translation theories.

The translation of the Bible is a tough and long work, any style of translation could be compared which Nida had mentioned in his *Toward a Science of Translating* :

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

The CUV and the TCV are two important versions in the history of Chinese Bible translation. The two versions were produced in two different periods and represent different features of times. The CUV was published a century ago with literary and old-fashioned in language by foreign missionaries. Oppositely, the TCV was published in recent years which were in modern Chinese by Chinese missioners. Through the analysis in Chapter six, we find that the TCV is colloquial and the CUV is more literary and elegant. As far as language is concerned, the CUV appears more like a religious and sacred book with its literary style and elegant language. However, the CUV was widely used and still preferred by most people. The intention of the TCV was to produce a Bible version in easy modern Chinese so that whether the believers or the non-believers could accept it more easily. Translating principles and approaches were made according to this intention, which resulted in a version which was preferred by non-Christians, but not by Christians. If the translation is not well-received among Christians, it will not be well-received by non-Christians.

The CUV has a far-reaching influence and contribution to Chinese and Christianity in China. With the popularization of the CUV, many new words find their way into Chinese, such as: 天堂, 乐园, 上帝, 亚当, 夏娃, 禁果 福音, 先知, 撒旦, 地狱, 堕落, 忏悔, 祈祷, 伊甸园. And also, the CUV has brought a lot of materials for Chinese literature. We

have no biblical literature in China, but the influence of Bible is ineluctable. Through the CUV, many idioms, allusions and expressions of the Bible become a part of Chinese literature, such as: 橄榄枝，象牙塔，创世纪，眼中刺，十字架，挪亚方舟，希望之乡，以眼还眼，旧瓶装新酒，一报还一报，最后的晚餐，披着羊皮的狼，一仆不能事二主 and so on. Under the translation principles, the CUV sacrificed the smoothness of style for the faithfulness to the original. It is obviously that the words and expressions of one century do not necessarily carry the same meaning in today, and be misleading or even meaningless to the readers of today.

Just as the preface of the Today's English version said: the Bible is not simply great literature to be admired and revered; it is Good News for all people everywhere--- a message both to be understood and to be applied in daily life. That is to say, the Bible should be accepted by most of the common people. The intention of the TCV was to produce a version in modern Chinese and could be accepted by non-Christians. The Bible is not a modern book and it does not need to be as new as the morning news. According to this intention, this result less elegant and over colloquial of the TCV and was not well-received among Chinese Christians. The language of the Bible should be venerable as well as intelligible. The translators of the TCV should not ignore the feeling of Christian readers, in the author's opinion, both Christian and non-Christian readers should be taken into consideration.

We can say that for most people, Christians and non-Christians alike, the Bible is, in first place, a book delivering a message. People respect the Bible as a holy book, for not a few of them mentioned that the language should be solemn, holy and not too vulgar or worldly in order to fit with its content. At the same time, the literary style and multiple purposes of Bible translation were considered and pointed out by the readers, though by very few of them.

These valuable opinions and suggestions reflecting the readers' knowledge and understanding of the Bible may be helpful in the future work of Chinese Bible translation. The translation of Bible has a long way to go, as Newmark once said: "Translating is that there is never a completely perfect or timeless translation."

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Appendix: Chinese Bible Translations

781	景教碑
十二世纪末、十四世纪初	《若望孟高维诺译本》诗篇，新约全书(蒙古文)
十六世纪末	利玛窦译"祖传天主十诫"
1636 年	阳玛诺圣经直解
约 1700 年	巴设译本
18 世纪末	贺泰清《古新圣经》，未印刷发行
1836 年	麦都思/郭实腊/裨治文(新约)
1838 年	郭实腊(旧约)
1852 年	《委办译本》
1852 年	高德新约
1852 年	《伦敦差会译本》
1854 年	何进善的马太福音
1856 年	《南京官话译本》新约部分
1860 年	基律的使徒行传
1862 年	倪维思的马可福音，使徒行传
1863 年	裨治文/克陛存的新旧约全书
1864 年	古里卡尔波夫新约
1867 年	实为霖诗篇
1868 年	怜为仁旧约
1870 年	特纳约翰一书约翰福音
1872 年	《北京官话译本》新约
1872 年	施约瑟的旧约(官话)
1872 年	陶撒母耳的希伯来书
1885 年	杨格非的新约(文言)
1889 年	杨格非新约(官话)
1890 年	包约翰/白汉理的新约
1890 年	湛约翰的诗篇

1897 年	湛约翰/韶波的新约
1902 年	施约瑟的新旧约全书(文言)
1902 年	浅文理《和合本》
1905 年	杨格非的创世记至雅歌(文言)
1905 年	杨格非的创世记雅歌(官话)
1905 年	官话《和合本》新约
1907 年	深文理《和合本》新约
1907 年	严复的马可福音一至四章
1908 年	鲍康宁的诗篇
1919 年	官话《和合本》新旧约全书
1929 年	赛兆样的新约
1933 年	王元德新约
1936 年	朱实惠新约
1946 年	吴经熊的圣咏译义
1949 年	吴经熊的新约全书
1954 年	徐汇修院新译福音
1955 年	狄守仁简易圣经读本
1956 年	萧静山的新约全集
1967 年	萧铁笛新约全书
1968 年	思高圣经译本
1970 年	吕振中译本
1974 年	当代圣经
1974 年	新约全书新译本
1979 年	《现代中文译本》
1993 年	《圣经新译本》

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