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<Abstract>

The Burden of Parallelism in the Bible Translation: Part I - A Theoretical Foundation

Prof. Jung-Woo Kim
(Chongshin University)

This paper deals with the burden of parallelism in Bible translation which presupposes and requires the removal of redundancy for better communication between the source language and the receptor language. However, the presence of parallelism in the Hebrew Bible as the most prominent characteristic of biblical poetry hinders the dynamic and functional equivalence, due to the fact that most of the receptor languages in the present world does not have an epistemology and style of stating one thing and restating another in parallel in the same sentence. The issue at stake is, therefore, raised particularly from the use of Zech 9:9 by the LXX and the four Gospels in the New Testament (Mk 11:7; Lk 19:35; Jn 12:14-15; Mt 21:4-5). It was found that the two animals mentioned in the Messianic prophecy of Zechariah, namely, an ass and a colt, are fully quoted only in the Gospel of Matthew, but are reduced to one animal, a colt, in three Gospels (Mk 11:7; Lk 19:35; Jn 12:14-15). Moreover, the author of the Gospel of Matthew repeatedly uses the preposition 'on' in front of the 'ass' as well as the 'colt.' In this way, he gives readers an impression that he might have misunderstood the way how parallelism functions in biblical poetry. In order to solve the anomaly of quotation in Matthew and to find the best way to translate biblical parallelism, the writer of this paper delves into the history of the interpretation of parallelism. Following the model of J. Kugel, he divides the history of interpretation into three main periods: 'the forgetting of parallelism' by the Rabbis from the first century A.D. to the Middle age, 'the discovery of parallelism' by R. Lowth (A.D. 1753), and 'the rediscovery of the function of parallelism' by J. Kugel and R. Alter from the perspective of semantics, and by T. Collins, S. Geller, M. O'Connor and A. Berlin from the perspective of grammar and linguistics. In this way, the author of this paper tries to present a theoretical foundation for the understanding of biblical parallelism.

<Abstract>

Old Persian Substratum Influence in the Book of Ezra: In the Case of Ezra 4:7b

Prof. Chul-Hyun Bae
(Seoul National University)

Translating the Hebrew Bible demands, most of all, expertise in original languages, Hebrew and Aramaic. Furthermore from beginning to end, the Hebrew Bible had been under constant cross-linguistical influences of Near Eastern languages like Akkadian, Egyptian, and Old Persian. The Aramaic portion in the Book of Ezra demands familiarity in Old Persian and its linguistic environment.

Ezra 4:7b, the second half of the beginning verse in Aramaic has been a problem for Bible translators.

This verse usually reads “...the letter written in Aramaic and translated” for the Aramaic text, וּכְתָב בְּתוֹב אֲרָמִית וּמְתָרְגָּם אֲרָמִית. Some of the basic questions in the verses are: 1) Why was the letter written in Aramaic?; 2) What does “translated” mean in this verse?; 3) Why does the Aramaic text have “Aramaic” in the end? Did Massorets make a mistake in verse-dividing?

Aramaic became the lingua franca for Achemenid Persians for official record and international communications. The Aramaic portion in Ezra is similar in language and style as a lingua franca for Persian chancery. Official letters in Aramaic must have been translated into Old Persian especially when they were presented to Persian kings, who did not understand Aramaic. Thus the verse in question should be translated to “... the letter (is) written in Aramaic and translated (into Old Persian).” The last word, “Aramaic” is a caption which indicates the beginning of the text in Aramaic. The Massorets made a mistake in verse-dividing. “Aramaic” must be placed at the beginning of the next verse, 4:7.

<Abstract>

A Study on the Use of Inclusive Languages among Korean Bible Translations

Prof. Yeong Mee Lee
(Hanshin University)

The present study investigates the use of inclusive languages among the recent modern Korean Bible Translations. Here ‘inclusive language translations’ means that Bible translations of the whole or parts of the Bible that use mutual or inclusive, rather than exclusive terms, in referring to people. An inclusive language translation replaces male nouns like ‘man’ or ‘him’ with other expressions that clearly include women, thus meaning the whole humanity.

Since Korean does not have gender in grammar, unlike Hebrew that has two grammatical genders, male and female, the translation of Hebrew male nouns that represent both male and female in content into Korean is not as complicate as it is in English translations. The issue in Korean translation, is not a grammatical gender of the word in the text, but a socio-cultural gender of the reference in the context. Two examples are examined in the study for the use of Korean equivalent terms for Hebrew male noun that is used generically. The first is Hebrew word, ‘אדם,’ in Genesis 1-3. Adam in Genesis 1:27, for instance, is rendered to *saram*, a generic Korean term that includes both man and woman. The second is to look at the equivalent terms for other male nouns such as בן(son), איש(man), אנוש(man), גבר(man) to *children, saram* or *life*, in poetic lines. (Prov 29:17; 17:6; 29:3; Job 4:17; 20:24; 32:21, etc.). Overall examination proves that modern Korean translations are inclusive in the translation of generic terms. It is mainly because Korean nouns do not have gender.

Despite most modern Korean translations use inclusive languages for male nouns that are used generically, the use of some equivalent terms for Hebrew reveals hermeneutical prejudice toward women, the elders, and the physically challenged. For an example, אשת חיל in Prov 31:10, 29 is translated as “virtuous wife” (the *Revised New Korean Standard Version*, 2001), “gentle wife” (the *Common Translation of the Holy Bible*, 1999), and “capable wife” (the *New Korean Revised Version*, 1998). Here is applied double standard to man and woman. When the word, חיל, is applied to a man, it is read in the sense of capacity; to woman, the focus switches to character. Even when the capable woman is described as the one who speaks תורת-חסד (Prov 31:26), the translations render it in the sense of domestic education, rather than public or religious teaching. While the *New Korean Revised Version* translated it to the law of chesed, other two translations rendered it to “gentle teaching” (the *Common Translation of the Holy Bible*) and “kind lesson” (the *New Korean Standard Version*), which connotes domestic teachings of children.

<Abstract>

Suggestions for Korean Translation of Greek Imperatives

Prof. Dong-Soo Chang

(Korea Baptist Theological University/Seminary)

The purpose of this paper is to investigate some selected passages containing imperatives from Greek New Testament and to suggest alternative Korean translations for a more proper translation. The paper starts with an overview on the imperatives of the Greek New Testament. In the New Testament, the imperative as well as many kinds of alternatives such as future indicative, subjunctive, infinitive, participle, and optative were used. All these kinds of imperatives have various functions in the NT such as command, prohibition, prayer, appeal, permission, concession, and condition.

The Lord's Prayer, the great commission, Romans 5:1 and 12:2, 1Corinthians 7:21, 1Peter 1:6, and the hortatory sentences of the Hebrews were studied in detail. This paper consulted on each passage with several English translations as well as three main Korean translations of the Bible. It also focused on some differences in parallel passages of Matthew and Luke, the textual study on Romans 5:1, and on the infinitive structure contained in Matthew 28:19-20 and Romans 12:2.

This paper has some useful conclusions and suggestions for the future translators for Korean version on these imperative passages. Some useful suggestions are as follows: the implied subject of imperatives in the Lord's Prayer should be God; it would be better to translate Matthew 28:19-20 and Romans 12:2 into two sentences; Romans 5:1 and several passages from the Hebrews should be translated into hortation; it will be better to translate 1Peter 1:6 in the imperative instead of the indicative; the object of the last imperative in 1Corinthian 7:21 may not be slavery but freedom.

<Abstract>

A Review of Pronouns in Korean Bible Translations

Moo-Yong Jeon
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This paper reviews the use of pronouns in Rev. Ross' grammar book, which can be regarded as the first Korean grammar book, and in the grammar book written by Rev. Underwood, and compares the use of pronouns in the *Korean Bible* (1911), the *Korean Revised Version* (1961), and the *Revised New Korean Standard Version* (2001).

According to Ross' grammar book, 'gu, dé' are explained as 'he, she, it,' and 'gu, dé' that have been classified as the third personal pronouns, are again explained as the demonstrative pronoun of 'that.' In Rev. Underwood's grammar book, it is written that there is no third personal pronoun in Korean, and classifies and explains 'i, dé, gu' as demonstrative pronouns.

The *Korean Bible* (1911) reflects the nature of the Korean language, and thus omits many pronouns. In case of the *Korean Revised Version*, it has tried to reflect as many pronouns of the original text as possible, and thus includes many places in awkward Korean. In the *Korean Bible* and the *Korean Revised Version*, translators have used 'na' in places where people refer to themselves in front of God. In the *Revised New Korean Standard Version*, translators have used 'cheo' in some conversations and 'na' when people are praying or talking to themselves. The demonstrative pronoun of 'cheo' focuses on the counterpart, and by distancing oneself by using the pronoun, 'cheo' instead of using 'I,' the speaker lowers him/herself, so it sound awkward when the first person pronoun of 'cheo' is used for a neutral monologue.

When calling God, translators of the *Korean Bible* have changed the pronoun to noun substantive or used 'jue' or omitted it, and for honoring in general, they have used 'tangsin.' Koreans could accept the use of the second personal honorific pronoun of 'tangsin' in the *Korean Revised Version* without much rejection due to 'indirectness of locution,' but such use is not so appropriate in reality. The reality of Korean language is well reflected in the *Revised New Korean Standard Version* which uses noun substantives or a variety of second personal pronouns like 'keudae, manim, daeg,' or chooses to omit.

In the *Korean Bible*, demonstrative adjectives like 'dé, cheo, gu,' and so on are used as pronouns. 'dé' is used to refer to visible objects, and 'gu' to refer to objects in the speaker's mind. In the Old Testament of the *Korean Revised Version*, some books uniformly use 'gu' while some books maintain the renderings of the *Korean Bible* by differentiating 'gu' and 'cheo(dyeo).'

Analyzing the Discourse of Biblical Law in Exodus 21:2–11

Anne Garber Kompaoré*

1. Introduction¹⁾

1.1. Legal Texts as Directive Discourse

A fair amount of work has been done on the literary and discourse structure of narrative and poetic texts in the Hebrew Bible, but much less research and writing has been done on the type of text which I call directive discourse. Directive texts, of which legal texts form a part, consist of discourse where the speaker speaks his/her will that a specific act be done by another person. This can include anything from prayer to requests, to advice, exhortation, decrees, and laws. Concerning legal texts specifically, there have been scattered articles on the structure of specific legal texts but no one has attempted an overview of the discourse analysis of legal texts. It may have been assumed by some that what has been learned from narrative text analysis or from the analysis of argumentation can be applied to directive texts in the Hebrew Bible. While some of the same principles of analysis are applicable, the analysis of Hebrew law yields a rather distinct set of insights, most particularly in the area of the analysis of word order in Biblical Hebrew.

In my thesis, I lay the groundwork for discourse analysis of Biblical law by proposing a methodology which I hope will inspire further research on specific features of legal discourse. The presentation consists of the following steps:

- Definition of the notion of discourse analysis according to the needs of Biblical text research.
- Discussion of the parameters of the ‘directive’ discourse type, and the use of these parameters for text classification and analysis.
- The description of the basic aspects of a discourse unit.

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1) The following presentation consists of an overview of the subject of my thesis entitled, *Discourse Analysis of Directive Texts: The Case of Biblical Law*, which I defended on October 5, 2004, at Associated Mennonite Biblical Seminary in Elkhart, Indiana, USA.

- An outline of the procedures for the analysis of Biblical Law. Each one of these procedures is then discussed separately with appropriate examples. Obviously, it was not possible to present a thorough analysis for each topic; thus my goal was to simply propose an approach which I believe will yield fruitful results.

1.2. The Components of Discourse Analysis of Biblical Law

The term ‘discourse analysis’ has such a wide range of definitions and nguage analysis and use, that it is necessary to define first of all the approach that best suits the analysis of legal texts. To further confuse the issue, numerous other terms are used within Biblical research which resemble to some degree what I call discourse analysis: Terms such as rhetorical analysis, structure analysis, text analysis, and literary analysis. For these reasons, it is imperative to clearly delineate the defining parameters of my particular discourse analysis approach.

Discourse analysis, as defined in the thesis, consists, first of all, of a descriptive linguistic analysis of a written text with a unifying theme, topic, or setting.²⁾ A functionalist approach³⁾ is used, in which the speaker’s purpose for the communication⁴⁾ is considered as a major factor in the analysis. Examination of the contextual parameters within and beyond the text facilitate the researcher in his search to determine how meaning and structure interconnect to produce a coherent

2) A descriptive approach seeks to describe the text as it is, rather than placing a value judgment on its quality. Kirk E. Lowery and Walter Bodine also promote this approach for the analysis of Biblical Hebrew texts (Kirk E. Lowery and Walter Bodine, *Discourse Analysis of Biblical Literature; What it is and What It Offers* [Atlanta: Scholars Press, 1995], 103-130).

3) For a discussion of the functionalist approach, see Deborah Schiffrin, *Approaches to Discourse* (Cambridge, Mass: Blackwell, 1994), 32-33; in the context of the analysis of Biblical Hebrew, see Christo H. J. Van der Merwe, “Discourse Linguistics and Biblical Hebrew,” Robert D. Bergen, ed., *Biblical Hebrew and Discourse Linguistics* (Dallas: SIL, 1994), 16-21.

4) Kathleen Callow and John Callow, and Vijay K. Bhatia both maintain that communicative purpose is the primary factor for the structuring and shaping of a discourse event (Kathleen Callow and John Callow, “Text as Purposive Communication: A Meaning-based Analysis,” William C. Mann and Sandra A. Thompson, eds., *Discourse Description: Diverse Linguistic Analyses of a Fund-Raising Text* [Philadelphia: John Benjamins Publishing Co., 1992], 7; Vijay K. Bhatia, *Analyzing Genre: Language Use in Professional Setting* [London: Longman, 1993], 13).

text. It involves the analysis of both the organizational structure of the text,⁵⁾ and the choice and distribution of lexical items.⁶⁾ Finally, comparative analysis with similar and different text types provides further insights concerning meaning and structure of the text.⁷⁾

This approach to discourse analysis includes the linguistics fields of syntax, semantics, and pragmatics, as well as the disciplines that concern the analysis of the text, such as literary analysis, rhetorical analysis, and textlinguistics. It consists of research of the following issues: information structure, continuity and discontinuity, prominence and regularity, progression, boundary markers, thematic development, and participant reference, the structural organisation of a text, parallelism and other types of repetition, as well as the role of extra-linguistic knowledge and context in the analysis of discourse.

Our goal for this type of analysis is to gain further interpretive insights that lead to a more faithful translation of the Scriptures. The limits of the thesis did not allow for a specific application to translation, but it is my hope that examples will be forthcoming in the future.

2. Discourse Analysis of Exodus 21:2-11

Exodus 21:2-6 is the most frequent illustrative example used in the thesis. This law details the conditions for freeing an indentured male servant. To give you an idea of what discourse analysis can reveal, I present a few discoveries here, focusing primarily on the functions of repetition, the nature of prominence, and the manner of participant reference in this text.

5) Organisational structure of a text is discussed by Vijay K. Bhatia, and Teun A. Van Dijk (Vijay K. Bhatia, *Analyzing Genre*; Teun A. Van Dijk, ed., *Discourse as Structure and Process* [London: Sage Publications, 1997]), and for Hebrew, Patrick Miller (Patrick Miller, *They Cried to the Lord: The Form and Theology of Biblical Prayer* [Minneapolis: Fortress Press, 1994]). Also included in the study of structure is the arrangement of parallel structures in a text (for an example of parallelism in Biblical law see Welch John W., “Chiasmus in Biblical Law: An Approach to the Structure of Legal Text in the Hebrew Bible,” *Jewish Law Association Studies IV* [Atlanta: Scholars Press, 1990], 5-22).

6) The topic of lexical cohesion in a text was introduced by M. A. K. Halliday and Ruquaiya Hassan (Halliday, M.A.K. and Ruquaiya Hasan, *Cohesion in English* [London: Longman, 1976]).

7) Comparative analysis depends on the categorization of text types, a topic which I discuss at length in my thesis.

This passage concerns one of the first laws of the covenant code, following the ten commandments in Exodus 20. It is actually part of a slightly larger text unit, Exodus 21:2-11, in which the conditions for freeing a male slave versus a female slave are discussed separately. The text of both units is presented in Tables 1 and 2 below.

The first task in analysis is to lay out and mark the text in such a way that certain features can be made easily accessible for analysis. Two ways to lay out a text is illustrated in the two tables below. In Table 1, each clause is aligned in such a way that the verbs are found in the same position of a line, and can be visualized in columns. Conjunctions, verbs, and repeated words are highlighted in some way. In Table 2, all clauses are aligned to the right side, and any nouns or pronouns that come before the verb are highlighted.

Table 1. Exo 21:1-6: Alignment according to syntactic categories

Key: Single line box - conjunctions; Multiple line boxes and dotted lines - lexical repetition;
yiqtol forms - shaded; *weqatal* forms - underlined.

	21:1	ואלה המשפטים	אשר תשים לפניהם:	Intro to Covenant Code
1	21:2	כִּי תִקְנֶה עֶבֶד עִבְרִי	Hebrew servant you buy if	Setting
2		שֵׁשׁ שָׁנִים יַעֲבֹד	he is to serve six years	Directive
3		וּבִשְׁבַע חֳנָם יֵצֵא	for no pay to freedom he shall go out and-in the seventh	Directive
4	21:3	אִם בְּגִפּוֹר יָבֵא	he enters single if	Setting
5		יֵצֵא בְּגִפּוֹר	he shall go out single	Directive
6		אִם בְּעַל אִשָּׁה הוּא	he is husband of woman if	Setting
7		עִמּוֹ יֵצֵא אִשְׁתּוֹ	with him his wife shall go out	Directive
8	21:4	אִשָּׁה יִתֵּן-לּוֹ	a wife to him gives his master if	Setting
9		בָּנִים אוֹ בָנוֹת וַיֵּלְדָה-לּוֹ	daughters or sons to him she gives birth and	Directive
10		לְאֲדֹנָיָהּ תִּהְיֶה	for the master is to be the woman and her children	Directive

11	בגפן : single	יצא he shall go out	והוא he and	Directive	
12	21:5 העבד : the servant	יאמר says	אמר say (inf.abs.)	ואם if	Setting
13	את-אדני ואת-בני my sons and my wife	את-אדני my master	אהבתי I love	Setting	
14	חפשי : free	לא אצא I will go out not		Setting	
15	21:6 אל-האלהים to God	ואדניו his master	יש is to bring him	Directive	
16	אל-הדלת או אל-המזווה to the doorpost or to the door	והגיש his is to bring him	ואם and	Directive	
17	במרצע את-אזנו with an awl his ear	ואדניו his master	ירצע is to pierce an	Directive	
18	לעלם ס : forever	ועבדה he is to serve him	ואם and	Directive	

Charting of Exo 21.7-11: Highlighted fronting

19	21:7 לאמה : as-a-maid	את-בתו his-daughter	וימכר איש a-man sells	וכן and-if	Setting
20	העבדים : the-male-servants	כצאת as-goes-out	תצא she-is-to-go-out	לא not	Directive
21	21:8 ואדניו : her-master	בעיני in-the-eyes-of	רעה is-bad	אם if	Setting
22		ילא יעדה designates for-himself	אשה which		
23		והפדה he-is-to-let-her-be-redeemed.			Directive
24	בבגדו-בה : to-her in-breaking-faith	למכרה to-sell-her	לא-ימשל hand-over not	לעם נכרי to-outsiders.	Directive
25	21:9 ייעדנה : he-designated-her	לבנו for-his-son	ואם and-if		Setting
26	יעשה-לה : he-must-treat-her	כמשפט הבנות as-custom for-daughters			Directive
27	21:10 יקח-לו : he-takes-for himself	אחרת another (wife)	אם if		Setting
28	לא יגרע : he-is-not-to-diminish	לא יעשה not	שאר פסותה וענתה and-marital-rights, clothing, food		Directive
29	21:11 לא יעשה לה : to-her he-does not	שלוש-אלה these three	ואם and-if		Setting

30	אין כסף ס' חנם money without for-free then-she-is-to-go-out	וְיֵצֵאָה	Directive
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2.1. Theme and Repetition

Some languages use repetition more often than others in order to maintain thematic continuity in a text. Directives in Biblical Hebrew, and in particular, legal documents, favor verbal repetition. This is clearly seen in Exodus 21:2-4, reproduced here in an English gloss (fronted elements are highlighted here):

Exo 21:2-4

- | | |
|--|---|
| 1 If you-buy a Hebrew servant | 2 Six years he-is-to-serve |
| | 3 And-in-the-seventh-year he-is-to-go-out |
| 4 If in-his-singleness he-enters | 5 In-his-singleness he-is-to-go-out |
| 6 If husband of a wife he-is | 7 She-is-to-go-out his-wife with him |
| 8 If his-master gives to him a wife | |
| 9 And she-gives-birth to-him sons or daughters | 10 the wife and her-children shall-be
for her-master |
| | 11 And-he is-to-go-out in his singleness |

In this excerpt, the verb, **יָצָא** (go out) is repeated four times.⁸⁾ Note also that in three of the four cases, this verb is in non-initial position of the clause. In Biblical Hebrew directive texts, thematic continuity tends to be maintained through the repetition of topical verbs and predicates, which are frequently found in second position in the clause.⁹⁾ For more examples, see Leviticus 18, the tabernacle construction instructions in Exodus, and the ark construction instructions in Genesis 6. In English, it is considered poor style to repeat the same verb so often; therefore functional equivalent translations and even formal translations have the tendency to eliminate some of the repetition by simple deletion or by using different lexical items. In some languages however, the thematic continuity may be lost if the verb is not repeated at appropriate intervals, as attested by John Beekman and John Callow

8) In contrast, the TEV uses two different verbs to express the same concepts: set free (1x), and leave (2x).

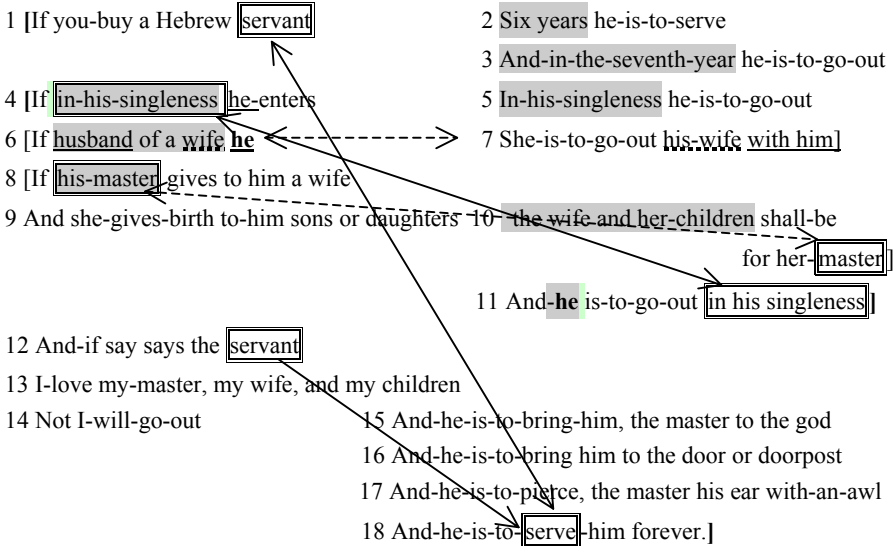
9) This second position seems to be the favorite position for topical material in the Hebrew clause. I discuss this matter at length in my thesis.

(1974) for Kekchi.¹⁰⁾

2.2. Topic Bracketing and Repetition

The phenomenon of inclusios is well-known in Hebrew poetry and is frequently identified by those who look for chiasmic structures in both Hebrew prose and poetry. My analysis of this text reveals that lexical repetition for the purposes of beginning and ending a topic may simply be the proper way to begin and end topical sections. The marking of the text below shows how the positioning of repeated words and phrases serves to bracket topical clusters within the text.

Exo 21:2-6



Servant in line one along with *serve* in line 18 bracket the entire unit. The phrase *in his singleness* (lines 4 and 11) brackets the stipulations concerning marital status before and after bondage, and the conditions for the liberation of a wife. *His master – her master* (lines 8 and 10) bracket the stipulation concerning the giving of a wife by the master. Lines 6 and 7 also has an inclusio: [*husband – with him*]. This latter as well as the *master* inclusio are grouped together within the *in the singleness* inclusio. Finally, lines 12 and 18 are also bracketed by *servant* in line 12 and *serve* in line 18. In each case such repetition indicates the beginning and ending of a topic

10) John Beekman and John Callow, *Translating the Word of God* (Dallas: Summer Institute of Linguistics, 1974).

unit, fitting together as follows: [servant [in his singleness [husband – in him] [his master – her master] in his singleness] [servant - serve him forever]]. Note also that the lower level inclusions in this text also involve syntactic and/or lexical inversion (lines 4-11), such that the first word is found in initial position of the first clause, and the repeated word is found in final position of the second clause. One will also note that the verb נצ' (go out) brackets the female slave release passage in Exodus 21:7-11.

The application of these discoveries to the translation task would, in my opinion, require further research on semantic relations and argumentation strategies in both the source language and the receptor language. We do see however, that this topic bracketing helps to explain the positioning and repetition of different words and phrases. It also shows that a different ordering of concepts may well be necessary in order to convey the same message and argumentation in the receptor language.

2.3. Participant reference

Participant reference is a topic that has been dealt with by L. J. De Regt (1999)¹¹⁾ in the analysis of narrative texts, conversation, and prophetic texts. However, many of the observations that he makes also apply to legal texts. In our example text, there are several participants: master, servant, servant's wife, and children. In the text below, each participant is marked separately, and full unaffixed pronouns are bolded. The examination of the use and distribution of nouns and pronouns for each participant reveals a clear referencing strategy.

Exo 21:2-6

Key: Box – master; Underline – servant; Dotted underline – wife.

- 1 If you-buy a Hebrew servant
- 2 Six years he-is-to-serve
- 3 And-in-the-seventh-year he-is-to-go-out
- 4 If in-his-singleness he-enters
- 5 In-his-singleness he-is-to-go-out
- 6 If husband of a wife **he**
- 7 She-is-to-go-out his-wife with him
- 8 If his-master gives to-him a wife.
- 9 And she-gives-birth to-him sons or daughters 10 the wife and her-children
- are-to-be for her-master
- 11 And **he** is-to-go-out in-his-singleness
- 12 And-if say says the servant
- 13 I-love my-master, my-wife, and my children

11) L. J. De Regt, *Participants in Old Testament Texts and the Translator, Reference Devices and their Rhetorical Impact* (Assen: Van Gorcum, 1999).

- 14 Not I-will-go-out 15 Then-he-is-to-bring-him, the master to the god
 16 And-he-is-to-bring him to the door or doorpost
 17 And-he-is-to-pierce, the master his ear with-an-awl
 18 And-he-is-to-serve-him forever.

The participant rank in this text is *servant*, *master*, *wife*, *children*; the *servant* is the central participant in this unit, and *children* serve only a periphery role (commonly called a prop). The *master* is secondary in terms of referencing, though he does become more central in the final lines of the unit.

The first general observation that can be made is that *servant* has a nominal reference in only two positions - in line one and in line 12. All the other references are pronominal – two full pronouns, as well as 13 pronominal affixes (not counting possessive pronouns). The second nominal reference coincides with a significant thematic development and a contrastive relation with the previous clauses. This nominal reference is also accompanied by other signs of prominence (of which more will be said below), such as infinitive absolute and an extra long protasis. It is not otherwise needed to clarify any ambiguity since the pronominal subject of the previous clause was also referred to the *servant*. However, elsewhere, in cases where there is a change in subject, the *servant* reference remains pronominal (lines 11 and 18), where in English one would likely insert the nominal form.

Master, on the other hand, has one second person pronominal affix, four nominal references and only two third person pronominal affix references. One of the nominal references (in line 12) is not at all needed. Perhaps the use of a noun instead of the expected pronoun is a sign of *prominence* to highlight the climactic ear piercing act as a sign of permanent servitude.

Wife has three nominal references and two pronominal affix references (not counting possessive pronouns)¹², while *sons and daughters* has no pronominal reference, but is also referred to as *children* and *sons*.

These observations confirm the statement that *the most thematic referent will have the highest frequency of pronominal references*. The least thematic referent is the least likely to have any pronominal references. *If there is a possible question of ambiguity, it is the less thematic referent which will be chosen for full nominal reference*. On the other hand both the central participant and the secondary participant can take a nominal referent in order to mark prominence.

12) The observant reader will also note that in lines 1-6, the only verb initial (*weqatal*) lines are the ones where *wife* is a different subject from the previous clause.

A comment should be made of the sentence initial position of the subjects in lines 5 (*his-master*), 6 (*the wife and her children*), and 7 (*he* – referring to the servant). Such subject fronting is relatively rare in legal texts. In this case, it appears that the fronting serves the function of contrasting the three participants in these clauses.¹³⁾

As mentioned by L. J. De Regt, each language has its own strategies for referring to participants in a text. Nominal reference and the use of the independent pronoun have functions that serve to highlight the referent for one reason or another. It is important that the functions of these various Biblical Hebrew strategies be identified accurately and that the function rather than the form be translated into the receptor language. Failure to do so could result not only in ambiguity problems, but also in missed cues of thematic development or prominence.

2.4. Prominence

A prominent linguistic structure is a grammatical or lexical structure which stands out in some way within its linguistic context. It may consist of a special marker, a break in a pattern, or the use of an unusual syntactic structure or lexical item. In some cases, a linguistic structure which is prominent in one text type may not be prominent in another text type. Some of the functions of prominence are to mark new, unexpected, or highly important information. It may carry a sense of intensity, alarm, or excitement, pointing to a climactic point or to the key point of the text. Prominent structures also tend to mark boundaries and thematic development. Several terms have been used to refer to prominence in a text such as, *salience, highlighting, marked structure, focus, and emphasis*¹⁴⁾.

Some of the indicators of prominence in legal texts are often found in other types of texts: parallelism within linearly ordered texts, a monocolon inserted between parallel couplets,¹⁵⁾ the central position in a text,¹⁶⁾ extra long sentences or clauses, first person reference, unique vocabulary, repetition, unusual word order, the use of

13) See a similar comment made by L. J. De Regt concerning the function of independent pronouns (L. J. De Regt, *Participants in Old Testament Texts and the Translator, Reference Devices and their Rhetorical Impact* [Assen: Van Gorcum, 1999], 57-58).

14) Robert Longacre provides a good list of the type of prominent features to look for in a narrative, especially as it relates to climactic peak (Robert Longacre, *The Grammar of Discourse, Second Edition* [New York: Plenum Press, 1996], 35-48).

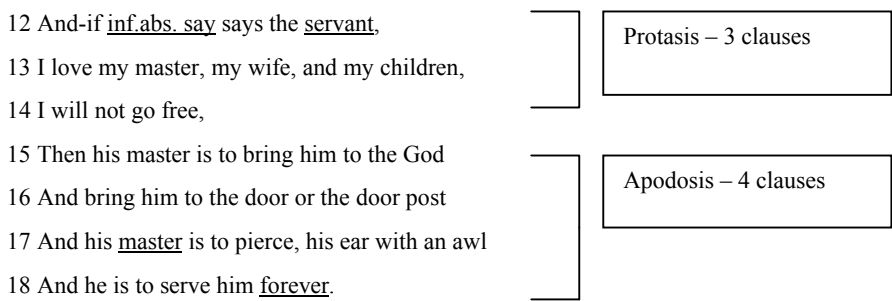
15) See Bliese (1994: 85).

16) For an example, see Nathan Klaus, *Pivot Patterns in the Former Prophets* (Sheffield: Sheffield Academic Press, 1999).

the infinitive absolute,¹⁷⁾ or simply a break in a pattern. I have already mentioned above, that the use of the nominal referent for a major participant, instead of a pronominal affix, may be an indicator of prominence.

The two sub units of Slave Release text, Exodus 21:2-11, exhibit parallel syntactic structure: each unit begins with a ׀ conditional clause, followed by four ׀ conditional clauses (see tables 1 and 2). The protases and apodoses consist of one or two clauses each *except* in the final *'im* statement of the first unit, where the protasis consists of three clauses, and the apodosis consists of four clauses!

Exo 21:5-6



Furthermore, this portion contains other indications of prominence: 1) An infinitive absolute in the first line, 2) the nominal reference of ‘servant’, totally unnecessary for purposes of ambiguity, 3) a second nominal reference for ‘the master’ when it too was not necessary, and 4) the addition of the word ‘forever’ to reinforce the seriousness of the command.

This high concentration of prominence markers takes place at the end of the first unit, as a kind of a climactic finale for that unit, but these lines (12-18) are also located exactly in the center of the Exodus 21.2-11 text, just before the beginning of a second but shorter unit: There are exactly 11 clauses before and after these lines. This central position is a favored position for prominence in certain types of non-narrative Hebrew texts, particularly in poetry, where the author frequently places his key point. Therefore the exegete would do well to pay attention to these multiple indicators of prominence in order to discern the author’s intent for highlighting this portion. Likewise the translator will also need to select appropriate markers of prominence in his/her language.

17) Reuven Yaron discusses the use of the infinitive absolute in legal texts, concluding that their primary function was to provide emphasis (Reuven Yaron, “Stylistic Conceits II: The Absolute Infinitive in Biblical Law,” David P. Wright et al eds., *Pomegranates and Golden Bells* [Winona Lake, IN: Eisenbrauns, 1995], 449-460).

3. Conclusion

This presentation has shown only several of a number of aspects of discourse analysis in Biblical Hebrew – the use of verbal repetition for thematic continuity and for topic bracketing, participant reference, and prominence features. For our example text, we could have also examined the arrangement of concepts in parallel and concentric patterns, as suggested by Joe M. Sprinkle (1994).¹⁸ We could have looked at the cognitive structuring, that is, identifying and analysing which clauses are directive and those which present the setting, or conditions for the directive (see the right hand column of Tables 1 and 2). We could have studied in minute detail the semantic relations between the clauses, and the flow of the argumentation in the text. For a better understanding of the text, we could have examined its placement in the series of laws found in the Covenant Code. All of these areas of study and more can be included in the discipline of discourse analysis, such that discourse analysis flows into exegesis blurring the lines between the two.

Furthermore, one must also examine the functions of the individual linguistic structures, such as verb forms, conjunctions, constituent order, etc.. With the help of comparative research with other legal texts, as well as with other types of directives, narrative, and poetry, one can better discern the functions of each linguistic structure in the text.

My thesis touches on each of these topics but because of its limits, it could not present a full analysis from all of these angles. It is my hope, however, that my study will inspire others to pursue these various areas of research of the textual features of the legal literature in the Hebrew Bible.

<Keyword>

Hebrew, law, discourse, textlinguistics, Bible

18) Joe M. Sprinkle, *The Book of the Covenant; A Literary Approach* (Sheffield: Sheffield Academic Press, 1994).

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An Overview of Bible Translation History in Asia with Focus on the Regions of Chinese-Character Cultures¹⁾

Daud Soesilo*

1. Introduction

Bible translation in Asia dates back to the mid-second century of the common era when the Gospels were translated into Syriac. The Peshitta (literally “simple”) was the authorized Bible of the Syrian Church dating from the latter fourth or early fifth century. It was carried by evangelists to Ceylon (now Sri Lanka) and China during the sixth century.

The discovery of some Scripture portions mentioned on a monument in Xian (781 C.E.) is evidence that the Nestorian (Persian) Christians who went to China during the seventh century may have engaged in some Bible translation. Otherwise, little is known of their work.

Other early translation work in Asia is recorded, but there is no existing evidence to attest to this work. Pope Benedict XII in 1335 referred to a Mongolian Bible, presumably a translation of the New Testament and Psalms for liturgical purposes prepared by a Franciscan monk at the court of Kublai Khan in 1306.²⁾ However, no trace of this text remains. Presumably, Bible translation into Chinese was undertaken by the Jesuits in the early sixteenth century, but none of their work survives. A Japanese New Testament was translated by Jesuit missionaries in Kyoto in 1613, but no copies remain.

It is the Malay translation of Matthew’s Gospel by Albert Cornelisz Ruyl, printed in 1629, which is the earliest attested translation into an Asian language. Ruyl’s translation is also significant as the earliest example of the translation and printing for evangelistic purposes of a portion of the Bible in a non-European

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1) This constitutes a section of a larger article which will be published in the History of Bible Translation volume.

2) See Graham Ogden, “Bible Translation,” Scott W. Sunquist, ed., *A Dictionary of Asian Christianity* (Grand Rapids; Cambridge: William B. Eerdmans, 2001), 79.

language.³⁾

However, it is Chinese Bible translation that has impacted on Korean and Japanese Bible translations. As other Chinese, Korean and Japanese scholars will present detailed history of Bible translation in Chinese, Korean and Japanese respectively, this overview will present a sketch of the Bible translation history in these three languages and a brief treatment how divine names have been translated in these Chinese-character cultures.

2. Chinese Bible Translation

Let us start by overviewing the history of Bible translation into Chinese.⁴⁾

<i>Shen Tian ShengShu</i> (“Divine Heaven Holy-Book”); by Robert Morrison, and W. Milne (OT)	NT: 1814 (Canton); OT-NT: 1823 (Malacca)
<i>Marshman's Version</i> ; by Joshua Marshman and J. Lassar	NT: 1816 (Serampore); OT: 1822 (Serampore)
<i>Medhurst's Version</i> , also known as <i>Si Ren XiaoZu YiBen</i> (“Four People Small-Group Version”); by Walter H. Medhurst, Karl F.A. Gützlaff (chief translator for OT), Elijah C. Bridgman, and John R. Morrison	NT: 1837 (Batavia, now Jakarta); OT: 1838 (Singapore ?)
<i>JiuShi Zhu YeSu Xin YiZhao Shu</i> (“Saving-World Lord Jesus New Testament Book”; revision of <i>Medhurst's Version</i>); by Karl F.A. Gützlaff	NT: 1840 (Singapore ?)
<i>Delegates' Version</i> ; by Walter H. Medhurst, John Stronach, W.C. Milne, and Elijah C. Bridgman	NT: 1852 (Shanghai, BFBS-LMS); OT: 1854 (Shanghai, BFBS ?)

3) Eugene A. Nida, ed. *The Book of a Thousand Tongues*. 2nd ed. (New York: United Bible Societies, 1972), 269.

4) I am indebted to Dr Simon Wong for this helpful list. Please note that the names of the translations are not always the official titles; many translations only bear the name *ShengJing* (“Holy Book”) or alike without further specifications. Information on the table are based on Spillet's Catalogue of Scriptures (1975).

<i>Goddard Version</i> ; by Josiah Goddard	NT: 1853 (Ningpo, AFBS)
<i>Nanking Version</i> , also known as <i>Medhurst's Southern Mandarin Version</i> ; by Walter H. Medhurst and John Stronach	NT: 1857 (Shanghai, BFBS)
<i>Bridgman's Version</i> ; by Elijah C. Bridgman and Michael S. Culbertson	NT: 1859 (Ningbo); OT: 1863 (Shanghai)
<i>Peking Version</i> , also known as <i>Northern Mandarin Version</i> or <i>Beijing GuanHua YiBen</i> (“Beijing Mandarin [Official-language] Version”); by William A.P. Martin, Joseph Edkins, Samuel I.J. Schereschewsky, John S. Burdon, and Henry Blodget	NT: 1872 (Peking; BFBS)
<i>John Version</i> (Easy Wenli), by Griffith John	NT: 1885 (Hankow, NBSS)
<i>Schereschewsky Version</i> (Easy Wenli), also known as <i>Er Zhi Ban</i> (“Two Fingers Edition”); by S. I. J. Schereschewsky	NT: 1898 (Tokyo: The Shueisha); OT-NT 1902 (Shanghai: ABS)
<i>Qian Wenli Hehe Yiben</i> (“Easy Wenli Union Version”); by John S. Burdon, Henry Blodget, R.H. Graves, etc.	NT: 1904 (Shanghai, ABS)
<i>Shen Wenli Hehe Yiben</i> (“High Wenli Union Version”); by John Chambers, Joseph Edkins, John Wherry, etc.	NT: 1905 (Shanghai, BFBS, ABS, NBSS); OT: 1919 (combined with Easy Wenli)
<i>GuoYü Hehe Yiben</i> (“National-language Union Version”), also known as <i>Union Mandarin Version</i> ; by Calvin W. Mateer, J.L. Nevius, Henry, Blodget, etc.	NT: 1907 (BFBS); OT-NT: 1919 (BFBS)
<i>Wang Xuan Chen Version</i> (or Wang Hsüan-ch'en); by Wang Xuan Chen	NT: 1934
<i>Sydenstriker Version</i> ; by A. Sydenstriker (and Zhu Baohui ?)	NT: 1929 (Nanking, Theological Seminary)
<i>Lü Zhenzhong Version</i> ; by Lü Zhenzhong	NT: 1952 (HK: The Bible Book and Tract Depot Ltd.); OT-NT: 1970 (HK: HKBS)

<i>Xinyi Xinyue Quanshu</i> (“New-Translation New-Covenant Whole-Book”); by Theodore E. Hsiao (Chinese: Xiao Tiedi)	NT: 1967 (HK, Spiritual Food Publishers)
<i>Sigao ShengJing</i> (“Sigao” = Franciscanum); by Studium Biblicum Franciscanum	NT/OT: 1968 (HK: Studium Biblicum Franciscanum)
<i>Today's Chinese Version</i> (Chinese: <i>Xiandai Zhongwen Yiben</i>); by Moses Hsü, I-Jin Loh, Zhou Lianhua, etc.	NT: 1975 (HK; UBS); OT: 1979 (HK; UBS)
<i>Chinese Union New Punctuation</i> (Chinese: <i>Xin Biaodian Heheben</i>)	NT/OT: 1988 (HK; UBS)
<i>ShengJing Xin YiBen</i> (“Holy-Book New Version”)	NT: 1976 (HK; TianDao); OT-NT: 1992 (HK; TianDao)
<i>Revised Today's Chinese Version</i> (Chinese: <i>Xiandai Zhongwen Yiben Xiudingban</i>)	NT/OT: 1995 (HK, UBS)
<i>Revised Chinese Union Version</i>	NT 2006 (HKBS)

The first Protestant missionary to China, Robert Morrison of the London Missionary Society, arrived in Canton in 1807. As an official translator for the East Indies Company, Morrison completed his translation of the New Testament in 1813 and the Bible in 1819, though it was not published until 1823. A few years earlier Marshman and Lassar were working on their Chinese Bible translation in Serampore, India. Their Chinese Bible was published in 1822, but unfortunately it was not widely used.

These early texts which were in the literary classical form known as *Wênli*, or later in the more modernized form *Easy Wênli*, were becoming less comprehensible to general readers by the end of the 19th century; eventually these early translations needed revision. The revision project was known as the Chinese Union Version. The aim was to publish three versions: higher classical *Wênli*; and lower classical Chinese *Easy Wênli*, and Mandarin. However, as it turned out, only the Mandarin “Union Version” was widely accepted.

Disagreement on how to translate divine names had always plagued the history of Chinese Bible translation. Even prior to the Union Version, it was an issue, but only when there was an effort of collaboration did this problem became a real

controversy. One of the historians calls it “one of the most bizarre yet serious controversies of the modern missionary movement”.⁵⁾

There are two major terms (*shen* and *shangdi*) used for the Christian God. The side supporting *shen* held that it was the only true translation for the biblical “God,” even though it never had this meaning historically because of the absence of a Chinese monotheistic faith. However, it was comparable to the Greek *Theos* and the Latin *deus*, as it was a generic term describing the highest class of Chinese gods, including *shangdi*. This also made it possible to use this term in the plural. For these reasons, *shen* was held to be the term which could best be adapted to the meaning of the Christian God. *Shangdi*, on the other hand, was understood as a name rather than a generic term, which could not be used in the plural. Additionally, it was also used as a term for the Chinese Emperor *huangdi*, and could thus not be considered for God.

The other side maintained that the Christian God had revealed himself in ancient China, especially during the time of the Zhou dynasty (ca.1122-255 BCE). Belief in him had been set forth even in the Confucian classics, where *shangdi* was described as the highest deity. *Shangdi* was regarded in Chinese mythology as the creator of all things, including *shen*, which in most cases meant spirit and in only very rare cases deity, although it was used for false gods. *Shen* could not be used for God, but only for the Spirit, another person of the Trinity. This final point complicated the matter immensely, and made a compromise much more difficult because the *shen* advocates had determined *ling* to be the right term for Spirit.

Those who argued for *shen* were convinced that the Chinese had never known the Christian God, and had therefore no equivalent term to describe him; they believed, however, that *shen* could grow into a suitable term.

The *shangdi* advocates represented an Old Testament belief that God had revealed himself even in China, and had been to some extent known throughout Chinese history. They believed that it was only necessary to “reawaken” the Chinese knowledge of Christianity, whereas the other side had to introduce a whole new concept.

The conflict often also had the appearance of a national struggle, because to a

5) See Jost Oliver Zetzsche, *The Bible in China: The History of the Union Version or the Culmination of Protestant Missionary Bible Translation in China*, Monumenta Serica Monograph Series 45 (Sankt Augustin: Monumenta Serica Institute, 1999), Section 4.1.3, fn. 34.

great degree, the lines were drawn between British and German (pro-*shangdi*) and American missionaries (pro-*shen*). Hence, in his thesis, Paul Bartel asked: “Could it be that the imperial mind naturally inclined to the term related to such thought forms such as *shangdi*, whereas democratic Americans favored the term without imperial or rulership connotation?”⁶⁾

The British and Foreign Bible Society (BFBS) decided in November 1848 against the use of *shen*, whereas the American Bible Society (ABS) in November 1850 formed a subcommittee, which finally decided on *shen*.

Apart from the suggestion of *shen* and *shangdi*, there were still other suggestions for the rendering of God. The British delegates who so strongly advocated *shangdi* wrote a letter to all the missionaries in China in January 1850, suggesting the Nestorian term *aluohe* (found in the Nestorian Tablet), a transliteration of the Hebrew *elohim*, as a compromise solution. However, this term was never actually used in Protestant Bible translations. In the Catholic and Russian Orthodox translations, they use: *tianzhu* “Lord of Heaven” (a term that was actually used in Schereschewsky's famous translation, published by ABS in 1909); *shengshen* “holy *shen*”; *shangzhu* “Lord above” (this term is still in use in Today's Chinese Version); or *zhenshen* “true *shen*”.

It is interesting to point out that the *Peking Version* (1872) was published in five different editions (each one using one of the following different terms for God: *tianzhu*, *shen*, *zhenshen*, *shangdi*, and *shangzhu*).

Although most Protestant Bible translations that were published after the *Union Version* have employed *shangdi*, Baptist editions and most editions for mainland China still use *shen*. A modern analysis of the conflict, now that both terms are established to some degree, even reveals a positive aspect of the use of two terms. According to this view, *shen* represents a concept of divine immanence, while *shangdi* represents transcendence.

6) Paul H. Bartel, “The Chinese Bible, being a historical survey of its translation” M. A. thesis (University of Chicago, 1946), 51.

3. Korean Bible Translation

There have been five major Korean Bible translations to date:⁷⁾

- 1) Korean Revised Version (1961)
- 2) New Korean Revised Version (1998)
- 3) Common Translation (1999)
- 4) Revised New Korean Standard Version (2001)
- 5) Catholic New Translation (2005)

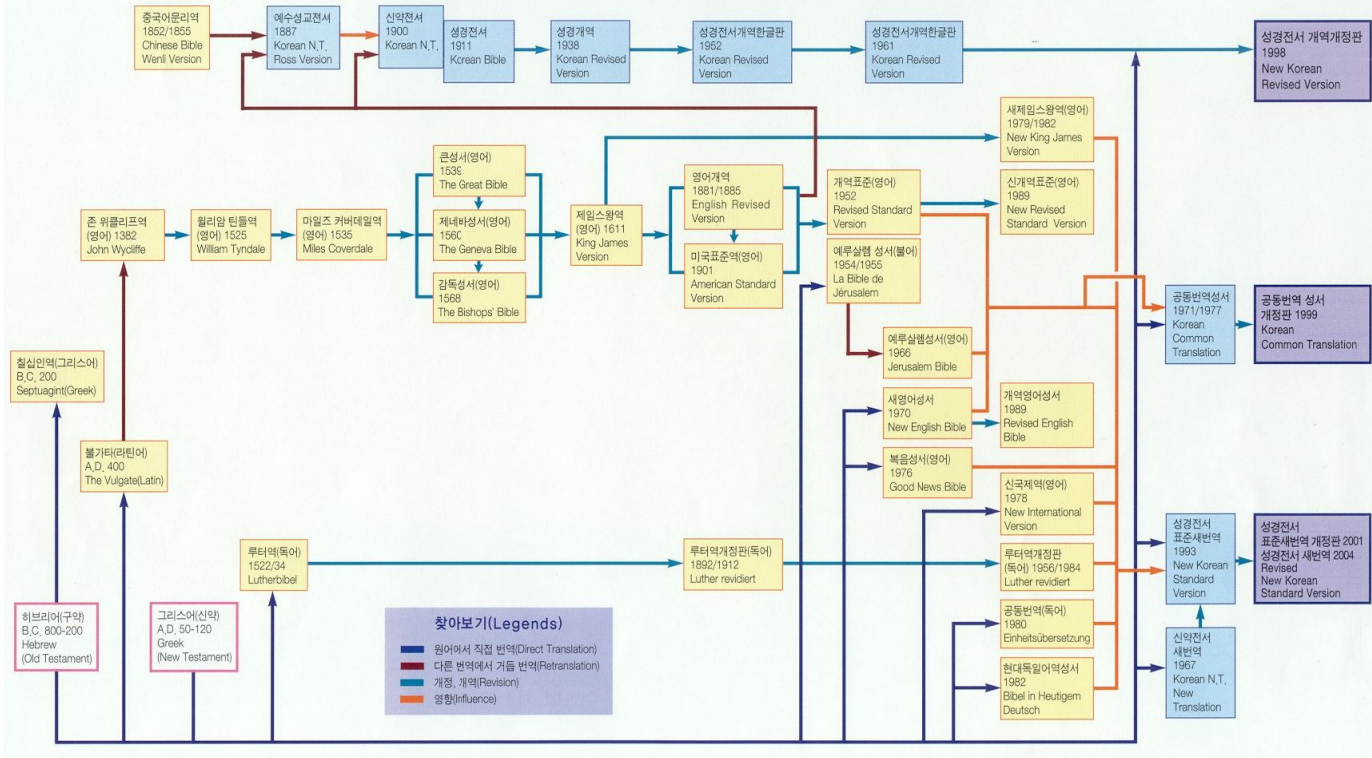
Korean Bible translation has faced a similar challenge. Since the 1890s, the term for “God” has been a serious matter in Korean translation, because of the issues involved in translating the Greek word, *Theos*. John Ross from Scotland was the first person to translate the Bible into Korean. The New Testament was translated in 1887 with the help of John McIntyre and certain Korean believers, and a committee completed the full Bible in 1911. Ross translated it using the traditional Korean term of *Hananim* “Lord of Heaven”, whereas Soo-Jung Lee, a Korean living in Japan, in his *Chinese New Testament with suffixes in Korean*, translated it as *Shin* “God”. In 1893, the American missionary, L.H. Underwood, originally translated it as *Sangje* “Supreme Being”, but after he became a member of the Board of Official Translators, he reverted to using *Hananim*.

Another American missionary, Appenzeller, was influenced by Ross’ translation and used the term *Hananim* from the beginning. However, the Catholic Church, which came to Korea a hundred years earlier than the Protestant Church, used the term *Chonju* “Heavenly Lord”. Because the BFBS preferred this term, Korean Scriptures were published in two versions, the *Chonju* Translation and the *Hananim* Translation, from 1804 till 1904. When *The Korean New Testament* was published in 1904, *Hananim* was finally settled on as the term for God, especially among the Protestants, while the Catholic Bible translation has been using *Haneunim*.

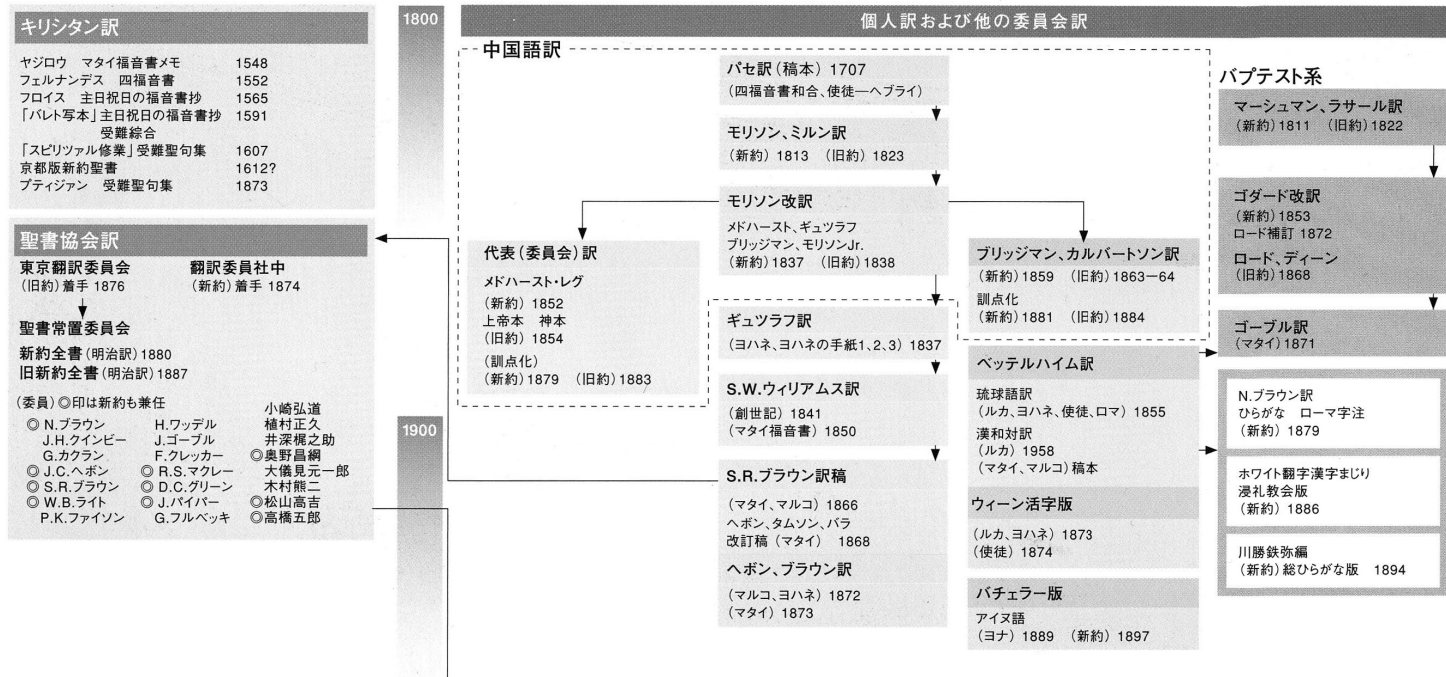
7) I am indebted to Korean Bible Society for this excellent chart.

우리말 성서 번역 계보도

The Genealogy of Korean Bible Translation



日本語訳聖書の系図 付関連中国語訳聖書系図



聖書改訳委員会

(大正訳新約) 1917

(委員)

H.J.フォス	C.S.デピスン	藤井寅一
松山高吉	別所梅之助	川添万寿得
J.C.グリーン	C.K.ハーリントン	D.W.ラーネッド

(ヨブ記、詩編等) 文語

旧約改訳委員会

口語訳聖書(旧約)
1955

(旧約委員)

都留仙次、逸藤敏雄
手塚儀一郎

新約改訳委員会

口語訳聖書(新約)
1954

(新約委員)

松本卓夫、山谷省吾
高橋 虔

共同訳聖書実行委員会

新約聖書共同訳 1978

聖書 新共同訳 1987

(実行委員)

岸 千年	山田 襄
高橋 虔	寺西英夫
小出 忍	平田三郎
Z.イエール	B.シュナイダー
竹森満佐一	P.ネメシエギ

(旧実行委員)

相馬信夫
前田護郎
後藤 真
東ヶ崎潔

1980

カトリック系

小嶋準治訳
(旧約抄) 1879 (新約抄) 1880

マラン訳
(四福音書和合) 1880

高橋五郎訳
(福音書) 1897

ラゲ訳
(新約) 1910

E.ブライトン訳
(旧約) 1954-59

バルバロ訳
(新約) 1953 改訂 1957
(旧約) 1964 改訂 1980

フランシスコ会訳
(新約) 1979 (旧約) 1958-2002

左近義弼訳

(マタイ) 1907 (詩編) 1909

永井直治訳

(新約) 1928

組織(教派)訳

日本聖書刊行会訳

新改訳聖書(新約) 1965

新改訳聖書(聖書) 1970

新約・旧約聖書翻訳委員会 (岩波書店)訳

(新約) 2004 (旧約) 1997-2004

ハリストス正教系

上田 将訳

(マタイ) 1892

ニコライ訳

(詩編) 1884 (新約) 1901

戦後個人訳

渡瀬主一郎・武藤富男 共訳

(新約) 1952

関根正雄訳

(旧約) 1956-73, 93-95

塚本虎二訳

(福音書) 1963

前田護郎訳

(新約) 1983

尾山令仁訳

(聖書) 1983

柳生直行訳

(新約) 1985

4. Japanese Bible Translation

Bible translation works into Japanese can be divided into three major groups: ⁸⁾

- 1) Pre-Meiji Catholic missionary translation – mid 16th to early 17th century
- 2) Various Missionary translations – 19th century
- 3) Japanese individual and denominational translations – 19th to 21st century

As the Christian Bible was introduced to Japan by way of China, Japanese Bible translation depended heavily on Chinese Bible translations. In the early 16th century the word for God was translated as *Dinichi Nyorai*, some used the Latin *Deus*, others used the word *Tenshu*. However, Morrison's Chinese Bible translation was a major influence on the decision to choose the Japanese word for God, *Kami*. The word had long been used in Japanese native religion, and beginning with Meijimotoyaku's New Testament (1880) and Old Testament (1887) all the way to the Interconfessional Japanese Bible translation (1987), *Kami* has been accepted the common word for God among Christians.

5. Conclusion

We have now learnt that in the regions of Chinese-character culture that translating divine names is an area of real debate. Chinese is an example for which discussion and debate regarding the translation of divine names and certain key theological terms has lasted as long as the work of Bible translation in that language. This debate has spilled over to Korean Bible translation, and to Japanese Bible translation.

Although there are foreign missionaries who think that adopting local divine names can lead to confusion and syncretism, Lamin Sanneh, the West African theologian and Professor of Missions and World Christianity at Yale University has noted that there are important differences between Christianized African societies in which indigenous names for God have been retained and those in which it was

8) I am indebted to Japan Bible Society for this excellent chart. See *The Panoramic Bible* (Tokyo: Japan Bible Society, 2005), 202.

thought necessary to borrow a foreign word. The former shows greater levels of church growth, Christian stability, and of social vigor and engagement within the churches. This is true not only in African context, but also in Asia and other parts of the world.

<Keyword>

Chinese Bible Translation, Chinese-Character Culture, Korean Bible Translation,
Japanese Bible Translation, Divine Names in Chinese

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A Brief History of Bible Translation into Chinese and its Contemporary Implications

Suee Yan Yu*

1. Introduction

This paper provides a brief survey of the history of translating the Bible into Chinese. The Nestorian Christians were the first to translate the Bible into Chinese, followed by the Roman Catholics and the Protestants. The high point of the Roman Catholic translation is the publication of the Bible by the Studium Biblicum Franciscanum in 1968. The Protestants, however, carried out the most extensive work. Numerous translations into Wenli, Easy Wenli and Mandarin appeared, culminating in the publication of the Union Version in 1919. The launching of the revised Chinese Union Version New Testament in 2006 marks another significant milestone. This paper concludes by drawing some implications for contemporary efforts in Bible translation.

In 2007, Chinese churches around the world will be celebrating the 200th anniversary of Robert Morrison's arrival in China. Gatherings of various sorts have been planned to commemorate this event. Robert Morrison is remembered as the father of Protestant Missions in China. He worked together with William Milne and translated the entire Bible into Chinese, thus leaving behind an important legacy to the Chinese churches.

Morrison and Milne are important links in the long chain of translating the Bible into Chinese. Dedicated individuals from various countries, including local Chinese, have given their time and energy to this noble cause. In this paper, I will look at the fruit of some of these individuals and committees, focusing on the translation of the Bible into Mandarin. I will not deal with translation of the Bible into the vernacular dialects or into minority languages in China. For the sake of convenience, the discussion will focus on Bible translation activities carried out by the Nestorians, the Roman Catholics and the Protestants.

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2. Nestorian Translations

The earliest reference to Bible translation into Chinese is mentioned in the Nestorian Stele. Around the year 1625 CE, some Chinese digging the foundations of a house near Xian, China's ancient capital, chanced upon a black marble Stele. The Chinese characters inscribed at the top said, "The Stele Commemorating the Propagation of the Luminous Religion from Daqin in the Middle Kingdom" (大秦景教流行中國碑).¹⁾ The Stele, set up in 781 CE, described the arrival of Alopen, a Nestorian missionary, in 635 CE. The text also named Chinese emperors who had supported this religion and listed the leaders of the religion, including one bishop, 28 presbyters, and 38 others (most likely monks). It also mentioned about the Canon of the Old and the New Testaments, and the translation of the Bible into Chinese. Unfortunately, no such translated portions have been discovered. Based on the Nestorian church canon Zunjing (尊經) discovered in Dunhuang (敦煌) in 1907-08, Genesis, Exodus, Psalms, Hosea, Zechariah and most of the books in the New Testament have been translated into Chinese.²⁾

Nestorian Christianity thrived in China for about 200 years during the Tang dynasty (635-845). Unfortunately, the movement was wiped out when the emperor tried to get rid of Buddhism in the country. The first wave of mission endeavor in China ended, and the scriptures that had been translated into Chinese disappeared.

The Nestorians made a second attempt in China some 400 years later. They reentered China during the Yuan dynasty (1279-1368). This time, they translated parts of the Bible into Mongolian. Portions of the Mongolian texts have been discovered.

3. Roman Catholic Translations

Roman Catholic missionaries entered China during the Yuan dynasty. John of Montecorvino (1246-1328) arrived in Beijing in 1294. He translated Psalms and the

1) This Stele is kept in "The Stele Museum" in Xian. About 6 other similar Steles are located in various parts of the world.

2) Chiu Wai Boon, *Tracing Bible Translation - A History of the Translation of Five Modern Chinese Versions of the Bible* (Hong Kong: China Graduate School of Theology, 1993), 9-10.

entire New Testament into Mongolian.³⁾ Unfortunately, no manuscript of his translation has been discovered.

In the 16th century, Matteo Ricci (1552-1610) and P. M. Ruggieri translated the Ten Commandments and some selected portions into Chinese. The Jesuit missionary Giulio Aleni (1582-1649) wrote an eight-volume work on the “Life of Christ” which contains a harmony of the Gospels between the years 1635-1637. The early Protestant missionaries to China often consulted this written work.⁴⁾ In 1642, Jesuit missionary Manuel Diaz (1574-1659) produced a series of 14-volume commentaries on the Sunday Gospel readings (Lectionary) that included translations of the Gospels into Chinese and the commentaries.⁵⁾ At that time, the Roman Catholic authorities did not encourage any systematic translation of the Bible, though the missionaries were actively involved in the translation and publication of Christian literature into Chinese.

Jean Basset (1662-1707), a Catholic priest from Paris, translated the New Testament into Chinese. His work was based on the Latin Vulgate. Unfortunately, this translation was never published. A copy of the manuscript was later discovered in Guangzhou by John Hodgson, brought to London and kept at the British Museum. This is also known as the Sloane Manuscript. Robert Morrison studied this manuscript in the British Museum and relied on it for his work. The early Protestant translations of the New Testament into Chinese relied heavily on this manuscript.⁶⁾

In the 18th century, Jesuit priest Louis De Poirot (1735-1814) translated most of the Old Testament and the New Testament into Chinese, but his work was never published. The translation was based on the Latin Vulgate. The manuscript was kept at the Beitang (北堂) Library in Beijing until it was destroyed in 1949. Fortunately, some copies of the translation were preserved elsewhere.⁷⁾

In the 19th and 20th centuries, Bible translation activities continued. Fr. Dejean

3) However, the Catholic Encyclopedia states that the translation was into Chinese, see <http://www.newadvent.org/cathen/08474a.htm>.

4) *Bible 2000 Exhibition* (Hong Kong: Studium Biblicum Hong Kong and Hong Kong Bible Society, 2000), 39.

5) *Ibid.*, 40.

6) *Ibid.*, 42.

7) Jost Oliver Zetzsche, *The Bible in China: the History of the Union Version or the Culmination of Protestant Missionary Bible Translation in China*, Daniel K. T. Choi, trans. (Hong Kong: International Bible Society, 2002), 16.

published his work on the Four Gospels in 1892. Fr. Lawrence Li Wenyu (李問漁) published his New Testament in 1897. Fr. Xiao Jingshan (蕭靜山) published his translation of the Four Gospels in 1919, followed by the New Testament in 1922. A revised edition was published in 1948. Mr. Wu Jingxiong (吳經熊) published his translation of the New Testament in 1949. Another New Testament version, translated by a team of four persons led by Fr. George Litvanyi, appeared in the same year.⁸⁾

The most significant achievement, however, is the translation produced by the Studium Biblicum Franciscanum. Translation work started in 1945. The New Testament was published in 1961, and the entire Bible (including the Deuterocanonical books) appeared in 1968. This is the only Catholic translation into Chinese that is based on the original Hebrew, Aramaic and Greek texts. It remains the most commonly used version among the Chinese speaking Roman Catholic churches.

Bishop Jin Luxian (金魯賢) of Shanghai published his translation of the Four Gospels in 1986, and the entire New Testament (with annotation) in 1994. The work is based on the French version of the New Jerusalem Bible. The translation of the Old Testament is still in progress.

4. Protestant Translations

The history of the Protestant Bible translation into Chinese is usually linked to the arrival of Robert Morrison in China. Since then, other missionaries have also devoted their time translating the Bible into Chinese. Protestant missionaries laid heavy emphasis on Bible translation, producing a great number of versions. To facilitate our discussion, we will classify the various translations into Wenli (Literary) Versions, Easy Wenli Versions and Mandarin Versions.

4.1. Wenli (文理) Versions

Early translations of the Bible into Chinese used the literary language. This is the written language used by the educated Chinese.

8) I-Jin Loh, "Chinese Translations of the Bible," Chan Sin-wai and David E. Pollard, eds., *An Encyclopedia of Translation* (Hong Kong: The Chinese University Press, 1995, 2001), 59, 64.

4.1.1. Joshua Marshman (1768-1837) and Johannes Lassar

Marshman translated the New Testament based on the Greek text, but Lassar prepared his draft based on the KJV (1611). They carried out their work in Serampore, India. The New Testament was completed in 1811 and published in 1816, and they had the honor of issuing the first complete Bible in Chinese in 1822.⁹⁾ But this version did not exert much influence on subsequent translation of the Bible into Chinese.

4.1.2. Robert Morrison (1782-1834) and William Milne (1785-1822)

Robert Morrison is often called the father of Protestant Missions in China. He arrived in Canton in 1807 and teamed up with William Milne in 1813. Milne eventually settled in Malacca.¹⁰⁾ Their translation is based on the original Greek and Hebrew texts, but relied on the KJV as a textual base and leaned on the Roman Catholic Basset Version as language guide.¹¹⁾ The New Testament appeared in 1814 and the entire Bible was published in Malacca in 1823.

The early missionaries encountered great difficulties in China. To discourage the translation of the Bible into Chinese, the Beijing government forbade, under pain of death, the teaching of Chinese to foreigners. Morrison's language instructor carried poison and was ready to commit suicide if necessary. Later, the government decreed the death penalty on foreigners preparing or distributing Christian literature in China.¹²⁾ In light of these difficulties, some missionaries chose South East Asian countries as their base of operation.

While Marshman and Lassar completed their Chinese translation in India, Morrison and Milne carried out their work in Chinese contexts and their product is a better translation. Morrison and Milne's work also gained the support of the Bible Societies. This has helped to make their work an influential version and it became the basis for subsequent translation activities. Both Marshman and Morrison translated God as Shen (神), and Holy Spirit as Shengfeng (聖風). Morrison translated baptism as 洗 (to wash), while Marshman, being a Baptist, used 蘸 (to dip in).¹³⁾

9) Chiu Wai Boon, *Tracing Bible Translation*, 17-18.

10) Kenneth Scott Latourette, *A History of The Expansion of Christianity* (Grand Rapids: Zondervan, 1974), 6: 297-299.

11) I-Jin Loh, "Chinese Translations of the Bible," 55.

12) Eugene Nida, *The Book of A Thousand Tongues* (London: United Bible Societies, 1972), 71.

4.1.3. Medhurst-Gutzlaff-Bridgman-Morrison Version

The Morrison-Milne version temporarily met the needs for mission outreach. But with more and more missionaries coming to China and the increasing demand for Chinese scriptures, the need to revise the Bible was felt. Shortly after the death of Robert Morrison in 1834, his son John Robert Morrison, Walter Henry Medhurst (1796-1857), Karl Friedrich Gutzlaff (1803-1851) and Elijah Bridgman (1801-1861) formed a revision team to revise the Morrison-Milne version. The revised New Testament was printed in Batavia in 1837, and the revised Bible published in 1840. Gutzlaff did most of the Old Testament revision.¹⁴⁾

Karl Friedrich Gutzlaff was a charismatic visionary. He ignited the enthusiasm and imagination of missionaries for the work in China. He was instrumental in forming the Chinese Evangelization Society. Hudson Taylor first came to China under the auspices of this organization.¹⁵⁾ Gutzlaff revised the New Testament prepared by Medhurst, Morrison and Bridgman and published his own version of the Bible in 1855. This was the version adopted by Hung Xiuquan (洪秀全, 1814-1864) who inaugurated the Heavenly Kingdom of Great Peace (太平天國, 1851-1864). This peasant movement was later put down by the combined forces of Britain and America.

Besides translating the Bible into Chinese, Gutzlaff also translated portions of the Bible into other languages, including Siamese and Japanese. His translation of the Gospel of John and the Johannine letters inaugurated the history of Protestant Bible translation in Japan.

4.1.4. Delegates' and Post Delegates' Versions

After the Opium War (1839-1842), Britain and China signed the Nanjing Treaty in 1842. China was forced to open five treaty ports to Western powers and Hong Kong came under British rule. Missionaries took advantage of this opening and burst into China. The American and European missionaries felt it was important to publish a Bible for common use among the Chinese churches. Delegates met in Hong Kong and committees were set up. Unfortunately, controversy about how to translate some key terms (God, Holy Spirit, baptism) soon erupted. Unable to reach a consensus, the

13) I-Jin Loh, "Chinese Translations of the Bible," 55.

14) Ibid., 56.

15) Kenneth Scott Latourette, *A History of The Expansion of Christianity*, 6: 306.

delegates decide to leave blank spaces to be filled by the respective publishers. The American Bible Society opted to use Shen (神) for God, and Shengling (聖靈) for the Holy Spirit; the British and Foreign Bible Society opted for Shangdi (上帝) and Shengshen (聖神). The New Testament was published in 1852.¹⁶⁾

For the revision of the Old Testament, controversy erupted again with regard to principles and styles of translation, and the general committee was split into two groups. The British group, led by Walter Henry Medhurst, assisted by the Sinologist James Legge (1815-1897) and a few others, finished revising the Old Testament and published the whole Bible in 1855. This is known as the Delegates' Version, written in good Chinese.

The American group, headed by Bridgman and Culbertson, produced a new version of the whole Bible in 1864. This version uses Shen (神) for God, and Shengling (聖靈) for the Holy Spirit and was published by the American Bible Society.¹⁷⁾ Besides its circulation in China, this version also exerted some influence on the Japanese Bible.

Meanwhile, the Baptist delegates could not agree on the translation of the term for "baptism." They wanted to use 蘸 (to dip in) rather than 洗 (to wash). They subsequently withdrew and decided to revise the Marshman-Lassar Version. The complete Bible was published in 1868.

Though the missionaries had wanted to publish a common version with standardized key terms, the aim did not materialize. Controversies about key terms and translation principles led to splinter groups and the publication of several Bible Versions.

From 1850 to 1900, missionaries and various agencies in China translated and published several dozens of Bible Versions.¹⁸⁾ The vision of producing a common version proved to be illusive, and its realization will have to wait for a later time.

The publication of the Wenli Union Version marks a significant milestone in the cooperation among the missionaries working in China. This will be discussed later under the Chinese Union Version.

4.2. Easy Wenli Versions

16) I-Jin Loh, "Chinese Translations of the Bible," 57.

17) *Ibid.*, 58.

18) The basic details of these versions can be found in Zetzsche, *The Bible in China*, 401-405.

Easy Wenli is a simpler and more direct form of the literary language. It is understood by Chinese of limited classical education and was customarily used in official documents. Missionaries who are concerned to reach more people with the gospel started to translate the Bible using Easy Wenli. These versions are mostly the work of individual translators rather than committees. Griffith John (1831-1912) published his New Testament in 1885. John Burdon and Henry Blodget published a New Testament in 1889.¹⁹⁾ Samuel Isaac Joseph Schereschewsky (1831-1906), the son of Jewish parents who later became the bishop of the Episcopal Church in China, translated the whole Bible. Though stricken with paralysis, he persevered with his translation work. He sat in his chair for over twenty years and typed the last 2,000 pages of his translation with the finger of one hand: all of his other fingers had stopped moving.²⁰⁾ The New Testament was published in 1898, and the whole Bible appeared in 1902. The Easy Wenli Union Version New Testament, the work of a translation committee, was published in 1904.²¹⁾

4.3. Mandarin/Chinese Versions

The Wenli and Easy Wenli versions could only meet the needs of a limited segment of the society. The language level was too difficult for the common masses. One way to overcome this obstacle is to translate the Bible into Mandarin. Mandarin is the official language used by the government officials in China. It is basically a spoken language based on the Beijing dialect. It was eventually adopted as the written language. It is also known as the common language (普通話).

4.3.1. The Nanjing Mandarin Version

Following the publication of the Delegates' New Testament, two of its translators, Medhurst and Stronach, adapted the text into Nanjing Mandarin. This Nanjing Mandarin Version was printed in 1857.²²⁾

19) Chiu Wai Boon, *Tracing Bible Translation*, 23.

20) See <http://chi.gospelcom.net/DAILYF/2002/10/daily-10-15-2002.shtml>. Others, however, thought that he typed with one finger of each hand and called his work the "Two-finger Edition."

21) The Easy Wenli project was discontinued in 1907. The Translation Committees found that the Easy Wenli and the Wenli translations were so closed that they decided to prepare a single Wenli Union Version instead.

22) Chiu Wai Boon, *Tracing Bible Translation*, 24.

4.3.2. The Beijing Committee Version

This work appears to be an adaptation of the Nanjing Mandarin Version into the Beijing dialect. The New Testament came off the press in 1872. Marie Taylor, wife of Hudson Taylor, was involved in this adaptation. This is the first time that a woman was involved in translating the Bible into Chinese. Apparently, this is also the first New Testament published in diglot form together with the King James Version, printed in 1885.²³⁾

Unfortunately, due to the controversy in translating the terms for “God” and “Holy Spirit”, four editions had to be printed, using the following terms:

- Shangdi (上帝) and Shengshen (聖神)
- Tianzhu (天主) and Shengshen (聖神)
- Tianzhu (天主) and Shengling (聖靈)
- Shen (神) and Shengling (聖靈)

4.3.3. The Schereschewsky Mandarin Version

Joseph Schereschewsky produced a Mandarin Old Testament on his own, published in 1875. His work is based on the Hebrew Bible, with reference to the KJV and De Wette’s German Bible. This Old Testament translation was later combined with the Beijing New Testament in 1878.²⁴⁾ It became the standard Mandarin Bible until the appearance of the Chinese Union Version in 1919.

Schereschewsky also translated the Bible and the Book of Common Prayer into Easy Wenli.²⁵⁾

4.3.4. The Griffith John New Testament

Out of the consideration that Beijing Mandarin may not be readily understood by those living in central China, Griffith John was asked to embark on a new translation. He did this by adapting his Easy Wenli New Testament into Mandarin, published in 1889.²⁶⁾

23) I-Jin Loh, “Chinese Translations of the Bible,” 61. A Chinese Japanese diglot on the Gospel according to Luke was published in Japan in 1855. It is part of a larger collection which formed the New Testament, but it is not clear when the New Testament was published.

24) Chiu Wai Boon, *Tracing Bible Translation*, 25.

25) Kenneth Scott Latourette, *A History of The Expansion of Christianity*, 6: 320

26) Chiu Wai Boon, *Tracing Bible Translation*, 25.

4.3.5. Chinese Union Version

The need for a common Bible Version that can be used in all the churches has been felt for a long time. Earlier attempts to do this have not been successful. In 1890, American and European missionaries held a consultation in Shanghai. American Bible Society, British and Foreign Bible Society and the National Bible Society of Scotland proposed the translation of a Union Version of the Bible. There were differences in opinion on the language level that should be used. The compromised solution was to produce one Bible in three versions (Wenli, Easy Wenli and Mandarin) in order to meet the needs of different target audience. This was a remarkable achievement, especially in light of the earlier attempts and failures. The translation was modeled on the REV, with reference to the AV. The publishing agencies could choose their preferred terms for God, Holy Spirit and baptism in the final publication.²⁷⁾ Words with dots beneath them indicate that these are added to clarify the meaning in Chinese but are not found in the original text.

To facilitate the work, three different committees (Wenli, Easy Wenli and Mandarin) were established to carry out their respective translations. After years of dedicated hard work, the Easy Wenli New Testament was published in 1904, the Wenli and Mandarin New Testaments were published in 1906. In 1919, the Wenli and the Mandarin/Chinese Union Versions were printed.

After the publication of the Chinese Union Version, it soon became the most popular version in China. G. W. Sheppard (1874-1956), a representative of the British and Foreign Bible Society in China, wrote in 1929 that since the publication of the Chinese Union Version, more than 1 million copies of the New Testament and 500,000 copies of the whole Bible have been sold.²⁸⁾ From that time onwards, the Chinese Union Version has become the standard version used in the Chinese churches until today. The desire to produce a common version for the Chinese churches has at last become a reality.

Various factors contributed towards the success of the Chinese Union Version. The endorsement by the different mission agencies and organizations put the project on a firm footing. The committee of scholars has done an excellent job in producing a translation of high quality. The fact that this is a formal translation also helped towards its acceptance. China has a long history of translating sacred texts. Buddhist

27) Zetzsche, *The Bible in China*, 195-196.

28) *Ibid.*, 331.

scriptures were continually being translated into Chinese for about a thousand years (148-1037 CE). The dominance of the translation of sacred texts in China has resulted in the emphasis on fidelity as the prime factor in dictating standards of excellence.²⁹⁾ Chinese Union Version, being a carefully prepared and readable formal translation, fitted in well with this long established tradition.

In addition, the publication of the Chinese Union Version coincided with the May Fourth Movement. This is a movement that emphasizes the use of Mandarin as the spoken and written language. The Chinese Union Version, in using the common language, fitted in nicely with this language shift in China.³⁰⁾

Though the Chinese Union Version has achieved a remarkable level of success and acceptance by the audience, the missionary translators knew its limitations. In the history of translating the Bible into Chinese, the Union Version is no doubt the greatest achievement produced by the missionaries. But a translation carried out by the missionaries will have its own shortcomings. Eventually, Chinese scholars who are fluent in Mandarin and the biblical languages may need to revise or produce a new translation.³¹⁾ That vision is yet to be fulfilled.

4.3.6. Post Union Versions³²⁾

Efforts to translate the Bible into Chinese continued after the publication of the Chinese Union Version. Most of these versions are produced by Chinese translators. Absalom Sydenstricker, assisted by Zhu Baohui (朱寶惠), published their New Testament in 1929. After the death of Sydenstricker in 1930, Zhu Baohui studied New Testament Greek and published a revised New Testament in 1936.

Wang Yuande (王元德, also known as 王宣忱), not entirely satisfied with the style of the Union Version, began translating the New Testament in 1930. His translation was based on the Latin text and the ASV (1901). His emphasis is on the lucidity of the Chinese text. The New Testament was published in 1933. The translation of the Deuterocanonical books, prepared by H. F. Lei, appeared in the

29) Lin Kenan, "Translation as a Catalyst for Social Change in China," Maria Tymoczko & Edwin Gentzler, eds., *Translation and Power* (Boston: University of Massachusetts Press, 2002), 173.

30) Unfortunately, there was no Chinese Christian who had the stature of Martin Luther or Calvin at that time to give the language movement a positive view of Christianity. Some of the leaders of the May Fourth Movement were quite negative about Christianity in China.

31) Zetzsche, *The Bible in China*, 335.

32) The details in this section is based on Loh's "Chinese Translations of the Bible," 63-64.

same year.

Both Zhu Baohui and Wang Yuande were the committee members of the Union Version. Their works represented responses to the Union Version, seeking to improve its style and lucidity.

H. Ruck and Zheng Shoulin (鄭壽麟) produced a concordant type of the New Testament in 1939. It is based on the Greek text, and each word in the Greek text is translated using the same Chinese word, regardless of the context.

Another individual translation of the New Testament appeared in 1964, translated by Xiao Tiedi (蕭鐵笛), also known as Theodore E. Hsiao. It was later revised by Zhao Zhiguang (趙世光).

Lü Zhengzhong (呂振中) produced his own versions as well. His New Testament, based on the Greek text edited by A. Souter, was printed in 1946, and the whole Bible appeared in 1970. This is a literal version and is useful as a reference resource. He is also the first Chinese to have single-handedly translated the entire Bible into Mandarin.

4.3.7. Recent Versions

Changes in the Chinese language and the increasing awareness of the dynamic/functional equivalence translation principle led to the publication of several new versions in the 1970s and beyond. All these translations are the product of committees and are translated by Chinese scholars. The Chinese Living New Testament, sponsored by the Living Bible International, appeared in 1974. This version is based on the Living Bible (English) produced by Kenneth Taylor. The entire Bible, known as “The Contemporary Bible,” was published in 1979. This version tries to clarify ambiguities in the text and provide explanations to help the readers.

At about the same time, Asian Outreach published another paraphrase of the New Testament in 1974, and the entire Bible appeared in 1979. It is also known as “the Contemporary Bible.”

The Today’s Chinese Version New Testament appeared in 1975, and the complete Bible was published in 1980. This project is sponsored by the United Bible Societies and is modeled on the English Good News Translation. This version follows the Functional Equivalence principle advocated by Eugene Nida and seeks to reproduce the meaning of the original text in a clear and lucid manner. Some key

terms have also been modified to avoid misunderstanding.³³⁾ A Roman Catholic edition was printed in 1986. A revised edition of the Bible came off the press in 1995. This version is particularly helpful for new believers or seekers.

The New Chinese Version New Testament appeared in 1976, sponsored by the Lockman Foundation. The entire Bible was printed in 1992. In recent years, the publisher has changed its name to Worldwide Bible Society. This change in name has created considerable confusion among the readers. It is to be noted that the Worldwide Bible Society has no connection whatsoever with the historical Bible Society Movement, which has been involved in the ministry of translating the Bible for over 200 years.

Another New Testament, “The Recovery Version,” appeared in 1987. The entire Bible was completed in 2003. This version has copious notes aiming at bringing out the spiritual meaning of the text.

4.3.8. Revision of the Chinese Union Version

All the different versions that were translated after the remarkable success of the Chinese Union Version indicated that there is still a need for a revised edition or a new translation. However, none of the recent versions produced thus far has been able to take the place of the Union Version, which still remains as the authoritative version in the Chinese churches.

There were several attempts at revising the Chinese Union Version. Two separate attempts were made in the 1920s, but both did not bear fruit.

The American Bible Society and the British and Foreign Bible Society agreed in 1958 that there is a need to revise the Chinese Union Version. Eugene Nida visited Hong Kong and Taiwan and he also met the leaders of the churches in China. The proposal involved a two-step revision: a minor revision first, followed by a more comprehensive revision. In 1965, Nida, in consultation with the church leaders and scholars in Taiwan, agreed on a limited revision of the Union Version, focusing on stylistic improvements. The key terms will be maintained as far as possible. A Revision Committee and an Advisory Board were established.³⁴⁾

Unfortunately, this attempt at revising the Chinese Union Version also suffered

33) For instance, the following names were changed to make them sound better in Chinese: 流便 → 呂便, 尼哥底母 → 尼哥德慕, 友阿爹 → 友阿蝶.

34) Zetzsche, *The Bible in China*, 348.

miscarriage. The priority on the functional equivalence method and the publication of the Good News Translation shifted the focus of the project. In addition, the attempt to produce a Chinese version that is acceptable to both the Roman Catholics and the Protestants meant that the Chinese Union Version (a Protestant translation) would not be suitable as the foundation of the project. Eventually, the Good News Translation was adopted as the model text. A new translation project commenced in 1971, which eventually resulted in the publication of the Today's Chinese Version.

The result of the change of focus is the publication of Today's Chinese Version, but this is done at the cost of the lost opportunity to revise the Chinese Union Version. In due time, the Chinese Union Version lost its copyright, and various organizations have since published the text of the Union Version with their own modifications.

In 1979, Bishop Ting of China Christian Council gathered a group of scholars in Nanjing Seminary to embark on a revision of the Union Version. The revision of the Four Gospels was completed in 1981. The Acts of the Apostles, Pauline Epistles and Psalms have also been revised. Unfortunately, these books never saw the light of day, and the revision work fizzled out.³⁵⁾

Despite all these failed attempts, the need to revise the Union Version did not go away. A small-scale revision was completed in 1988, resulted in the publication of the Chinese Union Version with New Punctuation.

In 1983, leaders of the Bible Societies met in Hong Kong, Taiwan and Singapore to gauge the need for a revision of the Chinese Union Version. The participants concluded that a minor revision of the text was needed. The fact the Chinese language has gone through tremendous changes over the decades is another reason for the revision. The revision will strive to be faithful to the original Greek and Hebrew text. At the same, it seeks to preserve the characteristics and style of the Chinese Union Version. The revision of the New Testament is based on the 4th edition of the Greek New Testament published by the United Bible Societies in 1993. The revision of the Old Testament is based on the BHS published in 1984. Trial editions of the Gospel according to Matthew (1986), the Letter to the Romans (1991) and the Four Gospels (2000) were printed. The official launching of the Revised Union Version New Testament will be held in Hong Kong on April 24, 2006. The entire Bible is scheduled for completion around 2010.

35) Ibid., 356-358.

After several false starts and failed attempts since the 1920s, finally the revision of the Chinese Union Version is bearing fruit. This revised version, while preserving the lineage and the characteristics of the Chinese Union Version, has incorporated the fruit of recent biblical scholarships as well as the changes in the Chinese language. It is hope that the revised version will continue to be a medium of blessings to the Chinese community.

5. Contemporary Implications for Bible Translation

We have briefly surveyed the long history of translating the Bible into Chinese. Most of the translation activities have been carried out by missionaries, who spent years learning Mandarin and gave their lives for the Chinese people. The Chinese Union Version represented the climax of their achievement and this translation is still the most authoritative version in the Chinese churches. It is only after the publication of the Union Version that more and more Chinese scholars began to be involved in translating the Bible. As we conclude this historical survey, what are some of the implications for contemporary efforts in Bible translation?

5.1. Language Level

Translators often have to struggle with the language level that should be adopted in their work. Prior to the publication of the Chinese Union Version in 1919, translators have published scriptures using Wenli, Easy Wenli and Mandarin, with varying degrees of success. The publication of the Chinese Union Version was the culmination of over a century of Protestant efforts in translating the Bible. The Chinese Union Version opted to use the common language that can be readily understood by the masses. It avoided colloquialisms and jargons. The adoption of the common language coincided with the tremendous language change inaugurated by the May Fourth Movement in China. This has in part helped to make the Chinese Union Version the standard Bible Version in Chinese churches. In comparison, the Wenli Union version, the same Bible but with the literary language level, failed to make much impact. This contrast illustrates the importance of language change in society and the appropriate language level that should be used in a translation. These factors deserved careful consideration in any translation project.

5.2. Translating Key Terms (Names and Titles of Deity, People and Places, Key Theological Terms)

Translating key terms is a complicated issue, and it has often led to controversies and hindered cooperation among the stakeholders. This is an issue that continues to confront translators today. Ideally, it will be great to have a list of key terms that all the interested parties can agree upon, but this may not be always possible. The decision to publish the same Chinese Bible with different editions (Shen edition and Shangdi edition) is a creative solution to resolve the impasse. This has helped to avoid conflicts and antagonism among the stakeholders. This solution has been well received in Chinese churches, and there is mutual acceptance of the versions. For translation projects facing the same issue, other creative solutions may need to be worked out.

5.3. Translation Principles

There are various ways of translating the Bible. Some may opt for an interlinear type of translation, and this may be of some help to those who are learning a foreign language. The Formal/literal translation focuses attention on both the form as well as the content of the source text. This type of translation may be useful in seminaries and in Bible studies. The dynamic/functional equivalence approach seeks to convey the meaning of the source text more directly into the target language. It focuses on the lucidity and naturalness in the target language. The paraphrase version clarifies and simplifies the text even further in an attempt to help the readers.

All these approaches have their own values and purposes. The dynamic/functional and the paraphrase versions may be suitable for outreach, for young people, or for those who are learning or using Mandarin as a second language, but it may not be suitable for research or for serious Bible study. The brief survey above shows that the perceptions of the readers need to be carefully considered. China has a long history of translating Buddhist sacred texts using the formal/literal translation principle. This has colored the audience's expectation regarding the translation of sacred text. The formal translation principle adopted in the Chinese Union Version fits in well with this long established tradition. It helps towards the readers' acceptance of the Version. The readers' preference for a specific type of translation needs to be carefully considered.

5.4. Translators' Command of the Source Language and the Target Language.

Missionary translators may have better access to the original languages of Hebrew and Greek, but their command of the target language may be somewhat lacking. Missionary translators in China realized this, and they included native Chinese speakers in their work. However, the native speakers only played a secondary role. Missionary translations tend to lack stylistic naturalness and elegance. Various attempts have been made to improve on missionary translations, including the Chinese Union Version. If the native speakers are allowed to play a more active role, they might be able to improve the elegance of the translation. To overcome this challenge, Bible Societies prefer to use mother tongue translators, though missionaries can play an important role as members in the translation team.

5.5. The Psychological and Theological Position of the Audience.

Chinese churches are theologically conservative in nature. The Chinese Union Version has long been regarded as the authoritative and standard version. Many Chinese Christians have an instinctive protectiveness about this version, as if they are protecting God's original words. It is therefore difficult for Chinese churches to accept a version that is markedly different from their authoritative sacred text. This psychological and theological position of the target audience needs to be carefully considered in revising an established version. In addition, the nature and the scope of revision need to be clearly spelt out.

5.6. The Need for Broad-based Support

Several Bible Societies and a broad spectrum of mission agencies and interested parties supported the Union Version project. This general support placed the Union Version in a firm footing and helps towards its widespread acceptance. Bible Societies existed to serve the churches, so we seek to cultivate broad-based support for our Bible translation projects. This will help to avoid the mistake of working in isolation, producing a version that does not meet the needs of the churches, or a version that meets the needs of a small segment of the churches.

5.7. Marketing and Relationship Building

Marketing often plays an important role in the success or failure of a publication.

Churches need to be aware and be convinced of the quality of the product. In this regard, good relationships between the publishers and church leaders are crucial. Marketing involves advertising the product as well as developing good relationships with the churches. In recent years, some versions have made inroads into some Chinese churches largely through aggressive marketing and relationship building with church leaders.

5.8. Copyright

The history of the Chinese Union Version shows the importance of preserving the copyright of the version. Chinese Union Version lost its copyright a few decades ago. Since then, various agencies have published the text of the Union Version with their own modifications, resulting in some confusion among the readers. It is extremely important to preserve the copyright so as to protect the integrity of the text and to avoid confusing the users.

Chinese Churches will be celebrating the 200th anniversary of Protestant missionary work in China. As we looked back, we are thankful to God for the lives and dedication of the missionaries as well as the local Chinese who have given their lives for the Bible cause. At the same time, we look ahead to the future. Chinese scholars are working hard at revising and improving the Chinese Union Version, seeking to let God's word speak more clearly to contemporary readers. It is hoped that the Revised Chinese Union Version will continue to be a source of blessing to the Chinese communities worldwide.

<Keyword>

Bible Translation into Chinese, Nestorian Translations, Roman Catholic Translations, Protestant Translations, Contemporary Implications for Bible Translation

Appendix A: Nestorian and Catholic Translations

C7-8 CE	Nestorian translations - Most of the NT and some OT books	
C13-14 CE	Nestorian translations (Mongolian)	
C13-14 CE	Montecorvino's translation (Mongolian) - NT and Psalms	
C16 CE	Matteo Ricci and Ruggieri's translation of the Ten Commandments	祖傳天主十誡
1635-1637	Giulio Aleni - "Life of Christ" with a harmony of the Gospels	天主降生言行紀略
1642	Manuel Diaz - Lectionary of the Gospels plus commentary	主日福音註釋 (日課)
1676	Roman Catholic Liturgical texts	已亡日課
~1700	Basset version - NT	
~1800	Louis de Poirot - OT + most of NT	古新聖經
1892	Dejean - Four Gospels	
1897	Lawrence Li Wenyu - NT	
1919	Xiao Jingshan - Four Gospels	
1922	Xiao Jingshan - NT; revised ed. in 1948	
1949	Wu Jingxiong - NT	
1949	George Litvanyi and colleagues	
1961	Studium Biblicum - NT	
1968	Studium Biblicum - whole Bible	思高譯本
1986	Jin Luxian - Four Gospels	
1994	Jin Luxian - NT with annotations	新約全集 (注釋本)

Appendix B: Protestant Translations

	Wenli Versions	
1822	Marshman and Lassar	NT 1816
1823	Morrison and Milne	NT 1814
1840	Medhurst-Gutzlaff-Bridgman-Morrison Version	NT 1837
1855	Karl Gutzlaff	NT 1840
1855	The Delegates' Version	NT 1852
1864	Bridgman and Culbertson	NT 1859
1868	Goddard	NT 1853
1919	Union Version	NT 1906
	Easy Wenli Versions	
1885	Griffith John	NT only
1889	Burdon and Blodget	NT only
1902	Schereschewsky	NT 1898
1904	Union Version	NT only
	Mandarin Versions	
1857	Medhurst and Stronach (Nanjing Version)	NT only
1872	Marie Taylor et all (Beijing Version)	NT only
1875	Schereschewsky	OT only
1878	Schereschewsky (OT) + Beijing Version (NT)	
1889	Griffith John	NT only

1919	Chinese Union Version	NT 1906
1929	Sydenstricker and Zhu Baohui	NT only
1933	Wang Yuande	NT only
1936	Zhu Baohui	NT only
1939	Ruck and Zheng Shoulin	NT only
1964	Xiao Tiedi (Theodore Hsiao)	NT only
1970	Lü Zhengzhong	NT 1952
1979	Contemporary Bible (Living Bible)	NT 1974
1979	Contemporary Bible (Asian Outreach)	NT 1974
1980	Today's Chinese Version (The revised Edition appeared in 1995)	NT 1975
1988	Chinese Union Version with New Punctuation	
1992	New Chinese Version	NT 1976
1995	Today's Chinese Version (revised edition)	
2003	Chinese Recovery Version	NT 1987
2006	Revised Chinese Union Version	NT only

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<Abstract>

Influences of Chinese and Japanese Versions on Early Korean Bible Translations

Dr. Young-Jin Min & Moo-Yong Jeon

As indicated in the title, this paper deals with the influences of the Chinese Bible translation on early Korean Bible translation work, and the influences of the Japanese Bible translation on its revision process. Early Bible translations into the Korean language were carried out in China on the one hand and in Japan on the other, and then brought into Korea. These translations are unique in the sense that they have not been translated by officially organized committees but by individuals as private translations. These early private translations show that the individual translators have deeply contemplated upon selecting appropriate words to correspond with special terms of the OT and the NT, such as *theos/elohim* (God), *pneuma/ruah* (spirit), *baptisma* (baptism), *pesah* (passover) and others.

Various attempts were made to assign a Korean word for God and this paper deals with how a Korean word of “Hanûnim/Hanim” was appropriated to refer to God. Recent studies reveal that revisors of the *Korean Bible* (1911) have referred to Japanese Bible translations for the revision work they carried out from 1912 to 1937, and the extent of influence from the Japanese Bible translations were clarified in this paper.

<Abstract>

History of Mongolian Bible Translation

Rev. Shimamura Takashi

The Mongolian Bible was translated into many dialects and characters. This paper has made a timeline review about the history of Mongolian Bible translation. In 1294, there was the “New Testament with Psalms” in Tatar translated by the Catholic monk, Giovanni da Montecorvino (1246-1328), but it no longer exists now. Dr. Isaak Jacob Schmidt (1779-1847) translated the Gospel of Matthew into the Kalmykia (Калмыкия) dialect in 1809, and this Scripture was published by the BFBS in 1815. Since then, the New Testament in the same Kalmykia (Калмыкия) dialect is published by the BFBS in 1827. Along with its publication, the Bible Society in Russia published the Gospels of Matthew and John in literal Mongolian in 1819, and the Gospels of Mark and Luke in 1821, and the Acts in 1823. Edward Stallybrass (1794-1884) and William Swan (1791-1866) started translating the Bible into literal Mongolian from 1823, and published the Genesis in 1833. After that, they have translated and published portions of the whole Old Testament from 1836 to 1840. Stallybrass and Swan appropriated the Manchurian characters that were similar with the Mongolian ones and published the New Testament in England in 1846. Dr. Joseph Edkins (1823-1905) and Bishop Samuel Isaac Joseph Schereschewsky (1831-1906) published their translation of the Gospel of Matthew in 1873. The four Gospels translated by Алексей Матвеевич Позднеев (1851-1920) into the Kalmykia (Калмыкия) were published in 1887. There is also the Buryat translation by the Russian Orthodox, Честокин, transcribed with Cyril characters. The Gospel of Matthew was published in 1909, and the Gospel of Mark in 1912 in Irkutsk, Russia. F.A. Larson (1870-1956) revised the four Gospels and the Acts translated by Swan and Stallybrass, and his work was published as individual volumes of each book by the BFBS in 1913. Stuart Gunzel revised the New Testament and the Hongkong Bible House published it in 1953. (The imprint page of the published copy states the publication year as 1952.) The New Testament (Шинэ Гэрээ) which John Gibbens finished translating in 1990 was published by the United Bible Societies in Hong Kong. This translation uses the Cyril characters, the national character of Mongolia for the transcription. Then, there is the New Testament that was translated by the team headed by Kitamura Akihide and published in 1998. This is a New Testament translated into contemporary Mongolian using the Cyril characters. The ‘Mongolian Bible Translation Committee’ first published the New Testament in the fall of 1996, and then published the whole Bible in 2000.

<Abstract>

Book Review- *The Journey from Texts to Translations:
The Origin and Development of the Bible*

(Paul D. Wegner, Grand Rapids, Mich: Baker Academic, 1999)

Prof. Yong-Sung Ahn

(Presbyterian College & Theological Seminary)

Wegner plans his book as “a general survey of how the Bible we use came to be in its present form ... directed primarily toward the undergraduate student or layperson.” The author not only describes the formation and transmission of the Bible but also emphasizes how it differs from other books of the ancient Near East and attempts to show how accurately the revelation of God has been preserved even through the long journey of transmission. Thus, sometimes the author digresses from the goal of the book in order to discuss the themes like general revelation, special revelation, the concept of covenant (ch. 2) and the unity of the two covenants (ch. 5.).

This book is comprised of 5 parts. Chapter one corresponds to the introduction, and Part I describes the “preliminary matters regarding the Bible.” Part II treats the issue of canonization, including both canonical and extracanonical books of both the Old and the New Testament. Part III discusses textual criticism, examining its sources and transmission. Part IV describes early translations and the first printed versions. Part V is concerned with English versions. The final chapter titled “Why So Many Translations?” offers many helpful insights even for non-English speakers.

This book has a number of typos and errors, including the incorrect number of surviving OT manuscripts and the unclear categorization of the term “uncial.” The Dead Sea Scrolls could be given more weight, and the topic of “inclusive language” is to be added to the debates concerning the English translations. Nevertheless, its reader-friendliness (with more than 100 figures, 6 maps, and more than 100 tables and the author’s concerns with the beginners) makes this an excellent accompaniment with the introductions to the Bible.

<Abstract>

Book Review- *Translating the Literature of Scripture: A Literary-Rhetorical Approach to Bible Translation*

(Ernst R. Wendland, Dallas: SIL International, 2004)

Dr. Keun-Jo Ahn

(Methodist Theological Seminary)

Ernst R. Wendland introduces a theory of biblical translation that focuses on “literariness” or “rhetoricity” of the Scripture in his book, *Translating the Literature of Scripture: A Literary-Rhetorical Approach to Bible Translation*. He calls our attention to the fact that the Bible is a collection of written documents. Each literary form conveys key messages of the contents in its particular way. The knowledge of literary techniques such as tectonicity (meaningful organization), artistry (stylistic devices), iconicity (characteristic imagery), rhetoricity (forms of argumentation) facilitate the understanding of the Scripture. Translators have to uncover the particular intention of the author who employs conventional usages of various literary genres. This literary appreciation will make it possible for translators to produce a vernacular text which may have a corresponding impact on readers as intended by the original authors.

The legitimacy of the literary-rhetorical study lies in Wendland’s agreement on the basic premise of the literary critics who focus on the literary medium of biblical texts. Without a considerate analysis of the literary types and structure, biblical interpreters might miss the close weave of meanings. Wendland’s literary-rhetorical approach is represented in *genre-for-genre* translation. Once translators discover the stylistic expression and rhetorical significance of a text, they should find the closest genre in a given target language that delivers comparable effects. For instance, Wendland attempts to translate a lament psalm in the Old Testament into *ndakatulo*, a lyric form of Chichewa, an African language.

Detailed techniques and steps of literary-rhetorical analysis of this book present a systematic manual toward the application of this relatively new literary approach into a translation project. However, his minutiae on each literary methodology could distract the translators from discovering *Kerygma* in the Scripture. Overall, Wendland’s program, in spite of his contribution to the understanding of the Scripture as literature, is too technical to be practical.