The Challenges of the RCUV Project*

−Revising Genesis as a case in point−

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1. Introduction

In 2001, to coincide with the launch of the revision work on the Old Testament of the Chinese Union Version Bible (henceforth: UV), I wrote a paper entitled "Revision of the Chinese Union Version Bible (henceforth: RCUV) - Assessing the Challenges from a Historical Perspective." Toward the end of that paper, I presented the challenges faced by the RCUV Project in the following four areas of concern:
  - terminology, language styles, regional differences;
  - support, participation, representativeness;
  - technical advances, tools, efficiency;
  - finance, fundraising, duration of the project.

Four years later, these challenges still remain of current interest. Everyone involved in the project continues striving to rise to these challenges. For one thing, the UV Bible has a vast audience that spans a number of countries and regions and has immense market potential, given the fact that Chinese is one of the most spoken languages in the world. For another, the Chinese Protestant churches are still basically conservative in their perception of the Scripture. While many Protestants recognize that the almost century-old UV text has its shortcomings, they are however reluctant to replace it altogether by a new translation. Hence the need to produce a revision of the UV Bible.

Since its first publication in 1919, the UV Bible has gained wide acceptance and become over the years the authorized, canonical version for Chinese Protestants. However, the Chinese language has undergone tremendous changes over the past century. Certain words and expressions that formerly sounded natural and smooth have since become unnatural and unintelligible with arcane pronunciation. In view

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of this, UBS as early as in 1983 held consultations with church leaders in various places like Hongkong and Singapore on this matter and decided to launch the revision project. To date, the revised New Testament is at the final stage and its publication is expected by the end of 2005. The first draft of the entire Old Testament has also been completed and a second draft is still underway.

In the course of my involvement with the project, I see that the most daunting challenge is to determine to what extent the changes are to be introduced. This task is made ever more difficult as the changes proposed are massive, despite that fact the guidelines laid down at the outset of the project call for a minimalist approach to changes. These guidelines state that:

1. The purpose of this revision is not revision per se. The characteristic style of the Union Version is to be preserved as much as possible.

2. Changes would be as limited as possible - the lesser the change, the better.

3. The revision strives to be faithful to the original text.

I insist that the challenge is daunting because the more changes we allow and introduce, the greater the risk the future RCUV will incur of being rejected by conservative users of the UV Bible. While reviewing the drafts, I observe that the changes proposed are extensive and all-embracing, ranging from correcting inaccuracies, from replacing obsolete expressions and supplying missing elements, to subtracting and adding particles and to reshuffling syntactic elements which, to some extent, seem to make very little difference in meaning other than giving a slightly different style. I think perhaps a popular saying should sum up well what seems to be a wiser approach, a safer bet, namely <Don't Break, Don't Fix.> If the text still reads smoothly and intelligibly, then we'd better leave it as it is and don't touch it. But then how to decide when a text reads smoothly and intelligibly? What kind of text that calls for change?

To answer these questions, I have decided to use the first OT book, Genesis, as a case in point, to show what kinds of changes are deemed desirable, or even necessary. The changes supplied in the following lists are not exhaustive. In fact, at a rough estimate, they represent probably even less than one-fifth of the total number of changes initially proposed. They are divided into two groups: changes striving to conform to the original and changes striving to respect the dynamics of the target language. Each of the two groups is again subdivided into five lists, each according to the nature of changes involved. The changes are supplied in Chinese

accompanied with an English translation as literal as possible, together with some explanatory remarks. The "dictionary" referred to in the remarks is the 現代漢語詞典 (Xiandai Hanyu Cidian) or, failing that, the 現代漢語大詞典 (Xiandai Hanyu Dacidian).

Here it is important to note that, just like the work of any translation, the work of revising a version is in essence a constant struggle, a tension between two imperatives: the obligation to be faithful and close to the original on the one hand, the commitment to respect the dynamics of the target language on the other hand. Since UV belongs to the category of formal translations, efforts are being made to remain close in meaning as well as in form to the original as much as possible. It is also necessary to remind here that the following proposed changes are not yet definitive, but that at least they reflect more or less what the final revised text is expected to be. In many instances, changes are made based on the recommendations of the Translator's Handbook as well as after consulting various major versions of formal translation. Lastly, credit is given to the drafter Dr. Daniel See as many of the following changes are proposed by him.

2. Changes that Strive to Conform to the Original Text

2.1. Strive to be Faithful to the Wordings and Usages of the Original

This group of changes involves also addition of elements that have been missed in the UV translation, as well as deletion of elements that are not in the original.

1:11 Change 各從其類 (according to its kind) to 在地上各從其類 (according to its kind upon the earth). Hebrew has "upon the earth" that is missing in UV. The phrase is now added.

1:17 Add the subject 上帝 (God) at the beginning of the verse. Hebrew has 'elohim here. UV missed the subject and treated v.17 as an extension of the sentence in the previous verse.

1:24, 25; 6:7; 7:8, 14, 21; 8:17, 19 Change 昆蟲 (insects) to 爬行動物 (creeping things). Hebrew term remes doesn't mean insects only, but encompasses all creeping animals that move along the ground. RSV/NRS/REB have "creeping

things" whereas NIV has "creatures that move along the ground."

1:28 Add the subject 上帝 (God) at the beginning of the second sentence. Hebrew has 'elohim here as well as at the beginning of the first sentence of the verse. To reflect what is in Hebrew, stating the same subject "God" twice within the same verse is still acceptable in Chinese and doesn't seem to be bad style.

2:5 Change 草木 (grass-wood, i.e. plant) to 灌木 (shrub) to reflect the Hebrew meaning. While RSV/NRS have "plants," REB/NIV/NJB/NBS/TOB all have "shrub."

2:6 Change 有霧氣從地上騰 (there was mist rising from the earth) to 水從地下湧出 (water gushing from under the earth). The Hebrew term 'ed occurs elsewhere only in Job 36:27 and its meaning is uncertain. Handbook allows translating as water or stream, as do NRS/NIV/TOB, whereas RSV/REB keep "mist" in the text, with footnote saying "flood."

2:7 Delete 名叫亞當 (called Adam). Hebrew doesn't say so, and the term adam is already rendered as 人 (man).

2:8 Change 在…伊甸立了一個園子 (set a garden in Eden) to 在…伊甸栽種了一個園子(planted a garden in Eden). The change conforms to the meaning of the Hebrew verb nata' (to plant).

11:28 Change 哈蘭死在他的本地 (Haran died in his own land) to 哈蘭死在他的出生地 (Haran died in the land of his birth). The change reflects the Hebrew structure "land of his birth/family."

13:6 Change 那地容不下他們 (that land could not support them) to 那地容不下他們住在一起 (that land could not support them living together). UV missed translating the Hebrew expression lasheveth yacheddav (living together).

17:27 Change 家裏所有的人 (all the people in the household) to 他家裏所有的男丁 (all the males in his household). The change fits the Hebrew text by adding "his" to "household" and the context of circumcision by specifying the males.

18:19 Change 我眷顧他 (I have remembered/cared him) to 我揀選他 (I have chosen him). The latter meaning is followed by RSV/NRS/REB/NIV/TEV/TCV. The Hebrew verb means to know.

21:1 Add 耶和華 (Jehovah) at the beginning of the second sentence. Hebrew has yahweh here as well as at the beginning of the first sentence of the verse. To reflect what is in Hebrew, stating the same subject "Jehovah" twice within the same verse is still acceptable in Chinese and doesn't seem to be bad style.

21:19 Change 上帝使夏甲的眼睛明亮 (God made Hagar's eyes bright) to 上帝開了夏甲的眼睛 (God opened Hagar's eyes). The Hebrew verb paqach means to open.

21:22 Change 凡你所行的都有上帝的保佑 (God blesses-protects whatever you do) to 凡你所行的，上帝都與你同在 (God is with you in whatever you do). Hebrew has "God is with you…"

21:23 Change 厚待 (show favour) to 忠誠恩待 (show faithfulness and grace-kindness). "Show favour" is insufficient to render the semantically charged Hebrew term chesed.

24:2 Add 他家中 (of his household) to the beginning of the verse that talks about the oldest servant of Abraham's household. UV missed translating the Hebrew beytho (of his house).

25:6 Change 像這些一樣 (such as these) to 像這些本地的女子一樣 (such as these local women). Hebrew has "like the women of this land."

28:12 Change 夢見… (he dreamed…) to 他做了一夢，夢見… (he made a dream, and dreamed…). Hebrew has "he dreamed and saw (hinneh)."

30:27 Change 我已經算定 (I have already calculated/guessed) to 我占卜得知 (I have learned by divination). REV/NRS/NIV/TOB translated the Hebrew verb piel nachash as to learn by divination, so as recommended also by the Handbook.

31:26 Delete 偷跑了 (fled stealthily) because it is not in Hebrew. Change 背著我 (behind me) to 瞞著我 (cheated/deceived me), to conform to what is in Hebrew.

31:27 Change 偷著走 (fled stealthily) to 瞞著我 (cheated/deceived me), to conform to what is in Hebrew, which uses the same verb as in 31:26.

31:31 Delete 所以我逃跑 (so I ran away). Hebrew doesn't have this sentence.

31:34 Change 並沒有摸到 (and didn't touch them) to 並沒有找到 (and didn't find them). The Hebrew verb matsa' means to find, not to touch.

31:44 Change 你我二人可以立約，作你我中間的證據 (let you and I two persons make a covenant to be a witness between you and me) to 你我可以立約，讓它作你我之間的證據 (let you and I make a covenant and let it be a witness between you and me). The latter conforms to the Hebrew.

31:46 Change 大家就在旁邊吃喝 (and they ate and drank beside) to 衆人就在石堆旁邊吃喝 (and they ate and drank beside the stone heap). UV missed translating the Hebrew phrase "by the heap."

31:49 Change 意思說 (which means) to 因爲他說 (for he [Laban] said). The

latter reflects what is in Hebrew and is followed by RSV/NRS/NIV/REB/TOB.

31:50 Change 雖沒有人知道 (though no one else knows) to 雖沒有人在場看到 (though no one else is present to see/witness). The latter reflects what is in Hebrew (literally, no one with us sees) and is followed by RSV/NRS/REB/TOB/NIV.

32:2 Change 軍兵 (army) to 軍營 (military camp). The Hebrew term machaneh means a camp of a desert people or a military camp, not just the people.

33:14 Change 量著⋯力量慢慢地前行 (advance slowly according to the strength) to 按著⋯步伐慢慢行 (advance slowly according to the pace).

33:12 Change 我在你前頭走 (I go in front of you) to 我和你一起走 (I go together with you). Hebrew expression literally says "to your front" but means "by your side."

35:4 Add 手中所有 (all⋯they had in hand) to reflect the Hebrew expression "in hand." UV missed translating the expression.

37:11 Change 這話 (this word) to 這事 (this matter). The Hebrew expression haddabar was formerly understood as only to mean "this word," but all recent versions render it as "this matter."

37:24 Add the sentence 他們抓住他 (they seized/took hold of him), to translate the Hebrew verb lachaq missed by UV.

37:25 Delete 米甸的 (of Midian). The Hebrew doesn't have the expression about the Ishmaelites.

41:1, 17 Change 河邊 (by the river) to 尼羅河邊 (by the Nile River). According to the context, the term for river ye'or cannot be another river than the Nile.

44:9, 10 Add the missing word 杯 (cup). Though the Hebrew doesn't have the word, it is implied in the passive form of the verb matsa'.

44:34 Delete 身上 (body) from the sentence 恐怕我看見災禍臨到我父親身上 (I fear to see the suffering that would come upon my father's body). Hebrew doesn't have the word. Deleting the word doesn't affect the style of the Chinese.

45:23 Change the list 糧食與餅和菜 (food, bread and vegetables) to 穀物，餅和其它的食物(grain, bread and other food), to conform to the Hebrew. Formerly meaning grains/cereals, the term liang-shi (糧食) now just denotes food.

46:29 Add 在他的頸項上 (on his [father's] neck) to 哭了許久 (wept a good while). Hebrew has the expression twice in the second half of the verse. UV translated the first and missed rendering the second.

48:7 Change 拉結死在我眼前 (Rachel died in front of my eyes) to 拉結在我身旁

死了 (Rachel died by my side). The latter conforms to the Hebrew "upon me" ('alay)

48:16 Change 願他們歸在我的名下和我祖亞伯拉罕、我父以撒的名下 (let them be under my name and the name of my ancestor Abraham and my father Isaac) to 願我的名，我祖宗亞伯拉罕和以撒的名藉著他們得以流傳 (let my name and the name of my ancestors Abraham and Isaac be perpetuated through them). The latter is closer to Hebrew which literally says "may it be called in them my name and the name of my fathers Abraham and Isaac."

49:4 Delete 放縱情慾 (give free rein to passion and lust) from the expression 如滾沸的水 (like boiling water). It is an over-translation of UV and is not found in the Hebrew.

49:5 Change 器具 (instruments) to 兵器 (weapons), as required by the context.

49:9 Change 你屈身下去 (you stoop down) to 他蹲伏，他躺臥 (he crouches down, he stretches out). The pronoun is shifted back to 3rd person singular as in Hebrew, though the preceding line refers to 2nd person singular. Here is a case of anallage (pronoun shift) common in Hebrew poetry.

49:11 Change 把驢駒拴在…葡萄樹上 (binding his foal to the vine) to 把自己母驢的駒子拴在…葡萄樹上 (binding the foal of his female donkey to the vine). UV missed translating the Hebrew phrase "of his female donkey."

49:15 Change 他以 (he considered…) to 他見 (he saw…), to conform to the Hebrew verb ra'ah (to see).

49:15 Change 他以安靜爲佳 (he considered that peace was good) to 他看見居所安舒 (he saw that the resting place was good). The Hebrew word for resting, menuchah, is usually understood as a place.

49:24b Change 手 (hand) to 手臂 (hand-arm), to conform to the Hebrew structure "arms of his hands."

49:24b Change 健壯敏捷 (strong and swift) to 靈活敏捷 (agile and swift), to conform to the Hebrew term pazaz which means rather agility and swiftness, not strength and health.

49:26c Change 如永世的山嶺，至極的邊界 (as the everlasting hills and the utmost boundary) to 勝過永世山嶺的願望[或美物](stronger than the desire [or the delightful things] of the everlasting hills).

50:21 Change 用親愛的話 (using loving words) to 傾心交談 (speaking to their hearts), to conform to the Hebrew expression 'al libbam (to their heart).

2.2. Strive to be Faithful to Hebrew Grammatical Details, Like Plural Markers, Personal Markers, Active/Passive Voice Structures and Other Particles

1:27 Add object 他們 (them), to reflect Hebrew expression bara' 'otham (created them). Change 乃是照著他的形象造男造女 (in his image he created male and female) to 乃是照著他的形象創造他們，有男有女 (in his image he created them, male and female).

2:3 Add pronoun 它 (it) to reflect the Hebrew word 'otho missed by UV. Change 定爲聖日 (set as holy day) to 定它爲聖日 (set it as holy day).

2:20 Add 一切 (all) to reflect the Hebrew word kal missed by UV. Change 野地走獸 (animals of the field) to 野地一切的走獸 (every animal/all animals of the field).

2:24 Add 他的 (his) to reflect the Hebrew suffix missed by UV. Change 與妻子連合 (and clings to the wife) to 與他的妻子連合 (and clings to his wife).

3:6 Add 與她在一起 (with her) to reflect the Hebrew word 'immah missed by UV. Change 又給她的丈夫 (and also gave some to her husband) to 又給與她在一起的丈夫 (and also gave to the husband who was with her).

12:20 Add 一切 (all) to reflect the Hebrew word kal missed by UV. Change 並他所有的都送走了 (sent him on the way… with what he had) to 並他一切所有的都送走了 (sent him on the way… with all that he had).

15:1; 22:20; 39:7; 40:1; 48:1 Change singular form 這事以後 (after this matter) to plural 這些事以後 (after these matters) to conform to the Hebrew term haddevarim

17:19, 21 Add 我的 (my) to reflect the Hebrew suffix missed by UV. Change 我要與他堅定所立的約 (I will with him confirm the established covenant) to 我要與他堅立我的約 (I will with him establish my covenant).

18:8 Add 在他們的旁邊 (near them/by the side of them) to reflect the Hebrew 'aleyhem missed by UV. Change 自己在樹下站在旁邊 (himself stood by the side under the tree) to 在樹下，站在他們的旁邊 (under the tree, stood beside them).

20:8 Add 他的 (his) to conform to the Hebrew suffix missed by UV. Change 召了衆臣僕來(summoned all servants) to 召了他的衆臣僕來 (summoned all his servants).

24:25 Change 這話 (this word) to 這些話 (these words) to match the Hebrew

plural form.

26:3, 4 Add 一切 (all) to conform to the Hebrew. Change 這些地 (these lands) to 這一切的地 (all these lands).

26:25 Add 在那裏 (there) to the phrase 並且支搭帳棚 (and he pitched a tent), to conform to the Hebrew term sham that occurs three times in this verse.

28:2 Add 作你的 (for yourself) to conform to the Hebrew. Change 娶一女爲妻 (take a girl as wife) to 娶一位作你的妻子 (take one to be your wife).

29:29 Add 自己的 (his) to reflect the Hebrew suffix missed by UV. Change 拉班…將婢女辟拉給女兒拉結作使女 (Laban gave maid Billah to daughter Rachel to be her maid) to 拉班…將自己的婢女辟拉給女兒拉結作婢女 (Laban gave his maid Billah to daughter Rachel to be her maid).

31:21 Add 他的一切 (all his) to reflect the Hebrew structure missed by UV. Change 帶著所有的 (with the belongings) to 帶著他所有的一切 (with all his belongings).

32:15 Add 牠們的 (their) to reflect the Hebrew suffix missed by UV. Change 各帶著崽子 (milch camels with colts) to 各帶著牠們的小駱駝 (milch camels with their colts).

32:23 Add 他的 (his) to reflect the Hebrew suffix missed by UV. Change 又打發所有的都過去 (and sent belongings across) to 然後打發他所有的過河 (and sent his belongings across).

33:11 Add 一切 (all) to reflect the Hebrew word kal missed by UV. Change 使我充足 (make me have enough) to 使我一切都充足 (make me have enough in everything).

33:13 Add (all) to reflect the Hebrew word kal missed by UV. Replace 群畜 (livestock) by 羊群 (sheep) because Hebrew has the term hatso'n for sheep. Change 群畜都必死 (livestock will surely die) to 羊群全都必死 (all the sheep will surely die).

34:15 Add 你們 (plural you) to conform to the Hebrew lachem missed by UV. Change 惟有一件才可以應允 (only on this is there consent) to 惟有一個條件，我們才可以應允你們 (only on this condition we will consent to you).

35:4 Add 它們 (them) because Hebrew has the object 'otham. Change 雅各都藏在示劍那裏的橡樹底下 (Jacob hid under the oak at Shechem) to 雅各把它們埋在示劍的橡樹下 (Jacob buried them under the oak at Shechem).

41:39 Add 一切 (all) to reflect the Hebrew word kal missed by UV. Change 上帝

既將這事都指示你 (God has shown you this) to 上帝既將這一切事指示你 (God has shown you all this).

43:29 Add 我的 (my) to reflect Hebrew suffix missed by UV. Change 小兒啊 (O little son) to 我兒啊 (O my son).

44:3 Add 他們的 (their) to reflect Hebrew suffix missed by UV. Also shift from active voice to passive voice because Hebrew structure uses passive pual verb. Change 就打發那些人帶著驢走 ([the stewards] sent the men away with the donkeys) to 這些人和他們的驢子都被打發走 (the men and their donkeys were sent away).

44:10 Add 你們 (plural you) to conform to the Hebrew ʼatem. Change 其餘的都沒有罪 (the rest shall be blameless) to 你們其餘的人都沒有罪 (the rest of you shall be blameless).

45:13 Add 一切 (all) to reflect the Hebrew word kal missed by UV. Change 你們所看見的事 (things that you have seen) to 你們所看見的一切事 (all the things that you have seen).

46:27 Add 全 (all) to reflect the Hebrew word kal missed by UV. Change 雅各家…的人 (the people of Jacob's household) to 雅各全家…人 (all the people of Jacob's household).

48:22 Add 你的 (your) to reflect Hebrew suffix missed by UV. Change 眾弟兄 (brothers) to 你的兄弟 (your brothers).

49:10 Add 他 (him) to reflect the Hebrew structure lo missed by UV. Change 萬民都必歸順 (peoples will be submitted) to 萬民都要歸順他 (peoples will be submitted to him).

50:14 Add 他的 (his) to reflect Hebrew suffix missed by UV. Change 眾弟兄 (brothers) to 他的兄弟 (his brothers).

50:17 Change the singular form 僕人 (servant) to plural 僕人們 (servants) to conform to the Hebrew.

2.3. Strive to be Faithful to the Hebrew Syntax, Order of Words, Sentence Structure

1:28 Follow the Hebrew structure of two consecutive imperative verbs. Change 要生養眾多 (be fruitful numerously) to 要生養、增多 (be fruitful, multiply).

2:4 Follow the Hebrew order. Change 造天地 (made the heavens and the earth) to

造地和天 (made the earth and the heavens). Chinese idiomatic usage always places "heavens" before "earth" but by placing "and" between the two items, it is possible to follow the Hebrew order and put earth before heavens without appearing to infringe on Chinese idiomatic usage.

6:18 Follow the Hebrew order. Change 妻⋯兒子兒婦 (wife⋯sons⋯sons' wives) to 兒子⋯妻子⋯媳婦 (sons⋯ wife⋯daughters-in-law). RSV/NRS/REB/NIV/TOB follow the Hebrew order.

12:16 Follow the Hebrew order, except placing cattle before sheep due to Chinese idiomatic usage. Change 牛、羊、駱駝、公驢、母驢、僕婢 (cattle, sheep, camels, male donkeys, female donkeys, male and female slaves) to 牛、羊、公驢、僕婢、母驢、駱駝 (cattle, sheep, male donkeys, male and female slaves, female donkeys, camels).

13:2 Follow the Hebrew order, except placing gold before silver due to Chinese idiomatic usage. Change 金銀、牲畜 (gold, silver, livestock) to 牲畜、金銀 (livestock, gold, silver).

13:5 Follow the Hebrew order. Change 牛群、羊群 (herds and flocks) to 羊群、牛群 (flocks and herds).

14:19 Follow the Hebrew order. Change 天地的主、至高的上帝 (Lord of heaven and earth, Most High God) to 至高的上帝、天地的主 (Most High God, Lord of heaven and earth).

16:16 Change 夏甲給亞伯蘭生以實瑪利的時候，亞伯蘭年八十六歲 (When Hagar bore Ishmael to Abram, Abram was 86 years old) to 亞伯蘭年八十六歲時，夏甲給他生了以實瑪利 (Abram was 86 years old when Hagar bore him Ishmael). This is to follow the Hebrew structure. Moreover, it is more logical to state Abram's age first, then Ishmael's birth.

17:4 Add 看哪 (Look!) as an emphatic particle to draw attention. UV missed translating the particle hinneh at the beginning of the verse.

17:15 Change 你的妻子撒萊不可再叫撒萊 (your wife Sarai shall not be called Sarai) to 至於你的妻子撒萊，不可再叫她撒萊 (As for Sarai your wife, you shall not call her Sarai). This is to follow the Hebrew structure whereby the subject is not Sarai, but "you."

18:27 Change 灰塵 (dust) to 塵埃灰土 (dust and grey earth [=ash]). UV undertranslated the Hebrew text that has two terms here: 'aphar & 'epher.

24:53 Reverse order to match the Hebrew. Change 金器、銀器 (gold and silver

ornaments) to 銀器、金器 (silver and gold ornaments). Though Chinese idiomatic usage always places gold before silver, adding "ornaments" to both items allows placing silver before gold without appearing to infringe on the idiomatic usage.

30:15 Follow the Hebrew order in the second half of the verse. Change 爲你兒子的風茄，今晚他可以與你同寢 (for your son's mandrakes he [Jacob] may lie with you tonight) to 今晚他可以與你同寢，來交換你兒子的風茄 (tonight he may lie with you, in exchange for your mandrakes).

32:6 Follow the Hebrew order and syntax. Change 他帶著四百人，正迎著你來 (he is bringing 400 people and is coming toward you) to 他要來迎見你，並且帶著四百人 (he is coming to meet you and is bringing 400 people along).

38:11 Follow the Hebrew structure: first Judah's speech to Tamar, then his thought and fear in his mind.

38:23 Add 看 (Look!) as an emphatic particle to draw attention. UV missed translating the particle hinneh.

38:23 Follow the Hebrew order and inverse the two parts in the discourse. Change 猶大說：我把這山羊羔送去了，你竟找不著她。任憑她拿去吧，免得我們被羞辱 (Judah said, "I sent this kid, and you could not find her. Let her take away [the pledge], lest we be put to shame") to 猶大說：任憑她拿去吧，免得我們被人譏笑。看，我把這山羊送去了，可是你找不著她啊 (Judah said, "Let her take away [the pledge], otherwise people will laugh at us. Look, I sent this kid, and you could not find her").

40:12, 18 Delete 你所作的 (that you have made) which is not in the Hebrew text. Change 你所作的夢是這樣解 (this is the interpretation of the dream that you have made) to 夢的解釋是這樣 (this is the interpretation of the dream).

41:46 Hebrew has 站在…面前 (stood in the presence of) that is mistranslated as "saw" in UV. Change 約瑟見埃及王法老的時候 (when Joseph saw Pharaoh king of Egypt) to 約瑟在埃及王法老面前侍立時 (when Joseph stood in the presence of Pharaoh king of Egypt).

42:25 Follow the Hebrew syntax. Change 人就照他的話辦了 (people did according to his words) to 他就爲他們這樣做了 (so he did thus for them).

44:29 Follow the Hebrew structure. Change 把這個帶去離開我 (take this one away from me) to 把這個從我面前帶走 (take this one away from my face).

44:31 Add 這 (this) to the term 孩子 (boy). Change 他見沒有童子 (when he saw boy was gone) to 他見沒有了這孩子 (when he saw this boy was gone).

45:1 Follow the Hebrew structure and reflect the causative verb hifil yatsa'. Change 人都要離開我出去 (people should leave me alone and go out) to 叫衆人離開我出去 (make everyone leave me alone and go out).

45:7 Follow the Hebrew order in the second half of the verse. Change 又要大施拯救，保存你們的生命 (to bring a great deliverance and to keep you alive) to 保存你們的生命，大施拯救 (to keep you alive for a great deliverance).

48:11 Change 不料 (unexpectedly) to 看 (look) to reflect the meaning of hinneh.

48:22 Follow the Hebrew and reverse the order of sword and bow. Change 用弓用刀(using bow using sword) to 用刀用弓 (using sword using bow).

49:3 Follow the Hebrew syntax. Change 你是我的長子，是我力量强壯的時候生的 (you are my first-born, begotten when my power was strong-robust) to 你是我的長子，我的力量，我壯年生的頭生之子 (you are my first-born, my strength, the first begotten son during the prime of my life).

49:6 Change the two vocatives 我的靈啊… 我的心啊 (O my soul… O my heart) to the subjects of two indicative sentences 我的靈… 我的心… RSV has two vocatives and NRS also changes to indicatives.

49:25 Change 地裏所藏的福 (blessings hidden in the earth) to 地裏深處所藏的福 (blessings hidden in the deep places of the earth), to reflect the Hebrew expression "of deep lying below."

49:27 Change the verbal structures 所抓的…所奪的 (what is caught… what is plundered) to nominal structures 獵物…贓品 (prey… booty), to conform to the Hebrew nominal structures.

50:5 Add 看啊 (Look!) as an emphatic particle to draw attention. UV missed translating the particle hinneh.

50:5 Follow the Hebrew structure at the beginning of the verse and move the phrase 要死的時候 (about to die) into Jacob's speech as it was uttered by him. Change 我父親要死的時候叫我起誓說：你要將我葬在迦南地 (My father when he was about to die made me swear, saying, "you shall bury me in the land of Canaan…") to 我父親曾叫我起誓說：看哪，我快要死了。你要將我葬在迦南地 (My father made me swear, saying "I am about to die. You shall bury me in the land of Canaan…").

50:20 Follow the Hebrew order for the last two clauses. Change 要保全許多人的性命，成就今日的光景 (that many people be kept alive, as what is being done today) to 要成就今日的景況，讓許多人的性命得保全 (as what is being done today,

that many people be kept alive).

2.4. Reflect Textual Variants and Ambiguities by Supplying Footnotes, Make Explicit What is Implicit

4:15 Add footnote for the expression 既然如此 (therefore) kept in the text based on Hebrew which has A-rating, to say that some ancient manuscripts have 並非如此 (not so), according to Gk, Syr, Vg.

16:12 Change 他必住在衆弟兄的東邊 (he will live to the east of all his kin) to 他必與他的衆弟兄作對 (he will live at odds with all his kin). The latter meaning is recommended by the Handbook and rendered by NRS/REB/NEB/NIV/NJB. Add footnote to supply the former meaning rendered by UV.

21:9 Add footnote saying that some ancient manuscripts have 與以撒 (together with Isaac), so the text may change from 夏甲給亞伯拉罕所生的兒子玩耍 (the son Hagar had borne to Abraham was playing) to 夏甲給亞伯拉罕所生的兒子與以撒玩耍 (the son Hagar had borne to Ahraham was playing together with Isaac).

31:35 Make explicit what is implicit. Change 我身上不便 (my body has inconvenience) to 我有月事 (I am having monthly period), to render the Hebrew euphemism derek nashim (the way of women).

35:22 Add footnote saying that some ancient translation has the variant 以色列聽見這事，非常憤怒 (when Israel heard of this matter, he was furious). The variant has B-rating. Literally the LXX has "it was evil/offensive to him."

38:9 Make explicit what is implicit. Change 遺在地上 (spilled on the ground) to 遺精在地(spilled semen on the ground). Though Hebrew avoids the taboo object "semen," UV's rendering makes the Chinese structure sound incomplete and unnatural.

47:29 Make explicit what is implicit. Add the verb 許諾 (promise) to the expression 請你把手放在我大腿底下 (place your hand under my thigh), to make explicit the symbolism of the gesture, though Hebrew doesn't have the verb "promise." RSV/NRS/NIV have "promise" whereas REB has "give your solemn oath."

49:21 Change 母鹿…發出嘉美的言語 (a doe that gives beautiful words) to 母鹿…要生出可愛的小鹿 (a doe that bears lovely fawns). Add footnote to supply the former meaning rendered by UV, as does NRS in regard to RSV. Change in the

Hebrew vowel points results in the alternative meaning.

49:26a For the phrase 勝過我衆祖先的祝福 (are stronger than the blessings of my ancestors) which renders the Hebrew, add footnote saying some ancient translation has 勝過亘古山岡的祝福 (are stronger than the blessings of the eternal mountains). LXX has the latter.

49:26b Add footnote saying that 願望 (desires) in the line 勝過永世山嶺的願望 (stronger than the desires of the everlasting hills) can also be rendered as 美物 (delightful/desirable things).

2.5. Strive to Maintain Consistency with Other Occurrences in the Hebrew Text that Refer to Similar Contexts or to the Same Subject Matters

26:29 UV used the verb 害 (to harm) twice to render two different Hebrew terms, to do harm and to touch. Change the second one 害 (to do harm) to 侵犯 (to offend, to infringe on). Therefore, 使你不害我們, 正如我們未曾害你 (so that you will do us no harm, just as we have not harmed you) is replaced by 使你不害我們, 正如我們未曾侵犯你 (so that you will do us no harm, just as we have not offended you).

41:19 Change 不好 (bad) at the end of the verse to 醜陋 (ugly), to match another term of the same root that occurs in the middle of the verse, also translated as 醜陋 (ugly).

49:16 change 但必審斷他的民 (Dan shall judge his people) to 但必爲他的百姓申冤 (Dan shall redress an injustice/right a wrong for his people). The change is to match the same verb rendered as 申冤 in GEN 30:6 where Rachel referred to the meaning of naming this new-born son Dan.

3. Changes Respecting the Dynamics of the Chinese Language

3.1. Avoid Wrong or Misleading Meanings and Connotations, Avoid Improper Usages

1:20 Change the term 雀鳥 (que-niao, a specific kind of sparrows) to 鳥 (niao, generic term for birds), which is what the text means.

2:7 Change the ambiguous term 生氣 (sheng-qi, which may mean either anger/displeasure or vigor/vitality) to 生命之氣 (breath of life), which gives a clear and unambiguous meaning.

2:7 Change 有靈的活人 (a living being with spirit, expression with unclear meaning and theological speculation) to 有生命的活人 (a living being with life). The Hebrew term nephesh (soul) has more to do with life than with spirit (ruach).

2:15 Change 修理 (xiu-li, which means to repair) to 耕耘 (geng-yun, to cultivate), which gives a clear and appropriate meaning for the context of the garden of Eden.

2:18 Change 獨居 (to live alone, expression which now applies usually to the elderly and the retired who are left alone and have to lead solitary life) to 單獨一個 (to be alone or to be all by oneself, expression with clear meaning which fits the context).

2:18, 20 Change 配偶幫助他 (a partner to help him) to 伴侶匹配他 (a mate or companion to match him). UV's expression might imply subordination of women to men, whereas the new expression implies equality between male and female. REB has "a partner suited to him."

3:12; 13:6; 36:7 Change 同居 (tong-ju, to cohabit) to 同住 or 住在一起 (tong-zhu/zhu-zai-yi-qi, to live together). The former is now used in today's Chinese to mean two persons living together illicitly as husband and wife.

17:17 Change 生養 (to bear and raise [children] - sheng-yang) to 生育 (to be fertile, to procreate - sheng-yu). The latter fits better the context of fertility at old age.

17:23 Change 遵照上帝的命 (according to what God commands - ming) to 遵照上帝的命令 (according to what God commands - ming-ling). The meaning of ming-ling (command) is clear and unambiguous, whereas ming alone may mean either life or command.

19:11 Change 眼睛昏迷 (eyes are fainting - hun-mi) to 眼睛迷糊 (eyes are blurred/blinded - mi-hu). Hun-mi is an improper usage to describe the eyes and gives a wrong meaning.

21:24 Replace the ambiguous 情願 (qing-yuan, which may mean "to be willing to", but also "to prefer, would rather"), by 願意 (yuan-yi, which clearly means "to be willing to"). Change 我情願起誓 (I would rather swear) to 我願意起誓(I am willing to swear).

21:25 Change 從前 (cong-qian, which means "once upon a time" and is usually

placed at the beginning of story-telling), to 先前 (xian-qian, which means "previously").

23:6 Change 尊大的王子(zun-da - honorable/great Prince) to 尊貴的王子 (zun-gui - honorable/respectable Prince). The former (zun-da), unlisted in the standard dictionary, is uncommon and seldom used, and may wrongly imply arrogance or self-aggrandizement .

31:2 Replace 氣色 (qi-se, which rather means complexion) by 臉色 (lian-se, which means facial expression, look or attitude). The former has connotation about health, while the latter refers to mood or attitude toward other people. Change 拉般的氣色向他不如從前 (Laban's complexion toward him was not what it had been) to 拉班待他的臉色不如從前 (Laban's attitude toward him was not what it had been).

35:18 Change 靈魂快要走的時候 (as her soul was departing) to 尚有一口氣的時候 (as she was still breathing the last breath). Since the Hebrew word for soul, nephesh, may also mean "breath", the latter is a better rendering as to avoid theological implication about immortality of the soul, as some Christians don't want to see this idea of soul separating from the body.

35:19 Change 葬在以法他的路旁 (buried by the side of the road of Ephrath) to 葬在往以法他的路旁 (buried by the side of the road that led to Ephrath). The former is unclear and may be misunderstood as a road situated inside Ephrath.

37:17 Change 追趕 (zhui-gan, to chase away or to catch up with) to 追尋 (to search or to track down). With two different possible meanings, the former is ambiguous, whereas the latter is clear and fits the context.

41:8 Change 博士 (bo-shi, scholars with a PhD degree) to 智慧人 (zhi-hui-ren, men of wisdom). The use of the former is inappropriate because bo-shi now only means scholars with that particular academic degree. The term 博士 (bo-shi) used by UV to denote the magi in Matthew is also changed to 博學之士 (scholars of great learning).

41:27 Change 虛空 (xu-kong) to 空心 (kong-xin), to denote the hollowness of the ears of grain. The term 虛空 (xu-kong), used 35 times in Ecclesiastes to denote vanity or meaninglessness, is now an uncommon term not even listed in the dictionary. Its related term 空虛 (kong-xu, by reversing the two characters) is more common and denotes mental void, as a state of mind. The latter term 空心 (kong-xin), literally "empty-hearted" or "hollow-cored," is appropriate as referring to the hollow ears of grain.

41:36 Change 所積蓄的糧食可以防備…七個荒年 (the food was saved/stored up to prevent the seven years of famine) to 所積蓄的糧食可以爲…七個荒年作儲備 (the food was saved/stored up as a reserve for the seven years of famine). The term 防備 (fang-bei) is ambiguous because it means not only to prepare for, but also to avoid/prevent, which in this context is not appropriate because the seven-year famine couldn't be avoided/prevented.

41:37 Change 法老和他一切臣僕都以這事爲妙 (Pharaoh and all his officials considered this matter wonderful/intriguing) to 法老和他一切臣僕都覺得這建議很好 (Pharaoh and all his officials considered this proposal very good). The use of the expression 以這事爲妙 (yi-zheshi-weimiao, considered this matter wonderful/intriguing) here by UV is not appropriate and misleading. The character 妙 (miao) is ambiguous and can mean not only wonderful, ingenious, but also subtle, mysterious and intriguing. What the text says here is that Pharaoh and his officials were pleased with the proposal.

42:14 Change 這話實在不錯 (this word is not bad) to 這話實在沒有錯 (this word is not wrong). The former rendered by UV gives the wrong meaning, whereas the latter fits the context, which is really about what is being said is not wrong, not what is being said is not bad.

45:11 Replace 敗落 (bei-luo, in decline) by 窮困 (qiong-kun, in poverty). Change 免得你和你的眷屬…都敗落了 (that you and your household… will not be in decline) to 免得你和你的眷屬…都陷入窮困中 (that you and your household… will not come to poverty). The former rendered by UV is uncommon and gives an unclear meaning to the text.

49:6 Change 我…不要與他們聯絡 (may I not keep contact with them) to 我…不與他們合夥 (may I not be in partnership with them). The latter fits the context and gives the right meaning.

49:7 Change 分居 (fen-ju, to live separately) to 分散 (fen-san, to be scattered/dispersed). The term 分居 (fen-ju) refers specifically to estranged spouses living separately pending their divorce.

49:13 The term 海口 (hai-kou, literally "sea-mouth"), an uncommon term, is defined by dictionary as either an estuary or a harbour in a bay. UV used this term twice in this verse to render two different Hebrew terms meaning seashore and harbour. The term is now changed to 海邊 (hai-bian, seashore) in v.13a, and to 港口 (gang-kou, harbour) in v.13b.

49:24 Change 弓仍舊堅硬 (bow still hard/solid) to 弓仍舊堅韌 (bow still tough/tensile).

50:3 Change 薰屍 (fumigate corpse) to 用香料塗屍 (smear fragrant spices to corpse) to render the exact meaning of embalming.

50:9 Change 一幫人甚多 (a gang of numerous people) to 整群人非常龐大 (a group of very many people). The former used the expression 一幫人 (yi-bang-ren) which has now a negative connotation due to the expression 四人幫 (si-ren-bang, the Gang of Four from the Cultural Revolution).

3.2. Avoid Unnatural Expressions, Inelegant Structures, Colloquialisms, Ambiguities

6:3 Change 人…的日子還可到一百二十年 (human…days shall be 120 years) to 人…的年歲還可到一百二十年 (human…age shall be 120 years). Though "days" follows literally the Hebrew, the term 年歲 (age) sounds better in Chinese.

6:5 Change 罪惡很大 (literally "sin-wickedness very great") to 罪大惡極 (great sin and extreme wickedness). The former used by UV sounds unrefined, whereas the latter is an elegant literary expression.

13:12 Change 挪移帳棚 (nuo-yi zhang-peng, to remove/shift tent) to 遷移帳棚 (qian-yi zhang-peng, to move tent). The former verb means to remove, to rid, to get out of the way. The latter implies the idea of moving and migrating, and is thus more appropriate for the context.

14:5,6,7 Change 殺敗 (sha-bia, to kill and defeat) to 擊敗 (ji-bai, to strike and defeat). The former is uncommon and unnatural in Chinese. The latter fits better the meaning of the Hebrew hifil verb nakah (to strike, to smite). RSV/NRS have "to subdue" and REB/NIV "defeated."

15:15 Change 你要享大壽數 (you will enjoy a great age) to 你必得享長壽 (you will enjoy longevity). The former used by UV sounds unrefined, whereas the latter sounds more natural.

17:12 Change 是在你後裔之外 (from outside your offspring) to 不是你後裔所生的 (not from your offspring). The former sounds clumsy whereas the latter sounds more natural.

21:9 Change 戲笑 (xi-xiao, to laugh mockingly) to 玩耍 (wan-shua, to play). The former, xi-xiao, is uncommon and not listed in dictionary. It is probably a variant of

the more common 嬉笑 (xi-xiao, to play and laugh). The latter, to play, reflects the meaning of Hebrew and matches the renderings in RSV/NRS/REB/HOTTP, though NIV follows LXX and has "mocking."

22:5 Change 去拜一拜 (go and perform a kowtow) to 去敬拜 (go and worship). The former sounds colloquial and informal, and seems to lack reverence.

25:11 Change 靠近…居住 (to live approaching/by…) to 在…附近居住 (to live near…). The former sounds colloquial and informal, and not as clear and natural as the latter.

25:29, 30 Change 累昏了 (tired and fainting) to 疲憊不堪 (extremely tired, utterly exhausted). The former is more colloquial, whereas the latter is an elegant literary expression

26:28 Change 兩下 (liang-xia, both sides) to 雙方 (shuang-fang, both sides). The former can mean "both sides" but it is uncommon. In fact, liang-xia is ambiguous, as it can also mean "to have some bright idea" or "to be able to play some tricks" in some regional structures

28:12 Change 梯子的頭頂著天 (the head of the ladder abuts against the sky) to 梯子的頂端直伸到天 (the upper end of the ladder stretches up to the sky). The former sounds odd and unnatural, whereas the latter sounds clearer and appropriate.

29:2, 3, 7, 8; 30:38 Change 飲羊 (yin-yang, to water the sheep, literally drink-sheep) to 取水給羊喝 (literally, to fetch water to give to the sheep to drink). The former, an old structure, sounds odd and unnatural, and may be mistaken as to literally drink the sheep or the sheep milk. The latter is lengthy but sounds natural and good Chinese style with clear meaning.

30:30 Change 發大眾多 (swell/augment numerously) to 增加那麼多 (increase so abundantly). The former expression is uncommon and inelegant, whereas the latter sounds more natural.

30:36 Change 相離三天的路程 (xiang-li, distant by three-day journey) to 相隔三天的路程 (xiang-ge, separate by three-day journey). There is little difference in meaning between the two. The latter, xiang-ge, sounds more natural.

31:39 Change 索要 (suo-yao) to 索取 (suo-qu). Both mean to require, to exact, but the former is less common and doesn't sound as natural as the latter.

31:40 Change 乾熱 (gan-re, dry heat) to 炎熱 (yan-re, sweltering heat). The former sounds odd and unnatural, unless the context requires emphasis on the dryness. The latter is the most common and elegant term to denote strong heat.

32:16 Change 使群群相離, 有空閒的地方 (make drove and drove apart, so there is place of spare time) to 使群群之間保持一段距離 (keep some distance between drove and drove). The former sounds not only odd and unnatural, it also contains an improper use of the term 空閒 (kong-xian) which means "spare time" rather than "spare space," as is required by the context.

32:16 Change 儘先 (jin-xian, to give priority to) to 率先 (shuai-xian, to take the lead, to be the first to). There is nuance between the two expressions and the latter fits better the context.

32:20 Change 解他的恨 (jie ta-de hen, to slake his hatred) to 與他和解 (yu-ta he-jie, to reconcile with him). Literally the Hebrew has "to pacify his face [with gift]." The former expression 解恨 (jie-hen) is uncommon and seldom used, and it is even more uncommon and inelegant to insert an object between the two characters.

32:20; 33:10 Change 容納 (rong-na, to contain) to 寬容 (kuan-rong, to bear with, to be lenient toward). The use of rong-na is not so appropriate and natural as to refer to a person as the object.

33:13 Change 乳養 (ru-yang, to milk-feed) to 哺乳 (bu-ru, to suckle, to feed with breast milk). The former expression is uncommon and is not listed in dictionary.

34:16 Change 兩下成爲一樣人民 (both sides become the same people) to 大家成爲一族 (all become one people). Like in 26:28, the term 兩下 (liang-xia) is uncommon and ambiguous. The whole expression in UV sounds odd and unnatural.

38:9 Change 留後 (liu-hou, to leave posterity) to 生子立後 (to beget offspring and set up posterity). The former is not a clear and elegant expression, though its meaning is obvious according to the context. It is not a common usage and is not even listed in dictionary.

39:7 Change 以目送情 (literally, using eyes to send love) to 眉目傳情 (eyebrows and eyes expressing love). Literally, Hebrew has "she lifted her eyes toward Joseph." UV's rendering sounds odd and unnatural, whereas the latter is an elegant literary expression to say "make eyes to someone" or "flash amorous glance at someone."

45:5 Change 自憂自恨 (to worry and be angry with oneself) to 憂傷自咎 (to be distressed and blame oneself). The former doesn't sound as natural and elegant as the latter.

46:6 Change 貨財 (huo-cai, goods-wealth) to 財物 (cai-wu, possessions/belongings, implying wealth). The former is uncommon and not listed in dictionary.

49:15 Change 服苦 (fu-ku, to endure hardship/forced labour) to 服勞役 (fu-lao-yi, to serve doing corvee labour). The former, literally "to endure bitterness," is uncommon and is perhaps the short form for 服苦役 (fu-ku-yi, to endure bitter corvee labour). The latter is common and the meaning is clear.

49:17 Change 墜落於後 (falling to the rear) to 向後墜下 (falling backward). There is slight nuance between the two expressions. The former may mean lagging behind, whereas the latter sounds more natural with a clear meaning that fits the context of a rider.

49:22 Change 他的枝條探出牆外 (his branches exploring out of the wall) to 他的枝條伸出牆外 (his branches stretching out of the wall). The verb used in the former, 探出 (tan-chu), may mean to explore and find out, as well as to lean or stretch out, like to lean out of a window (探出窗外), but it has to be a wilful act, not something tree branches would do. Its use in this verse is not as good as the verb 伸出 (shen-chu) which simply means to stretch out.

49:30; 50:13 Change 買來爲業, 作墳地的 (bought [land] to possess, as burying place) to 買來作墳地的產業 (bought [land] to be a property as burying place). The latter sounds better and more natural than the former.

3.3. Avoid Archaisms, Obsolete, Rare or Unknown Terms, Obscure Meanings, Regional or Dialect Structures

31:34 Change the term 馱簍 (tuo-lou) to 鞍袋 (an-dai). A hapax in UV, 馱簍 (tuo-lou) is an archaic term not listed in dictionary and can only be guessed to mean a basket to be carried on the back. 鞍袋 (an-dai) corresponds exactly to the Hebrew term that means "saddle bag."

32:15 Change 奶崽子的駱駝 to 哺乳的駱駝, for the expression "milch camels." The obsolete term 奶崽子 (nai-zai-zi) is probably an old usage from northern dialect, and is not listed in dictionary.

35:20 Change 一統碑 (yi-tong-bei) to 一塊碑 (yi-kuai-bei), to render "pillar" or "stele." An hapax in UV, 一統碑 is an uncommon usage and the character 統 (tong) is perhaps a variant of 筒 (tong), anything of cylindrical structure. 一塊碑 (yi-kuai-bei) is a common term to denote a pillar, a monument.

37:25 Change 一夥…人 to 一群…人. The former term 一夥 (yi-huo) sounds natural to speakers of northern dialects but not so to speakers from other regions. 一

群 (yi-qun) is standard usage that sounds natural to all.

38:28 Change the uncommon verb 拴 (shuan, to tie) to the more commonly used verb 綁 (bang, to tie).

41:2 Change 蘆荻 (lu-di, two kinds of aquatic reeds) to 蘆葦 (lu-wei, the more commonly known of the two kinds of reeds). The term 荻 is rarely used and its meaning obscure to most readers.

41:8 Change 圓解 (yuan-jie, to interpret-explain) to 解夢 (jie-meng, to interpret dream). The former is an archaic expression that is no longer used now and is not listed in dictionary. A related term 圓夢 (yuan-meng) is commonly used to mean "to fulfil a dream."

41:57 Change 糴糧 (di-liang, to buy food) to 買糧 (mai-liang, to buy food). The former is an archaism and is not used any more in today's Chinese.

42:13,32; 43:29 Change 頂小的 (ding-xiao-de) to 最小的 (zui-xiao-de). Both mean "the youngest" or "the smallest," but the former is more colloquial and its meaning is ambiguous. Depending on the context, it may mean either "the smallest" or "very small."

42:17 Change 生人 (sheng-ren) to 陌生人 (mo-sheng-ren). Both mean "stranger" or "unknown person." The former is common only in some dialect expressions and is a less proper usage compared to the latter.

43:16 Change 晌午 (shang-wu) to 中午 (zhong-wu). Both mean "noon," but the former is from northern dialect and sounds strange and unnatural to Chinese speakers from other regions.

43:16 Change 家宰 (jia-zai) to 管家 (guan-jia). Both mean "household steward," but the former is an archaic term no longer used in today's Chinese.

43:30 Change 屋裏 (wu-li, in the room) to 房裏 (fang-li, in the room). For speakers of some regional dialects, 屋裏 (wu-li) means "in the house" instead of "in the room." The latter is used to avoid ambiguity.

47:24 Change 打糧食 (da-liang-shi, to thrash the grain) to 收割 (shou-ge, to reap, to harvest). The expression 打糧食 (da-liang-shi) is archaic and is no longer in use. The verb 打 (da) is still used in the expression 打水 (da-shui) with the meaning "to fetch water."

47:24 Change the expression 家口孩童 (household members and children) to 全家大小 (young and old of the whole family). The former is an unusual expression and the term 家口 (jia-kou) is an old expression no longer in use.

48:14 Change the expression 又剪搭過左手來 (literally, and place left hand scissors-wise) to 又交叉伸出左手來 (and stretch the left hand crosswise). The former is a rare and unusual structure and is not listed in dictionary.

48:16 Change 童子 (tong-zi, child, particularly male) to 孩子 (hai-zi, child). The former is an old term for boy/lad and is now seldom used in today's Chinese.

49:26 Change 迥別 (jiong-bie, widely different) to 選任的 (xuan-ren-de, appointed, consecrated). The former is a rare archaic term occasionally seen in old literary texts.

3.4. Strive to Conform to Current Chinese Idiomatic Usages in Terms of Kinship, Cultural Sensitivities and Lexical Nuances

3:14 Change 咒詛 (zhou-zu) to 詛咒 (zu-zhou), to translate the verb "to curse." Both terms have the same meaning and are interchangeable, as one is the reverse of the other. However, the latter is the standard usage and the former is not even listed in dictionary.

3:14 Change 終身吃土 (zhong-shen chi-tu) to 終生吃土 (zhong-sheng chi-tu) for the phrase "to eat dust throughout lifetime." Though the two terms zhong-shen and zhong-sheng are often interchangeable, there is slight nuance. 終身 (zhong-shen) refers to personal matters like marriage, whereas 終生 (zhong-sheng) refers to lifelong career or lifelong struggle. TCV uses zhong-sheng, the term which seems to fit better the context here.

4:2; 9:5 For brothers that are meant to be biological brothers, change to 兄弟 (xiong-di). For brothers that are meant to be kinsmen or just members of the same community, change to 弟兄 (di-xiong).

4:20; 46:32, 34 Change 養牲畜 (yang sheng-chu) to 牧養牲畜 (mu-yang sheng-chu). The former simply means to keep livestock, whereas the latter with the expanded verb mu-yang means to keep livestock and put them out to pasture.

12:11; 24:39 Change the adjective 俊美 (handsome) to 美麗 (beautiful). The latter adjective is more appropriate when referring to females, like Sarai and Rebecca in these cases.

16:8 Change 主母 (master's wife) to 女主人 (mistress, literally female master). The former is an archaic term and is no longer in use.

20:2; 24:6; 25:20 Change 妹子 to 妹妹. Both mean "younger sister." The former

is from northern dialect and sounds unnatural to Chinese speakers from other regions, whereas the latter is the standard term for younger sister.

21:8; 26:30; 40:20 Change 設擺 to 擺設 for the phrase "to set a big feast." Both terms have the same meaning and are interchangeable, as one is the reverse of the other. However, the latter is much more common whereas the former is not even listed in dictionary.

24:48 Change 走合式的道路 to 走合適的道路 for the phrase "to lead… by the right way." Though the two terms 合式 (he-shi) and 合適 (he-shi) are often interchangeable, there is slight nuance. 合式 (he-shi) refers to conforming to a standard, whereas 合適 (he-shi) refers to being suitable, right, appropriate, and seems to fit better the context here.

28:2 Change 母舅 (mu-jiu, literally mother's brother) to 舅父 (jiu-fu, maternal uncle). The former is an old term and is much less common than the latter.

38:8, 9 Change 將她給…爲妻 (to give her as wife to…) to 將她嫁給… (give her in marriage to…). The former is not as elegant as the latter which uses the proper idiomatic verb 嫁 (jia) to refer to a woman marrying.

38:11 Change 兒婦 (er-fu, son's wife) to 媳婦 (xi-fu, daughter-in-law). The former is an old term rarely in use now, whereas the latter is standard usage in today's Chinese.

42:4 Change 兄弟 (xiong-di, brother [not specifying whether older or younger]) to 弟弟 (di-di, younger brother). The context calls for using the latter as Benjamin is known to be Joseph's younger brother.

45:15 Change the expression 親嘴 (qin-zui) to 親吻 (qin-wen). Both mean "to kiss." The former, 親嘴 (qin-zui), is unbecoming due to Chinese sensitivity, whereas the latter is a more appropriate term which doesn't resort to using the character 嘴 (zui, mouth) to mean "kiss."

48:17 Change 約瑟…就不喜悅 (Joseph…was displeased) to 約瑟…就覺得不對 (Joseph…found it improper). Literally, Hebrew has "evil in his eye." The use of "displeased" makes Joseph appear disrespectful toward his father, a departure from his filial piety unacceptable to Chinese sensitivity. Only the senior, elderly generation can feel displeased toward the younger generation.

49:4 Change 你…汚穢了我的榻 (you make dirty my couch) to 你…玷汚了我的榻 (you defile my couch). There are nuances between the two verbs 汚穢 (wu-hui, to make dirty) and 玷汚 (dian-wu, to disgrace, to defile in a moral sense). The latter

fits better the context.

50:4 Change 報告 (bao-gao) to 稟告 (bing-gao). Both mean to report, but the latter is an honorific usage, implying to report to a superior, which fits the context here.

50:6 Change 葬埋 (zang-mai) to 埋葬 (mai-zang), to translate the verb "to bury." Both terms have the same meaning and are interchangeable, as one is the reverse of the other. However, the latter is much more common than the former.

50:9 Change 馬兵 (ma-bing, literally horse-soldier) to 騎兵 (qi-bing, literally riding-soldier). The latter is the standard usage to mean horseman or cavalier, whereas the former is not even listed in dictionary.

50:23 Change 膝上 (xi-shang, literally upon the knees) to 膝下 (xi-xia, literally under the knees). The latter conforms to Chinese usage, in expression such as 膝下猶虛 (xi-xia you-xu, to be without children). Chinese usage prefers an imagery of having infant children playing around below the parents' knees, instead of placing them on the parents' laps

3.5. Avoid Heavy Style, Ensure Cohesion, Clarity, Smoothness of the Text, Provide Appropriate Mood or Tone of Utterance

3:11 Change 誰告訴你赤身露體呢？ (who told you to be naked or that you were naked?) to 誰告訴你，你是赤身露體呢？ (who told you, that you were naked?) The former sounds incomplete and ambiguous with unclear structure, whereas the latter's meaning and structure are clear.

3:16 Add 耶和華上帝…說 (Jehovah God…said) instead of having just 他說 (he said) as in Hebrew. Otherwise, "he" is ambiguous and it is hard to trace to the antecedent of the pronoun.

3:21 Change 耶和華上帝爲亞當和他妻子用皮子做了衣服給他們穿 (Jehovah God for Adam and his wife used skins to make garments for them to wear) to 耶和華上帝用獸皮做衣服給亞當和他妻子穿 (Jehovah God used animal skins to make garments for Adam and his wife to wear). The latter sounds better and smoother.

20:3 Change 你是個死人！ (you are a dead man!) to 你要死 (you are about to die). The latter (followed by NRS) conforms to the Hebrew and sounds more appropriate, whereas the former, rude (followed by RSV).

24:39 Change 恐怕女子不肯跟我來 (lest woman will not follow me) to 恐怕那女

子不肯跟我來 (less that woman will not follow me). Add demonstrative adjective 那 (that) to render a better utterance and a clearer meaning.

25:32 Change 我將要死 (I will die) to 我快要死 (I am about to die). The two expressions are very close in meaning, though there is some nuance. The context implies immediacy, so the latter is more appropriate, whereas the tone of the former is not right and doesn't imply urgency.

37:14 Change 哥哥們平安不平安, 群羊平安不平安 (whether the brothers are peaceful or not peaceful, whether the sheep are peaceful or not peaceful) to 哥哥們和羊群是否平安 (whether the brothers and the flocks are peaceful). The former sounds heavy and repetitive, whereas the latter more succinct.

44:7 Change 我們怎能自己表白出來呢？ (how can we ourselves clarify?) to 我們還能爲自己表白嗎？ (can we clarify [for] ourselves?) The latter has a clearer structure and meaning.

47:16 Change 我就爲你們的牲畜給你們糧食 (I will for your livestock give you food) to 我就以你們的牲畜換糧食給你們 (I will give you food in exchange for your livestock).

49:1 Add particle 到 (dao) to the verb 遇 (to encounter) to have a more complete tone for the sentence. Change 日後必遇的是 to 日後必遇到的事, to render the phrase "what will happen/be encountered in days to come."

50:15 Add the particle 仍然 (reng-ran, still) to give a better tone to the sentence. Change 或者約瑟懷恨我們 (Perhaps Joseph bears a grudge against us) to 或者約瑟仍然懷恨我們 (Perhaps Joseph still bears a grudge against us).

4. Summary

This paper presents a list of changes proposed for the book of Genesis in the context of the Revised Chinese Union Version Project. Many users of the Union Version Bible, translated a century ago, still have a conservative perception of the Scripture. Since they will raise questions about changes introduced in the revised text or even resist any changes at all, this paper attempts to respond to their concerns, to inform them about the various natures of the changes with examples taken from the book of Genesis, and to help them see for themselves the reasons behind those changes.

The list presented here is not exhaustive and is divided into two groups: (1) changes that strive to conform to the original text, and (2) changes that respect the dynamics of the Chinese language. Each group is again subdivided into five categories. The two   fold structure of the presentation reflects the constant struggle faced by all those involved in Bible revision work, that is, the dual need to remain faithful to the original as well as to produce a readable text that conforms to current usages of the Chinese language.

* Keyword

Revised Chinese Union Version, Union Bible, Genesis, Hebrew Grammatical Details, the Dynamics of Chinese Language.

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<Abstract>

『개정 중국어 화합본』프로젝트가 당면한 도전들
- 창세기의 개정을 중심으로 -

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이 글은『개정 중국어 화합본』(Revised Chinese Union Version) 프로젝트와 관련하여 창세기에 대해 제안된 개정 사항들 목록을 제시하고 있다. 한 세기 전에 번역된『화합본』(Union Version) 성경의 많은 사용자들은 여전히 성서에 대한 보수적인 인식을 가지고 있다. 이들은 개정된 본문에 소개된 개정 내용들에 대해 질문을 제기할 것이며, 심지어는 그 어떠한 개정에도 저항을 할 것이므로, 이 글은 이들이 우려하는 바에 대해 대응을 하고, 창세기에서 뽑은 사례들을 통하여 개정 내용들의 다양한 특성에 대한 정보를 이들에게 제공하고, 이들이 이러한 개정 사항들 이면에 있는 근거/이유들을 스스로 볼 수 있도록 돕고자 한다.

본 글에 제시된 목록은 모든 내용을 포괄하고 있지는 않으며, 두 가지, 즉 (1)『화합본』을 따르려고 노력한 개정 사항들과 (2) 중국어의 역동성을 존중하는 개정 사항들로 구분되어 있다. 각각은 다시 다섯 개의 하위 범주로 분류되었다. 여기서 제시하고 있는 두 가지 구분에는 성경 개정 작업을 하는 모든 이들이 지속적으로 당면하는 두 가지 노력이 반영되어 있다. 그것은 곧 원전에 충실하게 본문을 번역하는 일과 현재의 중국어 용법을 따라 읽기 쉬운 본문을 만들어내는 일이다.