

Negotiating Christianity in the People's Republic of China: The Impact of the Chinese Bible on the *Han* Chinese Language, as Represented by Dictionaries

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The Bible in Twentieth-Century Chinese Secular Society

For centuries Christian religion – both Roman Catholic and Protestant – has negotiated with Chinese culture. Since the foreign missions left China at the time when the People's Republic of China (PRC) was founded (1949) Christianity has become recognised by the Government as two of the official religions of China – the Protestant and the Catholic. Both these churches have grown extensively during the last fifty years. Based on this long period of interaction, both before and after 1949, a pertinent question may be asked: what has been the impact of Christianity on Chinese culture, and vice versa?

This question is far too broad to be dealt with in a single article. Here I can only address one aspect of this question, namely the possible influence of the Chinese Bible on Chinese secular society. Elsewhere I have dealt with the use of Chinese versions of the Bible in the Chinese Christian church.¹ Here I shall focus on its impact on Chinese secular society. And, since even this is too broad, I shall focus on its possible influence as reflected in (secular) dictionaries in recent years. My question is, has Chinese bible translation influenced the Han Chinese language, and if so, to what extent? A further delimitation of this question is necessary. Thus I shall address *its possible influence on a few selected, representative dictionaries published in the*

¹ Thor Strandenæs, 'The Bible in the Twentieth-Century Chinese Christian Church', in: Chloë Starr (ed.), *Reading Christian Scriptures in China*, London / New York: T & T Clark, 2008, 68-80.

People's Republic of China after the introduction of the Open Door policy (1979). Again, as it is impossible to check all entries in all of the dictionaries, I will focus on such names, terms and expressions as are likely to reveal influence from the Chinese Bible. My findings may not be conclusive, but will at least reveal some main *tendencies* in the material I investigate.

In attempting to answer this question I wish to contribute to a more overarching one, namely *to what extent and in which way(s) was the Christian Bible reflected in Chinese culture and secular society during the 20th Century?* This vast topic cannot be answered satisfactorily unless multiple sub-questions have first been dealt with; hence my contribution. Indeed a comprehensive overview may never be attained, since some material is quite extensive and other relevant written material may already have been lost or the oral sources might be dead. But this does not prevent us from attempting research based on available source material. Some subtopics and related questions have already been dealt with in individual studies, others not yet. Further, research on written or printed material – published and unpublished – needs to be supplemented by research which addresses the question how and to what extent the Bible has been *received* by the general public in Chinese society. If this question is to be answered satisfactorily, quantitative and qualitative research must also be undertaken. Until recently little work has been done in this regard.²

Some of the important research questions which need to be dealt with before the overarching question can be answered, are as follows:

² An example of sociological research conducted among Christians in Beijing are the studies of Gao Shining, 'Faith and Values: Case Studies of Chinese Christians' in: Yang Huilin & Daniel H. N. Yeung (eds.), *Sino-Christian Studies in China*, Newcastle: Cambridge Scholars Press, 2006, pp. 315-332, as well as her comprehensive Chinese study: Gao Shining, *Dāngdài Běijīngde Jīdūjiào yǔ Jīdūtú* (Gao Shining, *Christianity and Christians in Beijing Today. A Case Study in Sociology of Religion*; Institute of Sino-Christian Studies Monographs Series, 18) Hong Kong: Logos and Pneuma Press, 2005. But qualitative and quantitative studies are needed also to measure the knowledge, reception and impact of the Bible among the non-Christian Chinese.

- How and to what extent has the Chinese Christian Bible – Catholic as well as Protestant versions – had an impact on and been reflected in Chinese literature and other writings?³
- In which ways has the Chinese Bible been reflected in the debate and writings of Chinese intellectuals?
- How and to which extent has the Chinese Bible influenced the Chinese secular press and other media before and after 1949, both within and outside the Mainland?⁴
- How has the Chinese Bible influenced and been reflected in various Christian and non-Christian art forms, including hymnody?⁵

³ A number of publications have contributed to clarifying the answer in this respect, such as Lewis Robinson, *Double-Edged Sword. Christianity in Twentieth-Century Chinese Fiction*, Hong Kong, 1986; Lewis Robinson, 'The Bible in Twentieth-Century Chinese Fiction', Raoul David Findeisen, 'Wang Jingshi's *Yeso De Fenfu (The Instructions By Jesus): A Christian Novel?*' and Marián Gálik, 'Mythopoeic Warrior and *Femme Fatale: Mao Dun's Version of Samson and Delilah*' in: Irene Eber, Sze-kar Wan, and Knut Walf (Eds.), *Bible in Modern China. The Literary and Intellectual Impact* (Monumenta Serica Monograph Series XLIII), Institut Monumenta Serica, Sankt Augustin, Nettetal: Steyler Verlag, 1999, pp. 237-278, 279-300, and 301-320, respectively; Marian Gálik, *Influence, Translation and Parallels. Selected Studies on the Bible in China*, (Collectanea Serica) Monumenta Serica Institute, Sankt Augustin, Nettetal: Steyler Verlag, 2004, pp 33-80, 165-326; Liang Gong & Yue Guo-fa, '20th Century Chinese Literature and Christianity: Studies by Chinese Scholars' in: Yang Huilin & Daniel H. N. Yeung (Eds.), *Op.cit.* 2006, pp. 304-314.

⁴ How the Catholic faith and scriptures were regarded in the early communist press in the PRC is one of the focus areas in Johannes Schütte, *Die Katholische Chinamission im Spiegel der Rot-Chinesischen Presse. Versuch einer Missionarischen Deutung*, (Missionswissenschaftliche Abhandlungen und Texte 21), Aschendorffsche Verlagsbuchhandlung: Münster/Westfalen, 1957 (see especially pp. 72-105).

⁵ As for the Bible and Chinese hymnody, see Thor Strandenæs, 'The Never Ending Song: The Contextualization of Chinese Christian Hymnody' in: *Mission to the World: Communicating the Gospel in the 21st Century. Essays in Honour of Knud Jørgensen*, Tormod Engelsen, Ernst Harbakk, Rolv Olsen and Thor Strandenæs (eds.), (Regnum Studies in Mission) Oxford: Regnum, 2008, 146-159. As for Chinese Christian art, this is, e.g., documented in the porcelain paintings at Tao Fong Shan Christian Centre, Hong Kong, reflecting Christian art in traditional Chinese canons of painting (*The Gospel in Chinese Art*, Hong Kong: Tao Fong Shan Christian Centre Ltd, 1991[bilingual: Chinese and English texts]) as well as in the paintings of China's most prolific contemporary Christian artist, Dr. He Qi (see He Qi (Ed.), *Colors of Faith: Christian Art in China*, (Amity Christian Art Center), Nanjing: Amity Center for Cultural, Technical and Economic Exchange, 1995). He Qi has been committed to Chinese Christian art since 1983. He is presently artist-in-residence at Yale University where he is engaged in preparing paintings for editions of the Bible in English, Spanish and Mandarin which will contain Chinese art illustrations from Genesis 1 through Revelation 22.

- Has the Chinese Bible played a more influential role in some parts of the non-Christian population than in others?⁶

Research relating to the last three areas is still in its beginning stages; namely the study of the ways and extent of influence made by the Bible on secular press and other media, on various art forms, and on its reception in parts or segments of the non-Christian population. Nonetheless the available research results already indicate that the Bible has indeed influenced Chinese literature as well as the intellectual debate in China. Biblical motifs have been adopted by or inspired Chinese authors and many have used biblical allusions.⁷

Also with regard to the intellectual debate, the assessment of the role which the Bible has played still needs to be studied more thoroughly, albeit valuable contributions have been made. Analyses show that the Bible has been studied by the Chinese intellectuals for at least five reasons:

- In order to understand Christian religion and the Bible's formative role in this religion.
- In order to understand the formative influence of Christianity on Chinese society.
- The Bible as a source in comparative religious studies and in the history of religion.
- The Bible as a source and norm for Christian ethics.
- The Bible as an ally for a contemporary Chinese ethos – especially with regard to its humanistic values and its bearings on human rights and the status of the individual.

Evidently, as indicated in the footnotes above, some of these areas have been subject to scholarly investigation and the results therefore represent a good starting point for further attempts. Further, related to the question of which impact the Bible has had on Chinese culture and society, is a more comprehensive and overarching question, namely how and to what extent Christianity and Christian faith have influenced Chinese culture. While answers to the former question may throw light on some aspects of the lat-

⁶ In recent years studies have occurred which document the influence of the Bible (and not merely its ethical teachings) on Chinese intellectuals, see e.g., the essays of Zhao Dunhua, Zhuo Xinping, Bao Limin, Lai Pan-chiu, Liang Gong, Yue Guo-fa and Li Pingye in: Yang Huilin & Daniel H. N. Yeung (Eds.), *Op.cit.* 2006, Part III, pp. 246-332.

⁷ Cf. Notes 3-4.

ter, the latter question comprises a number of other aspects as well. Thus, for instance, empirical research which employs qualitative and quantitative research methods may bring new knowledge relevant to both questions. A study of the biblical impact on Chinese culture and society also has its limitations, however, and cannot account for other kinds of impacts of Christian faith, such as have recently been addressed by empirical methods.⁸

Methodological Presuppositions

Generally speaking dictionaries and lexica are good sources for measuring the extent to which the Bible has penetrated a country's language, literature and wider culture. The *Authorized Version* – or the so-called *King James' Version* – is for instance known to have influenced both English language and literature.⁹ This is reflected in English dictionaries, both monolingual and bilingual. In the case of possible influence of the *Han* Chinese Bible on the *Han* Chinese language, the study of dictionaries may therefore prove to be a good way of measuring the nature and extent to which the Christian Bible has been able to negotiate a place within Chinese culture. In the case of *Han* Chinese – as was the case with English in the British Commonwealth – both monolingual and bilingual dictionaries are likely to help the reader to identify matters of some importance within the PRC – be they historical, linguistic, religious or of other cultural importance for *Han* Chinese speakers. As sources they will reveal how the Chinese Bible and parts thereof may have been reflected in the PRC dictionaries from the final decades of last century until recently. Moreover, monolingual *Han* Chinese dictionaries cannot be considered the only relevant source of information. After all, English was the primary instrument of communication between China and the West for more than a century before the founding of the PRC. In lieu of this, both kinds of bilingual dictionaries (English-Chinese and Chinese-English) must therefore be considered relevant sources for answering the question about the Bible's influence on the Chinese language.

⁸ The nature of the relationship between Christianity and Chinese Culture, as well as social and ethical aspects of this, was addressed by a number of the participants in the Sino-Nordic Conference on Chinese Contextual Theology, 13-17 August, 2003 in Lapland, Finland. Their contributions may be found in the Chinese edition of the conference publication, Luo Mingjia, Huang Baoluo (*Zhúbìān*), [Miika Ruokanen & Paulos Huang, eds.], *Jīdū Zōngjiào yǔ Zhōngguó Lúnlǐ Dàodé*, China Social Sciences Press, Beijing, 2005.

⁹ Alister E. McGrath, *In the Beginning: The Story of the King James Bible and How It Changed a Nation, a Language, and a Culture*, New York: Doubleday, 2001.

One is, of course, more likely to find traces of such influence in a dictionary *from* English than *into* English, since dictionaries *from* English are often used to translate into the native language of the reader such names, words and expressions which are unfamiliar. When, however, *bilingual* Chinese-English dictionaries are produced, these are likely to reflect the vocabulary and expressions which are considered already to be part of Chinese culture and society at a given time. Hence, Chinese-English dictionaries may be the most adequate place to look for traces of *influence* of the Bible on the Chinese language in a wider sense. While not including specialised religious dictionaries in this study, I shall give examples from all three types.¹⁰

In this context it should also be noted that the way in which dictionaries are compiled depends on the general policies of the publishers, editorial boards and editors. Dictionaries also reveal the cultural background, educational level and language proficiency of their compilers. Further, the methodology of treating words varies in different dictionaries. As Eugene A. Nida has instructively pointed out, ‘the two most commonly employed techniques [in dictionary making] have been based upon (1) historical lineage and (2) central-peripheral plotting.’¹¹

***Hànyǔ* Dictionaries published in the PRC after the Cultural Revolution**

General Observations

Before turning to the selected dictionaries, some general comments need to be put into place here.

Firstly, when Christian missionaries – Catholic and Protestant alike – started translating the Bible into Chinese they found *Han* Chinese to be a language full of well established religious terminology. It was therefore possible for them to rely mostly on such vocabulary, terminology and expressions that

¹⁰ E.g., *English-Chinese Wordbook of Theological Terms*, eds. Sverre Holth & S.S. Kong, Association of Theological Schools in South East Asia, 1965; Dèng Hsiao Míng, *Xīn Yùe Yǎnmin Chǐdian* (*New Testament Words* by William Barclay; Chinese translation by Joe Dunn), Hong Kong: Chinese Christian Literature Council, 1979.

¹¹ See Eugene A. Nida’s essay, ‘Analysis of Meaning and Dictionary Making’ (ch. 9) in: Eugene A. Nida, *Exploring Semantic Structures*, (International Library of General Linguistics; 11), München: Wilhelm Fink Verlag 1975, (117-135) 118 [First published in *International Journal of American Linguistics* 24 (1958) 279-292].

had already been developed in traditional Chinese religion, Daoism, and Chinese Buddhism.¹² Hence they saw no great need to develop a new, specifically Christian terminology.¹³ Some problems, however, were encountered, especially regarding the so-called ‘Term Question’, which concerned the proper name for the supreme divine being – God. Whereas the Catholics ended up developing a new term – *Tiānzhǔ* (‘Lord of Heaven’ / ‘the Heavenly Lord’),¹⁴ main stream Protestants opted for *Shàngdì* (‘Supreme Ruler’ / ‘God’),¹⁵ while other denominations (e.g., Baptists and Pentecostals) opted for the more general term *Shén* (‘God’ / ‘Spirit’).¹⁶ The Protestants have also been divided with regard to their translation of the Greek words for ‘baptism’ and ‘baptise’. Those with a Baptist theological conviction have favoured terms which express (full) immersion, the others with the sprinkling of water.¹⁷

Secondly, translations into linguistic areas with no former written language or literary traditions normally require the translators to create the written language as well as new religious vocabulary and expressions.¹⁸ In contrast the bible translators in China could draw from rich resources within *Han* Chinese. One also finds such common heritage reflected in contemporary dictionaries. In the case of religious names, terms or expressions the dic-

¹² Cf. Jacques Gernet, *China and the Christian Impact: A Conflict of Cultures*, Translated by Janet Lloyd. Cambridge: Cambridge University Press, 1985.

¹³ For Christian use of existing Buddhist terminology see: W. A. P. Martin, ‘Is Buddhism a Preparation for Christianity?’ in: *The Chinese Recorder* 20 (1889) 5, 193-203. For a special case where a conscientious and comprehensive use of Chinese Buddhist terminology was employed in the first part of the 20th Century see: Notto Reidar Thelle, ‘A Christian Monastery for Buddhist Monks. Part II: Buddhist Rhetoric in Karl Ludvig Reichelt’s Christian Liturgies’, *Ching Feng* (New Series) 6 (2005) 2, 131-177.

¹⁴ E.g., the entry ‘*Tiānzhǔ*’. ‘The Roman Catholic believers call (*Shàngdì*) God the Lord of Heaven’ [my translation], *Xiāndàihànyǔ Dàcídiǎn*, (ed.) Wú Guāng Huá, (Vol I-II) Shanghai: *Shànghǎi Jiāotōngdàxué Chūbǎnshé*, 1993 (p. 2508). [ibid. 2nd Ed., 2007] (XDHYDCD).

¹⁵ This was the term preferred by Matteo Ricci but was rejected by his superiors.

¹⁶ Both Protestant groups, however, decided to use transliteration – *Yēhéhuá* – for Jehovah / Yahweh in the Old Testament (OT).

¹⁷ The former preferring *zhānxǐ* and *zhānlǐ*; the latter *shǐxǐ* and *xǐlǐ*, respectively. See, e.g., XDHGFCD 2004, 1395: ‘*xǐlǐ* [baptism] (1) is used as an entrance ritual within Christianity (by sprinkling or immersion) expressing the forgiveness of the “original sin” and the “personal sin” of the person who enters religion, [thus] bestowing a gift of “grace” and a “mark / sign”, making him/her a believer [follower] of the religion.’ [my translation]).

¹⁸ E.g., the translations of the New Testament into the *Pere* language of Cameroon (published 1986; see Konstanse Raen, *Gjennom språkmuren : med Guds ord til eit skriftlaust folk*, Oslo : Verbum, 1990) and the Umanakaina language of Papua New Guinea (see Sigmund Evensen, *De skjulte ordene: en fortelling fra Papua Ny-Guinea*, [Oslo]: Verbum, 2002).

tionaries normally make use of a general reference to ‘religion’ (<*zōng*> for *zōngjiào* [‘religion’ – here: ‘religious usage’]) in the entries. Sometimes a specific faith affiliation is used as well or alternatively.¹⁹ Words thus represent *common* Chinese religious terminology. Thus, in the Chinese-English and monolingual dictionaries selected for my presentation, no specific reference to the Bible or Christian faith can be found with regard to such Hebrew and Greek words as are rendered into English by ‘expiation’ (1 John 2:2), ‘forgiveness’ (Luke 24:47), ‘ransom’ (Matt 20:28 par.), ‘reconcile’/ ‘reconciliation’ (Rom 5:10; Eph 2,16), ‘repent’ / ‘repentance’ (Matt 4:17; Luke 24:47), ‘save’/ ‘salvation’ (John 3:16; Rom 1:16), and ‘sin’ / ‘to sin’ (Rom 2:12; John 1:29).²⁰ The relevant Chinese terms are given but without a biblical or specific Christian reference.

Thirdly, *Han* Chinese also had words and expressions with functional correspondence of meaning to the ‘good Samaritan’ (Luke 10) and ‘the return of the prodigal son’ (Luke 15). In fact most of the vocabulary which was needed already existed. Thus, the translators were normally able to find functionally equivalent (that is corresponding) Chinese terms and expressions for their project without having to coin new ones. Hence the text of the widely spread 20th Century Chinese Bible versions in this regard can be considered as reasonably readable for ordinary people, and terms and expressions intelligible. This fact must also be taken into consideration when one consults the dictionaries – since one is not likely to find many entries with words, compound words or expressions that have a specific Christian reference coined by the bible translators. Nor are there necessarily specific references to Buddhist, Confucian or Taoist texts when words or terms are regarded as commonly used in religion.²¹ Generally, however, references to the Chinese classics and specific Buddhist, Taoist and Confucian nomenclature, as well as words and expressions are more numerous than

¹⁹ Thus the entry *Shàngdì* (2) in XHDC 2007, where it is stated that the Protestant preachers [or missionaries] made use of the existing Chinese to refer to God, whereas the Catholics made use of *Tiānzǔ* [‘Lord of Heaven’ / ‘Heavenly Lord’].

²⁰ One problem when rendering the Greek *hamartia* / *hamartolos* into Chinese is that *zuì* is predominantly understood as ‘criminal offence’ and *zuìrén* as ‘a criminal’ – thereby giving different connotations to Chinese readers who are not familiar with a Christian interpretation of these Chinese words.

²¹ Hence direct reference to one specific religious context is not necessarily given in the dictionaries unless it has been considered typical or especially distinct for one religion in particular. (A few times direct reference is given to Buddhist faith, e.g., ‘*tú*... (6) ‘follower’; ‘believer’: *fójiàotóu* ‘Buddhist’;’ TCED.

references to specifically Christian one.²² This illustrates the fact that these (philosophies and) religions have had a much longer continuous influence in Chinese society than has Christianity.

Fourthly, when names of biblical places which are well-known even today are found as entries, such as *Yēlùsālěng* ('Jerusalem') and *Yúēdàn* ('Jordan'), this cannot be taken as proof of direct biblical influence.

Finally, since my focus is on the impact of the Chinese Bible, I have not included such entries as pertain to Christianity, its institutions or Christian doctrine in a wider sense. That is, to Christian practices, church organisation and hierarchy (including ranks and positions), religious orders, etc.²³ Nor have I referred to names of saints in general, or to matters concerning canonical law, etc., although entries concerning such may equally be found – to various degrees – in all selected dictionaries. Hence I will only include as samples such names, terms and expressions which have been used in or have explicit references to the Bible or parts thereof. This means that names, terms and expressions which are found in some of the dictionaries may also be found in others, but without specific reference to a Scripture portion or to the Bible itself. Hence, unless a biblical connection is reflected in the dictionary, no positive indication of existence of such will be made in the table(s) below. Also if English translation has not been provided in the respective dictionary, the translation is mine.

I have made a survey of, and will in the following give examples from, three kinds of dictionaries. These are (1) *bilingual* Chinese-English dictionaries, (2) English-Chinese dictionaries, and (3) *monolingual* Chinese (*hànyǔ*) dictionaries. The entries reflecting influence from the Bible which I have focused on may be classified into three types. They comprise (i) names of biblical books, (ii) names of biblical persons, and (iii) biblical terms and expressions. When direct quotations of phrases or sentences in the Chinese Bible are detected, I shall indicate this.

The following lists the seven dictionaries I have included, with the short reference form in parenthesis:

²² See, e.g., the entry, *fó* '(1) 'Buddha'; (2) 'Buddhism'...; (3) 'image of Buddha';' in TCED.

²³ E.g., *Yēsūhuì* 'Society of Jesus; the Jesuits'; ANCCED.

(I) Two bilingual English-Chinese dictionaries:

- (TECD) *Yīnghàn Dàcídiǎn / The English-Chinese Dictionary*, 2007, 2,458 pages;²⁴
- (NAECD) *Xīnshídài Yīnghàn Dàcídiǎn / New Age English-Chinese Dictionary*, 2004, 2,818 pages.²⁵

(II) Three Chinese-English dictionaries:

- (TCED) *Hànyīng Cídiǎn / The Chinese-English Dictionary*, 1979, 976 pages;²⁶
- (ANCCED) *Xīnshìjì Hànyīng Dàcídiǎn / A New Century Chinese-English Dictionary*, 2003, 2,259 pages;²⁷
- (CED) *Hànyīng Dàcídiǎn / Chinese-English Dictionary*, 1993, 3,514 pages.²⁸

(III) Two monolingual Hànyǔ (Han Chinese) dictionaries, all published in the PRC:

- (XDHGFC) *Xiàndài Hànyǔ Guīfàn Cídiǎn*, 2004, 1,792 pages.²⁹
- (HDC) *Hànyǔ Dàcídiǎn (Pǔjīběn)*, Shanghai, 2000, 2,397 pages.³⁰

A Comparison of Two Types of Bilingual Dictionaries

The following three tables list some of the findings in the *bilingual* English-Chinese (TECD, NAECD) and Chinese-English (TCED, ANCCED, CED) dictionaries. The tables list the three types of biblically relevant material: (1) names of biblical books, (2) names of biblical persons, and (3) biblical terms and expressions. A general observation is that biblically related entries

²⁴ (Ed.) *Lù Gūsūn*, Shanghai: *Shànghǎi Yìwén Chūbǎnshè*, 2nd Ed. 2007.

²⁵ Beijing: The Commercial Press, 2004.

²⁶ The Commercial Press (Beijing 1978/) Hong Kong, 1979; of 976 pages; The TCED ‘contains over 6,000 single-character entries... over 50,000 compound word entries and over 70,000 compound words, set phrases and examples’ (Foreword).

²⁷ *A New Century Chinese-English Dictionary*, Beijing: Foreign Language Teaching and Research Press, 2002.

²⁸ *Wú Guāng Huá* (ed.), Shanghai: *Shànghǎi Jiāotōngdàxué Chūbǎnshè*, (Vol I-II) 1993.

²⁹ Including an appendix of 34 pages, the entries of this dictionary comprises about 13,000 single characters and 68,000 Chinese composite words. (*Wàiyǔ Jiàoxué yú Yánjiū Chūbǎnshè, Yǐwén Chūbǎnshè*.)

³⁰ Additional: Appendix of 112 pages; *Hànyǔ Dàcídiǎn Chūbǎnshè*.

in the English-Chinese dictionaries (first two columns) are more extensive than those found in the Chinese-English (last three columns). Worth mentioning here is also the fact that the monolingual dictionaries contain fewer biblically related entries than both types of bilingual dictionaries. This is a point I shall return to later. Another observation is that smaller dictionaries normally contain comparatively less biblical related vocabulary than the more comprehensive ones, but by and large also less general religious terminology and expressions than the latter.³¹ In the following tables, whenever reference to page is not given, ‘X’ indicates the existence of an entry.

1. Names of biblical books	TECD 2007	NAECD 2004	TCED 1979	ANCCED 2003	CED 2007
<i>shèngjīng</i> [the Bible]	X	X	X	p. 1449	p. 2278
<i>jiùyuē</i> [the Old Testament]	X	X	X	p. 849	p. 1394
<i>xīnyuē</i> [the New Testament]	X	X	X	p. 1811	p. 2837
<i>fūyīnshū</i> [the Gospels]	p. 807	X plus all four	‘Gospel’		p. 813 (2)
<i>shūxìn</i> [Epistle/apostolic letters]	X	p. 756 (2)			
<i>xīānzǐshū</i> [the Prophets]	‘OT Bible Chr.’	p. 1831			
<i>shèngjīng</i> [Scripture / Bible]	X	p. 209			
Individual books of OT	All	All except 4		Genesis	p. 370 Genesis
Individual books of NT	All minus 1-3 John	All except 6		Matt, Mark, Rev.	

2. Names of biblical persons	TECD 2007	NAECD 2004	TCED 1979	ANCCED 2003	CED 2007
12 apostles of Jesus	All				
Matthew	X	X			
James	X	X			
Judas Iscariot	p. 1027 (2)	p. 1279 (1)			
Peter	X	X			
(John) the Baptist	p. 1023 (2)	p. 171 (3)			
Barnabas	X				
Joseph of Arimath(a)ea	p. 1026	p. 1277 (1)			

³¹ This is evident if one, for example, makes a search in TCED (1979) of 976 pages. Comparing it with another Chinese-English dictionary of 2,259 pages, the ANCCED (2003), entries in the latter, which reflect biblical names, terms, and phrases, are both more numerous and contain more information.

Joseph (Mary's husband)	p. 1026 (2)	p. 1277 (2)			
Judas	p 1027	p 1279	p 839	p 1970	p 3096
Paul	X	X			
Timothy	X				
Mark	X	X			
yēhéhuá [Jehovah]	X	X	p. 805	p. 1890	p. 2972
yēsū [Jesus]	X	X	p. 805	p. 1890	p. 2972
yēsū jīdū [Jesus Christ]	X	X	p. 805	p. 1890	p. 2972
yēsū [Jesus of Nazareth]	X	X			
shàngdì [God; Lord on High]	X	X	p. 597	p. 1413 (2)	[p. 2218]
shènglíng [Holy Spirit]	X	X	[p. 614]	p. 1449	p. 2278
shèngzǐ [Holy Son; the Son]	X	X		p. 1449	p. 2278
tiānzhǔ [God; Lord of Heaven]	X	X	[p. 678]		p. 2508

3. Biblical terms and expressions	TECD 2007	NAECD 2004	TCED 1979	ANCCED 2003	CED 2007
apostle (<i>shītú</i>)	p. 82 (1)	p. 77 (1)		p. 1470	p. 2308
baptise	[X]	p. 171 (1)		p. 1456	p. 2341; 2733 (2)
baptism [give/receive baptism]	p. 138 (1)		[p. 739]	p. 1731 (1)	p. 2733 (1)
baptism of fire	p. 138 (3)	p. 171	[p. 739]	[X]	[X]
beatitude	p. 154 # 4	p 188 (1)			
believe	p. 161 (2)1			p. 1812 (1)	p. 2848; 2851
the birth of Jesus (<i>shèngdàn</i>)			[p. 613]	p. 1449 (2)	
the carpenter's son (<i>mùjiàng zhǐzǐ</i>)	p. 284 (2)2				
create	p. 431(1)1			p. 266	
creation	p. 431 (4)	p. 507 (3)		[X]	
cross (of Jesus)	p. 437 (1) (2)	p. 515			p. 2290
disciple (<i>méntú</i>)	p. 520 (2)	p. 622 (2)			[X]
Exodus		p. 790 (2)			
faith	p. 669 (2)	p. 819 (2)		[p. 1814 <i>xìnyǎng</i> 2]	p. 2848
the Father (<i>shèngfū</i>)	p. 678 (12)	p. 834 (8)			p. 2278
good shepherd	p. 805	p. 1012			
gospel (<i>fúyīn</i>)	p. 807 (1) (2)	p. 1015 (1)	p. 209	p. 493	p. 813 (1) (2)

incarnation	p. 955 (5)	p. 1188 (2)			
judas kiss		p. 1279		p. 1970	
justification	p. 1033 (3)	p. 1287			
justified	p. 1033 (2)				
prodigal son	p. 1561 (1)				
propitiation	p. 1569 (2)	p. 1832 (2)			
redeem	p. 1646 (7)				
[the] Redeemer	p. 1646 (5)	p. 1924 (2)		p. 850 'of the world'	p. 1392
redemption	p. 1647 (6)				
resurrection (of Jesus; of all dead at the end of time)	p. 1689 (2)	p. 1968 (2)	p. 213	p. 499f (2), (3)	p. 827
(the) Savio(u)r	p. 1773 (2)	p. 2048 (2)		p. 850	p. 1392
(the) Son	p. 1918	p. 2225 (6)		p. 1449	
the Son of God	p. 1919 (2)	[p. 2225]			p. 2278
son of man	p. 1919 (2)				

Bilingual English-Chinese Dictionaries

We shall first look at the two English-Chinese dictionaries which I have included, the TECD (2007) and the NAECD (2004).

TECD – *Yīnghàn Dàcídiǎn / The English-Chinese Dictionary (2007)*

Names of biblical books and persons

As for the names of biblical books, almost all the books in the Bible – both the OT and NT – can be found, with full names and abbreviations.³²

Secondly, an extensive number of names of persons in the Bible are included. The minimal identification tells that a person belongs to the Biblical narrative – either in the OT or the NT. In many cases, however, additional information is given, such as their time of birth and death, and what they are known for. Sometimes the name is even indicated by the biblical book where reference to the person may be found.

³² The three Johannine letters, however, are not entered, and the book of Zephaniah is only given in abbreviation.

Here is an example ‘Paul (? – 67), a Jew is said to have been a persecutor of Christians, who later became a Christian apostle for preaching among the non-Jewish people, and author of the Pauline letters in the NT of the Bible.’ (p. 1433) Also Barnabas is identified as a person in the NT of the Bible – a companion of the apostle Paul on his first travel abroad for preaching (p. 141 (2)). Old Simeon is found in the Gospel of Luke (p. 1869). Other examples are: Samuel – judge and prophet; Goliath – the giant killed by David, later king in ancient Israel; Ruth, Naomi and Boaz; Ezra – prophet and reformer of Jewish religion. Further: Salome, Herodias, John the Baptist, and Herod Antipas.

In addition to being included as different entries and naming each of the twelve apostles as disciples of Jesus [those named in Matt 10,2-4 parr.] a couple of these have been commented upon. These include Peter (‘who became leader after the death of Jesus, and preached the gospel in Rome’, p. 1459), Judas (‘who betrayed Jesus,’ p. 1027, and Thomas (‘who did not believe in the resurrection of Jesus, but believed after having put his hand(s) into his wounds,’ p. 2112).

Biblical terms and expressions

Thirdly, an extensive number of biblical terms and expressions are included, including divine names. I just mention a few examples here:

- ‘apostle’ ‘is said to be a special name for the twelve whom Jesus Christ sent out to pronounce the gospel/good news (*fúyīn*), or afterwards, for the disciples who were later added’ (p. 82 (1)).
- ‘gospel’ (1) ‘is the message about Jesus’ atonement for the sins of the people of the world, about the coming of the kingdom of heaven; the teaching(s) of Jesus and his disciples; (2) “Gospel” refers to the four gospels in the NT of the Bible, such as either the Gospel of John, Matthew, Mark or Luke’ (p. 807).
- ‘beatitude’ (4) <the Beatitudes> *bāfúyīncí* [“the word(s) of eight blessings”] – found in the Gospel of Matthew in the NT of the Bible; when Jesus held his sermon on the mountain and proclaimed the blessings, he started as follows, “*Xūxīn de rén yǒu fú*” [“Blessed are the meek”] (p. 154). This is a direct quotation from Matt 5:3 in the most widely published Chinese version of the Bible, *The Chinese Union Version (CUV)*.

It should be noted here that divine names in the Bible are not the only names found in TECD of deities in religions other than those of traditional Chinese religion, Daoism and Buddhism.

Thus a number of names of deities in ancient Greek³³ and Roman³⁴ mythology which I looked up are found as entries in TECD; also a couple of gods in ancient Egyptian mythology.³⁵ None of these, however, are found in CED (cf 5.3 below), or in XDHDC (cf 6.3 below) except one (*Zhòusī* – Zeus).³⁶

Finally, the names of biblical books and persons, as well as biblical terms and expressions, and quotations follow the *CUV*.

NAECD – *Xīnshídài Hànyīng Dàcídiǎn* / *New Age English-Chinese Dictionary* (2004)

As in the TECD, all names of biblical books and persons, terms and expressions, as well as quotations, follow the *CUV*.³⁷

Names of biblical books

The majority of the names of biblical books – both OT and NT – have separate entries, either under full names and with abbreviations, or in abbreviations only. Thus, entries comprise most of the OT books, leaving out only five (Ruth, Ezra, Joel, Amos and Zephaniah). Seven books are entered in abbreviations only.³⁸ The books are all referred to as belonging to the OT of the (Christian) Bible. In several cases additional information about the authors of the books are given – such as whether they were judges (e.g., Joshua) or prophets in Israel (e.g., Isaiah, Jeremiah, Ezekiel) or belonged to the group of minor prophets (e.g., Jonah, Nahum, Habakkuk).

³³ E.g., Artemis, Athena, Dionysus/os, Helen of Troy, Hera, Herakles, Hermes, Odysseus, Pan, and Paris.

³⁴ E.g., Bacchus, Faunus, Hercules, Jupiter, Mars, Mercury.

³⁵ E.g., Isis and Osiris.

³⁶ XDHDC has included an explanation of his identity and functions. (His name, however, is misspelled as ‘Zues’.)

³⁷ Additionally three common Chinese Roman Catholic names are used: *Tiānzǔ* [The Heavenly Lord)/God], the jade+horse-character *Mǎ* in *Mǎlià* [Mary], and *shēngshén* [Holy Spirit].

³⁸ I.e., Num., Deut., Judg., Neh., Eccles., Mik., Mal.

The dictionary comprises entries for most of the NT books, leaving out only six: namely John, Acts, 1-3 John and Jude – both their full names and in abbreviations. (Further, there is no indication that some names of NT books refer to *two* letters (i.e. 1-2 Cor., 1-2 Tim., 1-2 Pet.). About *half* of the NT books are entered both in abbreviations and under full names, the rest only abbreviated. The entries follow the pattern of telling that the scripture (entered) is found in the New Testament of the (Christian) Bible. Several of the entries inform that the author was one of the apostles (*shītú*) or disciples (*méntú*) of Jesus (e.g. Matthew, Mark, Peter).

Names of biblical persons

A number of biblical names are mentioned, both from the OT and NT. In the OT Moses is named as the first leader of Israel, who brought the Jews out of Egypt, with Joshua as succeeding him as leader after his death. Daniel is said to be the person who, due to his devout belief in God (*dúxìn Shàngdī*), was forced into the lions' den, but suffered no harm at all (p. 544).

A few of the twelve apostles are found as entries – 'Matthew', 'Mark', 'Peter', 'James' (both James the Great and James the Lesser), 'Judas' – and also 'Paul'.

- 'Jesus': '(? 4 BCE - ? 29 CE) is identified as (1) the founder of Christianity – the person believed in this religion to be the saviour of the world; (also included: "Jesus Christ", "Jesus of Nazareth"),' p. 1269);
- 'Christ'; 'originally used of the anointed saviour appointed by God to come to the world; after the establishment of Christianity used of Jesus – Jesus Christ' (p. 383).
- 'Paul' (1) (3?-64) is named a Jew and an apostle (*shītú*) in Christianity, and an author of the Pauline letters in the NT of the Bible (p. 1696).

Biblical terms and expressions

A look at the three tables above show that almost as many terms and expressions as are included in TECD (above) can be found in NAECD, such as 'baptise', 'baptism of fire', 'beatitude', 'creation', 'cross (of Jesus)', 'disciple', 'faith', 'good shepherd', 'incarnation', 'Judas kiss', 'justification', 'propitiation', 'redeemer', 'resurrection', and 'saviour'. Further examples of detail given are:

- 'Exodus': '(2): the event of the people of ancient Israel leaving Egypt under the leadership of Moses' (p. 790);
- 'Gospel': '(1) the teachings (xùnyán) and words of Jesus and his followers; "spread/preach the gospel of the kingdom"; (2) of the four gospels in the NT of the Bible – the Gospels of Matthew, Mark, Luke and John.' (p. 1015)
- 'Apostle': '(1) shǐtǔ – one of the twelve whom Jesus Christ sent out to pronounce the gospel/good news (fúyīn), or of the next generation of disciples.' (p. 105).
- 'Creator' and 'creature' – both with reference to God in Christian faith/the Bible (p. 507).

Seen together these two English-Chinese dictionaries have both included extensive material in all three categories.

Bilingual Chinese-English Dictionaries

To this group belong the following three Chinese-English dictionaries: TCED (1979); ANCCED (2003); and CED (1993).

TCED – *Hànyīng Cídiǎn* / *The Chinese-English Dictionary* (1979)

As one of the smaller dictionaries TCED tends to have fewer references to religious matters than the larger ones. When there are references to religious practices or sages these are more likely to be related either to Daoism or Buddhism than to Christianity. TCED was published in the year which China started the Open Door policy and may therefore have followed stricter regulations by the PRC censorship than the other dictionaries which were published 10-20 years later. Not many supplementary comments are given in each of the entries in the TCED; they are short and 'matter-of-fact' in style. It nonetheless reflects an impact of the Chinese Bible:

Names of biblical books

Names included are as follows: *Shèngjīng* 'the Holy Bible; the Bible; Holy Writ'; *Jiùyuē* < *Jīdūjiào* [Christianity/Protestant]> 'the Old Testament'; *Xīnyuē* < *Jīdūjiào* [Christianity/Protestant]> 'the New Testament', and *Chuàngshìjì* 'Genesis'.

Names of biblical persons

The following names are found: *Jīdū* <*zōng* [religion/ religious]> ‘Christ’, *Jīdūtú* ‘Christian’; *Yēsū* <*zōng* [religion/ religious]> ‘Jesus’; and *Yēsū Jīdū* ‘Jesus Christ’, *Yēhéhuá* ‘Jehovah’; *Zhǔ* (4) <*Jīdūjiào* [Christianity/ Protestant]> ‘God; Lord’; *Shàngdì* ‘God’; *Shèngmǔ* ‘(2) the (Blessed) Virgin Mary; Madonna’. One does not, however, find an entry with *Tiānzhǔ* – the Roman Catholic name for ‘God’, only *Tiānzhǔjiào* ‘Catholicism’; *Tiānzhǔjiàohuìtú* ‘Catholic’; no entry with *Shènglìng* ‘holy spirit’, only *Shènglìngjié* ‘Whitsunday’;

Biblical concepts and expressions

As for biblical concepts and expressions, the dictionary has listed *Fúyīn* (1) <*Jīdūjiào* [Christian/Protestant]> Gospel; *Fùhuó* (2) <*Jīdūjiào* [Christian/Protestant]> ‘Resurrection’; *Fùhuójié* ‘Easter’; *jùshìzhǔ* <*Jīdūjiào* [Christian/Protestant]> ‘Saviour; Redeemer’;³⁹ *xǐ* (2) <*zōng* [religion/ religious]> ‘baptize’: *shōuxǐ* ‘receive baptism; be baptized’; *xìnfēng* ‘believe in’: *xìnfēng Jīdūjiào* ‘be a Christian’.

Additionally, the other entries may also be mentioned: *Shèngcān* <*zōng* [religion/ religious]> ‘Holy Communion’; *Shèngdàn* ‘the birthday of Jesus Christ’.

With a few exceptions the translation follows the standards set by the *CUV*.

ANCCED – *Xīnshìjì Hànyīng Dàcídiǎn / A New Century Chinese-English Dictionary (2003)*

Like the former dictionary (TCED) the ANCCED does not contain direct quotes from the Bible comparable to those sayings or expressions which are quoted from the Chinese classics or the books of traditional Chinese religions. However, more obvious signs of influence from the Bible can be found here than in TCED. As with the dictionaries already dealt with above, so also the biblical names, words and expressions in ANCCED – with only a few exceptions – reflect direct influence from the standards set by the Protestant *Chinese Union Version* of the Bible.

³⁹ ‘Saviour of the world’ is, however, a more accurate rendering in English for *Jùshìzhǔ*.

Names of biblical books

The following names are found: *Shéngjìng* ([Protestant] Holy Bible/Writ; the Bible; (Holy Scriptures), and *Xīn-Jiùyūē quánshū* [Protestant/Christian] Old and New Testaments; *Jiùyūē* <*zōng*> ‘Old Testament’; *Xīnyūē* ‘New Testament’; *Xīnyūē quánshū* ‘New Testament’. Also four names of biblical books are given: The book of Genesis (*Chuàngshìjì*), The Gospel according to Matthew, The Gospel according to Mark (*Mǎtài Fúyīn, Mǎkě Fúyīn*), and the Book of Revelation (*Qǐshìlù* [Protestant]).

Names of biblical persons

A few names of the persons referred to in the Bible are mentioned: *Yēhéhuá* (Jehovah), *Yēsū* (Jesus; Jesus Christ), *Jīdū* ([Protestant/Christian] Christ), and *Yēsū Jīdū* (Jesus Christ), [Protestant], *Zhǔ* (10; [Protestant/Christian] God; Lord; our Master). *Mǎlìyà* (Virgin Mary [‘mother of Jesus’]; *Shèngmǔ Mǎlìyà* (‘Holy Mary’), *Shàngdì* (2); ‘God (in Christianity)’; *Tiānzhǔ* (‘[Catholic] God’); *Shènglíng* (‘Holy Spirit/Ghost [Protestant]’); *Sādàn* (‘Satan [the devil] Protestant/Christian’)

Biblical terms and expressions

A few of the most important concepts found in the Bible have also been included, like *Chuàngshìzhǔ* [Christian/Protestant] ‘Creator’; and *fúyīn* [Christian/Protestant]; *xuānjiǎng* ≈ [‘explain and publicise’] ‘preach the Gospel’ (p. 493); further, the verb *fūhuó* (‘1; come back to life; rise from the dead; according to the Bible, Jesus was resurrected from the dead on the third day after his death.’); (and the noun) *fūhuó* (3) ‘Resurrection’ <‘one of the most crucial doctrines of Christianity’> p. 499f). As well as, the verb *Shìxǐ* (‘[Christian/Protestant] baptize; administer baptism’), the verb *xǐ* (6); ‘baptism’; [and the expression] *shōuxǐ wéi jīdūtú*; ‘be baptized a Christian’), *Jiùshìzhǔ* (‘[Christian/Protestant] Saviour; Redeemer’); *xìnfèng* (1) ‘believe in’: ... *xìnfèng Shàngdì* ‘believe in God’; *Zhǔ* (10; [Christian/Protestant] God; Lord; our Master).⁴⁰

Worth mentioning here is also *Mǎtài xiàoyìng*: the ‘Matthew effect’, ‘a phenomenon in specific circles where one’s accomplishments and reputa-

⁴⁰ A number of expressions which are found both in Chinese language/culture and in the Chinese Bible are not identified specifically as biblical or Christian, for instance *shěmìng* (risk one’s life; sacrifice oneself; *shěmìng jiùrén* (save somebody at the cost of one’s own life; [cf. John 15:13; 1 John 3:16]).

tion tend to snowball, and those with meagre accomplishments have greater difficulty achieving accomplishments' (p. 1057).⁴¹

CED – Hànyīng Dàcídiǎn / Chinese-English Dictionary (2007)

If one looks at the three tables above, the third dictionary in this category covers more or less an equal amount of entries that can be found in the former, the ANCCED. I will therefore not go into further details about the CED here, only confirm that both ANCCED and CED have covered more extensively names of biblical books, biblical persons, words and expressions than has the smaller dictionary, the TCED. This again confirms what I earlier noted, namely that, whereas the TCED (in spite of its name) may be characterized more as a glossary than a dictionary, the ANCCED and CED – both being much more voluminous and having extensive translations and examples under each of their entries – are full fledged dictionaries. Therefore in these works one finds many more examples both from the Bible and the scriptures of other Chinese religions, although they offer more space to the latter than to the Bible.

Chinese-Chinese Monolingual Dictionaries

In the third group – the monolingual **Hànyǔ** dictionaries – I have included two. These are XDHGFC (2004)⁴² and HDC (2000).

XDHGFC – Xiàndài Hànyǔ Guīfàn Cídiǎn (2004)

Also in this (smaller) dictionary the impact of the Chinese Bible can be detected. Entries are fewer than in the larger (bilingual and monolingual) dictionaries and generally contain only brief comments:

Names of biblical books

- Shèngjīng: '(2) the Christian/Protestant Canon, including, <Jiùyuē quánshū> [The entire book of the OT] and <Xīnyuē quánshū> [the entire book of the New Testament]' (p. 1170). There are separate entries also for the OT <Jiùyuē quánshū> (p. 705), and for the NT <Xīnyuē

⁴¹ Thus an obvious reference to Matt 13:12 (cf. also 25:29; Mark 4:25; Luke 4:25; 8:18; 19:26).

⁴² Including an appendix of 34 pages the entries of this dictionary comprises about 13,000 single characters and 68,000 Chinese composite words (*Wàiyǔ Jiàoxué yú Yánjiū Chūbǎnshé, Yǔwén Chūbǎnshé*).

quánshū>: ‘its contents include the narrative of Jesus’ words and deeds in the four gospels <sìfúyīn> and records of the circumstances of the early church in the Acts of the Apostles, etc.’ (p. 1452). No names of individual biblical books may be found, however, except for the four gospels (p. 405).

Names of biblical persons

There are only a few references to biblical persons:

- shàngdì ‘(1) The lord of heaven; (2) The highest god which the Christians/Protestants believe in, and whom they regard as creator and lord of the world’ (p. 1142).
- tiānzhǔ ‘The catholics regard God (shàngdì) to be the creator and lord of the universe, and call him tiānzhǔ (“Heavenly Lord” / “Lord of Heaven”)’ (p. 1287).⁴³
- Yēhéhuá: [‘Jehovah’] ‘transliteration from Hebrew Yahweh – the highest God in Judaism. In Christianity referring to God <shàngdì>’ (p. 1523).
- Yēsū: ‘transliteration from Latin Jesus. Refers to the saviour of the world believed in the Christian religion/teaching, also called Christ. The New Testament says that he is the son of the Heavenly Lord <tiānzhǔ> (God <shàngdì>), who was born into the world in order to save the people of the world. Because he preached (religion) everywhere in the entire Jewish territory, and thus making the leaders of the Jewish religion infuriated, he was nailed to death on the cross, resurrected after his death and ascended into heaven’ (p. 1523).
- yóudà: ‘(1) (Name) Transliteration of Hebrew yēhudāh. In the <Bible> signifying one of the twelve tribes of the Jews. (2) (Name) Transliteration of “Ioúdas”. Referring to what is written in the Gospel of Matthew in the New Testament of Christianity / Protestantism, which states that Judas was one of the students of Jesus, and who betrayed him for 30 silver coins. Afterwards used as nickname for a traitor’ (p. 1583). None of the other eleven disciples or apostles are listed, including Paul.

⁴³ Under the entry *tiānzhǔjiào* [Catholicism] on the same page one finds the explanation that this is one of the three denominations of Christianity, together with the Orthodox and the Protestant denominations, and that it has the pope as its highest leader, believing in *tiānzhǔ* [‘the Heavenly Lord’ / Lord of Heaven’] (that is, *shàngdì* [God]), and in Jesus Christ, and respect Mary as the mother of the holy son of *tiānzhǔ*.

Biblical concepts and expressions

Although there are not many of these to be found, the ones that are listed have been provided with comments. These are, for instance:

- fúyīn ‘(1) [Christian/Protestant] reference to the words spoken by Jesus and the doctrine(s) proclaimed by his disciples’; fúyīnshū ‘refers to the gospels of Matthew, Mark, Luke and John in the NT of the Christian Bible. Its contents are the life story and teaching(s) of Jesus’ (p. 405).
- shǐtú [‘apostle’] ‘In Christianity it is used as a reference to the ones Jesus gave a special ministry by calling and authorizing them to preach religion, that is Peter, John, etc. – the 12 disciples’ (p. 1187).
- shízìjià [‘cross’] ‘used in the times of the ancient Roman empire as a kind of instrument of torture; in the New Testament it is recorded that Jesus was killed on the cross, and therefore the cross is used as an expression of faith. In Western literature it is often used as a symbol of suffering’ (p. 1178).

Like the ANCCED (see above) this dictionary also has a reference to the so-called ‘Matthew effect’ – *Mǎtài xiàoyìng* –; it refers to it as a term coined by the American sociologist Robert K. Merton, explaining its meaning and quoting *in extenso* – in a Chinese rendering based on the *CUV* – Matthew 25[v. 29] (p. 873). [Cf. the text of NRSV: ‘For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away’]. Only with a couple exceptions the XDHGFC – like all the previous dictionaries – reveals the impact of the Chinese Protestant Bible version *CUV*.

HDC – *Hànyǔ Dàcídiǎn* (2000)

As one of the larger dictionaries one might have expected that HDC contains more substantial biblical references than the comparatively smaller one, XDHGFC (above). As for the names of biblical books and persons in the Bible, this is not the case. Regarding terms and expressions, however, the HDC contains more than XDHGFC:

Names of biblical books

- Shèngjīng [‘canon’ / ‘holy scriptures’ / ‘holy bible’]: ‘(3) especially about the canon of Judaism, including the Law, the Prophets and the

Scriptures; (4) especially about the canon of Christianity (/Protestantism), including the Old Testament Bible and the New Testament Bible.’ (p. 519)

Otherwise there are no entries for the OT or the NT, nor any mention of the books therein.

Names of biblical persons

No entries are found for any of the apostles or for Mary.⁴⁴ In fact, only a few biblical names are to be found at all:

- shàngdì ‘(4) The Protestants have borrowed it as a translation for “God”. The Catholics have translated it [“God”] as tiānzhǔ [“The lord of heaven”]’ (p. 35)
- tiānzhǔ ‘The catholics call shàngdì [“God”] tiānzhǔ [“Heavenly Lord” / “Lord of Heaven”].’ (p. 749)
- Yēhéhuá: ‘Transliteration of Hebrew Jehovah. The highest god of the Hebrews. In the Old Testament of Christianity [/the Protestants] it is used as another name for shàngdì [“The Highest God”]’ (p. 2095)
- Yēsū: ‘Transliteration of Greek “Iesoûs”. Name used about the saviour of the world whom Christians believe in, [also] calling him jīdū [“Christ”]’ (p. 2095).

Biblical terms and expressions

As already mentioned, there are more biblical terms and expressions to be found in this dictionary than in the smaller monolingual one (XDHGFC). They include such as

- fúyīn ‘(1) What Christians [/Protestants] call the words spoken by Jesus, and the teachings / doctrines proclaimed by his disciples’ (p. 1845).
- shèngdàn: ‘(4) the birthday of Jesus’ (p. 519).
- shèngfù [‘holy father’]: ‘abbreviation for “shàngdì shèngfù” (God the Father)’ (p. 519).
- shènglíng [‘holy spirit/ghost’]: ‘(5) abbreviation for “shàngdì shínglíng”. The third person in the trinity which is professed in the Christian creed.’
- shèngmǔ [‘holy mother’]: ‘(5) the respectful form of address [/honorific title] for Mary,⁴⁵ the mother of Jesus, which the Christians use’ (p. 519).

⁴⁴ See below, however, where Mary, the mother of Jesus, is mentioned in another entry.

⁴⁵ As mentioned above under (b), no entry is given for Mary as such.

- shèngzǐ [‘holy son’]: ‘(2) abbreviation for “shàngdì shèngzǐ” (God the Son)’ (p. 518).
- xǐlǐ [‘baptism’]: ‘(1) The ritual which Protestants and Catholics use for membership admission in the religion. The liturgist reads from scripture and pours water over the head of the believer, or immerses the believer in water. This expresses forgiveness of the “original sin” and the “individual sin” of the person entering the religion, and bestows [on him/her] a “gift of grace” and a “mark”, making the person a member of the religious community’ (p. 1053).

Albeit biblical names, terms and expressions are not numerous in this dictionary it generally follows the standards set by the *CUV*, except for cases where Catholic nomenclature is referred to.

When viewing these two dictionaries together we find that there are fewer references to names of biblical books, persons, terms and expressions than in the bilingual dictionaries. They nevertheless reflect influence from the Chinese Bible, again predominantly from the *CUV*. As in the two former categories of dictionaries there are fewer such entries in the smaller dictionary (XDHGFC) than in the larger one (HDC). Again, when there are quotes from religious scriptures or examples from religious practices these tend more to come from Daoist, Confucian, or Buddhist sources than from the Bible. Nonetheless, the influence of the Chinese Bible is evident.

Interpretation of the Findings

In summing up the findings from all seven dictionaries we may conclude that all of them reveal influence from the Chinese Bible on the Chinese language – the smaller dictionaries to a lesser degree than the larger. It is also evident that it is the Chinese Protestant version of the Bible – the *CUV* – which has, almost exclusively, been the inspiration for names of biblical scriptures, persons, terms and expressions.

The presence of such biblical names, terms and expressions, along with additional information about persons and concepts, and the fact that the linguistic choice is predominantly that of the *CUV*, shows that Protestant publishing and circulation of Scriptures in the 20th Century has influenced – at least to some degree – the common Chinese language. In view of the

modest number of examples, in comparison to the large number of total entries in the different dictionaries, it may be added that the influence of the Chinese Bible on the Chinese common language is still somewhat marginal; nevertheless, it is distinctly there.

In all three kinds of dictionaries there are found two common denominators. Firstly, official censorship has not banned biblically related material but acknowledged it as part of Chinese language and cultural heritage. Therefore, we find entries which reflect names of biblical books and persons as well as other vocabulary originating from the Bible. We also, however, see that the Chinese-English dictionary TCED (1979) was more restricted with regard to entries and additional information than the dictionaries published later. Secondly, although both the Catholic and Protestant churches are officially acknowledged as teachings or religions in the PRC, the biblical nomenclature and other vocabulary predominantly reflect the Protestant Bible – the *CUV* – rather than the Catholic Bible.

As might have been expected, *English-Chinese dictionaries* are by far richer on biblical material than the Chinese-English or the monolingual Chinese dictionaries. They demonstrate that the production of dictionaries is not merely translation of words and expressions in a culture but reflect also the cultural values which have been adopted into a language – in this case English – and of which the Bible, its stories, persons and vocabulary constitute an important heritage.

A good number of instances are also found in the *Chinese-English dictionaries* and the *monolingual Chinese dictionaries*. Although they contain fewer names of biblical books, persons, concepts and expressions than the former, they equally represent an attempt at conveying to either English or Chinese speakers the heritage and values of Chinese culture – including its Christian heritage.

Some of the dictionaries are less voluminous than others. This means that when editors have had to restrict themselves to including only the most important and common Chinese words and expressions, the less important have been left out – including some of the biblically related ones. When comparing the monolingual dictionary HDC with the English-Chinese TECD, both of comparable size, it is obvious that the bulk of biblical related material increases with the size of the dictionary. In the survey of the seven

dictionaries one may thus distinguish between the relatively smaller and the more voluminous dictionaries. The latter contain more biblically related material than the former. But the sum of entries in both types make up what one might call a story. A wider story reveals itself in the more voluminous dictionaries, and a nucleus story in the smaller, which is equally contained in the larger ones. And, although dictionaries are seldom – if ever – read systematically from beginning to end, the entries taken together make up two such bible stories.

As for the *nucleus story*, told in the comparatively smaller dictionaries, this story may be said to comprise the creation of the world; the birth, life, gospel, and teachings of Jesus; the presentation of him as the Christ, the saviour of the world; and his death on the cross, subsequent resurrection and ascension into heaven. It also contains the continued proclamation of the gospel by the disciples of Jesus after his death and the resurrection of all the dead on judgment day.⁴⁶

As for the *wider story*, told in the more voluminous dictionaries, it traces events also from the OT. This includes the Exodus story, names of various kings, prophets, judges and leaders, and their estimated dates; further it tells of female protagonists (like Esther), the giants Samson and Goliath – the one whom little David killed with a stone from his sling. It also includes the story of Mary Magdalene from whom Jesus exorcised seven demons; the story of Jesus resurrecting Lazarus, the brother of Martha and Mary; the betrayal of Jesus by his disciple Judas; and, the disbelief of his disciple Thomas – who later turned to faith in the resurrected Jesus. It mentions the leadership position of Peter, as well as the conversion of Paul, the persecutor of Christians, to Christian faith, and his subsequent life as preacher of the Gospel to non-Jewish people abroad.

The *nucleus story* mainly reflects the stories contained in the New Testament gospels or specific events relating to the life story of Jesus, and echo to a large extent what is also summed up in the second article of the Apostolic Creed. The *wider story*, however, is a Bible story comprising both the Old and New Testaments and is far more comprehensive. In either of these stories one may, of course, look for what is obviously missing. I shall not venture to do so here, as it would require additional and more comprehensive studies.

⁴⁶ E.g., TECD 'resurrection' p. 1571.

The dictionaries I have surveyed generally have a descriptive or referencing approach to the Bible, not an analytical one. This descriptive approach is also signalled in the introductory words in the dictionaries.⁴⁷ Mostly, therefore, they present the stories in a more or less factual way, and there are only few traces of ideological or political overtones in connection with biblically related words or expressions,⁴⁸ although they may – from time to time – occur elsewhere.⁴⁹

Conclusion

The above analysis has shown an impact of the Chinese Bible on the *Han* Chinese language – and thus on Chinese secular society – during the last decades of the 20th and the beginning of this century.

Firstly, as measured from the evidence found in seven dictionaries this impact has not been extensive but clearly evident. The fact that the entries in the bilingual dictionaries are richer than in the monolingual indicates that reference to the Chinese Bible (and the Christian Bible as such) is more frequent when Chinese secular society engages in international dialogue. Dictionaries are obviously tools which are used in this dialogue both when studying Christian religion, its doctrinal and ethical values, or monitoring politically Christianity in China and its international affairs, and when translating, publishing and carrying out censorship.

Secondly, it is also striking that in these dictionaries the predominant, if not the exclusive, source is the Chinese Protestant Bible – the *Chinese Union Version*. This version dates back to 1919 and is currently undergoing revision, while a revised NT was published in 2006. Thus it is a bible which has been circulated and used in China for almost a century. Its impact on the Chinese language is therefore understandable. This version – although a main influence – is not the only one. In his article, ‘Cultural Primer or *Bible Stories* in Contemporary Mainland China’, Jost Oliver Zetzsche identified twenty collections of Bible stories published during the latter half of the 20th Century by distinctly secular publishing houses, and ‘written exclusively

⁴⁷ E.g. in the TCED, p. 1.

⁴⁸ E.g., in XHCD (p. 411) the entry *fùhuó* [‘resurrect’]: (2) *shì fùhuó* [‘resurrect’ / ‘cause to be resurrected’] is followed by an example: *fānduì fùhuó de míxìn* (‘oppose the superstitious belief in resurrection’).

⁴⁹ E.g., in XDHGFD (p. 900) under the entry *míxìn* (‘superstition’).

for an adult audience'.⁵⁰ One of these collections alone has been printed in more than 1.1 million copies.⁵¹ Some of these bible stories are equally based on or influenced by the *Chinese Union Version*.

Thirdly, since religion in China is presently viewed as a folk movement, and an ally of the Government rather than an 'opiate' or enemy of the people, the fact that dictionaries published in recent decades have been impacted by the Chinese Bible may indicate that its influence on future dictionaries, and on Chinese secular society, may hereafter increase rather than decrease. Even now the Chinese Bible is one of the obvious influences which Chinese culture finds it necessary to negotiate with, since Christianity has already established itself in China as recognised religion(s).

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⁵⁰ Jost Oliver Zetzsche, 'Cultural Primer or *Bible Stories* in Contemporary Mainland China', in: *Asian and African Studies*, 6 (1997) 2, (pp. 217-232), p.217.

⁵¹ Zetzsche, 'Cultural Primer...' 1997, p. 218. Zetzsche classifies these collections into four categories, according to their approach, and name them as either *popular*, *scientific*, *political*, or *evangelical* Bible stories. Only one of the twenty belongs to the last category, having a specific Christian evangelical objective.

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