

Four-character Set Phrases
A Study of their Use in the Catholic and
Eastern Orthodox Versions
of the Chinese New Testament

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探究天主教與東正教新約聖經譯本中
成語的使用

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[ABSTRACT] This study provides a detailed survey of the use of four-character set phrases (primarily those stereotyped phrases known as *chéngyǔ*) in Catholic and Orthodox New Testament versions in Chinese. A study of this kind has never been attempted before. Ten biblical translations, both wenli and Mandarin, are included in the survey, including the recently re-discovered Casanatense manuscript of Basset's translation, as well as Poirot's version—the first translation of the Bible ever written in Mandarin. The study yields several significant findings regarding the general use of four-character set phrases in Chinese biblical translation, including their function in discourse and their modification in four different Catholic versions to better suit the biblical context. In addition, the study also identifies stylistic considerations as the primary motivation for utilizing four-character set phrases in the Studium Biblicum Franciscanum's version. Comparative observations relevant to the four-character set phrases from other

biblical versions, notably Protestant versions such as the Delegates' Version and the Union Version, as well as several more recent versions in Mandarin, are also included in the study.

INTRODUCTION

The term “four-character set phrase,” in its primarily sense, translates what is commonly known as *chéngyǔ* 成語 (“set phrase”) in Chinese or *yojijukugo* 四字熟語 (“four-character idiomatic compounds”) in Japanese.¹ These set phrases were typically derived from Chinese classical literature or vernacular writings; for example, the set phrase *jū-gōng-jìn-cuì* 鞠躬盡瘁 (“spare no effort”), which is found in Gury Karpov’s translation of the New Testament (GURY, 2 Cor 12:15), was derived from Zhuge Liang’s *Second Chu Shi Biao*.² On the other hand, four-character set phrases are also drawn from common idiomatic expressions, such as *tuán-jíe-yī-zhì* 團結一致 (“act in one accord”), which is found in Wu’s New Testament (WV, Phil 1:27), and *fàng-shēng-dà-kū* 放聲大哭 (“break down crying”), which is found in the

¹ Toshikazu S. Foley, *Biblical Translation in Chinese and Greek: Verbal Aspect in Theory and Practice* (Linguistic Biblical Studies 1; Leiden: Brill, 2009), 82 n.92.

² Gury (Karpov), with assistance by Bai Longyuan 白隆源, Mariya 瑪彌亞, Nikita 尼託他, and Moisei 摩伊些, *Xin yi zhao sheng jing* 《新遺詔聖經》 = *The New Testament (Gury’s Version)* (Peking: n.p., 1864). The same set phrase is found in Phil 2:8 of Wu’s translation. See, John Ching-hsiung Wu 吳經熊, *Xin jing quan ji* 《新經全集》 = *The New Testament (Wu’s Version)* (Taipei: Taiwan Commercial Press, 1949). Abbreviations of biblical versions are provided at the end of the current study.

Studium Biblicum Franciscanum's version (SB, Mark 14:72).³ Relatively speaking, these expressions are less stereotyped and therefore are not always categorized as *chéngyǔ* in Chinese reference books. Considering the subjectivity of the very definition of four-character set phrases, this study will discuss primarily—but not exclusively—stereotyped four-character phrases that are found in the entry of the *Dictionary of Chinese Idioms*, published by the Ministry of Education of the Republic of China.⁴

From a linguistic perspective, four-character set phrases in Chinese spoken and written discourse, as Foley observes, are the “most heavily marked because of their morphological bulk, animated semantic content, rigid grammatical structure, and unique syntax.”⁵ Nevertheless, despite its importance, no attempt has ever been made to examine the use of the four-character set phrase in biblical translation in Chinese. This study provides a detailed survey of the general use of the four-character set phrases in one Eastern Orthodox New Testament and nine Catholic New Testament versions in Chinese, both wenli (1–5) and Mandarin (6–10), as listed chronologically below.

1. Jean Basset's New Testament (BASSET)
2. Gury Karpov's New Testament (GURY)

³ Allegra, Gabriele M. and Theobald Diederich, et al. *Sheng jing* 《聖經》 = *The Holy Bible (Studium Biblicum Franciscanum's Version)* (Hong Kong: Studium Biblicum Franciscanum, 1968).

⁴ *Chen yu dian* 《成語典》 = *Dictionary of Chinese Idioms* (Taipei: Ministry of Education [Republic of China], 2005).

⁵ Foley, *Biblical Translation*, 105.

3. Li Wenyu's Gospels and Acts (LI)⁶
4. Ma Xiangbo's Gospels (MA)⁷
5. John Ching-hsiung Wu's New Testament (WV)
6. Louis de Poirot's version (POIROT)⁸
7. Joseph Hsiao's New Testament (HSC)⁹
8. Catholic New Testament (CNT)¹⁰
9. Zikawei Seminary's Gospels (IG)¹¹
10. Studium Biblicum Franciscanum's version (SB)

JEAN BASSET'S NEW TESTAMENT (BASSET)

Among early Catholic biblical translations in Chinese, Jean Basset's (1662–1707, MEP) version of the New Testament is often recognized for its impact upon several early Protestant biblical translators, such as Robert Morrison and John Marshman.¹² Basset's translation of the New Testament

⁶ Li Wenyu 李問漁, *Zong tu dashi lu* 《宗徒大事錄》= *Acts of the Apostles* (Shanghai: Cimutang, 1887); Li Wenyu, *Xin jing yi yi* 《新經譯義》= *The New Testament* (Shanghai: Cimutang, 1897; repr. 1907, Gospels only).

⁷ Ma Xiangbo 馬相伯, *Jiu shi fu yin* 《救世福音》= *The Gospels* (Shanghai: Commercial Press, 1949).

⁸ Poirot's New Testament is represented by the Xujiahui MS, extant in 9 bound volumes. See discussions below.

⁹ Joseph Hsiao 蕭靜山, *Xin jing quan ji* 《新經全集》= *The New Testament (Joseph Hsiao's Version)* (Hsien-hsien [Hopei, China]: Jesuit Missions in Southeastern Hopei, 1922; rev. & repr., Taichung [Taiwan]: Kuangchi Program Service, 1956).

¹⁰ Georg Litvanyi, René Archen, Edouard Petit, and Xiao Shunhua 蕭舜華, *Xin jing quan shu* 《新經全書》= *The Catholic New Testament* (Tienjin: Chongdetang, 1949).

¹¹ Zikawei Seminary's Gospels, *Xin yi fu yin chu gao* 《新譯福音初稿》= *The Four Gospels* (Hong Kong: Catholic Truth Society, 1954).

¹² See, for example, Foley, *Biblical Translation*, 17; Jost Oliver Zetzsche, *The Bible in China: The History of the Union Version or the Culmination of Protestant*

is extant in only a handful of manuscripts, most importantly, the recently re-discovered Casanatense manuscript, which contains the Gospels through the first chapter of Hebrews.¹³ The Casanatense manuscript, which may be dated between 1707 and 1710, represents the oldest and most extensive form of Basset's translation of the New Testament from the Vulgate into wenli or classical Chinese.¹⁴ A curious form of BASSET containing a harmony of the Gospels, Acts, Pauline Epistles, and the first chapter of Hebrews, is extant only in manuscripts. The most representative of these manuscripts is the Sloane MS #3599, which was available to Morrison.¹⁵ While the precise connection between the two forms of BASSET remains to be evaluated, however, the Sloane MS #3599 clearly exhibits a remarkable affinity to the literary characteristics of the Casanatense manuscript. It is reasonable to suppose that the Sloane MS #3599 represents a derivative form of the

Missionary Bible Translation in China (Monumenta Serica Monograph Series 45; Sankt Augustin: Monumenta Serica Institute, 1999), 35–36, 49–51.

¹³ The Casanatense manuscript, which bears no title in Chinese except for those of the individual biblical books, were re-discovered in 2006 in the Casanatense of Rome by Jean-Baptiste Itçaiña. The MS, catalogued as MS #2024, is handsomely bound with the gilt ornaments and title “Novum Testament(um) Sinice” written on the spine. For an introduction of the Casanatense manuscript, see François Barriquand “First Comprehensive Translation of the New Testament in Chinese: Fr Jean Basset (1662–1707) and the Scholar John Xu,” *Verbum SVD* 49, no. 1 (2008): 91–119.

¹⁴ The dating of the MS is proposed by Barriquand (private communications with the author).

¹⁵ Barriquand reports the existence of yet another MS in Cambridge, which is identical to that of the Sloane MS #3599 (Private communications with the author). For an introduction to the Sloane MS #3599, see, for example, A.C. Moule, “A Manuscript Chinese Version of the New Testament (British Museum, Sloane 3599),” *Journal Royal Asiatic Society* 85 (1949): 23–33; Foley, *Biblical Translation*, 17 n. 55.

Casanatense manuscript penned by others after Basset's death.¹⁶

It is noteworthy that while BASSET bears no title for its volume, the Chinese title for the New Testament, *Xīn yízhào shèngshū* 《新遺詔聖書》 (lit. “Sacred Book of the Newly Bequeathed Decrees”) or *Xīn yízhào shū* 《新遺詔書》, which was adopted by early Bible translators—including Morrison, Medhurst/Gützlaff/Bridgman, Gury, and Goddard—in fact derives from Basset's own translation of the “new covenant” in Chinese.¹⁷ The Chinese translations of Luke 22:20 (1a-c) and 1 Cor 11:25 (2a-c) found in BASSET, SL-MOR, and MOR are listed below.

(1a) 此爵乃新遺詔于我血將為尔等流注者也。(BASSET)

Cǐ jué nǎi xīn yízhào yú wǒ xiě jiāng wèi ěrděng liúzhù zhě yě.

This cup is the new testament (lit. “newly bequeathed decrees”) in my blood which I will pour out for you.

¹⁶ See, for example, Barriquand, “First Comprehensive Translation,” 108.

¹⁷ Marshall Broomhall translates it “the Sacred Book of the Newly Bequeathed Oracles.” See Marshall Broomhall, *The Bible in China* (London: China Inland Mission, 1934), 74. Robert Morrison, *Ye su ji li shi du wo zhu jiu zhe xin yi zhao shu* 《耶穌基利士督我主救者 新遺詔書》 = *The New Testament in Wenli (Morrison's Version)* (Canton: British and Foreign Bible Society, 1814); Walter H. Medhurst, Karl Friedrich August Gützlaff, Elijah C. Bridgman, and John Robert Morrison, *Xin yi zhao sheng shu* 《新遺詔聖書》 = *The New Testament (Medhurst/Gützlaff/Bridgman's Version)* (Batavia [Jakarta]: n.p., 1837); Josiah Goddard, *Sheng jing xin yi zhao quan shu* 《聖經新遺詔全書》 = *The New Testament (Goddard's Version)* (Ningpo [China]: American and Foreign Bible Society, 1853). It is possible that the term *xīn yízhào* could have been used to refer to the New Testament in earlier Catholic documents prior to Basset's time, however, this hypothesis has yet to be proven.

- (1b) 此爵乃新貽詔于我血將為尔等流注者也。(SL-MOR)¹⁸
Cí jué nǎi xīn yìzhào yú wǒ xiě jiāng wèi ěrděng liúzhù zhě yě.
This cup is the new testament in my blood which I will pour out for you.
- (1c) 此盃乃其新約于代爾被(sic)流我之血。(MOR)
Cí bēi nǎi qí xīnyuē yú dài ěr bèi liú wǒ zhī xiě.
This cup is the blood of the new covenant I pour out for you.
- (2a) 此爵即新遺囑于我血也。(BASSET)
Cí jué jí xīn yì zhǔ yú wǒ xiě yě.
This cup is the new testament in my blood which I will pour out for you.
- (2b) 此爵即新囑于吾血也。(SL-MOR)
Cí jué jí xīn zhǔ yú wú xiě yě.
This cup is the new testament in my blood which I will pour out for you.
- (2c) 此爵乃新遺詔于我血。(MOR)
Cí jué nǎi xīn yìzhào yú wǒ xiě.
This cup is the new testament in my blood which I will pour out for you.

As (1a–b) and (2a–b) indicate, BASSET and SL-MOR (Morrison’s transcript of the Sloane MS #3599) are *not* identical, though the differences are slight. Interestingly enough, MOR uses *xīnyuē* for the passage in (1c) but prefers to use the term *xīn yìzhào*, which he evidently borrowed from BASSET, for another passage in (2c). In fact, the wordings in

¹⁸ The biblical reference is located in Chapter 24 of Basset’s *Harmony of the Four Gospels* (四史攸編耶穌基利斯督福音之會編), which can be found in Morrison’s 1806 transcript of the Sloane MS #3599 (SL-MOR). SL-MOR is available online. See “Ma li xun bo shi teng ben 馬禮遜博士謄本 = Robert Morrison’s Transcript of the Sloane MS #3599,” n.p. [cited November 9, 2010]. Online: <http://www.biblesociety-tw.org>.

(2c) are almost verbatim to those in (1a-b). Other early versions, such as GURY, have adopted the term *xīn yízhào* to translate ἡ καινή διαθήκη in both passages.

BASSET is composed entirely in the wenli style of Chinese, although evidence shows that Basset does employ a number of Mandarin aspect morphemes, such as the perfective *-le* (e.g. *fàn-le zuì yī* 犯了罪矣 “committed a crime,” Matt 27:4) and the imperfective *-zhe* (e.g. *zuò-zhe* 坐着 “sitting,” John 4:6, also MOR).¹⁹ The use of Mandarin aspect morphemes (especially *-zhe*) in wenli style writing was never a common practice among early biblical translators and should be considered an exception. Yet at the same time, while this unusual utilization of Mandarin aspect morphemes in wenli biblical translation, which is found extensively in Morrison’s version of the New Testament, does baffle the mind, it is no doubt a strong indication of BASSET’s influence on the first Protestant biblical translator.

On the other hand, BASSET utilizes only one four-character set phrase, *wú-suǒ-bù-néng* 無所不能 (“omnipotent”), which is found in Mark 9:22 (also POIROT, MOR, MAR, HSC), 10:27 (MOR, MAR, GÜ, BCV, WV, HSC), and 14:36 (MOR, MAR, GÜ, DV, BCV, HSC).²⁰ This example

¹⁹ Foley, *Biblical Translation*, 69 n. 47. In addition to *-le*, MOR also utilizes the Mandarin perfective aspect morpheme *-guò* (e.g. Mark 2:12, Luke 14:18–20), IDVCs such as *-qí* (e.g. Mark 14:72) and *-qílái* (e.g. Matt 27:24; Mark 9:27), as well as the two-morpheme aspect compound *zài...-zhe* (e.g. *yǒu dà qún zhū zài wèi-zhe* 有大羣豬在喂(sic)着, “there was a large herd of pigs feeding,” Mark 5:11). Post-sentential modal particle *le* is also found in MOR (e.g. Matt 22:29). For an extensive treatment on Mandarin aspect morphemes as exemplified by Chinese Bible versions, see Foley, *Biblical Translation*, 73–125.

²⁰ Joshua Marshman and Joannes Lassar, *Sheng jing* 《聖經》 = *The Holy Bible (Marshman/Lassar’s Version)* (Serampore [India]: Serampore Mission, 1822); *Xin jiu yue sheng shu* 《新舊約聖書》 = *The Holy Bible (Delegates’ Version)*

clearly illustrates BASSET's influence upon early Protestant as well as Catholic biblical translators.

GURY KARPOV'S NEW TESTAMENT (GURY)

Gury Karpov's (1814–82) translation of the New Testament in wenli style, which first appeared in 1864, remains the most widely accessible biblical version in Chinese in the Eastern Orthodox Church.²¹ Among early biblical translators, Gury is recognized for his creativity in devising a unique and elaborate system of transliterating biblical names into Chinese.²² In contrast to BASSET, GURY is written directly from the original Greek and employs more than a dozen four-character set phrases, not merely a handful. The following is a list of the four-character set phrases found in GURY. The abbreviations enclosed by square brackets

(Shanghai: British and Foreign Bible Society, 1858; repr. Taipei: Bible Society in Taiwan, 2006); Bridgman, Elijah C. and Michael S. Culbertson. *Xin yue quan shu* 《新約全書》 = *The New Testament in Wenli (Bridgman and Culbertson's Version)* (Ningpo: American Bible Society, 1859).

²¹ Gury (Гурий Карпов) was glorified by the Ukrainian Orthodox Church in 2008. A preprint of another Orthodox New Testament in Chinese has recently caught public attention. Unfortunately, this version, although translated out of the original Greek into wenli Chinese by Metropolitan Innokenty (Иван Апполонович Фигуровский 英諾肯提乙, 1863–1931) and containing all the New Testament books except the Book of Revelation, is virtually unknown to biblical translators and scholars alike. Its influence upon the Chinese Bible, therefore, remains considerably limited. Innokenty, *Xin yue sheng jing* 《新約聖經》 = *The New Testament (Innokenty's Version)* (Beijing: Orthodox Press, 1911; repr. pages 2–176 in *Dong chuan fu yin* 東傳福音 vol. 25; Hefei [China], Huangshan, 2005).

²² For a detailed discussion of Gury's transliteration system, see Foley, *Biblical Translation*, 51–52.

indicate versions in which the same set phrases are also found in the corresponding passages.

- (1) *Pǔ-tiān-zhī-xià* 普天之下 (Matt 26:13 [WV]; cf. [DV] *pǔ-tiān-xià* 普天下)
- (2) *Yǐ-mào-qǔ-rén* 以貌取人 (Matt 22:16 [DV]; Luke 20:21 [DV]; Acts 10:34 [DV]; Gal 2:6 [DV]; Jas 2:9 [DV])
- (3) *Nù-mù-huán-shì* 怒目環視 (Mark 3:5 [DV])²³
- (4) *Tū-rú-qí-lái* 突如其來 (Mark 13:36 [DV])
- (5) *Shēng-míng-yáng-yì* 聲名洋溢 (Luke 4:14 [DV, WV], 37 [DV]; 7:17 [DV, WV])
- (6) *Bú-yì-zhī-cái* 不義之財 (Luke 16:11 [WV])
- (7) *Jǐ-suǒ-bú-yù, wú-shī-yú-rén* 己所不欲, 毋施於人 (Acts 15:20, 29)
- (8) *Bù-shě-zhòu-yè* 不舍晝夜 (Acts 20:31 [DV, WV])
- (9) *Jū-gōng-jìn-cuì* 鞠躬盡瘁 (2 Cor 12:15 [WV])
- (10) *Gāng-bì-zì-yòng* 剛愎自用 (Rom 2:5 [WV]; Heb 3:13 [DV])
- (11) *Qiǎo-yán-mèi-yǔ* 巧言媚語 (Rom 16:18 [DV, WV])
- (12) *Qíng-bù-zì-jìn* 情不自禁 (1 Cor 7:5 [CNT])²⁴
- (13) *Wàng-zì-jīn-kuā* 妄自矜夸 (Col 2:18)
- (14) *Wàng-zì-zūn-chóng* 妄自尊崇 (2 Thess 2:4 [DV])
- (15) *Huān-xīn-gǔ-wǔ* 歡欣鼓舞 (1 Peter 4:13 [DV])

²³ This set phrase is used in the same passage in several later Protestant versions, including SJ, TCV, NCV, and RCUV. See Samuel I.J. Schereschewsky, *Jiu xin yue sheng jing* 《舊新約聖經》 = *The Holy Bible in Easy Wenli (Schereschewsky's Version)* (Shanghai: American Bible Society, 1902); *Sheng jing xian dai Zhong wen yi ben xiu ding ban* 《聖經 現代中文譯本 修訂版》 = *The Holy Bible: Today's Chinese Version* (rev. ed.; New York: United Bible Societies, 1995); *Sheng jing xin yi ben* 《聖經 新譯本》 = *The Holy Bible (New Chinese Version)* (Hong Kong: Worldwide Bible Society, 1992. Repr. 2003); *Xin yue quan shu he he ben xiu ding ban* 《新約全書 和合本修訂版》 = *The New Testament (Revised Chinese Union Version)* (Hong Kong: Hong Kong Bible Society, 2006).

²⁴ The same set phrase is also found in the same passage in the UV. See *Sheng jing xin biao dian he he ben* 《聖經 新標點和合本》 = *The Holy Bible (Union Mandarin Version): With Revised Punctuations* (Hong Kong: Hong Kong Bible Society, 1988).

In its use of four-character set phrases, GURY exhibits a notable affinity to contemporary versions, especially the Delegates' Version (DV), which first appeared in 1858.²⁵ In the set phrase listed in (2), for example, all five occurrences of *yǐ-mào-qǐ-rén* ("judge according to appearance") in GURY correspond exactly to the same passages in the DV. The Confucian maxim in (7), on the other hand, is unique among all biblical versions. This is primarily because GURY follows variant readings containing the additions *καὶ ὅσα μὴ θέλουσιν ἑαυτοῖς γίνεσθαι ἑτέροις μὴ ποιεῖτε* ("what they do not wish to be done to them, do not do to others," Acts 15:20) and *καὶ ὅσα μὴ θέλετε ἑαυτοῖς γίνεσθαι, ἑτέρῳ μὴ ποιεῖν* ("what you do not wish to be done to you, do not do to another," Acts 15:29), both of which are supported by Codex Bezae (D, fifth century).²⁶ Interestingly, although (7) neatly translates the Greek, it is not employed in any of the existing biblical versions in Chinese. In addition to (7), four-character set phrases listed under (6), (9), (12) and (13) are not employed by other translators before 1864, proof that GURY influenced subsequent versions, notably the WV.

LI WENYU'S GOSPELS AND ACTS (LI)

Li Wenyu, also known as C.P. Laurent Ly (S.J., 1840–1911), was one of the early native Chinese-speaking

²⁵ *Xin jiu yue sheng shu*. The DV's New Testament was published in 1852.

²⁶ For comments on the textual variants of Acts 15:20, 29, see Bruce M. Metzger, *A Textual Commentary on the Greek New Testament: A Companion Volume to the United Bible Societies' Greek New Testament (4th rev. ed.)* (2d ed.; New York: United Bible Societies, 1994), 379–84.

Catholic translators. Perhaps due its limited accessibility to scholars, LI has often been overlooked.²⁷ It has only recently been recognized that Li's version of the New Testament was issued in two separate volumes, containing only the Gospels and Acts.²⁸ While few four-character set phrases are found in LI, unlike GURY, they are mostly unique among other contemporary versions, as seen in the following list.

- (1a) *Shì-ér-bú-jiàn* 視而不見 (Matt 13:13 [IG, WV, TCV], 14; Mark 4:12 [WV]; Luke 8:10 [IG, WV, TCV])
- (1b) *Tīng-ér-bù-wén* 聽而不聞 (Matt 13:13 [IG, WV, TCV], 14)
- (2) *Fèn-fèn-bù-píng* 忿忿不平 (Luke 13:14; Acts 7:54)
- (3) *Jī-yì-jiàn-zhēn* 饑疫荐臻 (Luke 21:11)
- (4) *Suǒ-jiàn-suǒ-wén* 所見所聞 (John 3:32 [DV, UV, SB])
- (5) *Yǔ-rì-jù-zēng* 與日俱增 (Acts 2:47)
- (6) *Hǔ-shì-dān-dān* 虎視眈眈 (Acts 9:29; 17:5)
- (7) *Lè-shàn-hào-shī* 樂善好施 (Acts 9:36)
- (8) *Bù-yí-yú-lì* 不遺餘力 (Acts 9:36; 18:11)
- (9) *Bù-yán-zì-yù* 不言自喻 (Acts 10:23)
- (10) *Wú-yuǎn-fú-jiè* 無遠弗屆 (Acts 13:47)
- (11) *Bù-zhī-suǒ-cuò* 不知所措 (Acts 16:27)
- (12) *Chuán-wén-xiá-ěr* 傳聞遐邇 (Acts 19:17)
- (13) *Jìn-fù-yī-jù* 盡付一炬 (Acts 19:19)
- (14) *Jié-jìn-xīn-sī* 竭盡心思 (Acts 20:28)
- (15) *Wèn-xīn-wú-kùi* 問心無愧 (Acts 23:1)

²⁷ The alternative name "C.P. Laurent Ly" is often cited in earlier references. See, for example, Marshall Broomhall, *The Chinese Empire: A General & Missionary Survey* (London Morgan & Scott, 1907), 383; G. H. Bondfield, "A List of Versions in Wenli, Easy Wenli, and Mandarin, with Notes," *China Mission Year Book* 6 (1915): 468.

²⁸ Li Wenyu, *Zong tu da shi lu*; Li Wenyu, *Xin jing yi yi*.

(16) *Zī-zī-bù-juàn* 孜孜不倦 (Acts 24:16)²⁹

LI is characterized by its distinctive use of peculiar four-character set phrases not found in other contemporary versions. The set phrases listed above are all unique to LI, with the exception of (4). It is interesting to observe that while later Catholic versions use only a few of the same set phrases found in LI, the Protestant paraphrased Bible, the CLB, has used the set phrases listed in (5), (7), and (15) in the same respective passages.³⁰ In addition to the set phrases listed above, LI employs *shàn-yòu-xún-xún* 善誘循循 (“guide systematically,” Acts 20:2), a modified form (i.e. rearranging the normal order of characters) of the more stereotyped expression *xún-xún-shàn-yòu*.

LI is acknowledged to be the first Catholic version to employ modified forms of stereotyped four-character set phrases in order to better suit the biblical context. The two set phrases represented in (1a–b) deserve special attention. Literally speaking, the stereotyped paired set phrase “seeing but do not see; hearing but do not hear” may seem paradoxical, but it is used as a metaphor to denote “showing no concern whatsoever.” In LI, one finds the expressions *wén-ér-bù-míng* 聞而不明 (“listening but do not understand,” Mark 4:12) and *tīng-ér-bù-míng* 聽而不明 (“hearing but do not understand,” Luke 8:10), which have been deliberately modified from the more stereotyped set phrase found in (1b).

²⁹ The alternative form *zī-zī-bù-juàn* 孳孳不倦 is also found in different passages in the WV (see discussion below).

³⁰ *Dang dai sheng jing Zhong wen sheng jing yi yi ben xin jiu yue quan shu* 《當代聖經 中文聖經意譯本 新舊約全書》 = *The Holy Bible: Chinese Living Bible* (Hong Kong: Living Bibles International, 1979).

Note that in both of these passages where the modified phrases are found, the stereotyped four-character set phrase in (1a) is also found as an antecedent of the paired expression. The motivation for such modifications is evidently to reflect the subtle differences in parallel passages of the Synoptic Gospels, as well as maintain the symmetry of the expression in Chinese.

The effect of such modifications of stereotyped four-character set phrases is significant at the discourse level.³¹ Since four-character set phrases are considered the most heavily marked and are used to build foregrounded prominence in Chinese, a modified form of a stereotyped four-character set phrase would mean an even higher degree of prominence.

Another distinctive feature of LI includes an example of a direct quotation from one of the Confucian classics, the *Mencius*, which has been specifically modified for a Christian context. For Acts 24:16, LI has *yǎng bú kuì yú Tiānzhǔ, fǔ bú zuò yú shìrén* 仰不愧於天主，俯不作於世人 (“when looking up, he has no occasion for shame before God [lit. “Heaven-Lord”], and, below, he has no occasion to blush before the world [lit. people of the world’]) as opposed to the original *yǎng bú kuì yú tiān, fǔ bú zuò yú rén* 仰不愧於天，俯不作於人 (“when looking up, he has no occasion for shame before Heaven, and, below, he has no occasion to blush before men”) from the original Chinese text (*Mencius*, *Tsin Sin* I.XX.3).³² This

³¹ For discussions on the discourse function of four-character set phrases in Chinese, see Foley, *Biblical Translation*, 103–06.

³² English translation is from Legge. See James Legge, *The Chinese Classics. Part II. Mencius* (New York: Hurd and Houghton, 1870), 181.

modification, too, means that the new form of expression becomes more heavily marked to the degree of achieving frontgrounded prominence in the written discourse of the translated text. The contributions from LI, therefore, are immense, for LI sets the precedent for later Catholic versions in its use of expressions modified from stereotyped four-character set phrases and Chinese literary classics in order to suit the biblical context.

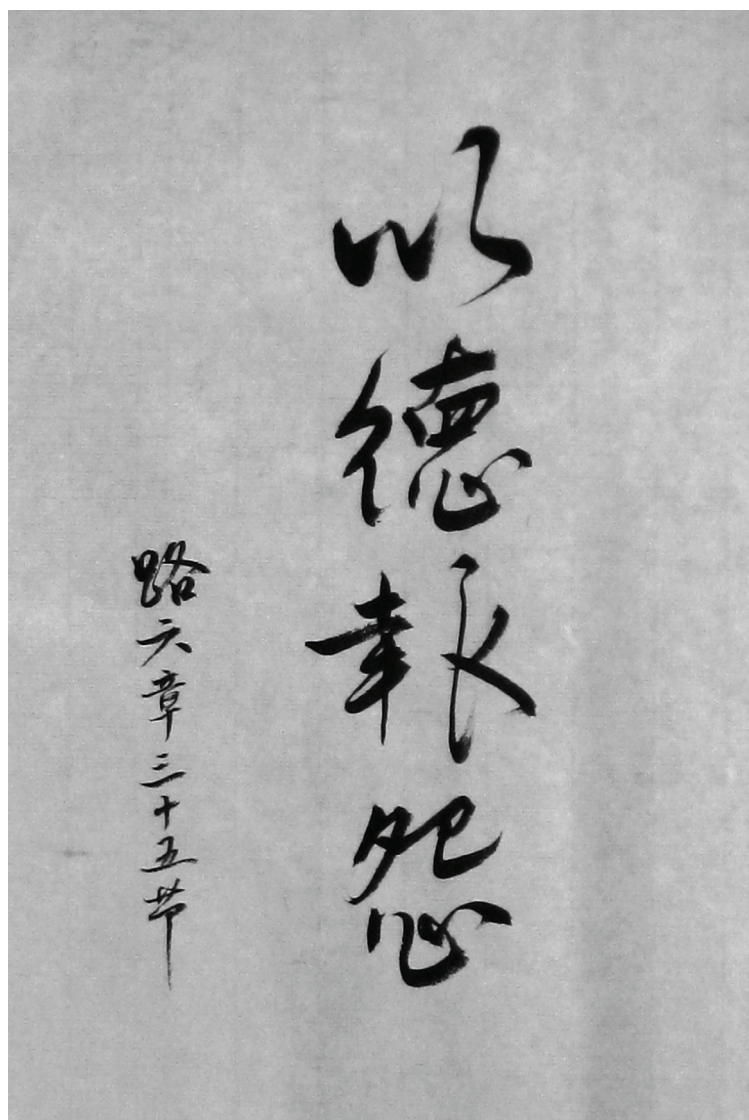
MA XIANGBO'S GOSPELS (MA)

The translation of the Gospels from the Vulgate into wenli Chinese by Ma Xiangbo (S. J., 1840–1939) has often been overlooked, perhaps due to its virtual inaccessibility to translators, especially Protestant translators.³³ As the following list demonstrates, MA's influence on biblical translation is limited to Catholic versions.

- (1) *Shēng-míng-yáng-yì* 聲名洋溢 (Mark 1:28 [POIROT])
- (2) *Jīng-xīng-dòng-pò* 驚心動魄 (Luke 5:26)
- (3) *Cè-rán-xīn-dòng* 惻然心動 (Luke 7:13; 10:33)
- (4) *Jīng-huáng-wú-cuò* 驚惶無措 (Luke 9:34)
- (5) *Lěi-luò-guāng-míng* 磊落光明 (Rom 12:17 [cf. WV]; 2 Cor 3:12 [cf. WV])
- (6) *Yī-wú-suǒ-huò* 一無所獲 (Luke 5:5 [CNT]; John 21:3)

³³ Ma Xiangbo, *Jiu shi fu yin*.

It should be noted that with the exception of the set phrase represented in (1), all of the above expressions appear to be original, which means that none are used by other translators for the same passages prior to the publication of MA. The Bridgman and Culbertson's version (BCV) employs



the same set phrase listed in (1), but adds the conjunctive adverb *sui* 遂 (“then”) before *yáng-yì*. Unlike LI, where modified four-character set phrases are abundant, MA makes no such attempt to reshape stereotyped set phrases in order to suit the Christian context. However, there is one example, in (5), where the alternative form rather than the more stereotyped set phrase *guāng-míng-lǐ-luò* (“frank, straightforward”) is used.

JOHN CHING-HSIUNG WU’S NEW TESTAMENT (WV)

The translation of the New Testament (as well as Psalms) by John Ching-Hsiung Wu (Wu Jingxiong, 1899–1986) is significant in many respects to the history of biblical translation in Chinese.³⁴ Most importantly, the WV represents the last attempt to achieve literary excellence when translating the Bible into classical Chinese. The WV utilizes four-character set phrases so extensively and to such a degree that is unprecedented and unequaled by any other biblical version translated into Chinese. As discussed above, the WV’s use of four-character set phrases had a marked influence on GURY and earlier Catholic versions. However, the task of compiling a complete list of the four-character set phrases found in the WV would not only be enormous, but unrealistic, since what constitutes a four-character set phrase is,

³⁴ Wu, *Xin jing quan ji*; Wu, *Sheng yong yi yi* 《聖詠譯義》= *The Psalms (Wu’s Version)* (Taipei: Taiwan Commercial Press, 1975). For a brief biographical note of Wu, see, for example, Foley, *Biblical Translation*, 32 n. 114.

unfortunately, entirely subjective. The following is a descriptive inventory of all the typical four-character set phrases found in the WV.

- (1) *Yì-rú-fǎn-zhǎng* 易如反掌 (Matt 3:9)
- (2) *Shēng-míng-yáng-yì* 聲名洋溢 (Matt 4:24; 9:26; Luke 4:14; 7:17)
- (3) *Shì-shì-fēi-fēi* 是是非非 (Matt 5:37; Jas 5:12)
- (4) *Shèng-jí-yī-shí* 盛極一時 (Matt 6:29)
- (5) *Bù-kān-shōu-shí* 不堪收拾 (Matt 7:27; Luke 6:49)
- (6) *Wàn-lài-jù-jì* 萬籟俱寂 (Matt 8:26; Luke 8:24; Rev 8:1)
- (7) *Xīn-kuàng-shén-yí* 心曠神怡 (Matt 11:29; 1 John 3:20)
- (8) *Chàng-mào-tiáo-dá* 暢茂條達 (Matt 13:8; Mark 4:32; 2 Cor 9:8; Eph 1:8; 4:15; 3 John 1:2; Ps 92:13)
- (9) *Tuí-rán-ér-fēi* 頹然而廢 (Matt 13:21; Mark 4:17; Luke 8:13)
- (10) *Tuí-rán-qīng-pǐ* 頹然傾圮 (Matt 7:27; Luke 6:49; Heb 11:30; Rev 16:19)
- (11) *Qiǎo-rán-bú-lè* 愀然不樂 (Matt 14:9)
- (12) *Bú-yì-lè-hū* 不亦樂乎 (Matt 17:4; Mark 9:5)
- (13) *Wú-suǒ-bù-néng* 無所不能 (Matt 19:26; Mark 10:27 [BASSET, HSC]; Luke 1:37; 18:27)
- (14) *Cóng-xīn-suǒ-yù* 從心所欲 (Matt 20:15; John 5:21; Eph 1:9; Rev 11:6; 21:6; 22:17)
- (15) *Shàn-zuò-wēi-fú* 擅作威福 (Matt 20:25; Mark 10:42; Eph 6:9; Jude 1:9)
- (16) *Shén-miào-mò-cè* 神妙莫測 (Matt 21:42; Mark 12:11)
- (17) *Zhì-ruò-wǎng-wén* 置若罔聞 (Matt 22:5; John 9:27)
- (18) *Fēng-shēng-hè-lì* 風聲鶴唳 (Matt 24:6; Mark 13:7)
- (19) *Jiān-rěn-bù-bá* 堅忍不拔 (Matt 24:13; Luke 8:15; 21:19; 2 Cor 1:6; 2 Thess 1:4; 2 Tim 4:2; Heb 6:12; Jas 1:3-4)
- (20) *Miàn-mù-zhēng-níng* 面目猙獰 (Matt 24:15)
- (21) *Cǎn-wú-rén-dào* 慘無人道 (Matt 24:15; Mark 13:14)
- (22) *Kōng-qian-jué-hòu* 空前絕後 (Matt 24:21; Mark 13:19)

- (23) *Kè-jìn-jué-zhí* 克盡厥職 (Matt 24:46)
- (24) *Zhāo-qián-xī-tì* 朝乾夕惕 (Matt 25:13; Mark 13:33; Luke 12:47; 21:36; 1 Cor 15:34; Phil 3:12; 2 Tim 4:5; Heb 13:17; 1 Pet 4:7)
- (25) *Xiǎo-xīn-yì-yì* 小心翼翼 (Matt 25:13; Mark 13:37; Luke 17:3; Acts 20:19; Rom 11:20; 2 Cor 6:3; 7:11; Eph 5:15, 33; Phil 2:12; Heb 12:28; Jas 4:10; 1 Pet 2:18; 2 Pet 3:17)
- (26) *Pǔ-tiān-zhī-xià* 普天之下 (Matt 26:13 [GURY, UV]; Luke 3:6; Col 1:6 [UV]; Rev 11:15; Ps 24:1)
- (27) *Tì-lèi-pāng-tuó* 涕淚滂沱 (Matt 26:75)
- (28) *Suí-shēng-fù-hè* 隨聲附和 (Matt 27:44; Acts 24:9)
- (29) *Biàn-běn-jiā-lì* 變本加厲 (Matt 27:64; 2 Tim 3:13)
- (30) *Hǎo-zì-wéi-zhī* 好自為之 (Matt 27:65)
- (31) *Jīng-xǐ-jiāo-jí* 驚喜交集 (Matt 28:8; Luke 2:33; 24:41)
- (32) *Huǐ-guò-zì-xīn* 悔過自新 (Mark 1:15; Luke 5:32; Acts 20:21; Heb 6:6; 2 Pet 3:9; Rev 3:19)
- (33) *Qū-zhī-ruò-wù* 趨之若鶩 (Mark 1:45)
- (34) *Má-mù-bù-rén* 麻木不仁 (Mark 3:5; Rom 11:7; 2 Tim 3:5)
- (35) *Bù-huáng-xiá-shí* 不遑暇食 (Mark 3:20; 6:31)
- (36a) *Shì-ér-bú-jiàn* 視而不見 (Matt 13:13 [LI, IG, TCV]; Mark 4:12 [LI]; Luke 8:10 [LI, IG, TCV]; Acts 28:26)
- (36b) *Tīng-ér-bù-wén* 聽而不聞 (Matt 13:13 [LI, IG, TCV])
- (37) *Chí-zhī-yǐ-héng* 持之以恆 (Mark 4:17; Luke 8:15; Rom 12:13)
- (38) *Fēng-píng-làng-jìng* 風平浪靜 (Mark 4:39)
- (39) *Sù-xīng-yè-mèi* 夜寐夙興 (Mark 4:27)
- (40) *Tǐ-wú-wán-fū* 體無完膚 (Mark 5:5)
- (41) *Hú-yí-bú-xìn* 狐疑不信 (Mark 6:6; John 10:26; Jude 1:5; Rev 21:8)
- (42a) *Zhāng-huáng-shī-cuò* 張皇失措 (Mark 6:50; Luke 1:12)
- (42b) *Jīng-huáng-shī-cuò* 驚惶失措 (2 Thess 2:2)
- (42c) *Cāng-huáng-shī-cuò* 倉皇失措 (Mark 9:6)
- (43) *Mò-shǒu-chéng-guī* 墨守成規 (Mark 7:4)
- (44) *Qiān-gǔ-měi-tán* 千古美談 (Mark 14:9)

- (45) *Chǔ-xīn-jī-lǜ* 處心積慮 (Mark 14:11; John 11:53)
- (46) *Mò-zhōng-yī-shì* 莫衷一是 (Mark 14:56)
- (47) *Huān-xīn-gǔ-wǔ* 歡欣鼓舞 (Luke 1:14; Rom 15:32; 2 Cor 2:3; Phil 1:18)
- (48) *Xǐ-bù-zì-shèng* 喜不自勝 (Luke 1:44)
- (49) *Jīng-jīng-yè-yè* 兢兢業業 (Luke 1:75; Gal 5:7; 1 Thess 1:9; 1 Tim 4:7; Tit 3:8)
- (50) *Zhāo-rán-ruò-jīē* 昭然若揭 (Luke 2:35; 1 Cor 3:13; 14:25; Eph 5:13; 1 Tim 5:24; 2 Tim 1:10)
- (51) *Yīng-dá-rú-liú* 應答如流 (Luke 2:47)
- (52a) *Fù-zhū-yī-jù* 付諸一炬 (Luke 3:9; Heb 6:8; 2 Pet 3:7; Rev 18:8)
- (52b) *Fù-zhū-yì-fén* 付諸一焚 (Rev 17:16)
- (53) *Yǐ-dé-bào-yuàn* 以德報怨 (Luke 6:35; Ps 7:5)
- (54) *Gū-ēn-fù-yì* 辜恩負義 (Luke 6:36)
- (55) *Bìng-jià-qí-qū* 並駕齊驅 (Luke 6:40; 1 Thess 2:14)
- (56) *Jīng-jí-cóng-shēng* 荆棘叢生 (Luke 8:7)
- (57) *Guāng-míng-zhèng-dà* 光明正大 (Luke 8:15; Eph 5:8; 1 Thess 2:3; 1 Tim 3:9)
- (58) *Yáo-yáo-xiāng-wàng* 遙遙相望 (Luke 8:26)
- (59) *Bú-cè-zhī-yuān* 不測之淵 (Luke 8:31)
- (60) *Jīng xǐ ruò kuáng* 驚喜欲狂 (Luke 8:56)
- (61) *Hūn-hūn-yù-shuì* 昏昏欲睡 (Luke 9:32 [SB, CLB])
- (62) *Guāng-cǎi-huàn-fā* 光采煥發 (Luke 9:32; 2 Cor 3:7; Rev 21:11)
- (63) *Jīng-xīng-dòng-pò* 驚心動魄 (Luke 9:43)
- (64a) *Fān-rán-huǐ-wù* 幡然悔悟 (Luke 10:13; 16:30)
- (64b) *Fān-rán-huǐ-gǎi* 幡然悔改 (Luke 11:32; Acts 17:30; 26:20; 2 Cor 12:21)
- (65) *Bù-yuǎn-qiān-lǐ* 不遠千里 (Luke 11:31)
- (66) *Shēn-tǐ-lì-xíng* 身體力行 (Luke 11:28; Jas 1:25; cf. Phil 4:9)
- (67) *Pá-luó-tī-jué* 爬羅剔抉 (Luke 15:8)
- (68) *Shēn-sī-yuǎn-lǜ* 深思遠慮 (Luke 16:8; 2 Pet 3:17)

- (69) *Yī-chéng-bú-biàn* 一成不變 (Luke 16:17; Heb 2:2; 6:17-18 [twice]; Jude 1:3)
- (70) *Qián-chē-zhī-jiàn* 前車之鑒 (Luke 17:32)
- (71) *Měi-lún-měi-huàn* 美輪美奐 (Luke 21:5)
- (72) *Tiān-wǎng-huī-huī* 天網恢恢 (Luke 21:34; 2 Pet 2:3)
- (73) *Wú-jī-zhī-tán* 無稽之談 (Luke 24:11 [SB]; 1 Cor 15:14; 1 Tim 1:4; Tit 1:14)
- (74) *Zì-qiáng-bù-xī* 自強不息 (John 5:17; Eph 3:16; 2 Tim 2:1; 1 Pet 4:19)
- (75) *Qiè-qiè-sī-yì* 竊竊私議 (John 6:41)
- (76) *Yì-lùn-fēn-yún* 議論紛紛 (John 7:43; 1 Cor 11:18)
- (77) *Shēng-qì-péng-bó* 生氣蓬勃 (John 10:10)
- (78) *Yì-bù-yì-qū* 亦步亦趨 (John 12:26; 1 Cor 11:18)
- (79) *Yǐ-shēn-zuò-zé* 以身作則 (John 13:15; Acts 20:35; Phil 3:17; 1 Pet 5:3)
- (80) *Tǎn-tè-bù-níng* 忐忑不寧 (John 14:1; 2 Cor 2:13)
- (81a) *Yī-wú-suǒ-néng* 一無所能 (John 15:5)
- (81b) *Yī-wú-suǒ-zhī* 一無所知 (1 Tim 6:4)
- (82) *Rú-yuàn-yǐ-cháng* 如願以償 (John 15:7; Jas 1:5; 1 John 5:15)
- (83) *Niè-ér-bù-zī* 湍而不緇 (John 17:15; 1 Tim 5:22; Jas 1:27; Rev 3:4)
- (84a) *Hé-ér-wéi-yī* 合而為一 (John 17:21 [UV, SB])
- (84b) *Róng-wéi-yī-tǐ* 融為一體 (John 17:21; 1 Cor 12:13; Gal 3:28; Eph 5:31)
- (84c) *Róng-chéng-yī-tǐ* 融成一體 (Eph 2:15; 3:6)
- (84d) *Hé-wéi-yī-tǐ* 合為一體 (Rom 12:5; 1 Cor 10:17; Eph 1:10; 4:4; Phil 3:9)
- (85) *Jīng-chéng-tuán-jié* 精誠團結 (John 17:23; 1 Cor 1:10; Eph 4:3)
- (86a) *Zhí-yán-bú-huì* 直言不諱 (Acts 2:29; 2 Cor 7:14)
- (86b) *Chàng-yán-bú-huì* 暢言不諱 (Acts 26:26)
- (86c) *Zhí-yán-wú-huì* 直言無諱 (1 Cor 3:12)
- (87) *Yí-rán-zì-lè* 怡然自樂 (Acts 2:46; Rom 5:11; Phil 4:4 [twice])
- (88a) *Qì-xié-guī-zhèng* 棄邪歸正 (Acts 3:19; 1 Cor 9:19)
- (88b) *Qù-xié-guī-zhèng* 去邪歸正 (Jas 5:20)
- (89a) *Kǎn-kǎn-ér-tán* 侃侃而談 (Acts 4:13; Eph 6:20)
- (89b) *Kǎn-kǎn-ér-yán* 侃侃而言 (Acts 19:8 [BCV])

- (90) *Bá-hù-fēi-yáng* 跋扈飛揚 (Acts 4:26; Ps 2:2)
- (91) *Bù-yú-kuì-fá* 不虞匱乏 (Acts 4:34)
- (92) *Tòng-xīn-jí-shǒu* 痛心疾首 (Acts 7:54)
- (93) *Yī-niàn-zhī-cuò* 一念之錯 (Acts 8:22)
- (94) *Zī-zī-wé-ìshàn* 孳孳為善 (Acts 9:36; 1 Cor 15:34; Col 1:10; 1 Tim 3:17; 5:10; 1 Pet 3:6; 2 Pet 3:11; 1 John 3:12)
- (95) *Bèi-cháng-jiān-kǔ* 備嘗艱苦 (Acts 9:16; Heb 10:32)
- (96) *Wú-piān-wú-yī* 無偏無倚 (Acts 10:34; Rom 3:22)
- (97) *Yī-shì-tóng-rén* 一視同仁 (Acts 10:34; Rom 2:11; 3:22)
- (98) *Chù-zhì-yōu-míng* 黜陟幽明 (Acts 10:42; Rom 14:9; 2 Tim 4:1; 1 Pet 4:5; Rev 19:2)
- (99) *Jiē-dà-huān-xǐ* 皆大歡喜 (Acts 13:51; 15:3)
- (100) *Bù-kān-fù-hè* 不堪負荷 (Acts 15:10)
- (101) *Tóng-xīn-hé-yì* 同心合意 (Acts 15:25)
- (102) *Jìn-zài-zhī-chǐ* 近在咫尺 (Acts 17:27)
- (103) *Xuān-rán-dà-bō* 軒然大波 (Acts 19:23)
- (104) *Bù-shě-zhòu-yè* 不舍晝夜 (Acts 20:31; 1 Tim 5:5)
- (105) *Zhàn-zhàn-jīng-jīng* 戰戰兢兢 (Acts 20:28; 2 Cor 7:1; Eph 6:6; Phil 2:12; 1 Tim 4:16; 1 Pet 1:17)
- (106) *Shù-jì-xián-xī* 庶績咸熙 (Acts 24:2)
- (107) *Qióng-xiāng-pì-rǎng* 窮鄉僻壤 (Acts 26:26)
- (108) *Xīn-xiāng-dǎo-zhù* 馨香禱祝 (Acts 26:29; Rom 10:1; 16:24; 2 Cor 13:9; Phil 4:23)
- (109) *Shì-zài-bì-chéng* 事在必成 (Acts 27:25)
- (110) *Háo-fǎ-wú-sǔn* 毫髮無損 (Acts 27:34)
- (111) *Ān-rán-wú-yàng* 安然無恙 (Acts 28:5)
- (112) *Dāng-wù-zhī-jí* 當務之急 (Rom 1:15; Gal 6:10; 2 Tim 2:22)
- (113) *Liú-lián-wàng-fǎn* 流連忘返 (Rom 1:21)
- (114a) *Zuò-kōng-dào-xū* 鑿空蹈虛 (Rom 1:21; Col 2:8)
- (114b) *Dào-xū-zuò-kōng* 蹈虛鑿空 (1 Tim 1:6)

- (115) *Zòng-qíng-zì-yù* 縱情恣慾 (Rom 1:24; 6:12; Gal 5:16; Eph 2:3; 4:19; Col 2:13; 1 Thess 4:5; 1 Tim 6:9; Tit 3:3; Jas 4:3; 5:5; 1 Pet 1:14; 2:11; Jude 1:18)
- (116) *Fàng-zòng-zì-sì* 放縱恣肆 (Gal 5:13; 1 Pet 2:16; 4:3; Jude 1:7)
- (117) *Ài-mò-néng-zhù* 愛莫能助 (Rom 1:28)
- (118) *Gāng-bì-zì-yòng* 剛愎自用 (Rom 2:5 [GURY]; 2 Tim 3:4; Tit 1:7)
- (119) *Dà-gōng-wú-sī* 大公無私 (Rom 2:6; 1 Pet 1:17)
- (120) *Míng-zhī-gù-fàn* 明知故犯 (Rom 2:23; Heb 10:26; cf. Tit 3:11)
- (121) *Fā-yáng-guāng-dà* 發揚光大 (Rom 3:7; Phil 1:12; 2 Thess 3:1)
- (122) *Shēn-xìn-bù-yí* 深信不疑 (Rom 3:28; Phil 1:7; 1 John 4:16)
- (123) *Róng-róng-xiè-xiè* 融融洩洩 (Rom 5:1; Col 1:22)
- (124) *Wú-jiāng-zhī-xiū* 無疆之休 (Rom 5:10; Heb 4:10)
- (125) *Huàn-rán-yī-xīn* 煥然一新 (Rom 6:4; 2 Tim 1:6)
- (126) *Chéng-xū-ér-rù* 乘虛而入 (Rom 7:8)
- (127) *Bù-kě-sī-yì* 不可思議 (Rom 8:26; 2 Cor 3:9; Phil 4:7; Heb 12:2; 1 John 3:2)
- (128) *Bù-níng-wéi-shì* 不寧惟是 (Rom 8:28)
- (129) *Nì-yān-rú-dǎo* 怒焉如擣 (Rom 9:2; 2 Pet 2:8)
- (130) *Tóng-guī-yú-jìn* 同歸於盡 (Rom 9:29; 1 Cor 10:8; Gal 5:15; Heb 11:31)
- (131) *Shuò-guǒ-jǐn-cún* 碩果僅存 (Rom 11:3)
- (132) *Dà-dì-huái-chūn* 大地回春 (Rom 11:15)
- (133) *Wàng-zì-zūn-dà* 妄自尊大 (Rom 12:16; 2 Cor 10:5; 11:20; Col 2:18 [SB]; 2 Thess 2:4; 1 Tim 3:6 [SB]; 6:4 [SB])
- (134) *Guāng-míng-lěi-luò* 光明磊落 (Rom 12:17; 2 Cor 3:12)
- (135) *Wéi-fēi-zuò-è* 為非作惡 (Rom 13:4; 1 Cor 5:13; 2 Cor 13:7; Gal 3:19; Phil 3:2; 1 Pet 4:15)
- (136) *Zuì-shēng-mèng-sǐ* 醉生夢死 (Rom 13:13; 1 Thess 5:6; 1 Pet 4:4; Jude 1:8)
- (137) *Xiǎo-xīn-jǐn-shèn* 小心謹慎 (Rom 14:13; 1 Cor 10:12; Col 2:8)
- (138) *Yí-rán-zì-dé* 怡然自得 (Rom 14:17; 2 Tim 2:22)

- (139) *Yī-xīn-yī-dé* 一心一德 (Rom 15:5; 1 Cor 1:10; Phil 1:28; 1 Pet 3:8)
- (140) *Zhòng-kǒu-tóng-shēng* 眾口同聲 (Rom 15:6; Phil 2:11; Rev 7:10)
- (141) *Bù-yí-yú-lì* 不遺餘力 (Rom 16:6; Phil 4:3; Jude 1:3)
- (142) *Mó-ér-bù-lín* 磨而不磷 (Rom 16:10; Heb 11:27)
- (143) *Yǒu-kǒu-jiē-bēi* 有口皆碑 (Rom 16:19)
- (144) *Yīng-yǒu-jìn-yǒu* 應有盡有 (1 Cor 1:5; cf. 2 Pet 1:3)
- (145) *Wú-wēi-bú-zhì* 無微不至 (1 Cor 1:5; 1 Pet 5:7)
- (146) *Wú-xiè-kě-jī* 無懈可擊 (1 Cor 1:8; Phil 2:22; 3:6; 1 Tim 3:12; 6:14; Tit 1:7; 2:8)
- (147a) *Qiǎo-yán-miào-yǔ* 巧言妙語 (1 Cor 1:17; 2:4; Col 2:4)
- (147b) *Qiǎo-yán-mèi-yǔ* 巧言媚語 (Rom 16:18 [GURY])
- (148) *Shǐ-zhōng-bù-yú* 始終不渝 (1 Cor 1:8; Gal 2:5; 6:9; Heb 2:1; 4:14; 6:11; 1 Pet 1:5)
- (149) *Hé-zhōng-gòng-jì* 和衷共濟 (1 Cor 1:10; Phil 2:4)
- (150) *Cān-zàn-huà-yù* 參贊化育 (1 Cor 2:16; 2 Cor 6:1)
- (151) *Tán-guān-xiāng-qìng* 彈冠相慶 (1 Cor 4:8)
- (152) *Yáng-méi-tǔ-qì* 揚眉吐氣 (1 Cor 4:8; Phil 2:16; cf. Gal 4:27)
- (153) *Wú-jiā-kě-guī* 無家可歸 (1 Cor 4:11)
- (154) *Fàn-ér-bú-jiào* 犯而不校 (1 Cor 6:7)
- (155) *Yì-bù-róng-cí* 義不容辭 (1 Cor 9:16)
- (156) *Jù-jīng-huì-shén* 聚精會神 (1 Cor 9:25; Phil 3:14)
- (157) *Shí-yú-yǔn-yuè* 時虞隕越 (1 Cor 10:12)
- (158) *Měng-rán-wú-zhī* 懵然無知 (1 Cor 12:1)
- (159) *Bú-zhì-bù-qiú* 不伎不求 (1 Cor 13:4)
- (160) *Bù-jīn-bù-fá* 不矜不伐 (1 Cor 13:4)
- (161a) *Jǐng-jǐng-yǒu-xù* 井井有序 (1 Cor 14:31)
- (161b) *Jǐng-rán-yǒu-xù* 井然有序 (1 Cor 14:40)
- (162) *Bù-huáng-níng-xī* 不遑寧息 (1 Cor 15:30; Phil 2:16)
- (163) *Què-hū-bù-bá* 確乎不拔 (1 Cor 15:58; Phil 4:1; Col 1:23; 1 Thess 3:8; Heb 10:23; Ps 125:1)
- (164) *Zhuāng-jìng-rì-qiáng* 莊敬日強 (1 Cor 16:13)

- (165) *Shí-shì-qiú-shì* 實事求是 (2 Cor 1:20; Col 2:5; Jas 1:25; 3 John 1:3)
- (166) *Rì-xīn-yòu-xīn* 日新又新 (2 Cor 4:16; Col 1:11; 1 Thess 4:10)
- (167) *Yù-bà-bù-néng* 欲罷不能 (2 Cor 5:14; 2 Pet 1:8)
- (168) *Wàn-xiàng-gēng-xīn* 萬象更新 (2 Cor 5:17)
- (169) *Xīn-jì-shuāng-qīng* 心跡雙清 (2 Cor 7:1; Phil 1:10; 1 Tim 6:14)
- (170) *Gān-dǎn-xiāng-zhào* 肝膽相照 (2 Cor 7:7)
- (171) *Xìng-gāo-cǎi-liè* 興高采烈 (2 Cor 7:13; Gal 4:15)
- (172) *Shě-jǐ-yún-rén* 捨己耘人 (2 Cor 10:16; 1 Pet 4:15)
- (173) *Pú-pú-fēng-chén* 僕僕風塵 (2 Cor 11:26; Phil 2:16; 3 John 1:7)
- (174) *Xiāng-qīn-xiāng-ài* 相親相愛 (2 Cor 13:11; 1 Thess 3:12; Philm 1:16)
- (175) *Xū-yú-zhī-jiān* 須臾之間 (Gal 2:5; Heb 10:37; 11:25)
- (176) *Zhòng-wàng-suǒ-guī* 眾望所歸 (Gal 2:6)
- (177) *Hūn-mèi-wú-zhī* 昏昧無知 (Gal 3:1)
- (178) *Yóu-rán-ér-shēng* 油然而生 (Gal 4:6; 2 Tim 1:4)
- (179) *Wàng-zì-fěi-bó* 妄自菲薄 (Gal 5:1; Col 2:23)
- (180) *Bàn-tú-ér-fèi* 半途而廢 (Gal 5:7; 1 John 2:19; 2 John 2:9)
- (181) *Tóng-liú-hé-wū* 同流合污 (Eph 2:2; 5:7; 1 Pet 4:3; 2 Pet 2:2)
- (182) *Yī-qiū-zhī-hè* 一丘之貉 (Eph 2:3; Ps 106:6)
- (183) *Cóng-róng-zì-zài* 從容自在 (Eph 3:12; Heb 4:16; 1 John 3:22)
- (184) *Rì-jiàn-yuè-zì* 日漸月漬 (Eph 4:15; 1 Tim 4:6; 1 Pet 2:2)
- (185) *Xún-xún-shàn-yòu* 循循善誘 (Eph 4:29; Col 4:5; 2 Thess 3:5; 1 Tim 3:2; 4:11; Tit 2:3; 1 Pet 5:3; 1 John 2:27)
- (186) *Chéng-rén-zhī-měi* 成人之美 (Eph 4:29; 1 Thess 5:15)
- (187) *Cí-bēi-wéi-huái* 慈悲為懷 (Eph 4:32; Ps 145:8)
- (188) *Rú-jiāo-rú-qī* 如膠如漆 (Eph 5:31)
- (189) *Fā-fèn-zì-qiáng* 發憤自強 (Eph 6:10)
- (190) *Yì-lì-bù-yáo* 屹立不搖 (Eph 6:13; 1 Pet 5:12)
- (191) *Yóu-rèn-yǒu-yú* 遊刃有餘 (Eph 6:13; Phil 4:13)
- (192) *Yuán-yuán-bù-jué* 源源不絕 (Eph 6:24)
- (193a) *Yǔ-rì-jù-jìn* 與日俱進 (Phil 1:9)
- (193b) *Yǔ-rì-jù-zhǎng* 與日俱長 (2 Cor 10:15; 1 Thess 2:17)

- (194) *Zài-jīē-zài-lì* 再接再勵 (Phil 1:14; 1 Thess 2:2; 2 Tim 2:1)
- (195) *Zì-lì-mén-hù* 自立門戶 (Phil 1:17)
- (196) *Tuán-jíē-yī-zhì* 團結一致 (Phil 1:27)
- (197) *Qiān-bēi-zì-mù* 謙卑自牧 (Phil 2:3; Jas 4:10; 1 Pet 3:8)
- (198) *Jū-gōng-jìn-cuì* 鞠躬盡瘁 (Phil 2:8)
- (199) *Sǐ-ér-hòu-yǐ* 死而後已 (Phil 2:8)
- (200) *Jǔ-shì-wú-pǐ* 舉世無匹 (Phil 2:9)
- (201) *Wàn-gǔ-liú-fāng* 萬古流芳 (Phil 2:9)
- (202) *Guā-mù-xiāng-shì* 刮目相視 (Phil 2:29)³⁵
- (203) *Zhì-zhī-nǎo-hòu* 置諸腦後 (Phil 3:13)
- (204) *Zī-zī-bú-juàn* 孳孳不倦 (Phil 3:13; 1 Thess 3:5; 2 Thess 3:13)
- (205) *Yán-jǐng-jǔ-zhǒng* 延頸舉踵 (Phil 3:20; Heb 11:13)
- (206) *Wú-kě-zhǐ-zhāi* 無可指摘 (Col 1:22 [SB]; 1 Thess 2:10 [SB]; 1 Tim 3:10; Tit 2:8 [SB])
- (207) *Xún-guī-dǎo-jǔ* 循規蹈矩 (Col 2:5 [UV]; 1 Tim 3:2)
- (208) *Shě-běn-zhú-mò* 舍本逐末 (Col 2:18)
- (209) *Kuān-róng-dà-liàng* 寬容大量 (Col 3:12)
- (210) *Fēng-chuán-xiá-ěr* 風傳遐邇 (1 Thess 1:8)
- (211) *Fēi-shēng-xiá-ěr* 蜚聲遐邇 (Rom 16:19)
- (212) *Yú-yǒng-kě-gǔ* 餘勇可賈 (1 Thess 2:2)
- (213a) *Rú-chū-yī-chè* 如出一轍 (1 Thess 2:14)
- (213b) *Xíng-tóng-yī-chè* 行同一轍 (Acts 7:51)
- (214) *Tū-rú-qí-lái* 突如其來 (1 Thess 5:2; 2 Pet 3:10; Rev 3:3)
- (215) *Bú-sù-zhī-kè* 不速之客 (1 Thess 5:2; 4; 2 Pet 3:10; Rev 3:3; 16:15)
- (216) *Xīn-rán-zì-lè* 欣然自樂 (1 Thess 5:16; Heb 10:34)
- (217) *Zé-shàn-gù-zhí* 擇善固執 (1 Thess 5:21; Ps 119:30)
- (218) *Tū-fēi-měng-jìn* 突飛猛進 (2 Thess 1:3)
- (219) *Yuán-è-dà-duì* 元惡大憝 (2 Thess 2:3; Ps 110:6)

³⁵ The character *guā* in the WV reads 括 as opposed to 刮, which is most likely a typographical error.

- (220) *Guǎ-lián-xiǎn-chǐ* 寡廉鮮恥 (2 Thess 3:6)
- (221) *Guī-xíng-jǔ-bù* 規行矩步 (2 Thess 3:7; Ps 119:168)
- (222) *Bú-wù-zhèng-yè* 不務正業 (2 Thess 3:11)
- (223) *Ān-fēn-shǒu-jǐ* 安分守己 (2 Thess 3:12)
- (224) *Hào-tiān-wǎng-jí* 昊天罔極 (1 Tim 1:12)
- (225) *Zhǐ-zāi-yán-hū* 旨哉言乎 (1 Tim 1:15; 4:9)
- (226) *Yǒu-tiáo-bú-wèn* 有條不紊 (1 Tim 3:2)
- (227) *Hé-ǎi-kě-qīn* 和藹可親 (1 Tim 3:2)
- (228) *Yǔ-shì-wú-zhēng* 與世無爭 (1 Tim 3:3)
- (229) *Bú-yì-zhī-cái* 不義之財 (1 Tim 3:8; Tit 1:11; 2 Pet 2:15)
- (230) *Yǐn-shuǐ-sī-yuán* 飲水思源 (1 Tim 4:4)
- (231) *Wú-suǒ-bú-zhì* 無所不至 (1 Tim 6:4)
- (232) *Sàng-xīn-bìng-kuáng* 喪心病狂 (1 Cor 1:18; 1 Tim 6:5)
- (233) *Zào-cì-diān-pèi* 造次顛沛 (1 Thess 3:3; 2 Tim 1:12; Heb 11:37)
- (234) *Bèi-cháng-jiān-xīn* 備嘗艱辛 (2 Cor 11:27; 2 Tim 1:12; Heb 5:8; Rev 7:14)
- (235) *Huài-fēng-bài-sú* 壞風敗俗 (2 Tim 2:17)
- (236) *Míng-rì-huáng-huā* 明日黃花 (2 Tim 2:18)
- (237) *Gǎi-guò-qiān-shàn* 改過遷善 (2 Tim 2:26)
- (238) *Wàng-ēn-fù-yì* 忘恩負義 (2 Tim 3:2 [UV, HSC, CLB]; 2 Pet 2:1)
- (239) *Ěr-rǔ-mù-rǎn* 耳濡目染 (2 Tim 3:11; 1 John 1:1; Ps 119:48)
- (240) *Zì-qiú-duō-fú* 自求多福 (2 Tim 3:15; 1 Pet 3:9; Ps 32:10)
- (241) *Xǐ-ěr-gōng-tīng* 洗耳恭聽 (2 Tim 4:4)
- (242) *Yòu-rú-chōng-ěr* 褻如充耳 (John 8:47; 2 Tim 4:4)
- (243) *Zì-qī-qī-rén* 自欺欺人 (Tit 1:10; 2 John 1:7; Rev 3:9)
- (244) *Gōng-cāo-jīng-jiù* 躬操井臼 (Tit 2:5)
- (245) *Pī-xīn-xiāng-fù* 披心相付 (Tit 2:10)
- (246) *Dài-rén-jiē-wù* 待人接物 (Tit 3:2)
- (247) *Jìn-shàn-jìn-měi* 盡善盡美 (Tit 3:8; Heb 6:5; 10:34)
- (248) *Qíng-bù-zì-jìn* 情不自禁 (Philm 1:7)
- (249) *Shàn-zuò-zhǔ-zhāng* 擅作主張 (Philm 1:14)

- (250) *Yuè-ruò-jī-gǔ* 粵若稽古 (Heb 1:1)
- (251) *Zuò-shī-liáng-jī* 坐失良機 (Heb 4:1)
- (252) *Tong-bìng-xiāng-lián* 同病相憐 (Heb 5:2)
- (253) *Jīng-yì-qiú-jīng* 精益求精 (Heb 6:1; 2 Pet 1:5)
- (254) *Yī-láo-yǒng-yì* 一勞永逸 (Heb 10:12; cf. 7:27)
- (255) *Wán-měi-wú-quē* 完美無缺 (Heb 8:7)
- (256) *Tán-zhǐ-zhī-qǐng* 彈指之頃 (Heb 10:37)
- (257) *Bǎi-zhé-bù-náo* 百折不撓 (Heb 11:27; Jas 5:10; Rev 2:7, 11, 17, 26; 3:21)
- (258) *Wàn-mù-kuí-kuí* 萬目睽睽 (Heb 12:1)
- (259) *Jīn-shēng-yù-zhèn* 金聲玉振 (Heb 12:2)
- (260) *Shì-qí-mò-jí* 噬臍莫及 (Heb 12:17)
- (261) *Tòng-kū-liú-tì* 痛哭流涕 (Heb 12:17; Jas 4:9)
- (262) *Bù-hán-ér-lì* 不寒而慄 (Heb 12:19)
- (263) *Liáo-yuán-zhī-huǒ* 燎原之火 (Heb 12:28)
- (264) *Niàn-niàn-bú-wàng* 念念不忘 (Heb 13:7)
- (265) *Quán-quán-fú-yīng* 拳拳服膺 (Heb 13:17; 1 John 2:27; Rev 3:3)
- (266) *Dí-xiá-dàng-huì* 滌瑕蕩穢 (Jas 1:21)
- (267) *Jīn-gū-xù-guǎ* 矜孤恤寡 (Jas 1:27)
- (268) *Sān-cùn-zhī-shé* 三寸之舌 (Jas 3:8)
- (269) *Yún-yān-guò-yǎn* 雲煙過眼 (Jas 4:14)
- (270) *Kě-jiàn-yī-bān* 可見一斑 (Jas 5:11)
- (271) *Tú-téng-kǒu-shuō* 徒騰口說 (1 Pet 3:1; 1 John 3:18)
- (272) *Duō-duō-guài-shì* 咄咄怪事 (1 Pet 4:4)
- (273) *Zhōng-xīn-gěng-gěng* 忠心耿耿 (Heb 2:17; 1 Pet 4:10; Rev 17:14)
- (274) *Dà-jīng-xiǎo-guài* 大驚小怪 (1 Pet 4:12)
- (275) *Wéi-lì-shì-tú* 惟利是圖 (1 Pet 5:2; 2 Pet 2:14; Jude 1:16)
- (276) *Huá-ér-bù-shí* 華而不實 (2 Pet 1:8)
- (277) *Gēn-shēn-dǐ-gù* 根深柢固 (2 Pet 1:10; Ps 119:133)
- (278) *Qiǎo-yán-rú-huáng* 巧言如簧 (2 Pet 2:3)

- (279) *Hù-è-bù-quān* 怙惡不悛 (2 Pet 2:10; Rev 2:21; 9:21)
(280) *Mù-wú-fǎ-jì* 目無法紀 (2 Pet 2:10; Ps 119:158)
(281) *Xīn-huái-pō-cè* 心懷叵測 (2 Pet 2:14; Ps 119:85)
(282) *Dà-yán-bù-cán* 大言不慚 (2 Pet 2:18; Rev 13:5)
(283) *Zhūn-zhūn-bú-juàn* 諄諄不倦 (2 Pet 3:1)
(284) *Qiǎo-yán-lìng-sè* 巧言令色 (1 John 3:18; Ps 62:5)
(285) *Xīn-xīn-xiāng-yìn* 心心相印 (1 John 3:22)
(286) *Xiān-yì-chéng-zhì* 先意承志 (1 John 5:14)
(287) *Sù-mèi-shēng-píng* 素昧生平 (3 John 1:5)
(288) *Bù-róng-huò-huǎn* 不容或緩 (Jude 1:3)
(289) *Míng-mù-zhāng-dǎn* 明目張膽 (Jude 1:4)
(290) *Sì-wú-jì-dàn* 肆無忌憚 (Jude 1:10)
(291) *Ē-yú-chǎn-mèi* 阿諛諂媚 (Jude 1:16)
(292) *Tiǎo-bō-lí-jiàn* 挑撥離間 (Jude 1:19)
(293) *Suǒ-xiàng-wú-dí* 所向無敵 (Rev 6:2)
(294) *Yǎo-rán-ér-shì* 杳然而逝 (Rev 6:14)
(295) *Yù-yù-fēi-fēi* 郁郁菲菲 (Rev 8:4)
(296) *Shǒu-wǔ-zú-dǎo* 手舞足蹈 (Rev 11:10)
(297) *Qiān-qiū-wàn-suì* 千秋萬歲 (Rev 11:15; Pss 41:14; 86:12; 93:5; 103:17)
(298) *Wú-dà-wú-xiǎo* 無大無小 (Rev 11:18; 19:5; 20:12)
(299) *Tú-dú-shēng-líng* 荼毒生靈 (Rev 11:18)
(300) *Lì-zú-zhī-dì* 立足之地 (Rev 12:8)
(301) *Jǔ-shì-wú-shuāng* 舉世無雙 (Rev 13:4)
(302) *Tiān-xià-wú-dí* 天下無敵 (Rev 13:4)
(303) *Háo-táo-dà-kū* 號咷大哭 (Rev 18:9; cf. 18:19)
(304) *Dàng-rán-wú-cún* 蕩然無存 (Rev 18:14)
(305) *Huān-xīn-gǔ-wǔ* 歡忻鼓舞 (Rev 19:7; cf. 18:20)
(306) *Pǔ-tiān-tóng-qìng* 普天同慶 (Rev 19:4)

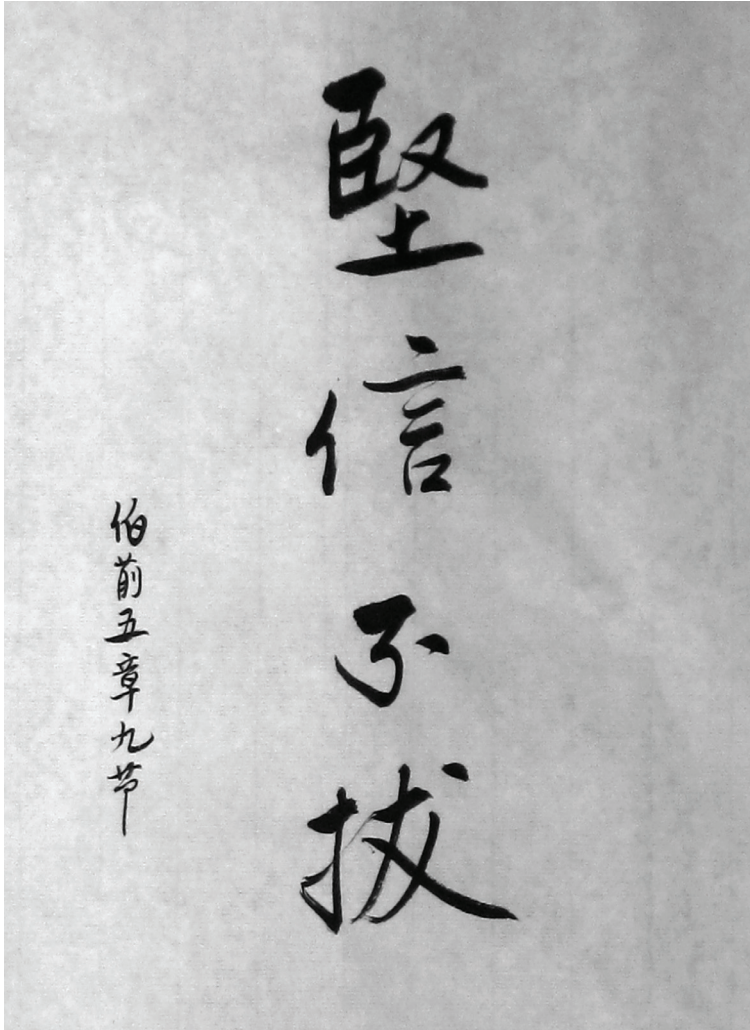
Despite the classical overtones, the majority of the four-character set phrases found in the WV are common

expressions still current in Mandarin, for example, *hé-ái-kě-qīn* (“affable”) in (227) or *ài-mò-néng-zhù* (“would like to help but cannot”) in (117). Other expressions, such as *pá-luó-tī-jué* (“search thoroughly”) in (67) and *yòu-rú-chōng-ěr* (“turn a deaf ear to”) in (242), are less familiar to average Chinese speakers. In addition to the set phrases listed above, one also finds common phrases that are expressed in four characters, which may or may not be classified as four-character set phrases. Such phrases include, for example, *búshèng qīqī* 不勝戚戚 (“overcome by grief,” Mark 14:19), *huānxīn quèyùè* 歡欣雀躍 (“overjoyed,” Matt 2:10; 1 Pet 1:6), *zàisuǒ bùmiǎn* 在所不免 (“cannot be avoided,” Matt 18:7; 24:6; Luke 17:1; 1 Cor 11:19), *yōushāng yùjué* 憂傷欲絕 (“extremely grief stricken,” Matt 26:38), *lèzài qízhōng* 樂在其中 (“rejoice within,” John 13:17; Rom 14:22), and *bújiàn tiānrì* 不見天日 (lit. “unable to see the light of the day,” Acts 13:11).

For stylistic purposes, the WV employs a number of set phrases that are synonyms. For example, the two expressions found in (110–11) can both denote “unscathed.” Also, the four expressions in (84a–d) can all mean “being united as one.” The WV employs another interesting stylistic tool by inserting the conjunctive adverb *ér* 而 (“and,” “but,” “so that”) after the second character of four-character set phrases without altering the meaning or otherwise changing the original form. These examples include the set phrases in (66), (144), (152), (120), (303), and (305). In addition, there are several examples of four-character set phrases that appear in alternative forms, which could be considered intentional stylistic modifications. These include the expressions found in (42a–c) and (52a–b). Another example is also found in (114a–b), where the more stereotyped form *zuò-kōng-dào-xū* (Rom 1:21; Col 2:8) and the

variant form with the reversed word order *dào-xū-zuò-kōng* (1 Tim 1:6) both occur.

Following the example of LI, the WV has also modified certain four-character set phrases to better accommodate the Christian context. For example, in order to emphasize the importance of faith that enables one to stand firm, the stereotyped expression *jiān-rěn-bù-bá* (“tenacious,” lit.



“steadfast and not moving”) in (19) is reshaped into four different forms: *jiān-xì-bù-bá* 堅信不拔 (lit. “believing firmly and not moving,” 1 Pet 5:9), *jiān-xìn-bù-yí* 堅信不疑 (lit. “believing firmly with no doubt,” Matt 21:21), *jiān-xìn-bù-yí* 堅信不移 (“believing firmly and not moving,” Col 2:7), and *dǔ-xìn-bù-yí* 篤信不移 (“sincerely believing and not moving,” 2 Thess 1:4; Heb 6:12). Another example may be seen in the animated expression *zé-zé-chēng-dào* 嘖嘖稱道 (lit. “clicking one’s tongue in proclaiming the Way,” 3 John 1:3), which is modified from the stereotyped four-character set phrase *zé-zé-chēng-qí* 嘖嘖稱奇 (lit. “clicking one’s tongue in wonder”) or *zé-zé-chēng-xiàn* 嘖嘖稱羨 (“lit. “clicking one’s tongue in admiration”), thereby magnifying the Christian truth which has been testified. A third example includes the expression *tīng-ér-bú-wù* 聽而不悟 (“hearing but do not understand,” Acts 28:26), which is modified from the more stereotyped four-character set phrase *tīng-ér-bù-wén* (“hearing but do not hear”) listed in (36b). Note that, as in the case of LI, the antecedent of the paired expression, *shì-ér-bú-jiàn*, is also found in Acts 28:26.³⁶ The likely motivation behind such modification is to keep the symmetry of the expression, as well as provide a more literal translation of the biblical text. As pointed out above, such modifications will result in a higher degree of prominence at the discourse level.

In addition to the four-character set phrases summarized in the list above, which number over three hundred, the WV also employs idiomatic expressions, such as *rén shēng bú dài lái*,

³⁶ The expression *tīng-ér-bú-wù* is also found in the DV and GURY (Luke 8:10), however, unlike the WV, none of the more stereotyped four-character set phrases, *shì-ér-bú-jiàn* or *tīng-ér-bù-wén*, is found anywhere in either of the versions.

sǐ bú dàiqù 人生不帶來，死不帶去 (lit. “a man is given nothing from birth and takes nothing with him in death,” 1 Tim 6:7), xīn-yǒu-yú-ér-lì-bù-zú 心有餘而力不足 (“spirit is willing but the flesh is weak,” lit. “more than willing but does not have the strength (to carry out),” Gal 5:17), dàwúwèi jīngshén 大無畏精神 (lit. “spirit of absolute no fear,” Acts 4:29; 2 Cor 5:6; Eph 6:19; Phil 1:14; Tim 4:17), and xīng-xīng-zhī-huǒ, kě-yǐ-liáo-yuán 星星之火，可以燎原 (“a single spark is enough to start a prairie fire,” Jas 3:5).

Finally, the WV distinguishes itself from all other biblical versions in Chinese by employing two four-character set phrases that are found in the Nestorian Stele (erected in 781 C.E.).³⁷ These are *chù-zhì-yōu-míng* (“degrade the unworthy and promote the deserving”) represented in (98),³⁸ and *shù-jì-xián-xī* (“all sorts of works undertaken by the people flourished throughout the land”) represented in (106).³⁹

LOUIS ANTOINE DE POIROT'S VERSION (POIROT)

Known by his Chinese name, He Qingtai 賀清泰, Louis Antoine de Poirot (S.J., 1735–1813) was a celebrated painter and interpreter who worked at the Chinese court in the late eighteenth century. Although the Jesuit missionary's

³⁷ For an introduction to the Nestorian Stele and the Nestorian missionaries' contributions to the Bible in Chinese, see Foley, *Biblical Translation*, 5–16.

³⁸ Saeki translates the set phrase as “he...degraded the unworthy whilst he promoted the deserving.” See P.Y. Saeki, *The Nestorian Documents and Relics in China* (2d ed.; Tokyo: Academy of Oriental Culture, 1951), 62.

³⁹ Saeki has “all sorts of works undertaken by the people flourished throughout the land.” See Saeki, *Nestorian Documents*, 66.

involvement in biblical translation in Mandarin (as well as in Manchu) is frequently mentioned in literature, no study has been attempted to investigate this early translation.⁴⁰ This is largely due to the inaccessibility of POIROT, which was never published.⁴¹ Nevertheless, POIROT, which included the entire Bible with the exception of most of the prophetic books and the Song of Songs, was arguably the first biblical translation even written in Mandarin, over half a century before Medhurst and Stronach's Mandarin New Testament appeared in 1856.⁴² The original manuscript of POIROT, which was written somewhere between 1780 and 1813⁴³, was

⁴⁰ See, for example, Bondfield, "List of Versions," 467; Zetzsche, *Bible in China*, 27.

⁴¹ See Foley, *Biblical Translation*, 17–18; Nicolas Standaert, "The Bible in Early Seventeenth-Century China," In *Bible in Modern China: The Literary and Intellectual Impact* (ed. Irene Eber, Knut Walf, and Sze-kar Wan, 31–54. Sankt Augustin: Institut Monumenta Serica, 1999), 38.

⁴² Walter H. Medhurst and John Stronach, *Xin yue quan shu* 《新約全書》= *The New Testament in Southern (Nanking) Mandarin (Medhurst and Stronach's Version)* (Shanghai: BFBS, 1857).

⁴³ Bondfield gives the date 1750 as the beginning date of Poirot's active involvement in biblical translation. See Bondfield, "List of Versions," 467. This is followed many. See, for example: A.J. Garnier and H.P. Feng 馮雪冰, "Han-Wen Sheng-Jing Ben Xiao Shi" 「漢文聖經本小史」= *Chinese Versions of the Bible*, in *Xin yue sheng jing liu chuan shi: fu han wen sheng jing ben xiao shi* 《新約聖經流傳史附漢文聖經本小史》= *The New Testament and Its Transmission, with an Essay on the Chinese Versions of the Bible by Garnier and Feng* (Shanghai: Christian Literature Society, 1934), 17; Zetzsche, *Bible in China*, 27; Barriquand, "First Comprehensive Translation," 112. This date is incorrect, since Poirot did not arrive in China until 1770. François Bontinck, in *La lutte autour de la liturgie chinoise aux XVIIe et XVIIIe siècles*, Nauwelaerts, 1962, 383–384, provides some interesting details: on January 16, 1803, the cardinals of the Propaganda Fide discussed a letter from Poirot informing them that he had translated 24 books of the Bible into Manchu and that his translation in Chinese had reached the book of Exodus (Archives SCPF., ACPS., XIX 1802–1808, f. 97 v.). Although they appreciated his zeal, the cardinals decided to forbid Poirot from printing his version: "Se debba permettersi al Signor de Poirot la versione de' Sacri Libri? Laudandum, sed non expedire ut typis evulget versionem S. Scripturae." Undeterred, the missionary continued his translation work. By his death in 1813, Poirot had translated most of the Bible into Chinese, except for a few books in the Old Testament.

reportedly⁴⁴ destroyed in Beijing in 1949. However, POIROT is still extant today, thanks to the near complete copy made for the library at Xujiahui, Shanghai (Bibliotheca Zi-Ka-Wei).⁴⁵ For the purpose of the study, only the New Testament portion of POIROT is examined here.

Despite being written during the second half of the eighteenth century, POIROT bears striking resemblance to current spoken Mandarin. One prominent linguistic feature is its extensive utilization of Mandarin aspect morphemes. In addition to the perfective aspect marker *-le*, Poirot also employs *-guò* (e.g. *shuō-guò* 說過 “have spoken,” Mark 7:6, 10; John 1:15), RVCs (e.g. *dǎ-sǐ* 打死 “kill,” John 8:5, 7), verb reduplication (e.g. *kàn-kàn* 看看 “take a look,” John 11:36), as well as two-morpheme perfective aspect compounds (RVC-*le*, e.g. *ná-le-qù* 拿了去 “have taken away,” John 20:15). Imperfective and stative aspect compounds are also found: imperfective morphemes such as IDVCs (e.g. *kàn-qǐlái* 看起來 “looking,” Rom 9:18) and *-zhe* (*wéi-zhe* 圍着 “circling,” Mark 9:14), and the stative morpheme *-zhe* (*chuān-zhe* 穿着 “wearing,” Mark 16:5).

Other observations pertaining to issues of translation may be noted here. POIROT uses *mántóu* 饅頭 (Chinese steam bun) to translate “bread” (e.g. Matt 4:2) instead of the more commonly used term *bǐng* 餅 (“cake,” e.g. BASSET). This example illustrates Poirot’s attempt to contextualize the

⁴⁴ Cf. Zetzsche, *Bible in China*, 27.

⁴⁵ Gabriele M. Allegra made photographic images of the original MS in Beijing for the Studium Biblicum Franciscanum in Hong Kong. See Gabriele M. Allegra, “Translation of the Scriptures into Chinese,” *Worldmission* 12 (1961): 98. Unfortunately, only about 100 images, all of which are from the Old Testament, still survive today.

biblical concept for Chinese readers. However, POIROT does exhibit a curious form of colloquialism in Mandarin that some might find problematic. Some expressions are considered inappropriate to reference God, for example, *bù sǐ bù làn de Tiānzhǔ* 不死不爛的天主 (“God who does not die or rot,” Rom 1:23). In the passage in which Jesus declares what really defiles a person, POIROT translates the expression “goes out into the latrine” (Mark 7:19; Matt 15:17) as *cóng gāngmén chūqù le* 從肛門出去了 (“exits from the anus”). It is unclear why Poirot resorts to this extreme form of vulgarism in Mandarin. Although it may not be the primary reason that Rome forbade its publication, colloquialism of such degree would certainly have given pause.

Four-character set phrases found in POIROT’s New Testament are summarized below.

- (1) *Bàn-shēn-bù-suí* 半身不遂 (Matt 4:24; 8:6; 9:2, 6; Mark 2:3–5, 9; Luke 5:18, 20)
- (2) *Yǐ-yǎn-huán-yǎn, yǐ-yá-huán-yá* 以眼還眼，以牙還牙 (Matt 5:38 [UV, CNT, LÜ, SB, TCV, NCV, CSB, CCV])⁴⁶
- (3) *Xīn-bù-zài-yān* 心不在焉 (Matt 13:34)
- (4) *Bù-zhī-bù-jué* 不知不覺 (Mark 4:27)
- (5) *Zì-rán-ér-rán* 自然而然 (Mark 4:28)
- (6) *Fān-lái-fù-qù* 翻來覆去 (Mark 9:20 [UV])
- (7) *Wú-suǒ-bù-néng* 無所不能 (Mark 9:22 [BASSET, HSC]; Eph 3:21)

⁴⁶ Lü Chen-chung 呂振中, *Jiu xin yue sheng jing Lü Zhenzhong yi ben* 《舊新約聖經》 = *The Holy Bible: A New Translation by Lü Chen-Chung (Lü’s Version)* (Hong Kong: HKBS, 1970; repr., Hong Kong: HKBS, 2004); *Xin yue sheng jing Zhong wen biao zhun yi ben* 《新約聖經 中文標準譯本》 = *The Holy Bible New Testament (Chinese Standard Bible)* (Nashville, TN: Holman Bible Outreach International, 2008); *Xin Han yu yi ben xin yue quan shu* 《新漢語譯本新約全書》 = *The Holy Bible: New Testament (Contemporary Chinese Version)* (Hong Kong: Chinese Bible International, 2010).

- (8a) *Shēng-míng-yáng-yì* 聲名洋溢 (Mark 1:28 [MA])
- (8b) *Shēng-míng-yáng-yì* 聲名揚溢 (Luke 4:14)
- (9) *Liǎng-quán-qí-měi* 兩全其美 (Luke 5:38)
- (10) *Bì-kǒu-wú-yán* 閉口無言 (Luke 20:26 [UV, CNT, IG, TCV])
- (11) *Míng-kè-zài-xīn* 銘刻在心 (Luke 21:14)
- (12) *Yǎo-yá-qìè-chǐ* 咬牙切齒 (Mark 9:18 [UV, HSC, CNT, IG, SB]; Acts 4:25)
- (13) *Zì-xiāng-cán-hài* 自相殘害 (Acts 7:26)
- (14) *Hú-zuò-fēi-wéi* 胡作非為 (Rom 1:28)
- (15) *Qǐ-sǐ-huí-shēng* 起死回生 (2 Cor 1:9)
- (16) *Kuò-ér-yán-zhī* 括而言之 (Gal 3:22)
- (17) *Rì-zēng-yuè-shèng* 日增月盛 (Col 1:6)
- (18) *Qì-xié-guī-zhèng* 棄邪歸正 (2 Pet 2:18; 1 Thess 1:9)
- (19) *Dà-gōng-wú-sī* 大公無私 (1 Pet 4:10)
- (20) *Wú-kě-bǐ-nǐ* 無可比擬 (2 Cor 3:10)

With the exception of *wú-suǒ-bù-néng* (“omnipotent”) in (7), all the four character set phrases used in POIROT appear to be original. It is significant that the expression *yǐ-yǎn-huán-yǎn, yǐ-yá-huán-yá* (“eye for an eye, tooth for a tooth”) is found here, more than a century before it appeared in the Mandarin Union Version for the first time. As the above list illustrates, however, POIROT’s influence upon later biblical versions (including those by Catholic translators who might have had access to the manuscript) is considerably limited.

JOSEPH HSIAO'S NEW TESTAMENT (HSC)

The translation of the New Testament by Joseph Hsiao (Xiao Jingshan, S.J., 1855–1924), which first appeared in 1922, was the earliest Catholic version ever published in Mandarin.⁴⁷ The following is a summary of the use of four-character set phrases found in HSC.

- (1) *Huí-xīn-zhuǎn-yì* 回心轉意 (Matt 13:15 [CNT])
- (2) *Bì-kǒu-wú-yán* 閉口無言 (Matt 22:34 [CNT, SB])
- (3) *Zhàn-zhàn-jīng-jīng* 戰戰兢兢 (Mark 5:33 [SB]; Luke 8:47 [UV])
- (4) *Yǎo-yá-qiè-chǐ* 咬牙切齒 (Mark 9:17 [POIROT, UV, IG, CNT, SB]; Acts 7:54 [UV])⁴⁸
- (5) *Wú-suǒ-bù-néng* 無所不能 (Mark 9:22 [BASSET], 10:27 [BASSET, WV], 14:36 [BASSET])
- (6) *Gěng-wán-nán-huà* 梗頑難化 (Luke 1:17)
- (7) *Tóng-xīn-hé-yì* 同心合意 (Acts 2:46 [UV])
- (8) *Huǐ-gǎi-zì-xīn* 悔改自新 (Acts 5:31)
- (9) *Ān-rán-wú-yàng* 安然無恙 (Acts 27:44)
- (10) *Chì-shēn-luǒ-tǐ* 赤身裸體 (Rom 8:35)
- (11) *Zì-zuò-cōng-míng* 自作聰明 (Rom 12:16 [SB])
- (12) *Gǔ-ròu-xiāng-lián* 骨肉相連 (Eph 5:30)
- (13) *Zǒng-ér-yán-zhī* 總而言之 (Eph 5:33; Phil 4:8; 1 Thess 4:1)

⁴⁷ Thomas Wang 王多默 has translated the Gospels (1875) and Acts (1883) into Mandarin, however, as was the case with POIROT, these were never published and hence have been inaccessible to scholars and other translators. See Bondfield, "List of Versions," 468. HSC's 1956 edition by Kuangchi Program Service retains the entire original 1922 edition with only two minor changes: new punctuation and transliterations of proper names (including, notably, *wù'èrpéng* 物爾朋, often found in earlier Catholic versions to transliterate the Latin *Verbum* as in John 1:1). See *Introduction*, Hsiao, *Xin jing quan ji*, 5.

⁴⁸ Following the Vulgate versification, Mark 9:17 (i.e. 9:18); also in set phrase (5) under the discussion of the CNT.

- (14) *Wàng-zì-zūn-dà* 妄自尊大 (Col 2:18 [WV])
- (15) *Wàng-ēn-fù-yì* 忘恩負義 (2 Tim 3:2 [WV])
- (16) *Bú-yì-zhī-cái* 不義之財 (Tit 1:7, 11)
- (17) *Míng-zhī-gù-fàn* 明知故犯 (Tit 3:11; cf. WV)⁴⁹
- (18) *Dàn-bó-yǒu-jié* 淡泊有節 (1 Pet 2:10)

The set phrases represented in (2), (6) and (8–18) appear to be original, that is, they are not used by other earlier versions for the same respective passages. Considering that the translation covers the entire New Testament, however, HSC employs only a few four-character set phrases, and, like MA, does not follow the tradition begun by LI and the WV of modifying stereotyped expressions to suit the Christian context. It is fair to say that with respect to the general use of four-character set phrases, HSC has relatively limited influence on later versions.

CATHOLIC NEW TESTAMENT (CNT)

The CNT represents the first biblical translation project in Mandarin based on the original Greek text undertaken by a committee.⁵⁰ The four-character set phrases found in the CNT are listed below.

- (1) *Yǐ-yǎn-huán-yǎn, yǐ-yá-huán-yá* 以眼還眼，以牙還牙 (Matt 5:38 [POIROT, UV, LÜ, SB, TCV, NCV, CCV])
- (2) *Liǎng-quán-qí-měi* 兩全其美 (Matt 9:17)

⁴⁹ The WV has *míng zhī ér gù fàn*.

⁵⁰ Litvanyi et al., *Xin jing quan shu*.

- (3) *Huí-xīn-zhuǎn-yì* 回心轉意 (Matt 13:15 [HSC])
- (4) *Bì-kǒu-wú-yán* 閉口無言 (Matt 22:34 [HSC, SB]; Luke 20:26 [POIROT, UV, IG, TCV])
- (5) *Yǎo-yá-qiè-chǐ* 咬牙切齒 (Mark 9:17 [POIROT, UV, HSC, IG, SB])
- (6) *Jīng-huāng-shī-cuò* 驚慌失措 (Mark 13:7)
- (7) *Yī-wú-suǒ-huò* 一無所獲 (Luke 5:5)
- (8) *Qǔ-zhī-bù-jìn, yòng-zhī-bù-jié* 取之不盡, 用之不竭 (Luke 12:33)
- (9) *Dà-jīng-xiǎo-guài* 大驚小怪 (John 7:21)
- (10) *Xiāng-qīn-xiāng-ài* 相親相愛 (John 13:34, 35 [SB]; 15:2, 17; 1 Thess 4:9; 1 Tim 1:5; 1 John 4:7; 11; 2 John 1:5)
- (11) *Xīn-huāng-yì-luàn* 心慌意亂 (John 14:1)
- (12) *Wú-yuán-wú-gù* 無緣無故 (John 16:25)
- (13) *Dú-yī-wú-èr* 獨一無二 (John 17:13)
- (14) *Yī-xīn-yī-yì* 一心一意 (Acts 4:32; 1 Cor 1:10; 2 Cor 13:11; 1 Pet 3:8)
- (15) *Zhàn-zhàn-jīng-jīng* 戰戰兢兢 (Acts 7:32 [UV]; 16:29 [UV])
- (16) *Hú-yán-luàn-yǔ* 胡言亂語 (Acts 15:24)
- (17) *Suí-shí-suí-dì* 隨時隨地 (Acts 24:3)
- (18) *Huā-yán-qiǎo-yǔ* 花言巧語 (1 Cor 2:1)
- (19) *Chì-shēn-luǒ-tǐ* 赤身裸體 (1 Cor 4:11)
- (20) *Qíng-bú-zì-jìn* 情不自禁 (1 Cor 7:5 [GURY])
- (21) *Jìn-xīn-jié-lì* 盡心竭力 (Col 2:1)
- (22) *Yǐ-shēn-zuò-zé* 以身作則 (2 Thess 3:9; 1 Tim 4:12)
- (23) *Zì-shí-qí-lì* 自食其力 (2 Thess 3:12 [CLB, CCV])
- (24) *Bú-yì-zhī-cái* 不義之財 (1 Tim 3:8 [UV])
- (25) *Zhōng-tú-biàn-guà* 中途變卦 (Jas 1:8)
- (26) *Yóu-yù-bù-jué* 猶豫不決 (Jude 1:22)
- (27) *Hù-xiāng-cán-shā* 互相殘殺 (Rev 6:4)

The list indicates that the CNT uses four-character set phrases slightly more freely than HSC. A majority of these expressions appear to be original to the CNT, while only

seven of them are found in earlier versions (i.e. (1), (3-5), (15), (20), and (24)). One specific expression that helps to characterize this version is *qǔ-zhī-bù-jìn*, *yòng-zhī-bù-jíe* (“inexhaustible”) in (8), used to describe “treasure in heaven” (Luke 12:33). Although it was first used in POIROT, the CNT is the first published Catholic version to utilize the expression *yǐ-yǎn-huán-yǎn*, *yǐ-yá-huán-yá* (“eye for an eye, tooth for a tooth,” Matt 5:38), which is one of the few four-character set phrases in Mandarin to be derived from the Bible.

Another representative of “Christian four-character set phrases” is found in the expression *ài-rén-rú-jǐ* 愛人如己 (“love one another as yourself,” e.g. Matt 19:19 [DV, GURY, UV, HSC, CNT, IG, NCV]; 22:39 [GURY, UV, HSC, NCV]; Rom 13:9 [POIROT, DV, GURY, UV, NCV]; Gal 5:14 [POIROT, UV, CNT]) or *ài-lín-rú-jǐ* 愛鄰如己 (“love your neighbor as yourself,” e.g. Luke 10:27 [WV, RCUV, CSB, CCV]; Gal 5:14 [WV, RCUV, CSB, CCV]).

Following the examples of LI and the WV, the CNT also modifies certain four-character set phrases in order to suit the Christian context. Such modifications, as pointed out above, mark frontgrounded prominence in the discourse of the translated text. For example, the stereotyped phrase *bèi-běn-wàng-yì* 背本忘義 (“ungrateful”) has been modified into *bèi-běn-wàng-ēn* 背本忘恩 (“ungrateful,” Rom 11:26). In this case, the translators of the CNT opt for a more paraphrased rendering of the Greek ἀσεβεία (“ungodliness”), with an emphasis on the lack of gratefulness to God’s *ēn* (“grace”). Another example is the familiar expression *qiú shēng bù dé*, *qiú sǐ bù néng* 求生不得，求死不能 (“between a rock and a hard place,” lit. “cannot live, despite trying to; cannot die,

despite trying to”), which is reshaped into *yù-sǐ-bù-dé, qiú-sǐ-bù-néng* 欲死不得，求死不能 (lit. “cannot die, despite desiring to; cannot die, despite trying to”) to render the desperate situation people face described in Rev 9:6.

ZIKAWEI SEMINARY’S GOSPELS (IG)

Zikawei Seminary’s translation of the Gospels in Mandarin is less familiar to biblical translators and scholars.⁵¹ The following is a summary of the four-character set phrases found in IG (IG = St. Ignatius).

- (1a) *Shì-ér-bú-jiàn* 視而不見 (Matt 13:13 [LI, WV, TCV]; Luke 8:10 [WV, TCV])
- (1b) *Tīng-ér-bù-wén* 聽而不聞 (Matt 13:13 [LI, WV, TCV])
- (2) *Mèn-mèn-bù-lè* 悶悶不樂 (Matt 20:22)
- (3) *Bì-kǒu-wú-yán* 閉口無言 (Luke 20:26 [POIROT, UV, CNT, TCV])
- (4) *Yǎ-kǒu-wú-yán* 啞口無言 (Matt 23:12)
- (5) *Chì-shēn-lù-tǐ* 赤身露體 (Matt 26:36, 43–44)
- (6) *Jiān-mò-bù-yán* 緘默不言 (Matt 26:63)
- (7) *Yǎo-yá-qiè-chǐ* 咬牙切齒 (Mark 9:18 [POIROT, UV, HSC, CNT, SB])
- (8) *Pǔ-tiān-zhī-xià* 普天之下 (Mark 14:9)
- (9) *Qiè-qiè-sī-yì* 竊竊私議 (Luke 5:30; 19:7 [SB])
- (10) *Mò-bù-zuò-shēng* 默不作聲 (Luke 14:4)
- (11) *Shī-ér-fù-dé* 失而復得 (Luke 15:24 [CLB, CSB, CCV], 32 [SB, CLB, CSB, CCV])
- (12) *Tū-rú-qí-lái* 突如其來 (Luke 20:1)
- (13a) *Yī-wú-suǒ-yòng* 一無所用 (John 6:64)

⁵¹ Zikawei Seminary, *Xin yi fu yin chu gao*.

(13b) *Yī-wú-suǒ-néng* 一無所能 (John 14:30)

All the four-character set phrases used in IG appear to be original, except for the three expressions in (1a–b), (3) and (7). Perhaps due to the limited accessibility and the number of biblical books that were translated, the IG has had little influence on other versions with respect to the use of four-character set phrases. However, one does find an interesting expression, *zhí-rèn-bú-huì* 直認不諱 (“confess frankly,”), which is a modified form of the stereotyped set phrase *zhí-yán-bú-huì* 直言不諱 (“speak frankly,” see (86a) under the WV above) that is used to render the Greek καὶ ὁμολόγησεν καὶ οὐκ ἠρνήσατο in John 1:20. Here, the modified form of the set phrase achieves frontgrounded prominent in the discourse, stressing the act of confession by John the Baptist. Following in the footsteps of LI, the WV, and the CNT, this is another good example of the translator’s attempt to provide a more literal rendering of the Greek by modifying a stereotyped four-character set phrase in Mandarin, and hence deserves recognition.

STUDIUM BIBLICUM FRANCISCANUM’S VERSION (SB)

In 1968, the SB made its monumental appearance as the first ever complete translation of the Catholic Bible in Chinese.⁵² Translated from the original Hebrew, Aramaic and

⁵² For a brief introduction to the SB, see, for example, Allegra, “Translation,” 97–105; Gabriele M. Allegra, “The Chinese Version of the Holy Bible of the Studium Biblicum O.M.F.,” *Teaching All Nations* 2 (1965): 345–53; Arnulf

Greek, the SB is distinguished for its fidelity to the source languages and its elegant style. Here, the primary focus will be on examining the use of the four-character set phrase in the New Testament portion of the SB. Excluding the WV, the SB employs more four-character set phrases than any other Catholic version of the New Testament in Chinese, as the following list illustrates.

- (1) *Yǐ-yǎn-huán-yǎn, yǐ-yá-huán-yá* 以眼還眼，以牙還牙 (Matt 5:38 [POIROT, UV, CNT, LÜ, TCV, NCV, CSB, CCV])
- (2) *Lāo-lāo-dāo-dāo* 嘮嘮叨叨 (Matt 6:7 [LÜ])
- (3) *Suǒ-jiàn-suǒ-wén* 所見所聞 (Matt 11:4; Luke 7:22; John 3:32 [UV, LI]; Acts 2:33; 4:20; 22:15; 2 Pet 2:8; 1 John 1:3)
- (4) *Tóng-xīn-hé-yì* 同心合意 (Matt 18:19 [UV]; Acts 1:14 [UV]; 4:24; 5:12 [UV]; 8:6 [UV]; 18:12; Rom 12:16; 15:5; 1 Cor 1:10; 2 Cor 13:11 [UV]; Phil 2:2; 1 Pet 3:8)
- (5a) *Mò-mò-wú-yǔ* 默默無語 (Matt 22:12)
- (5b) *Mò-bù-zuò-shēng* 默不作聲 (Mark 9:34)
- (5c) *Mò-rán-bù-yǔ* 默然不語 (Luke 14:4)
- (6) *Bì-kǒu-wú-yán* 閉口無言 (Matt 22:34 [HSC, CNT]; 1 Pet 2:15)
- (7a) *Chì-shēn-lòu-tǐ* 赤身露體 (Matt 25:36 [UV], 38 [UV], 44 [UV]; Jas 2:15 [UV])
- (7b) *Chì-shēn-lòu-shēn* 赤身露身 (Matt 25:43)
- (7c) *Chì-shēn-luǒ-tǐ* 赤身裸體 (2 Cor 11:27; Rev 3:17; 17:16)
- (8) *Yī-shēng-bù-xiǎng* 一聲不響 (Mark 3:4 [TCV, NCV])
- (9) *Zhàn-zhàn-jīng-jīng* 戰戰兢兢 (Mark 5:33 [HSC, TCV]; Luke 8:47 [UV, LÜ, NCV]; Eph 6:5 [TCV, CCV])

Camps, "Father Gabriele M. Allegra, O.F.M. (1907–1976) and the Studium Biblicum Franciscanum: The First Complete Chinese Catholic Translation of the Bible," in *Bible in Modern China: The Literary and Intellectual Impact* (ed. Irene Eber, Knut Wolf, and Sze-kar Wan; Sankt Augustin: Institut Monumenta Serica, 1999), 55–76.

- (10) *Mù-dèng-kǒu-dāi* 目瞪口呆 (Mark 5:42 [CSB])
- (11) *Yǎo-yá-qìè-chǐ* 咬牙切齒 (Mark 9:18 [POIROT, UV, HSC, CNT, IG]; Acts 7:54 [UV, HSC, CCV])
- (12) *Wú-kě-zhǐ-zhāi* 無可指摘 (Luke 1:6 [CLB, CCV]; Phil 2:15 [UV, CCV]; Col 1:22 [WV, NCV, CCV]; 1 Thess 2:10 [UV, WV, NCV, CCV]; 3:13 [NCV, CCV]; 1 Tim 5:7 [UV, LÜ, NCV, CCV]; 6:14 [UV, LÜ, CLB, NCV, CCV]; Tit 1:6-7 [NCV, CCV]; 2:8 [WV, NCV, CCV])
- (13a) *Jīng-huáng-shī-cuò* 驚惶失措 (Luke 1:12; 21:25 [TCV]; Acts 9:22)
- (13b) *Jīng-huāng-shī-cuò* 驚慌失措 (2 Thess 2:2)
- (13c) *Cāng-huáng-shī-cuò* 倉皇失措 (Acts 2:6)
- (14) *Xīn-gāo-qì-ào* 心高氣傲 (Luke 1:51 [CCV]; Rom 11:20 [NCV, CCV]; 1 Tim 6:17 [CCV])
- (15) *Fèn-fèn-bù-píng* 憤憤不平 (Luke 5:30)
- (16) *Yì-lùn-fēn-fēn* 議論紛紛 (John 7:32 [RCUV])
- (17) *Qiè-qiè-sī-yì* 竊竊私議 (Luke 15:2; 19:7 [IG]; John 6:41 [WV], 43, 61)
- (18) *Hūn-hūn-yù-shuì* 昏昏欲睡 (Luke 9:32 [WV, CLB])
- (19) *Gǎi-guò-zì-xīn* 改過自新 (Luke 10:13)
- (20) *Bù-kān-fù-hè* 不堪負荷 (Luke 11:46)
- (21) *Shī-ér-fù-dé* 失而復得 (Luke 15:24 [TCV, CCV], 32 [IG, TCV, CCV])
- (22) *Wú-jī-zhī-tán* 無稽之談 (Luke 24:11 [WV, NCV])
- (23) *Jī-dà-huān-xǐ* 皆大歡喜 (Luke 24:52; ACT 8:8)
- (24) *Mò-bù-guān-xīn* 漠不關心 (John 10:13 [NCV])
- (25) *Gān-xīn-qíng-yuàn* 甘心情願 (John 10:18; Rom 9:3; 2 Cor 8:11-12; 9:2; 12:9, 15)
- (26) *Xiāng-qīn-xiāng-ài* 相親相愛 (John 13:35 [CNT]; Rom 12:10 [TCV, CCV])
- (27) *Hé-ér-wéi-yī* 合而為一 (John 17:11 [UV, CCV], 21 [UV, WV, CCV], 22 [UV, CCV], 23 [UV, CCV]; 1 Cor 1:9; Eph 2:14 [UV])
- (28) *Huí-xīn-zhuǎn-yì* 回心轉意 (Acts 3:19; 8:22; 2 Pet 3:9)
- (29) *Dà-fā-léi-tíng* 大發雷霆 (Acts 5:33)
- (30) *Wú-yuán-wú-gù* 無緣無故 (Acts 19:40 [UV, LÜ, NCV, RCUV])

- (31) *Xún-guī-dǎo-jǔ* 循規蹈矩 (Acts 21:24 [UV, NCV])
- (32) *Jiān-dìng-bù-yí* 堅定不移 (Rom 4:16 [NCV]; 9:11; 1 Cor 15:58; 2 Cor 1:7; Col 1:23 [UV, CCV]; 4:12; Heb 3:6, 14 [LÜ]; 11:27; 2 Pet 1:10 [UV])
- (33) *Wú-kě-yán-yù* 無可言喻 (Rom 8:26 [RCUV])
- (34) *Dà-huò-quán-shèng* 大獲全勝 (Rom 8:37)
- (35) *Kuān-hóng-dà-liàng* 寬宏大量 (Rom 9:22)
- (36) *Zì-zuò-cōng-míng* 自作聰明 (Rom 11:25; 12:16 [HSC])
- (37) *Hé-yán-yuè-sè* 和顏悅色 (Rom 12:8)
- (38) *Wèn-xīn-wú-kuì* 問心無愧 (Rom 14:22 [CLB])
- (39a) *Yī-wú-suǒ-yǒu* 一無所有 (1 Cor 1:28; 2 Cor 6:10 [UV, LÜ, RCUV])
- (39b) *Yī-wú-suǒ-dé* 一無所得 (1 Cor 7:30 [NCV, RCUV])
- (39c) *Wú-suǒ-bù-yǒu* 無所不有 (2 Cor 6:10)
- (40) *Liǎng-xiāng-qíng-yuàn* 兩相情願 (1 Cor 7:5 [UV])
- (41) *Rén-zhī-cháng-qíng* 人之常情 (1 Cor 9:8)
- (42) *Bù-huái-hào-yì* 不懷好意 (Gal 4:17 [TCV, RCUV])
- (43) *Zòng-qíng-zì-yù* 縱情恣慾 (Eph 4:19 [WV, TCV])
- (44) *Yán-nián-yì-shòu* 延年益壽 (Eph 6:3)
- (45) *Wàng-zì-zūn-dà* 妄自尊大 (Col 2:18 [WV]; 1 Tim 3:6 [WV]; 6:4 [WV])
- (46) *Wú-fǎ-wú-tiān* 無法無天 (2 Thess 2:3, 8)
- (47) *Yóu-shǒu-hào-xián* 游手好閒 (2 Thess 3:6 [LÜ, NCV], 11 [LÜ, NCV]; 1 Tim 5:13 [twice])
- (48) *Hào-guǎn-xián-shì* 好管閒事 (2 Thess 3:11 [LÜ, CSB, CCV]; 1 Tim 5:13 [UV, LÜ, NCV, CSB, CCV])
- (49) *Dài-rén-jiē-wù* 待人接物 (Heb 13:5)
- (50) *Sān-xīn-liǎng-yì* 三心兩意 (Jas 1:8 [CLB, TCV, CCV]; 4:8 [CLB, CCV])
- (51) *Jìn-xīn-jié-lì* 盡心竭力 (2 Pet 1:10, 15 [UV])
- (52) *Bǎi-zhàn-bǎi-shèng* 百戰百勝 (Rev 6:2)

The SB's use of the four-character set phrase is characterized by its variety. More than half of all the set phrases found are used only once in the entire New Testament. However, the SB's choice of four-character set phrases is limited only to the stereotyped ones, thereby breaking away from the tradition held by previous Catholic versions (namely, LI, WV, CNT, IG), which are noted for their use of modified four-character expressions from stereotyped four-character set phrases.

In cases where the same four-character set phrase occurs more than once, there is little evidence to support the theory that the SB consistently employs the same four-character set phrase to translate the same Greek term or its cognates. There is one isolated example, however, found in (48). The four-character set phrase *hào-guǎn-xián-shì* (“[being] inquisitive”) is used to translate *περιεργάζομαι* (2 Thess 3:11) and its noun *περιεργος* (1 Tim 5:13).

On the other hand, one also finds a curious example in the SB where three semantically related Greek terms, *φιμώω* (Matt 22:12), *σιωπάω* (Mark 9:34), and *ἡσυχάζω* (Luke 14:4), are translated by three synonymous four-character set phrases, *mò-mò-wú-yǔ*, *mò-bù-zuò-shēng*, and *mò-rán-bù-yǔ*, all of which denote “remaining silent” in the respective passages represented in (5a–c). This is also a rare example of lexical equivalence in translating Greek into Mandarin by means of four-character set phrases.⁵³

⁵³ For discussions of lexical translation, see Foley, *Biblical Translation*, 42–44, 49–51.

More frequently, however, one would find examples in which the *same* four-character set phrase is employed to translate semantically related Greek terms. The four-character set phrase *huí-xīn-zhuǎn-yì* (“[having] a change of heart”) in (28) is utilized to translate ἐπιστρέφω (Acts 3:19), μετανοέω (Acts 8:22), and the verb phrase εἰς μετάνοιαν χωρῆσαι (2 Pet 3:9). Another example worthy of note is the set phrase *wú-kě-zhǐ-zhāi* (“irreproachable”) in (12), which is used to translate a number of terms: ἀμεμπτος (Luke 1:6; Phil 2:15; 1 Thess 3:13), ἀμέμπτως (1 Thess 2:10), ἀνέγκλητος (Col 1:22; Tit 1:6–7), ἀνεπίλημπτος (1 Tim 3:2; 5:7; 6:14), and ἀκατάγνωστος (Tit 2:8).

For reasons that will become evident below, four-character set phrases in the SB are rarely utilized to consistently represent specific linguistic features of the Greek—either lexical or grammatical, let alone discourse functions—but rather are used for stylistic considerations. For example, the same Greek verb γογγύζω is translated by various expressions in Mandarin, including three different four-character set phrases in (15)–(17), and a disyllabic verb *bàoyuàn* 抱怨 (“complain,” Matt 20:11; 1 Cor 10:10). Stylistic considerations seem to be the primary reason for inconsistencies in lexical translation.

Similarly, γυμνός and its cognate γυμνότης are represented by five different expressions in Mandarin, three of which are four-character set phrases listed in (6a–c), and two disyllabic phrases, *chìpín* 赤貧 (“utterly destitute,” Rom 8:35) and *luǒtǐ* 裸體 (“nude,” Rev 3:18). In another example, the set phrase *wàng-zì-zūn-dà* (“puffed up”) listed in (44) is used to render φυσιώω (Col 2:18) and the semantically related

term τυφόομαι (1 Tim 3:6 and 6:4). However, in 2 Tim 3:4, the same Greek word τυφόομαι is translated by the disyllabic phrase *zìdà* 自大 (“arrogant”) instead of the set phrase *wàng-zì-zūn-dà*. In both examples, stylistic concerns drive the motivation for using disyllabic expressions, since they maintain the symmetry of the translated text in Mandarin. In addition to style, the subtle semantic nuances in the Greek of the first example also give rise to choices of lexis used in translation.

In the example mentioned above, the Greek term ἄμεμπτος is not only represented by the four-character set phrase *wú-kě-zhǐ-zhāi* listed in (11), but also by *wúxiá kězhǐ* 無瑕可指 (“without blemish,” Phil 3:6) and *méiyǒu quēdiǎn* 沒有缺點 (“faultless,” Heb 8:7). In this case, stylistic considerations fail to account for the inconsistency, since there is no apparent reason for the translator to prefer *méiyǒu quēdiǎn* over the four-character set phrase *wú-kě-zhǐ-zhāi*, which is used elsewhere as a consistent lexical representation of ἄμεμπτος in Mandarin. On the other hand, the phrase *wúxiá kězhǐ* that translates ἄμεμπτος also translates both ἀμέμπτως (1 Thess 5:23) and ἀνέγκλητος (1 Cor 1:8; 1 Tim 3:10).⁵⁴ Similarly, there is no apparent reason for the alternative choice of lexis for the Greek.

⁵⁴ Similar inconsistencies in translating these Greek terms into Mandarin are also found in other versions, for example, the UV. On the contrary, LÜ uses *wú-kě-zhǐ-zhāi* consistently to translate ἀνεπίλημπος (1 Tim 3:2; 5:7; 6:14), *wúkě jiùzé* 無可咎責 (“blameless”) for ἀκατάγνωστος (Tit 2:8), *wúkě zébèi* 無可責備 (“blameless”) for all occurrences of ἄμεμπτος and ἀμέμπτως (Luke 1:6; Phil 2:15; 3:6; 1 Thess 2:10; 3:13; 5:23; Heb 8:7), and *wúkě zhǐzé* 無可指責 (“irreproachable”) for all occurrences of ἀνέγκλητος (1 Cor 1:8; Col 1:22; 1 Tim 3:10; Tit 1:6–7).

In addition to stylistic and semantic considerations, four-character set phrases are also utilized in the SB to refer to a specific individual with eschatological significance whom Paul describes in 2 Thess 2:3, 8. Here, Paul predicts the day of the Lord “will not come unless the rebellion comes first and the lawless one is revealed, the one destined for destruction” (2 Thess 2:3, NRSV). The Greek *ὁ ἀνθρώπος τῆς ἀνομίας* and *ὁ ἄνομος* is translated as *wú-fǎ-wú-tiān de rén* 無法無天的人 (“lawless man,” lit. “man who defies human and divine laws”), with the four-character set phrases found in both references in (46). In this case, the same Greek terms *ἀνομία* or *ἄνομος* found elsewhere in different contexts do not refer to the same eschatological figure, and therefore they are, understandably, translated by expressions other than the four-character set phrase in (46): *bùfǎ* 不法 (“unlawful,” e.g. Matt 23:28; 2 Cor 6:14; 1 Tim 1:9), *zuì'è* 罪惡 (“evil,” Matt 14:12; Rom 4:7; 2 Thess 2:7; Tit 2:14; Heb 1:9), or *fǎlǜ yǐwài* 法律以外 (“outside the law,” e.g. 1 Cor 9:21).

Although the SB does not systematically employ four-character set phrases to represent specific linguistic features of the Greek, it is encouraging to observe that the first complete Catholic Bible in Chinese does prove itself influential among more recent Protestant versions, particularly with respect to their use of the more stereotyped four-character set phrases for the same respective biblical passages, as (8), (10), (14), (16), (24), (33), (38), (39b), (42), and (50) illustrate. Finally, it is the hope of the author that some of the observations made above might be taken into account for future revision of the SB with respect to the use of the four-character set phrases in biblical translation.

CONCLUSION

In conclusion, the current study yields several significant findings regarding the use of four-character set phrases in Catholic and Orthodox New Testament versions. First, all ten biblical translations in Chinese examined here, both wenli (BASSET, GURY, LI, MA, WV) and Mandarin (POIROT, HSC, CNT, IG, SB), employ four-character set phrases. Second, while most of these versions use only stereotyped four-character set phrases, four Catholic versions (LI, WV, CNT, IG), also employ four-character phrases (as well as other stereotyped expressions from Chinese classics) that are modified in order to better suit the biblical context. The effect of such modifications is significant at the discourse level because a modified form of a stereotyped four-character set phrase achieves an even higher degree of prominence in the written discourse. Third, Basset's translation of the "new covenant" in Chinese, *xīn yìzhào*, became the basis for the title of the New Testament in Chinese, adapted by several biblical translators, including Robert Morrison. BASSET's influence upon Morrison's New Testament is also manifested in the extensive use of Mandarin aspect morphemes (e.g. the perfective aspect marker *-le*) in wenli biblical translation. Fourth, some four-character set phrases are derived from the Bible (e.g. *ài-rén-rú-jǐ*, Matt 19:19) and are found in most versions examined in the study. Fifth, contrary to popular assumption, the "Christian four-character set phrase" *yǐ-yǎn-huán-yǎn, yǐ-yá-huán-yá* ("eye for an eye, tooth for a tooth," Matt 5:38) was in fact first used in POIROT over one

and a half centuries before it was used in the Mandarin Union Version. Sixth, the WV has utilized four-character set phrases extensively, with over 300 stereotyped four-character set phrases, which is unprecedented and unequaled in all the biblical versions ever translated into Chinese. Finally, rather than representing the linguistic features of the Greek, stylistic considerations may account for the general use of the four-character set phrases in the SB.

The following contains the list of abbreviations of the biblical versions mentioned in the current study.

BASSET	Jean Basset's New Testament (Casatense MS)
BCV	Bridgman and Culbertson's version
CCV	Contemporary Chinese Version
CLB	Chinese Living Bible
CNT	Catholic New Testament
CSB	Chinese Standard Bible
DV	Delegates' Version
GURY	Gury Karpov's Orthodox New Testament
GÜ	Medhurst/Gützlaff/Bridgman's version (NT 1837)
HSC	Joseph Hsiao's New Testament (1956)
IG	Zikawei Seminary's Gospels
LI	Li Wenyu's Gospels and Acts
LÜ	Lü Chen-chung's version (1970)
MA	Ma Xiangbo's Gospels
MAR	Lassar and Marshman's version
MOR	Robert Morrison's version
NCV	New Chinese Version
POIROT	Louis de Poirot's version (Xujiahui MS)
RCUV	Revised Chinese Union Version
SB	Studium Biblicum Franciscanum's version

SJ	Schereschewsky's easy wenli version
SL-MOR	Morrison's transcript of the Sloane MS #3599
TCV	Today's Chinese Version (1995)
UV	Union Version (Mandarin)
WV	John Ching-Hsiung Wu's version

[摘要] 本文主旨為探究天主教與東正教新約聖經譯本中成語的使用，涵蓋的譯本主要為文理及北京官話共十種譯本。在此其中還包括極罕見的兩個早期聖經抄本：白日昇的文理新約譯本以及賀清泰的聖經（後者為世界第一本官話聖經譯本）。經過詳盡探究發現，有幾位聖經譯者為了讓翻譯更貼近原文，刻意修改常見成語的固定詞語，而經過修改後的「成語」有效凸顯了該詞語在語段中的意義。此外，成語在思高聖經譯本中的主要功能為增添譯文特色，而非對應希臘文的語法型態。本文亦參考其它重要聖經譯本，包括馬禮遜譯本、委辦本、和合本，以及數種近年出版的中文譯本。