

CURE 3132

Religious Texts in Translation (宗教文本翻譯)

First Term 2025 – 2026

Lecturer: Prof. LAI Tsz Pang, John (黎子鵬教授)

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Lectures: Monday 2:30–5:15pm (LHC G06)

E-platform: Blackboard

Course Description

Over the centuries, translation has played a vital role in the cross-cultural transmission and reception of religious texts, notably the Bible and Buddhist scriptures, in the foreign lands. This course provides an introduction to the principles and practice of translating religious texts. It allows students to become aware of the issues, difficulties and strategies involved in cross-cultural transfer and translation. The phenomenon of cultural accommodation and transgression as well as inter-religious dialogue in the process of translation will be critically examined. Selected texts include the Chinese translations of the Bible and *The Pilgrim's Progress*. The English translations and fictional rewriting of the *Yijing* (Book of Changes) will also be analyzed.

本課程旨在介紹宗教文本翻譯的理論和實踐，讓學生認識到跨文化翻譯的貢獻及策略，並會探討翻譯過程中所涉及的文化適應和宗教對話等種種問題。考察的宗教文本包括：《聖經》和《天路歷程》的漢譯，以及《易經》的英譯等。

Course Structure

1. Contributions and Principles of Cross-cultural Translation	1/9
2. Chinese Translation of the Bible: History and Debates	8/9
3. Chinese Translation of the Bible: <i>Mandarin Union Version</i> (和合本)	15/9
4. Chinese Translation of the Bible: Wu Ching-hsiung (吳經熊) Version	22/9
5. Fictional Rewriting of the Bible: Chinese <i>Pilgrim's Progress</i> (天路歷程)	29/9
6. Dramatic Rewriting of the Bible: Catholic Play (古聖若瑟白話演義)	6/10
7. Intralingual Translation of the <i>Yijing</i> : Multiple Interpretations	13/10
8. English Translation of the <i>Yijing</i> : History and Debates	20/10
9. English Translation of the <i>Yijing</i> : Comparative Perspectives	27/10
10. Fictional Rewriting of the <i>Yijing</i> : <i>Man in the High Castle</i> (高堡奇人)	3/11
11. Student Presentations	10/11
12. Student Presentations	17/11
13. Course Conclusion	24/11

Learning Outcomes

Upon successful completion of this course, students should be able to:

1. Understand the relationship and interaction between religious studies and translation studies;
2. Appreciate the importance cross-cultural transmission and reception of religious texts;
3. Demonstrate a knowledge of the basic principles and practice of translation;
4. Reflect critically on the phenomenon of cultural transfer and inter-religious dialogue in the process of translating religious texts.

Course Assessment

Continuous assessment	100%	
	Class participation	10%
	Presentation	20%
	Translation exercise	20%
	Term paper	50%

The class will meet for three periods each week. The double period will be spent on lectures and general discussion, and the single period on tutorials. Students are required to participate in both lectures and tutorials. **Marks will be deducted for unapproved absence.**

PRESENTATION AND TERM PAPER

Please make a **group presentation** (about 5 minutes per student) (and respond to another group's presentation) and write a paper on any one of the following topics—

1. A comparative study of two (or more than two) translated religious texts, either Chinese and Western, and discuss the problems and strategies of dealing with the cross-cultural translation of religious terms and ideas.
2. A case study of a translator of religious texts, either Chinese or Western, and discuss his/ her principles and practice of translation with reference to some samples of his/her translations.
3. Translate a passage of religious texts (about 1,000 words), either English-Chinese or Chinese-English, and reflect on the problems encountered, and strategies used, in the process of translation.
4. Any other topic directly related to this course.

Submit an outline of your term paper (about 300 words) to the tutor by **17 November**. The tutor will give you some feedback and comments by 24 November.

Term Paper Due: 1 Dec, 2025 (Mon) 11:59pm (marks deducted for late submission)

Length: 2,500 – 3,000 words (either Chinese or English)

Method of Submission: **VeriGuide & softcopy** (Blackboard CURE3132 link)

Assignments have to be checked by the VeriGuide (<http://www.cuhk.edu.hk/veriguide>) for identifying possible plagiarism.

Grade Descriptor:

- A Outstanding performance on all learning outcomes.
- A- Generally outstanding performance on all (or almost all) learning outcomes.
- B Substantial performance on all learning outcomes, OR high performance on some learning outcomes which compensates for less satisfactory performance on others, resulting in overall substantial performance.
- C Satisfactory performance on the majority of learning outcomes, possibly with a few weaknesses.
- D Barely satisfactory performance on a number of learning outcomes
- F Unsatisfactory performance on a number of learning outcomes, OR failure to meet specified assessment requirements.

References

I. Required Readings

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 - Naudé, Jacobus. "Religious Translation," in *Handbook of Translation Studies*, volume 1, edited by Yves Gambier and Luc van Doorslaer. Amsterdam: John Benjamins, 2010, pp. 285–293.
 - 奈達(Eugene A. Nida):〈形式對等與靈活對等〉, 陳德鴻、張南峰編:《西方翻譯理論精選》, 香港: 香港城市大學出版社, 2000, 頁 39–52。
 - 莊柔玉:〈翻出文字的性靈——論基督教靈修著作的翻譯〉,《中國神學研究院期刊》, 第四十二期 (2007 年 1 月), 頁 153–178。
2. Chinese Translation of the Bible: History and Debates
 - Eber, Irene. "The Interminable Term Question," in Irene Eber et al. eds., *Bible in Modern China: The Literary and Intellectual Impact* (Sankt Augustin: Institut Monumenta Serica, 1999), pp. 135–161.
 - 李熾昌主編:《聖號論衡: 晚清〈萬國公報〉基督教“聖號論爭”文獻滙編》, 上海: 上海古籍出版社, 2008, 頁 1–20。
3. Chinese Translation of the Bible: *Mandarin Union Version* (和合本)
 - 莊柔玉:《基督教聖經中文譯本權威現象研究》, 香港: 國際聖經協會, 2000, 頁 7–33。
 - Zetzsche, Jost. "The Work of Lifetimes: Why the *Union Version* Took Nearly Three Decades to Complete?" in Irene Eber et al. eds., *Bible in Modern China: The Literary and Intellectual Impact*, pp. 77–99.
 - 任東升、溫秀穎:〈《聖經》譯介對中國現代文學的影響〉,《四川外語學院學報》第 20 卷第 1 期(2004 年 1 月), 頁 21–25。
4. Chinese Translation of the Bible: Wu Ching-hsiung (吳經熊) Version
 - 蘇其康、余慧珠:〈吳經熊中譯聖經《聖詠集》裏的上主形象〉,《中外文學》, 第七期 (2001 年 12 月), 頁 4–32。
 - 任顯楷:〈優游聖道中, 涵泳徹朝夕——談吳經熊《聖詠譯義初稿》與中國傳統思想的互動〉,《聖經文學研究》, 第一期(2011 年), 頁 236–258。
5. Fictional Rewriting of the Bible: Chinese *Pilgrim's Progress* (天路歷程)
 - 黎子鵬:〈翻譯策略: 宗教文化的求同與存異〉,《經典的轉生——晚清〈天路歷程〉漢譯研究》, 香港: 基督教中國宗教文化研究社, 2012,

頁 99–148。

- 黎子鵬：〈從《勝旅景程》的小說評點看傳教士「耶儒會通」的策略〉，《基督教文化學刊》，第 30 輯(2013 年秋)，頁 201–225。
- 6. Dramatic Rewriting of the Bible: Catholic Play (古聖若瑟白話演義)
 - 黎子鵬編注：《古聖若瑟劇本——民國天主教聖經戲劇選輯》，頁 301–453。
 - John T. P. Lai, “Performing Religion: Chinese Catholic Biblical Drama in the Republican Era,” *Journal of Chinese Religions* 45.1 (May 2017): 39–62.
 - 黎子鵬：〈寓教於樂——天主教聖經戲劇《古聖若瑟白話演義》研究〉，《聖經文學研究》第 14 輯(2017)，頁 142–167。
- 7. Introduction to the *Yijing*
 - 傅佩榮：〈進入易經的世界〉，《樂天知命：傅佩榮談〈易經〉》，台北：天下遠見，2011，頁 9–35。
 - 廖名春：《周易經傳十五講》(修訂版)，香港：香港中和，2017，頁 1–35。
- 8. English Translations of the *Yijing*
 - Hon, Tze-ki. “Constancy in Change: A Comparison of James Legge’s and Richard Wilhelm’s Interpretations of the *Yijing*,” *Monumenta Serica* 53 (2005): 315–336.
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 - John T. P. Lai, “Moral Cultivation and Divine Revelation: James Legge’s Religious Interpretation of the *Yijing* (Book of Changes),” *Religions* 14.8 (July 2023): 1–9.
 - 賴貴三：〈《易》學東西譯解同——德儒衛禮賢《易經》翻譯綜論〉，《臺北大學中文學報》，第 16 期(2014)，頁 29–66。
- 9. Fictional Rewriting of the *Yijing*: *Man in the High Castle*
 - Mountfort, Paul. “The *I Ching* and Philip K. Dick’s *The Man in the High Castle*,” *Science Fiction Studies* 43 (2016): 287–309.
 - John T. P. Lai, “Decay, Death, and the Return of Light: The *I Ching* Yin-Yang Cycle in Philip K. Dick’s *The Man in the High Castle*,” *Literature and Theology* 37.2 (June 2023): 155–165.
 - John T. P. Lai, “Abyss and Oppression: *I Ching* Symbolisms in Philip K. Dick’s *The Man in the High Castle*,” *Cowrie: Comparative and World Literature* 1.2 (December 2024): 227–249.

II. Basic Texts

1. 《聖經新舊約全書》(新標點和合本)。香港：聯合聖經公會，1988。
2. 《聖經》(和合本修訂版)。香港：香港聖經公會，2010。
http://rcuv.hkbs.org.hk/CUNP_2/GEN/1/
3. 吳經熊：《聖詠譯義》(修訂版)。臺北：臺灣商務，2011。<http://jesus.tw/Psalms>
4. Bunyan, John. W. R. Owens, ed., *The Pilgrim’s Progress*. Oxford: Oxford University Press, 2003.
5. 謝頌羔譯：《天路歷程》。香港：基督教文藝出版社，1999。
6. *黎子鵬：《經典的轉生——晚清〈天路歷程〉漢譯研究》。香港：基督教中國宗教文化研究社，2012。
7. Dick, Philip K. *The Man in the High Castle*. London: Penguin Books, 2017.
8. 李廣榮譯：《高堡奇人》。江蘇：譯林出版社，2017。

III. Introduction to Translation Studies

1. 周兆祥：《翻譯初階》。香港：商務印書館，1996。
2. 黃國彬：《語言與翻譯》。臺北：九歌出版社，2001。
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IV. Translation of Religious Texts

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V. Chinese Bible Translation

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2. 海恩波著 (Broomhall, Marshall)，蔡錦圖譯：《道在神州：聖經在中國的翻譯與流傳》。香港：國際聖經協會，2000。(英文原版：Broomhall, Marshall. *The Bible in China*. London: the British and Foreign Bible Society, 1934)
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VI. Studies and Interpretations of the *Yijing*

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VII. English Translations of the *Yijing*

1. McClatchie, Thomas, trans. *A Translation of the Confucian Yih King, or the "Classic of Change"*. Shanghai: American Presbyterian Mission Press, 1876.
2. *Legge, James, trans. *The I Ching (The Book of Changes)* (2nd ed.). New York: Dover Publications, 1963.
3. *Wilhelm, Richard, trans. *The I Ching, or Book of Changes*, translated from German by Cary F. Baynes. Princeton: Princeton University Press, 1967.
4. *Minford, John, trans. *I Ching (Yijing): The Book of Change*. New York: Viking Penguin, 2014.
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