

CHAPTER 5

TRANSLATION ISSUES IN FIVE CHINESE VERSIONS OF COLOSSIANS 2:6-15

5.0 Introduction

Based on the detailed analysis in chapter 4, the translation issues occurring in the five Chinese versions of Colossians 2:6-15 are listed in this chapter without much detailed information.

The first table contains the translation issues according to the verse order. The second table sub-categorizes the translation issues and compares their occurrences. The same word, phrase, construction, clause or sentence may contain more than one translation issue. If so, it is listed more than once. The limitations of these two tables are: 1) The severity of the problems is not manifest; and 2) There is no definitely accurate way to label the issues.

Since the conciseness of a translation influences its understandability for its readers due to the information load (the rate of introduction of new information), it is worthwhile to investigate and compare the conciseness of these five versions. A table is drawn to compare the conciseness by four standards: 1) number of words used; 2) number of words plus punctuation; 3) number of sentences used; and 4) number of clauses used.

5.1 Translation Issues Occurring in Each Verse

The translation issues are listed according to the verse order in Table 3 as follows:

Issues	UMV	NCV	TCV	CLB	PTHV
2:6					
Conjunction	2:6 <i>οὕν</i> 'therefore' is omitted.	2:6 <i>οὕν</i> 'therefore' is omitted.	2:6 <i>οὕν</i> 'therefore' is omitted.	2:6 <i>οὕν</i> 'therefore' is omitted.	
Logical relation skewed	2:6 Comparion 'Ὡς 'as' is skewed into grounds – exhortation <i>jì rán. jiù</i> 既然..就 since..then'		2:6 Comparion 'Ὡς 'as' is skewed into the grounds- (exhortation) <i>jì rán</i> 既然 'since.'	2:6 Comparion 'Ὡς 'as' is skewed into grounds – exhortation <i>jì rán.. jiù</i> 既然..就 since..then'	
Unnaturalness			2:6 <i>jiù</i> 就 'then' is omitted from the construction <i>jì rán... jiù</i> 既然..就 'since...then.'		2:6 Comparion 'Ὡς 'as' is translated as <i>zhèng rú... yī yàng</i> 正如...一样 'just as.' It is unnatural since <i>jiù zhào yàng</i> 就照样 'then in the same way...' is not used.
Inaccurate				2:6 <i>τὸν κύριον</i> 'the Lord' is translated as <i>jiù zhǔ</i> 救主 'the Savior.'	
Tense			2:6 <i>le</i> 了 is not used to show the aorist tense of <i>παρελάβετε</i> 'received.'		

Issues	UMV	NCV	TCV	CLB	PTHV
Change of emphasis		2:6 The emphasis of receiving the message about the Lord is changed to personal faith of accepting Christ to be their Lord by using <i>Jīdū</i> <i>Yēsū wéi zhǔ</i> 基督耶稣为主 'Christ Jesus to be their Lord.'	2:6 The emphasis of receiving the message about the Lord is changed to personal faith of accepting Christ to be their Lord by using <i>Jīdū</i> <i>Yēsū wéi zhǔ</i> 基督耶稣为主 'Christ Jesus to be their Lord.'	2:6 The emphasis of receiving the message about the Lord is changed to personal faith of accepting Christ to be their Savior by using <i>Jīdū</i> <i>Yēsū wéi jiù zhǔ</i> 基督耶稣为救主 'Christ Jesus to be their Savior.'	2:6 The emphasis of receiving the message about the Lord is changed to personal faith of accepting Jesus to be their Christ and their Lord by using <i>Yē Sū wéi Jī Dū hé zhǔ</i> 耶稣为基督和主 'Jesus to become Christ and the Lord.'
Inaccurate			2:6 <i>yǐ tā wéi zhōng xīn</i> 以他为中心 'to be centered on Him' does not convey the united relation contained in <i>ἐν αὐτῷ</i> 'in Him.'		2:6 <i>zài tā zhī zhōng</i> 在他之中 'among/ in the middle of Him' is a location or physical sphere. It does not convey the united relation contained in <i>ἐν αὐτῷ</i> 'in Him.'
Collocational clash					2:6 <i>zài tā zhī</i> 在他之 'at his' does not collocate with <i>zhōng</i> 中 'in the middle of/ among.'
Outdated word					2:6 The possessive marker <i>zhī</i> 之 'of' is an old expression.

Issues	UMV	NCV	TCV	CLB	PTHV
Inaccurate					2:6 περιπατεῖτε ‘walk/conduct oneself’ is translated as <i>shēng huó</i> 生活 ‘to have a living’ which focuses on the details of life instead of the process of having a life (<i>huó</i> 活 ‘to live’).
Sense too narrow		2:6 Two senses of <i>περιπατεῖτε</i> ‘walk/conduct oneself’ is narrowed to one sense by using <i>xíng shì wéi rén</i> 行事为人 ‘how to do things and behave.’	2:6 Two senses of <i>περιπατεῖτε</i> ‘walk/conduct oneself’ is narrowed to one sense by using <i>xíng wéi</i> 行为 ‘behavior.’		
Change of the emphasis			2:6 <i>yǐ tā wéi zhōng xīn</i> 以他为中心 ‘to be centered on Him’ is emphasized instead of <i>περιπατεῖτε</i> ‘walk.’		
Inaccurate					2:6 Continuity of <i>περιπατεῖτε</i> ‘walk’ is inaccurately expressed by <i>jì xù</i> 继续 ‘continue.’

Issues	UMV	NCV	TCV	CLB	PTHV
Punctuation					2:6 A full stop is used to separate verse 6 and verse 7. It is inaccurate by indicating verse 6 and verse 7 have different themes.
Issues	UMV	NCV	TCV	CLB	PTHV
2:7					
Metaphor			2:7 <i>ἐποικοδομού-μενοι</i> 'being built up' is translated as <i>shēng zhǎng</i> 生长 'to grow.' It is not very good since a familiar image is lost.	2:7 <i>ἐποικοδομούμενοι</i> 'being built up' is translated as <i>shēng zhǎng</i> 生长 'to grow.' It is not very good since a familiar image is lost.	
Unduly free					2:7 <i>ἐποικοδομούμενοι</i> 'being built up' is changed to another metaphor <i>ràng tā chéng wéi nǐ men de jī shí</i> 让他成为你们的基石 'let Him become your foundation stone.' The concept of being built up is omitted.

Issues	UMV	NCV	TCV	CLB	PTHV
Inaccurate			2:7 βεβαιώω τῆ π ίστει 'be stronger in faith' is translated as jiàn lì xìn xīn 建立信心 'to establish the faith.' It is inaccurate since jiàn lì 建 立 indicates to establish from the very beginning.		
Sense too general					2:7 πίστει 'faith' is translated as xìn yǎng 信仰 'belief/convict ion' which can refer to any system of religious or political belief.
Collocational clash					2:7 jiā qiáng 加强 'reinforce' does not collocate with xìn yǎng 信仰 'belief.'
Inaccurate				2:7 ἐνεύχαριστία 'in thanksgiving' is translated as gǎn xiè de xīn qíng 感谢 的心情 'the thankful mood.' Xīn qíng 心情 'mood' is inaccurate.	

Issues	UMV	NCV	TCV	CLB	PTHV
Collocational clash			2:7 <i>chōng mǎn</i> 充满 ‘be filled with/be full of’ does not collocate with <i>xīn</i> 心 in <i>nǐ men yě yào chōng mǎn zhe gǎn xiè de xīn</i> 你们也要充满着感谢的心 ‘you should be full of the thankful hearts.’	2:7 <i>xīn qíng</i> 心情 ‘mood’ does not collocate with <i>zēng</i> 增长 ‘to increase/grow’ in <i>gǎng xiè de xīn qíng yě gèng jiā zēng zhǎng le</i> 感谢的心情也更加增长了 ‘the thankful mood also increase more.’	2:7 <i>yáng yì</i> 洋溢 ‘be permeated with’ does not collocate with <i>gǎn jī zhī qíng</i> 感激之情 ‘the feeling of gratitude’ since <i>yáng yì</i> 洋溢 collocates with the atmosphere instead of the feeling.
Relation between clauses inaccurately changed		2:7 <i>àn zhe nǐ men suǒ xué dào de</i> 按着你们所学到的 ‘as you were taught’ has a relation with all of the four clauses instead of only with <i>βεβαιούμενοι τῇ πίστει</i> ‘being firmly founded in faith.’	2:7 <i>nǐ men jiù shì zhè yàng shòu jiào de</i> 你们就是这样受教的 ‘you were exactly taught like this’ has the relation with the first three clauses. It is not related to the last one, making “give thanks” as a new teaching.	2:7 <i>yī zhào suǒ xué dào de</i> 依照所学到的道 ‘according to the words/ways (you) have learnt’ forms a new relation with the last two clauses instead of only with <i>βεβαιούμενοι τῇ πίστει</i> ‘being firmly founded in faith’	2:7 <i>xiàng jià dǎo nǐ men de nà yàng</i> 要象教导你们的那样 ‘should like what has been taught you’ has a relation with both of the last two clauses instead of only with <i>βεβαιούμενοι τῇ πίστει</i> ‘being firmly founded in faith.’
Punctuation		2:7 The slight-pause marker breaks the parallism of two four-word structures 扎根、建造，信心坚定. The rhythm is marred.			

Issues	UMV	NCV	TCV	CLB	PTHV
Outdated word			2:7 <i>shòu jiào</i> 受教 means 'to receive teaching' is outdated.		
Tense		2:7 The perfect participle and three present participles are not marked.	2:7 No marker is used to indicate the tense/aspect of the first three participles.		2:7 No marker is used to indicate the tense or aspect of the four participles.
Issues	UMV	NCV	TCV	CLB	PTHV
2:8					
Informal lexical choice					2:8 <i>βλέπετε</i> 'beware of, watch out' is translated as <i>yào dāng xīn</i> , <i>bú yào rang</i> 要小心, 'be careful' 要小心.
Outdated word	2:8 <i>lǐ xué</i> 理学 'philosophy' is outdated.				
Inaccurate		2:8 <i>ἀπάτης</i> 'deceit' is translated as <i>piàn rén de</i> 骗人的 'deceitful' which conveys the meaning of deceiving on purpose.			
Inaccurate					2:8 <i>κενῆς</i> 'empty' is translated as <i>kōng dòng de</i> 空洞的 'devoid of content.'

Issues	UMV	NCV	TCV	CLB	PTHV
Inaccurate			2:8 παράδοσιν τῶν ἀνθρώπων 'man's' is translated as <i>rén suǒ chuán</i> <i>shuò de</i> 人所 传授的 'be passed on by humans.' The origin is not translated.		2:8 παράδοσιν τῶν ἀνθρώπων 'man's' is translated as <i>fán rén de</i> 凡 人的 'of the ordinary people/of the mortal people.' Both senses are inaccurate.
Bad connotation					2:8 παράδοσιν τῶν ἀνθρώπων 'man's' is translated as <i>fán rén de</i> 凡 人的 'of the ordinary people.' One sense indicates that Jesus is just an ordinary man.
Religious connotation					2:8 παράδοσιν τῶν ἀνθρώπων 'man's' is translated as <i>fán rén de</i> 凡 人的 'of the ordinary people.' One sense has Taoist or superstitious connotations.
Outdated word	2:8 <i>yí chuán</i> 遗传 'inheritance passed along' is outdated.				

Issues	UMV	NCV	TCV	CLB	PTHV
Inaccurate		2:8 <i>τοῦ κόσμου</i> 'of the world' is translated as <i>shì sù de</i> 世俗的 'worldly, secular.' It does not form a contrast to 'of God.'		2:8 <i>τῶν ἀνθρώπων</i> 'man's' is translated as <i>rén wéi de</i> 人为的 'done/caused by man.' One of the two senses of <i>rén wéi de</i> 人为的 is inaccurate.	2:8 <i>τοῦ κόσμου</i> 'of the world' is translated as <i>shì sù de</i> 世俗的 'worldly, secular.' It does not form a contrast to 'of God.'
Outdated word	2:8 <i>xiǎo xué</i> 小学 'shallow or fundamental knowledge' is an old word. It mainly refers to 'the primary school' now.				
Sense too narrow		2:8 <i>στοιχῆιον τοῦ κόσμου</i> 'the elements' is translated as <i>yán lùn</i> 言论 'speech or opinion on public or political affairs.'			
Ambiguity			2:8 <i>στοιχῆιον</i> 'the elements' is translated <i>suǒ wèi xīng sù zhī ling</i> 宇宙间所谓星宿之灵 'the so-called spirits of stars in the cosmos.' <i>Suǒ wèi</i> 所谓 has two senses.	2:8 <i>τῶν ἀνθρώπων</i> 'man's' is translated as <i>rén wéi de</i> 人为的 'caused/done/made by man.' <i>Rén wéi</i> 人为的 has two senses.	2:8 <i>παράδοσιν τῶν ἀνθρώπων</i> 'man's' is translated as <i>fán rén de</i> 凡人的 'of the ordinary people' which has two senses.

Issues	UMV	NCV	TCV	CLB	PTHV
Missing parts of metaphoric image			2:8 <i>συλλαγωγῶν</i> 'take captive' is translated as <i>bèi... mí zhù</i> 被...迷住: 'to be fascinated by...'. The image of being enslaved is missing, thus the power is marred.	2:8 <i>νσυλλαγωγῶν</i> 'take captive' is translated as <i>yīn yòu nǐ men, shǐ nǐ men lí kāi jī Dū</i> 引诱你们,使你们离开基督 'entice you to leave Christ.' The image of being enslaved is lost.	2:8 <i>νσυλλαγωγῶν</i> 'take captive' is translated as <i>yòu huò le nǐ men</i> 迷惑了你们 'perplex you.' The image of being enslaved is missing, thus the power is marred.
Sense too narrow			2:8 <i>στοιχῆιον τοῦ κόσμου</i> 'the elements of the world' is translated <i>yǔ zhòu jiān suǒ wèi xīng sù zhī líng</i> 宇宙间所谓星宿之灵 'the so-called spirits of stars in the cosmos.'		2:8 <i>στοιχῆιον τοῦ κόσμου</i> 'the elements of the world' is translated <i>jī běn yuán lǐ</i> 基本原理 'the fundamental principles.' This is too narrow.
Outdated form		2:8 <i>jiè zhe</i> 藉着 'by means of' is outdated.			
Issues	UMV	NCV	TCV	CLB	PTHV
2:9					
Logical relation				2:9 <i>ὅτι</i> 'for' is omitted.	2:9 <i>ὅτι</i> 'for' is translated as <i>yóu yú</i> 由于 'since.' The reason-result relation is changed into a ground-hortatory one.
Emphasis lost			2:9 The emphasis by redundancy is lost by omitting <i>πᾶν</i> 'all.'		

Issues	UMV	NCV	TCV	CLB	PTHV
Collocational clash			2:9 <i>wáng zhěng de</i> 完整的 'intact' does not collocate with <i>shéng xìng</i> 神性 'divinity' which cannot be fragmented.		2:9 <i>wáng zhěng de</i> 完整的 'intact' does not collocate with <i>shéng xìng</i> 神性 'divinity' which cannot be fragmented.
Inaccurate			2:9 <i>θεότητος</i> 'the Deity' is translated as 神性 'divinity' which is an attribute possessed by the Deity.		2:9 <i>θεότητος</i> 'the Deity' is translated as 神性 'divinity' which is an attribute possessed by the Deity.
Inaccurate			2:9 <i>σωματικῶς</i> 'bodily' is translated as <i>jù tǐ de</i> 具体地 'concretely' which is contrastive to <i>chuō xiàng de</i> 抽象地 'abstractly.'		2:9 <i>σωματικῶς</i> 'bodily' is translated as <i>xíng tí</i> 形体 'the body-shape or the physique.'
Ambiguity					2:9 <i>fán rén de</i> 凡人的 'of the ordinary people' which has two senses. Neither is accurate.
Bad connotation					2:9 <i>fán rén de</i> 凡人的 'of the ordinary people' indicates that Jesus is just ordinary.

Issues	UMV	NCV	TCV	CLB	PTHV
Religious connotation					2:9 <i>fán rén de</i> 凡人的 ‘of the ordinary people’ has Taoist or superstitious connotations.
Grammatical mistake		2:9 An adjective <i>yǒu xíng yǒu tǐ de</i> 有形有体的 is used to modify a verb.		2:9 An adjective <i>jù tǐ de</i> 具体的 ‘concrete’ is used to modify a verb.	
Inaccurate					2:9 <i>κατοικεῖ</i> ‘to dwell’ is translated as <i>huó</i> 活 ‘to live, to maintain alive.’
Collocational clash				2:9 <i>yùn cáng</i> 蕴藏 ‘accumulate or hold in store’ does not collocate with <i>běn xìng</i> 本性 ‘the very nature.’	
Collocational clash				2:9 <i>yùn cáng</i> 蕴藏 ‘accumulate or hold in store’ does not collocate with the preposition <i>shàng</i> 上 ‘upon.’	
Issues	UMV	NCV	TCV	CLB	PTHV
2:10					
Sense too narrow			2:10 <i>líng jiè de</i> 灵界的 ‘of spiritual realm’ is used to specify the ones who rule and who exercise power.		

Issues	UMV	NCV	TCV	CLB	PTHV
Inaccurate			2:10 <i>ἐν αὐτῷ</i> 'in Him' is translated as <i>nǐ men gēn Jī Dū lián jiē</i> 你们跟基督连结 'you are linked with Christ.' <i>Lián jiē</i> 连结 is inaccurate.		
Logical relation changed		2:10 <i>ἐν αὐτῷ πεπληρωμένοι</i> 'in Him you' is translated as <i>nǐ men yě shì zài</i> 你们也是 'you also are.' It implies that God also had got His fullness in Christ.			
Unnaturalness caused by redundancy				2:10 <i>yuán shǒu</i> 元首 'head' is modified by <i>zhì gāo</i> 最高 'the highest' unnaturally due to overlapping meaning.	
Sense too narrow				2:10 <i>πεπληρωμένοι</i> 'you have been made full' is translated as <i>néng gòu chéng wéi wán quán le</i> 能够成为完全了 'have been able to become perfect.' The original meaning is wider than this.	

Issues	UMV	NCV	TCV	CLB	PTHV
Inaccurate				2:10 ἡ κεφαλὴ ἀρχῆς καὶ ἐξουσίας ‘the head of rule and authority’ is translated as zhāng wò yī qiè quán shì de zhūi gāo 掌 握一切权势的 最高元首 ‘the highest head who controls very power.’ The head-below relation is lost.	
Unnatural grammatical structure			2:10 yī qiè de líng jiè de 一切的 灵界的 ‘all spiritual’ contains two de 的.		
Collocational clash					2:10 zài tā zhī 在 他之 ‘at his’ does not collocate with zhōng 中 ‘in the middle of.’
Inaccurate					2:10 πεπληρωμέ- νοι ‘you have been made full’ is translated as wán zhěng 完 整 ‘intact, not fragmentary.’
Inaccurate					2:10 ἐξουσίας ‘authority’ is translated as quán wēi rén shì 权威人士 ‘authoritative personage/ public figures.’

Issues	UMV	NCV	TCV	CLB	PTHV
Inaccurate					2:10 ἡ κεφαλὴ 'the head' is translated as <i>shōu nǎo</i> 首腦 'the head(s), the leading figure(s)' which may not be the highest.
Issues	UMV	NCV	TCV	CLB	PTHV
2:11					
Ambiguity	2:11 σώματος τῆς σαρκός 'body of flesh' is translated as <i>ròu tǐ qíng yù</i> 肉体情欲 'the flesh lust.'			2:11 σώματος τῆς σαρκός 'body of flesh' is translated as <i>qíng yù</i> 情欲 'lust.'	
Inaccurate		2:11 σώματος τῆς σαρκός 'body of flesh' is translated as <i>zuì shēn</i> 罪身 'sinful bodies.'			
Unnatural order		2:11 <i>shòu le bú shì</i> 受了不是 'have received not is' and <i>ér shì shòu le</i> 而是受了 'but is have received'			
Unnatural structure		2:11 <i>ἀπέκδυσις σώματος τῆς σαρκός</i> 'putting off body of flesh' is translated as <i>jiù shì chú diào nǐ men de zuì shēn</i> 就是-除掉你们的罪身 'it is to get rid of your physical bodies.'			

Issues	UMV	NCV	TCV	CLB	PTHV
Inaccurate			2:11 <i>év ǒ kai</i> 'in whom' is translated as <i>zài Jī Dū de shēng mìng lǐ</i> 在基督的生命里 'in the life of Christ.' It inaccurately shows the circumstance instead of a close personal relation.		
Inaccurate			2:11 <i>rén wéi de</i> 人为 'caused/done/made by man.'		2:11 <i>rén lèi</i> 人类 'human species' is used to modify 'the hands.'
Collocational clash					2:11 <i>rén lèi</i> 人类 'human species' does not collocate with <i>shuāng shǒu</i> 双手 'both hands' naturally.
Outdated word	2:11 The conjunction <i>nǎi</i> 乃 'but' is outdated.				
Unnatural structure			2:11 It is unnatural to have an adjective follow <i>bú shì</i> 不是 'not is' while a noun follows <i>ér shì</i> 而是 'but is.'	2:11 It is unnatural to have a noun phrase follow <i>bú shì</i> 不是 'not is' while a complete clause follows <i>jiù shì</i> 就是 'exactly is.'	
Illogical relation				2:11 <i>bú shì... jiù shì</i> 不是...就是 'not is...exactly is...' is an illogical relation.	

Issues	UMV	NCV	TCV	CLB	PTHV
Punctuation mark				2:11 A double quotation mark is used with <i>qing yù</i> 情欲 'lust.' It contains an improper positive meaning.	
Pronoun			2:11 In <i>tā shǐ nǐ men bǎi tuō ròu shēn zuì xìng de</i> 他使你们摆脱肉身罪性的 'he made you break off the flesh sinful nature,' it is not clear who this <i>tā</i> 他 'he' refers to.		
Issues	UMV	NCV	TCV	CLB	PTHV
2:12					
Inaccurate		2:12 <i>τῆς ἐνεργείας</i> 'the working' is translated as <i>suǒ yùn xíng de dòng lì</i> 运行的动力 'impetus operated by God'			
Ambiguity	2:12 <i>gōng yòng</i> 功用 'the function of' is ambiguous by modifying different parts in this clause.				
Collocational clash		2:12 <i>yùn xíng</i> 运行 'to run/operate' does not collocate with <i>dòng lì</i> 动力 'impetus.'			

Issues	UMV	NCV	TCV	CLB	PTHV
Unnatural			2:12 ἐν τῷ βαπτισμῷ 'in the baptism' and ἐν ᾧ are all translated as <i>nǐ men shòu xǐ lǐ de shí hòu</i> 你们受洗礼的时候 'when you received the baptism ritual.' High repetition.		
Inaccurate		2:12 συν συνηγέρθητε 'co-raised with' is translated as <i>cóng sǐ rén zhōng fù huó</i> 从死人中复活 'resurrect from the dead people.' It is inaccurate because <i>sǐ rén</i> 死人 'the dead people' is the environment.			
Unnatural			2:12 <i>shòu xǐ lǐ</i> 受洗礼 'receive the baptism ritual' is not natural.		
Unnatural			2:12 συνταφέντες αὐτῷ ἐν τῷ βαπτισμῷ 'you were co-buried with Him in the baptism' is translated as <i>nǐ men shì gēn Jī Dū yì tóng mái zàng</i> 你们是跟基督一同埋葬 'you were (copula) with Christ buried together.'		

Issues	UMV	NCV	TCV	CLB	PTHV
Outdated word			2:12 <i>jiè zhe</i> 藉着 'by, by the means of' is outdated.		
Inaccurate					2:12 <i>συνταφέντες</i> 'co-buried with' is translated as ... <i>hé tā mái zài yì qǐ le...</i> 和他埋在一起了 'have been buried together with him.' This expression refers to the same physical location.
Inaccurate					2:12 <i>τῆς ἐνεργείας</i> 'the working of God' is translated as <i>Shàng Dì lì liàng</i> 上帝力量 'God's strength.' It is inaccurate since it refers to physical strength instead of power.
Inaccurate					2:12 <i>τῆς πίστεως</i> 'faith' is translated as <i>xìn yǎng</i> 信仰 'belief.' It is inaccurate since it refers to the whole system of belief instead of the activity of believing.

Issues	UMV	NCV	TCV	CLB	PTHV
Skewing of the emphasis					2:12 The separate sentence <i>shàng Dì zài shǐ Jī Dū cóng sǐ lǐ fù huó shí, zhān shì le tā de dà néng</i> 上帝在使基督从死里复活时, 展示了他的全能 'when God made Christ resurrect from death, he exhibited his great power' gets improper prominence.
Inaccurate					2:12 <i>zhān shì</i> 展示 'exhibit' is inaccurate because it means to exhibit something publicly in order to be seen by others.
Pronoun			2:12 <i>nǐ men</i> 你们 'you' is used three times in verse 12 and it is tedious and unnatural.	2:12 <i>nǐ men</i> 你们 'you' is used four times in verse 12 and it is tedious and unnatural.	
Issues	UMV	NCV	TCV	CLB	PTHV
2:13					
Pronoun		2:13 <i>wǒ men</i> 我们 'us' is kept as <i>wǒ men</i> 我们 'us' It is abrupt and unnatural.			
Bad connotation			2:13 <i>méi yǒu fǎ lù</i> 没有法律 'do not have the law' indicates a barbarous state.		

Issues	UMV	NCV	TCV	CLB	PTHV
Sense too narrow			2:13 <i>fǎ lǜ</i> 法律 'the law.' It is inaccurate since it refers to the legislations and laws established by a government.		
Inaccurate			2:13 <i>méi yǒu fǎ lǜ</i> 没有法律 'do not have the law' is inaccurate.		
Inaccurate relation			2:13 <i>tā shè miǎn le wǒ men yí qiè de guò fàn</i> 他赦免了我们一切的过犯 'He has forgiven all our trespasses' is inaccurately close to verse 14 instead of to verse 13.	2:13 <i>tā shè miǎn le wǒ men yí qiè de guò fàn</i> 他赦免了我们一切的过犯 'He has forgiven all of our trespasses' is inaccurately close to verse 14 instead of to verse 13.	
Punctuation mark				2:13 A double quotation mark used with <i>sǐ</i> 死 'die' is not accurate since it means the death is only so-called.	
Punctuation mark				2:13 A double quotation mark is used with <i>huó</i> 活 'live.' It is inaccurate since it means that being alive is so-called and not real.	

Issues	UMV	NCV	TCV	CLB	PTHV
Wrong key term					2:13 <i>jīng shén</i> 精神 'the mental, the mind, the consciousness' is used to refer to <i>πνεῦμα</i> 'spirit.'
Improper religious connotation					2:13 <i>zuì niè</i> 罪孽 'sin & karma' is a term of Buddhism & Hinduism.
Inaccurate					2:13 <i>bāi tuō zuì è zì wō de lì liàng</i> 摆脱罪恶自我的力量 'strength to break away from your sinful selves' is inaccurate since <i>lì liàng</i> 力量 'strength' is physical strength instead of power.
Issues	UMV	NCV	TCV	CLB	PTHV
2:14					
Unnatural due to lack of conjunction		2:14 In front of <i>tú mǒ</i> 涂抹 'smear, wipe, erase' <i>yòu</i> 又 'also' should be used.			
Inaccurate		2:14 <i>χειρόγραφον</i> 'manuscript' is translated as <i>zì jù</i> 字句 'words and expressions.'			
Unduly free				2:14 <i>καθ' ἡμῶν</i> 'against us' is omitted.	

Issues	UMV	NCV	TCV	CLB	PTHV
Sense too narrow			2:14 <i>fǎ lǜ</i> 法律 'the law' only refers to the law or legislation of a government.		
Punctuation mark		2:14 a comma is used between <i>fǎn duì wǒ men</i> 反对我们 'be against us' and <i>yǔ wǒ men wéi dí</i> 与我们为敌 'being hostile to us,' forming two incomplete and incorrect clauses.			
Unnatural			2:14 <i>fǎ lǜ shàng shù fù wǒ men de</i> 法律上束缚我们的 'which binds us legally' is unnatural.		
Bad connotation			2:14 <i>shù fù</i> 束缚 'bind up,' contains a negative connotation.		
Inaccurate logical relation				2:14 A conjunction <i>yīn wéi</i> 因为 'because' is added to show that verse 14 is the ground for verse 13. This logical relation was not in the original text.	
Unduly free				2:14 <i>ὑπεναντίον ἢ μὴν</i> 'contrary to us' is omitted.	

Issues	UMV	NCV	TCV	CLB	PTHV
Implied information				2:14 <i>gèng</i> 更 'even more' forms an inaccurate implied contrast between <i>nǐ</i> 你们 'you' and <i>wǒ</i> 我们 'we.'	
Pronoun					2:14 In <i>bǎ tā dīng zài shí zì jià huì diào le tā shàng</i> 把它钉在十字架上毁掉了它 'nailed it on the cross destroyed it' the pronoun <i>tā</i> 它 'it' is used twice. It is unnatural.
Pronoun				2:14 <i>hūlv</i> 'us' is translated as <i>nǐ</i> 你们 'you.' It is confusing.	
Pronoun					2:14 Connecting with verse 13, <i>tā</i> 他 'he' in verse 14 makes the translation unnatural.
Issues	UMV	NCV	TCV	CLB	PTHV
2:15					
Loss of real concordance				2:15 <i>ἀρχὰς καὶ τὰς ἐξουσίας</i> is not translated in the same way as in verse 10.	2:15 <i>ἀρχὰς καὶ τὰς ἐξουσίας</i> is not translated in the same way as in verse 10.

Issues	UMV	NCV	TCV	CLB	PTHV
Key term					2:15 <i>jīng shén</i> 精神 'the mental, the mind, the consciousness' is used to refer to <i>πνεῦμα</i> 'spirit.'
Partially inaccurate	2:15 <i>ἐδειγμάτισεν</i> 'to disgrace in public' is translated as <i>xiǎn míng</i> 显明 'to show obviously.'				2:15 <i>ἐδειγμάτισεν</i> 'to put to shame' is translated as <i>xiǎn míng</i> 显明 'to show obviously.'
Sense too narrow				2:15 <i>τὰς ἀρχὰς καὶ τὰς ἐξουσίας</i> is translated as <i>sǎ dàn</i> 撒但 'Satan.' It only refers to the principal evil spiritual being.	
Bad connotation				2:15 <i>jiāng Jī Dū..de shèng lì gōng rán shì zhòng</i> 将基督...的胜利公然示众 'expose Christ's victory to the public.' The object and purpose of <i>shì zhòng</i> 示众 are negative.	
Tense				2:15 <i>yào jiāng Jī Dū..de shèng lì gōng rán shì zhòng</i> 要将基督...的胜利示众 'will display Christ's victory to the public' is future tense.	

Issues	UMV	NCV	TCV	CLB	PTHV
Collocational clash			2:15 <i>ἀπεκδυσάμεν</i> ος 'stripping off' is translated as <i>jiě chú quán shì</i> 解除权势 'remove ... the power and influence.' <i>Jiě chú</i> 解除了 'remove' does not collocate with <i>quán shì</i> 权势 'the power and influences.'		2:15 <i>dǎ bài</i> 打败 'defeat' does not collocate with <i>quán shì</i> 权势 'powers and influences.'
Total	9	22	42	35	51

Table 3 Translation Issues Occurring in Each Verse

5.2 The Sub-categorized Translation Issues

Based on the overview of the translation issues in 5.1, the translation issues and their occurrences in each version are sub-categorized in Table 4 as follows:

Translation issues		UMV (9)	NCV (22)	TCV (42)	CLB (35)	PTHV (51)
Inaccuracies		UMV (3)	NCV (11)	TCV (21)	CLB (17)	PTHV (36)
Detailed issues	Inaccurate lexical choice	0	6	8	4	18
	Wrong key term	0	0	0	0	2
	Sense too narrow	1	2	5	2	2
	Sense too general	0	0	0	0	1
	Unintentional ambiguity	2	0	1	2	2
	Emphasis skewed	0	1	3	1	2
	Unduly free	0	0	0	2	1
	Bad connotation	0	0	2	1	2
	Improper religious connotation	0	0	0	0	3
	Loss of real concordance	0	0	0	1	1
	Wrong tense	0	1	2	1	1
Poor punctuation marker	0	1	0	3	1	
Unnatural expressions		UMV (0)	NCV (6)	TCV (12)	CLB (8)	PTHV (10)
Detailed issues	Unnatural structure	0	3	7	2	1
	Collocational clash	0	1	3	3	7
	Pronoun misuse	0	1	2	2	2
	Grammatical mistake	0	1	0	1	0
Lack of clarity		UMV (2)	NCV (3)	TCV (5)	CLB (8)	PTHV (2)
Detailed Issues	Illogical relation	0	0	1	3	0
	Logical relation within a clause skewed	1	1	1	1	1
	Logical relation among clauses skewed	0	1	2	2	1
	Conjunction missed	1	1	1	2	0
Diminished impact		UMV (0)	NCV (1)	TCV (2)	CLB (2)	PTHV (2)
Detailed Issues	Metaphorical imagery lost	0	0	2	2	1
	Informal word used	0	0	0	0	1
	Rhythm broken by punctuation	0	1	0	0	0
Outdated words		UMV (4)	NCV (1)	TCV (2)	CLB (0)	PTHV (1)

Table 4 Sub-categorized Translation Issues in the
Five Chinese Versions of Colossians 2:6-15

Table 4 shows the occurrences of the translation issues in each version of Colossians 2:6-15. These translation issues are categorized into five major linguistic problems: 1) Inaccuracies; 2) Unnatural expressions; 3) Lack of clarity; 4) Diminished impact; and 5) Outdated words. The first four problems can be further divided into more specific linguistic problems. Based on Table 4, an

evaluation of the translation quality of these five Chinese versions of Colossians is able to be made (see section 6.1).

5.3 Conciseness of the Five Chinese Versions

The five Chinese versions of Colossians 2:6-15 are compared according to their conciseness as well as follows in Table 5:

Issues	UMV	NCV	TCV	CLB	PTHV
Words	314	347	400	390	359
Words plus punctuation markers	357	393	464	445	440
Sentence	7	8	9	9	13
Clauses	30	32	36	32	33

Table 5 Conciseness of the Five Chinese Versions
of Colossians 2:6-15

Table 5 shows that UMV is the most concise version and NCV is the second most concise version. The other three versions are much less concise.

Conciseness is a controversial issue. Being concise is an elegant style and it is appreciated in Chinese literature for over 4,000 years. Yet, conciseness makes the information load heavy and it requires more effort from the readers to understand the message.