

Reflections on the First Translation of Korean Bible: the Ross Version of 1887(*Yesu-Seonggyo-Jeonseo*)¹⁾

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1. Introduction

The purpose of this article is to explore some of the translation features of “Yesu-seonggyo-jeonseo”(예수성경전서), the first Korean translation of the New Testament. This Bible is also called the “the Ross Version” by giving it the last name of its chief translator. The translation team includes Revs. John Ross and John McIntyre, who were Scottish missionaries working in Manchuria, along with five young Koreans(Eung Chan Lee, Sung Hah Lee, Jin Ki Kim, Hong Joon Paek, and Sang Yoon Seo). The translation work of the Ross Version seems to have been prepared since 1875. Under the leadership of Rev. Ross, the gospels of Luke and John were published in Korean in 1882, followed by the whole New Testament in Manchuria in 1887.

The most distinctive contribution of the Ross Version to Korean churches is the fact that the Ross translation team has created terms referring to God: “하느님”(hah-neu-nyim) or “하나님”(hah-nah-nyim). Both terms convey the same meaning and reflect different pronunciations according to districts. Another notable feature of the Ross Version is the fact that the translation team had used functional equivalence method, even though they had not known it. Indeed, they have tried to adopt easy and understandable Korean terms and expressions as much as they could.

Reflecting on these features, this article shall deal with the following five aspects of the Ross Version: (1) the basic text, (2) the translation process, (3) the translation principle, (4) translation examples, and (5) comparison of the Lord’s Prayer with

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1) This article is a revision of Yi Hwan-Jin and Jeon Moo-Yong, “Yesu-seonggyo-jeonseo”(예수성경전서), *The Korean Bible Society News* 33:1 (June 1987), 8-18 (Korean). The third and fourth part of the original article was written by Mr. Jeon Moo-Yong who is working at the Translation Department of the Korean Bible Society.

other versions.

2. The Basic Text

Korean scholars have long contemplated upon identifying the basic text for the Ross Version, and the two most widely accepted suggestions are the English Bible and the Chinese Bible. Prof. Chang Gyoon Yoo, a Korean linguist, insists that the first Korean New Testament might have been based on English Bibles.²⁾ His suggestion has been supported by few scholars. On the other hand, Dr. Young-Jin Min argues in his book³⁾ that Korean translators had definitely adopted Chinese versions for their translation work. At that time they could not read or understand English, nor used the English Bibles at all. On the same line, Dr. Deok Joo Rhie also insists, through his careful review of John Ross' missionary reports, that the basic text of the Ross Version was a high Wen-li version.⁴⁾ More recently Dr. James H. Grayson has dealt with the question about the basic text of the Ross Version more deliberately.⁵⁾ He has mentioned three kinds of Chinese Bibles: Delegates' Version, Mandarin and easy Wen-li versions. He contends that Delegates' Version and high Wen-li version might be the basic text of the Ross Version.

Dr. Grayson's opinion seems to be more accurate than suggestions by other scholars, but his classification of Chinese versions would be problematic because Delegates' Version is one of the names of Chinese Bibles and high wen-li version indicates a literary style in which some of the earlier Chinese Bibles were translated.

Chinese Bibles can be divided into three categories in terms of their style and expression: high Wen-li (深文理), easy Wen-li (賤文理), and Mandarin. According to this classification, Delegates' version is a Chinese Bible which was translated in high Wen-li style.⁶⁾ The Delegates' Version had been accepted as the Textus

2) Yoo Chang Gyoon, "Korean Bibles' influence on the Development in Korean Language," *Dong-Seu-Moon-Hwa* 1 (1967), 59-75 (Korean).

3) Min Young-Jin, *An Introduction to Korean Versions of the Bible* (Seoul: Sung Kwang Publishing Co., 1984), 134-143 (Korean).

4) Rhie Deok Joo, "Studies on Earlier Korean Bibles," *Korean Bibles and Korean Culture* (Seoul: Ki-dok-Kyo-Moon-Sah, 1985), 466-467 (Korean).

5) James H. Grayson, "John Ross and the Process of Bible Translation," *Theology and World (Shinhak-kwa-Segye)* 11 (1985), 362-382 (Korean).

6) Delegates's Version was translated by Western missionaries from diverse denominations by

Receptus in China for about half century since its publication in 1854 until the Union Bible was published by the General Missionary Conference in Shanghai, China, in 1905. It will be possible to discern whether the Ross Version was translated from the Delegates' Version or not by comparing the Lord's Prayer of the Ross Version with other versions.

Korean Bible translators of the Ross Version were the educated, so they could read and write Chinese in Wen-li style as easily as Chinese scholars. Of course, they could read and understand Mandarin. They might have relied on any Chinese versions in the process of translating the Bible into Korean. But they are believed to have chosen the Delegates' Version as their basic text, as it was recognized as the Chinese Textus Receptus until that time.

We can also find out one example supporting this argument when we read Rev. John Ross's article written in 1883.⁷⁾ Rev. John Ross, as the chief translator of the Ross Version, reported in this article that a line of Romans 7:20 “非我行所不好行之者” from a Chinese version was taken as an example for the first draft of the Korean translation. This is exactly the same line as the one in the Delegates' Version. It means that the Korean translators heavily referred to the Delegates' Version, even though Rev. Ross did not specify their basic text in his report.

3. The Translation Process

The translation team of the Ross Version is believed to have taken the Delegates' Version as their main basic text along with some other subsidiary literatures

organizing the committee of Chinese Bible translation in 1843. Its literary style was high Wen-li. High Wen-li style had been used by Chinese scholars for over 1,500 years. Especially the literary style of Confucian literature was the same as that of Delegates' Version. The New Testament of Delegates' Version was issued in 1852 and The Old Testament was published in 1954. Only the Chinese intellectuals could read this Bible, but common people in China could not understand what it meant in high Wen-li or classic Wen-li style. Many other versions in easy wen-li and spoken Chinese language style were produced after publication of Delegates' Version. For Delegates' Version, see Yi Hwan Jin, “The Chinese Translation of the Bible in the 19th and 20th centuries,” Tai-il Wang, ed., *Explain the Meaning of What We Read- Exegesis and Bible Translation* (Seoul: Christian Literature Society of Korea, 2002), 440-447 (Korean).

7) James H. Grayson, *John Ross: The First Missionary of Korea* (DaeKoo: Gyemyong University Press, 1982), 211-212. (Korean and English). His original article was published in *Chinese Recorder and Missionary Journal* 14 (Nov. - Dec. 1883): 491-497 by the title of “Corean New Testament.”

including the Greek Bible, *King James Version*, and *English Revised Version*, as Ross and McIntyre remarked in their contribution to *Chinese Recorder and Missionary Journal*. In addition to these, they also consulted not only the Biblical Greek lexicon but Meyer's exegesis as well.

According to one of John Ross' reports to the United Presbyterian Church in Scotland⁸⁾, the translation process of the Ross Version can be summarized as follows. Firstly, Korean translators had been translating the Delegates' Version into Korean language while referring to other Chinese versions like Mandarin version. Their works might have served as the first draft for Ross' corrections. Secondly, Ross and McIntyre had compared the first draft with the Greek and English Bibles word by word, clause by clause, and sentence by sentence. Thirdly, this draft with careful corrections was copied out, and the work was laid aside for a time after the Greek concordance was thoroughly consulted. Finally, Ross and Macintyre carefully compared again the revised draft with the Greek text, i. e. Alford edition, word by word. They have not carried out this delicate translation process only one time but again and again to perfect their translation. In case of Luke, the Ross translation team undertook such translation process even four or five times.

I will take two passages as an example to explain that the Ross translation team have referred not only the Delegates' Version but also Greek and English Bibles when making their textual decision. In case of Matthew 6:13, the Ross Version omits the last line: "For thine is the kingdom, and the power, and the glory, forever, Amen" (KJV). Unlike the Ross Version, the Delegates' Version puts it like this: "以國, 權, 榮, 皆爾所有, 爰及世世, 固所願也." The English Revised Version reads it not on the text but as a marginal note just like the Greek text. In case of Mark 1:2, the Ross Version reads "seyunji isayah sseosadoi(선지 이사야 써사디)," including the name of the prophet, Isaiah, while the Delegates' Version leaves out the prophet's name like this: "先知載曰." The English Revised Version has "Isaiah" in the text, while its marginal note simply says "the prophet" rather than "Isaiah the prophet," as shown in the Greek text. These two examples indicate the fact that the Ross translation team relied on the Greek text instead of the Delegates' Version when they translated some specific lines.

8) *United Presbyterian Missionary Record*, July 1 (1882), 244; cf. Rhie Deok Joo, "Studies on Earlier Korean Bibles," 423.

4. The Translation Principles

The main goal of the Ross translation team was to deliver the message of the Biblical text correctly and simply to general Korean readers.⁹⁾ In other words, they tried to translate the Bible into easy and spoken language. Ross recognized both Korean and Chinese scholars had good command of Wen-li in reading and writing. He once commented that Korean scholars tended to prefer Chinese words and expressions over those of Korean. However, most common people did not understand Chinese characters but read Korean alphabets very easily. This means that Ross wanted to make the Korean Bible for the common people.

Especially, translation of some words like “Passover,” “baptism” or “Sabbath” were challenges to Ross’ translation team up to the last moment as they sought to convey exact meanings of such words to Korean readers who were without knowledge of Chinese or Greek. Ross was aware that the translation of “baptism” into “wash-rite” in Korean language was not correct at all. To Korean people whose cultural background are different from Jews or Greek, the word, “wash-rite” did not carry any specific meaning except washing of the body. Korean readers were very much confused in understanding the word, “Sabbath.” The Sabbath day (“안식일”) was regarded as nothing more than a day like the rest. Some argued why they should not work on Sabbath. Sabbath was translated as “sa-bat-il” (사밧일). Similarly baptism was read as “bap-tim-rae” (밥딤래). Passover became “num-an-jeol” (넘느절). These words sound quite natural and acceptable even to modern Koreans. However, the other expression for Passover, “유월절” (yu-wol-jeol), shown in later Korean Revised Version (1938/1961), can be misleading because readers might think of it as a rite which took place in June. This expression, unless written in Chinese characters, cannot convey the exact meaning of Pascha to ordinary Korean people.

As Ross had mentioned, word by word translation was not a true translation. As a matter of fact, some aspects of functional equivalence translation theory asserted by Dr. Eugene Nida can be found in the Ross Version. Koreans do not say “eyes” when mention a needle’s eye. In Korean, a needle does not have an eye but an ear. In a similar way, Ross demanded that it should be easier for a camel to pass through the ear of a needle instead of the eye. One Korean term that reflects functional

9) Ross, “Corean New Testament,” 206.

equivalence in the Ross Version is “지게”(jaege) which corresponds to “nesteuo” of Greek. Usually this Greek word means “fasting.” The Chinese Delegates’ Version puts this word as “禁食,” which means stopping eating. If the Ross translation team had simply followed the Delegates’ Version, Korean people would be frustrated when they read or hear that word. Indeed, starvation or suffering from the lack of food was part of the daily life of the Korean people in those days. Even though the Korean word for fasting, “지게”(jaege), would not make the exact literal translation, the Ross translation team adapted it properly to the Korean cultural context at that time.

Another noteworthy feature of the Ross Version is in how personal and place names have been transliterated. “Abraham” was vocally written as 亞伯罕 in Chinese. When read in Korean, it should be read as “아백라한”(ah-baik-nah-han), which is far from the original sound. This name was transliterated as “아브라함”(ab-rah-hahm) in the Ross Version. The same kind of example was “Peter,” which was written as “彼得” in Chinese, and read as “피득”(pee-deuk) in Korean. The Ross translation team recognized the different pronunciation of Chinese characters in each country and tried to transliterate the original names into Korean as exactly as possible.

5. Translation Examples

It was mentioned earlier that the Ross Version was written in easy Korean language. Dr. Young-Jin Min has written an article evaluating characteristics of Korean words used in the Ross Version, where Korean north-western dialect, native words and Chinese characters have been compared and analyzed.¹⁰⁾ He has discovered that the Ross translation team intended to make maximum use of spoken words even including old idioms with renewed sense, and concluded that anyone who could understand Korean language would easily read and understand the Ross Version.

However, easy reading did not necessarily construe proper delivery of textual meanings to the readers. “The righteous,” which might be 義人 in the Chinese Delegates’ Version, was translated into “올은 스름”(or-eun sah-rahm) in most

10) Min Young-Jin, *An Introduction to Korean Versions of the Bible*, 134-143 (Korean).

passages of the Ross Version. Sometimes, it was translated into other diverse expressions such as “올은자”(or-eun jyah), “올운자”(or-eun jyah), “올흔사름”(or-eun sah-rahm) or “의인”(eui-in). All of these expressions could be understood similarly, but how each word is understood might be slightly different from one other depending on the people and their context. For example, “의인”(eui-in) was understood in general as a patriot willing to sacrifice himself or herself for his or her own people or nation. In other words, the term implies a certain outstanding person to the eyes of the ordinary people. Unlike “의인”(eui-in), the word, “올은 스름”(or-eun sah-rahm), which refers to a person of conscience, has broader bearings than other terms in their understanding and usage. Idiomatically, every employer wants to hire a person of conscience, i. e. “올은 스름”(or-eun sah-rahm). However, they do not say “의인”(eui-in) to an employee of good standing.

The remarkable contribution of the Ross Version to the translation of Korean Bibles lied in the fact that the Ross translation team had translated “God” into native Korean words, “하느님”(hah-neu-nim) or “하나님”(hah-nah-nim). These two words convey all the same meaning, the “Lord of Heaven,” but just reflect different pronunciations in various parts of Korea.

When they translated the word for divinity in the Bible, the Chinese translators of the Delegates’ Version had a harsh debate about selecting the words, “shen”(神, or and “shangti”(上帝, Highest Majesty). Unfortunately they divided up into two parties without any final decision on that matter, and published two different versions as the Shen edition and Shangti edition. Even till today, two different editions in Chinese are being published.

Ross’ report shows the similar sort of endeavors of his translation team on selecting the term for divinity.¹¹⁾ The classic term, “shangti” in its classical sense to scholars only, while the term “shen” sounded like an devil. The Korean term “하느님”(hah-neu-nim) for divinity appeared in the Gospel of Luke and John published by the Ross translation team in 1878 and 1882. But the term had been slightly changed into “하나님”(hah-nah-nim) in the first edition of the whole Ross Version in 1887. Both terms just reflect the difference in pronunciations, as mentioned earlier. These two expressions have been interchangeably used in Korean Christianity until now. The term of “하나님”(hah-nah-nim) has been selected and

11) Ross, “Corean New Testament,” 209-210.

used in the Korean Revised Version(1938/1961), which is the Textus Receptus of the Korean protestant churches, whereas the term of “하느님”(hah-neu-nim) has been used in the Korean Common Translation(1977), which was the Textus Receptus of the Korean Catholic church for more than 30 years.

Another technical difficulties arose from the translation for “Holy Spirit”(peuma). The Chinese term in the Delegates’ Version is “聖神,” which was revised by the Ross translation team into “성령”(seong-ryeong) after long and thoughtful deliberations. The reason for the change was due to the fact that the Korean people already had used the word “영”(yeong) for the spirit of a person.

What is more, the translation of pronouns was hard on the Ross translation team. The Korean word for the second personal pronoun, “너”(neo), points out the person of the other party in a dialogue under very specific situation. Koreans tend to be punctilious in distinguishing the social position of persons in both speech and writing. Equals in age or social rank may employ the direct form of speech, but strangers or socially unequal persons could not use the direct “you” or “thou” of English or Greek. To them, such use of the second personal pronoun is extremely disrespectful. When God was addressed, the Ross translation team used the indirect mode of address. In the Lord’s Prayer, every “thy” was translated into “Father’s.” When the disciples called Jesus, they always used the indirect mode of address like “Lord” or “Teacher.” Korean people placed greater importance on the form of address than did the Chinese. The term for the third personal pronoun, “they” was translated into a substantive form like “몫사람”(moot sah-rahm, meaning “numbers of people”) in Acts 1:9-12, but was frequently omitted in other passages. In case of the Sermon on the Mount, the other expression for “they” was “더”(dyeo), which means “those” in Matthew 5:2, and this was omitted in the following verses. The term for the third personal female pronoun, “she,” was read as “부인”(boo-yin) in Matthew 15:23-27, similar to “婦” in the Chinese Delegates’ Version. Sometimes it was expressed as “녀인”(nyeo-yin) in Mark 7:28 and was omitted in Mark 7:30.

6. Comparison of the Lord’s Prayer with Other Versions

Here we will briefly examine the Lord’s Prayer of the Ross Version to find out

the degree of Greek reflection, application of functional equivalence translation, and the influence of the Ross Version on later Korean Bibles. The following table enlists every word of the Greek Lord's Prayer in its order. Chinese and Korean words are matched with the respective Greek ones. The translated words make sense almost as the original context when read according to the numbers on the left.¹²⁾

Greek ¹³⁾	Delegates' ¹⁴⁾	Ross ¹⁵⁾	English transliteration
(v. 9)			
pater	C02 父	K04 아바님	ah-ba-nyim
hemōn	C01 吾	K01 우리	woo-ryi
ho	C03 在	K03 계신	gye-shin
en tois ouranois	C04 天	K02 하늘에	ha-nahl-e
hagiassthetō	C05 願 C08 聖	K07 성히시며	shyeon-hah-shi-myeo
to onoma	C07 名	K06 일흠이	yil-heum-yi
sou	C06 爾	K05 아바님의	ah-bah-nyim-eui
(v. 10)			
elthatō	C11 臨格	K10 님히시며	nyim-hah-shi-myeo
hē basileia	C10 國	K09 나라이	nah-rah-yi
sou	C09 爾	K08 아바님	ah-bah-nyim
genēthētō	C14 得成	K14 일우기를	yil-woo-ki-reul
to thelēma	C13 旨	K12 뜻이	teu-shi
sou	C12 爾	K11 아바님	ah-bah-nyim
hōs	C16 若	K16 갓치(히시며)	kat-chi (hah-shi-myeo)
en ouranō	C17 天	K15 하늘에(히히심)	hah-nal-e (haeng-hah-shim)
kai			
epi gēs	C15 在地	K13 땅에	tahng-e

12) In the sections of Delegates' Version and the Ross Version, "C" stands for Chinese Bible and "K" stands for Korean Bible.

13) The Greek text cited above is as follows: Brook Foss Westcott and Fenton John Anthony Hort, ed., *The New Testament in the Original Greek* (New York: The Macmillan Company, 1949).

14) The edition of Delegates' Version cited above is as follows: <文理 舊新約聖書>, 聖書公會印發. The English title of this edition is *Wenli Bible, Delegates' Version*, British & Foreign Bible Society, Shanghai, 1933 (Ed. No. 2908).

15) The edition of the Ross Version cited above is the carbon copy of *Yesu-seonggyo- jeonsoo* (예수성교전서), (경성: 문광서원, 1887).

(v. 11)

ton arton	C19 糧	K18 음식을	eum-shik-eul
hemōn			
ton epiouision	C18 所需之	K17 쓰느바	seu-nahn-bah
dos	C21 錫	K21 주시며	joo-shi-myeo
hēmin	C22 我	K20 우리를	woo-ryi-reul
sēmeron	C20 今日	K19 날마당	nah-al-mah-dahng

(v. 12)

kai apthes	C26 求免	K27 샅시며	sah-hah-shi-myeo
hemin			
ta opheilēmata	C28 負	K26 빚을	byit-ahl
hemōn	C27 我	K25 우리	woo-ryi
hōs		K24 갓치	gat-chi
kai			
hemeis	C23 我		
aphēkamen	C24 免	K23 샅함	sha-hahm
tois opheiletais	C25 人負	K22 사롭의 빚	sah-rahm-eui byit
hemōn			

(v. 13)

kai			
mē	C30 勿	K31 안케 하시며	ahn-kye hah-shi-myeo
eisenegkēs	C29 俾	K30 드지	deu-jyo
hemas	C31 我	K28 우리로	woo-ryi-ro
eis peirasmon	C32 試	K29 시험에	shi-heom-e
alla		K32 오직	oh-jyik
rhusai	C33 拯, C35 出	K35 구원하시여니소서	koo-wan-hah-yeo-nyi-so-sheo
hemas	C34 我	K33 우리를	woo-ryi-reul
apo tou ponērou	C36 惡	K34 악에	ahk-e

First of all, translation of the personal pronouns is noteworthy. The personal pronoun is translated as an substantive following the Korean way of addressing superiors. In verses 9 and 10, the Greek term, “sou” for the second personal pronoun was read as “爾” in Chinese(C06, C09, C12) which refers to the second singular personal pronoun. On the other hand, it took a substantive, “아바님”(ah-bah-nyim), which is an honorific expression for “father” in Korean(K05, K08, K11). Actually,

this word is a translation of “pater,” the first word of verse 9 in the Greek text.

The Korean expression of “헝하십… 헝시며”(haeng-hah-shim… hah-shi-myeo) in verse 10 would be equivalent to the Greek idiomatic expression of “hos … kai …” which can mean “as …; so ….” The Greek Bible and Chinese Delegates’ Version, however, do not have the same equivalent expression as the ones in the Ross Version, but only allude to this connotation. This Korean expression can be a sort of expansion or insertion in order to help the readers understand. It can be regarded as a feature of the Korean language.

“Ton arton”(v. 11) meaning “bread” was translated into “crops”(糧) in the Chinese Delegates’ Version(C19). This sort of functional correspondence translation was inevitable in the countries of different cultural backgrounds. The Ross Version also expressed it as “foods”(음식) or “crops,” similar to the Chinese Bible. Together with “hemon,” “ton arton” was translated into “쓰느바 음식을”(seu-neun bah eum-shik-eul) on the basis of the Chinese expression, “所需之糧”(C18, C19). Korean and Chinese versions did not translate “hemon” in this verse.

Another intriguing term is “날마당”(nahl-mah-dahng) in verse 11, which means “everyday” and the translation of “sēmeron.” The Chinese Delegates’ Version had the expression of “今日”(today)(C20). Translators of the Chinese Bible would take “sēmeron” as the meaning. Since the term, “ton epiousion”(v. 11) is still very controversial in academic circles, they are claimed to have multiple implications like “necessary for existence” or “for today or for the following day.”¹⁶⁾ We can raise two possibilities for this translation. One possibility is that the Ross translation team took “ton epiousion” out of context as “쓰느바”(seu-nahn bah, meaning “necessary”) and “날마당”(nahl-mah-dahng meaning “everyday”) purposely in double translation. The other is that they mistranslated “semeron” into “날마당”(nahl-mah-dahng meaning “everyday”). Its parallel text can be found in Luke 11:3, where “날마당”(nahl-mah-dahng) would have come from the Chinese expression of “日日”(day by day). “날마당”(nahl-mah-dahng) in Luke 11:3 is believed to be the exact verbal translation of the Chinese expression of “日日,” unlike “semeron”(今日 meaning “today”). It seems likely that one translator worked

16) William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 2nd ed. (The University of Chicago, 1958), 296-297; J. H. Moulton and W. F. Howard, *A Grammar of New Testament Greek*, vol. II (Edinburgh: T. & T. Clark, 1979), 313-314.

hardly on his own draft to maintain consistency of wordings with others, or they lacked the knowledge of the Greek text.

“빚”(byit, K26) in verse 12 was a proper translation of “負”(C28) or “ta opheilemata,” both of which means “debt.” The parallel text in Luke 11:4 has an expression of “죄”(joi), counterpart of Chinese “罪” and Greek “hamartia” meaning “sin.” The clear distinction between the two terms was given in the Ross Version. Nevertheless, confusion between the two words has been made in later Korean versions such as the Korean Old Version of 1911 and the Korean Revised Version of 1938 and 1961. In the marginal note to Matthew 6:12 in the Korean Revised Version, a short explanation of the original meaning of the term, “ta opheilemata” was provided.

The Greek “hemin”(v. 12) was not translated in Chinese and Korean versions, and the Greek “hemeis” meaning “we” was also deleted in the Ross Version. “人負”(C25), the Chinese translation for “tois opheiletais hemon”(v. 12) is adopted in the Ross Version: “사람의 빚”(sah-rahm-eui byit).

“오직”(oh-jyik, K32) does not have its counterpart in the Chinese Delegates’ Version. This might have come from the Greek “alla” or English “but”(English Revised Version).

“Kai”(vss. 12, 13) is a conjunction, which is not reflected in the Chinese Delegates’ Version but is expressed as “...시며”(shi-myeo) in the form of verbal conjugation in the Ross Version. In relation to this, the Korean expression of “하시며”(hah-shi-myeo) in K07, K10, K16, K21, K27, and K30, seems to be one of Matthew’s typical stylistic characters of aoristic imperative form that implies wish. Though each phrase could be completed in the wishful sentence form, the Ross translation team adopted the Chinese condensed term, “願”(to wish, C05) so that it would continuously contain wishful phrases in one sentence.

Over all, adoption of some Korean language features is distinctive. First, noteworthy are the use of substantives instead of personal pronouns and the omission of personal pronouns. In verse 9, “아바님”(ah-bah-nyim) is employed for the Greek “sou” or Chinese “爾.” In verse 12, Greek terms for “we” or “our” are omitted. Second, honorific expressions are employed in nouns and verbs. “아바님”(ah-bah-nyim) in verse 9 is the honorific expression for the Chinese “父” or “father.” Greek aoristic imperative forms are expressed with “...하시며”

(hah-shi-myeo) throughout the Prayer.

We can also notice that the Ross Version has followed the Chinese Delegates' Version in textual decision. The Korean term, “사름의 빚”(sah-raham-eui byit), in verse 12 is a translation of the Chinese “人負”(that which is owed by people). In addition, the Chinese “願”(to wish) is rendered into the Korean “하시며”(hah-shi-myeo). Besides the above, this is also exemplified in “쓰는바 음식을”(seu-neun bah eum-shik-eul) in verse 11 and “오직”(oh-jyik) in verse 13.

7. Conclusion

We have tried to look at some characteristics of the Ross Version, the first Korean New Testament published in 1887. Some noticeable characteristics including the degree of Greek reflections in the Ross Version, application of functional equivalence translation theory and the Ross Version's influence on later Korean Bibles have also been pointed out. The question about the basic text(Vorlage) of the Ross Version has not been completely resolved yet. It seems likely from the analysis of the Lord's Prayer that the Chinese Delegates' Version might be the basic text for the Ross Version.

Above all, one of the most important contributions of the Ross Version is that the Ross translation team created the term for God in Korean: “하느님”(hah-neu-hyim) or “하나님”(hah-nah-nyim). These two terms for God in Korean have been used by Korean churches up until now.

We can also say that the Ross translation team seems to have intended to create a Korean Bible in easy and native Korean language. The necessity of a native-spoken version was due to the important fact that missionaries focused on large numbers of people including the common Koreans without knowledge of Chinese words and expressions. Many examples of translation hardship such as the selection of native Korean vocabularies, transliteration of proper nouns, functional correspondence to Christian in-group words and localized title of God have been presented in this article.

As a matter of fact, the Ross Version was a pioneer Korean translation accepted as the Korean Textus Receptus until the publication of the Korean Old Version in 1911. The Ross Version had far-reaching influences on later Korean Bibles. Efforts

of the first Korean Bible translators deserved incessant gratitude on the part of Korean Christians.

* **Keyword**

the Ross Version, the First Korean New Testament, John Ross, Delegates' Version, Wen-li version

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<Abstract>

최초의 한국어 번역인 1887년의 로스역 『예수성교전서』에 대한 소고

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이 글은 일명 로스역이라고 부르는 『예수성교전서』(1887)의 번역 특징을 살펴본 글이다. 우리나라 최초의 신약전서인 『예수성교전서』의 가장 큰 공헌은 한국 교회가 지금도 사용하는 “하느님”과 “하나님”이라는 용어를 만든 것이다. 그리고 한자나 한문 표현을 모르는 한국인들도 읽을 수 있도록 될 수 있는 한 쉬운 한국어로 번역하고자 한 점이다. 아울러 번역어를 토박이말을 사용하려고 노력한 점이나 처음 나온 성경인 까닭에 인명이나 지명과 같은 고유명사를 한국어로 처음 음역하기 위하여 고심한 흔적 그리고 교회에서만 사용하는 여러 용어를 새로 만들어 내기 위하여 애쓴 점은 높이 평가하여야 할 것이다.

물론 체계적이지는 않지만 나이다의 내용의 동등성 이론이 나오기 이전에 이 방식으로 성경을 번역하고자 한 점도 높이 평가받아야 할 것이다. 또한 번역과정에서 알 수 있는 점은 중국어 『대표본』(1854) 성경을 대본으로 사용하고 그리스어 성경과 영어 성경을 참조하여 옮겼다는 점도 주의를 기울여야 할 점이다. 후대의 한국어 성경 번역에까지 영향을 미친 최초의 한국어 신약전서로서 성서 번역사에 지대한 공헌을 남긴 로스 번역 팀의 노력은 아무리 칭찬해도 지나치지 않을 듯하다.