英漢宗敎名彙

Dictionary
of
Religious Names and Terms

信義宗聯合出版部出版

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DICTIONARY OF RELIGIOUS NAMES AND TERMS

Edited by

The L. B. P. COMMITTEE on Technical Theological Terms

In Consultation with

The Committee on Theological Literature

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　　本書係宗教出版界的大貢獻，曾出版數次，廣蒙神學研究者及文字工作人員採用。其中每一人名地名均係經特組委員會商討決定者，甚有應用與參考價值。

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216 Pages　　　　　　　　　　　　HK$ 5.00

　　This dictionary, which has already been reprinted several times, has proved a success, and is widely used by students of the Bible. The terms and names covered in this dictionary have been carefully studied by a specially appointed Committee. Bible readers will find this dictionary an indispensable aid.

PREFACE

The work which we hereby present to the public originated in the realization among writers connected with The Lutheran Theological Seminary and The Lutheran Board of Publication of the necessity of rendering religious and theological names and terms, as far as possible, in a uniform way. It was discovered that the different writers to a large extent used different systems. Accordingly the terms and names when they appeared in the dress of Chinese characters, looked either confusingly alike, where they ought to be different, or different when they ought to be alike. It goes without saying that this unnecessarily increases the difficulty of the Chinese student in learning foreign names and terms. They have difficulty enough without having to have added the one of determining the ideas which writers intended to convey, but unsuccessfully. It is hardly necessary to state that the uncertainty which prevailed within our group also is found outside it. In trying to get a uniform terminology it has further been found that in official literary circles there is very little accepted and recognized uniformity except for very common terms, and even what has been accepted seems often strange and inexplicable.

The difficulty is further increased by the fact that the official lists of foreign names are often hard to obtain. Thus a useful dictionary published by the Commercial Press and called "Proper Names with Standard Chinese Equivalents" has been out of print for some time. We are however informed that it will again be available.

Under these circumstances it was decided by the Lutheran Board of Publication to appoint a committee consisting of Chinese and foreigners to produce a list of theological names and terms principally for our own use. It had unfortunately proved impracticable to get representatives of other institutions to serve on the committee. But in 1933 when a committee on theological literature met in Shanghai, a tentative list of 1000 names and terms was submitted by us. It was stated that this was only a suggestion from our side and that we were willing to combine with others who might be interested. This time the proposal met with a favorable response and we were asked to continue our work. This has gradually assumed greater proportions and claimed more of our attention than we at first had realized. The field is nearly as wide as human knowledge. Theology in one or other of its many branches touches on most humaniora. In Church History it runs parallel to secular History, in Dogmatics to Philosophy, in Christian Education and Religious Psychology to the secular subjects,

etc   But as we could not go on interminably we decided to finish this first attempt this year.   This also ·in view of the fact that two of the men who have worked on the committee from the very beginning are to leave China in 1934.

It was, of course, very difficult to decide how many names should be included even though they might belong, for instance, to the Bible. We have believed that many of the names appearing in the genealogies in the Bible should not encumber this book.   Such names can be found anyway if the reader will use an English Concordance with a Chinese Bible. In comparative religion there are also so many special names and terms that if all should be included this book would assume proportions that we do not feel are justified.   As a standard we have taken some of the common encyclopedias of religious knowledge without including every name and term, as so many of these have little significance for Chinese students. On the other hand we have felt the necessity of collecting material which is not otherwise available in book form.   In the first place we are able to give as we believe, the correct "hsing" and "ming" of all the most important Catholic and Protestant missionaries.   That is, all those who have resided long enough in China to be given a "hsing" and "ming" (or "hao").   Such names must naturally be different from those of foreigners who have not accepted the Chinese way of naming.   Therefore all names of persons fall into two main classes, those who have a "hsing" and "ming" where the sound often is not necessarily equivalent to the foreign sound, and those whose names we have tried to render, as far as possible, with the sound of the original words.   The same personal name (e. g. Allen) may therefore appear in two forms.   As will however be observed, a few of the names marked with C. N. appear only to be transliterations.   But they are names attributed to definite persons and therefore come under this designation.

Here we have not tried to be absolutely consistent with regard to the order of the family name and the personal name, but accepted what we believe in each case had become common usage.   For instance we do not write for Luther 路 得 馬 丁 but 馬 丁 路 得.

In the second place we are presenting names of the institutions, churches, missions, etc., as far as possible with the characters adopted by themselves, and not only so, but also typical terms which one acknowledges as the special field of certain groups we have tried to render with the Chinese characters that they themselves use.

This leads us to the third item, which is the writing of names and terms pertinent to the religions of China.   Here we have tried to give the equivalents as adopted by the Buddhists, the Mohammedans, etc., and they

are here brought together, we believe, for the first time. With regard to Mohammedan terms and names there seems to be a considerable amount of uncertainty among the Mohammedans themselves. In Mason's "List of Chinese-Moslem Terms" there are six different writings of "Allah", and nine of the Koran! The last translation of the Koran gives 古蘭 as the title and we have chosen this, although other renderings seem to us to be more suitable. But here again we would not go against the preferences of the people mostly concerned.

Our main purpose has been to adopt terms that could be as widely and generally used as possible and in no wise add to the confusion by introducing new forms which personal or other considerations might make us favor. We have thus deliberately sacrificed consistency on the altar of general usage. And for people who look for lack of consistency our work may offer a fertile field. Such people must have in mind that our aim is a practical one, and also that in some cases the same syllable is pronounced differently in different names. The syllable "berg," for instance, is pronounced differently in Sweden, Norway, Germany, and England.

We comfort ourselves in the lack of consistency by the fact, that as we use ideological characters and not phonetic letters, the translation of foreign names must in the overwhelming number of cases only be approximate. If a form is generally adopted it is therefore more useful even though more distant in sound from the original than one nearer to it, but which is entirely new and unknown. We have here kept in mind the fact that names and terms live and do their work not only by their logical perfection but by their usage and associations. No term can be a perfect rendering of an abstract idea until used in definite limited connections. No term, regardless of which language has produced it, is perfect in itself. Through usage it establishes a certain content. It grows in clearness and precision as one keeps in mind what the term refers to. There is a constant mutual interaction between word and idea. In trying to present Christian ideas in the Chinese language we can never start out with the perfect term, but must find one which is as good as we know, and then the all important thing is to use it in a definite sort of way with a clear limitation of its field in relation to other ideas. Then it will gradually get the content it should have. It seems to us that discussion of terms for God, etc., has not sufficiently taken this into consideration. It is probable that 言 comes nearer to logos in meaning than 道, but after the latter has been used for nearly one hundred years in the New Testament for logos, it has begun to take on the color and content of the original.

For these reasons we decided to make no attempt at changing words or terms appearing in the Bible as in general use in evangelical churches

(the Union version adopted by the three Bible Societies) in spite of inconsistencies or inaccuracies. E.g. Persis, Rom. 16,12, a proper noun meaning "the Persian woman", is written 彼息 while "Persia" 2nd Chron. 36,20 is written 波斯. But this is a small matter. More serious to our mind is the fact that our writing of Biblical names varies as much as it does from the Catholic translation of the N.T. which we have used. Printed in Sien-hsien in 1933, the four evangelists' names are 瑪竇,瑪谷,路加 and 若望, Peter 伯多祿, Paul 保祿, etc. It seems very regrettable that the two branches of Christendom shall have to diverge as much as they do. It is evident that the Protestant rendering is based more or less on the English pronunciation. This is only natural in view of the fact that all the translators probably were English-speaking people, and that English and American societies have made the incomparably greatest contribution to the translation of the Bible. As to terms we have had to change a few for the sake of clarity. E.g. we distinguish between Greek and Hellenistic, which the Bible does not do.

Regard for Bible usage has, however, not determined our rendering of names outside the Bible. These we have decided should be rendered as far as possible according to the sound of the language to which they belong. To give two examples: Archbishop Söderblom's name is rendered according to Swedish pronunciation, not English, and Schürer according to German.

As to classical terms we have also tried to give what we believe comes nearest to the original pronunciation. Where this has not been possible we have adopted what we believe is the most commonly accepted European pronunciation.

A question which had to be settled at first was whether to give the sound of the foreign names as nearly as we could or in certain cases translate the meaning where this was very evident. As an example Polycarp 多結菓 (much fruit) may be mentioned. Although in some cases the giving of the meaning might seem to simplify matters, as with Claromontanus 清山 and since some such names already have attained currency in common usage, as 牛津 for Oxford, yet we have only in a few places adopted this procedure, as it was felt it might in many cases cause confusion in the mind of many by suggesting that the name was a phrase, not a proper noun. Our first concern has therefore been to give an equivalent of the sound. Where, however, it has been found possible to combine both sound and meaning, this has in some cases been done. But this again has resulted in some being written in the same way.

It may here be noted that for the sake of clarity the character 神 has been added after most of the names of foreign gods, as they might

otherwise remain very obscure. In some cases we have also added a few words in English or Chinese to make clear which name we had in mind. On account of the many different writings of the same sound in foreign languages (Schulz, Schultz, Smith, Smidt, Smitt, etc.) we have also tried to introduce slightly varying characters to indicate a difference of writing in the original.

Where we were faced with the same name but for different persons, as Augustine, the church father, and Augustine, the Apostle of England, we have retained the same writing to show it is the same name. Here, as in foreign languages, the context or appellations must make clear who is meant.

A considerable difficulty has presented itself as to whether the Greek or the Latin form of classical names should be taken as normative. This difficulty has to a large extent been solved by omitting the endings of "(u) s" or "(o) s," in this respect following the example of the Union Version of the Bible, which also leaves out the final "s" of words like Augustus, Gallius, etc. For the ending "tius" we use 丟, for "nius" 紐, for "lius" 流, and "sius" 修.

For the Chinese sounds we have, as far as possible, naturally and logically taken the northern Mandarin, Gwoh Yü, as our standard. This language offers also several advantages by having the "ü" sound, the "ng" sound, etc.

As a rule the characters used are very simple, the same being used for the same foreign equivalent. Thus "sh" (German Sch) is usually rendered by 士, the ordinary sibilant by 斯, etc. For some longer syllables like "lian" we have used 連 or 良. E.g. Tertullian is 特士良. In trying to reproduce "r" we have used as far as possible characters which approximate this sound, as 爾, 若, 仁, or such like.

The length of the name has to a certain extent depended on its being used much or little. For common words we have tried to find a form which is as short as is consistent with clarity, while for words used infrequently we have given very full equivalents, as with Ramakrishna, Mughtasilites, etc.

With regard to terms we have made extensive use of the existing dictionaries in several languages, English, German, and French, besides many special dictionaries. With regard to a number of terms we have been obliged to coin new ones. With very many words there are many more meanings than we have attempted to translate. We have limited ourselves to the religious or philosophical aspect of the words and tried to give as far as possible only one. With several words we have, however, been obliged to give alternatives. As to terms, one is asked to bear in mind that it is not

the perfection of the form, but the definiteness of its usage which ultimately will make it clear and satisfactory. But to render theological terms in a new language and for ideas about which different groups always feel and think somewhat differently, is difficult and cannot be wholly satisfactory. And we are keenly aware of the shortcomings. We shall therefore deeply appreciate all constructive criticisms and all suggestions for new terms and names which can then be added in possible future editions. For this purpose we still maintain a card index of all the words found in this book.

It has been a great satisfaction to us and a matter of deep gratitude, to find how willing different scholars have been in responding to inquiries and helping to solve doubts. First, we would like to mention the Catholic Fathers of the Bureau Sinologique at Zikawei from whom we have obtained lists of Chinese names of old Catholic missionaries. Others are Dr. Francis Wei, Bishop A. A. Gilman, Mr. F. C. Brown, Rev. C. L. Pickens, Miss H. Johnson, Mr. J. E. Sansom, Rev. Chas. Boynton, Rev. F G. Onley, Mag. S. Sköld, Adjutant Begley, Rev. R. L. Upton, and others.

Special thanks are due to The China Council of the Presbyterian Church in the U. S. A. for assistance in financing this tentative edition and for their willing spirit of cooperation in this project.

At the time of finishing this tentative edition the committee consisted of A. W. Edwins, Kalle Korhonen, C. H. Chen, Li Shao-lan, and Sten Bugge (chairman).

[Shekow, June 1935].

Preface to Second Impression.

At the urgent request of many theological institutions and interested missionaries and for their convenience we are publishing a second impression without waiting to make any alterations except the correction of obvious mistakes and minor adjustments in physical make-up. Due to various circumstances two members of the original committee left China soon after the appearance of the first edition and have not returned. Two others have been away from Hankow since the summer of 1938. In view of this a new committee was elected in June 1941, authorized to bring out a second completely revised and greatly enlarged edition. At present the members of this committee are:

Dr. A. W. Edwins,	Rev. I. Daehlin,
Dr. G. Carlberg,	Mr. D. Y. Yang,
Rev. Y. S. Wang,	Mr. S. D. Lü,

Dr. Ralph Mortensen *(Chairman)*.

Hankow, July 17, 1941.

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We remind our readers again of the fact that for many of the terms there are more renderings and meanings than those given in this book and for those, the readers are referred to the general dictionaries.

An item is sometimes given in two renderings, in English and Latin, in English and German, etc. Names beginning with "von" or "van" may have to be looked for either under "v" or under the first letter of the main part of the name.

In case a name is not found under "C" look for it under "K," or vice versa.

ü is classified under u or ue

ä ,, ,, ,, a ,, ae

ö ,, ,, ,, o ,, oe

Other signs:

"Bible" signifies that the item is found in the Union Version

"Buddh." ,, ,, ,, ,, ,, ,, used by Buddhists

"Cath." ,, ,, ,, ,, ,, ,, ,, Catholics

"C.N." ,, "Chinese Name" and refers to the fact that the bearer had a "Hsing" and "Ming"

"Directory" signifies that the name is given in the Directory of Protestant Missions

"Episc." signifies a term in use among Episcopalians

"Hind." ,, ,, ,, ,, ,, ,, Hindus

"Moh." ,, ,, ,, ,, ,, ,, Mohammedans

"O.G.M." ,, ,, ,, ,, ,, in the Oxford Group Movement

"Salv," ,, ,, ,, ,, ,, ,, Salvation Army

英漢宗教名彙

DICTIONARY

OF

RELIGIOUS NAMES AND TERMS

A

Aaron (Bible)	亞倫
(Cath.)	亞郎
(Moh.)	哈倫
Abaddon (Bible)	亞巴頓
Abba (Bible)	阿爸
Abbas Effendi (Abdul Baha)	亞巴斯依分地
Abbasids	亞巴西得
Abbot (name)	阿爸特
Abbot (title)	修道院長
Abdera	阿比得拉
Abdon (Bible)	押頓
Abdul Baha (Abbas Effendi)	亞伯杜勒巴哈
Abeel, David (C.N.)	雅裨理
Abel (Bible)	亞伯
Abelard	亞伯拉德
Aberdeen	亞伯丁
Abgar	亞佈加耳
Abiathar (Bible)	亞比亞他
Abib (Bible)	亞筆月
Abigail (Bible)	亞比該
Abijah (Bible)	亞比雅
Abilene (Bible)	亞比利尼
Abimelech (Bible)	亞比米勒
Abinadab (Bible)	亞比拿達
Abiram (Bible)	亞比蘭
Abishag (Bible)	亞比煞
Abishai (Bible)	亞比篩
Ablution (Liturgical, Cath. term)	擦聖爵
Abner (Bible)	亞別
Abney	亞伯內
Abnormal	變態的
Åbo (Turku)	亞波(都而古)
Abomination of desolation (Bible)	那行毀壞可憎的
Aborigines	土人
Abraham (Bible)	亞伯拉罕·
(Cath.,	亞巴郎
(Moh.)	易卜臘欣
Abraxas	亞伯拉撒斯
Abrenuntiatio (Diaboli)	拒絕禮

Absalom (Bible)	押沙龍
Absolute	絕對
Absolute Being	絕對存在
Absolute Duty	絕對本分
Absolute Necessity	絕對必然
Absolute Person-ality (God)	絕對位格
Absolute Self	絕對自我
Absolute Value	絕對價值
Absolutism	
1. Philosophical	絕對論
2. Governmental	專制主義
Absorption	吸收
Abstinence	禁戒
Abstract	抽象的
Abstraction	抽象
Abu Bekr (Moh.)	阿布百克
Abunoteichos	亞布諾退科
Abyss (Bible)	陰間
Abyssinia	阿比西尼亞
Academeia (Plato's)	阿加底米
Academy of Plato, Cf. Academeia	
Accidence (Attri-bute, not part of essence)	偶性
Accident, Cf. Accidence	
Accidentalism	偶然論
Accommodation	適應
Accredited, Fully (Meth.)	完全合格
Accredited Local Preacher (Meth.)	正任義務教士
Aceldama (Bible)	亞革大馬
Achaemenian	阿璽米尼王朝
Achaia (Bible)	亞該亞
Achan (Bible)	亞干
Achatios	雅家丟
Achelis	雅克歷斯
Achilles	亞溪理斯
Achrenius	雅克仁紐
Acilius	亞吉流
Acolyte (Acolu-thist, clerk in old church)	贊禮員
Acontius	亞康丟斯
Acosmism	無宇宙論
Acropolis	亞科坡利
Acrostic	依字母為序詩
Act (Parliamen-tary, etc.)	條例
Acta Sanctorum	聖徒行傳
Actio Catholica (Catholic Action)	天主教總動員
Act of Uniformity	教會統一條例（英國）
Acton	亞克屯
Acts and Martyr-dom of Matthew	馬太行傳及殉道記（旁經）
Acts of Andrew	安得烈行傳（旁經）
Acts of Andrew and Matthew in	安得烈馬太遊食人城記

the City of the		Actuality	現實性
Anthropophagi	（旁經）	Actualization	現實化
Acts of Barnabas	巴拿巴行傳	Adadnirari	亞大得尼拉力
	（旁經）	Adah (Bible)	亞大
Acts of John	約翰行傳	Adai	亞代
	（旁經）	Adalbert	亞大伯特
Acts of Paul and	保羅與特格拉	Adam (Bible and	
Thecla	行傳（旁經）	Cath.)	亞當
Acts of Peter	彼得行傳	(Moh.)	阿丹
	（旁經）	Adams	亞當斯
Acts of Peter and	彼得保羅行傳	Adaptation Theory	適應說
Paul	（旁經）	Adar (Bible)	亞達月
Acts of Philip	腓力行傳	Addar (Bible)	亞達珥
	（旁經）	Additions (to	
Acts of Philip in	腓力傳道希拉	Esther, etc.)	附記（旁經）
Greece	·記（旁經）	Address (speech)	演講
Acts of Pilate	彼拉多行傳	Adeodatus	亞丟大士
(Acta Pilati)	（旁經）	Adhemar	亞得馬爾
Acts of Thaddeus	達太行傳	Adiabene	亞底亞本尼
	（旁經）	Adiaphoristic	可行可不行之
Acts of the Apos-		Controversy	事的爭論
tles (Bible)	使徒行傳	Adiaphoron (-a)	可行可不行之
(Cath.)	宗徒行實		事
Acts of the Twelve	十二使徒行傳	Aditya	亞底體亞
Apostles	（旁經）	Adjustment	
Acts of the Twelve	聖使徒行傳	1. (for inst. of	
Holy Apostles	（旁經）	a clock)	整理
Acts of Thomas	多馬行傳	2. (for inst. to	
	（旁經）	one's environ-	
Actualism	現實論	ment)	適應
		Adjutant (Salv.)	校官

Adler	亞得勒爾	Adultery	姦淫
Ad majorem Dei gloriam	為要上帝多得榮耀	Adult-school Movement	成人學校運動
Administration	行政	Advent, Cf.	
Adney	亞德尼	Parousia (Bible)	(基督)復臨
Adolescence	青春期	Adventists, Cf. Seventh Day基督	
Adolf (-us)	雅多夫	Adventists	復臨安息日會
Adonai	亞多乃(主)	"Adversus	
Adonijah (Bible)	亞多尼雅	Haereses"	關異端書
Adoniram (Bible)	亞多蘭	"Adversus	
Adonis	亞庹尼斯	Marcionem"	關馬安吉書
Adoptianism	嗣子論	"Adversus	
Adoptianists	嗣子派	Praxeam"	關帕克西亞書
Adoption (Bible)	兒子的名分	Advocate, or	
Adoptionistic (Monarchianism)	嗣子論的 (神格唯一說)	Paraclete (Bible) (Cath.)	保惠師 師保
Adoptionists, Cf.		Advocatus Dei	代神為聖徒辯護者
Adoptianists	嗣子論		
Adoration (rel.)	崇拜	Advocatus diaboli	代魔鬼控告聖徒者
Adoration of Host	聖禮崇拜		
Adoration or		Aegea (n)	愛琴
Martyrs	崇拜殉道者	Aelia Capitolina	愛利亞加比多利拿
Adrammelech (Bible)	亞得米勒	Aemilius	哀米留
Adramyttium (Bible)	亞大米田	Aeneas (Bible)	以尼雅
Adria*(-tic) (Bible)	亞底亞	Aenon (Bible)	哀嫩
		Aeon	愛安(一元)
Adrian (or Hadrian)	亞得良	Aeschylos (-us)	哀斯區羅
		Aesculap, Cf. Asclepios	
Adrianople (Hadrianopolis)	亞得良堡		亞克里比阿
		Aesi (Aeser, Norse gods)	埃色
Adullan (Bible)	亞杜蘭	Aestheticism	美育

Aesthetics	美學	Ahimsa	殺生之誡
Aetheria	愛特利亞	Ahinoam (Bible)	亞希暖
Aëtios	阿以丟	Ahithophel (Bible	亞希多弗
Afghanistan	阿富汗	Ahriman	阿利曼
Agabus (Bible)	亞迦布	Ahuna Vairya	亞胡拿外立亞
Agade	亞甲德		（祆教主要禱
Agag (Bible)	亞甲		告文)
Agape	愛筵	Ahung (Moh.)	阿衡
Agapius	亞加庇烏	Ahura Mazda	亞胡拉馬慈達
Agathangelos	雅家倘格魯	Ai (Bible)	艾
Agathe	亞迦特	Aijalon (Bible)	亞雅崙
Agathonice	雅家多尼	Aim of Instruction	教授目的
Agenda (of ritual)	禮拜程序	Ain Karim	愛尼加林
Agenda	程序	Ainu (Aborigines)	蝦夷
Agent	代理人	Aitken	埃特肯
Agitation	煽動	Ajax	阿亞克斯
Agitator	煽動者	Akbar	亞克巴爾
Agnes	亞革尼斯	Akeldama (Bible)	
Agni	阿格尼（火神)	Cf. Aceldama	亞革大馬
Agnosticism	不可知論	Akiba	亞及巴
Agnus Dei	上帝的羔羊	Akkad (Accad)	亞喀得
Agrapho	福音未記語	Aksel (Axel)	亞喀斯勒
Agricola	雅其科拉	Alamis	亞喇米斯
Agrigentum	亞其根屯	Al Ashari	亞勒亞沙立
Agrippa (Bible)	亞基帕	Alb (long, white	
(Cath.)	亞格利巴	vestment)	牧師長白禮服
Agrippina	亞基皮拿	Alba Longa	亞勒巴倫迦
Ahab (Bible)	亞哈	Alban	阿勒班
Ahasuerus (Bible)	亞哈隨魯	Albany	阿巴尼
Ahaz (Bible)	亞哈斯	Albert	亞勒伯特
Ahaziah (Bible)	亞哈謝	Albertus Magnus	大亞勒伯特
Ahenobarbus	雅衡巴布	Albigenses	亞勒比根斯派