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Original Paper

On Arthur Waley's English Version of the View of "Tian", "Tao" and Their Relevant Content in *Tao Te Ching*

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Abstract

Chinese classic Tao Te Ching has been rendered into the English world overwhelmingly, but the controversial views on the translation of "Tian" (天) and "Tao"(道) are still in the ascendant. Among the diversified versions, Arthur Waley's is highly acclaimed, however, translation analysis of historical semantic representation and comprehensive source text is far from sufficient. It is reasonable to start from the historical semantic representation of "Tian" and "Tao" in the relevant Chinese classic books, to observe and study the available diachronic and synchronic cross influence. With the assistant of general semantic interpretation and Arthur Waley's relevant translation study, it analyzes three crucial sentences reflecting the view of "Tian", "Tao" and their relevant content in chapters 16, 25 and 77, generalizing their culture sources, influential annotations, ideologies interplay, source and target text exposition. The translation appreciation would take on the profound comprehension to specific source text, bilingual cultural considerations, and some translation thinking, in order to evaluate the particular target text impartially in comparatively complete perspectives.

Keywords

the view of "Tian" and "Tao", Tao Te Ching, Arthur Waley's version, semantic representation, translation and culture

1. Introduction

Lao Zi's *Tao Te Ching* has been copied privately, reorganized, printed, and annotated in over two thousand years. The source text has been manipulated by later generations, which caused there are so many borrowing characters, confused archaic words, disordered bamboo scripts, unwanted words, variant reading, and lacuna. Gao Ming says, "*Tao Te Ching* of Wang Chongming in 1927 contains Dunhuang Manuscripts, Taoist temple inscription, woodcut, typography, in amount up to over four

hundred and fifty versions." There are one hundred and eight-two English versions, among of five hundred and fifty-nine translation versions of *Tao Te Ching* in total. (Jiao & Liu, 2011, p. 148) Undoubtedly, it's inevitable to hold different opinions out of the competitive ideas among so diversified source texts and translation versions. In addition to the controversies on rendering "Tao" of *Tao Te Ching*, some relevant explanations are also varied, especially the view of "Tian" and "Tao" in chapters 16, 25 and 77. If the annotations of "Tian" and "Tao" to be treated respectively, it would garble a statement of their semantic context and cultural origins. However, seeing from the comparatively reliable source text of *Tao Te Ching*, it's much more prudent to review the cross influence of possible diachronic and synchronic meanings in the comparative study of contextual meanings in the source text. Based on those, it could provide profound translation arguments for the view of "Tian" and "Tao" to discuss on Arthur Waley's version, which maintains some certain misunderstandings, and requires comprehensive considerations for translation appreciation, but should not to be evaluated as appropriateness singly or inaccuracy roughly.

2. Brief Historical Semantic Representation of "Tian"

Ancient Chinese classic books translated into English works requires precise perception of ancient Chinese firstly. Wang Li thinks the first step to read ancient Chinese works is to understand the one-character words, that is, analyzing in the unit of individual Chinese character, which could be used to study by sentences in the contextual field without any garbles (Wang, 1998, pp. 55-57). Nisbett thinks Asian languages attach more importance on circumstances and words usually possess multiple meanings, so understanding meanings should refer to many contextual sentences. (Lian, 2010, p. 66) However, the extended items of ancient Chinese one-character words are as wide as sea, if lacking the knowledge of original meanings of those words, it would cause more misunderstandings to the use of extended or reference meanings. In the process of using languages in the history, if the original meaning, extended meaning or reference meaning of a word is used simultaneously, or only reference meaning of a word is used, it's very important to focus on contextual meaning. Meanwhile, if penetrating the root of thinking of writer in the larger social and cultural background into the comprehension of source text, it's much more beneficial for translation. Certainly, there is one exception that each airs his own views on different focuses, to show his own extraordinary idea with strong exclusive attitudes in the age of one hundred schools of thought contended. In such a case, it should be differentiated that there are still some certain misunderstandings or misinterpretations if combining with historical and cultural thinking root. What's more, diverse people of different ages would add personal annotations to the same text with some inaccuracies, so the translation appreciation could not accept totally without any differentiation.

To percept the view of "Tian" and "Tao", it requires to interpret "Tian" and "Tao" respectively. The possible influence and relevance of diachronic meaning and synchronic meaning is closely linked with accurate understanding and translation transformation. Such a simple one-character word "Tian"

involves a lot of meanings, spanning over historical semantic process greatly.

Observing through the diachronic meaning development of "Tian", when founder Chengtang of Shang Dynasty sends a punitive expedition against Jie of Xia Dynasty, he swears "Xia Dynasty is full of iniquities, for the ordinance of 'Tian' is to punish…Emperor Xia is in iniquities, but I'm in the fear of 'Shang Di' (上帝), so I dare not do injustice." (*Oath of Tang* in *The Book of History*) Because emperor Xia consumes the manpower that people are in destitution and contradictions. The ordinance of "Tian" is to ask Tang to destroy Xia Dynasty, then Tang declaims he pays awe to 'Shang Di' and follows the commandments of "Tian" to perform justice. After that, emperor of Shang Dynasty destroys Xia Dynasty, exiling Jie of Xia Dynasty and establishing the capital at Bo. Emperor Song sacrifices to send some messages to "Tian" by praying to Tang, Yingyi sings a song for the religious ceremony, "Be obedient to the order of 'Shang Di', Shang Dynasty could prosper…Emperor Tang always pays awe to 'Shang Di', so 'Shang Di' commands him to govern the wild land. To own the right to govern is a flagship for all officials, which is bestowed too much blessings from 'Tian'." Just because of emperor Tang obeying to the laws of 'Shang Di' by unremitting prayers in the awe to 'Shang Di', Shang Dynasty could be blessed by "Tian". Hereby, "Shang Di" actually refers to "Tian" in different signified. They are all endowed with governing power, surpassing emperors and kingdom, who can curse for iniquities and bless for goodness. So-called "Shang Di" in the words of Chengtang does not allow the emperor in sins to treat people in misbehaviors, uprising the good emperors but destroying the guilty ones. Those referring to the commandments given by "Shang Di" are generalized as "the ordinances of 'Tian'" by emperor Tang, people of Song also sing as "the orders of 'Shang Di'".

When the tenth grandson Pangeng of Tang would move capital to Yin after four-time-relocation, all the people feel suffered and officials dissatisfy that. Pangeng persuades and denounces several times, "the foregone emperor is all for protecting people's life, and people could all understand the heart of emperor that would not disobey the time of 'Tian' to do something. For the precedent ancestors, they are destroyed by 'Tian'…What I pray to 'Tian' is to extend your life, but not to force you by power. I am to aid and nurture you." (*The Middle Part of Pangeng* in *The Book of History*) He set history as an example to date back to past emperor helping people settle down by their wills, which is widely known for not to be punished by "Tian". But "Tian" ever pours down flood that emperor removes capital for people several times. And now he does not compel people to do it but praying "Tian" to make people survive all from the heart "for that 'Tian' commands me to build up the new capital." (*The Upper Part of Pangeng*) Now, "'Shang Di' would revive the virtues of my ancestors and glorify our country. I obey the will of 'Shang Di' fervently in reverence to lengthen your life by moving to the new capital… I dare not to disobey the divination but declaim the good indication of the "Shang Di". (*The Lower Part of Pangeng*) According to the omen of oracle inscriptions on tortoiseshells or animal bones, "Tian" would enable people to settle down in the new capital, "Shang Di" would restore the virtues of emperor and founder, and prosper the country, so Pangeng decides to move capital by the direction of "Tian". On account of above information, "Tian" and "Shang Di" in the discourse of Pangeng actually refers to the

same essence but in different expressions. They could all bless for the same objective supernaturally. The former ancestor could follow the time of "Tian" to safeguard people's life, and Pangeng complies to the will of "Shang Di" to move for prosperity.

As for the archeological works in Yin Ruins, it's very popular to detect the ordinance of "Tian" by asking omen from divination during the Wu Ding age in Shang Dynasty. In order to know the will of "Tian", official historian, Zhen, governing religious sacrifice, who could forecast luck or disasters by the signs of cracks on burning tortoise shell in prayer, speaking the things asked. (Ma, 2007, pp. 110-209) Along with the expansion of royal authority, king of a country could also be called as "Di" or "Tian". The appellation of "Di" Yi (帝乙) and "Di" Xin (帝辛) after Wu Ding age in the end of Shang Dynasty could present that it is risen to the name of supreme emperor, besides few "Tian", the reference of "the top of head" and some names of cities. The people in Shang Dynasty divine for everything and many times for even one thing. They would sacrifice oxen, lambs, pigs, dogs and even human whenever they offer to ancestors, and many natural gods. Many slave owners even kill hundreds and thousands of slaves as sacrifice and funerary objects. Seeing from that, all the people live in extreme terror, no wondering that precedent emperors are worshiped as higher one in the end of Shang Dynasty. The deity system of "Shang Di" as Supreme Being with some natural gods worship gradually transfers to the worship system of precedent emperors and present emperors as center.

In the end of Shang Dynasty, emperor Zhou only obeys women's words without any sacrificial rites in fatuous and licentious life, what's more, he appoints the culpable officials to plunder illegally in extreme violence. Emperor Wu denounces all the crimes of Zhou, "Now I would carry out the punishment of 'Tian'" (*Oath* of *The Book of History*) Emperor Wu of Zhou Dynasty declares to the left people after destroying Shang, "Listen! I obey the will of 'Tian' (天命), how dare I disobey the will? I am executing the awful command of 'Shang Di' and pronouncing punishment." And he eliminates the estrangement of ethnic group at the standpoint of common faith on "only valuing the words of 'Shang Di'" as Hou Ji. In view of those, the crimes of emperor Zhou generate not to be blessed by "'Shang Di', who commands my father and emperor Wen to kill the guilty emperor Zhou of Shang Dynasty." Then, he swears "I can not forget the will of 'Tian'. In the past, my father complies with all the policies of ancestor Hou Ji, so 'Shang Di' says it shall send armed forces to suppress emperor Zhou." (*Oath to Shang Dynasty* of *Yi Zhou Shu*) Here, emperor Wu of Zhou Dynasty shows it's the will of "Shang Di" to destroy emperor Zhou, he learns political traditions from Hou Ji by the will of "Tian" in the words of "Shang Di" to send the punitive expedition. "Tian" and "Shang Di" could punish the emperor, so they are equivalent signified again.

When emperor Cheng of Zhou Dynasty in power, he decides to build up the second capital Luoyi, Zhao Gong leads all officials to meet Zhou Gong and emperor Cheng, in order to conclude the historical lessons of destruction of Xia and Shang Dynasties and console emperor to implement benevolent policies. That is, "'Shang Di' of heaven renews the head of a country and terminates the bless of Yin. Our emperor accepts the appointment…'Shang Di' already decides to stop the future of Yin, Many

precedent emperors of Yin are all on the heaven, so the succeeding emperors and officials could enjoy the bless of 'Tian'… 'Tian' also has sympathy to the people of the country, and favors the fate of people to terminate Shang ." (*Declaration* of *The Book of History*) In the thought of people of Zhou Dynasty, "Shang Di" winds up the prosperous Shang because of their immorality, but the spirits of precedent emperors of Shang and ancestors are on the heaven, Zhou Gong reminds the left people still could bear the task of "Tian". "Tian" feels compassion for the people all around and delivers the task to Zhou, so emperor Cheng should understand the will of "Tian" to pay attention to morality, or the order of "Tian" is changeable. Zhou Gong would wait until the new city finished, who says "to construct the capital Luoyi, we need to pray to the ancestor Hou Ji to deliver message to 'Tian', and sacrifice to 'Tian' and the earth prudently. We could govern the country in the center of the place, and emperor could administer people. " (*Declaration* of *The Book of History*) To deliver message to "Tian" through Hou Ji and immolate for the divinities of heaven and the earth have shown the religious order to govern the whole country. The *Declaration of Luoyi* also proves Zhou Gong continues to use the rites of Yin, that is, sacrificing to the past emperors according to the respective superior and inferior order, and divining the good or ill luck to understand the will of "Tian". In light of that, they could construct the capital, comply with decrees and regulations rigidly, and treat intelligent officials graciously. So all the officials could perform their own tasks to make achievements in governmental issues, combining the religious rites and political administration.

Certainly, the real semantic development is much more complicated than those above, here, the brief diachronic semantic representation development of "Tian" in the early periods might be shown by the following diagram.

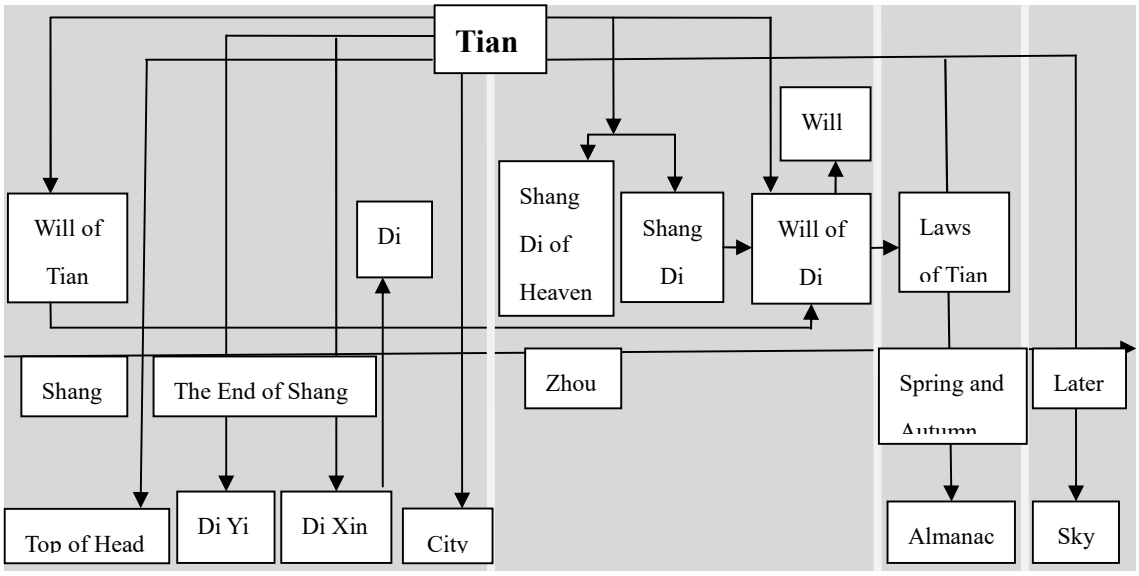

Figure 1. Brief Diachronic Semantic Representation of Tian

The horizontal axis marks the dynasties. The targets of arrows represent the possible derivation and application of Tian, and the upper part refers to the supernatural contents of Tian, while the bottom

presents the materialized connotations of Tian or deific emperors' titles.

Going through Zhou Dynasty, "Tian" and "Shang Di", sometimes used simultaneously with the same connotation, refers to the same Supreme Being succeeded from Yin. The appellation of "Shang Di" mostly is used singly, but "Tian" is used more frequently. They show the same essence of supernatural Supreme Being who could bless or punish human. And the "will of 'Tian'" is quoted much more, mostly, without "Tian". It seems to avoid to point to the appellation of "Shang Di" of Shang Dynasty stopping the will to bless, who would show the directions for good or ill luck through divination. Or it might be caused by distinguishing from the human emperor, the appellation son of heaven. The thought of "will of 'Tian'" is strengthened again and again, and the people of Zhou treat the "will of 'Tian'" more cautiously. They deal with the human affairs more carefully, because "'Shang Di" has commanded Zhou to be obedient to the will of 'Tian'" and "the will of 'Tian' is changeable". So the left people of Shang Dynasty should follow the "the will of 'Tian'" for the lessons of Shang, and they should "defer and conform to the will of 'Tian'" if they hope to be blessed, though "'Tian' is not unchangeable" (*Emperor Wen* of *Elegance* in *The Book of Songs*) All the deeds should not be excluded from the will of "Tian", especially when "the ordinance of 'Shang Di' comes upon you", you ought to "follow without any doubts" (*Da Ming* of *Elegance* in *The Book of Songs*) (Peng, 2016) Ge Zhaoguang thinks, the concept of "Tian" has been weakened on its reference and concreteness after that, making it prominent for its universality and abstraction. Seeing from the three articles of Chu Silk Manuscript in Zi Dan Ku of Changsha, it could be inferred that it has ever been used as an almanac, a kind of calendar book in sacrifice. (Ge, 2000, p. 234) Shuo Wen Jie Zi of Xu Shen in Eastern Han Dynasty explains that "'Tian' is the top of head". After then, the extended meaning of "Tian", "stand high above the masses, sky", are widely used.

3. Brief Historical Semantic Representation of "Tao"

Concerning to the use of "Tao", *Fu Gua* of *Yi* says "Yin and Yang return in seven days, which is beneficial" (反复其道，七日来复，利有枚往 "易·复卦"), of which means "road", or the exploration and explanation of the law of motion and change. For the age of original sorcery culture, "Tao" contains intuitional vision, number, and their relationship with something. The order, motion, change and law of divinatory symbols provide some philosophical information. The author of *Yi Zhuan* ("易传") quotes "Tao" as an exclusive concept to illustrate by Confucianism in its certain scope. Actually, it gives play to its own ideology. For example, *Yi Zhuan* defines "Tao" as "Everything is made by Yin and Yang the two basic components, producing endless variations and development, which could be called as Tao" from *The Upper Part of Xi Ci* in *Zhou Yi*. (一阴一阳之谓道 "周易·系辞上"), but actually, *Yi Jing* does not say any "Yin" or "Yang". The composition of "Yin" and "Yang" of the Eight Diagrams nearly appear in some literature books after Spring and Autumn Dynasty, such as *Zuo Zhuan* and *Guo Yu*. And Yi Zhuan is generally recognized as finished during the Warring States Period, what proves

that the concept of "Yin" and "Yang" is formed after Yi Jing produced (Wu, 2012, p. 10). Hence, the definition to "Tao" is disputable.

Jian Jia of National Lyrics in *The Book of Songs* also says "That fine lady, standing by the riverside, I pass the current hardly, the way is long with blocks" (所谓伊人，在水一方，溯洄从之，道阻且长 "国风·秦风·蒹葭"), of which "Tao" means way or road. In *Caltrop on the Wall* of *Yong Feng*, "Caltrop on the wall, you shall not clear away. Secrets in the palace, you shall not reveal. If you disclose, it's disgraceful." (墙有茨，不可埽也。中冓之言，不可道也。所可道也，言之丑也 "鄘风·墙有茨"), "Tao" means "speak, talk, or reveal". In *Fei Feng* of *Hui Feng*, "reviewing the institutions of Zhou, incessant grief gushes from heart." (顾瞻周道，中心怛兮 "桧风·匪风"), "Tao" could mean "the institution of governance, regulations" with some implication of morality and folk custom.

In *The Book of History*, there are 36 "Tao"s in 19 articles of 58 volumes, which also have different meanings, including "road" and "way of Heaven". For example, *Da Yu Mo* of *The Book of History* says, "do not pursue to be praised from people by violating righteousness," (罔违道以干百姓之誉 "尚书·大禹谟") which presents "Tao" refers to "justice, the righteousness of morality and laws". "Complacency produces harms, modesty benefits a lot, which is the way of 'Tian'", (满招损，谦受益。时乃天道 "大禹谟") points that "Tao" is "the way of 'Tian'". *The Declaration of Zhong Hui* in *The Book of History* indicates, "To respect the laws of 'Tian' could sustain predestined life permanently" (钦崇天道，永保天命 "尚书·仲虺之诰") which proves that "Tao" is "the willing and disciplines of 'Tian'". "To think how to achieve the route of 'Tao' in the reverence and silence" (恭默思道) introduces "Tao" is "the method of governing a country". "We were appointed by 'Shang Di'. 'Tian' agrees with the way of governance of the past ancestors, so appoints past ancestors to govern the country, and then they command enfeoffment and guards to benefit the later generations", (用端命于上帝。皇天用训厥道，付畀四方，乃命建侯树屏，在我后之人) which infers to "the ordinances of 'Tian', the rule of nomination".

The interpretation of "Tao" starts from Lao Zi, who regards "Tao" as a real existence in the world, the origin of everything, and the primordial natural force, ruling the whole world. Everyone should not oppose or break it. According to this "Tao", Lao Zi elaborates his view about the cosmology, the life, and the politics. His thoughts are enlightened and derived from *Yi Jing*. The Taoism was then developed by philosophers like Yang Zhu, Lie Zi and Zhuang Zi. Then it develops into a different religion called Tao Jiao, whose gist is in different form but related to Taoism. (Xia, 2016, p. 13)

Xu Shen of Eastern Han Dynasty says in *Shuo Wen Jie Zi* that, "Tao" means something people walked on. One can conclude from the form "Chuo" (辵), whose original meaning is road. The road which straightly leads to the terminal point wanted to reach is called Tao.

Reasonably, the real semantic development is much more complicated than those above, however, the brief diachronic semantic representation of "Tao" in the early periods might be shown by the following Figure 2.

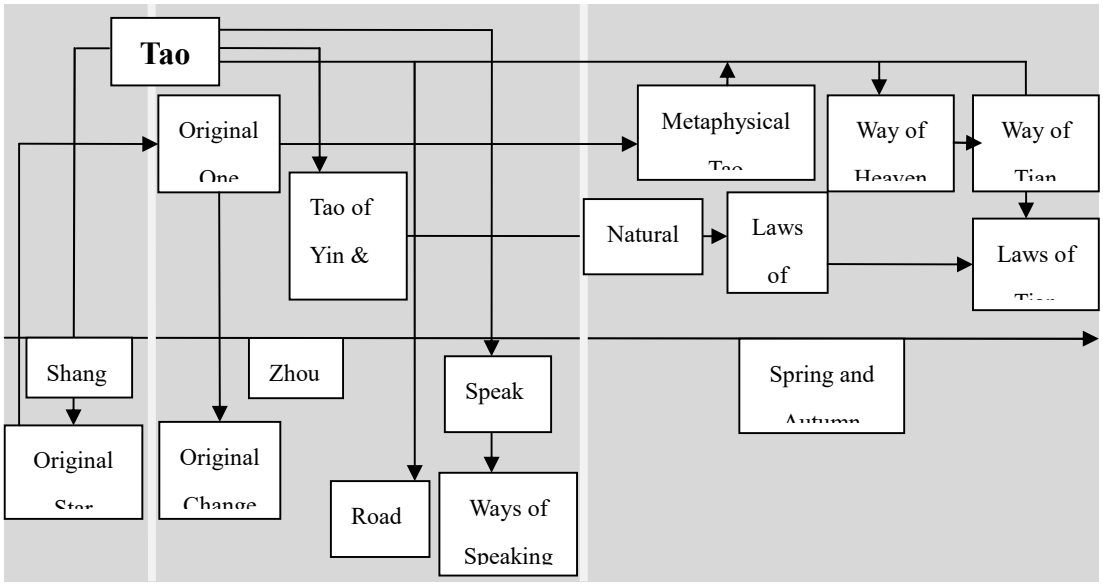

Figure 2. Brief Diachronic Semantic Representation of Tao

The horizontal axis marks the dynasties. The targets of arrows represent the possible derivation and application of Tao, and the upper part refers to the metaphysical contents of Tao, while the bottom presents the physical connotations or other property development of Tao.

Generally speaking, the ideology of "Di" started from original star in Shang Dynasty turns to be metaphysical way of heaven in "unified heaven" (天一), which is "original one" (太一), the root of everything. And the way of heaven is the laws of the "original one". It's the systematic ideology in the center of the "original one". *Yi Jing* explains the "original one" is the "original change" (太易), which is the root of everything, while some cases are in changes but some not. In addition to some books with relevant ideologies, Lao Zi develops these doctrines, including the one from Shang Rong, into metaphorical "Tao" and establishes it as the root and order of all things of earth. (Chen, 2014)

Hence, "Tao" experiences the past historical elaborations in different literature books and documents. It has been extended to an extremely wider meaning than the original single sense. And the brief introduction of the historical development of senses of "Tian" and "Tao" is easier to present the possible diachronic or synchronic influence.

4. Arthur Waley's English Version of the View of "Tian", "Tao" and Their Relevant Content in *Tao Te Ching*

In addition to the diachronic influence of past literature books and documents to the understanding of *Tao Te Ching*, much clearer explanation to the text is the source text itself, which would not be involved or confused incorrectly for author's vague attitudes, nor twisted, tangled or misunderstood by readers for uncertain historical background. Moreover, to attach importance to source text would decrease the possibilities of grafting and transplanting from other materials for the obscure ideological

and cultural origins, preserving the individuality and independence of source text. For the process of translating *Tao Te Ching* into English, the gist of connotation and structure of ideology reflected by language medium are more important than the forms of language. If the conclusion of the gist of connotation and structure of ideology is objective and complete sufficiently, it can avoid of unnecessary confusions caused by the controversy on author, various versions and diversified annotations. Hereon, it analyzes three examples of Arthur Waley's English version on the view of "Tian", "Tao" and their relevant content, based on comparatively objective main conclusion of highly authorized source text.

1) Chapter 16: 知常容，容乃公，公乃王，王乃天，天乃道

"Chang" (常) indicates the one presented in above context, "everything grows vigorously simultaneously, which presents the rule of coming and going. Everything prospers and then withers to be the nutrients of root. Returning to root means silent death, which moves into the next circular life. The circle is reflected by nature. Those who know the laws of nature are intelligent." Hereby, it could be explained as natural laws. "Wang" (王) is "Quan" (全) in the version of Chen Guying, caused by "everything universal and common" from Wang Bi's annotation version. However, Taoist He Shang annotates "the one with justice and selflessness could be the king of a country, and if he governs in righteousness to achieve harmonious 'one', even the gods of heaven would assist him." Whereby, "Wang" could be sensible, so "公乃王" means "the one with justice and righteousness could be the king", and "王乃天" might be generated that "to be a king should conform to the requirements of 'Tian'". In order to make the semantic context clearer and understandable, it should add some subsidiary components to illustrate how to be of "Tian" for "everything universal and common".

"天乃道" is contradictory to other "way of Heaven", though "Tian" here is different from "way of Heaven". "Tian" of "天乃道" is the common nominalization of verb in ancient vernacular, that is, "to achieve or conform to the requirements or rules of 'Tian'", while "Tian" of "天之道" is a noun. Similarly, "Tao" of "天乃道" is "to conform to the requirements or rules".

Therefore, it could be understood as, the one perceives natural laws could have an insight into the essence of things to accept and be tolerant of all rivers running into sea. The one contained could be in uprightness and integrity. To be fair and upright enable people to influence others to be perfect everywhere. To be perfect could conform to the laws of "Tian". To comply with the laws of "Tian" is to abide by the laws of "Tao". If one can live in the laws of "Tao", he could be out of danger.

Arthur Waley's version renders "Tian" here into "to be of heaven". According to the *Oxford Advanced Learner's English-Chinese Dictionary* (*the Fourth Version*), the item of "heaven" as a noun is, "(without a/the) place believed to be the home of God and the angles and of good people after death 天国，天堂；(Heaven) God, Providence 上帝，天帝，神，老天爷 (the heavens) the sky, as seen from the earth 天，天空". *The 21st Century English-Chinese Dictionary* supplements the other entries, "乐园，乐土 (heavens) 众天神，天国居民，上帝和众天使；(基督教科学派用语) 超脱罪恶与上帝意念和谐的状态." "The subliminal state in harmony with God overcoming sins", could be accounted as the extension of the original meaning, which is in some certain recessive relationship with the original

meaning of religious "Tian" in Chinese historical literature books and documents.

Though the Christian God is in disparities with Chinese "Tian", seeing from the angle of Confucius's learning from Lao Zi on rites several times, it might indirectly affect the production of religious aspects in Confucius's view of "Tian". Especially, Lao Zi is a historiographer and participator of ritual ceremony. It could also be inferred reasonably that, at the age of fifty-one, Confucius still confused on the laws of great "Tao" and asked Lao Zi for answer, signing he "should be in full knowledge if he could learn *Yi Jing* well". What's more, Confucius' and Lao Zi's ideologies have not been divided but essentially continuous at their age. (Huang, 2007, p. 45, p. 130) Confucius claims he follows those rites in Zhou Dynasty, which are inherited from the anterior dynasties. And the experiences learning from Lao Zi has proved that their ideologies on rites were interplayed. What's more, in considering of their positions and knowledge backgrounds, they might have been influenced by *The Book of History*, *Yi Jing*, *The Book of Songs* and so on ancient Chinese classics books in various degrees, aspects or perspectives, and drawn some common viewpoints. Furthermore, according to the limited synchronic understanding and diachronic conclusion to "Tian" by Confucius, either the religious objects, or the life of religious belief, some religious "Tian" from Confucius's *The Analects* and "God" from the *Old Testament* has the intersected and identical core in essence, and the individual perception divergence could not deny the universal Supreme Being existing in the minds of Confucius and many ancient Israelites. (Peng, 2017) It's not definitively to say all the "Tian" in *Tao Te Ching* are the same as religious "Tian" in *The Analects*. However, the common aspects of ideologies between Chinese and western culture seemingly form some supporting evidences for Arthur Waley's understanding during translation. (Xiao, 2013)

The translation of Arthur Waley here, "To be kingly is to be of heaven; To be of heaven is to be in Tao" contains affiliation, but the reference of the first half Chinese version is incorrect, the latter half means "being in the laws of heaven equals being in the laws of Tao". The perception of Arthur Waley to the extended meaning of "heaven" is with a hint of religious connotation, but because the wide semantic "heaven" is not contradictory with the above elucidation basically, it works on the other hand. If someone wants to live in the laws of heaven, he must do everything in uprightness and integrity to be perfect. Hence, the sentence could be put in details that "To be perfect is to follow the laws of heaven; To follow the laws of heaven is to be in Tao."

2) Chapter 25: 人法地, 地法天, 天法道, 道法自然

The context in Chapter 25 refers to "So heaven is great, the earth is great, human is great. Among the four great, human is one of them" (Chen Guying's version). To contrary to "the earth is great" is "heaven is great", which presents apparently that "heaven" here is the natural counterpart to the natural "earth", that is, "sky, weather, climate", but definitely not "nature". It's caused by the logic of the latter half sentence displays the affiliation of "Tian" and "nature", who are different demonstrative nouns. "Tao" is mentioned in the above context that it "was born before heaven and the earth", "It can not be heard or seen in silence and void, and it exists permanently and independently without any exterior

power. Moreover, it operates circularly without failure. So it could be the root of everything." It's clear that "Tao" exists before natural heaven and earth without sound or shapes in independent eternity and it prospers in an endless succession, which could be regarded as the source of everything in the world. The sentence points out the relationship of "human", "earth", "heaven" and "Tao", but for the interpretation of "道法自然", it's disputable all the time. Taoist He Shang annotates that "Tao's inherent quality is natural without any other reliance" Wu Chengyun says "Tao is so great for its naturality, it's so-called '法自然'. It does not mean there is some other certain beings beyond 'Tao'." In the *New Compilation of Chinese Philosophy History*, Feng Youlan says it does not mean there is another 'nature' above Tao that Tao should be relied on …Here, '自然' is an adjective but not another existence. Moreover, the context tells us there are 'four great', not 'five great'. (Tang & Wang, 2014, pp. 98-99)

Obviously, the sentence could be expounded as, human sow and reap all the crops by the growth rule, which requires us to learn from the disciplines of the earth. At the same time, the growth and breeding of the crops on the earth should comply with the changes of weather and climate, which obeys the profound rules of heaven. While heaven abides by the laws of "Tao", the source of continuous reproduction of all the things. And "Tao" is fundamental natural.

Here, the "Tao" in the context points out that it's born before sky and the earth without any material forms or phenomena but lasts endlessly. Moreover, the essence of it is the root of everything on the earth. Those under the sky and on the earth should all follow the way of "Tao". The supreme nature and fundamental position are indeed similar to the religious meaning partially presented by *The Book of History* above, which has shown some same divine aspects of "Tian", with identical essence in disparate constitutions. In reverse, it has proved the meaning of "to follow the laws of heaven is to be in Tao" (天乃道) could be established again. The "Tao" here could be regarded as the connotation closest to the "God" in *Old and New Testaments*. Though it's different from "God" for some other details in *Tao Te Ching*, the individual perception divergence of Lao Zi could not deny the universal Supreme Being existing in the minds of Lao Zi and many Israelites neither.

In the sight of Arthur Waley, he introduces the phenomena of semantic development and the multi-semantic words, when he translates some special culture-loaded words. He thinks "Tao" refers to "the laws of cosmic maintenance", similar to "God", but with some abstract and philosophical sense. (Waley & Arthur, 1934) For the "Di" of Chapter 4, he traces back to the early Chinese religion and divination culture, and illustrates "Di" as "the ancestor living in the heaven", but not the western "God". Certainly, "Di" in its context is another signified, which is different from "Tao" here. He reconstructs the translation by adding historical, cultural, linguistic and relevant knowledge to establish the abundant context, but it's with not so systematic material in some illogical relationship between source and target language, what presents some misplacement and collage. (Wu & Zhu, 2019)

Arthur Waley renders "天法道，道法自然" into "The ways of heaven by those of Tao, and the ways of Tao by the Self-so". The whole source sentence is attributive structure, which is translated into two

nominal phrases of affiliation in target text, and the verb-object construction of each clause in Chinese into passive voice in English. The target language is antithetical and neat in parallelism form. “法” is rendered into “are conditioned” as the context shown above, and it is omitted when it’s referred again. However, “heaven” and “Tao” could not convey the idea. “Ways” in “the ways of heaven” and “those of Tao” means, “road, path, trail; the methods, manners, measures, principles, laws or rules to do something”. If it’s explained as the latter abstract entry, “Tao” would be subjectively personalized. But “道法自然” should not be presented to explain source text by the form of passive voice in the contextual understanding, if it abandons the symmetrical structure, it could be illustrated as “heaven is conditioned by the laws of Tao, and Tao takes on Self-so.”

3) Chapter 77:天之道，损有余而补不足．人之道则不然，损不足以奉有余.

For “天之道”, *Shi Shou* of *Wen Zi* says, “the way of Heaven is to raise the humble but suppress the arrogant, supplement the insufficient but depreciate the surplus. Rivers and oceans could offset the substance of earth needed, so all the creeks and streams flow toward rivers and oceans. The humble sage is peaceful, quite and courtesy, which condescends to the inferior and learns from others in modesty. Condescending to the inferior is to be praised conversely, learning from others makes oneself be virtuous instead.” For “人之道”, it indicates the general manner of people in society. Taoist He Shang says, “the way of human is contrary to the way of Heaven. The mundane grows rich by damaging the poor’s interests and prospers by depriving the weak.” Therefore, only the one holding “Tao” could enrich the world by his abundance. Su Zhe also says, “Heaven is selfless, so everyone is born equally. Human is selfish, so everyone owns unequally. The one holding ‘Tao’ considers all the benefits of everything without any selfish motives but tries his best to take good care of others, instead, he owns more abundant. Moreover, if he does his utmost to offer, he possesses more plentiful. Nevertheless, the one with no ‘Tao’ is on the contrary.”

It’s ambiguous to render “天之道” into “the rules of nature” by Chen Guying’s version. If it’s interpreted into that “the general natural rule” or “principle of nature”, it’s in disunion for context apparently, and there is one more question coming up, why it shall be sensible that “suppressing the arrogant, uprising the humble” and “depreciating the surplus”? Why can’t it be in other principle? In other word, why does “Tian” present the features of uprightness and justice? The “Tian” here obviously shows the supernatural sense with personification, but “Tian” also displays the aspect of “nature” because “heaven is conditioned by the rules of Tao, and Tao takes on Self-so.” It’s uncertain that whether the “自然” of *Tao Te Ching* conforms to general nature completely. Nevertheless, it has shown anthropomorphized “Tian”, which could be thought as the worship object shown in the above historical semantic representation, which is similar to western “God”.

In view of those above, it could be understood as, Heaven does his way by decreasing the surplus but increasing the lacking. The way of human is, on the contrary, that he would deprive the poor to provide the rich.

Arthur Waley translates it as “But if it is Heaven's way to take from those who have too much and give

to those who have not enough, this is far from being man's way." The logical relationship is seemingly problematic. It highlights the contrast of Heaven's way and man's way, but not emphasizing disparity of them, so it shall be revised as "It is Heaven's way to take from those who have too much and give to those who have not enough, but man's way is far from that." Some researchers think Arthur Waley misunderstands some "Tian" and "Tao" in *Tao Te Ching*, adopting the foreignization strategy to translate them as "God" of Holy Bible. (Wu & Wang, 2018) Some "Tian" and root "Tao" in *Tao Te Ching* are easily confused as "God" of *Old and New Testaments*, though "道" here signifies "the methods, manners, measures, principles, laws or rules to do something". On account of "天" in source context presents divinity with personification, meanwhile, "Heaven" illustrated above shows wide semantic entries, such as "上帝, 天帝, 神, 老天爷" and one entry refers to many meanings, here, it points to the same reference of regarding "Tian" as a righteous supernatural being over human power. Reasonably, the "Heaven" with initial capital to render "天" is preferred. It should not be categorized as foreignization strategy, at the standpoint from ancient Chinese's special appellation toward the Supreme Being.

5. Conclusion

Concerning to Contrastive Studies of English and Chinese by Lian Shuneng, Chinese is with obvious characteristics of intentionality, intuitiveness, ambiguity, comprehension, while English is with objectivity, logicality, accuracy, and reason consecutively. (Lian, 2010) Therefore, appropriate domestication could be adopted after considering the differences between the two languages in Chinese-English translation process, and it's better pursue the equivalent or dynamic equivalent expression to display the original ideology of source text. In the case of ambiguous meaning for the intuitive Chinese and requiring to perceive or associate by comprehension, target language needs to present the conclusive reasonable language in comparative accurate, emphasized and logical expression for common target readers. When the source form could not be preserved in the target language with source content at the same time, to ensure the coherence of the content is prior to maintain the complete equivalence of form, avoiding of attending to the less important but losing sight of the more important. Meanwhile, through the translation analysis of the view on "Tian" and "Tao" from Arthur Waley's version, it could be inferred that Chinese classic translation appreciation should not only stay on translation itself, but also penetrate into the origins of source text ideology. What's more, to explore the source text's diachronic and synchronic semantic influence to translation comprehension, the perception to history study, the translation thinking path, bilingual culture contrast, translation strategy adoption, and the complete but distinguishable grasp of source text, should be all involved into the translation appreciation and criticism process.

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