

An Analysis of Translating Cultural Specific Terms in Bawden's *The Mongol Chronicle Altan Tobci*

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Abstract

The paper attempts to study the translation of the cultural specific terms in The Mongol Chronicle Altan Tobci, the Text, Translation and Notes, which is translated by Charles Bawden under the guide of Aixela's theories about cultural specific terms. The research extracts 199 cultural specific terms from the original work and their corresponding English and Chinese translation. The finding of the study shows that the frequencies of the conservative translation strategy add up to 179 times, occupying the 62.4% of the total. However, the substitutive translation strategies appear 108 times, taking only 37.6%. The paper holds that the conservative translation takes the dominant position of the whole translation strategies, which shows the translator's desire to convey as much genuine Mongolian culture as possible to the western world and keep the exotic flavor of the original text. The frequent use of Linguistic (non-cultural) translation, extra textual gloss, and repetition reveals Bawden's effort to keep the minimum difference from the original text and offer every necessary piece of information that the target readers need. Absolute universalization is adopted when Bawden does not find a better known cultural specific term or prefers to delete any foreign connotations and chooses a neutral reference for the target readers.

Key Words: *The Mongol Chronicle Altan Tobci*, English translation of the cultural specific terms, Charles Bawden, Translation strategy

The paper starts with presenting the cultural specific terms which are extracted from *The Mongol Chronicle Altan Tobci*. Based on Nida and Cao's classifications, the collections of the cultural specific terms in *The Mongol Chronicle Altan Tobci* are sorted into material terms, institutional terms, religious terms and ecological terms. The paper adopts Aixela's Explanatory Variables and probes into the possible factors that concerning the choice of certain translation strategies.

I. Translation of the Mongol Chronicle Altan Tobci

The Mongol Chronicle Altan Tobci is generally considered to be one of the greatest three Mongolian Chronicles along with the *Secret History of Mongol* and Sagang Secen's *Erdeni Yin Tobci* (Na 1981: 74). As the title has revealed itself, *The Mongol Chronicle Altan Tobci, the Text, Translation and Notes* is composed of three parts, namely the Mongol text, the English translation part, and the notes. From page, 1 to page 34 is the introduction part. To begin with, English translator, Mongolian studies expert Bawden made a general description of *The Mongol Chronicle Altan Tobci*, and then, as the manuscripts remained unavailable, he introduced five kinds of available printed texts of *The Mongol Chronicle Altan Tobci*.

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They are P1, P2 and Kharchin version from China, Gomboev version from Russia, and *Altan Tobci Nova* from Japan. Bawden made an evaluation of these five texts, comparing their difference and looking for the similarities among them. Then he made a simple introduction to the translation history of *The Mongol Chronicle Altan Tobci*. Since Bawden's book was published in 1955, all the translation works he mentioned are published before 1955.

II. The Cultural Specific Terms in *The Mongol Chronicle Altan Tobci*

The research extracts all together 199 cultural specific terms that are typical and frequently-used from the 126 paragraphs *The Mongol Chronicle Altan Tobci*. These 199 cultural specific terms are classified into four categories according to the classification of Eugene Nida and Caodao Batur, namely material cultural specific terms (53), institutional cultural specific terms (56), religious cultural specific terms (11) and ecological cultural specific terms (79). And these 199 cultural specific terms will be listed in the table according to their genres with their corresponding English version which is translated by Bawden and Chinese version which is translated by Zhu feng and Jia Jingyan.

2.1 Material Cultural Specific Terms in *the Mongol Chronicle Altan Tobci*

Material culture is the sum of human material activities and their products, which includes various kinds of life required facilities, residence, tools, food, clothes and other materials. The material culture with strong geographic and ethnic characteristics is created, accumulated and developed when human beings adapt to certain environment (Cao 2010: 3). A conclusion can be drawn that the nature of the material culture is its humanity (Liu 2005: 34). In the part of material cultural specific terms, the author extracts all together 53 terms from *The Mongol Chronicle Altan Tobci*, which are sub-divided into clothes, food, buildings, transport, containers, tools of war, royal supplies and daily necessities. On the aspect of material culture, Mongolians live in the 'Gher'; have the prime five as the basic living materials; use the fur, meat and milk of livestock as the main source of living and use the pasture to graze. The material cultural specific terms in *The Mongol Chronicle Altan Tobci* can best reflect the life of ancient Mongolians.

Table 2.1: Material Cultural Specific Terms (53)

Latin Transliteration	Chinese translation	English Translation
Clothes (7) :		
Camca (11)	内衫	Shirt
Daqu (20) (43)	黑貂皮袄	Jacket; coat
Boro nemurge (20)	青毛衫	Grey wool mantle
Mangnug degel (100)	蟒袍	Brocade gown
Altan buse (100)	金腰带	Golden belt
Gurban dabqur ula-tu gutul (103)	三层厚底靴	Triple soled boots
Engger (104)	襟	Clothes
Food (8) :		
Uryuysan manggir (14)	山韭, 野韭;	Wild-onion
Jirama jigasun (14)	小鱼	Little fish
Esug (9) (17)	酸马奶	Mare's milk koumis\ mare's milk
Saraqud (32)	酒罐	Spirit
Rasiyan (36)	甘露酒	Rasayana
Boga Gorugesun (39)	鹿熊	Wild bull
Qatarman-u tuso-tu silun (109)	带油的青羊汤	Soup of (Qatarman) butter
Kumei (114)	沙葱	Kumei (Wild-onion)
Buildings (8) :		
Ger(8)(9) (12) (33) (48)	屋; 草庵; 宫; 室	Tent, Grassy Hut, house
Bars gher (28)	虎帐	Tiger (skin) house
Naiman cagan gher(48)(112)	白八室	Eight white houses; Cagan ger
Naiman tala-tu Cagan suburga (57)	八面白塔	Eight-sided white pagoda

Qarsilan (58)	——	Palace
Urgugen(82)	帐幕	Royal pavilion
Egude(102)	门扉	Tent flap
Altan ordun(104)	金殿	Golden tent
Transport (2) :		
Tergen(7)(17)	幌车	Cart \wagon
Qasag tergen (13)	哈萨克车	Carriages
Containers (6) :		
Esen tus(18)	皮桶子	Barrel and milking-pot
Suburgan(26)	琉璃塔	A glass stupa
Butung(59)	翁、缸、博通	Barrel,qang,butung
Amasar-tai qoyar kebeli(64)	单口双腹壶	Single-mouthed, double-bellied pot
Mongun cara(82)	银碗	Sliver pot
Mongun ayaga(101)	银碗	Sliver cup
Tools of war(11) :		
Ginji (16)	枷梏	Fetters and a collar
Urtaycin sira numur (25)	长弓	A long yellow bow
Altan toyona (26)	金哨箭	A golden toyona
Qur-I (32)	金箏	Golden lute
Jebe-ben (56)	箭杆	Weapons
Dugulga (66)	头盔	Helmet
Quyag (67)	胸甲	Cuirass
Ildun (67)	凹口刀	Concave sword
Nogona joroga (79)	——	A (?green) horn-tipped arrow
Keyibur (85)	——	Arrows
Qaljın burige (107)	觶	Trumpet
Royal supplies (5) :		
Qasbuu tamaya (36)	玉宝玺	The Qasbuu seal
Yisun erdeni (57)	九宝	Nine jewels
Monggun tamaga (61)	银印	A sliver seal
Altan wacir (91)	金刚顶	Golden scepter
Altan tamaga (125)	金印	Golden seal
Daily necessity(2) :		
Esegei (23)	毡子	A felt carpet
Kiyebug (27)	麻绳	linen

2.2 Institutional Cultural Specific Terms in *The Mongol Chronicle Altan Tobci*

Institutional culture is the sum of social organizations and their relationships, which consists of various kinds of social organizations and behavior norms that are built during the material production and social practice. It includes economic institution, political institution, legal institution, marriage institution, family institution, social organization institution and et cetera. It is the organizational device with strong geographic and ethnic characteristics which is created, accumulated, developed when human adapt to specific historical environment (Cao, 2010: 3).

2.2.1 Social Organization Institutional Terms

The Mongolian ancestors were experiencing the end of the clan society and the period of tribal alliance before the 27th -24th century; all the literature we know is not really the pure clan society, but the residual period of clan society and the tribe alliance period (Cao 2010: 202).

This clan is only a relational symbol which represents the relatives' relationship of the same family name. Mongolians pay special attention to the purity of the clan kinship, the paternal clan (*Urug*) is the core of the clan society; non-paternal clan was identified as non-relatives (*Jad*). There are strict boundaries between the clans and one clan will not accept the non-relatives.

Table 2.2 Social Organization Institutional Terms (23)

Latin Transliteration	Chinese translation	English Translation
Dorben ker gajar-I (3)	四维之地	Four strange lands
Jad (4)	浙忒	The land of the people
Anda (20) (66) (95)	安答	Anda; Sworn friend; Sworn companion
Qubacigur (21)	赋役	Tax and tribute
tabun unge dorben qari (21)	五色四夷	Five colors and four Foreign Lands
Albatan (22)	属民	Tributary armies
Urug (23) (73) (116)	姻戚, 家族	Relatives by marriage; Family; Related families
Kui eligen (23)	亲戚骨肉	Kith and kin
Onur kumun (23)	宗亲大族	Relations
Irgen (23)	老百姓	Peoples
Qara kumun (39)	黑人	Black man
Kuder metu (43)	巨人	Musk-rats
Urisun (44)	——	Heirs
Umai (73)	同胞	Blood relatives
Torol (77)	宗族	Kin
Tug sulde (47)	旗纛	Banner
Qara tug (85)	黑纛	Black banner
Yisun kol-tu cayan Tug (21) (37)	九旂白纛	Nine-pointed white Banner/standard
Jasar (41)	札撒	The great punishment
Uciyed (61)	兀者人	Uciyed
Otog (84)	乡里	Otog
Ayimag (84)	部落	Ayimag
Olja omog (87)	收获	Booty

2.2.2 Official Titles

With the constant culture exchange and communication, Mongolian is gradually influenced by Turkic language and culture, as well as the languages of Khitan and Jurchen. Furthermore, through Khitan and Jurchen which have frequent contact with the Han nationality, Mongolian is also influenced by Chinese. Take the official titles terms in *The Mongol Chronicle Altan Tobci* as examples, 'Ucin', 'Cingsang', 'Dayuu', 'Gunji' are the official titles borrowed from Chinese, which represent 'Fujin', 'Chengxiang', 'Taiwei' and 'Gongzhu' respectively.

Table 2.3: Official Titles (16)

Latin Transliteration	Chinese translation	English Translation
Ucin (13)	兀真	Ucin
Sayid (44) (108)	大臣	Minister; officer
Noyan (28) (74) (78) (111)	那颜	Noble; prince; leader and officers; Noyan
Ejen (114)	主子	Lord
Yisun Orlog (30)	九杰	Nine orlog
Cingsang (52)	丞相	Cingsang
Dayuu (63)	太尉	Dayuu
Tayibu (64)	太保	Tayibu
Tayiqu (64)	太后	Tayiqu
Bigiici (64)	妣吉	Bigiici
Tayisi (70) (74) Tayiji (93)	太师	Tayisi ; leaders ; tayiji;
Jinong (71)	郡王, 亲王	Jinong
Su-tu Bogda (85)	——	Su-tu Bogda
Gunji (98)	公主	Gunji
Jalga (95)	官爵	Foremost
Ger-un noyad (113)	众家臣	Ger-un noyad

2.2.3 Name Institutional Terms

All the peoples in the world have the name institution. The origins of the family names have various kinds. Some are based on the name of countries and regions, some named after the title or the occupation, and some based on one's appearance or skills. The name institution of Mongolian has its own character that is the names of Mongolian usually do not have the family names. And the name always presents itself as the given name plus title. The title may have something to do with one's skill or occupation. Some titles refer to one's order among the siblings and some may indicate one's position (Cao 2010:249).

Table 2.4 Name Institutional Terms (11)

Latin Transliteration	Meaning	English Translation
Mergen (4) (7) (24).....	alert shooter	Mergen
Bayan (5) (6).....	noble	Bayan
Bagatur (21)	warrior	Bagatur
Qabtu Qasar (24)	alert-shooter Qasar	Alert-shooter Qasar
Boke belgetei (24)	strong Belgetei	Strong belgetei
Temuge otcigin (24)	spirited Ocigin	Spirited Ocigin
Secen (12)	sage	Secen
Boyol-majin (38)	slave Majin	Boyol-majin
Al altan (26)	red golden	Al altan
Eliye Nagacu (82)	Cunning Nagacu	Eliye Nagacu
Bolod (105)	steel	Bolod

2.2.4 Marriage Institutional Cultural Specific Terms

The Mongolian marriage institution has the unique feature which differs from other nationalities. Before *Chinggis Qan* unified the Mongol (1206), the Mongolian marriage institution was in various forms of mixed state. There is betrothal marriage as well as the marriage by capture. But during the Mongol Empire the marriage of golden family become the political marriage which is controlled by *Qan* (Cao 2010: 242).

Table 2.5 Marriage Institutional Cultural Specific Terms (6)

Latin Transliteration	Chinese translation	English Translation
Sidkul (20)	初见公婆的礼物	A wedding gift
Oyira kumun (8)	房亲	Man
Torgud (12)	母舅	The relatives on the maternal side
Quda (12)	亲家	Quda
Berilen (103)	侍立 (媳妇)	Daughter-in -law
Alus-un abaga (104)	旁支叔公	The uncle(from the other side)

2.3 Religious Cultural Specific Terms in *the Mongol Chronicle Altan Tobci*

Religious cultural specific terms refer to the cultural terms that can reflect a group's religious behavior. It includes religious beliefs, religious organizations, religious activities, and religious culture and so on. Religion comes into being with the human beings and the thought at the same time. In other words religion is as old as human beings (Cao 2010: 227). Mongolians do not have religious bias and their religious ideology is quite practical. The easing policy towards religion is an important factor that the Mongolians made brilliant achievements in the 13th century. The Mongol Empire and the Yuan Dynasty are in a period of time when multi-religions are in the state of coexistence and achieve common prosperity.

Mongols and other northern nationalities like the Hun and Xianbei all believe in Shamanism. Shamanism is the religion that the Mongolians believed in the preliterate time, which is known as 'Boge' in Mongolian. Shamanism believes that the sun, the moon, the earth, sky, water and fire all have spirit; therefore, Mongols are in awe of natural phenomena. The Mongols also worshiped 'Mongke Tengri', the Mongolian nobles—'Beki' is considered to have the ability to accept message from God. In order to get more trust from people, *Ginggis Qan* elected Shamanism as the state religion and appointed venerable 'Beki' in charge of the religious affairs of the Mongol Empire.

Yuan Dynasty announced the Tibetan Buddhism to be the state religion and implemented the parallel religious and political institution. *The Mongol Chronicle Altan Tobci* was a product of the times, with obvious traces of the influence of Buddhism.

Table 2.6 Religious Cultural Specific Terms (11)

Latin Transliteration	Chinese translation	English Translation
Tengri (8) (91)	上天	Heaven; lofty eternal heaven
Sulder (12)	守护神\吉兆	A protective genius
Unesun\sunesun (17)	魂魄	Ashes
Sulde (26)	兆示	Sign
Qormusda tergi erden (36)	全能的上帝	The mighty god Qormusda
Gegen Secen (54) (55)	贤哲	Sage
Jada (56)	札答	A rain stone
Qara emegen (40)	魔者黑	Black cursing-woman
Singsi (60) (115)	星象	Soothsayer
Tolge orkiju (111)	卜卦	Oracle
Irua (115)	征兆	Omen

2.4 Ecological Cultural Specific Terms in *The Mongol Chronicle Altan Tobci*

Ecological cultural specific terms are about nature, including animals, plants, mountains, lakes and so on. The stockbreeding culture is the original state of Mongolian culture. It not only contains the heritage of the ancient nomads, but also Mongolians' own contribution. In *The Mongol Chronicle Altan Tobci*, the number of the animals' and plants' cultural specific terms reaches 50. Among them, there are 19 kinds of horses' names and 17 kinds of birds' names. The large number of the horses' and birds' names not only reflects the important role they played in the in Mongols' daily life but also shows the unique horse culture and bird culture of the Mongols.

2.4.1 The Horses' Cultural Specific Terms

The horses' cultural specific terms are typical representatives of the Mongolian stockbreeding culture. The Mongolians are known as the nation on horseback. It can be said that the Mongolian culture is expanded with the horse culture as the pioneer. Everything about the horse, such as the color of a horse, gender, quality, strength, age, castrated or not, harness and so on, constitutes the rich horse cultural vocabulary system. In *The Mongol Chronicle Altan Tobci*, the term 'Aqata' which means gelding has appeared several times. Gelding is the essential tool in the Mongolian social production, transportation, and war. The appearance of this term shows that the Mongolians master the gelding technology, which requires very high medical technology. The Mongolians use at least 10 kinds of colors to name the horse, such as green, red, yellow, white and etcetera. There are many terms related to color of the horse in *The Mongol Chronicle Altan Tobci*, such as *Boro* (grey horse), *Cayaycin* (white sterile mare), *Quba/Qubi coqor morin* (pale-yellow piebald horse) and so on. The Mongolians also name the horses according to the age, such as *Daga* (two-year-old horse), *Urege morin* (three to five-year-old horse). There are also plenty of harness terms in the Mongolian like *Olong-ci* (girth), *Emegel* (saddle) and so on. The huge livestock terms are where the Mongolian cultural terms different from other nationalities' ecological cultural specific terms.

Table 2.7 the Horses' Cultural Specific Terms and Harness Terms (27)

Latin Transliteration	Chinese translation	English Translation
Dayir (7)	银花马	Dayir
Boro (7)	铁青马	Boro
Dayari-tu qotong siryul-i mori (9)	脊梁长疮秃尾巴兔鹞马	A pale chestnut horse with a concave back and sores in its middle
Siryal daga (9)	两岁雄性小马驹	Two years old pale chestnut colt
Sirya (14)	银合色骟马	Dun geldings
Cayaycin (18)	白色骟马	White sterile mare
Dargi (18)	甘草黄马	Short-haired yellow horse
Quba/qubi coqor morin (18)	淡黄青白马	Swift pale-yellow piebald horse
Oroy Siryal (18)	黑脊白马	White horse with a black back
Bokore (20)	脊黄马	Humpback yellow horse
Qurbalun (28)	合儿巴仑花骟马	Red horse Qurbalun
Kuke boro morin (39)	铁青马	A bluish-grey horse
Aqata (40)	骟马	Gelding
Qula mori (41)	黑鬃黄马	Winged Tawny
Eremge cayaycin (43)	白霜骟马	White sterile mare
Keger (47)	枣骟马	Chestnut stallion
Urege morin (66)	3-5岁的马	A young horse
Qonggur Qaljın morin (67)	黄线脸马	A chestnut horse with a white blaze
Kureng qaljın morin (67)	绿线脸马	A dark horse with a white blaze
Koke qaljın morin (67)	青线脸马	A blue horse with a white blaze
Qurdun qula ajarga (79)	黑鬃黄马	A stallion Qurdun Qola
Ermeg Sirgugci geguu (79)	甘草黄稞马	A mare Ermeg Sitgugci
Qaltar morin (96)	粉口枣骟马	White muzzled horse
Sirgul morin (99)	银合马	Pale chestnut horse
Qula (112)	黑鬃黄马	Qula stallion
Buguril morin (113)	俊红沙马	Good grey horse
Sayin sagaral morin (121)	狍皮马	Sayin sagaral (good grey)
Harness (8)		
Cucaga (14)	鞭子	Whip
Olong-ci (15)	马的肚带	Girth
Emegel (15)	马鞍	Saddle
Sibturaju (15)	胸带	Breast strap
Yurban quyuskiju ebkegsen eriyen qosi olang (42)	三折斑纹肚带	Triple-folded, rolled-up striped, double saddle-girth
Qosigu (67)	嚼环	Muzzle
Urga (104)	套杆	Horse-snare
Qubi (104)	套杆	Lasso

2.4.2 The Birds' Cultural Specific Terms

Because of the feature of nomadic life, animals are doomed to have a special relationship with the Mongolians, especially the birds. Birds particularly the falcon kinds are of great importance to the Mongolians. Mongolians always use the falcons, horses and hounds for hunting. In *The Mongol Chronicle Altan Tobci* the bird's cultural specific terms have appeared 17 times, among them the *Boro qarciyai* (9), *Songqur* (12), *Songqur sibayun* (22), *Qarciyai sibayun* (22), *Burgud* (22) *Sibayun-iyen* (27), *Sibayun* (29), *Qacir tas* (38), *Garudai* (41) are all refer to different kinds of falcons, and the '*Songqor*' which has the special religious meaning is the totem of many Mongolian tribes.

Table 2.8 The Birds' Cultural Specific Terms (18)

Latin Transliteration	Chinese Translation	English Translation
Boro qarciyai (9)	雏鹰	Grey falcon
Songsur (12)	白海青	White falcon
Songqur sibayun (22)	猎鹰	Falcon
Qarciyai sibayun (22)	鹰隼	Sparrow-hawk
Burgud (22)	雕	Yellow falcon
Sibayun-iyen (27)	鸦鹞	Falcon
Salbar (29)	白海青	Clawed bird
Sar (29)	花豹, 鹰之属	Sar bird
Qun yalayu (29)	鸿雁	Swan and goose
Sibayun (29)	白爪恶鹰	Buzzard
Dalan kele-tu Caycayai Caycin (33)	燕雀	Seventy-tongued Caycayai Caycin
Jayalamai Mergen (33)	芝麻雕	Jayalamai Mergen
Mayu Kele-tu uyuli (38)	恶鸮	Evil-tongued owl
Qara qaljin sibayun (38)	骨顶	Qara qaljin bird
Qacir tas (39)	大皂雕	Eagle
Garudai (41)	凤凰	Garudi-bird
Eliye (82)	阿里雅	Hawk (eliye)
Qajir Derbed (83)	团雕	The young of a eagle called Qajir Derbed

2.4.3 Other Animals' and Plants' Cultural Specific Terms

Mongolians mainly keep prime five, which include horses, cows, camels, goats and sheep as the living materials as well as the tool of production. The prime five occupy an important position in the nomadic economy. In *The Mongol Chronicle Altan Tobci* there are *Ole qaljin* (13), *Qara buyura* (13), *Bariqu* (22), *Temege* (70), *Ogono* (73) which all belong to the prime five. And there are also other kinds of animals living in the prairie and the forest.

Table 2.9 Other Animals' and plants' Cultural Specific Terms (26)

Latin Transliteration	Chinese Translation	English Translation
Quua maral (4) (9) (39)	白色的牝鹿 鹿	Quua maral; A grey deer; Fallow deer
Borte cinoa (4) (9) (39)	狼 苍狼	Borte cinoa; Wolf; Blue-grey wolf
Boroycin\bariqli-gi (9)	稚鸡	Pheasant
Bigu geju (11)	沙狐	White hare
Ole qaljın buyura (13)	白额骆驼	Grey, blazed camel
Qara buyura (13)	黑色骆驼	Black camel
Jirama jiyasun-iyar (14)	小鱼	Little fish
Qasuy salbar (15)	大鹰	Talon
Barug (15)	鬼魅	Barag-dog
Tarbayacılaysan (18)	旱獭、土拨鼠	Marmot
Tel eki-tu qurga (18)	吃两头母羊奶的羊羔	A lamb which had sucked two ewes
Bariqu (22)	牛犊	Bariqu; A bull of two years
Lgusa (26)	青线骡子	A blue mule with a white blaze
Qara qangsiyar-tu sira qongyur kobleng nere-tu noqai (37)	黑嘴黄毛狗	Black-nosed yellow-bay dog
Sira eriyen moyai (40)	黑花毒蛇	Yellow-striped snake
Kuren eriyen bars (40)	斑斓之虎	Dark brown striped tiger
Qara butung (40)	啮齿合刺布通	Black Boar
Qalcin taulai jil-e(57)	丁卯年	Red (qaljan) Hare
Bugura ugei temege (70)	风驼	Camels without a bull camel
Silusu (70)	猯和孙	Lynxes
Ogono (73)	公黄羊	Male gazelle
Gura (73)	公包子	Roebuck
Tomi cagan tomegen (101)	初产骆驼的母驼	White primiparous camels
Tung (15)	森林	Wood
Sala modun (29)	婆娑树	Sala tree
Kuliye modun (120)	呼里野之林	Kiliye tree

III. The Translation of the Cultural Specific Terms in the Mongol Chronicle Altan Tobci

In the following parts, the author will apply Aixela's translation strategies to analyze the cultural specific terms in *The Mongol Chornicle Altan Tobci* and their corresponding translation in Bawden's version. And the most typical cases will be presented with detailed analysis. As an outstanding Mongolian specialist as well as a translator, Bawden's translation skill is completely embodied in his choosing of these eleven translation strategies. Aixela divides his eleven strategies into two groups, namely conservation and substitution from 'a lesser to a greater degree of intercultural manipulation' (1996: 61).

3.1 Conservation

Conservation means to retain and accept the cultural difference by reproducing the cultural reference in the original text which involves a less degree of intercultural manipulation (Aixela 1996: 54). It can keep the foreignness of the source text in a certain degree and broke the conventional translation norms in target language. Repetition, orthographic adaptation, linguistic translation, intertextual gloss and extratextual gloss all belong to the group of conservation.

3.1.1 Repetition

The translation strategy of repetition is the translator's attempt to keep as much original reference as possible, which is adopted when the equivalent expression cannot be found in the target culture or the translator does not sure about the exact meaning of the terms. This faithful strategy can enhance the exotic flavor of the translation work and arouse the interest of the target readers. What is more, it can enrich the target language by immersing the source terms in the receptor culture. However, there is a fact cannot be overlooked is that the absolutely identical expressions can also "feel to be more alien by the target receptors no matter in its linguistic form or cultural distance", which can be regarded as one of the paradoxes of translation (Aixela 1996: 61).

Repetition in Material Cultural Specific Terms:

- (1) For that reason, he was called **Kumei (Wild-onion)**. (Para114, P189)
 (2) This barrel the Chinese call qang and the Mongols call **butung**. (Para59, P154)

Repetition in Institutional Cultural Specific Terms:

- (3) He sent it to Ong Qagan of the Kereyid, **anda**⁷ of my father. (Para 20, P128)

Note: 7. Mo. *Anda* : Anda, were sworn brothers, who after exchange of present, concluded a pact of friendship with each other.

- (4) **Quda**⁵ and boy of the Kiyud family, where are you going?(Para 12, P118)

Note: 5. Mo. *Quda*: the name given to the heads of two family allied by the marriage of the children; also the male members of two such families.

- (5) His son was Borjigidai **Mergen**. His son was Toragalcin **Bayan**. (Para5, P113)

Repetition in Religious Cultural Specific Terms:

- (6) Now the drink rasayana has been filled and bestowed upon me in precious jade cup, from the mighty god **Qormusda**. (Para 36, P137)

Repetition in Ecological Cultural Specific Terms:

- (7) He has two horses, **Dayir** and **Boro**⁵. (Para 4, P114)

Note: 5.Mo. *Dayir* and *Boro*: Chestnut and grey.

- (8) When the seventy-tongued **Caycayai Caycin** sings, when the **Jayalamai Mergen** comes..... (Para 33, P135)

From the above examples, it can be seen that repetition is a common used method adopted by Bawden. Meanwhile, he perceives the dilemma of repetition and in order to avoid the opacity which is brought by the repeated cultural specific terms, the strategy of repetition always accompanies the extratextual gloss or the intratextual gloss. For instance, in the example 3 and 4, the social organization institutional term ‘*Anda*’ and the marriage institutional term ‘*Quda*’ are retained and Bawden further explains them with extratextual gloss. ‘*Anda*’ means the sworn brothers who conclude a pact of friendship with each other after certain ritual. ‘*Quda*’ refers to the heads and male members of the two family allied by the marriage. And ‘*Quda*’ and ‘*Anda*’ which have the strong Mongolian feature encounter with vacancy in the western culture and they are incapable of translating within a few simple words.

The repetition rendition not only preserves the endemic form of the source text, but also makes them valuable material for the studies on the Mongolian institutional culture with the adding extratextual gloss.

Most of the names in *The Mongol Chronicle Altan Tobci* are translated by repetition. Regrettably there are some names which have special meanings did not be interpreted. For instance, in the example 7, the name ‘*Mergen*’ is also the title for a tribe leader. In the early Mongolian hunting tribes, only the good archers have the name of ‘*Mergen*’ and the best of them often becomes the leader of the tribe. And ‘*Bayan*’ that means the rich is the sign of the new stage of Mongol society, which marks the development of nomadic culture. The person, who masters nomadic skill, occupies a vast pasture and has a large number of livestock will have the title of ‘*Bayan*’; and the best of them will be elected as the leader of the tribe. From the 8th to the 10th century, the Mongol was in a period of transition from hunting to nomadic society. The different developmental stages of the Mongol society reflect in the changes of the tribal leaders’ titles from ‘*Mergen*’ to ‘*Bayan*’. In *The Mongol Chronicle Altan Tobci* there are many ‘*Mergen*’ and ‘*Bayan*’. Facing with such high-frequency names which have their unique culture background, the author thinks it would be better if the translator adds some further explanations to them.

The 32.2% of the institutional terms and 16% of the ecological terms adopt the rendition of repetition, while material terms and religious terms only takes 8.2% and 5.8%. Most of the names and official titles as well as quite a numbers of animals’ names have been retained and repeated for they bear strong national characteristics and there are no equivalences in the target culture, moreover, this cautious translation conform to Bawden’s aim which will be discussed in detail in the following section.

3.1.2 Orthographic Adaptation

Orthographic adaptation is the strategy composed of procedures like transcription and transliteration, which is often adopted when the source reference is presented in a different alphabet from the one that the receptor readers employ.

The strategy of orthographic adaptation often involves a reference from a third culture which usually has “strong pre-established translation” (Aixla 1996:69). However, in the case of Bawden’s translation, it is a seldom used strategy, which only appears three times.

- (1) Through the power of the virtue of former existence there was filled and bestowed upon the Holy Lord in a precious jade cup, the drink **Rasāvāna**. (Para36, P136)
- (2) Oran Cingkui had presented a glass **stupa** to Qubilgan Secen Qagan. (Para27, P132)
- (3) This barrel the Chinese call **qang** and the Mongols call butung. (Para59, P154)

As the author has introduced in Chapter three, one of the remarkable features of 17th century Mongol chronicles is that they are greatly influenced by Buddhism, which has no exception for *The Mongol Chronicle Altan Tobci*. The trace of Buddhism often can be found between the lines in *The Mongol Chronicle Altan Tobci*. And as the language which is used to write the Buddhist sutra, it is no surprise that the sanskrit words appears in the book. ‘*Rasāvāna*’ and ‘*Stupa*’ are both sanskrit words, the former refers to the traditional Indian fruit squash or juice which are prepared and served as drink while having meals (Net.3.). And the latter refers to the hemispherical structure containing relics (Net.4.). The existence of the sanskrit words proves that with the introduction of Buddhism into Mongolia, the culture of the birthplace of Buddhism—India does bring some changes to the society of Mongolia. There is a clear tendency that Bawden shows his maximum respect for the original form by rendering the terms with orthographic adaptation. And since these two terms are pre-established translation in Buddhist terms which are regularly used in cultural exchanges and have gained certain perceptions in the target culture, Bawden does not add them with intratextual gloss or extratextual gloss.

3.1.3 Linguistic (non-cultural) Translation

The linguistic translation is the strategy that the translator uses a reference whose denotation is very close to the source text. By offering a reference which is still regarded as belonging to the original culture system, the comprehensibility of the translation is evidently increased. The strategy of linguistic translation is actually similar to a better known method—the literal translation. “The objects and institutions which are alien to the receiving culture but understandable because analogous and even homologous to the native ones” usually falls into the linguistic (non-cultural) translation (Aixela 1996: 62). As one of the most frequently used strategies by Bawden, the traces of linguistic translation can be seen everywhere in his rendition.

Linguistic translation in Material Cultural Specific Terms:

- (1) Buga Cagan Qagan of the Solonggud furtively offered his own daughter and brought her by boat with two people, with **tiger (skin) houses**. (Para28, P133) Mongolian: *Bars gher*
- (2) There were the universal, eternal nailed **eight white houses**. (Para48, P145) Mongolian: *Naiman cagan gher*
- (3) A girl was envying the **brocade gown** with squirrel interior and the **golden belt** which he wore. (Para100, P181)
Mongolian: *Mangnug degel* (brocade gown) *Altan buse* (Golden belt)

Linguistic translation in Institutional Cultural Specific Terms:

- (4) Taking the tax and tribute from the people of the **Five Colours and Four Foreign Lands**. (Para 21,P129)
Mongolian: *Tabun unggé dorben qari*

Linguistic translation in Religious Cultural Specific Terms:

- (5) A **black cursing-woman**, of demon origin, of Didurgu Qaganc came to meet the army of the Mongols. (Para40, P140) Mongolian: *Qara emegen*
- (6) He put the **black banner** in his charge. (Para85, P171) Mongolian: *Qara Tug*

Linguistic translation in Ecological Cultural Specific Terms:

- (7) Killing a **lamb which had sucked two ewes**, he has prepared its flesh. (Para18, P124) Mongolian: *Tel eki-tu qurga*

Note: Mo. *Tel eki-tu qurga*. The meaning of this phrase is settled by HW p.147 *chih erh mu ju te kao erh*, ‘a lamb which has sucked two mothers.’ MKYL III, p.16 translates the *tel qurga* of SS p.68, as *liang yang kao* ‘two lambs’. I cannot trace the word *tel* with the meaning ‘Double’, but from the gloss in the Secret History this seems to be its general meaning. The intrusion of the word *eki-tu*, ‘having a mother’.

(8) Mounting on my **white sterile mare**, laying on it my goat-skin coat...(Para43, P141) Mongolian: *Eremge cayacin*

(9) Having seen an **evil-tongued owl** sitting upon a tree.....(Para38, P137) Mongolian: *Mayu Kele-tu uyuli*

With regard to the cultural communication, the linguistic translation can be a way to import the source-language culture to the receiving culture in the form of target language but with a source culture essence. The merits of this rendition are that it preserves the foreign characteristics of the source text as well as introduce the brand-new and different expression into the receptors culture. For instance, the material term '*Bars gher*' and the ecological term '*Tel eki-tu qurga*' are translated respectively as 'tiger (skin) houses' and 'a lamb which had sucked two ewes', which are very direct and will not arouse misconceiving, at the same time these expressions are totally exotic for the western readers and may intrigue them. But for the institutional terms like '*Qara emegen*', '*Qara tug*', though these terms are translated denotatively as black woman and black banner, the connotation meaning of them is lost and only can be compensate by adding the intratextual gloss and extratextual gloss as 'black cursing man' and 'deity'.

It has to be noted that, the linguistic translation are employed mainly for the translation of material and ecological cultural specific terms, which take 30.1% and 17.9% respectively, however, for the institutional and religious cultural specific terms, they only takes 7.8% and 11.8%. The reason for this phenomenon is that most of the institutional and religious cultural specific terms have strong cultural connotation but do not have equivalency in receptor culture. Bawden always explains these linguistic translated terms with the help of extra textual gloss. And for the blurrier terms Bawden tends to turn to the repetition and extra textual gloss.

3.1.4 Extra textual Gloss

When the cultural specific terms are 'untranslatable' or none of the above three strategies can completely convey the meaning and the implication of the cultural specific terms, meanwhile it does not seem proper to mix the explanation into the text, in order to solve this problem, the translator employs extratextual gloss as a supplementary measure. And the ways of explanation are footnote, endnote, cut-in note and etcetera.

Extra textual gloss in Material Cultural Specific Terms:

(1) Stretching his **golden toyona**¹ on his long yellow bow, he shot a rock. (Para26, P131) Mongolian: *Altan toyona*

Note: 1. Mo. *Toyona*. Cf. p.1804 which explains the word toyona as the opening for smoke and for light in the top of a tent. SS. p.72 reads *altan toyonalcin kemeku smun*, (the arrow called *altan toyonalcin*) (untranslated by SCHMIDT). MKYL III, p.17 reads 以此弓搭金哨子箭射之。The sentence means laid on this bow an arrow with a golden button and shot it. Cf. Cadig; p.127, *altan toyona-bar onatala qarbuba*, 'he shot with his golden togona until he hit it.'

(2) Nourishing with **little fish**² her son born with destiny..... (Para14, P120) Mongolian: *Jirama jigasun-iyar*

Note: 2. Mo. *Jirama jigasun-iyar*. HW P.90 lists a word *Jiramut*, from HS75, glossed *Hsiao yu erh*(小鱼儿), 'little fishes'. Otherwise I cannot find authority for this word.

(3) Utagaci Sabi presented an offering to Dayan Qagan from the Baragun Rurban Tumen at **Cagan ger**¹ (Para112, P188)

Note: 1. Mo. *Cagan ger* : Theeight white houses.

Extra textual gloss in Institutional Cultural Specific Terms:

(4) Considering the snowy Sambu Mountain and the **four strange lands**², he came. (Para3, P112) Mongolian: *Dorben ker gajar-i*

Note: 2. Mo. *Dorben ker yajar-i*. U reads *qari* as *ker*. I have adopted the reading of U. SS read 'vanquishing the four stranger peoples.'

(5) A curly-haired **black man**⁴ with a bluish-grey house will come in. (Para39, P139) Mongolian: *Qara kumun*

Note: 4. Mo. *Qara Kumun*, i.e. 'ordinary man'.

Extra textual gloss in Ecological Cultural Specific Terms:

(6) Killling a **lamb which had sucked two ewes**, he has prepared its flesh. (Para18, P124) Mongolian: *Tel eki-tu qurga*

Note: Mo. *Tel eki-tu qurga*. The meaning of this phrase is settled by HW p.147 *chih erh mu ju te kao erh*, ‘a lamb which has sucked two mothers.’ MKYL III, p.16 translates the *tel qurga* of SS p.68, as *liang yang kao* ‘two lambs’. I cannot trace the word *tel* with the meaning ‘double’, but from the gloss in *the Secret History* this seems to be its general meaning. The intrusion of the word *eki-tu*, ‘having a mother’.

Extra textual gloss is a very useful translation method which on one hand can make up for the missing meaning or implications so that the translation strategies of repetition, orthographic adaptation or the linguistic translation can be employed when the translator intends to keep the original cultural flavor, on the other hand can help with the situation of ‘untranslatability’ or ‘uncertainty’.

In the example 1, judging from the context, in all probability the ‘*Toyona*’ means a kind of arrow, Bawden refers to four books, two of them retain the terms ‘*Toyona*’ out of uncertainty, one directly translates the ‘*Toyona*’ into arrow, one translates it as the opening for smoke and for light in the top of a tent, which has nothing to do with the arrow at all. In order to keep the minimum difference between the original text and the translated text, although in favor of the meaning of arrow, Bawden is too scrupulous to translate ‘*Toyona*’ as so, thus he leaves it there with an extratextual gloss.

The examples from 3 to 6 are all the strategies of combining linguistic translation with the extratextual gloss. For instance, in example 5, ‘*Qara kumun*’ are translated word for word as black man, which actually means ordinary man. ‘Black man’ which lost its connotation may arouse confusion among the receptor readers; anyone without the background knowledge of the Mongolian is likely to associate ‘black man’ with a person who has black skin. Thus Bawden fills the cultural vacancy through adding an explanation with it and make target readers get access to the special expression of the Mongolian.

There is one point that cannot be ignored is that extratextual gloss also has its defect. Too much extratextual gloss will frequently interrupt the common readers’ reading procedure and bring tremendous burden to them, but in this case, for the readers who are specialists in translation or Mongolian scholars it would be a different story. The strategy of extratextual gloss takes 19.5% of the whole strategies, which is the second highest employed rendition except the absolute universalization which takes 27.9%. The frequent adoption of this strategy shows Bawden's rigorous academic attitude and his desire to present the ‘genuine picture’ of Mongol society to the western world.

3.1.5 Intra textual Gloss

The strategy of intratextual gloss resembles the extratextual gloss, but this time the gloss is short enough to put into the text and offers the receptor readers uninterrupted and necessary explanation. This translation method tries to “explicit something that is only partly revealed in the original text” and solving the problem of ambiguity (Aixla 1996: 62). Both as the methods of explanation compared with extratextual gloss, intratextual gloss can be seen as an ‘indistinct part of the text’ and will not to disturb the reading procedure of the readers.

Intra textual gloss in Material Cultural Specific Terms:

- (1) He used to drink **mare’s milk koumiss** there. (Para9, P116) Mongolian: *Esug*
- (2) Buga Cagan Qagan of the Solonggud furtively offered his own daughter and brought her by boat with two people, with **tiger (skin) houses**. (Para28, P133) Mongolian: *Bars gher*
- (3) Kulug Bogorji, taking his **barrel and milking-pot**, was milking his mares in the wild place. (Para9, P125) Mongolian: *Esen tus*

Intra textual gloss in Institutional Cultural Specific Terms:

- (4) The **uncle (from the other side)** says, ‘I will take you’, and abundant my fearful life, I have come before the golden tent. (Para104, P184) Mongolian: *Abaga*

Intra textual gloss in Religious Cultural Specific Terms:

- (5) A **black cursing woman**, of demon origin, of Didurgu Qaganc came to meet the army of the Mongols. (Para40, P140) Mongolian: *Qara emegen*

Intratextual gloss in Ecological Cultural Specific Terms:

- (6) Argasun Qurci mounted on the **red horse Qurbalun**. (Para28, P133) Mongolian: *Qurbalun*
- (7) The leg of his horse **Sayin Sagaral (good grey)** broken by an arrow shot. (Para121, P192) Mongolian: *Sayin sagaral morin*

(8) This is **the young of the eagle, called Qajir Derbed**. (Para83, P169) Mongolian: *Qajir Derbed*

There are all together two kinds of intratextual gloss employed by Bawden in the translation of the cultural specific terms. The first method is to insert some background information to the cultural specific terms, which is usually very short, just like the example 1, 3 and 5. In the example 1, 'Esug' is translated as 'koumiss' which means fermented mare's milk that is used as beverage for the people of Central Asian steppes (Net.5.), though it is an English term, the western readers who do not have related knowledge may still feel alien to it. Bawden then adds mare's milk to make the target text clearer and reduce the burden of receptors. In the example 3, Bawden inserts 'milking-pot' to further explains the usage of the barrel. In the example 5, Bawden uses the word 'cursing' to show the identity of the woman. In addition, some information can be put in the bracket like example 2 and 4. In the example 2, in case of misunderstanding, the translator put the word 'skin' in the bracket to explain the material of the tent.

The second one is to retain the original terms with a re-translated version of the cultural specific terms so that to intensify and explicit the original Mongolian terms. For instance, in the example 6 and 7, Bawden keeps the horse's name—'Qurbalun' and 'Sayin Sagara' and adds them with 'red horse' which belongs to the strategy of absolute universalization and 'good grey' which belongs to the method of linguistic translation.

Intratextual gloss is an effective way to compensate the losing connotation of the source text. However, the strategy of intratextual gloss takes only 5.9% of the whole translation methods which is much lesser than the extratextual gloss which takes 19.5%. For many cases, when the term needs to be added with an explanation, Bawden prefers the strategy of the extratextual gloss to intratextual gloss, which shows the huge disparity between Mongolian culture and Western culture. Because the short and simple intratextual gloss cannot fully explain the Mongolian cultural specific terms which carry abundant cultural connotation, besides the inserted part may also detract the integration of the whole text.

3.2 Substitution

According to Aixela, substitution is to transform the original text into the cultural replica of the target text (1996: 54). Substitution which involves a higher degree of intercultural manipulation means to make the translated text conforms to the cultural norms of the target language and tries to narrow the gap between the source text and target text.

Substitution is composed of the strategy of synonymy, limited universalization, absolute universalization, naturalization, deletion, and autonomous creation. However, in Bawden's translation the strategies of limited universalization, deletion, and autonomous creation are not adopted.

3.2.1 Synonymy

According to Aixela the translators use synonyms or parallel references to avoid repetition of culture specific terms (1996: 63). Avoiding repetition is a distinct feature of English. Except for indicating emphasis or averting ambiguity, the same word or phrase seldom appears continually in one sentence or paragraph in English. Thus the strategy of synonymy is adopted on the consideration of style. The strategy of synonymy successfully makes the translated text have more variation and avert monotonous and insipid.

Synonymy in Material Cultural Specific Terms:

(1) Mongolian: *Daqu*

- a) The black marten **jacket** given by Jotei-eke had been given as a wedding gift to the Lord Yisugei. (Para20, P20)
- b) Mounting on my white sterile mare, laying on it my goat-skin **coat**. (Para43, P141)

(2) Mongolian: *Tergen*

- a) In the front of a **cart** a girl is sitting. (Para7, P115)
- b) He hid Temujin and his own daughter in a **wagon** of wool. (Para17, P124)

Synonymy in Institutional Cultural Specific Terms:

(3) Mongolian: *Urug*

- a) One may find tribes and peoples; one will not find's one **related family**. (Para23, P130)
- b) He who protects his **relatives by marriage** will not prosper. (Para73, P164)

(4) Mongolian: *Anda*

a) He sent it to Ong Qaqan of the Kereyid, **Anda**¹ of my Father, and caused him to put on the jacket. (P128, Para 20)

Note. 1. Mo. Anda, were sworn brothers, who after exchange of present, concluded a pact of friendship with each other.

a) These two had previously been **sworn friends**. (P160, Para67)

B) His **sworn companion** said: "If you say, 'I wish to be important.....'(P179, Para95)

Synonymy in Ecological Cultural Specific Terms:

(5) Mongolian: *Bariqu*

a) In ordinary activities be like the **Bariqu**². (Para22, P129)

Note. 2. Mo. Bariqu. It is better to read Biragu, a two-year-old calf, as in G and P2. Fr, MOSTAERT suggests the translation: like a tutelary god or a two-year old calf.

b) In sitting and standing, be like the weasel and **bull of two years**. (Para22, P129)

Bawden made his best attempt to avoid repetition. There are generally two kinds of situation that the strategy of synonymy appears in Bawden's translation. The first kind of situation is that in the first appearance of a certain cultural specific term, Bawden retains the original form with an extratextual gloss, and in its second or third appearance, the strategies of the linguistic translation or absolute universalization are employed. For instance, in example 4, the term '*Anda*' appears in the paragraph 20, paragraph 66 and paragraph 95 respectively. When the term '*Anda*' first appears, readers can turn to the extratextual gloss for help, and when they see 'sworn friends' and 'sworn companion' later, they may not even perceive that the term has appeared before, for the later translations go through the strategy of absolute universalization whose cultural connotation have been erased. The previous appearance might easily be an important part of the explanation, which only resort the first time the cultural specific terms appears in the text.

The second situation which is under the strategy of absolute universalization is to translate the same term with different non-cultural specific terms. In the example 1, the traditional Mongolian clothes—'*Daqu*' is universalized into coat and jacket. The poet Zheng Sixiao of Song Dynasty notes in his poem: *Daqu*, the name of clothes in Yuan Dynasty, is a kind of long leather clothes with half sleeve. Coat and jacket both have broader meaning than *Daqu*, but on the other hand, they do not have significance meaning to the whole sentence and will not arouse misunderstanding in the context.

When translating the unimportant and repeatedly appeared terms, the employment of synonym can make the text have more changes and the readers do not need to make much effort to get to the meaning. But at the same time, the unique Mongolian cultural connotation is gone with the rendition of absolute universalization. The strategy of the synonym is not a common used rendition for Bawden which only occupies 6.5% of the whole translation strategies.

3.2.2 Absolute Universalization

The strategy of Absolute Universalization is to translate the cultural specific terms with non-cultural specific terms. As a frequently used translation method, absolute universalization is adopted when the translator cannot find a better known cultural specific term to replace the original one or he does not want to bring too much burden to the readers with abundant extratextual and intratextual gloss for the non-vital terms; at the meanwhile the translators think it does not influence the basic meaning even if the connotation of the source text is deleted. Thus adopting this translation strategy also means the loss of cultural connotation of the source text but from the interest of readers the difficulty of the text is reduced by a neutral and simplified translation.

Absolute Universalization in Material Cultural Specific Terms:

(1) When in a dark night a yellow shining boy entered in, brightness penetrated into my **tent**. (Para8, P115)
Mongolian: *Gher*

(2) Go to my **house**. There is my daughter Borte. (Para12, P119) Mongolian: *Gher*

Absolute Universalization in Institutional Cultural Specific Terms:

(3) Your **banner**, made by tressing the manes of your chestnut stallions..... (Para47, P145) Mongolian: *Tug sulder*

(4) The black marten jacket given by Jotei-eke had been given as **a wedding gift** to the Lord Yisugei.(Para20, P20) Mongolian: *Sidkul*

Absolute Universalization in Ecological Cultural Specific Terms:

(5) This night I dreamed that there was a completely **white falcon**, and that I was holding it in the palm of my hand. This dream of mine is the protective genius of you of the Kiyud family. (Para12, P119) Mongolian: *Songsur*

(6) Though **a young horse** may be a swift runner, an old horse is a distant runner. (Para66, P160) Mongolian: *Urege morin*

Absolute universalization is the most frequent used translation strategy in Bawden's translation of cultural specific terms which takes 27.9%. And whether it has reached its translation purpose needs further analysis.

In the example 1, '*Gher*' is the traditional movable residence for the Mongolians which is a fruit that human intelligence bears in order to adapt to the nomadic lifestyle. The body of the '*Gher*' is in the shape of cylinder with a conical top and covered with felt. Bawden translates the '*Gher*' into tent, which is the omission of culture image and brings the wrong image to the western readers. And later in the paragraph 12, the '*Gher*' appears again and in case of repetition, here Bawden renders it as house. One of the major features of Mongolian yurt is its convenient for building, dismantling and loading, but the word house is an unmovable building that not only cannot embody the nomadic lifestyle of Mongolian but also doesn't conform to the image of Mongolian yurt. But from a different point of view, the readers get the basic information of residence and this term does not have much to do with the topic of the text; the translation here is acceptable for the common readers but not for the Mongolian researchers and scholars.

As for the institutional cultural specific terms, in example 4, Bawden translates '*Sidkul*' as a wedding gift. In the ancient Mongolian custom, when the bride comes to groom's home, she needs to prepare some clothes as gifts for groom's parents in order to increase the possessions of her husband's family, which is called '*Sidkul*' in the Mongolian. Though the translation is simple and clear, the loss of a unique Mongolian cultural meaning about marriage cannot be overlooked. Wedding gift in English has a more extensive and different meaning, the bride and groom will prepare a 'register for gifts' which are the gifts that they want from their families, friends, and colleagues. The person who receives the invitation will buy something on the register and send it to the bride and groom. The wedding gifts on one hand can help to reduce the burden on the wedding, on the other hand, they are the most sincere blessing for the couple (Guo 2014: 14). The western readers may get confused at this translation for they will not understand why the bride's mother will give the wedding gift to the family of groom. In this case, the author thinks it would be better if '*Sidkul*' is retained and add it with an extratextual gloss.

And in the example 3, the first layer or the surface meaning of the term '*Tug sulder*' is the banner of Mongolian army. It is a lance whose top is in the shape of flame with white mane of the chestnut stallions. However the word means more in addition to the denotation of 'banner'. The lance's flame-shaped top means passion and development, the white mane refers to the torrent falling from the high gorge, and the disc beneath the top means unity (Na & Sai 2007: 25). The culture-specific term '*Tug sulder*' symbolizes the spirit and the dignity of the Mongolians, it can serve as the deterrent on the battlefield. Such term that fills with cultural connotative meaning in a specific culture requires more consideration for its translation.

And for the case of religious cultural specific terms, in the example 5, '*Songqor*' is translated into white falcon. The falcon plays a very important role in the Mongols daily life; it is not only the helpful hunting companion, but also certain kinds of falcons become the totem for many Mongolian tribes. '*Songqor*', as a kind of falcon, is the protective genius of the Kiyud family and in this sense, in fact, it has been deified. But the falcon has a broader meaning which also refers to the practical bird used in daily life. In the paragraph 9, Bodoncir lives with a pale chestnut horse and a grey falcon (*boro qarciyai*). '*Boro qarciyai*' is the falcon that is used for hunting after being tamed. The meaning of falcon and '*Songqor*' should be distinguished; simply translating the '*Songqor*' into falcon cannot convey its inherent cultural meaning. The author suggests that, the translation of '*Songqor*' can take the strategy of extratextual gloss, only in this way, can the target readers distinguish the different cultural meanings. Some unique cultural specific terms which have a strong national character, such as '*Sidkul*' and '*Songqor*' basically cannot find the corresponding expressions in other languages. The meaning that they express deeply rooted in their national culture, when translate these cultural specific terms, the strategies of absolute universalization should be prudently used, but for the term likes '*Gher*' that will not influence the understanding of the whole text, though not accurate enough, the absolute universalization is an acceptable way to deal with it.

3.2.3 Naturalization

According to Aixela, naturalization is adopted when “the translator decides to bring the cultural specific terms into the intertextual corpus felt as specific by the target language culture” (Aixela 1996: 63). In other words, the strategy of naturalization is to use the target cultural specific terms to substitute the original cultural specific terms when the target cultural specific terms can arouse the similar association with the corresponding original one without misunderstanding. The employment of this strategy shows the translator’s consideration for the receptors’ convenience, even if it may lead to the missing of source cultural connotation.

Naturalization in Material Cultural Specific Terms:

(1) The holy lord said that Aaryasun Qurci had taken his **golden lute**¹. (Para32, P119) Mongolian: *Quur-i*
Note: 1. Mo. *Quur-i* this spelling (cf. Ordos xur-i) indicates that we are to understand *quur* as a four stringed fiddle, MKYLIII, p.18 reads hu chin (胡琴), which is a kind of fiddle. G on the other hand, reads qor ‘a quiver’. I translate according to the text of P1 and the tradition of MKYL.

Naturalization in Institutional Cultural Specific Terms:

(2) I act as a **daughter-in-law** in a place where the color of a black horse cannot be distinguished. (Para103, P184) Mongolian: *Berilen*

(3) My four younger brothers like **Musk-rats**. (Para43, P141) Mongolian: *Kuder metu*

Naturalization in Religious Cultural Specific Terms:

(4) This night I dreamed that there was a completely white falcon, and that I was holding it in the palm of my hand. This dream of mine is **the protective genius** of you of the Kiyud family. (Para12, P119) Mongolian: *Sulder*

Naturalization in Ecological Cultural Specific Terms:

(5) Begter was sitting guarding eight **dun geldings**. (Para14, P120) Mongolian: *Sirga aqata*

(6) In fighting with the bow with foreign enemies, be rash in seizing like the **Sparrow-hawk**. (Para22, P130) Mongolian: *Qarciyai sibayun*

In the example 4, ‘*Sulder*’ have three meanings in the dictionary of Kowalevsky: ①good omen ②The god of a nation, patron saint ③banner of the army (1993: 1428). Bawden translates ‘*Sulder*’ into a protective genius, which is corresponding with the second meaning of the dictionary of Kowalevsky.

In the Roman Mythology, Genius is born with the temporal and is always attached to the human body, exists in the object or thing. It is in charge of the fate of the people, shape the character of the people, protect and accompany a person's whole life (Yan & Ma 2006: 126). Though the protective genius in the Roman Mythology and the patron saint of the Kiyud family are not totally equivalent, concerning the background knowledge of the target language readers, this substitution can arouse similar association in the target reader’s mind and the reading process of the readers will not be interrupted.

As for the ecological term, in the example 5, the ‘*Aqata*’ which is castrated and used as the war horse in the battle in Mongolia is translated into gelding. The two terms are almost totally equivalent. But there are some problems about the color of the horse. In the *Lexical Selection and Interpretation of the Secret History of the Mongols* (E, Wu & A1980: 251), the word ‘*Sirga*’ is explained as primrose yellow, ‘*Sirga aqata*’ is the gelding with yellow and white mixed color. However, dun mainly refers to the horse that evolves from the red brown, black horse, its body is dark brown and with deeper face, legs, mane and tail. The color of the gelding in the *Altan Tobci* is much lighter than that of dun. Bawden’s translation of the horse’s name though is easier to understand for the target language readers, perhaps for the unwary readers it does not make much difference, the translation like this undoubtedly make readers doubt its faithfulness, which affects the credibility and authority of the translation.

The strategy of naturalization can shorten the distance between the source culture and the target culture. But the employment of this strategy should be very prudent, because slight differences in the terms may result in wrong association. As Aixela puts it, this strategy is infrequently used in literature. In *The Mongol Chronicle Altan Tobci*, the strategy of naturalization only takes 4.9% of the whole rendition, which is slightly higher than the proportion of orthographic adaptation.

3.3 Summary

In order to have a clear and distinct understanding of the strategies employed in translation, two tables are made as follows.

The table 12 offers statistics on the frequency of the eleven translation strategies employed in the each type of the cultural specific terms in Bawden's translation of *The Mongol Chronicle Altan Tobci*. In the table 12, the vertical columns do not have much vital meaning compared with horizontal lines which can better manifest the reference value of translation strategies. The table 13, on the contrary, the focus should be paid on the vertical columns and the different proportions of the translation strategies can be presented directly. Because of the space limitation, the categories of the cultural specific terms are replaced by the letters A, B, C and D. The material cultural specific terms are represented by the letter A, letter B stands for the institutional cultural specific terms and so forth. And the number from one to eleven corresponds to the Aixela's eleven strategies from repetition to Autonomous creation. The total numbers of the strategies exceed the numbers of the cultural specific terms, because one term may involves one or more strategies.

Table 3.10 Statistics on the cultural specific terms in Bawden's translation of *The Mongol Chronicle Altan Tobci*

Cultural Specific Terms	Translation strategies											Total
	Conservation					Substitution						
	1	2	3	4	5	6	7	8	9	10	11	
A(53)	6	3	22	10	6	6	0	19	1	0	0	73
B(56)	29	0	7	21	1	6	0	24	2	0	0	90
C(11)	1	0	2	3	2	1	0	7	2	0	0	18
D(79)	17	0	19	22	8	3	0	30	7	0	0	106
Total(a)	53	3	50	56	17	16	0	80	12	0	0	287
Percent	18.5	1	17.4	19.5	5.9	5.6	0	27.9	4.2	0	0	
Total(b)	179					108						287
Percent	62.4					37.6						

Table 3.11: Statistics on the cultural specific terms in Bawden's translation of *The Mongol Chronicle Altan Tobci*

Cultural Specific Terms	Translation strategies											Total
	Conservation					Substitution						
	1	2	3	4	5	6	7	8	9	10	11	
A(53)	8.2	4.1	30.1	13.7	7	8.2	0	26	1.4	0	0	99.9
B(56)	32.2	0	7.8	23.3	1.1	6.7	0	26.6	2.2	0	0	99.9
C(11)	5.8	0	11.8	11.8	11.8	5.8	0	41.2	11.8	0	0	100
D(79)	16	0	17.9	20.8	7.5	2.8	0	28.3	6.6	0	0	99.9

According to the above tables, it is quite obvious that all together 8 translation strategies have been applied to the cultural specific terms translation in *The Mongol Chronicle Altan Tobci, Text, Translation and Notes* for 287 times in 199 terms, among which the translation strategy of absolute universalization take the dominant position (27.9%), followed by extratextual gloss (19.5%), the third highest strategy comes to the repetition, which is 18.5%. Linguistic (non-cultural) translation (17.4%) takes the fourth place. Intratextual gloss (5.9%), synonymy (5.6%) and naturalization (4.2%) that ranks the fifth, sixth, and seventh place respectively. Transliteration only takes 1%. And the trace of limited universalization, deletion and autonomous creation can be found nowhere. Though the strategy of absolute universalization which belongs to the group of substitution ranks the first place, from the whole conservation translation takes the dominant position which covers the 62.4%, while the substitution translation takes 37.6%. On the basis of Aixela's idea, the eleven strategies are ranked in line with the degree of 'intercultural manipulation' (Aixela 1996: 57). The former five strategies belong to the group of conservation which means to keep the foreignness of the original text and the latter six strategies belong to the substitution indicate to narrow the gap between the source culture and receptors' culture. The unbalanced proportion of the conservation and substitution in this case study shows Bawden's efforts to produce a source-text oriented translation. And the missing of the limited universalization, deletion and autonomous creation can also account for that.

IV. Factors Concerning the Choice of the Translation Strategies

Translation is a choosing process which is restricted by many factors. In addition, the reasons that restrict the attitude of the translator and the choice of certain translation strategies can be very complicated, especially for the translation of the cultural specific terms which involves tremendous cultural difference between the source text and target text (Lefeverve 1992:87-91).

As the author analyzed in the Chapter four, great deals of the cultural specific terms in *The Mongol Chronicle Altan Tobci, the Text, Translation, and Notes* adopt the conservative translation strategy. In view of the Aixela's Explanatory Variables, there are four factors that help to explain the choice made by translators, the potential motivations for Bawden's choice of conservative translation strategy as the main translation method are as follow:

4.1 Nature and Expectation for the Readers

Translation is to provide the translated text for the target readers, which need the translated text meet the demand of the readers' expectations as much as possible. Before the readers get in touch with the classics, he already forms the relatively stable judgment with the intelligibility of the translated text, and that could help to explain the reason for the special translation norms(Aixela, 1996).Analyzing from the supratextual parameter, *The Mongol Chronicle Altan Tobci, the Text, Translation and Notes* is the doctor dissertation of Charles Bawden whose language is very normative and scientific, and the tone is rigorous, which has the feature of objective and researchable. As the doctor dissertation, the potential readers are the specialists in translation at Cambridge University.

However, after the paper was published in the Central Asian Archives in the 1955, the potential readers became the researchers and students of related specialties and common readers who concern about the history of the Mongolia, as Bawden puts it: "It is to be hoped that the present translation will in some measure fill a gap by providing an English version of a text hitherto practically inaccessible outside the circle of Russian and Japanese scholars" (1955: 1). Thus from the professional readers' point of view, they want to be provided with a genuine picture of the Mongolian life and society, which need the translation to be source text oriented and keep the culture difference to a minimum. As for the common readers, before China implemented the reform and open-up policy, many western readers have lesser access to the Chinese culture.

The cultural interaction between China and English speaking world has not made much progress since the late 19th century. A foreign text filled with exotic flavor can arouse the curiosity of the common readers to a great extent. Bawden's conservative translation meets the demand of the related scholars meanwhile it also provides the readers who are interested in the Mongolian culture with a good chance to get access to the genuine Mongolian culture.

4.2 Nature and aims of the initiators

Translation activity has its purpose, and translation purpose restricts the choice of translation strategies(Fan Xiangtao 2004: 63). The purpose of translating Chinese Classics into English has been made clear since the beginning of translation activity: "Through systematically and accurately translating the Chinese classics into foreign languages, the misunderstanding and distorted of the western readers towards Chinese culture can be corrected" (Yang 2000: 6). Though translators are the one who take full responsibility for the translation project, he may not be the only person who controls the result of translation, for the initiators likes publishers, editors, producers and other sorts of initiators can interfere in the translation process and impose what they feel to be social expectation (1996: 69). But there is a fact that cannot be overlooked is that the translator himself can also be the initiator of the translation project, under this circumstance, Bawden can totally control his translation project without being interfered by others. From the preface of *The Mongol Chronicle Altan Tobci, the Text, Translation, and Notes*, the factors that drive Charles Badwen to translate such classical chronicle can be inferred as follows:

- a) The desire to introduce Mongol life and society to the western world.
- b) Be fond of *The Mongol Chronicle Altan Tobci* and regret that it doesn't attract due attention.
- c) Discontent with the number and quality of the translation versions in author's time.
- d) Filling the void by being the first English version and make common readers and scholars who do not know Russian and Japanese accessible to the chronicle.

From his original intentions, it is self-evident that Bawden has the strong desire to introduce Mongolian culture to the western world. When getting access to *The Mongol Chronicle Altan Tobci* which has not drawn enough attention from the world, together with the situation that the current translations dissatisfy him, Bawden feels that it is time to fill the gap by providing the world with an authentic English translation version. With this end, in view it is necessary for Bawden to retain the exotic features of the original text as much as possible and takes a conservative translation orientation on the whole.

4.3 Canonization

In Aixela's view, because of the constraints of the target language system, the non-canonized text may cause deletion of large portions of the source text. However, the canonized status of a text will automatically require a much more 'respectful' translation (1996: 67). *The Mongol chronicle Altan Tobci* which is described as a special historical work that link the tradition of ancient Mongolian historiography with the later Mongolian historiography (Sha 1988: 191) are one of the three greatest Mongolian Chronicles together with the *Secret History of Mongol* and Sagang Secen's *Erdeni Yin Tobci*. As Bawden say: It gives a genuine picture of the Mongols virtues, simple and rough and ready.....it is for this alone that this almost forgotten text is worth rescuing and translating into a European language (1955: 1). In light of the classic status of *The Mongol chronicle Altan Tobci* in Chinese literature history, Bawden translates it under a conservative strategy, especially when it comes to the translation of the cultural specific terms and that is also the reason why the translated text undergoes little deletion.

4.4 Pre-established Translation

It was not until 1940s that the work of translating Chinese classics into English becomes professional and academic (Wang & Wang 2013: 118). The early translation are almost all classical works, without any interaction with the author, the translator can only refer to the materials that he can obtain and his own understanding. When it comes to the translation of the cultural specific terms, the already existing translation will definitely influence translators' choice of the translation strategy. Any serious translator will observe and study the previous versions, discarding their dross and selecting their essence. Bawden "acknowledges with gratitude the debt which the translation owes to the lexicographical labours of Professor Erich Haenisch and the Reverend Antoon Mostaert. Bawden made constant use of the dictionary to the Secret History compiled by the former and the great dictionary Ordos of the latter" (1955: 2). He also refers to Kowalevsky's dictionary which is described as the indispensable supplement.

In addition, Bawden's translation is the first English version, so he can only turn to previous non-English translation versions including P1, P2 and Kharchin version from China, Gomboev version from Russia, and *The Altan Tobci Nova* from Japan and so on. Bawden says: "If the present translation offers any improvements over its Japanese predecessors, this is in part due to the fact that I have been able to compare the various Japanese versions and make use of their work to avoid some pitfalls into which I might otherwise blunder" (1955: 1).

The previous existence of a socially accepted translation of any cultural specific terms will usually force a concrete translation. For example, Bawden translates an ecological term '*Tel eki-tu qurga*' into a lamb which had sucked two ewes, and the note below reveals the translation process of Bawden. In order to figure out the exact meaning of the term, Bawden refers to three references. The first book is HW, with whose help he settles the meaning of the term as 'a lamb which has sucked two mothers.' For making sure, he turns to *Meng Ku Yuan Liu* where the '*tel qurga*' is rendered as 'two lambs'. Bawden further traces the 'tel' and finds the gloss in the *Secret History of Mongols* as 'double'. Finally the term is slightly revised and translated as a lamb which had sucked two ewes. The pre-established translation restricts the freedom of the translators and makes the result of translation be more reliable and authentic.

Bawden's choice of certain translation strategies are not made on randomly. In the present study, the author uses Aixela's Explanatory Variables which includes nature and expectation for the readers, nature and aims of the initiators, canonization and pre-established translation to explain his potential motivations. Among which, the nature and expectation for the readers, nature and aims of the initiators are in all probable the most influential reasons to decide the translator's strategy. However, as the author has mentioned in the Chapter Two, Aixela's Explanatory Variables is highly tentative and open, "the less important points may be dropped and where any important aspect can be added" (1996: 25). Thus there are still many other potential variables which the author does not think of can serve as the factors that influence the choice of Bawden.

V. Conclusion

The paper attempts to study the translation of the cultural specific terms of *The Mongol Chronicle Altan Tobci, the Text, Translation and Notes*, which is translated by Chareles Bawden under the guide of Aixela's theories about cultural specific terms. The author extracts 199 cultural specific terms from the original work and their corresponding English and Chinese translation. The finding of the study shows that the frequencies of the conservative translation strategy add up to 179 times, occupying the 62.4% of the total.

However, the substitutive translation strategies appear 108 times, taking only 37.6%. Generally speaking, the conservative translation takes the dominant position of the whole translation strategies, which shows the translator's desire to convey as much genuine Mongolian culture as possible to the western world and keep the exotic flavor of the original text. Linguistic (non-cultural) translation, extratextual gloss, absolute universalization and are the translation strategies that most frequently used, followed by the synonym, intratextual gloss, orthographic adaptation, naturalization and autonomous creation, but the trace of the translation strategies of limited universalization and deletion can be find nowhere. The frequent use of Linguistic (non-cultural) translation, extratextual gloss, and repetition reveals Bawden's effort to keep the minimum difference from the original text and offer every necessary piece of information that the target readers need. Absolute universalization is adopted when Bawden does not find a better known cultural specific term or prefers to delete any foreign connotations and chooses a neutral reference for the target readers. Every translation strategy has its advantage and disadvantage, which cannot be judged subjectively, for each method has its unique focus on dealing with the translatability of the cultural specific terms.

The possible factors that concern the choice of the translation strategies are as follow: To begin with, from the perspective of the nature and expectation of the readers, the potential readers are researchers and students of related specialties and common readers who concern about the history of Mongols, the formers need to be provided with the source-oriented text for further research and study, the latter are the group of readers who are obsessed with the exotic flavor text and open to foreignized translation of Mongolian classics. Secondly, according to Charles Bawden, his translation of *The Mongol Chronicle Altan Tobci* is to fill a gap by providing an English version of the text hitherto practically inaccessible outside the circle of Russian and Japanese scholars. As the only initiator of the translation activity, Bawden's aim is the most direct motivation for his choice of the conservative translation strategy. Thirdly, the classical status of *The Mongol Chronicle Altan Tobci* decides that it needs a faithful translation, especially for the translation of the cultural specific terms. The last but not the least, Bawden refers to many materials, including the non-English translation versions; the pre-established translations restrict the translation of the translator.

Generally speaking, the cultural specific terms in Bawden's translation version adopts a conservative principle to a great extent, which manifests the great cultural difference between Mongolia and English speaking world and promotes to import the Mongolian culture into the western. Bawden tries his best to fully convey the Mongolian cultural elements to the western readers. Some may feel the conservative strategy adopted by Bawden, especially the large quantity use of repetition and extratextual gloss will hinder readers' reading and increase readers' burden, from the author's point of view, as the doctor dissertation, Bawden presupposes his readers as the scholars, and the rigorous conservative translation commit to their demand from the perspective of the research. Despite all that, *The Mongol Chronicle Altan Tobci, the Text, Translation and Notes* is definitely worth reading.

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