

Strategies in Translation of Geographical Names in the Novel *Journey to the West*

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ABSTRACT

Translating proper names could be challenging as they contain aspects of historical, semantic, geographical, or social meanings of a particular culture. Such problems are extended to the translation of geographical names in which a mistranslation may confuse the readers and jeopardize (the entire) translation because of “unsuccessful rendition” of a place name. This study explored the types of geographical names in the classic novel *Journey to the West*, described how these names were translated into English, and sought to what extent the meanings of the names were retained in the TL. This qualitative study adapted Urazmetova and Shamsutdinova (2017), and Fernandes’ (2006) frameworks in identifying the types of geographical names and translation procedures. The findings showed that geographical names could be divided into natural and man-made, while the major procedures in the translation of geographical names were rendition, transposition, and mixed procedure. Although, some minor loss of meaning in translations was identified, the frameworks were found effective (i.e., successful rendition) in retaining most of the original meanings, as well as the analysis of geographical names and the translation of proper names. Translation researchers could further investigate translation solutions for translating names by exploring the interrelations between language, culture, and translation through tackling the translation problems.

Keywords: Chinese; English; geographical names; translation procedure; translation loss

INTRODUCTION

The need to translate proper names has been debated by translation scholars as the names can only be used as a referent (Nyageri & Wangari, 2019), or they can be adapted for better intelligibility in the target culture (Juzbašić, 2015). Proper names contain semantic, historical, geographical, or even cultural connotations (Jaleniauskiene & Čičelytė, 2009). Some proper names have allusions and omitting such information was deemed unacceptable in translation (Juzellnienė, Petronienė & Kopylova, 2016). Proper noun or proper name, is generally explained as a name specifically given to a person, place, or thing, usually capitalized.

According to Saragossà (2014), proper noun is treated as a subjective noun representing an entity regardless of its species and has no semantic meaning. In Fernandes's (2006) opinion, proper names are words functioning as identifiers for an individual, object, or a place's referent.

Translating proper names can be challenging due to historical, semantic, geographical, or social meanings in a particular culture (Nyangeri & Wangari, 2019). However, translating fictional names can be more complex as Nord (2003) stated that most of the fictional names are loaded with auctorial intentions that are obvious to the target readers. In addition, some names may contain traits that describe a character which may result in a loss of meaning if translated inaccurately (Gutiérrez Rodríguez, 2003). Implications and hidden connotations will be lost if the translators do not have the cultural knowledge to implore the referential meaning of the names.

Translating proper names from Chinese to English pose another problem due to the differences in culture, values, and perceptions, which may result in translation loss (Yap, Adeela Abu Bakar, Amini, & Rafik-Galea, 2018). As words, phrases and expressions are usually connected to cultures which are unfamiliar to readers, it is not easy to find an equivalent word to transfer to the TT (Odero, 2017). In addition, most Chinese words are homonymic in which one character had multiple meanings. This will lead to ambiguity in meanings and the correct interpretation would be difficult to confirm without further context or written information (Zhou, 2015). Therefore, there is a need for translators to have a degree of knowledge of the source and target cultures to express the accurate meaning.

Geographical names are found to be difficult to translate. This is because the mistranslation of names may not only confuse the readers, but also render the credibility of the local document serving as the language source of the place to be jeopardized. In addition, the significant meaning behind that place will be misunderstood (Castañeda-Hernández, 2004). Hence, translating geographical names becomes a challenge to translators. Proper names may seem meaningless and only serve as a denotative purpose (Jaleniauskiene & Čičelytė, 2009). However, one could assume the gender or geographical background of an individual through the familiarity of the target culture (Nord, 2003). In fiction, the characters' names are usually chosen carefully to achieve a significant effect and purpose in the story (Zabir & Haroon, 2018).

Translating proper names may be considered as a simple process through phonological adjustments; however, this method is practical if the name only serves as a reference (Sato, 2016). Moreover, translating names are noted to be challenging and complicated (Amini, Ibrahim-González, Ayob, & Amini, 2015) as it requires the translators to reflect on the cultural and national specific of the names accurately to preserve the original meaning as much as possible; an error in the translation may lead to inaccuracies and misinformation (Aubakir & Makhpirov, 2019). In literary works, proper names are more diverse in terms of semantic and structure and retaining narrative functions that are uniquely related to the name-bearers was important (Bertills, 2003; Yap, & Amini, 2020).

The translation of Chinese-English geographical names may lead to several problems such as grammatical errors, inappropriate expressions, and multiple translations for one place; these problems may confuse the readers (Ng, & Amini, 2019; Wong, Tan, & Amini, 2019; Zou, 2019). Geographical names are often transliterated, but sometimes names are loaded with connotative cultural meaning that could be lost without proper translation. Although footnotes can be inserted to explain the cultural information (Amini, Amini, Alavi, & Esfandiari, 2017), it may disrupt the reading flow and avert the readers' attention (Cui & Wang, 2016).

Proper names still lack in depth investigation in translation studies (Juzbašić, 2015). Some argue that proper names should be transliterated rather than changing to a name that fits in the target language (Nor Elhouda & Mohamed Hamza, 2016). However, Nord (2003) noted that despite names are usually transferred without changes, the way readers interpret and

pronounce them differs according to cultural, thus "...An English Richard turns into a German Richard, and a French Robert into an English Robert" (p. 185). Furthermore, there are only a few studies on the translation of Chinese geographical names into English although studies on Chinese-English brands and trademarks translation are more popular.

Furthermore, given that proper names may convey special meanings, it is important for translator to take note of the hidden information when rendering names (Nyageri & Wangari, 2019). Some names may have specific connotations which are deeply rooted with the bearer's own culture, and omitting such information is considered as unacceptable translation (Pour, 2009). According to Putri (2019), a translation error may cause the original meaning of the source text (ST) to change and not delivered to the readers, consequently leading to a misunderstanding to arise. In addition, an error on the translated text (TT) may affect the translation quality (Amini, Ibrahim-González, & Ayob, 2013; Rahmatillah, 2013).

This study explored the strategies in translating geographical names in Chinese novel "Journey to the West" (西遊記/Xī Yóu Jì). Journey to the West is a popular classic Chinese novel which draws a vivid depiction of religious allegories of Buddhism, Taoism and Confucianism and the three realms—the heaven, earth, and the underworld (Liu & Li, 2013). The story mainly tells the story of Tang Monk and his four disciples who overcame many difficulties and came to the West for Buddhist scriptures (Liu & Li, 2013). The descriptions of the demons and immortals that Tang Monk and his four disciples encounter on their journey to enrich the myth and legend elements of the eastern tradition and are deeply loved by people. Therefore, Journey to the West is famous for its colourful characters. In Journey to the West, there is also a deep interpretation of the character depiction. For example, the figure of Sun Wukong in the story conveys the spirit of self-realization in traditional Chinese culture, reflecting that people should keep kindness in their hearts and integrity in their behaviours. The names expressed in the stories have corresponding meanings such as the names of people, places and so on. In the story, the character Sun Wukong, whose name means "from his descent into self-knowledge", repels enemies again and again, and constantly improves himself (Yang, 1995).

This study seeks to answer the questions below:

1. What are the types of geographical names in the Journey to the West?
2. What strategies were used in translating Chinese geographical names into English?
3. To what extent the meaning of the names in the Journey to the West is lost or retained?

LITERATURE REVIEW

Proper names are not merely labels and may contain meanings that are significant to the name bearer. Besides identification, proper names may convey certain information and trigger readers' emotions which are related to their own culture (Van Coillie, 2006, as cited in Nyageri & Wangari, 2019). In literary context, new ideas and interpretations can also be provoked through connecting the readers' personal background with a character's name (Rabadi, 2012).

Several relatively similar strategies are proposed by different translation scholar (Jaleniauskienė & Čičelytė, 2009). Zhang and Schmitt (2001) discussed three interrelated translation methods used in translating English into Chinese. The phonetic translation method aims to resemble the sound of the original English brand name as much as possible in Chinese. The semantic translation method strives to reproduce the meaning of the original brand name as much as possible in Chinese. The combined phono-semantic translation method takes the middle ground and looks at both phonetic and semantic aspects of a translated brand name. Some strategies are only applicable in a certain meaning situation (context) (James, Tan, & Amini, 2018) and for certain purposes (Aulia, 2018).

Askari and Akbari (2014) highlighted that the translation of proper nouns is a significant problem in Translation Studies due to the need to convey the essence of nouns in different cultures. They examined two major translations of George Orwell's *Animal Farm* to Persian language; the first one was translated by Amirshahi in 2010 and the second translation was done by Firuzbakht in 1988. The translation process of proper nouns was discussed through the translation theories of Newmark and Vermeer. The result showed that the meaning structure of proper nouns was the same as other types of expressions which held specific functions in specific contexts. It was concluded that reading proper nouns could enhance readers' comprehension, while establishing the mutual agreement between readers as customers and translators.

Zarei and Norouzi (2014) investigated the nature of proper nouns, consequently, explore the challenges and solutions in translating such nouns whilst maintaining the specific cultural meaning in different literary texts. One of the biggest problems faced by translators in translating proper nouns was that they could not find the corresponding word or phrase in the translation. Translators should take note of the difference in the two languages and cultures. Successful translators should consider different factors making the translation a "problem" in proper noun translation to achieve better communicative effect.

Bai and Miao (2011) explored the linguistic and cultural characteristics of Inner Mongolian in the translation of Mongolian geographical names. Geographical name was considered as a sign or symbol which served as an identification of a location with specific historical and cultural characteristics. The formation of a geographical name was influenced by living experience, natural environment, and cultural characteristics of the living group. The results showed that the place names in Inner Mongolia reflected the national culture, and the language system rules. Therefore, in the translation of Inner Mongolian language, the phonetic transcription of Chinese phonetic alphabet was generally adopted, but not according to the spelling of other Chinese geographical names.

Guo (2010) aimed to analyze the characteristics and cultural connotations of the geographical names of the Water Margin and describe the translation methods adopted for the analysis of 80 local names. The results showed that these geographical names could be divided into three categories, including administrative division, local function, and geographical characteristics.

Most studies on Chinese names focused on distinguishing proper names from general names and the relationship with their referents; there are not much study focusing on the meaning of the names (Li, 2014). In 'Journey to the West' there are instances when the names are loaded with religious meanings.

Proper names

Proper name is an extralinguistic item specific and unique to an entity sharing the same name (Gutiérrez Rodríguez, 2003). Proper names are divided into several categories of individuals, animals, companies, geographical places, zodiac signs and festivals (Jaleniauskiene & Čičelytė, 2009). They differ from common name, in which the latter was used to refer a particular object or individual by its general name.

Geographical names

The specific term for place names is called 'toponyms', the linguistic symbols of natural language representing a particular topographic environment (Urazmetova & Shamsutdinova, 2017). The name of a particular place may reflect an individual's social identity in a specific group through their language and attitudes. Place names are commonly formed through a combination of two elements—specific and general—of similar geographic feature type as in

Ohio (specific) River (general) (Tent & Blair, 2018). According to Urazmetova and Shamsutdinova (2017), there are 11 principles for the classification of place names:

Parametric characteristics

This classification divides place names into macrotoponyms—which represents larger, more stable, and standardized geographic locations and units such as major regions, capitals and rivers—and microtoponyms—which represents smaller, relatively instable geographical objects known only to a limited circle of people, such as fields, buildings and roads—depending on the geopolitical, economical and socio-cultural importance of that particular place.

Ontology

The classification is characterized by formal orderliness and uniformity and is divided into groups of place names of natural object and place names of man-made. The former includes hydronyms (names of all water objects such as rivers and oceans), oronyms (names of mountains, caves, and hills), drymonyms (names of forests), and insulonyms (names of islands); the latter consists of horonyms (territorial names with definite boundaries, such as countries and regions), oykononyms (names of settlements), and urbanonyms (names of local objects such as buildings, parks and roads).

Toponyms

This type relates place names to a certain lexico-semantic or thematic group. Instances of classification under this principle are anthropotonyms (place names derived from human beings), topononyms (place names derived from existing geographical terms), ethnotonyms (place names derived from tribes or other ethnic units), zootonyms (place names derived from animals), phytonyms (place names derived from floras) and ergotonyms (place names derived from the social status or activity of an individual).

Etymology

This type is classified into native, borrowed and hybrid according to their origin and historical development. The native names of a particular place derived from its historical origin. A place name that was borrowed adapts to the phonetic and grammatical features of the language in the target region. Lastly, hybrid place names include combination of native and borrowed elements from a particular place.

Motivational characteristics

The classification place names are divided into motivated toponyms with clear inner forms that can reflect topographic features (e.g., Bearpaw Mountain), and non-motivated toponyms which are ambiguous in meaning and difficult to understand (e.g., Arran).

Chronological characteristics

Place names can be classified according to the chronological order. The old, unused names (archaic) are replaced with new ones that are currently used until today (contemporary). For instance, New Amsterdam was changed to New York after it was surrendered by the British in 1664.

Structural characteristics of toponyms

Place names can be classified based on different structural characteristics; simple, derivative, compound and complex. The simple classification refers to place names formed from simple

words and semantics, such as Deer and Dawn. The derivative is to create place name through a specific culture and region, such as Birmingham and California. The compound and complex forms are only different in the number of words used; compounded place names are a combination of two words such as Bridgewater and Lakewood, while complex place names consist of more than two words or have rather complex semantics, such as Mount Forest and State of Colorado.

Toponymic polysemy

Place names are subdivided according to the number of objects denoted by a particular place. For instance, toponym denoting one geographical object reflects the specialty and characteristics of that particular place; this is different from toponyms denoting multiple geographical objects, in which the same objects were referred in different settlements. There is also an empty object, which are usually found to be fictional.

Degree of toponymic nomination

Place names can be categorized according to the degree of nomination, which are primary and non-primary. Primary refers to names nominated from common words such as Hunter Place and Tornado Canyon, while non-primary refers to names nominated from proper noun, such as Hudson River and Saint Terese.

Variety of toponymic nomination

Place names are distinguished between primary toponyms and secondary toponyms, in which the former refers to the actual name of the geographical location and the latter is the nickname of the geographical location. For instance, Florida is also referred as Sunshine State and Everglade State.

Localization of an object

Cultural opposition of “ours” and “theirs” are realized in this principle. For toponyms implying to be “ours”, the geographical locations are denoted within the examined language area. In contrast, toponyms implying to be “theirs” are geographical locations denoted outside the language area. For instance, in Malaysia, Kuala Lumpur and Johor Bahru are “ours” due to Malaysians sharing the same language system, while Spain or Norway would be considered as “theirs”. In addition, there is a third category of “semi-ours” and “semi-theirs”, referring to geographical locations that share a language with different culture and countries. However, translation loss could happen in an attempt to reproduce the exact meaning of the word due to various factors and at all levels which can lead to discrepancies.

Translation Loss

Translation loss is explained as the loss at all levels of language, such as morphology, syntax, text, and style. Hervey and Higgins (1992, as cited in Abdelaal & Md Rashid, 2016), translation loss was explained as the failure to reproduce the exact ST by different strategies of omission or addition. A loss in translation can be occurred from different factors, such as the translator’s incompetence in the TL, the linguistic and extralinguistic differences between the SL and TL, as well as the cultural and religious discrepancies between the two languages (Tiwiyanti & Retnomurti, 2017). These factors were some of the reasons why translators failed to achieve equivalence in the TT (Alwazna, 2014; Yaqubi, Tahir R.& Amini, 2018). The loss of meaning in translation might affect the transfer of cultural information to the TT. Al-Masri (2009) found that cultural expressions were significantly lost which led to the lack of information needed for

the understanding of the original message. Such losses were almost inevitable; however, they might provide further expansion of formal elements in Translation Studies (Nida, 1964).

Theoretical Framework

According to Fernandes (2006), names are usually included and translated as cultural-specific items (CSI) although there are more than cultural factors to be taken consideration. Thus, Fernandes intended to highlight the importance of translating names in children's literature by discussing theoretical issues and providing several procedures for translating names. He proposed a framework for translating names based on Hermans (1988)'s four strategies—copy, transcription, substitution and translation—for rendering names and information from the Portuguese-English Parallel Corpus of Children's Fantasy Literature (PEPCOCFL) in order to produce an appropriate translated text. The 10 procedures that Fernandes proposed included rendition, deletion, copy, addition, transcription, transposition, substitution, phonological replacement, recreation, conventionality.

Rendition is a procedure used when the name of the SL has a transparent meaning in the TL, thus retaining the hidden connotation or interpretation of a name. In other words, the names are literally translated in the TT. Copy is a procedure that corresponds to Vinay and Dalbarnet's concept of "borrowing" (Fernandes, 2006). In this procedure, names are transferred without any orthographic adjustment. Transcription is an attempt to transcribe a name in the closest-sounding letters of the TL. To put it simply, this procedure occurs when a name was transliterated or adapted at the morphology, grammar, or phonology level to conform to the TL system (Hermans, 1988, as cited in Fernandes, 2006). In substitution, the name in the SL is replaced by a semantically unrelated name in the TL. The SL and TL names exist in their referential worlds but are not related in terms of semantic significance. Recreation is a procedure that involves recreating a fictional name in the SL into the TL to produce the similar effects in a different target cultural setting. Fernandes (2006) highlighted that this procedure differs from substitution in the sense that the name invented does not exist in neither SL nor TL. Deletion involves the removal of a name or part of it in the SL, usually when the name was not significant to the story's narrative development. Therefore, this procedure is a rather extreme approach to deal with vocabulary items. Addition is a procedure in which extra information was added in the SL name for better comprehension or more appealing to target readers. It is also a strategy used to solve ambiguities in a particular name. Transposition is a procedure in which a word class was replaced with another without altering the original meaning. Fernandes (2006) noted that transposition may also involves structural changes but mostly focused on the change of word class. In phonological replacement the SL name is replaced by an existing name in the TL which sounds like the original. Unlike transcription, phonological replacement involves the replacement of a SL name with a TL name that is "phonemically or graphologically analogous to the SL name" (Fernandes, 2006, p. 54). In conventionality procedure a TL name is generally or officially accepted as the translation of a SL name. Such examples include the names of historical or literary figures, as well as geographical locations.

METHODOLOGY

This study adopted a qualitative research design to explore the strategies used and how the meanings is retained in the translation of proper names in the English translation of the novel "Journey to the West". According to Cresswell (2009), qualitative research aims to explore and understand a social or human problem from the perspective of an individual or group.

For the classification of geographical names Urazmetov and Shamsutdinova's (2017) 11 principles was used. The classification of the geographical names in the *Journey to the West* will be referred to as "ontological characteristics of an object" (p. 28) because of its relevance and scope. To identify the strategies in the translation of proper names, Fernandes's (2006) procedures for translating proper names were adapted. Based on Hermans's (1988) strategies in rendering names and reference from the PEPCCOFL, Fernandes (2006) developed his own framework for translating names, in which ten procedures were listed.

Material

The revised English translated version of the *Journey to the West*, by Anthony C. Yu was used. Unlike the other two other versions, Yu's version was the first to translate all poems and songs as the translator found it essential to enable readers to understand the novel critically (Yu, 2012). Besides amending the original translation and converting romanized names into pinyin, the revised edition also included annotations and interpretations. The complete translation includes four volumes, and each volume includes a huge number of proper names and geographical names; therefore, the corpus of this study will be limited to the first volume, and only geographical names from the human realm in the first 25 chapters are analyzed.

Data collection procedure and analysis

The names of the places with initial letters capitalized in the human realm were purposefully selected from all 25 chapters of the first volume. The names were then classified according to Urazmetov and Shamsutdinova's (2017) second principle of places name classification, in which the names are divided natural objects and names of man-made objects. Next, Fernandes's (2006) translation procedures was adapted to analyze the geographical names. After the analysis, the frequencies of the strategies were provided to determine the most used strategy for translating names. Finally, the effectiveness of strategies was discussed to see whether the meanings of the names are lost or retained.

RESULTS

The results could be divided into several categories as below:

Classification of geographical names

The names were divided natural objects, (hydronyms, oronyms, drymonyms and insulonyms) and man-made objects (horonyms, oykononyms, urbanonyms) (Table 1 and Table 2).

TABLE 1. Summary of the analysis of the names associated with natural objects in *Journey to the West*

Classification of geographical names	ST	TT
Hydronyms	灌江 "guàn jiāng"	River of Libations
	流沙河 "liú shā hé"	Flowing Sand River
	鹰愁涧 "yīng chóu jiàn"	Eagle Grief Stream
Oronyms	(鹰愁陡涧 "yīng chóu dǒu jiàn")	(Steep Eagle Grief Stream)
	花果山 "huā guǒ shān"	Flower-Fruit Mountain
	水帘洞 "shuǐ lián dòng"	Water-Curtain Cave
	灵台方寸山	Mountain of Mind and Heart
	"líng tái fāng cùn shān"	
	斜月三星洞	Cave of Slanting Moon and Three Stars
	"xié yuè sān xīng dòng"	

Insulonyms	烂桃山 “làn táo shān”	Ripe Peach Mountain
	三星仙洞 “sān xīng xiān dòng”	Divine Cave of the Three Stars
	水臙洞 “shuǐ zàng dòng”	Water-Belly Cave
	灵山 “líng shān”	Spirit Mountain
	五行山 “wǔ xíng shān”	Five-Phases Mountain
	两界山 “liǎng jiè shān”	Mountain of the Two Frontiers
	福陵山 “fú líng shān”	Mountain of the Blessed Mound (Fuling Mountain)
	雲棧洞 “yún zhàn dòng”	Cloudy Paths (Cloudy Paths Cave)
	双叉岭 “shuāng chā líng”	Double-Fork Ridge
	蛇盘山 “shé pán shān”	Serpent Coil Mountain
	普陀 “pǔ tuó”	Potalaka
	落伽山 “luò jiā shān”	Potalaka Mountain
	黑风山 “hēi fēng shān”	Black Wind Mountain
	黑风洞 “hēi fēng dòng”	Black Wind Cave
	红风洞 “hóng fēng dòng”	Red Wind Cave
	浮屠山 “fú tú shān”	Pagoda Mountain
	八百里黄风岭 “bā bǎi lǐ huáng fēng líng” (黄风岭 “huáng fēng líng”)	Yellow Wind Ridge of Eight Hundred Miles (Yellow Wind Peak)
	黄风洞 “huáng fēng dòng”	Yellow Wind Cave
	小须弥山 “xiǎo xū mí shān”	Little Sumeru Mountain
	潮音洞 “cháo yīn dòng”	Tidal-Sound Cave
	万寿山 “wàn shòu shān”	Long Life Mountain
	東胜神洲 “dōng sheng shén zhōu”	East Pūrvavideha Continent
	西牛賀洲 “xī niú hè zhōu”	West Aparagodānīya Continent
南瞻部洲 “nán shàn bù zhōu”	South Jambūdvīpa Continent	
北俱芦洲 “běi jù lú zhōu”	North Uttarakuru Continent	

TABLE 2. Summary of the analysis of the names associated with man-made objects in Journey to the West

Classification of geographical names	ST	TT
Horonyms	傲來國 “ào lái guó”	Aolai
	灌洲 “guàn zhōu”	Guan Prefecture
	大唐國 “dà tang guó”	Great Tang Nation
	長安 “cháng ān”	Chang’an
	海州 “hǎi zhōu”	Haizhou
	江州 “jiāng zhōu”	Jiangzhou
	河南 “hé nán”	Henan Province
	巩州 “gong zhōu”	Gongzhou
	河州卫 “hé zhōu wèi”	District of Hezhou
	弘农郡 “hóng nóng jùn”	Hongnong District
	哈叻国 “hā bì guó”	Hamil Kingdom
	乌斯藏国	Kingdom of Qoco
	“wū sī zàng guó”	
Oykonym	高老庄 “gāo lǎo zhuāng”	Mr. Gao Village
	聚贤庄 “jù xián zhuāng”	Juxian Village
Urbanonym	五庄观 “wǔ zhuāng guān”	Five Villages Abbey
	函关 “hán guān”	Hangu Pass

万花店 “wàn huā diàn”	Inn of Ten Thousand Flowers
金山寺 “jīn shān sì”	Temple of Gold Mountain
洪福寺 “hóng fú sì”	Temple of Infinite Blessing
敕建相國寺	Royal Xiangguo Temple
“chì jiàn xiàng guó sì”	
大相國寺	Great Xiangguo Temple
“dà xiàng guó sì”	
土地廟 (tǔ dì miào)	Temple of the Local Spirit
化生寺 “huà shēng sì”	Temple of Transformation
法門寺 “fǎ mén sì”	Temple of the Law Gate
福原寺 “fú yuán sì”	Fuyuan Temple
里社祠 “lǐ shè cí”	Lishe Shrine
观音禪院	Guanyin Chan Hall
“guān yīn chán yuàn”	

Strategies in translating Chinese geographical names into English

In this study, eight out of the ten procedures, i.e., rendition, transcription, recreation, addition, deletion, transposition, phonological replacement, and conventionality were identified. In addition, there was a mix usage of two procedures.

Rendition

Rendition was found when names were literally translated in most of the geographical names. For instance, the birthplace of the Monkey King, 花果山 (huā guǒ shān) and 水簾洞 (shuǐ lián dòng) was rendered into “Flower-Fruit Mountain” and “Water-Curtain Cave”. Both names were literally translated into the TT, in which “花” (huā), “果” (guǒ) and “山” (shān) are equivalent to “flower”, “fruit” and “mountain”, and “水” (shuǐ), “簾” (lián), “洞” (dòng) corresponded to “water”, “curtain” and “cave”. There are instances in which a place has two names. As for the Monkey King imprisoned for his crime, the mountain was initially called “五行山” (wǔ xíng shān) before changing to “两界山” (liǎng jiè shān) after the western part of the Great Tang Nation was “secured”. The names were translated as “Five-Phases Mountain”, and “Mountain of the Two Frontiers” respectively, in which “五行” (wǔ xíng) refers to the five phases in Chinese philosophy and “两界” (liǎng jiè) literally meant “two borders”, but the word “frontiers” was deemed more appropriate.

Transcription

This procedure was found when geographical names were transliterated by Chinese pinyin. For instance, “長安” was transcribed as “Chang’ an”, “海州” was transcribed as “Haizhou” and “江州” was transcribed as “Jiangzhou”. Transcription was mostly found on the names of the districts, regions and provinces of a country in the novel.

Recreation

Recreation was found when a new name was created to produce similar effect as the original name. One instance would be “灵台方寸山” (líng tái fāng cùn shān), in which the words “灵台” (líng tái) and “方寸” (fāng cùn) both mean ‘heart’, thus reflecting the mountain as a place for cultivating oneself intellectually. To retain this meaning for readers, the name “Mountain of Mind and Heart” was created.

Addition

Addition was found when extra information was added to the TT for better comprehension and understanding, e.g., in “土地廟” (tǔ dì miào), which was rendered into “Temple of Local Spirit”. In Chinese culture, this temple is meant for the deity of that land. This name could be literally translated as ‘Earth Temple’; however, this translation does not retain the original meaning. The word “Local Spirit” was added to retain the meaning and cultural information. Another instance of addition can be seen in the translation of “高老庄” (gāo lǎo zhuāng) as “Mr. Gao Village”, in which the title of address was added to discern the gender of the owner of the estate.

Deletion

Deletion occurred when part of a lexical item in a name was removed in the TT, e.g., in the country name “傲來國” (ào lái guó), in which it was transcribed as “Aolai” by omitting the rendition of the last character, “國” (guó, meaning country). This is because readers could identify “Aolai” as a country through vivid descriptions in the novel, and the meaning of “國” (guó) would be deemed redundant.

Transposition

This procedure was found when the word class in the ST was replaced by another in the TT without changing the original meaning. In the translation of “灌江” (guàn jiāng) into “River of Libations”, the river should be translated as “Guan River”; however, the deity Erlang resided at the mouth of the river in the novel, which in turn creates a speciality for the river. Therefore, in this context, “灌” (guàn) as a verb (to sprinkle holy wine in religious ceremonies) was converted into the noun “Libation” (a drink offered to deities). Another example of transposition was found in “蛇盤山” (shé pán shān), which was translated as “Serpent Coil Mountain”; in this context, the verb “盤” (pán, to twist around) was changed to the noun “coil”. Transposition also involves structural changes which could be seen in translation of several names of caves, temples, and districts. For instance, “三星仙洞” (sān xīng xiān dòng, literally Three Stars Celestial Cave) was translated as “Divine Cave of the Three Stars”, and “金山寺” (jīn shān sì, literally Gold Mountain Temple) was translated as “Temple of Gold Mountain”.

Phonological replacement

In phonological replacement the TL name has similar phonological and orthography features as the SL name. This can be seen in the translation of “哈叻国” (hā bì guó) as “Hamil Kingdom”, in which the name “哈叻” (hā bì) was replaced with a TL name with similar orthography and phonology.

Substitution

In this procedure a name in ST is replaced with a name provided that both names exist in their representative referential worlds, in this context, history. In “乌斯藏国” (wū sī cáng guó), “乌斯藏” (wū sī cáng, better known as “Ü-Tsang”) one of the provinces of the Tibetan Empire was substituted as “Kingdom of Qoco” (an Uyghur kingdom once existed from AD 845 to AD 1132).

Conventionality

Conventionality occurs when a name is conventionally accepted in both SL and TL. This procedure was found in geographical names that corresponded to Buddhist cosmology. For instance, the four major continents mentioned in the novel, 東勝神洲 (dōng sheng shén zhōu), 西牛賀洲 (xī niú hè zhōu), 南瞻部洲 (nán shàn bù zhōu) and 北俱芦洲 (běi jù lú zhōu) were known as the island-continents surrounding Mount Meru in Abidharma cosmology. The continents were translated according to the religious teaching, which were the “East Pūrvavideha Continent”, the “West Aparagodānīya Continent”, the “North Uttarakuru Continent”, and the “South Jambūdvīpa Continent”, respectively. Moreover, conventionality was identified in geographical names that corresponded to real countries that existed or existing architectures. For instance, “函關” (hán guān) was conventionalized as “Hangu Pass” (a gate still existing and separating the upper Yellow River and Wei valleys of China).

Mixed procedures

There were instances of mixed procedures, mostly on the mixed usage of transcription and rendition. In “里社祠” (lǐ shè cí) and “福原寺” (fú yuán sì) the first two characters were transcribed as “Lishe”, and “Fuyuan”, respectively, while the last character was rendered to its literal meaning, “shrine” and “temple”. Another instance of mixed procedure was in transcription and addition, e.g., in “河南” (hé nán), where the two characters were transcribed, and the word “Province” was added after the transcription to indicate it as an administrative division. Also, there was a mixed procedure of rendition and conventionality, e.g., “小須弥山” (xiǎo xū mí shān) translated as “Little Sumeru Mountain”, in which “小” (xiǎo) was rendered as “Little”, and “須弥山” (xū mí shān) was conventionalized as the “Sumeru Mountain” (a sacred mountain according to Hindu, Jain and Buddhist cosmology).

TABLE 3. Strategies in translating Chinese geographical names into English

No	Source text (ST)	Target text (TT)	Translation procedures
1	東勝神洲	East Pūrvavideha Continent	Conventionality
2	西牛賀洲	West Aparagodānīya Continent	Conventionality
3	南瞻部洲	South Jambūdvīpa Continent	Conventionality
4	北俱蘆洲	North Uttarakuru Continent	Conventionality
5	傲來國	Aolai	Deletion
6	花果山	Flower-Fruit Mountain	Rendition
7	水簾洞	Water-Curtain Cave	Rendition
8	靈臺方寸山	Mountain of Mind and Heart	Recreation
9	斜月三星洞	Cave of Slanting Moon and Three Stars	Transposition
10	爛桃山	Ripe Peach Mountain	Rendition
11	三星仙洞	Divine Cave of the Three Stars	Transposition
12	水臍洞	Water-Belly Cave	Rendition
13	灌江	River of Libations	Transposition
14	灌洲	Guan Prefecture	Transcription & Addition
15	函關	Hangu Pass	Conventionality
16	靈山	Spirit Mountain	Rendition
17	五行山	Five-Phases Mountain	Rendition
18	兩界山	Mountain of the Two Frontiers	Rendition
19	流沙河	Flowing Sand River	Rendition
20	福陵山	Mountain of the Blessed Mound (Fuling Mountain)	Transposition (Transcription)

21	雲棧洞	Cloudy Paths (Cloudy Paths Cave)	Rendition
22	大唐國	Great Tang Nation	Rendition
23	長安	Chang'an	Transcription
24	海州	Haizhou	Transcription
25	江州	Jiangzhou	Transcription
26	萬花店	Inn of Ten Thousand Flowers	Transposition
27	金山寺	Temple of Gold Mountain.	Transposition
28	洪福寺	Temple of Infinite Blessing	Transposition
29	河南	Henan Province	Transcription & Addition
30	開封府	Kaifeng District	Transcription & Rendition
31	敕建相國寺	Royal Xiangguo Temple	Transcription & Rendition
32	大相國寺	Great Xiangguo Temple	Transcription & Rendition
33	山川壇	Mountain-River Altar	Rendition
34	化生寺	Temple of Transformation	Transposition
35	東華門	Eastern Flower Gate	Rendition
36	土地廟	Temple of the Local Spirit	Addition
37	法門寺	Temple of the Law Gate	Transposition
38	福原寺	Fuyuan Temple	Transposition
39	雙叉嶺	Double-Fork Ridge	Rendition
40	巩州	Gongzhou	Transposition
41	河州卫	District of Hezhou	Transposition
42	聚賢庄	Juxian Village	Transcription & Rendition
43	弘农郡	Hongnong District	Transcription & Rendition
44	蛇盘山	Serpent Coil Mountain	Transposition
45	西天	Western Heaven	Rendition
46	里社祠	Lishe Shrine	Transcription & Rendition
47	鷹愁澗 (鷹愁陡澗)	Eagle Grief Stream (Steep Eagle Grief Stream)	Rendition
48	哈必国	Hamil Kingdom	Phonological replacement
49	普陀	Potalaka	Conventionality
50	落伽山	Potalaka Mountain	Conventionality
51	观音禅院	Guanyin Chan Hall	Transcription & Rendition
52	黑風山	Black Wind Mountain	Rendition
53	黑風洞	Black Wind Cave	Rendition
54	紅風洞	Red Wind Cave	Rendition
55	高老庄	Mr. Gao Village	Addition
56	烏斯藏国	Kingdom of Qoco	Substitution
57	浮屠山	Pagoda Mountain	Rendition
58	八百里黃風嶺 (黃風嶺)	Yellow Wind Ridge of Eight Hundred Miles (Yellow Wind Peak)	Rendition
59	黃風洞	Yellow Wind Cave	Rendition
60	小須彌山	Little Sumeru Mountain	Rendition & Conventionality
61	潮音洞	Tidal-Sound Cave	Rendition
62	萬壽山	Long Life Mountain	Rendition
63	五庄觀	Five Villages Abbey	Rendition

Summary of findings

Based on the analysis, Table 4 shows the frequencies of the procedures used in translating geographical names.

TABLE 4. Strategies in translating geographical names in Journey to the West

Translation procedures	Frequencies
Rendition	24
Transcription	4
Recreation	1
Addition	2
Deletion	1
Transposition	13
Phonological replacement	1
Substitution	1
Conventionality	7
Mixed procedures	10
	<u>64</u>

Rendition was the major procedure used in the translation of geographical names, followed by transposition. Recreation, deletion, and phonological replacement were the least common procedures.

Lost or retained meanings

The geographical names in Journey to the West were partly fictional, and the translator resorted to different strategies to preserve the original and intentional meaning of the locations. Most of the names were straightforward and their meanings were kept through rendition, e.g., “Flower-Fruit Mountain” (花果山, huā guǒ shān) and “Flowing Sand River” (流沙河, liú shā hé) were rendered according to the literal meaning of each Chinese character. Some places bear significant implications. This was evident in the “Mountain of Mind and Heart” (灵台方寸山, líng tái fāng cùn shān), a newly invented name to retain the original connotation of a place for self-cultivation, and the “River of Libations” (灌江, guàn jiāng), in which the TT name was changed to indicate the river as the habitat of a deity. Another instance where the meaning of a geographical name was retained successfully would be the “Temple of Local Spirit” (土地廟, tǔ dì miào), which, if only rendered literally, might not convey the cultural information of the ST. Although most geographical names had their meanings retained, in several translations here was a loss of meanings, which could be seen in “Kingdom of Qoco” (乌斯藏国, wū sī zàng guó). “乌斯藏” (wū sī zàng) is conventionally known as “Ü-Tsang” and was one of the three provinces in Tibet; however, by adding the word “国” (guó), the Ü-Tsang province became a fictional country in the novel. The translator adopted the name “Kingdom of Qoco” (an Uyghur kingdom founded after the fall of Uyghur Khaganate) as a substitution for this fictional country. Historically, the Kingdom of Qoco was preceded by the Tibetan Empire, and was strongly influenced by Buddhism and Tocharian, which could be a factor for the substitution of the name. Since there were no description of the country in the novel to justify this choice of name, the translator had to make inferences from history and opted for the TL oriented translation.

CONCLUSION

This study aimed to explore how the Chinese names were translated in Chinese classic novel of ‘Journey to the West’ and identify the meanings loss of the names in the target language. Sixty-three geographical names were collected from the 25 chapters of the novel and were classified using Urazmetov and Shamsutdinova’s (2017) second principle of places name classification. The names were then analyzed using the translation procedures proposed by

Fernandes (2006), before looking into the loss or retain of meanings. Geographical names were mainly divided into natural object names and man-made object names, and the data was presented descriptively. The geographical names related to natural objects derived from rivers, mountains, and caves; on the other hand, geographical names related to man-made objects were derived from countries, regions and buildings. In terms of procedures for translating names, nine out of the ten procedures were found applicable in this study, which were Rendition, Deletion, Addition, Transcription, Transposition, Substitution, Phonological replacement, Recreation and Conventionality. The summary of the findings showed that Rendition was the major procedure (24), followed by Transposition (13) and Mixed procedures (10); in contrast, Recreation, Deletion, Substitution and Phonological replacement were the least effective procedures used in this study. Rendition was found as a common method for the translation of geographical name in this study, specifically when the meaning of a word in the TL corresponded to the SL and could express similar meaning. Most of the names were a combination of two procedures. The findings showed that the pair procedures with the highest frequencies would be transcription and rendition probably because of the rich myth and legend elements of oriental tradition in *Journey to the West* (Liu & Li, 2013), in which a single procedure could not produce an effective translation. The transcription procedure was used to render geographical names to their closet pronunciation, in line with Cui and Wang's (2016) findings that geographical names are often transliterated. Recreation was found in newly invented names for better comprehension of the ST. By creating a new name, the meaning could be retained and understood by target readers. Moreover, it was found that addition and deletion could help readers to recognize the geographical location through the descriptions by triggering target readers' emotions and relating to their own culture (Van Coillie, 2006, as cited in Nyageri & Wangari, 2019). Likewise, through phonological replacement procedures, the TT was recreated with similar phonology features as the ST. The substitution procedure replaced the name from the SL, and finally conventionality accepted a formal name for the translation.

"Journey to the West" was a classic novel which contained various religious allusions. The names in the novel have corresponding meanings and cultural intentions. In addition, most of the names in the novel were fictional, and these names were loaded with the author's intention, making them more complex to translate. Thus, there would cause a loss of meanings in the translation (Jaleniauskiene & Čičelytė, 2009). However, the translator utilized to different strategies to preserve the meaning. Multiple connotations might also lead to ambiguity (Zhou, 2015). Such problem could be solved if the translator has knowledge of the target culture, which in turn enables the correct meaning to be expressed. Unsuccessful rendition of the names could be due to an error in translation as when the original meaning of the ST changes this might cause misunderstanding (Putri, 2019), and affect the transfer of cultural information needed for the understanding of the original message (Al-Masri, 2009). According to Nida (1964) such loss is almost inevitable. It can be concluded that high cultural awareness could help to provide appropriate translation (Brazill, 2016).

DISCUSSION

This research has some practical and theoretical significance for translators and researchers in Translation Studies. Urazmetova and Shamsutdinova's (2017) principles were validated and could be used to identify and analyze how geographical names are constructed. This framework could be adoptable or adaptable depending on the scope, genre, and methodology of the research, to explore other types of proper names in literary research. For translators, the framework could serve as a reference and guide, whilst considering the source and target culture and language differences. Take the translation of the Kingdom of Qoco in this study as

an instance, although it was well translated, the difference or lack of relevant cultural knowledge would make it difficult for English readers to understand the use of this TL name.

The preservation of geographical names is also a protection of cultural and social products. Therefore, in some studies, different translation theorists put forward different translation strategies using different classification and terminology, although the strategies are relatively similar (Jaleniauskienė & Čičelytė, 2009). This may affect deviation and loss in translation. It should be noted that some strategies are only effective in relevant contexts and specific meaning situations (Aulia, 2018). Translators' careful consideration of translation losses could minimize this problem. The optimal impact of accurate translation of geographical names which is a decisive factor in the understanding and acceptance of such translated texts should be emphasized. The study may also be significant in underscoring the pedagogical value in the teaching of translation studies with specific reference to literary texts.

Finally, several recommendations were put forward for future research. First, more studies on the translation of names is suggested as there is still a lack of relevant studies on this topic. The translation of names could also include different literatures. Additionally, it is suggested that future research take on translation of names from Chinese to English as it would be interesting to see the naming system in different cultures. The framework used in this study can be utilized in future research in translating proper names. Future researchers are also encouraged to investigate the different levels of meanings in a name such as the semantic or semiotic forms. Finally, it is suggested that researchers attempt to identify the translation problems for proper nouns, which may not only help to emphasize the existing relationship between culture and translation, but also strengthen the interaction between language and culture.

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