

Translation of Hmong Folklore Terms in Hmong Oral Epic “Creating Heaven and Earth” From the Perspective of Eco-Translatology

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Abstract—The Hmong, a Chinese ethnic minority, possess a rich cultural heritage. Due to their unique history of exile and migration, the Hmong have scant documentation of their vanishing cultural heritage. The Hmong oral epic constitutes a vital component of documenting Hmong culture. Thus, this paper delves into the translation of the Hmong Oral Epic 'Creating Heaven and Earth', focusing on folklore terms as fundamental units for analyzing Hmong culture. Eco-Translatology has the great importance in protecting the languages of Chinese ethnic minorities and enhancing the dissemination of their literature (Li, 2017). Hence, this paper examines the translation of Hmong folklore terms in the Hmong Oral Epic 'Creating Heaven and Earth' from the perspective of Eco-Translatology. The study reveals 53 translations of Hmong folklore terms, encompassing material, social, and spiritual aspects, within the Hmong oral epic 'Creating Heaven and Earth'. For Hmong material folklore terms, translators predominantly employ the 'target contextualization' strategy, along with 'extending substitution' and 'vitalization' methods. For Hmong social folklore terms, translators favor the 'source contextualization' strategy, supplemented by 'adaptive addition' and 'vitalization' methods. For Hmong spiritual folklore terms, translators predominantly utilize the 'source contextualization' strategy, in addition to 'extending substitution' and 'naturalization' methods.

Index Terms—Hmong oral epics, Creating Heaven and Earth, Eco-Translatology, Hmong folklore terms, folklore translations

I. INTRODUCTION

Chinese ethnic minorities possess rich yet endangered cultures. Hmong is among these ethnic minorities. Due to their unique history of exile and migration, the Hmong have scant documentation of their distinctive and vanishing culture. Consequently, there has been limited Hmong-Chinese-English translation and research on Hmong culture (Wu et al., 2012; Yang et al., 2013; Zhang et al., 2007). Furthermore, due to the absence of a script historically, the Hmong transmitted their culture primarily orally, such as through Hmong oral epics (Yuan & Zhang, 2004). Hence, there is a pressing need to enhance the translation of vanishing Hmong oral culture. 'Creating Heaven and Earth' is one of the Hmong oral epics, which describes how heaven and earth are created in the Hmong world. Analyzing folklore is the primary method for studying the ethnographic poetry of ethnic minorities (Yang, 2004). The folklore term serves as the fundamental unit of analysis. Thus, this paper focuses on the Hmong folklore terms found in the Hmong oral epic 'Creating Heaven and Earth'.

Mark Bender, a translator specializing in Chinese ethnic minority culture, suggested that the translation of such culture would benefit from guidance by the Chinese translation theory system (Bender & Huang, 2014). Eco-translatology, originating in China, stands as the first and only translation theory system of its kind, proposed by Professor Gengshen Hu in 2001. Additionally, it presents a translation research paradigm from an ecological perspective, and its framework corresponds to the cosmographic translation principle advocated by Mark Bender, the translator of Hmong oral epics (Zhang, 2020). Therefore, Eco-translatology proves to be an appropriate translation theory for enhancing and analyzing the translation of oral culture among Chinese ethnic minorities, particularly the Hmong. Hence, this paper investigates the translation of Hmong folklore terms in the Hmong Oral Epic 'Creating Heaven and Earth' from the perspective of Eco-translatology.

II. ECO-TRANSLATOLOGY

Eco-translatology, derived from the global ecological background, offers a comprehensive perspective on translation from an ecological standpoint (Hu, 2013). Eco-translation's theoretical underpinning lies in 'the theory of adaptation and selection in translation' (Hu, 2004). This theory elucidates translation is the process of selecting and adapting texts to suit the ecological translation environment. In 2021, Professor Hu published a paper titled 'The Dao of Eco-life-oriented Translation: Addressing Three Philosophical Questions about Eco-translatology'. It elaborates on the translation strategy and method of Eco-translatology's '10-tion': (1) imitationalisation, (2) extending substitution, (3) adaptive reduction, (4) adaptive addition, (5) naturalization, (6) vitalization, (7) multi-transformation, (8) source contextualization, (9) target contextualization, and (10) text-balancing (Hu, 2021).

Imitationalisation involves the artistic translation of specific texts, focusing on replicating the form, style, and color of animals and plants in nature. Extending substitution involves extending and substituting terms for specific creatures or objects from the original language ecology with those from the target language ecology. Adaptive reduction aims to simplify the elements of the ecological environment in the target language, refine the essence of the 'life elements' in the text, and minimize the translation volume of the target language. Adaptive addition involves translating to complement the ecological factors of the target language, compensating for any deficiency in 'life elements' in the text, and expanding the translation volume of the target language. Naturalization aims to preserve the natural elements, colors, and 'original' connotations of the original language ecology. Vitalization involves preserving the organic and biological essence of the original language or adapting it to the translation context for a 'personifying' effect. Multi-transformation entails the translator's comprehensive transformation of text across dimensions, modes, and perspectives concerning language, culture, and communication. Source contextualization involves translating language form, cultural connotation, and writing style tailored to the original language ecosystem. Target contextualization involves translating language form, cultural connotation, and writing style adjusted to the ecosystem of the target language. Text-balancing aims to maintain the 'text-people-environment' balance by preserving the relationship between text, translation community (people), and context (Hu, 2021).

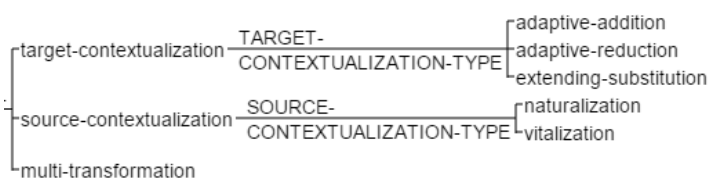


Figure 1. The Modified Translation Strategy and Method of Eco-Translatology

This study categorizes the strategies and methods for translating Hmong folklore terms based on Eco-translatology's 'Ten Conversions'. The revised translation strategies and methods include one translation principle (text-balancing), three translation strategies (target contextualization, source contextualization, and multi-transformation), and five translation methods (adaptive addition, adaptive reduction, extending substitution, naturalization, and vitalization). Figure 1 illustrates the criteria used to code translation strategies and methods of Eco-translatology in the Hmong Oral Epic 'Creating Heaven and Earth'.

III. THE CLASSIFICATION AND DISTRIBUTION OF HMONG FOLKLORE TERMS

A. The Classification of Hmong Folklore Terms

Hmong oral epics are integral to Hmong ethnographic poetry. Ethnographic poetry is commonly studied through folklore analysis. Hmong folklore terms from the Hmong Oral Epic 'Creating Heaven and Earth' are categorized based on Zhong's (1998) folklore classification. Hmong folklore terms can be categorized into three types:

① Hmong Material Folklore Terms

Hmong material folklore terms encompass terms related to production, industry, commerce, and daily life.

② Hmong Social Folklore Terms

Hmong social folklore terms comprise terms associated with social organizations, festivals, and social etiquette.

③ Hmong Spiritual Folklore Terms

Hmong spiritual folklore terms primarily consist of terms related to recreational activities and concepts of worship.

B. The Distribution of Hmong Folklore Terms in 'Creating Heaven and Earth'

The study identified 53 Hmong terms in the Oral Epic 'Creating Heaven and Earth'. These terms comprise 28 Hmong material folklore terms, 8 Hmong social folklore terms, and 17 Hmong spiritual folklore terms. These proportions represent 52.8%, 15.1%, and 32.1%, respectively. Table 1 illustrates the distribution of Hmong terms in 'Creating Heaven and Earth'.

TABLE 1
THE DISTRIBUTION OF HMONG FOLKLORE TERMS IN 'CREATING HEAVEN AND EARTH'

Type	Number	Percentage
Hmong Material Folklore Term	28	52.8%
Hmong Social Folklore Term	8	15.1%
Hmong Spiritual Folklore Term	17	32.1%
Total	53	100.0%

IV. THE TRANSLATION ANALYSIS OF HMONG MATERIAL FOLKLORE TERMS

A. The Translation Data Analysis of Hmong Material Folklore Terms

The summarized data of Hmong material folklore term translations in the Hmong oral epic 'Creating Heaven and Earth' are presented in Tables 2, 3, and 4, according to the modified translation strategies and methods of Eco-translatology in Figure 1. Table 2 illustrates the distribution of translation strategies. The proportion of translation strategy of 'target contextualization' is 48.1%. The proportion of the 'source contextualization' translation strategy is 38%. The proportion of the 'multi-transformation' translation strategy is 13.9%.

TABLE 2
TRANSLATION STRATEGIES OF HMONG MATERIAL FOLKLORE TERMS

Type	Number	Percentage
Target Contextualization	38	48.1%
Source Contextualization	30	38.0%
Multi Transformation	11	13.9%
Total	79	100.0%

Table 3 illustrates the distribution of translation methods within the 'target contextualization' strategy in 'Creating Heaven and Earth'. The proportion of the 'adaptive addition' translation method is 28.9%. The proportion of the 'adaptive reduction' translation method is 0%. The proportion of the 'extending substitution' translation method is 71.1%.

TABLE 3
TRANSLATION METHODS UNDER 'TARGET CONTEXTUALIZATION' OF HMONG MATERIAL FOLKLORE TERMS

Type	Number	Percentage
Adaptive Addition	11	28.9%
Adaptive Reduction	0	0.0%
Extending Substitution	27	71.1%
Total	38	100.0%

Table 4 illustrates the distribution of translation methods within the 'source contextualization' strategy in 'Creating Heaven and Earth'. The proportion of the 'naturalization' translation method is 13.3%. The proportion of the 'vitalization' translation method is 86.7%. Tables 3 and 4 indicate that translation methods under the 'target contextualization' strategy were used 38 times for translating Hmong material folklore terms, whereas under the 'source contextualization' strategy, they were used 30 times.

TABLE 4
TRANSLATION METHODS UNDER 'SOURCE CONTEXTUALIZATION' OF HMONG MATERIAL FOLKLORE TERMS

Type	Number	Percentage
Naturalization	4	13.3%
Vitalization	26	86.7%
Total	30	100.0%

Figures 2, 3, and 4 are pie charts representing the data from Tables 2, 3, and 4, respectively. Figures 5, 6, and 7 are column diagrams corresponding to the same data. Figure 2 and 5 highlight the prominence of 'target contextualization', while Figure 3 and 6 demonstrate the prevalence of 'extending substitution'. In Figure 4 and 7, 'vitalization' is notably significant.

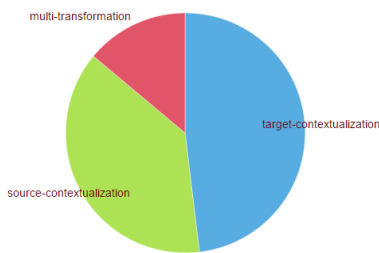


Figure 2. The Pie Chart of Translation Strategies of Hmong Material Folklore Terms

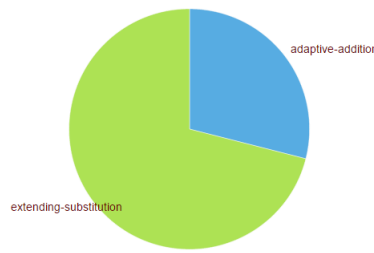


Figure 3. The Pie Chart of Translation Methods Under 'Target Contextualization' of Hmong Material Folklore Terms

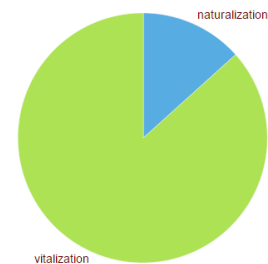


Figure 4. The Pie Chart of Translation Methods Under 'Source Contextualization' of Hmong Material Folklore Terms

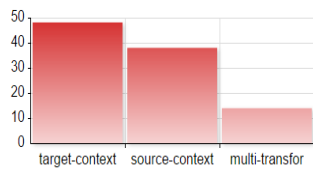


Figure 5. The Column Diagram of Translation Strategies of Hmong Material Folklore Terms

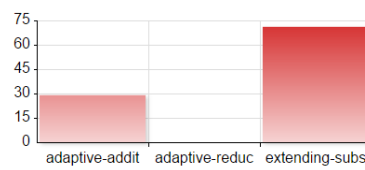


Figure 6. The Column Diagram of Translation Methods Under 'Target Contextualization' of Hmong Material Folklore Terms

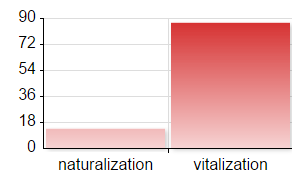


Figure 7. The Column Diagram of Translation Methods Under 'Source Contextualization' of Hmong Material Folklore Terms

Based on the data above, translators predominantly favored a translation strategy aligned with readers (i.e., the target contextualization strategy) when translating Hmong material folklore terms in the Hmong oral epic 'Creating Heaven and Earth'. However, the usage of the source contextualization strategy is less than 10% compared to the target contextualization strategy, indicating translators' consideration of conveying the cultural and communicative elements of the original text. Within the 'target contextualization' translation strategy, translators employed a higher number of substitution terms from the target language and culture to translate Hmong material folklore terms. Additionally, translators partially opted for additional explanations in translation to enhance reader comprehension. Conversely, within the 'source contextualization' translation strategy, translators aimed to minimize reader effort in understanding the original text by predominantly utilizing vitalization.

B. The Translation Sample Analysis of Hmong Material Folklore Terms

The Hmong oral epic 'Creating Heaven and Earth' contains 28 Hmong material folklore terms. This section analyzes the translation of Hmong material folklore terms using Eco-translatology by examining a sample. In Hmong, it is called 'ghenx dol'. It is translated to Hmong-Chinese as '魔芋', and to Chinese-English as 'konjac root'. The English translation note in the book describes it as: "Konjac (*Amorphophallus konjac*), *ghenx dol* in Hmong, *junto* or *moyu* in Han, is a starchy plant used to make various foodstuffs throughout East Asia. It is also known to as 'elephant yam', 'devil's tongue', and by other names" (Wu et al., 2012, p. 115).

The Hmong-Chinese translator employed an extending substitution translation method. In Hmong culture, 'ghenx dol' is cultivated by the Hmong people to deter snakes and as a medicinal plant. In Han society, '魔芋' is a plant similar to 'ghenx dol,' but its root is utilized as a food source. Consequently, the Hmong-Chinese translator employed the 'extending substitution' translation method under the 'target contextualization' translation strategy. However, in the English-speaking readers' environment, neither the plant 'ghenx dol' nor the food '魔芋' exists. 'Ghenx dol' or '魔芋' are plants native to Asia. Consequently, the Chinese-English translator employed the 'adaptive addition' translation method under the 'target contextualization' translation strategy. This is evident in the English translation note in the book, which explains what '魔芋' is.

Both the Hmong-Chinese and Chinese-English translators employed translation methods aimed at adapting to the readers' linguistic context, prioritizing ease of understanding and proximity to the target text over fidelity to the original. Consequently, both the Hmong-Chinese and Chinese-English translations of 'ghenx dol' utilized the translation strategy of 'target contextualization'. Nevertheless, both translations overlooked the cultural nuances of 'ghenx dol' in Hmong and failed to retain its linguistic aspects in both Chinese and English translations. Thus, the Hmong-Chinese and Chinese-English translators excelled more in communicative aspects than in linguistic and cultural dimensions.

V. THE TRANSLATION ANALYSIS OF HMONG SOCIAL FOLKLORE TERMS

A. The Translation Data Analysis of Hmong Social Folklore Terms

The summarized data of Hmong-Chinese and Chinese-English translations of Hmong social folklore terms in the Hmong oral epic 'Creating Heaven and Earth', as per the modified translation strategy and method of Eco-translatology in Figure 1, are illustrated in Tables 5, 6, and 7. Table 5 illustrates the distribution of translation strategies in 'Creating

Heaven and Earth'. The proportion of the translation strategy 'target contextualization' is 32.4%, 'source contextualization' is 40.5%, and 'multi-transformation' is 27.0%.

TABLE 5
TRANSLATION STRATEGIES OF HMONG SOCIAL FOLKLORE TERMS

Type	Number	Percentage
Target Contextualization	12	32.4%
Source Contextualization	15	40.5%
Multi Transformation	10	27.0%
Total	37	100.0%

Table 6 displays the distribution of translation methods under the 'target contextualization' strategy in 'Creating Heaven and Earth'. The proportion of the 'adaptive addition' translation method is 91.7%. The proportion of the 'adaptive reduction' translation method is 0%. The proportion of the 'extending substitution' translation method is 8.3%.

TABLE 6
TRANSLATION METHODS UNDER 'TARGET CONTEXTUALIZATION' OF HMONG SOCIAL FOLKLORE TERMS

Type	Number	Percentage
Adaptive Addition	11	91.7%
Adaptive Reduction	0	0.0%
Extending Substitution	1	8.3%
Total	12	100.0%

Table 7 displays the distribution of translation methods under the 'source contextualization' strategy in 'Creating Heaven and Earth'. The proportion of the 'naturalization' translation method is 20.0%. The proportion of the 'vitalization' translation method is 80.0%. A comparison of the data in Tables 6 and 7 reveals that 12 translations are utilized under the 'target contextualization' strategy for translating Hmong social folklore terms. In contrast, translation methods under the 'source contextualization' strategy are used 15 times for translating Hmong material folklore terms.

TABLE 7
TRANSLATION METHODS UNDER 'SOURCE CONTEXTUALIZATION' OF HMONG SOCIAL FOLKLORE TERMS

Type	Number	Percentage
Naturalization	3	20.0%
Vitalization	12	80.0%
Total	15	100.0%

Figures 8, 9, and 10 depict pie charts representing the data from Tables 5, 6, and 7, respectively. Figures 11, 12, and 13 illustrate column diagrams corresponding to the data presented in Tables 5, 6 and 7, respectively. Figure 8 and Figure 11 reveal that 'source contextualization' holds the most significant proportion. Figure 9 and Figure 12 indicate that 'adaptive addition' represents a larger number. Figures 10 and 13 show that the percentage of 'vitalization' stands out more prominently.

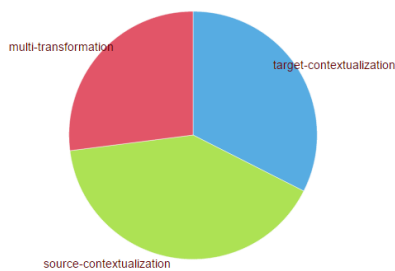


Figure 8. The Pie Chart of Translation Strategies of Hmong Social Folklore Terms

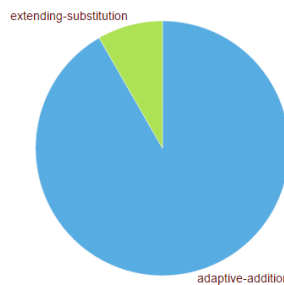


Figure 9. The Pie Chart of Translation Methods Under 'Target Contextualization' of Hmong Social Folklore Terms

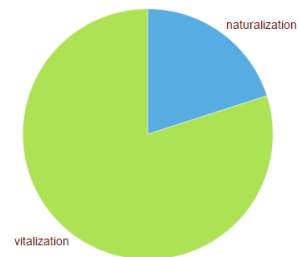


Figure 10. The Pie Chart of Translation Methods Under 'Source Contextualization' of Hmong Social Folklore Terms



Figure 11. The Column Diagram of Translation Strategies of Hmong Social Folklore Terms

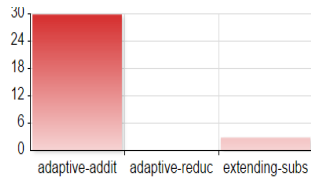


Figure 12. The Column Diagram of Translation Methods Under 'Target Contextualization' of Hmong Social Folklore Terms

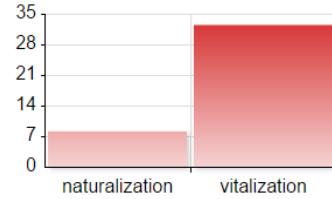


Figure 13. The Column Diagram of Translation Methods Under 'Source Contextualization' of Hmong Social Folklore Terms

Based on the data provided, translators predominantly favored the translation strategy aligned with the original text (i.e., source contextualization) while translating Hmong social folklore terms in the Hmong oral epic 'Creating Heaven and Earth'. This suggests that the primary objective of the translation strategy for Hmong social folklore terms is to convey the original cultural elements of the Hmong. However, the target contextualization translation strategy represents less than 8% compared to source contextualization. This indicates that translators also took into account readers' comprehension of Hmong social folklore. In the 'target contextualization' translation strategy, translators primarily utilized additional explanations to render Hmong social folklore terms. Translators employing the strategy of 'source contextualization' aim to minimize the cognitive effort readers expend in comprehending the original text, often resorting to vitalization.

B. The Translation Sample Analysis of Hmong Social Folklore Terms

The Hmong oral epic 'Creating Heaven and Earth' contains eight Hmong social folklore terms. This section examines a sample to analyze the translation of Hmong social folklore terms based on Eco-translatology. The term in Hmong is 'ngax ghab laid'. In Hmong-Chinese translation, it is rendered as '官府衙门', while in Chinese-English translation, it is translated as 'the local yamen'. The English translation note in the book states: "Yamen, in imperial times, was the local government office" (Wu et al., 2012, p. 123).

The Hmong-Chinese translator employed a literal translation approach. In Hmong, 'ngax' corresponds to '衙门' in Chinese, and 'ghab laid' to '官' in Chinese. Hence, the Hmong term 'ngax ghab laid' was directly translated to '官府衙门' in Chinese, following the literal meaning of the Hmong words 'ngax' and 'ghab laid'. Therefore, the Hmong-Chinese translator employed the 'vitalization' translation method within the 'source contextualization' translation approach. However, the Chinese-English translator employed the 'multi-transformation' translation strategy, combining two distinct translation methods. The initial translation method is 'naturalization' within the 'source contextualization' translation approach. The subsequent translation method is 'adaptive addition' within the 'target contextualization' translation approach. The 'naturalization' aspect is evident in the English translation 'yamen', which is the pinyin of '衙门', resembling transliteration. The 'adaptive addition' translation method is evident in the English translation note in the book, which explains the meaning of '衙门'.

The political and social systems in Han and Hmong societies share similarities due to their coexistence in the same region, with the Hmong historically governed by the Han. Hence, Hmong-Chinese translators may opt for the 'source contextualization' translation strategy and 'vitalization' translation method, facilitating rapid comprehension among Chinese readers of the Hmong social folklore term 'ngax ghab laid'. However, the political, social systems, and histories of English readers differ. Thus, Chinese-English translators had to employ the adaptive addition translation method to bridge the gap in social folklore. Simultaneously, the Chinese-English translator utilized the 'naturalization' translation method to retain the authentic flavor of both Hmong and Chinese cultures.

VI. THE TRANSLATION ANALYSIS OF HMONG SPIRITUAL FOLKLORE TERMS

A. The Translation Data Analysis of Hmong Spiritual Folklore Terms

The modified translation strategy and method of Eco-translatology in Figure 1 present the summarized data of Hmong-Chinese and Chinese-English translations of Hmong spiritual folklore terms in the Hmong oral epic 'Creating Heaven and Earth' in Tables 8, 9 and 10. Table 8 illustrates the proportions of translation strategies employed in 'Creating Heaven and Earth'. It delineates that the proportion of the translation strategy of 'target contextualization' is 24.0%, 'source contextualization' is 60.0%, and 'multi-transformation' is 16.0%.

TABLE 8
TRANSLATION STRATEGIES OF HMONG SPIRITUAL FOLKLORE TERMS

Type	Number	Percentage
Target Contextualization	12	24.0%
Source Contextualization	30	60.0%
Multi Transformation	8	16.0%
Total	50	100.0%

Table 9 displays the proportions of translation methods employed under the translation strategy of ‘target contextualization’ in ‘Creating Heaven and Earth’. It indicates that the proportion of the translation method of ‘adaptive addition’ is 33.3%, ‘adaptive reduction’ is 16.7%, and ‘extending substitution’ is 50.0%.

Table 10 displays the proportions of translation methods employed under the translation strategy of ‘source contextualization’ in ‘Creating Heaven and Earth’. The proportion of the translation method ‘naturalization’ is 60.0%, while ‘vitalization’ comprises 40.0%. A comparison of Table 9 and 10 reveals that translators utilized the translation strategy of ‘target contextualization’ 12 times for translating Hmong spiritual folklore terms, whereas the strategy of ‘source contextualization’ was employed 30 times.

TABLE 9
TRANSLATION METHODS UNDER ‘TARGET CONTEXTUALIZATION’ OF HMONG SPIRITUAL FOLKLORE TERMS

Type	Number	Percentage
Adaptive Addition	4	33.3%
Adaptive Reduction	2	16.7%
Extending Substitution	6	50.0%
Total	12	100.0%

TABLE 10
TRANSLATION METHODS UNDER ‘SOURCE CONTEXTUALIZATION’ OF HMONG SPIRITUAL FOLKLORE TERMS

Type	Number	Percentage
Naturalization	18	60.0%
Vitalization	12	40.0%
Total	30	100.0%

Figures 14, 15, and 16 depict pie charts correlating with the data in Tables 8, 9, and 10, while Figures 17, 18, and 19 represent column diagrams corresponding to the data in Tables 8, 9, and 10. Figure 14 and Figure 17 illustrate that ‘source contextualization’ occupies the largest proportion, whereas in Figure 15 and Figure 18, ‘extending substitution’ accounts for the largest number. Additionally, in Figure 16 and Figure 19, the percentage of ‘naturalization’ is more significant.

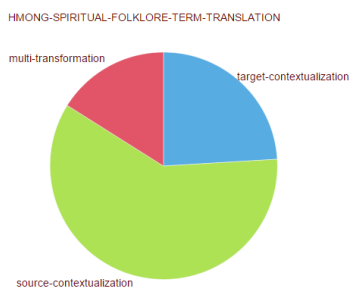


Figure 14. The Pie Chart of Translation Strategies of Hmong Spiritual Folklore Terms

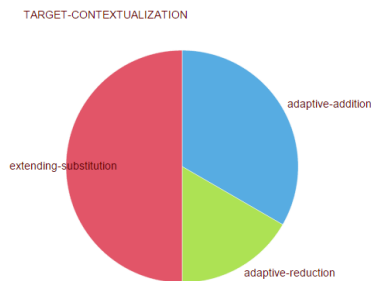


Figure 15. The Pie Chart of Translation Methods Under ‘Target Contextualization’ of Hmong Spiritual Folklore Terms

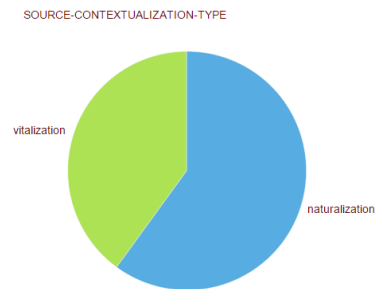


Figure 16. The Pie Chart of Translation Methods Under ‘Source Contextualization’ of Hmong Spiritual Folklore Terms

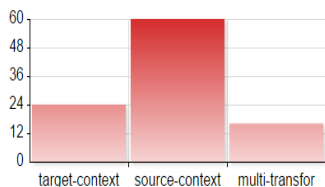


Figure 17. The Column Diagram of Translation Strategies of Hmong Spiritual Folklore Terms

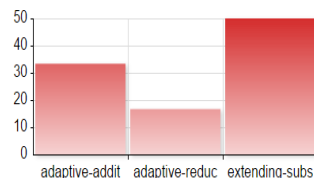


Figure 18. The Column Diagram of Translation Methods Under ‘Target Contextualization’ of Hmong Spiritual Folklore Terms

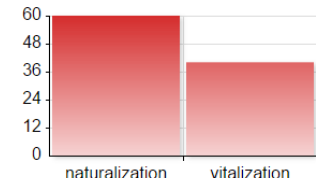


Figure 19. The Column Diagram of Translation Methods Under ‘Source Contextualization’ of Hmong Spiritual Folklore Terms

In the translation strategy of ‘target contextualization’, translators primarily employed substitute words from the readers’ culture to translate Hmong spiritual folklore terms. Additionally, some spiritual folklore terms were explained further, while a few terms were subjected to the adaptive reduction translation method to alleviate the readers' burden. Within the framework of 'source contextualization' in translation strategy, translators primarily seek to preserve the authentic essence of Hmong spiritual folklore, predominantly employing the naturalization method.

B. The Translation Sample Analysis of Hmong Spiritual Folklore Terms

The Hmong oral epic 'Creating Heaven and Earth' features 17 Hmong spiritual folklore terms. This section analyzes a sample to examine the translation of Hmong spiritual folklore terms using Eco-translatology. One such term is 'Ghet Jex Sangx Ngangl' in Hmong. It is translated into Hmong-Chinese as '九昌昂公公', and into Chinese-English as 'grandfather named Jex Sangx Ngangl'. The Chinese translation note in the book describes it as: "传说中的巨人，因其身体特征而得名，可理解为‘脚上长有九节胫骨的老人’"(Wu et al., 2012, p. 114). The English translation note in the book describes "Jex Sangx Ngangl as a mythic giant known as an old man with long legs and nine joints" (Wu et al., 2012, p. 117).

Both Hmong-Chinese and Chinese-English translators employed a combination of translation methods. Therefore, the translation strategies for both languages regarding 'Ghet Jex Sangx Ngangl' are categorized as 'multi-transformation'. In Hmong, 'Ghet' translates to '公公' in Chinese, utilizing the vitalization translation method (i.e., literal translation method). 'Jex Sangx Ngangl' is rendered as '九昌昂' in Chinese, employing the naturalization translation method (i.e., transliteration). The Chinese translation note represents an example of the 'adaptive addition' translation method. Thus, the Hmong-Chinese translator employed the 'vitalization', 'naturalization', and 'adaptive addition' translation methods within the framework of 'multi-transformation'. Similarly, the Chinese-English translator adopted the 'multi-transformation' approach, incorporating three distinct translation methods. The initial two translation methods, 'vitalization' and 'naturalization', fall within the framework of 'source contextualization'. The third translation method, 'adaptive addition', aligns with the 'target contextualization' strategy. 'Naturalization' is evident in the English translation 'Jex Sangx Ngangl', which corresponds to the transliteration of '九昌昂' in Chinese. The 'adaptive addition' translation method is evident in the English translation note in the book, elucidating the identity of '九昌昂公公'.

VII. CONCLUSION

This paper primarily analyzes the translation of the following Hmong terms in the Hmong Oral Epic 'Creating Heaven and Earth': Hmong material folklore terms, Hmong social folklore terms, and Hmong spiritual folklore terms. Extracting 53 Hmong folklore terms, it examines them through the lens of Eco-translatology, a suitable theoretical framework for translating Chinese ethnic minorities.

Based on the summarized data of Hmong-Chinese and Chinese-English translations of Hmong folklore terms, the following conclusions can be drawn: (i) for Hmong material folklore terms, translators predominantly employ the 'target contextualization' strategy, utilizing 'extending substitution' and 'vitalization' methods; (ii) for Hmong social folklore terms, translators tend to adopt the 'source contextualization' strategy, employing 'adaptive addition' and 'vitalization' methods; (iii) for Hmong spiritual folklore terms, translators lean towards the 'source contextualization' strategy, utilizing 'extending substitution' and 'naturalization' methods.

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