

On English Translation of Culture-Specific Items in the Ancient Chinese Official System:

A Descriptive and Comparative Study on Hawkes' and Yangs'
English Translated Cases of *Hong Lou Meng*

SUR LA TRADUCTION EN ANGLAIS DES ÉLÉMENTS
SPÉCIFIQUES À LA CULTURE DANS L'ANCIEN SYSTÈME
OFFICIEL CHINOIS:

UNE ÉTUDE DESCRIPTIVE ET COMPARATIVE SUR LES CAS DE
TRADUCTION DU RÊVE DANS *LE PAVILLON ROUGE* EN ANGLAIS PAR
HAWKES ET YANG

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Abstract: The English translation of the ancient Chinese official system culture from *Hong Lou Meng* is a significant difficulty in cross-cultural language interpretation, however, it has not been sufficient to cause the academic attention. Therefore, based on the “culture-specific items” theory proposed by Aixelá and combined with the category framework revised by Professor ZHANG Nanfeng in accordance with E-C translation, this paper explores the best way which will realize the accurate complete transmission between the target language readers and the referential meaning of the source language through descriptive and comparative analysis of their specific translation strategies and effective performance in Hawkes' and Yangs' English translated versions, to reflect the unique national cultural characteristics of the Ancient Chinese official system culture.

Key words: Culture-specific items; Translating strategies; Source language; Target language; Ancient Chinese official system; *Hong Lou Meng*

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Resumé: La traduction en anglais de l'ancien système officiel chinois dans le *Rêve dans le pavillon rouge* est une difficulté importante dans l'interprétation interculturelle. Toutefois, elle n'a pas été suffisante pour provoquer l'attention des chercheurs. Du coup, sur la base de la théorie des "éléments spécifiques à la culture" proposée par Aixelá et combinée avec le cadre catégorique révisé par professeur Zhang Nanfeng en conformité avec la traduction anglo-chinoise, cette thèse explore la meilleure façon qui réalisera la transmission exacte et complète entre les lecteurs de langue cible et la signification référentielle de la langue de source à travers l'analyse descriptive et comparative des stratégies de traduction spécifique de Hawkes et Yang et la performance efficace dans les versions traduites en anglais, afin de refléter les caractéristiques culturelles, uniques et nationales de la culture de l'ancien système officiel chinois.

Mots-clés: éléments spécifiques à la culture; stratégies de traduction; langue de source; langue cible; ancien système officiel chinois; *Rêve dans le pavillon rouge*

1. INTRODUCTION

As one of the Four Great Chinese Classics, the novel *Hong Lou Meng* condenses the politics, economics, religion, customs and other fields of knowledge in the ancient Chinese world, which has been honored as the encyclopedia of Chinese traditional culture, and it has won the domestic and foreign readers and scholars' favor since being published. Also, it has established the peak status which is unable to shake in the field of Chinese literary and arts.

Therefore, as the translation encyclopedia of Chinese traditional culture, the English translated version of *Hong Lou Meng* is such an important channel for foreign transmission of Chinese culture that a large number of scholars and experts have been attracted and involved: since 1830, 9 English translated versions have appeared². But in these versions, so far, two choices have enjoyed a good reputation and affected in a big way which are *The Story of the Stone* written by David Hawkes & John Minford and *A Dream of Red Mansions* written by Yang Hsien-Yi and Gladys Yang respectively. Based on the original book of *Hong Lou Meng* written by Cao Xueqin and Gao E, this paper explains the different translation strategies and their advantages and disadvantages from the perspective of "culture-specific items" theory by comparing the two English versions of the relevant English translation of cases of the ancient Chinese official system.

2. THE CULTURE-SPECIFIC ITEMS AND ITS TRANSLATING STRATEGIES

In 1996, the Spanish translator Javier Franco Aixelá proposed "culture-specific items" (CSI) and their translating strategies which were given the definition as "those textually actualized items whose function and connotations in a source text involve a translation problem in their transference to a target text, whenever this problem is a product of the nonexistence of the referred item or of its different intertextual status in the cultural system of the readers of the target text." (Aixelá, 2007:58) for the first time. In other words, "This definition leaves the door open for any linguistic item to be a CSI depending not just on itself, but also on its function in the text, as it is perceived in the receiving culture, i.e. insofar as it poses a problem

² These statistics come from CHEN Hongwei(陳宏薇) and JIANG Fan(江帆)'s paper *The Translation of Hong Lou Meng into English: A Descriptive Study* 《難忘的歷程——〈紅樓夢〉英譯事業的描寫性研究》 published on *Chinese Translators Journal* (2003.Vol.24,No.5). The authors review the translation process of 9 English versions of *Hong Lou Meng*, divide these over 170 years of history into the three stages, and point out the contrast and changes between Chinese and foreign cultural forces, illustrate the different cultural exchange function of these different translated editions and processing mode.

of ideological or cultural opacity, or acceptability, for the average reader or for any agent with power in the target culture.”(ZHANG. N., 2004: 189-190) By analyzing the examples of English into Spanish translation from real texts from the three versions of D. Hammett’s *The Maltese Falcon*, Aixelá summarized 11 translating strategies of culture-specific items: (1) Repetition: reproducing the original text; (2) Orthographic Adaptation: transformation alpha system or transliteration; (3) Linguistic (non-cultural) Translation: preserving referential meaning in the source language text as far as possible; (4) Extratextual Gloss: based on the first three methods to add interpretation such as using footnotes, endnotes, text comment method, etc; (5) Intratextual Gloss: the interpretation placed in the body; (6) Synonymy: the use of different ways to translate the same culture-specific items in order to avoid duplication; (7) Limited Univasalization: selecting another source culture-specific item which the readers are more familiar with; (8) Absolute Univasalization: using non-culture-specific items to translate culture-specific items; (9) Naturalization: selecting culture-specific items in the target language to translate the the ones in the source language; (10) Deletion: omitting the culture-specific items in the target language; (11) Autonomous Creation: introduction of culture-specific items which the source language does not have. (Aixelá, 2007:61-78)In these strategies, the first 5 kinds belong to the conservation, the latter 6 kinds are the substitution methods.

Professor. ZHANG Nanfeng in Hong Kong Ling’nan University proposed the category framework based on Aixelá’s translating strategies in accordance with E-C translation. They are repetition, linguistic translation; transliteration; extratextual gloss; intratextual gloss; limited univasalization; absolute univasalization; natrualization; deletion; autonomous creation.(ZHANG. N., 2004: 18-23)

3. CULTURE-SPECIFIC ITEMS AND ENGLISH TRANSLATION OF ANCIENT CHINESE OFFICIAL SYSTEM IN *HONG LOU MENG*

According to Nida and Taber, cultural translation is "a translation in which the content of the message is changed to conform to the receptor culture in some way, and/or in which information is introduced which is not linguistically implicit in the original" (Nida &Taber, 1969/1982: 199). Also, the Chinese famous translator, Mr. WANG Zuoliang (王佐良) believed that the translation is one kind of a cross-cultural activities and advocated that “what translator deals with the individual word, he was faced with two different cultures actually.”(WANG,Z.,1997:500) Especially, the translation of literature text is not in exceptional circumstances. Accordingly, “a translator who uses a cultural approach is simply recognizing that each language contains elements which are derived from its culture, that every text is anchored in a specific culture, and that conventions of text production and reception vary from culture to culture. Awareness of such issues can at times make it more appropriate to think of translation as a process which occurs between cultures rather than simply between languages.”(Esmail. Zare-Behtash, 2010)Thus, it is clear that *Hong Lou Meng* contains a broad and profound national culture and its English translating is undertaking the purpose of cross-cultural communication. “Over the years, *Hong Lou Meng* has given rise to prosperous studies of culture and translation for domestic and foreign translators, involving many aspects such as religious thought, historical personage, philosophy, poems, name, clothing, diet, flowers and plants, tea, good wine and so on.”(XIA. Q.& ZHANG. C, 2010: 85) However, I searched earnestly through 8334 relevant papers (including graduate, conference papers) on the Chinese National Knowledge Infrastructure (CNKI) with “*Hong Lou Meng*” as the title and found that there is no paper on translation of the ancient Chinese official system and its culture as a special topic to be studied, even one only limited discussing the titles of it from March 1983 to June 2010³. And until now, there are only three publications involving the

³ It derives from HU Wenbin(胡文彬)’s paper *If the False Thing Is Regarded as the Real One, the Real Will Turn to the False: On Ancient Chinese Official System in Hong Lou Meng* 《假作真時真亦假——<紅樓夢>裏的官制簡說》(1986.Vol.6,No.1). He discusses its characteristics and significance of the ancient Chinese official system mainly from the two aspects of the sources of the official title.

introduction of ancient Chinese official system to *Hong Lou Meng* in some of their chapters⁴. But amazingly, according to the words by the famous scholar Mr. HU Wenbin, “In 120 chapters of *Hong Lou Meng*, it mentioned the official system — dozens of titles is not below 50-60 kinds from the central committee to the local, the nobility of duke and marquis to the seventh rank of petty officials, 內相外臣 (Chief Eunuch and Outer Minister), hundreds of the civil and military officials”³, this novel affected such a strong dip of “official color and flavor” is a tiny minority in the Chinese and foreign literature history. Therefore, I take the liberty to make a study on this.

Aixelá pointed out: “If there is anything to be stated without any doubt about translation it is its historicity, which goes hand in hand with the notion of language and of the other each linguistic community has had throughout its existence.” (Aixelá, 2007: 60) In addition, “This historicity is not subordinate to the historic features of translation, but as the text in words fixed to get to read and understand to go through time more or less.” (XU, J., 2003: 121) The word of “官制 official system” perhaps originally came from the 晉書 *The History Book of Jin* (A.D.265-420). 文帝紀 *Biography of Emperor Wen*: “Autumn in July, the emperor demanded setting down the official etiquette by 司空(Sikong) Minister of Works 荀(豈貢) (Xun Yi), constituting the laws by 中護軍 (Zhong Hujun) Capital Protector 賈元(Jia Yuan), framing official system by 尚書僕射 (Shangshu Puye) Vice Director of the Department of State Affairs 裴秀(Pei Xiu), and gathering and adopting a resolution for their actions by 太保(Taibao) Grand Guardian of the Heir Apparent 鄭冲(Zheng Chong), establishing the five Grands at last.” (FANG. X, 1974: 44) We can see that it refers to a complex historical phenomenon and the general term for a variety of systems which every monarch constructed bureau and managed government in all previous dynasties in China. Therefore, as for the English translation of ancient Chinese official system, the translation historicity had decided taking it as the culture-item to handle when the translator shifted its function and the connotation. On the one hand, due to the long history of ancient Chinese official system and its self-contained system, it is often difficult to find the corresponding items of cultural imagery in Western culture. Coupled with ambiguity in the ancient Chinese writing and the metaphor of classical literature in China, the English translating of it shows the characteristics of complexity, ambiguity and anti-translated resistance overall. On the other hand, the translator himself becomes the cultural intermediary which imperceptibly stands in these two kinds of origins of cultural contexts because he is facing the source language and target language culture. As a result, the main role played by the translator is not to be allowed to belittle in the English translating of the ancient Chinese official system in *Hong Lou Meng*. However, “since translation is a creation, and then the translator will have his ‘intentional readers’ and ‘potential readers’. To realize its translation value comprehensively and enable the translated work to obtain the acceptance or play a specific function in the native cultural contexts, he must pay attention to its potential reader’s ‘horizon of expectation’ in his original text choice and its translation process, thus to determine its appropriate translation strategies.” (ZHA. M. & TIAN. Y., 2003: 23) Consequently, to try to cater to their respective potential readers’ ‘horizon of expectation’ and culture in the target language, Hawkes and Yang Hsien-Yi used their different methods to form two kinds of translating styles which each one has his own good points when they translated the ancient Chinese official system into English in *Hong Lou Meng*⁵.

⁴ It is related to these two chapters of “Officials 職官” and “Ceremonies and Systems 典制” from FENG Qiyong (馮其庸) and LI Xifan (李希凡)’s book *Great Dictionary of Hong Lou Meng* 《紅樓夢大辭典》(Beijing: Culture and Arts Press, 1990), the part of “Official System Culture 官制文化” from HU Wenbin’s book *Talking Hong Lou Meng by HU Wenbin*《胡文彬談紅樓》(Beijing: Contemporary World Press, 2006), and several sections of “Ancient Official System 紅樓官制考” from LU Zhefeng (盧哲峰)’s book *Fascinated Love by Hong Lou Meng* 《醉愛紅樓》(Beijing: China International Culture Press, 2006).

⁵ We may come to a conclusion that his potential readers are the westerner from Hawkes’ paper *The Story of the Stone by A Limited View of the Western World* (Please see GUO, Y. (郭豫適). (1988) *Literature Studies of Hong Lou Meng* (紅樓夢研究文學). Shanghai: East China Normal University Press: pp.965). The word is taken from this paper, “In my process of translation of *A Dream of Red Mansions*, in order to reduce the difficulty which the foreign readers feel as the biggest headache that is too difficult to remember the Chinese names, I translated the names of all the girls and servants into English or instead of English name.” Yangs’ translation seems to be not such a clear reader group, in comparison with Hawkes, but Asian-African potential readers of the majority. As Gladys said, “We seem to translate for unknown people ... We do not just translate for the Americans or Australians, but for all people who understand

4. A DESCRIPTIVE AND COMPARATIVE ANALYSIS OF TWO TRANSLATED CASES IN *HONG LOU MENG*

Generally speaking, the ancient Chinese official system culture mainly contains the following four aspects: titles and names, bureaucracy and the official, concubines and eunuchs, and the imperial civil service examination system. Based on the “culture-specific items” theory proposed by Aixelá and combined with the category framework revised by Professor ZHANG Nanfeng, I made the sampling descriptive analysis to Hawkes’ and Yangs’ English Translated Versions of *Hong Lou Meng* (altogether to select 34 relevant culture-specific items), and reorganized the distribution list to be as following:

Culture-specific Items Strategies	Usage Frequency in Hawkes’ Version	Usage Frequency in Yangs’ Version
Repetition	0	0
Linguistic Translation	12	9
Transliteration	3	2
Extratextual Gloss	1	0
Intratextual Gloss	2	1
Limited Univasalization	0	0
Absolute Univasalization	10	15
Naturalization	11	8
Deletion	3	2
Autonomous Creation	0	0
Total	42	37

It can be seen in 34 selected culture-specific items of ancient Chinese official system culture that Hawkes and Yang had abandoned these three kinds of translating strategies of repetition, limited univasalization and autonomous creation out of different natures in C-E translation as the glyph changing into alphabet. Their translating strategies mostly concentrated on these 3 choices of linguistic translation, absolute univasalization and naturalization. Below, I will compare their translating strategies of the culture-specific items specifically from four main aspects of the ancient Chinese official system culture, simultaneously to make some tentative changes for individual translation, which will help us understand the culture-specific items’ impact to those different translators and know their similarities and differences of the information in ancient official system culture, to explore the translators’ different cultural orientations and their characteristics in the translation process.

4.1 THE ENGLISH TRANSLATING OF 爵位 NOBILITY TITLES AND 封號 HONORS

Most heroes in this novel are hereditary nobles. For instance, Jia's two ancestors are "榮國公 Duke Rongguo" and "甯國公 Duke Ningguo". Grandmother Jia is also a "daughter of 史侯 Marquis Shi", as well as Lin Ruhai's forefathers — "also inheriting Marquis". In the fourteenth Chapter, a large amount of rank 侯、伯、子、男 appeared on Qin Keqin's funeral — all these people are all the ranks of hereditary nobility of titles and honors. Nobility title, also known as knighthood, is the designation of the ancient Chinese royal family members and hereditary nobility, to show the rights and level of class and identity. According to 通

the English language Therefore, we cannot know clearly what the reader are.” (Please see Henderson K.R. & Yang Hsien-Yi and Gladys Yang.(1980). *The Wrong Side of Turkish Tapestry*. New York: Hemisphere: PP.212)

典 *Tongdian* • 職官 *Officials* • 封爵 *Title Honors*, since the eras of Yaodi and Shundi (Around 41st Century B.C.) and Xia Dynasty (B.C.2033-1562), the Five ranks of title of 公(Gong) · 侯(Hou) · 伯(Bo) · 子(Zi) · 男(Nan) came into being in China officially as a custom during the Zhou Dynasty (B.C.1046-256), basically followed in the subsequent dynasties. And the Honor is conferred by the king or monarch's seal, most of them before giving the title. The titles of British aristocrats shaped in the 13-15 century generally, are just divided into five levels—from high to low are Duke, Marquis or Marquess, Earl, Viscount, Baron. As a result, corresponding to these British nobility titles, Chinese modern translators translated ancient Chinese title of "公、侯、伯、子、男" into the same counterpoints. Afterwards, this applied translation happened to conform a "fusion of horizons" between the translators and readers at home and abroad and evolved into a convention of English translation. Next, please notice the two translators' English translation of how to deal with the titles of ancient Chinese nobility:

Example 1: 西寧郡王之孫，忠靖侯史鼎，平原侯之孫世襲二等男蔣子寧，……。

(written by Cao Xueqin and Gao E, the eighth chapter, p97)

(1)The grandson of H. H. the Prince of Xi-ning,

Shi Ding, Marquis of Zhong-jing, nephew of old Lady Jia,

Jiang Zi-ning (baron, hereditary second rank), grandson of the Marquis of Ping-yuan, ... (Trans, Hawkes. p.240) [naturalization + transliteration;naturalization + transliteration;naturalization + linguistic translation]

(2)...the grandson of the Prince of Hsining; Shih Ting, Marquis of Chungching; Chiang

Tzu-ning, hereditary baron of the second rank, grandson of the Marquis of Pingyuan;... (Trans, the Yangs Vol I . p.196) [naturalization + transliteration;naturalization + transliteration;naturalization + linguistic translation]

郡王(Jun Wang), a status higher than the Duke but below the title of Prince, originally from the custom of naming with 州郡 subprefetures or commanderies during the Han Dynasty (B.C.206-A.D.220). It began to put together for the good name after the title of Prince from the Jin dynasty (A.D.265-420). In terms of the Chapter of "琅琊王 Prince Langya" in 晉書 *The History Book of Jin • Volume 38th*, we can read that "The Prince Langya, namely Zhijiang, was canonized as the Marquis of Southern Anting At the beginning of the Emperor Wu in Jin dynasty (A.D.265-420), he was conferred as the nobility of the Commandery Prince of Dongguan who is granted the privilege of enjoying the tax of 10,600 households.(琅琊王字子將，正始初封南安亭侯.....武帝踐祚，封東莞郡王，邑萬六百戶)".侯(Hou), the former military attaché for the frontier during the Xia and Shang Dynasties (B.C.2033 -1066), after became the second one in the Five ranks of nobility titles and followed until the Qing Dynasty(A.D. 1644-1911). 男(Nan), the lowest nobility title in the ancient Chinese official system which the Ming Dynasty(A.D.1368-1644) has no such a name during the period. However, the Qing Dynasty has this title which is divided into three degrees from the first to the third.

American famous sinologist Mr. Charles O. Hucker said, "The ideal is a rendering that reveals both the actual function of the office and the literal sense of the Chinese title." (Hucker, 1985: v) This requires the translator translating the ancient Chinese official system to adopt the relevant terms in the British Bureaucracy in the UK as far as possible. Although the British official system experienced a substantial change from an absolute monarchy into a parliamentary system, the regime kept their original form. So its language system of words basically followed the tradition and practice of the monarchy. It can be seen from the above examples, the two translators chose the naturalization strategy to translate the concept of "王", "侯", "男", greatly narrowed the psychological distance between the source language culture and the target language readers. As for the English translation of the titles, they all introduced the Chinese Pinyin spelling method and Wade-Giles Romanization respectively, to meet the target language readers' "horizon of expectations" who are eager to understand the traditional Chinese culture. However, I believe that both of the two translation of "郡王" are not accurate because the connotation and extension of "Prince" in English culture is greatly different from "Jun Wang" in Chinese unique historical and cultural background. In other words, there is no complete overlap between them. In my view, we should use "linguistic translation + naturalization" strategy and translate it as "Commandery Prince", to retain the indication meaning of the source language text maximally.

4.2 THE ENGLISH TRANSLATING OF 衙署 BUREAUCRACY BRANCHES AND 職官 OFFICIALS

All kinds of names and titles of Bureaucracy branches and officials in the ancient Chinese official system can be called a representative of historical, comprehensive and various characters in *Hong Lou Meng*. Although it is written in the mid-18th century, the names and titles complying with the conventions in Qing Dynasty (A.D. 1644-1911), but showing a feature of “half-ancient and half-modern, half-having and half-naught, half-true and half-false (半古半今、半有半無、半真半假)”⁶. For examples, the introduction of Lin Ruhai’s position is “蘭台寺大夫(Lantaisi Dafu) Grand Master of Court of the Orchid Pavilion” which existed during Han dynasty (B.C.206-A.D.220) in chapter two; Wang Ziteng’s headship of “京營節度使(Jingying Jiedushi)Military Commissioner of Capital Training Division” is borrowed from Tang Dynasty in chapter four; Qin Ye’s title of “工部營繕郎(Gongbu Yingshanlang)Director of the Ministry of Construction” is very close to the duty of 清代內務府營造司郎中 Chief of Construction Office of Qing Imperial Household Department in chapter eight. As indicated above, they can be called the culmination of the ancient Chinese official system culture. In ancient China, government has 六部(Liu Bu)Six Ministries, 九寺(Jiu Si)Nine Courts, 五監(Wu Jian)Five Directorates in the central bureaucracy, and the local is divided into 省(Sheng) Province / 路(Lu)Circuit, 道(Dao)Provincial Surveillance Commission, 府(Fu)Prefecture/州(Zhou) Subprefecture / 郡(Jun) Commandery, 縣(Xian)County of three grades of administrative units. But its classification and functions differed and its executive names of official titles also constantly vary from the changing dynasties. So, this greatly increases the difficulties to the English translation of the Chinese ancient official system and brings a lot of mistranslation and other omitting problems of translation, and causes the seriously misleading cultural information in the source language for the readers in the target language. Here, I will compare the cases from Hawkes’ and Yangs’ versions to analyze their own merits and faults.

Example 2: 忽見賈璉進來請安，嘻嘻地笑道：“今日聽得軍機賈雨村打發人來告訴二老爺說，舅太爺升了內閣大學士，奉旨來京，已定明年正月二十日宣麻，……”(written by Cao Xueqin and Gao E, the ninety-fifth chapter, p.747)

(1) “Uncle Zheng has today had word from Yu-cun that Uncle Wang Zi-teng has been promoted to a position in the Grand Secretariat. He has received an Imperial Decree to proceed to the capital. His official instatement is to be on the twentieth of the First month of next year ...”

(Trans, Hawkes. p.871) [deletion; naturalization; absolute univalization]

(2) Beaming, he announced, “I’ve just heard that Yu-tsun has sent word to the Second Master that your honorable brother has been promoted to the post of Grand Secretary and summoned to the capital. His appointment is to be proclaimed on the twentieth of the first month next year ...”

[12]213 (Trans, the Yangs Vol III. P213) [deletion; naturalization; absolute univalization]

軍機(Jun Ji), also named as the "grand minister of state", is the principal official of the supreme government agency assisting the emperor in the Qing Dynasty, above 內閣大學士(Neige Daxueshi)the Grand Secretariat’s power in fact. 軍機處(Junji Chu)Grand Council which is limited to deal with the military emergencies firstly was established at the beginning of the Yongzheng Years in Qing dynasty,

⁶ The phrase is taken from Cao Xueqin and Zhi Yanzhai’s book of 《脂硯齋重評石頭記(甲戌校本)》*Review of Hong Lou Meng by Zhi Yanzhai Again* (Beijing: The Writers Publishing House, 2007: pp.28) In the author’s judgment, “The official system partly obeying ancient institution maybe is good. I like it best: half-ancient and half-modern ...”

Another one comes from Zhou Chun(周春)’s paper 《紅樓夢約評》*Review of Hong Lou Meng* (Please see *Hong Lou Meng Volume* Vol.3 pp.68-69). This article said, “The novel is half-true and half-false, and often does so. 漢時蘭台令 Grand Master of Court of the Orchid Pavilion in Han dynasty (B.C.202-A.D.220) presented the bulletin to the emperor. Yucun was appointed to Yingtian Prefecture still using the old name of Nanjing that is also half-true and half-false.”

afterwards extended to supervise the National Affairs. According to 《清史稿·軍機大臣年表一》 *The History of Qing Dynasty (A.D. 1644-1911)• Chronology of Grand Minister of State*, it said that "The name of Council of State has no an origin in the ancient times which is a confidential department in charge of drafting and promulgating the emperor's decree. First, it just undertook the orders from an emperor's idea and advised the useful strategies for the military decision-making. Afterwards, the power of national great military and administration was controlled by it fully. Ever since the ruling periods of two emperors Yong Zheng and Qian Long (A.D.1723-1795) of nearly 180 years, the emperor's illustrious command has no longer conveyed through the Cabinet to deprive its position of power axis, turned its duty into the real central government, Council of State. (軍機處名不師古，而絲綸出納，職居密勿。初祇秉廟謨商戎略而已。厥後軍國大計罔不總攬。自雍、乾後百八十年，威命所寄不於內閣而於軍機處，蓋隱然執政之府矣。)。內閣大學士， generally known as “閣老(Ge Lao)”, was imitated the similar position of Song Dynasty by Ming government, named after one Palace's name, acting as the emperor's councilor, becoming the real prime minister. During the Qing official system, it was appointed by the emperor and was turned into the nominal top position of civil officials. 宣麻(Xuan Ma), monarchs released an appointment or removal of the major minister and disposition of the great military operations in the Tang (A.D.618-906) and Song (A.D.960-1279) dynasties, generally using white flax paper to declare in the court, which is called “Manifest Palace Provisions”.

Perhaps for avoiding the conflict interpretation between “內閣大學士” and “軍機”， causing to misunderstand the readers in the target language, Hawkes and Yangs have agreed to choose the deletion strategy to “軍機”. However, I think that it would remove its unique culture feature in the source language and clear away its referential meaning. It is better to adopt the naturalization strategies and translate it into "grand minister of state" correspondingly. But two translators' English translation of “內閣大學士” are very appropriate and can be described as the best correspondence between the cultural implication and semantic information in the source language and the target one. As the cultural capacity of “宣麻” is too hard to find the heavyweight equivalents in the English language, as well as literal translation or transliteration is so incomprehensible that readers cannot apprehend in the target language, these two translators had to use "absolute univocalization" strategy, to sacrifice some cultural characteristics of the source language and give the priority to non-culture-specific items in the English language to convey the implied message to the target language readers.

4.3 THE ENGLISH TRANSLATING OF 妃嬪 THE IMPERIAL CONSORTS, CONCUBINES AND 宦官 EUNUCHS

Hong Lou Meng has many chapters to mention the imperial consorts, concubines and eunuchs, for example, "賢德妃 Worthy and Virtuous Consort" (the Sixteenth chapter), "老太妃 the old toffee" (the Fifty-eighth chapter), "南安太妃 Nam Toffee" (the Seventy-first chapter), "大明宮掌宮內相 the Charge Eunuch of Daming Palace" (the thirteenth chapter), "六宮都太監夏老爺 the Main Court Eunuch Xia in the Imperial Palaces" (the Fourteenth chapter) and so on. 妃嬪(Feipin)Consorts and Concubines, his secondary and third-class wives of the emperor in the ancient China, are inferior to the principal wife 皇后(Huanghou) empress on status, commonly with several differentiating prefixes. They bear the responsibilities of dealing with the imperial court matters, as the monarch's 妾(Qie)concubinary and female officer in the palaces. The concubine system originated in the Zhou dynasty (B.C.1046-256), by way of the main body of the emperor's harem system, forming the Pyramid shape of the hierarchical system, changing its ranks and names in detail, hereafter all previous dynasties succeeded one another. The 宦官(Huan'guan)eunuchs, the interior officials serving the monarch, imperial consorts and concubines in the ancient Chinese imperial court, acting by received castration of men, had the king servant and the royal government official's dual statuses at the same time under the absolute monarchy era. In Western culture systems, even the emperor must carry out monogamy, so the servant like the eunuch didn't exist in the court. In English language, the term of “concubine; the imperial concubine” is generally used to call “妾;妃嬪” in Asia and Africa under the conditions of all non-monogamous marriage. Similarly, a word of “eunuch” who was the castrated waiter of the Osman Turkey palace which evolved from “a person protecting the bed” in the Greek

language and has become the later English translated name of Chinese “太監 the court eunuch”. Now, I shall take some examples in Hawkes’ and Yangs’ English versions to make a comparative analysis as following:

Example 3: ……說咱們家大小姐晉封為鳳藻宮尚書，加封賢德妃。（written by Cao Xueqin and Gao E, the sixteenth chapter, p104）

(1) ... “Congratulations!” he said. “Your eldest young lady has been appointed Chief Secretary to the Empress and is to become an Imperial Concubine.” (Trans, Hawkes. p.260)

[naturalization + absolute univascularization; absolute univascularization]

(2) ... He congratulated us on promotion of our eldest young lady. She’s to be Chief Secretary of the Phoenix Palace with the title of Worthy and Virtuous Consort. (Trans, the Yangs Vol I .

p.211) [naturalization + linguistic translation; linguistic translation]

鳳藻宮尚書（Fengzao Gong Shangshu）, referring to a female Chief Secretary to the certain Consort or Concubine’s Palace. Here, “鳳藻宮” is a virtual name for the Palace by Cao Xueqin, and “尚書” is the female officer in the palace. In the periods of Eastern Han and Three Kingdoms (A.D.25-280), the position of women “尚書” have been set up in the imperial palace in charge of dealing with reporting external information. According to Pei Songzhi(裴松之)’s《魏略》 *Introduction of Wei Dynasty* (A.D.220-265), it stated that “The emperor usually hold banquet and play around the inside forbidden city but have no plenty of time to deal with governmental affairs. Hence, he chose 6 worthy of the trusting and faithful court ladies to give them the commission of Chief Secretary to supervise the reporting from the local officials. If the properly reasonable proposals offered in one certain bulletin are accepted, they will sign "approval" on it as the emperor’s representative.(帝常遊宴在內，乃選女子可付信者六人，以為女尚書使典外省奏事，處當畫可。)” “賢德妃 Worthy and Virtuous Consort”, as a laudatory appellation, gathering the names for the Worthy imperial consort and the Virtuous imperial consort, is the hypothesized title of consort by Cao Xueqin. During the Tang Dynasty, the 賢妃(Xian Fei)Worthy Consort, 德妃(De Fei)Virtuous Consort, 貴妃(Gui Fei)Honored Consort, 淑妃(Shu Fei) Pure Consort were called the ‘Four Ladies’altogether, which is situated under empress and above 九嬪(Jiu Pin)Nine Imperial Concubines, tantamount to the First Grade official. In the Qing Dynasty, there were the following ranks from the one 皇后(Huang Hou)Empress to one 皇貴妃(Huang Guifei), two 貴妃(Guifei), four 妃(Fei) between the empress and concubines. The titles of these four 妃 may come from some fixed reputation such as 淑妃, 德妃, 賢妃, 惠妃(Hui Fei)Gracious Consort, 麗妃(Li Fei)Elegant Consort, 華妃(Hua Fei)Loveliness Consort in the selection, but also designated by the emperor willfully.

In my opinion, as for the English translation of “尚書”, Hawkes and Yangs’ translation strategies can be described as two great minds thinking alike: “Chief Secretary” is a title for the minister who is responsible for a certain special affairs and in charge of the executive branch in British Bureaucracy; it echoes with “尚書” in ancient Chinese official system across a great cultural distance. However, “Phoenix Palace” was translated into “Empress” by Hawkes rewriting the original text as replacing the source language culture into the target one. Yangs translated it as “Phoenix Palace” with the linguistic translation: it has maintained the instruction meaning of the source language as far as possible, also aroused the reader’s association to it in the target language fully to meet their “horizons of expectation”. Therefore, Yangs’ translation is able to highlight the referential meaning and territory characteristic of the source language to promote the readers’ understanding of Chinese culture-specific items in the source language text.

Example 4: 忽有門吏忙忙進來，至席前報說：“有六宮都太監夏老爺降旨。”（written by Cao Xueqin and Gao E, the sixteenth chapter, p.104）

(1) ... one of the janitors from the main gate burst in on the assembled company:“The Master of the Imperial Bedchamber Mr Xia is on his way, sir, with an announcement from His Majesty the Emperor!” (Trans, Hawkes. p.259) [naturalization]

(2) At the height of the festivities, the gateman suddenly rushed in to announce: “His Excellency Hisa, Chief Eunuch of the Six Palaces, has come with a Decree from the Emperor!” (Trans, the Yangs Vol I . p.211) [linguistic translation]

六宮都太監(Liugong Dou Taijian), namely the head of eunuchs in the imperial palaces, is a virtual title by Cao Xueqin, but not without its historical evidence. 六宮 Six palaces, is a general reference to the palaces where the empress and the imperial concubines live in. According to 《周禮·天官·內宰》 *Ceremonies and Institutions in Zhou Dynasty* (B.C.1046-256) • *Officials • Commissary (Neizhai)*, it said, “Teaching the imperial concubines with ladies’ ceremonies (以陰禮教六宮)”, annotated by 鄭司農 Zheng Sinong, “Six palaces, the latter five and preceding one, were inhabited by the imperial concubine of 120 women and one queen ... and 81 court ladies. (六宮，後五前一，王之妃百二十人，後一人.....女禦八十一人。)” 都太監, all previous dynasties were no such one title. So, I believe that it implies the general eunuch in the court. Based on the book of 《清史稿·職官志五·宦官》 *History of Qing Dynasty* (A.D. 1644-1911) • *Official V • Eunuch*, it said, “The fourth grade general eunuch is called as imperial supervisor consular (四品總管太監銜曰宮庭監都領事)”.

I think that Hawkes’ English translation of “六宮” is better than Yangs: as a general term of the monarch’s court rather than actual reference, “imperial bedchamber” representing the Western culture is equal to Chinese cultural attachment significance of the culture-specific item in the source language. Although Yangs’ translation is corresponding to verbal symbols, it doesn’t point to its reference and significance actually. For the concept of “都太監”, Yangs’ translation is more better: it lets the target language readers produce a cognition to source language culture in this cultural context and its own intertextual background. On the contrary, the cultural information of the “Master” transmits the breath of “noble son, department executive, and the Presbyterian” in British Bureaucracy to readers’, definitely without the cultural color of “the main court eunuch” in the source language text.

4.4 THE ENGLISH TRANSLATING OF 科舉選官制 RECRUITMENT EXAMINATION SYSTEM

The phenomenon of the recruitment examination or imperial civil service examination appears everywhere, such as the introduction of Lin Ruhai’s life experience claiming “乃是前科的探花 passing out Florilege as the third in the whole list of successful candidates in a previous Triennial” and explanation of Jia Zheng’s background with “祖父鍾愛，原要他以科甲出身 the grandfather cherishes, wants him originally as official by the imperial civil service examinations” in the second chapter, description of Baoyu and Jia Lan with “考中 鄉魁 (Xiangkui) Provincial Graduate with Distinction——passed out and squashed in the first seven numbers on the list of qualified candidate in provincial examination”. These cases indicate such a reality miniature of selecting champions from the recruitment examination in the Ming and Qing Dynasties (A.D.1368-1911). The imperial civil service examination was the most important election in the official system in the late feudal society which was established for selecting the government officials in Sui and Tang Dynasties (A.D.581-906) in China. Started from the 16th century, a succession of British intellectual translation, introduction and dissemination of information on the writings of the Chinese imperial examination system, according to statistics, only from 1570 to 1870 of just three hundred years of books were published in English to reach as many as seventy kinds⁷⁷, which greatly contributed to the formation of the United Kingdom and modern Western civil service system. Next, I will make a specific comparative study from Hawkes’ and Yangs’ translated examples to be as following:

⁷⁷ For confirmation of this interpretation, please see YANG Baikui (楊百揆) etc., 《西方文官系統》 *Western Civil Service System* (Chengdu: Sichuan People’s Publishing House, 1985, pp.46). It indicates that “these two books of *A Prominent Monarchy—History of China* published in London in 17th century and *General Information in China* in France in the 18th century are the great masterpieces translating the introduction of recruitment examination system in ancient China.”

Example 5: 這林如海姓林名海，表字如海，乃是前科的探花，…… (written by Cao Xueqin and Gao E, the second chapter, p.10)

(1) This Lin Ru-hai had passed out Florilege, or third in the whole list of successful candidates, in a previous Triennial, ... (Trans, Hawkes. p.23) [naturalization + intratextual gloss]

(2) ...his courtesy name was Lin Ju-hai — who had came third in a previous Imperial examination and recently been promoted to the Censorate. (Trans, the Yangs Vol I . p.21) [deletion + absolute univasalization]

“探花” (Tanhua) is the Third Graduate in 一甲(Yijia) the first 100 candidates in the Palace examination in ancient Chinese 科舉考試 Recruitment Examination .According to the part of “狀元(Zhuangyuan) Principal Graduate, 榜眼(Bangyan) Second Graduate, 探花” from Zhao Yi(趙翼)’s 《陔餘叢考·卷二十八》 *Haiyu Congkao* (Research of the Origin of Fantasticalities and Anecdotes) · *Chapter twenty-eight*, it recoded, “During Tang Dynasty (A.D.618-906), people originally used the title of Tanhua to refer to the youngest one which is on the list of passing the recruitment examination. According to *Diary of Qinzhong* (the central district of Shanxi province nowadays), it reads, ‘Banquet attended by the Metropolitan Graduates usually held in the Apricot Garden is called the “Tanhua feast”. During the session, they were going to send two handsome young Graduates to pick flowers on the grounds, thus visiting the entire garden. If other people picks apricot blossom before them, these two men will be punished. To the early Song Dynasty, it is still the same case.’ The book of *The Talk about Names and Terms of Imperial Civil Service Examination* also mentioned: Xifang Guo was the youngest one in the Metropolitan Graduates, so he requested to the Principal Graduate Zheng Yifu to become that ‘gentleman of picking flowers. Yifu replied, “I have appointed another two men.” Guo said, “This kind of task has no fixed quota, what is the harm with one more man ?” Thus it can be seen, in the early Song Dynasty, the people didn’t call the Third Graduate as the ‘Tanhua(picking flower)’ ... Today, however, people only use it to specifically call for the third Graduate. What reason is that ? Maybe, DAI Zhi living in the late period of the Northern Song Dynasty (A.D.960-1127), as his naming it with ‘Tanhua’, we know that this naming to call the Third Graduate has been fixed already in the Southern Song Dynasty (A.D.1127-1279). (探花之稱，唐時曲江宴本以榜中最年少者為之。《秦中記》：進士杏園初宴，謂之探花宴。差少俊二人為探花，使遍遊名園。若它人先折花，二使皆被罰，宋初猶然。《翰苑名談》：西方琥登第，年最少，告狀元鄭毅夫乞做探花郎。毅夫雲：已差二人。琥曰：此無定員，添一人何害？是宋初尚未以第三人為探花……而今獨以稱鼎魁，不知何義。戴植宋末人，其說如此，則宋南渡後固以第三人為探花矣。)”

From my perspective, Hawkes is an outstanding translator in faith who chose the word of “florilege” from French to translate “探花” to express the image of “採摘花朵 picking flower” neither more nor less than. At the same time, he made a interpretational explaining to its national cultural feature of a Chinese culture-specific item after it and set up a shared cognition context for the target language readers with the source language text to retain referential meaning and cultural implication in the original language to a large degree. In comparison with Hawkes, Yangs’ translation got rid of the image of “探花” in the source language text, simply a few explanations of **its reference to a Chinese culture-specific item**.

Example 6: 看時，上面寫道：“江南江甯府江甯縣監生賈蓉，……祖，乙卯科進士賈敬;……” (written by Cao Xueqin and Gao E, the thirteenth chapter, p89)

(1) Name: JIA RONG

Place of Origin: (County) Kiangning; (Prefecture)

Status: Imperial College Student...

Grandfather: Jia Jing, Palace Graduate of the year 17. (Trans, Hawkes. p.218) [linguistic translation;linguistic translation]

(2) Chia Jung, twenty, State Scholar of Chiangning District, Chiangning Prefecture, Chiangnan.

Grandfather: Chia Ching, Metropolitan Scholar of the Yi Mao year. (Trans, the Yangs Vol I . p.180) [absolute univasalization;absolute univasalization]

監生(Jiansheng), known as the Imperial College students, it came from Imperial College School built by the central government in the Tang Dynasty (A.D.618-906). But by the Ming and Qing dynasties

(A.D.1368-1911), the qualifications of imperial academy student may be obtained by donation to the government; the students of having no 秀才功名(Xiucan Gongming)Cultivated Talent Academic Honor who wish to participate in the provincial examination are required to must be Jiansheng before. 進士 (Jinshi) , originally shown in 《禮記·王制》*The Book of Rites • Kingship System*: “Da Yuezheng (Grand Supervisor of Ceremonials and Education) judges and selects the excellent students who then were reported to the King and sent to Sima(Minister of War and Personal) who was going to decide to arrange which official positions, which is called " Jinshi ".(大樂正論造士之秀者以告于王而升諸司馬，曰進士。)” Zheng Xuan (鄭玄) noted: “Presented Scholars, may also run into the peerage and acquire emoluments. (進士，可進受爵祿也。)” After, the Qin and Han dynasties (B.C.221-A.D.220), there was no such a name; the Emperor Yangdi set it as one of the subjects for the Imperial Civil Service Examination in Sui Dynasty (A.D.581-617). By the Recruitment Examination system in Ming and Qing dynasties (A.D.1368-1911), 舉人(Juren)Provincial Graduate passed the Metropolitan examination and Palace examination, divided into the 三甲(Sanjia)Three Categories — the top three groups of successful candidates to be published on a list from First Category(一甲) to Third Category(三甲): 賜進士及第(Ci Jinshi Jidi)Metropolitan Graduate with Honor, 賜進士出身(Ci Jinshi Chushen)Regular Metropolitan Graduate, 賜同進士出身(Ci Tong Jinshi Chushen)Associate Metropolitan Graduate.They are generally called 進士 Metropolitan Graduates / Scholars.

As mentioned above, I believe that if translators merely choose the linguistic translation or absolute univalization strategy, the original characteristics of the culture-specific items owing to the long history over one thousand years of Chinese imperial civil service examination system will be difficult to reflect completely. In such a way, the main body function of the source language culture will meet an invisible loss in cross-cultural interpretation. Therefore, I suggest that these two translation should be changed with “transliterationation + intratextual gloss” strategy and translated respectively as : Jian Sheng (a degree or status of National University Student), Jin Shi (a degree or status of Metropolitan Scholar). So it does not damage the cultural essence implied in the culture-specific item, also not mislead the target language readers to misunderstanding the referential meaning of the source language.

5. CONCLUSION

In summary, using of deduction-induction method, and based on the specific example of two English versions, and by a descriptive and comparative study, this article found that “Any translation is for the purpose of a certain culture; the translator is always based on awareness of their own cultural needs of the target language to determine their own cultural agenda, translated texts and translating strategies, especially in the translation of the culture-specific items.”(TU.G.& ZHOU.H., 2008: 892) Thus, the translator's independency and freedom can be vividly displayed in the English translation of the ancient Chinese official system: these two translator's translation choices are more concentrated in the naturalization, linguistic translation and absolute univalization of these three. For instance, Hawkes greater use of the linguistic translation and naturalization strategies to make every effort to transmit its referential meaning in source language to the target language readers both associated with the Western cultural tradition; but Yangs definitely preferred absolute univalization strategy to help the target language readers as much as possible to understand the culture of ancient Chinese official system items. However, the common shortcoming is that they have not been able to use “transliterationation + intratextual gloss” or “extratextual gloss” translate some specific culture-items without “stimulates the interpretation strength of main body in the source language culture ”. (DU. J., 2010: 235)

Therefore, to increase the readability and fluency of English translation of the culture-specific items in ancient Chinese official system, I think, first of all, the translator must find the corresponding word in the target language culture correctly as far as possible to match; secondly, the translator must consider the target readers' psychosocial and cultural background; In addition, the readers' horizon of expectations the source culture must also be fully predicted by the translator; the last but not least, the target language text must be advantageous to the dissemination and the development of the source language culture in the cross-cultural communication. This point is particularly important, after all, “the translators on the choices

of translation strategies, regardless of its big or small subjectivity and arbitrariness, are affected by national cultural self-development and self-improvement functions.” (YU. D.& CHEN. K., 2003: 72)

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APPENDIX

To understand the information showed above at large, I shall make a rough comparing to other typical important terms in the ancient Chinese official system from these two English translated examples of *Hong Lou Meng* from the perspective of “culture-specific items”:

1. 皇上因恤先臣，即時令長子襲官外，……遂額外賜了這政老爺一個主事之銜，令其入部習學，如今現已升了員外郎了。（written by Cao Xueqin and Gao E, the Second chapter, p.12）

(1) ... he was so moved, thinking what a faithful servant the old man had been, that he not only ordered the elder son to inherit his father's position, ... he gave him the post of Supernumerary Executive Officer, brevet rank, with instructions to continue his studies while on the Ministry's payroll. From there he has now risen to the post of Under Secretary. (Trans, Hawkes. p.29) [absolute univocalization; linguistic translation]

(2) ... the Emperor out of regard for his former minister not only conferred the title on his elder son ... , and as an additional favour gave him the rank of Assistant Secretary with instructions to familiarize himself with affairs in one of the ministries. He has now risen to the rank of Under-Secretary. (Trans, the Yangs Vol I . p.25-26) [absolute univocalization; linguistic translation]

2. 至大比之期，不料他十分得意，已中了進士，選入外班，今已升了本府知府。（written by Cao Xueqin and Gao E, the Second chapter, p.9）

(1) He had done well in the Triennial examination, passing out as a Palace Graduate, and had been selected for external service. And now he had been promoted to the magistracy of this district. (Trans, Hawkes. p.22) [linguistic translation; linguistic translation; linguistic translation]

(2) He did so well in the examinations that he became a Palace Graduate and was given a provincial appointment. He had now been to this prefectship. (Trans, the Yangs Vol I . p.20) [linguistic translation; absolute univocalization; deletion + naturalization]

3. 這李氏亦系金陵名宦之女，父名李守中，曾為國子監祭酒，族中男女無有不誦詩讀書者。（written by Cao Xueqin and Gao E, the Four chapter, p.24） 鏗鏘

(1) Like most of the Jia women, Li Wan was the daughter of a distinguished Nanking official. Her father, Li Shou-zhong, had been a Director of Education. Up to Li Shou-zhong's time, all members of the clan, including the women, had been given a first-class education;... (Trans, Hawkes. p.62) [absolute univocalization]

(2) Her father, Li-shouchung, a notable of Chinling, had served as a Libationer in the Imperial College. All the sons and daughters of his clan had been devoted to the study of the classics. (Trans, the Yangs Vol I . p.58) [linguistic translation]

4. 如今孫家只有一人在京，現襲指揮之職，此人名喚孫紹祖，……現在兵部候缺題升。(written by Cao Xueqin and Gao E, the Seventy-ninth chapter, p.627)

(1) Only one member of the family was at present living in the capital, a young man called Sun Shao-zu who had been given the post of Military Provost in the metropolitan garrison as an hereditary entitlement. ...Already the War Department had marked him out for promotion. (Trans, Hawkes. p.1591) [linguistic translation + intratextual gloss; naturalization]

(2) The only Sun now in the capital was a police commissioner named Sun Shao-tsu, ... and he was now waiting for some better appointment when some vacancy should occur in the Ministry of War. (Trans, the Yangs Vol II . p.678) [absolute univalization ; naturalization]

5. 那年正值京察，工部將賈政保列一等。二月，吏部帶領引見。皇上念賈政勤儉謹慎，即放了江西糧道。(written by Cao Xueqin and Gao E, the Ninety-sixth chapter, p.754)

(1) The time had come round for the triennial review of civil servants stationed in the capital. Jia Zheng's Board gave him a high commendation, and in the second month the Board of Civil Office presented him for an audience with the Emperor. His Majesty, in view of Jia Zheng's record as a 'diligent, frugal, conscientious and prudent servant of the Throne', appointed him immediately to the post of Grain Intendant for the province of Kiangsi. (Trans, Hawkes. p.1886) [absolute univalization + intratextual gloss; naturalization;linguistic translation + transliteration]

(2) That year the records of officials in the capital were examined, and the Ministry of Works ranked Chia Cheng as first class. In the second month, the Minister of Civil Affairs took him to an audience at court and the Emperor, in recognition of his frugality and circumspection, appointed him Grain Commissioner of Kiangsi. (Trans, the Yangs Vol III . p.226) [absolute univalization + intratextual gloss; naturalization;linguistic translation + transliteration]

6. 北靜王甚加愛惜，又賞了茶，因說道：“昨兒巡撫吳大人來陛見，說起令尊翁前任學政時，秉公辦事，凡屬生童，俱心服之至。”(written by Cao Xueqin and Gao E, the Eighty-fifth chapter, p.672)

(1) The Prince seemed fonder than ever of his young protégé', and offered him some tea - a still greater honour. He went on to say: "Excellency Governor Wu was in town yesterday for an audience with His Majesty. He told me that your father, in his last posting as Commissioner of Education, showed the most scrupulous impartiality and gained the respect of all the candidates he examined." (Trans, Hawkes. p.1698) [naturalization; linguistic translation]

(2) ... to which the prince listened with sympathetic interest. "Yesterday," the prince told him after tea had been served, "Governor Wu came to court and spoke of your honorable father's probity as an examiner, and the great respect in which all the candidates held him." (Trans, the Yangs Vol III. p.66-67) [naturalization; deletion + absolute univalization]

7. 早有那大明宮掌宮內相戴權，先備了祭禮遣人來，次後坐了大轎，打傘鳴鑼，親來上祭。(written by Cao Xueqin and Gao E, the Thirteenth chapter, p.89)

(1) ... brought a visit from Dai Quan, the Eunuch Chamberlain of the Da-ming Palace. Having sent his representative along well in advance with offerings for the departed spirit, he presently arrived himself, seated in a great palanquin and preceded by criers and men with gongs clearing the streets before him, to present his offerings in person. (Trans, Hawkes. p.218) [naturalization + transliteration]

(2) ... mourning servants with sacrificial offerings arrived from the eunuch Tai Chuan, chamberlain of the Palace of Great Splendor, who followed in a great palanquin with an official umbrella and gonging and drumming to offer an oblation. (Trans, the Yangs Vol I . p.179) [naturalization + linguistic translation]

8. 賈蓉陪笑回說：“今兒不在禮部關領，又分在光祿寺，因又到了光祿寺才領了下來。”(written by Cao Xueqin and Gao E, the Fifty-third chapter, p.398)

(1) Jia Rong smiled nervously. “This year they’re not paying it at the Board of Rites any longer but at the treasury of the Imperial Victuallers; so having first gone to the Board of Rites, I had to go from there all the way to the Imperial Victuallers to draw the money. ” (Trans, Hawkes. p.1003) [linguistic translation;absolute univasalization]

(2) Chia Jung answered with a smile, “I had to go to the Office of Imperial Banquets for the bounty, as it isn’t issued by the Ministry of Rites nowadays. ” (Trans, the Yangs Vol II. p.195-196) [linguistic translation;absolute univasalization]