

Linguistic and Cultural Dislocation in the Chinese Translation of Miao Toponyms

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Abstract: As integrated carriers of local history, culture, geography, and the natural environment, Miao toponyms are rich in linguistic and cultural significance. However, their current Chinese translations often exhibit linguistic and cultural dislocations, which significantly hinder the effective representation of minority cultures. This study employs field investigation and literature analysis to examine the phonological, semantic, and cultural-cognitive misalignments in the Chinese translation of Miao place names in western Hunan. It identifies the types and causes of these dislocations. The findings reveal that translation-induced dislocations mainly manifest in three forms: (1) Phonological distortion, where the original syllables are reduced or simplified in the target language; (2) Semantic misrepresentation, involving simplification, mistranslation, or functional substitution of culturally embedded imagery; and (3) Cultural-cognitive deviation, where the mainstream linguistic-cognitive framework overrides or reconstructs the original cultural logic of the Miao language. The primary causes of these dislocations include: (1) a lack of professional expertise among translators, (2) significant dialectal variation in Miao language across regions, and (3) the dual influence of administrative boundary adjustments and commercial tourism. This research deepens our understanding of linguistic-cultural imbalance in cross-linguistic toponymic translation and offers theoretical insights for standardizing the translation of minority-language place names.

Keywords: Miao Toponyms; Linguistic and Cultural Traits; Types of Dislocation; Causes of Dislocation

1. Introduction

Miao toponyms serve not only as geographical markers but also as repositories of the Miao people's historical memory, cosmological views, religious beliefs, and cultural values. They reflect

the deep integration of ethnic language with geographical environment and socio-cultural systems. However, the Chinese translations of Miao place names frequently exhibit linguistic and cultural dislocation, which weakens the toponyms' function as carriers of cultural meaning and undermines the cultural representation of minority ethnic groups. From a linguistic perspective, the Miao language differs significantly from Chinese in terms of phonological system, word formation, and grammatical structure. These differences often lead to the loss of source-language information in the translation process. From a cultural standpoint, Miao place names often embody specific historical narratives and geographical imagery. Yet, in many existing Chinese translations, these elements are simplified or entirely disconnected from their original meanings, resulting in a dilution of cultural connotations and the erasure of identity markers. Therefore, examining the phenomenon of linguistic and cultural dislocation in the Chinese translation of Miao toponyms—and clarifying its manifestations and underlying causes—holds both theoretical significance and practical relevance. This inquiry contributes to the protection of minority language resources and provides a theoretical foundation for fostering a linguistically diverse, mutually respectful, and ecologically sustainable language environment.

2. Literature Review on the Chinese Translation of Miao Toponyms

Toponymic translation, as a vital aspect of cross-linguistic and cross-cultural communication, has drawn increasing attention in recent years and gradually formed a relatively systematic body of theoretical research.

At the international level, the United Nations Group of Experts on Geographical Names (UNGEGN) proposed the principle of "single Romanization" in 1967, laying the foundation for the standardization of transnational place names^[1]. The U.S. Board on Geographic Names emphasized the "naming authority of the local population," advocating for indigenous naming

rights and cultural belonging ^[2]. Scholars abroad have also examined the sociocultural functions of place names, arguing that toponyms not only serve as spatial identifiers but also bear historical memory, cultural reproduction, and symbolic power ^[3,4]. In translation studies, Nord's functional equivalence theory ^[5] and Venuti's "foreignization" strategy ^[6] have offered diverse pathways and theoretical support for toponym translation.

In China, toponymic translation studies can be traced back to Zeng Shiyong's Introduction to Toponymy ^[7], which proposed the principles of "naming follows local usage" and "conventionalization." Li Rulong analyzed the interplay between place names and linguistic evolution, demonstrating how toponyms function as linguistic fossils that contribute to dialect classification, phonological change, and historical-cultural research ^[8]. In the study of minority place names. Other scholars have focused on issues such as standardization, etymological tracing, and linguistic evolution ^[9] as well as cultural tensions and power asymmetries in the translation process ^[10,11]

Specifically regarding the Chinese translation of Miao toponyms, Xiang Rizheng investigated the etymology, phonological evolution, and cultural connotations of Miao place names in western Hunan, shedding light on patterns of Miao migration, nature worship, and interlingual contact ^[12]. Wu Xiaodong based on an empirical study of 217 Miao toponyms in southeastern Guizhou, found that 54.6% of current Chinese translations suffer from phonological distortion, and 31.2% exhibit cultural information loss ^[13]. In recent years, research has also moved toward the digital preservation of Miao place names ^[14].

The theory of "linguistic and cultural dislocation" can be traced back to Catford's concept of "translation shifts," which laid the foundation for understanding structural transformations in translation ^[15]. Building on this, Newmark introduced the notion of "cultural gaps," highlighting the absence or displacement of cultural elements in the process of language transfer ^[16]. In recent years, scholarly interest in this theoretical framework has expanded beyond traditional interlingual translation, incorporating perspectives from linguistics, translation studies, artificial intelligence, and cultural studies. This interdisciplinary development has significantly broadened the applicability of the theory and provided robust analytical tools for examining cultural dislocation in specific contexts, such as the

Chinese translation of Miao toponyms.

For instance, Yao et al. approached the issue from a technological perspective by constructing a parallel corpus of culturally specific items (CSIs) and developing evaluation metrics to reveal the widespread misrepresentation and omission of cultural information in machine translation systems ^[17]. Their work contributes a methodological basis for the quantitative analysis of cultural dislocation. Mager et al. focused on the ethics of translating Indigenous languages, emphasizing how technological interventions often marginalize the discursive agency of native speakers, thereby exposing the unequal power dynamics underlying cultural dislocation ^[18]. Wang et al. further argued that large language models, even in multilingual settings, frequently replicate Anglo-American cultural templates, resulting in homogenized and culturally biased outputs ^[19]. Meanwhile, Singh et al. proposed a novel task framework of "cultural adaptation," offering a systematic model for identifying and categorizing instances of linguistic and cultural dislocation from the perspectives of semantic transformation and cultural reconstruction ^[20].

In the field of Miao language research, Luo Anyuan examined the phonological patterns of transliterating Miao toponyms and their significance in the transmission of linguistic and cultural heritage ^[21]. Yu Jinzhi based on fieldwork in Xiangxi, investigated how the Miao language functions as a cultural symbol in constructing ethnic identity and fulfilling various sociocultural roles ^[22]. Taken together, these studies reflect growing scholarly attention to toponym translation, minority language preservation, and cultural-linguistic dislocation. However, research specifically addressing the linguistic and cultural dislocation involved in the Chinese translation of Miao toponyms remains limited. This study therefore aims to build upon existing scholarship by offering a more nuanced theoretical and practical exploration of Miao toponym translation, ultimately contributing to both cultural identity preservation and linguistic protection.

3. Research Questions and Methodology

Against the backdrop of increasingly intensified interactions between globalization and local cultures, the Chinese translation of ethnic minority toponyms is not merely a matter of linguistic conversion, but also a deeper issue of cultural representation. In the case of Miao toponyms, the translation process often reveals instances of

“linguistic and cultural dislocation.” Therefore, the central research question of this study is: What are the types and causes of linguistic and cultural dislocation in the Chinese translation of Miao toponyms?

This research primarily adopts a combination of field investigation and literature review. The field investigation involves visits to Miao-inhabited areas in Xiangxi, such as Baojing, Fenghuang, and Huayuan counties, where original Miao toponyms are collected, including their phonetic forms, meanings, and cultural backgrounds. Interviews are also conducted with local elder speakers and practitioners engaged in translation work, aiming to obtain firsthand data on the use and perception of place names.

The literature review focuses on surveying domestic and international scholarship on toponym translation, minority language preservation, and translation studies, to extract relevant theoretical perspectives and provide a foundation for empirical analysis. Key documentary sources include local gazetteers and ethnic language dictionaries, such as Gazetteer of Baojing County, Hunan Province^[23], Gazetteer of Huayuan County, Hunan Province^[24], Gazetteer of Guzhang County, Hunan Province^[25], Gazetteer of Fenghuang County, Hunan Province^[26], Gazetteer of Jishou City, Hunan Province^[27], and the Dictionary of Tujia and Miao Toponyms in Xiangxi^[28].

Based on these resources, a corpus of approximately 1,000 Miao toponyms from Xiangxi and their existing Chinese translations will be constructed. Drawing on perspectives from both linguistics and translation studies, this corpus will be analyzed in terms of semantic layers and symbolic systems to identify common patterns of cultural dislocation and underlying cultural shifts.

4. Linguistic and Cultural Features of Miao Toponyms

Based on a preliminary analysis of nearly one thousand linguistic data points, it is observed that Miao toponyms are primarily composed of two or three syllables, with four-syllable names being less common and five-syllable structures appearing only occasionally. These place names exhibit a rich array of word-formation mechanisms and reflect three primary dimensions: (1) the encoding of natural geographical information; (2) the embedding of ethnic history and cultural imagery; and (3) phonological, grammatical, and semantic-pragmatic features. These characteristics pose dual challenges of accuracy and cultural

adaptability for Chinese translation.

(1) Natural geographical information embedded in Miao toponyms.

Miao place names are deeply rooted in the local natural environment and reflect the Miao people's traditional ecological knowledge. Many toponyms directly refer to topography, landscape features, directions, animals, water sources, vegetation, wells, and climate. Examples include names meaning "cave," "cliff," "water," "well," "gallnut tree," and "bee." These toponyms not only provide spatial orientation but also embody long-term ecological adaptation and environmental cognition, serving as important repositories of traditional geographical and cultural wisdom.

(2) Ethnic historical and cultural imagery embedded in Miao toponyms.

Miao place names are rich in memory and narrative, carrying collective memories of migration, historical conflicts, clan genealogies, totem worship, and religious beliefs. Many names directly reflect elements such as historical events, military activities, interactions with Han Chinese, surnames, agricultural tools, spirits, and temporal markers. Some names also integrate mythological tales, folk legends, battlefield sites, or festivals, constituting symbolic records of group history and collective identity.

(3) Phonological, grammatical, and semantic features of Miao toponyms.

Most Miao place names consist of two or three syllables, with four-syllable names being less common and five-syllable names rare. Grammatically, they often follow a post-modifier structure, placing modifiers after the core noun. Semantically, Miao toponyms emphasize concrete depiction and experiential narration, such as “cold well,” “beautiful canyon,” or “place of a dead buffalo.” These names typically employ vivid imagery to express geographic concepts. Pragmatically, Miao toponyms function primarily within the community, facilitating intra-group spatial identification and communication. They serve as key linguistic tools for describing terrain, characteristics, climate, and resource distribution.

5. Typology of Linguistic and Cultural Dislocation in the Chinese Translation of Miao Toponyms

In the context of increasing interaction between globalization and local cultural identities, the Chinese translation of minority-language toponyms is no longer a matter of simple linguistic conversion—it involves deeper questions of

cultural representation and symbolic integrity. Miao toponyms, in particular, often exhibit significant linguistic and cultural dislocation during the translation process, revealing distortions in cultural expression and a weakening of semiotic significance in cross-linguistic transfer. Against this backdrop, the present study aims to classify and analyze the specific manifestations of such dislocation in the Chinese translation of Miao toponyms and to explore the underlying causes. The Miao language involved in this study refers specifically to the Eastern dialect variety, officially recognized by China's national language authorities.

This research adopts a mixed-methods approach, combining fieldwork and documentary analysis. Field investigations were conducted in Miao-inhabited areas of western Hunan—namely Baojing, Fenghuang, and Huayuan counties—where primary data on the phonetic forms, semantic meanings, and cultural contexts of Miao place names were collected. In addition, interviews with elderly native speakers and local translation practitioners provided first-hand insights into naming conventions and community-based cognitive frameworks. The literature review encompassed both domestic and international scholarship on toponymic translation, minority language preservation, and translation theory, providing the theoretical lens for empirical analysis. Historical records such as county gazetteers, toponymic chronicles, and Miao language dictionaries were also examined. This section focuses on three interrelated dimensions—phonological, semantic, and cultural-cognitive—through which dislocation in the translation of Miao toponyms is manifested. Representative cases are analyzed to illustrate each type of dislocation.

5.1 Phonological Dislocation

Miao toponyms predominantly consist of two- or three-syllable structures, occasionally extending to four or even five syllables. Phonological dislocation is primarily characterized by syllable reduction, which is particularly evident in the Chinese translation of Miao place names. This reduction leads to a dual loss: it distorts the phonological structure while simultaneously erasing embedded semantic content, thereby compromising the cultural representativeness of the toponym. Such reduction not only alters the auditory identity of the name but also fragments its encoded meanings. For example, in Baojing and

Huayuan counties of Hunan Province, phonological compression is prevalent in many existing translations. This trend has led to substantial deviations from the original meanings, thereby undermining both linguistic fidelity and cultural authenticity.

A common feature of phonological dislocation in the transliteration of Miao toponyms is the omission of final syllables from the source language, which results in incomplete semantic representation. For instance, the Miao name for the village known in Chinese as Tingzi in Baojing County is Ndingl zit zoux, meaning “a field covered with thatch.” The Chinese transliteration retains only the first two syllables—Ndingl zit—while omitting zoux (meaning “field”), thereby causing a loss of semantic completeness. Similarly, in the case of Paijia village in Shuitianhe Town, the original Miao name Banx jat cunt carries a vivid ecological image—Banx refers to a “dam,” and cunt means “bird droppings,” together referring to “a damland where bird droppings gather.” In its Chinese translation, the third syllable cunt is dropped, reducing the three-syllable name to two syllables. This simplification diminishes the ecological and cultural imagery embedded in the original name.

In other instances, phonological simplification also leads to the omission of key morphemes, severely eroding the cultural connotations of the toponym. Take Kedang village, for example. The original Miao name Khead das rongx consists of Khead (“withered”), das (“death”), and rongx (“dragon”). Collectively, the name conveys the meaning “a place so dry that even dragons die,” reflecting the area's harsh arid conditions. However, the Chinese transliteration Kedang includes only the first two syllables and omits rongx, thus stripping away the symbolic depth of the original and resulting in significant semantic dislocation.

Similar patterns of syllable reduction are widely observed in other Miao toponyms. In Wuya village, from the Miao Ub yangl roub, the syllable roub (“meat”) is omitted. In Meng'e village, derived from Hangd mol ngongx, the final syllable ngongx (“silver”) is not included in the translation. Kubao village comes from Khud khangt bos, but is simplified to two syllables. In Jiuji village, the original Banx gid jout loses the syllable Banx (“dam”) in translation. Donggui village, originally Dongs khud ghunb, is reduced from three syllables to two. Ebi village originates from Ol bil mil rangl, yet only two syllables are retained in Chinese.

In sum, the Chinese translation of Miao place

names exhibits a widespread pattern of phonological dislocation characterized by syllabic compression and omission. This process disrupts the phonological rhythm and structural integrity of the source language and, more critically, undermines the transmission of cultural meaning embedded in the original toponyms. While such simplification strategies may aim to facilitate linguistic integration and ease of pronunciation for Mandarin speakers, they often result in semantic ambiguity and cultural erasure. Therefore, this phenomenon deserves heightened attention in the standardization and translation research of minority-language toponyms in China.

5.2 Semantic Dislocation

Semantic dislocation in the translation of Miao toponyms primarily manifests in the simplification, mistranslation, or functional substitution of cultural imagery embedded in the source language. This type of dislocation stems from the incomplete transfer of multilayered cultural meanings into the target language. Miao place names often combine natural geographical features, mythology, ancestral worship, and tribal memory, displaying a high degree of symbolism, regional specificity, and descriptive richness. Their semantic expressions are frequently both concrete and metaphorical, reflecting the Miao people's unique discourse logic and cognitive patterns.

However, in practice, translation strategies that prioritize formal equivalence and literal rendering tend to overlook the deep cultural implications of the source language, resulting in semantic drift or outright loss. For example, the Miao name Bab nbab—used in a subordinate village of Shibadong in Huayuan County—literally means “butterfly,” a culturally symbolic insect associated with natural ecology and ethnic mythology. Its Chinese translation, however, renders it as Feichong Zhai (“Flying Insect Village”), which retains only a vague insect image and obscures the deeper symbolic connotations tied to “butterfly.” While this version may align with the linguistic norms of Chinese-speaking audiences, it introduces semantic dislocation by weakening the cultural associations of the original.

Another example is Das niex, which means “dead water buffalo” and denotes a natural event. It has been translated into Chinese as Guniu Village (“Ancient Ox Village”), a functional substitution that omits the element Das (“dead”) and inadvertently reorients the name's cultural reference, misleading the target audience.

Similarly, Gil ral, originally meaning “a secluded hamlet above a deep pond,” is mistranslated as Jiyazhai (“Chicken and Duck Village”), completely severing its ecological imagery and cultural context.

Other instances include Ghad nheat (“pig droppings”), originally translated as Zhushi Zhai (“Pig Droppings Village”), but later euphemistically modified to Zhusi Zhai (“Zhu Si Village”); Liongb nbeat (“pig-trough-shaped well”) altered to Zhuzhao Zhai (“Zhu Dynasty Village”); Bloud ginb (“house with silkworms inside”) changed to the more positively connoted Chong Zhai (“Chong Village”); and Dongs kod (“barren lowland”) recreated as Fanshen Village (“Liberation Village”). These examples reveal a pattern of de-contextualized renaming, in which the toponyms are adapted to conform to mainstream cultural aesthetics or ideological values in Chinese society. Such modifications, though perhaps more palatable to Han cultural norms, result in semantic simplification and cultural disconnection, thus undermining the specificity and representational integrity of Miao place names.

From the perspective of cross-cultural semantic fidelity, these translation strategies merit critical attention. It is imperative to explore culturally equivalent expressions that preserve the symbolic depth of the original, thereby avoiding the phenomenon of semantic evaporation—the gradual disappearance of cultural meaning during language transfer.

5.3 Cultural-Cognitive Dislocation

Cultural-cognitive dislocation occurs when the translation process misinterprets or reconstructs the source culture's worldview, leading to disruptions not only at the linguistic level but also within deeper structures of ethnic narrative, value systems, and symbolic orders. In many existing Chinese translations of Miao toponyms, the socio-cultural contexts embedded in the source language are either diminished or completely lost.

This type of dislocation is particularly evident when translators lack an understanding of the cultural structures underlying Miao place names, simplifying them into generic labels and stripping away their cultural coding. For instance, Ghua Suab, the Miao name for a village in Huayuan County, is translated as Leigong Zhai (“Thunder God Village”). While the term Suab indeed refers to “Thunder God,” Ghua signifies a lineage of the Shi surname, carrying familial and cultural weight.

The translation omits this element entirely, thereby severing its link to ancestral identity. A similar case is Guab Nub Dawb, the Miao name for Douzi Zhai (“Bean Village”). Here, Guab also denotes the Shi clan, while Nub Dawb refers to “horse beans.” The Chinese translation deletes the clan reference and reduces the toponym to a crop label, potentially confusing readers and erasing cultural associations.

Another example is Vub Bub beng, the Miao term for what is now called Shuitong Village (“Water Bucket Village”). Vub means “water,” and Bub beng is an onomatopoeic phrase mimicking the sound of water eroding soil, highlighting natural features of the local landscape. The translation, however, introduces a modern household object (“bucket”) with no connection to the original environmental context, leading to conceptual and cultural distortion.

Similarly, Lyaob Paob, meaning “a well from which water gushes,” is translated into Longmen Zhai (“Dragon Gate Village”), a name heavily loaded with symbolic meaning in Han culture but unrelated to the original naturalistic imagery. In Zab Kawb Kab (literally “the place where Han people keep chickens”), the Han cultural subject—“Han people”—is entirely omitted in the translation Jiwoping (“Chicken Nest Flat”), obscuring interethnic spatial memory. Roub Dab Jiaob, referring to a “tiger-shaped slope,” becomes Mao'er Po (“Kitten Slope”), a mistranslation that not only softens the animal imagery but also alters the implied cultural symbolism.

Collectively, these cases demonstrate that cognitive divergence and the neglect of source-language context result in pervasive cultural dislocation in Miao toponym translation. This phenomenon calls for systematic reflection within the frameworks of cultural linguistics and ecological linguistics, with the aim of promoting accurate and respectful representation of minority cultures. Ensuring the integrity of cultural narratives encoded in place names is essential for preserving both linguistic diversity and interethnic understanding.

6. Causes of Linguistic and Cultural Dislocation in the Chinese Translation of Miao Toponyms

The phenomenon of linguistic and cultural dislocation in the Chinese translation of Miao toponyms is not solely a matter of language transfer; rather, it reflects a complex interplay of linguistic, sociocultural, and institutional factors. Based on the preceding typological analysis, the

major causes can be summarized as follows:

(1) Lack of professional expertise among translators

The professional competence of translators plays a decisive role in determining the accuracy and cultural fidelity of translated toponyms. In practice, many translators lack a native-level understanding of Miao phonology, word formation, semantic metaphors, and cultural contexts. As a result, translations are often guided by the intuitive preferences of the target language or administrative practicality, with a tendency to favor names that are “pleasant-sounding,” “easy to remember,” or aligned with dominant cultural values. This practice frequently overlooks the nuanced cultural symbols and deep semantic structures of the source language.

Such translations may adopt surface-level phonetic approximations or rely on subjective reinterpretations, disregarding key elements such as syllables, grammatical markers, and cultural imagery. For instance, Miao’s tonal system and post-nominal modifiers are often compressed, deleted, or misunderstood, leading to semantic deviation or cultural misreading. Frequently, the translation involves “semantic reconstruction” through the lens of the Han cultural framework, replacing the original expressions with existing Chinese semantic categories and cultural logic. This ultimately results in a dual dislocation: both linguistic and cultural.

(2) Significant dialectal variation in miao language
The lack of a unified standard in current translation practices has led to widespread inconsistency in the rendering of Miao toponyms, especially across contexts such as administrative documentation, transportation signage, and tourism promotion. Variants, irregular spellings, and logical contradictions abound, resulting in multiple versions for a single place or multiple names for a single location. One of the core causes of this inconsistency is the significant dialectal variation within the Miao language itself.

The Miao language comprises three major dialects—Western, Central, and Eastern—each with distinct phonological features in terms of initials, finals, and tonal systems. This variation directly affects translation outcomes. The same Miao word may have multiple pronunciations across dialects, leading to divergent transliterations into Chinese. For example, terms such as “water” (Wub) or “village” (Rangl) differ across dialects and may be transcribed into different Chinese characters. Although such diversity can preserve

some phonetic traits of the original, it also contributes to inconsistency and reduces semantic precision. The “one term, many translations” phenomenon undermines both the standardization of translations and the cultural integrity of the source language.

(3) Dual impact of administrative renaming and tourism development

Administrative re-zoning and tourism-driven commercialization are also critical factors contributing to linguistic and cultural dislocation. First, to meet the needs of administrative streamlining and the construction of “model villages,” many original toponyms—rich in historical and cultural significance—have been renamed to reflect political ideals or utilitarian goals. Names such as “Tongxin Village” (United Hearts) or “Qixin Village” (Togetherness) may express developmental aspirations but result in the erasure of ethnic linguistic structures and collective memory. This process may be termed institutional linguistic substitution. Second, tourism development—driven by the logic of market appeal and cultural commodification—has led to widespread rebranding of ethnic place names. In the case of the Lüdongshan area in Baojing County, villages such as Hangji, Tizi, Lüdong, Dafeng, and Shiziping were renamed as Metal Village, Wood Village, Water Village, Fire Village, and Earth Village, respectively, in line with the traditional Chinese Five Elements (wuxing) system. While such strategies are creative and enhance promotional appeal, they simplify complex local linguistic expressions into symbolic Han-centric imagery, severing the close connection between the original names and their geographical or ethnocultural narratives.

Whether through state-led naming governance or tourism-driven cultural reconstruction, these processes frequently lead to the marginalization of minority languages in the toponymic landscape. They also reflect the reconfiguration of peripheral cultures through the lens of mainstream linguistic and ideological systems.

7. Conclusion

This study investigates the phenomenon of linguistic and cultural dislocation in the Chinese translation of Miao toponyms, focusing on its manifestations at the phonological, semantic, and cultural-cognitive levels. Drawing on fieldwork and documentary analysis, the findings reveal three primary types of dislocation: phonological distortion through syllabic reduction and omission;

semantic shifts caused by simplification, mistranslation, or functional substitution of culturally embedded meanings; and cultural-cognitive misalignment resulting from the target language’s reconstruction of indigenous cultural logic. These dislocations are attributed to a lack of professional expertise among translators, significant dialectal variation within the Miao language, and the dual impact of administrative renaming and tourism-driven rebranding. Such issues not only compromise the linguistic integrity and cultural specificity of Miao toponyms but also reflect broader challenges in minority language representation within dominant linguistic systems. Future research should expand to comparative studies across other minority languages and regions to enhance generalizability and theoretical depth. Integrating interdisciplinary approaches from cognitive linguistics, ethnogeography, and cultural studies may further illuminate the mechanisms through which translation mediates language, identity, and power. Ultimately, this research contributes to the development of a more inclusive and ecologically balanced linguistic landscape that respects and sustains minority language heritage in multicultural societies.

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