

Since the collapse of the communist regime in Mongolia in the beginning of 1990, the country opened itself to external world in many various aspects. In this respect, the Christian missionaries became one of the most visible signs of the process of democratization. However, linguistic problems associated with the newly introduced Christian terminology started to play a decisive role soon. During the 90's of the 20th century several Mongolian Versions of New Testament were published, from which the translation made by the Mongolian Bible Translation Committee and another one by J. Gibbens' team are of the greatest importance. These versions are far from having any connection to each other, thus completely dissimilar terminology is applied in both of them. It is my intention through this thesis, to deal with the problems of disunity of the key Biblical vocabulary in the present day Mongolian language. With respect to comprehensiveness, I describe briefly the present state or level of the spread of Christian teaching in the country, where data collected within my field research undertaken in three phases between 1997 and 2002 are used. Considering a cultural and geographical connections, the problems of Christian terminology in China are also mentioned. It is then possible on this basis to make an overview and an analysis of the selected key translational solutions applied in most widespread versions of the modern Mongolian New Testament. Special attention has been paid to the recognition of communicational, ethno-linguistic and socio-linguistic aspects of incorporation of new Christian terminology in Mongolia. Namely the shift of the semantic field of particular words and the question of culturally-loaded terms have been examined.