

English Translation Strategies for Culture-Loaded Words in China Daily's 24 Solar Terms Column: A Translation Compensation Perspective

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Abstract

In the current context of accelerating the spread of Chinese traditional culture, the translation of culture-loaded terms has become a key issue in the study of translation and intercultural communication. Based on the analysis framework of translation compensation theory, this study takes the column of "24 Solar Terms" in China Daily as the corpus, and systematically explores the translation methods of culture-loaded words in this column. According to the four categories of ecology, material, society and language, this study examines how translators compensate for cultural loss and information loss in translation. The results show that the translator widely adopts compensation techniques such as free translation, amplification, transliteration and annotation, and logical explicitation, which effectively improves the understanding smoothness and text acceptance of the target readers while maintaining the cultural connotation of the source language. These strategies not only ensure the faithful transmission of cultural information, but also effectively promote the overseas dissemination of Chinese excellent traditional culture. It is expected that the research results can provide useful reference for the Chinese-English translation practice of culture-loaded words in similar publicity texts in the future.

Keywords

Culture-Loaded Words; Translation Compensation; Twenty-Four Solar Terms; China Daily.

1. Introduction

With the deepening of globalization, increasing attention has been paid to the enhancement of national cultural soft power. In this context, how translation can facilitate the global dissemination of China's excellent traditional culture has become an important topic in contemporary translation studies. As a unique temporal knowledge system developed in traditional Chinese agrarian society, the Twenty-Four Solar Terms embody the ancient Chinese people's observation of natural phenomena and reflect profound historical memories and cultural values. Since their inscription on the Representative List of the Intangible Cultural Heritage of Humanity by UNESCO in 2016, the quality of their English translation has played an increasingly important role in shaping international audiences' understanding and acceptance of traditional Chinese culture.

The "Twenty-Four Solar Terms" column set up by "China Daily" systematically promotes Chinese traditional solar term culture to audiences at home and abroad by means of Chinese-English bilingual comparison and graphic cooperation. However, due to the differences in language structure and cultural background, information loss is inevitable in the translation

process in terms of semantics, pragmatics, culture and aesthetics [1]. At the same time, a large number of culture-loaded words rich in national cultural characteristics in this column are easy to cause cultural default in English translation, which hinders the accurate understanding of target readers. Therefore, the core difficulty of the translator lies in how to effectively compensate for the double loss of culture and information without excessively increasing the cognitive burden of readers. The theory of translation compensation provides a suitable analysis path for this purpose. The theory aims to explain and make up for the inevitable loss of meaning in translation, with particular emphasis on the use of various strategies to restore the cultural information and pragmatic functions of the original text. In the existing classification system, the classification of compensation types proposed by Xia Tingde is particularly applicable to Chinese-English translation practice, because it can better cope with the meaning vacancy caused by cultural heterogeneity. Based on this, this study selects the 24 solar terms column of China Daily as the corpus, and relies on the framework of translation compensation theory to focus on the English translation strategies of culture-loaded words.

2. Literature Review

2.1. Studies on Culture-Loaded Words

Culture-loaded words are words, phrases, idioms and idiomatic expressions that carry the unique cultural connotations of a particular nation or community. This kind of language unit often accumulates profound historical context, social customs, religious beliefs and cultural connotations, and its meaning system is deeply rooted in the soil of source language culture. Culture-loaded words have been regarded as one of the most difficult links in cross-cultural translation practice for a long time because of their significant cultural specificity.

The concept of culture-loaded words can be traced back to Nida's discussion of the relationship between language and culture. Nida emphasized that language is inseparable from its cultural context and that cultural differences frequently constitute major obstacles in translation [2]. As globalization and intercultural communication continue to develop, increasing scholarly attention has been devoted to the translation of culture-loaded words, particularly in the dissemination of Chinese culture to international audiences.

Existing studies have explored various translation strategies for culture-loaded words, including literal translation, free translation, transliteration, annotation, and cultural adaptation. Scholars generally agree that successful translation should not only convey the linguistic meaning of the source text but also preserve its cultural significance. In recent years, research has gradually expanded from literary works and classical texts to publicity-oriented materials and cultural communication texts. Nevertheless, studies focusing specifically on the translation of culture-loaded words in bilingual media platforms remain relatively limited, especially those concerning the international communication of traditional Chinese culture through digital media.

As an important carrier of traditional Chinese cultural knowledge, the Twenty-Four Solar Terms contain a large number of culture-loaded words related to ecological concepts, folk customs, historical traditions, and linguistic expressions. Therefore, the translation of such expressions deserves further investigation from both theoretical and practical perspectives.

2.2. Studies on Translation Compensation Theory

Translation Compensation Theory was developed to address the inevitable loss of meaning, cultural information, and aesthetic effects that occurs during the translation process. Since complete equivalence between languages is rarely achievable, translators often employ compensatory strategies to restore information that cannot be directly transferred into the target language.

The theoretical foundation of translation compensation can be found in the works of Western translation scholars such as Steiner [3], Hervey and Higgins [4], and Harvey [5], who discussed compensation as an effective means of reducing translation loss. Their studies highlighted the importance of maintaining communicative effectiveness and cultural transmission when linguistic equivalence cannot be fully achieved.

In the field of translation studies in China, Xia Tingde's [1] systematic exploration of translation compensation is groundbreaking, and his classification framework is still recognized as one of the most influential theoretical tools in this field. According to Xia's point of view, compensation is indispensable to achieve high-quality translation. He then summarizes various strategies to compensate for information loss at the semantic, cultural, pragmatic and stylistic levels [8]. Inspired by this framework, many domestic scholars have carried out special studies on compensation in various translation scenarios. In the early stage, Wang Enmian [6] has tried to make a pioneering review of translation compensation methods. Qu Hong [7] focused on exploring the feasible path of compensation from the perspective of conceptual ambiguity and untranslatability. In recent years, the application boundary of translation compensation theory has been expanding, and it has been increasingly used in the translation analysis of Chinese classical literary masterpieces, cultural heritage archives, pure literary works and foreign publicity texts. Specifically, Liu and Zhang [9] effectively confirmed the practical function of compensation in bridging the cultural gap and filling the cultural gap when comparing the translation of names in different English versions of *A Dream of Red Mansions*. Che [10] put forward a proposal for the translation of traditional Chinese artifacts, believing that the translation should not only explain the functional use of the artifacts, but also integrate the corresponding cultural interpretation. Zhang and Zhao [11] applied this theoretical framework to the English translation practice of China's intangible cultural heritage, highlighting its bridge effect in international cultural exchanges. However, it must be pointed out that most of the existing achievements focus on literary translation, classical texts or cultural heritage texts, and few scholars pay full attention to bilingual publicity materials published through international media. In view of this, this study intends to take the Twenty-Four Solar Terms column of China Daily as the analysis object, and based on the translation compensation theory, deeply explore the English translation strategies of culture-loaded words, hoping to provide useful practical guidance for the Chinese traditional culture to the world.

3. Theoretical Framework

3.1. Culture-Loaded Words

The so-called culture-loaded words, in essence, refer to all kinds of words that can clearly reflect specific social and cultural characteristics, including vocabulary, fixed phrases, idioms and daily expressions. From the perspective of content dimension, these language forms often concentrate the historical process, living customs, value beliefs, social systems, cognitive models and material civilization achievements of a nation. It should be noted that due to the close binding of culture-loaded words with the cultural context on which they are generated, there are almost no completely equivalent terms in other languages. This particularity makes it difficult for translators to deal with such words.

Nida, a translation theorist, once emphasized that language and culture belong to an inseparable unity, and translation practice itself must involve both language transformation and cross-lingual transmission of cultural information [2]. If a certain cultural concept in the source language does not correspond to the target language culture, the so-called "cultural default" will be formed, which will lead to obstacles in understanding and difficulties in communication. In view of this, the translation strategy of culture-loaded words should not only

focus on the accurate conversion at the semantic level, but also focus on the maximum retention of cultural connotation.

On the basis of referring to the previous classification system, this study focuses on the four types of culture-loaded words that appear more frequently in the 24 solar term column of China Daily, which are : ecological culture-loaded words, material culture-loaded words, social culture-loaded words and language culture-loaded words.

In terms of specific connotation, ecological culture-loaded words are related to the geographical morphology, climatic conditions, animal and plant distribution and various natural phenomena of specific regions. They profoundly reflect the cosmology of "harmony between man and nature" in ancient China, and are also the key elements to construct the knowledge framework of "twenty-four solar terms." Material culture-loaded words point to all perceptible material cultural forms, such as daily diet, clothing, production tools, architectural construction and various physical carriers reflecting specific life patterns. Such expressions often carry historical information and cultural metaphors beyond the literal meaning. Social culture-loaded words are mostly related to social customs, annual festivals, etiquette rules, traditional customs and interpersonal norms. They reflect the organizational structure and value orientation within a culture, and the large number of cultural facts involved may be quite unfamiliar to foreign readers. Language culture-loaded words mainly cover idioms, proverbs, historical allusions and other expressions that exist only in a specific language system. These words embody profound experience accumulation, cultural memory and aesthetic standards, thus constituting the most difficult link in the process of cross-language conversion.

As a comprehensive carrier of Chinese traditional age culture, the text of 24 solar terms just brings together all the above-mentioned types of culture-loaded words. For this reason, this column provides a typical first-hand material for researchers to deeply observe how translators deal with cultural differences and how to promote effective cross-cultural communication.

3.2. Translation Compensation Theory

Translation compensation theory, as its name implies, is a methodological system formed specifically for the problem of information loss in the process of translation. From the root point of view, due to the significant differences in grammatical structure, cultural context, communicative habits and cognitive framework among different languages, it is not realistic to require the complete equivalence between the translated text and the original text in most cases. The compensation strategy is proposed to minimize the loss of meaning caused by the above differences by embedding alternative language elements or cultural resources in the translation.

In the field of western translation studies, Steiner proposed earlier that translation is essentially a dynamic process of negotiation between different cultures, and some deep meanings may need to be reproduced through formal reconstruction, rather than relying on direct conversion word by word [3]. Since then, Hervey and Higgins have further clarified that compensation, as an effective strategy, can help translators recover information that is easily lost in literal translation [4]. At the same time, Harvey also points out that compensation is a necessary way to ensure the maintenance of communicative intention and cultural function in the face of translation situations where direct equivalence cannot be achieved [5].

As far as domestic research is concerned, the theoretical framework of translation compensation proposed by Xia Tingde has a far-reaching impact. He defines compensation as the translator's self-initiated repair action, which aims to restore the information value, pragmatic function and stylistic effect that may be damaged or lost in the translation process. According to Xia's understanding, compensation not only has the nature of after-the-fact remedy, but also constitutes an important supporting mechanism for effective cross-cultural communication at the substantive level.

At the practical level, translation compensation can be applied to multiple dimensions. Common classifications include semantic compensation, cultural compensation, pragmatic compensation and stylistic compensation. In the actual translation operation, the translator usually needs to combine the acceptance conditions and communicative needs of the target audience, and comprehensively use various specific strategies such as free translation, amplification, annotation, logical explicitation and transliteration annotation.

In the translation of culture-loaded words, the importance of compensation strategy is particularly prominent. The reason is that cultural meaning is more likely to be lost than literal meaning in the process of language conversion. Once the target readers lack the relevant background knowledge, the translator can provide the necessary supplementary information by means of compensation, so as to fill the cultural gap and clear the obstacles of understanding. From this perspective, translation compensation actually plays a key role in balancing the relationship between the two cultures, namely, the source culture's fidelity and the target text's acceptability.

Considering the frequent occurrence of various culture-loaded words in the "Twenty-Four Solar Terms" column, the translation compensation theory provides an explanatory analytical framework for researchers to examine how cultural information is transmitted and even reshaped in the English translation of the column. Based on this understanding, this study will systematically analyze the translation strategies corresponding to different types of culture-loaded words and evaluate their practical effects in the external communication of Chinese traditional culture.

4. English Translation of Culture-Loaded Words on the China Daily "Twenty-Four Solar Terms" Website from the Perspective of Translation Compensation Theory

The culture-loaded words featured on the China Daily "Twenty-Four Solar Terms" website embody distinctive Chinese cultural characteristics, encompassing rich cultural connotations related to solar-term imagery, folk customs, historical traditions, cuisine, and other aspects of traditional Chinese culture. In translating these expressions, translators should fully consider the acceptability of the target text within the target-language culture and explore effective ways to establish a bridge for cultural transmission between the source and target languages. In this way, the translation can contribute to the international dissemination of China's outstanding traditional culture. Based on the characteristics of the corpus, the following section provides a detailed analysis of four commonly occurring categories of culture-loaded words.

4.1. Ecological Culture-Loaded Words

Ecological culture-loaded words are mainly related to the geographical morphology and natural ecological conditions of specific regions, covering animal and plant resources, geographical conditions and climate evolution. This kind of expression profoundly reflects the ideological core of harmonious coexistence between man and nature in traditional Chinese philosophy, and its meaning system is deeply rooted in the soil of Chinese culture. Due to the differences in living environment, language system and cultural background, the process of translation transformation must be accompanied by a certain degree of meaning loss. In order to help the target readers accurately grasp the cultural information contained in it, the translator needs to play an effective role as a bridge between the source language culture and the target language culture. The realization of this goal requires the translator to have a thorough grasp of the two cultural systems, so as to ensure that the translation can not only faithfully convey the meaning of the original text, but also smoothly understand and accept the target readers.

Example 1

Source Text: 在中国，梅兰竹菊被誉为花中四君子。

Translation: In China, the plum blossom, orchid, bamboo and chrysanthemum are praised as the four gentlemen of Chinese flowers.

The objects referred to by “Four Gentlemen” are plum blossom, orchid, bamboo and chrysanthemum. Through the repeated literary writing and artistic reproduction of Chinese literati and poets in the past dynasties, these four plants have gradually evolved into cultural symbols carrying noble morality and ethics. In this translation, the translator does not add detailed annotations to the word “four gentlemen,” but uses the corresponding words such as “praise” and “gentleman” to skillfully use the natural attributes of these plants to describe the admirable human quality. As a representative image in Chinese traditional culture, “Four Gentlemen” not only has aesthetic value, but also contains the philosophical concept of “harmony between man and nature” of Chinese people.

Example 2

Source Text: 民间有云：“食过春笋，方知春之味。”

Translation: It is said one can only know the taste of spring after enjoying the bamboo shoots.

In the source text, there is a close relationship between the edible customs of bamboo shoots and the cultural connotations carried by the Rain Water solar term. However, the seasonal system of 24 solar terms lacks a direct concept of equivalence in the context of Western culture. If the “spring” is literally translated into “spring bamboo” or “bamboo in spring”, although it may not cause a deviation in understanding, it is difficult to arouse the spring scene corresponding to the rain season. On the contrary, if supplemented by a large number of background notes on solar terms, it may interfere with readers’ reading fluency. When dealing with this expression, the translator chooses to translate it as “bamboo shoots” and puts it in the overall context of the Rain Water solar term, thus successfully outlining a vivid picture of lush vegetation and new shoots. This approach not only retains the core information of seasonal food culture, but also forms an effective fit with the target readers’ general cognition of the law of natural circulation.

Example 3

Source Text: 春末的“倒春寒”经常在雨水节气期间发生，这种天气需要格外注意。

Translation: Extra care is needed to cope with a returning cold spell in the late spring that often happen during Rain Water period.

The so-called “倒春寒” refers to a cooling weather phenomenon that suddenly occurs during the gradual recovery of spring temperature. Usually, with the increase of rainfall and air humidity, the temperature will temporarily fall back, bringing a relatively wet and cold climate cycle. This change pattern of “sharp turn cold after the temperature rises” is also often referred to as the “return cold spell” in the folk. It is worth noting that similar climate phenomena are not unique to China, but also exist in countries such as Japan, South Korea, India and the United States. Therefore, the target language readers have a certain cognitive basis for this concept. Based on this judgment, the translator did not use lengthy annotations to explain the background knowledge so as not to interrupt the normal reading rhythm, but chose “returning cold spell” as the corresponding translation. This translation method can not only clearly convey the basic meaning of the original term, but also avoid the information redundancy caused by excessive compensation, which can be described as a more appropriate treatment.

Example 4

Source Text: 当三伏天来临时，人们通常会没什么胃口，饺子可以增加人们的食欲。

Translation: When the “dog day” comes, people tend to lose their appetites, and dumplings can refresh people’s feelings toward food.

As a unique seasonal concept in Chinese traditional culture, “Sanfu” refers to the period with the highest temperature, the highest humidity and the most significant sultry feeling in one year. When translated literally or transliterated as “Sanfu” or “Sanfutian”, it is often difficult for English readers to understand its actual meaning. In dealing with the term, the translator borrows the ready-made English word “dog days” to refer to the hottest period of summer, thus establishing a cognitive connection between two concepts with different cultural backgrounds but similar functions, so that the target readers can quickly grasp its core semantics. From the perspective of audience acceptance effect, it is usually more effective to use the existing expressions in the target language than to introduce completely unfamiliar terms. However, it should be noted that while the translation is convenient for dissemination, it also abandons the specific time division and rich folk cultural information related to “Sanfu”. Therefore, although this kind of translation is applicable to the scene of mass culture communication, it is still necessary to supplement it with more detailed background explanation if it is used for academic research or in-depth cultural interpretation.

4.2. Material Culture-Loaded Words

Material culture refers to all the tangible entities created by human beings with wisdom and creativity, including food, clothing, residence, means of transportation, utensils and handicrafts. In the process of translating material culture-loaded words, the translator needs to take into account the cognitive background of the target readers and the operability of the translation compensation strategy, both of which are indispensable.

Example 5

Source Text: 苏州人有在冬至这天吃馄饨的习俗。

Translation: People in Suzhou, Jiangsu province, are accustomed to eating wontons in midwinter.

As a traditional food of the Chinese nation, wonton is a kind of meat or vegetable stuffing wrapped in thin skin, which is usually eaten with clear soup or chili oil. According to the Oxford Advanced Learner’s Dictionary, “wonton” refers to a small piece of stuffing wrapped in the crust, commonly used in Chinese soups or served as a snack. The English word is derived from the pronunciation of Cantonese “Yuntun”, which was introduced overseas with Chinese immigrants and has been widely recognized internationally. The translator chooses this transliteration form, which not only directly conveys the cultural connotation of wonton, but also effectively maintains its cultural attribute as a traditional Chinese food. This translation method reflects the attention to the cultural cognition of the target language readers, thus effectively promoting the international spread of Chinese food culture.

Example 6

Source Text: 为了庆祝夏至，妇女会互赠彩扇和香囊。

Translation: To celebrate Summer Solstice, women gave colored fans and sachets to each other. The “香囊” is one of the traditional Chinese handicrafts. It is made of embroidery cloth and filled with herbal medicine with aroma. Its functions include expelling mosquitoes, purifying the air and soothing the nerves. According to the definition of Oxford Advanced Learner’s Dictionary, “香囊” refers to a small bag containing dried herbs or petals stored in clothing to make the clothing fragrance. In terms of the reception effect of the translation strategy, the translator chooses “sachet” as the corresponding translation word, so that the target readers can naturally associate the item with the familiar concepts in their cultural background. In view of the fact that there are similar object references in English culture, if new words are created, it will increase the cognitive difficulty of readers, which is not conducive to the effective transmission of information. Generally speaking, the translator’s choice not only takes into account the

transmission needs of cultural connotation, but also takes into account the convenience of understanding of the target audience, which is a more pragmatic approach.

4.3. Social Culture-Loaded Words

The so-called social culture-loaded words usually point to the expression of words that carry the customs, beliefs and cultural practices of a particular society. Looking at the previous examples, the translator adopts a more flexible combination of strategies in dealing with such words, including free translation, transliteration and explicitation. These translation choices have formed a certain tension balance between adhering to the cultural uniqueness and ensuring the convenience of readers' understanding, which objectively promotes the dissemination and acceptance of Chinese traditional culture in the context of foreign culture. However, it is necessary to realize that if translators rely on a certain strategy for a long time in practice, such as blindly adopting transliteration or literal translation, it may limit the breadth and depth of cultural information transmission. In view of this, translators should make prudent judgments based on specific contexts, flexibly integrate multiple compensation strategies when necessary, and strive to achieve the most ideal balance between the maintenance of cultural authenticity and the effectiveness of cross-cultural communication.

Example 7

Source Text: 在陕西部分地区，立春有佩燕子的习俗。

Translation: Wearing fabric swallows is a custom in some regions in Shaanxi.

“佩燕子” is a folk activity with distinct regional characteristics. However, in the English-speaking cultural context, there is neither a direct corresponding vocabulary nor a similar cultural image. If transliterated into “佩燕子” or literally translated into “wear swallows”, this expression is likely to confuse the target readers and increase their cognitive burden. In response to this problem, the translator adopts explicitation strategy as a means of compensation. Specifically, the verb “wear” clearly conveys the wearing action, and the modifier “fabric” indicates the material attribute and supplements the necessary contextual information. By manifesting the original implicit cultural knowledge in the translation, the translator makes a more readable interpretive treatment of the cultural image, thus effectively improving the understanding of the target readers.

Example 8

Source Text: 雨水节气的另一项旧俗是给小孩认干亲。

Translation: Another old custom is to find a godfather for little kids.

As a social custom, “认干亲” can be traced back to the historical stage of relatively low medical level. At that time, children's diseases often posed a serious threat to their lives. In the traditional concept, the rain solar term means the recovery and renewal of vitality, so people generally believe that the establishment of kinship during this solar term can bring health protection to children. Based on this belief, parents often hope to use the spiritual blessing and protection of godfather or godmother to seek auspiciousness and peace for their children. In English culture, the term “godfather” usually refers to the male guardian responsible for children's religious enlightenment and spiritual well-being in Christian baptism rituals. From the perspective of functional equivalence, this translation choice subtly reveals a common social need between Chinese and Western cultures—seeking support and protection for children in non-consanguineous relationships. Although the translation is relatively simple in form, it can provide a familiar cultural cognitive framework for the target readers, so as to ensure the smooth transmission of relevant cultural practice information. This kind of translation strategy is especially suitable for text types with the purpose of publicity, the target of mass readers and the priority of information transmission.

4.4. Linguistic Culture-Loaded Words

Language culture-loaded words refer to those unique language forms condensed in the historical evolution of a particular nation, covering proverbs, idioms, allusions, names and other categories. Such expressions often carry profound thoughts in refined words and contain rich social history and cultural connotations. As highly condensed carriers of cultural information, they are recognized as one of the most difficult links in translation practice and cross-cultural communication.

Example 9

Source Text: 冬至大如年。

Translation: The Winter Solstice is as significant as the Spring Festival.

The saying that “冬至大如年” has been circulating among Chinese people for a long time. This proverb vividly reflects the lofty position of the winter solstice in the ancient social order. Looking back on history, the Zhou Dynasty once took the winter solstice as the beginning of the year ; in the Han Dynasty, the imperial court allowed officials to take vacations on this day, and the folk people commemorated them by worshipping their ancestors and reuniting their families. After the Tang and Song Dynasties, the festival customs formed around the winter solstice have developed quite completely, and its grandness is no less than the Spring Festival. It can be seen that the winter solstice is not only an ordinary solar term, but also a festival infiltrated with profound historical memory, which contains the cultural recognition of the change of years and the transformation of yin and yang. In this proverb, “year” refers to the Lunar New Year, that is, the most solemn traditional festival of the Chinese nation-the Spring Festival. If it is mechanically translated as “New Year”, native English speakers will most likely equate it to January 1st of the Gregorian calendar. This translation will not only obscure the specific cultural orientation of the original text, but may also confuse readers—who may find it difficult to grasp why an astronomical solar term can gain the same social weight as the New Year. In view of this, the translator treats “年”

as “Spring Festival”, which clearly anchors the relevant cultural background and successfully fills the cognitive gap between the source language cultural audience and the target language cultural audience.

5. Conclusion

Culture-loaded words often contain rich and profound cultural information, which has long been recognized by the academic community as one of the main problems faced by translation in international exchanges. This study selects the “Twenty-Four Solar Terms” column set up by China Daily as the empirical corpus. Based on the analysis perspective of translation compensation theory, this study focuses on the strategy system adopted by culture-loaded words in this column in the process of English translation. Through a systematic review of the corpus, it is found that the translator flexibly combines various compensatory operations such as free translation, amplification, transliteration with annotation and logical explicitation in practice, in order to minimize the loss of cultural content in the translation process. The proper use of these strategies enables the translator to further enhance the reading fluency and cross-cultural communication effect of the target text on the premise of adhering to the cultural features of the original text. Based on the above analysis, this paper further proposes that if translators want to make a difference in the field of culture-loaded word translation, they need to constantly strengthen their bilingual skills, cultural difference recognition ability and deep understanding of Chinese cultural tradition. At the practical level, the translator should make flexible translation decisions based on the accurate grasp of the original meaning of the source language culture and the specific context. All these are not only related to the quality of the

translated works themselves, but also to a considerable extent affect the actual effectiveness of the Chinese excellent traditional culture to the world.

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