

Reconstruction of Traditional Chinese Medicine Discourse in Cross-Cultural Translation: A Case Study of English Translation of Cultural Loaded-Terms in Jushuo Xinglin: Microfilm of TCM History

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Abstract. Focusing on the English translation of *Jushuo Xinglin: Microfilm of TCM History*, this study investigates the translation strategies for culture-loaded terms—the core elements of the TCM discourse system—and their impact on the reconstruction of TCM discourse in cross-cultural contexts. Through illustrative case analysis, it applies Functional Equivalence Theory to assess terminology standardization, the Cultural Translation Perspective to analyze cultural imagery preservation, and Skopos Theory to guide strategy selection, systematically evaluating the translation's communicative efficacy. The findings indicate that while the translation achieves notable success in terminology standardization and cultural imagery preservation, it also reveals issues such as metaphorical loss and insufficient annotation. Based on these findings, the study proposes a three-tier "Terminology-Imagery-Discourse" optimization strategy, which entails enhancing the alignment between international terminology standards and cultural contexts, supplementing semantic network annotations for metaphors, and reconstructing the cross-cultural narrative logic of TCM discourse, thereby providing theoretical insights and practical references for constructing the discourse system in the international dissemination of TCM culture.

Keywords: culture-loaded terms in TCM, *Jushuo Xinglin: Microfilm of TCM History*, functional equivalence theory, cultural translation perspective, Skopos Theory

1. Introduction

As a gem of fine traditional Chinese culture, traditional Chinese medicine (TCM) has formed a discourse system rooted in its unique philosophy, diagnostic and therapeutic logic, and cultural genes through millennia of clinical practice. Within this system, vocabulary carrying unique TCM theories and cultural connotations is defined as "TCM culture-loaded terms" [1], serving as the core vehicle for understanding and disseminating TCM ideology and culture. As the essence of TCM culture, the translation quality of these terms directly dictates Western readers' accurate cognition and cultural acceptance of TCM knowledge [2]. Consequently, research into the English translation

of TCM culture-loaded terms has become an pivotal subject in the international communication of TCM. However, the fundamental disparities between Chinese and Modern medical systems and cultural contexts render the English translation of TCM culture-loaded terms a core challenge. Translators are required not only to ensure terminological accuracy, but also to convey the underlying cultural implications. For audiovisual texts such as *Jushuo Xinglin: Microfilm of TCM History* (hereinafter referred to as *Jushuo Xinglin*), translation must further cater to the genre's specific attributes—accessibility, strong situational context, and the need for instant comprehension,—thereby posing higher demands on the translator's expertise. Therefore, achieving accurate English translation of TCM culture-loaded terms is of great significance for breaking cross-cultural divides, promoting international recognition of TCM, and facilitating the global communication of Chinese culture.

This study takes the English translation of *Jushuo Xinglin* as its object, focusing on the translation strategies of culturally distinctive TCM vocabulary and examining the how are reconstructed of TCM expressions across different cultural backgrounds. To achieve this, the study adheres to the principles of audiovisual translation, namely "accurately conveying the original meaning, conforming to the target language norms, and preserving cultural characteristics of TCM itself". By integrating Functional Equivalence Theory, Cultural Translation Perspective, and Skopos Theory, this study constructs a research framework that is both practical and theoretically sound. Within this framework, this study carefully analyzes the translation methods of various culture-loaded terms explores the rationale behind these strategies, and then clarifies the role of translation in reconstructing of TCM discourse in cross-cultural communication.

2. Theoretical framework and research methods

2.1. Theoretical basis

To provide an in-depth analysis of the translation practice regarding culture-loaded terms in the English version of *Jushuo Xinglin* and to elucidate their role in the cross-cultural reconstruction of TCM discourse, this study builds an integrated theoretical framework. Rather than relying on a single theory, this study synthesizes multiple theories to complement and validate one another, establishing a narrative thread that spans from the micro-level of specific text processing to the macro-dimension of cultural communication. Specifically, the analysis is grounded in the following four theoretical dimensions:

Functional Equivalence Theory [3] holds that the response of the target audience should correspond closely to that of the source audience. In this study, this principle serves as a fundamental criterion for assessing the professional accuracy of the translated text. For theoretical TCM terms such as "meridians and collaterals" and "Qi and blood", translators are required to find expressions that evoke similar cognitive images in English readers. This ensures that the core information of TCM terminology remains undistorted during interlingual transformation, laying a solid foundation for cross-cultural understanding. Cultural Translation Perspective [4] transcend the limitation of mere interlingual transformation, viewing translation as a holistic process of cultural information transmission. This perspective introduces a cultural dimension to the analysis, prompting the realization that when encountering TCM terms deeply rooted in Chinese philosophy, such as "Yin-Yang balance" and the "Five Elements", translators must deeply comprehend their cultural connotations. Through strategies such as transliteration with annotations and moderate interpretation, translators can preserve these cultural characteristics in the translated text as much as possible and prevent the loss of essential connotations caused by excessive domestication. Skopos

Theory [5] holds that any translation action is dominated by its preset purpose. This theory provides a relatively macro-level dimension for exploring the motivation of translators' strategy choices. Given that *Jushuo Xinglin* is a audiovisual work intended for general Western audiences, its core objective, narrating TCM stories accessibly and disseminating TCM culture and concepts, dictates that translators must strike a balance between the fidelity of TCM cultural connotations and audience reception. Therefore, adoption of translation strategies such as free translation, simplification and situational description is essentially to meet the needs of popularity, narrative fluency and audience friendliness of audiovisual medium. Intercultural Communication Theory [6] studies barriers to information transmission arising from cultural differences between China and the West on information transmission effect from a broader perspective, advocating for a pragmatic dynamic balance between cultural adaptability and cultural originality. This perspective highlights that the English translation of TCM culture-loaded terms is not a one-way cultural output and communication, but a complex cross-cultural exchange and dialogue. A credible translation requires repeated deliberation to eliminate the cultural differences and gaps between Chinese and Western medical views, natural views and body views as much as possible, so that Western readers can understand and accept the rich connotations contained in TCM terms, and reflect and highlight the unique characteristics of TCM.

In short, these theories support and draw on each other in this study: as the foundation of TCM discourse reconstruction, Functional Equivalence Theory effectively ensures the professionalism and accuracy of terminology translation; as the soul of TCM discourse, Cultural Translation Perspective safeguards the uniqueness of TCM cultural imagery; centering on the actual effect of audiovisual communication, Skopos Theory guides the flexible selection of translation strategies, making TCM discourse easier to be accepted and understood by the outside world; Intercultural Communication Theory sets up a bridge for communication between Chinese and Western cultures in the translation process, emphasizing that all theories should revolve around the grand goal of "cross-cultural reconstruction of TCM discourse" within a dynamic balance.

2.2. Research methods

To ensure the systematicness of the research process and the depth of the conclusions, this study takes qualitative research as the basic orientation, and comprehensively applies the literature review, comparative textual analysis and case analysis method. The three methods function progressively to form a closed-loop research of "theoretical foundation - in-depth text research - in-depth elaboration", ensuring the rigor and academic nature of the research. By using the literature Review, this study systematically reviews the basic theories and research results in the fields of TCM translation, audiovisual translation and intercultural communication, so as to clarify the linguistic characteristics and cultural connotations of TCM audiovisual scripts, define the basic category and translation difficulties of TCM culture-loaded terms, lay a solid theoretical foundation for subsequent text analysis and strategy discussion, and ensure that this study inherits and effectively communicates with existing research. By using comparative textual analysis, this study makes a detailed parallel text comparison between the Chinese version and the English translation of *Jushuo Xinglin*. Instead of simply conducting general statistics on massive data, this study focuses on the systematic identification, classification and detailed description of culture-loaded terms. Specifically, this study carefully identifies the different translation strategies (such as literal translation, free translation, transliteration with annotations, etc.) adopted by translators for various culture-loaded terms, analyzes the theoretical basis of strategy selection, and the effectiveness and impact achieved in the audiovisual context, so as to realize the systematic classification and

comprehensive elaboration of translation phenomena. Combined with the case study, this study selects the most representative TCM terms in each category from the above comprehensive classification as the research objects. The analysis process refers to authoritative TCM translation documents (such as WHO International Standard Terminologies) and classic translations at home and abroad such as *Huangdi Neijing (The Yellow Emperor's Inner Canon)*, focuses on whether the individual translated text is accurate, whether the cultural imagery is effectively transmitted, and whether the audiovisual narrative is appropriate, so as to summarize the merits and limitations of various translation strategies and their impact on TCM discourse reconstruction.

It should be emphasized that the value of this qualitative research method characterized by in-depth mining does not lie in the universal applicability of data statistics, but in the systematic, comprehensive and explanatory analysis of a single typical sample. The above three methods complement and verify each other, forming a closed-loop qualitative research that reflects both commonness and individuality: literature research is the foundation, text comparison provides systematic description, and case analysis reflects in-depth detailed description. This study expects to provide inspiring theoretical references and practical models for the field of TCM audiovisual translation through in-depth interpretation of a single sample. Future research can expand the scope of corpus on this basis and further explore the different cultural imagery and characteristics reflected in various corpora.

3. Classification of TCM culture-loaded terms and analysis of English translation practice

According to the content characteristics of the English translation sample chapters of *Jushuo Xinglin*, the TCM culture-loaded terms in it can be divided into four categories: "core theoretical terms", "diagnostic and therapeutic terms", "prescription and materia medica terms" and "terms of cultural imagery". The English translation strategies of various words not only reflect the professional principles of TCM translation, but also take into account the communication needs of audiovisual texts.

According to the content characteristics of the English translation of *Jushuo Xinglin*, the TCM culture-loaded terms in it can be systematically divided into four categories: "core theoretical terms", "diagnostic and therapeutic terms", "prescription and materia medica terms" and "terms of cultural imagery". The following will examine their English translation strategies one by one, aiming to reveal how they follow the professional norms of TCM translation, flexibly adapt to the cross-cultural communication needs of audiovisual texts, and participate in the reconstruction of TCM discourse in the process.

3.1. Core theoretical terms: transliteration as the main method, annotations to complete connotations

Core theoretical terms are the cornerstone of the TCM theoretical system, covering exclusive concepts such as *Yin-Yang*, Five Elements, Six Qi, and meridians and collaterals. The primary principle of their English translation is to preserve cultural uniqueness, prevent appropriation by Western medical concepts, and supplement their philosophical and scientific connotations through moderate annotations to achieve cross-cultural understanding.

Case 1: *Yin-Yang*

阴阳调和,乃中医养生之根本.

Translation: Harmony of *Yin-Yang* is the foundation of traditional Chinese health preservation.

Analysis: The translation adopts transliteration "*Yin-Yang*", which conforms to the international common translation method [7] and strictly preserves the core signifier of culture. It meets the requirements of Cultural Translation Perspective. However, its highly abstract philosophical connotation runs the risk of being simply reduced to an unfamiliar proper noun. The translated version supplements the annotation "*Yin and Yang represent opposing but complementary forces*" in the subsequent chapters. This measure applies the principle of functional equivalence to ensure approximate understanding in the target context through supplementary explanation, which is an effective compensation strategy.

Case 2: Five Elements

Source Text: 五行相生相克,维系万物平衡.

Translation: The Five Elements (Metal, Wood, Water, Fire and Earth) interact through generation and restriction, maintaining balance in all things.

Analysis: Translating it into "the Five Elements" and supplementing the annotations of specific elements balances the emphasis on cultural preservation in Cultural Translation Perspective with the reader-oriented focus of Skopos Theory. It not only borrows the existing concept of "elements" in the target language to lower the understanding threshold, but also effectively distinguishes it from the Western "Four Elements Theory" by enumerating specific elements (Metal, Wood...), and reconstructs a universal and TCM-specific schema of cosmic operation.

Case 3: Six Qi/Six Exogenous Pathogens

Source Text: 六淫侵袭,需辨证施治.

Translation: Invasion of the Six Exogenous Pathogens requires dialectical treatment.

Analysis: Translating "Liu Yin" (Six Excesses) into "Six Exogenous Pathogens" conveys the basic information of "external pathogenic factors", but the word "Pathogens" is excessively inclined to the view of physical pathogens in Western medicine, seriously weakening the core idea of TCM that "Six Qi" is dynamic imbalance and interacts with the human body, resulting in "hidden loss" of cultural connotations.

Optimization suggestion: To faithfully convey the integrity of cultural concepts, it is recommended to adopt transliteration with annotations: Six *Qi* (Wind, Cold, Summer-Heat, Dampness, Dryness, Fire as pathogenic factors when in imbalance) [8], and emphasize its dynamic pathogenic characteristics in the annotations.

Case 4: Preventive Treatment of Diseases

Source Text: 中医强调不治已病治未病.

Translation: TCM emphasizes the prevention of disease before its onset, rather than the treatment of existing illness.

Analysis: The translation accurately conveys the core concept of "prevention first" and achieves functional equivalence. However, the proactive philosophical wisdom of "taking preventive measures" and "checking erroneous trends at the outset" contained in "treating preventive diseases" is lost in the relatively passive expression of "preventing disease".

Optimization suggestion: To strengthen the philosophical depth of discourse, it can be supplemented and interpreted as "preventive treatment as proactive health management", which is closer to the original meaning of *Huangdi Neijing* and the translation method of Mr. LI Zhaoguo [9].

3.2. Diagnostic and therapeutic terms: interpretation as the main method, supplementary labeling

Diagnostic and therapeutic terms cover unique TCM diagnostic methods, acupoint names, disease names, etc. Their English translation needs to balance professional accuracy and public accessibility

to meet the audience's understanding needs of TCM "diagnosis and treatment logic".

Case 5: Four Diagnostic Methods and Acupoints

Translation example: "四诊法" is translated as "four examinations (namely four diagnostic methods of TCM)"; "百会穴" is translated as "Baihui point (DU 16)".

Analysis: The diagnostic method adopts the interpretation strategy of "core expression + bracket supplement", and the acupoint name adopts the professional labeling method of "pinyin + point + meridian code". The former is guided by Skopos Theory to ensure instant clarity of information; the latter strictly follows WHO international standards, reflecting the pursuit of professional accuracy by functional equivalence, and provides an accessible entry point for ordinary audiences with "point". These two strategies jointly construct a professional and approachable diagnostic discourse system.

Case 6: Guzheng and Qi Reversal

Translation example: "蛊症" is translated as "Guzheng ([gǔ zhèng], 蛊症, caused by parasitic swellings)"; "气逆" is translated as "Qi reversal".

Analysis: For culturally specific diseases such as "Guzheng", the compound translation method of "pinyin + original word + etiological explanation" is adopted to preserve the cultural label to the greatest extent and provide scientific explanation. For functional diseases such as "Qi Reversal", "Qi reversal" adopts the combination of sound and meaning, the core concept (Qi) is preserved, and the pathological state (reversal) is clearly described. This reflects a delicate balance between cultural fidelity and effective information transmission.

Case 7: Acupuncture and Moxibustion

Source Text: 针灸疗法可疏通经络,调和气血.

Translation: Acupuncture and moxibustion therapies can unblock meridians and harmonize *Qi* and blood.

Analysis: The translation adopts WHO standard terms to ensure professional accuracy, but "unblock meridians" may trigger literal anatomical associations, which is inconsistent with the concept of "meridians" as a functional system in TCM.

Optimization suggestion: It is recommended to supplement a brief annotation for "meridians" when necessary, explaining that it is "functional pathways for *Qi* and blood in TCM, not identical to anatomical structures", so as to avoid conceptual confusion and maintain the uniqueness of TCM discourse.

3.3. Prescription and materia medica terms: pinyin-basis with efficacy/ingredients annotation

Prescriptions and materia medica are the core vehicles of TCM clinical practice. Their names often contain materia medica composition, efficacy orientation or historical origin. Their English translation must nomenclature identity with functional conveyance, preserving cultural identity and ensure the accessibility of practical information. Prescription names adopt the strategy of "pinyin + efficacy/ingredient annotation". For example, "麻黄汤" is translated as "*Mahuang Tang* (Ephedra Decoction)", "*Mahuang Tang*" preserves the cultural original name of the prescription, and "Ephedra Decoction" clarifies the prescription attribute through the core materia medica "Ephedra"; "小陷胸汤" is translated as "*Xiao Xianxiong Tang* (Minor Chest Bind Decoction)", "*Xiao Xianxiong*" is the pinyin original name, and "Minor Chest Bind Decoction" conveys the main treatment direction of the prescription through the disease name "Chest Bind". This strategy not only avoids "functional ambiguity caused by literal translation of names" (for example, only translating "*Mahuang Tang*" cannot make foreign audiences understand its use), but also prevents "cultural loss caused by

excessive free translation" (for example, only translating "Ephedra Decoction" covers up its cultural value as a classic prescription).

Case 8: *Sijunzi* Decoction

Source Text: 可健脾益气.

Translation: The Four Gentlemen Decoction strengthens the spleen and replenishes qi.

Analysis: The current pure free translation conveys the efficacy, but the cultural metaphor of "Four Gentlemen" that "the four materia medicas work together like gentlemen" completely disappears, which is a significant loss of cultural connotations.

Optimization suggestion: Referring to the translation method of "Mahuang Decoction", optimize it as "*Sijunzi Tang* (Four Gentlemen Decoction)", and supplement the annotation "named for its four ingredients that act in harmony like virtuous gentlemen". This strategy preserves cultural identity with transliteration, prompts function with free translation, and revives cultural imagery with annotations, which is a more comprehensive cultural translation.

Analysis: Pure free translation is adopted here, which conveys the efficacy, but the cultural metaphor of "Four Gentlemen" (ginseng, *atractylodes macrocephala*, *poria cocos* and licorice work together like four gentlemen) disappears in the translation. Referring to the translation method of "Mahuang Decoction", it is recommended to optimize it as "*Sijunzi Tang* (Four Gentlemen Decoction)", and supplement a brief annotation "named for its four ingredients that act like virtuous gentlemen", which not only preserves cultural identification, but also conveys metaphorical connotations, conforming to terminology interpretation norms.

Materia medica names adopt differentiated strategies based on their familiarity: common materia medicas such as "甘草" are translated as "licorice root", "生姜" is translated as "old ginger", directly adopting international common botanical names or popular names to lower the understanding threshold; characteristic materia medicas such as "乌梅" are translated as "Wumei (smoked plum)", first transliteration to preserve cultural identification, and then explain its processing method and essential attributes with "smoked plum"; rare materia medicas or materia medicas with special connotations such as "芦根" are translated as "reed root", using popular names to ensure comprehensibility and adapt to the popular communication needs of audiovisual scripts.

3.4. Terms of cultural imagery: preservation of imagery

Terms of cultural imagery are the product of the deep integration of TCM culture and traditional culture. The key to their English translation is to convey "cultural symbolic connotations" and realize the cross-cultural rebirth of imagery.

Case 9: Suspend a Gourd and Sage of Medicine

Translation example: "悬壶" is translated as "Suspend a gourd to heal the world"; "医圣" is translated as "Zhang Zhongjing, the Sage of Medicine".

Analysis: The translation of "Suspend a Gourd" successfully preserves the core visual imagery (gourd), and sublimates its symbolic connotation of "healing the world and saving lives" through "heal the world", which is a model application of Cultural Translation Perspective. "Sage of Medicine" adopts the translation method of "name + cultural title", and its title "Sage of Medicine" not only conforms to English honorific habits, but also accurately projects its lofty status in TCM discourse, realizing the smooth transplantation of cultural identity.

Case 10: Bian Que

Source Text: 扁鹊医术高超, 曾为太医令.

Translation: Bian Que, a renowned physician, once served as the Imperial Physician.

Analysis: The translation of names and official positions is generally accurate. However, the historical and cultural information of "Imperial Physician" as a specific historical official position is erased in the translation.

Optimization suggestion: It is recommended to supplement a brief annotation "Imperial Physician: a senior official in charge of the imperial medical institution during the Han Dynasty", which does not affect the fluency of audiovisual narrative, but enriches the details of TCM historical discourse.

Case 11: Illness Penetrates into the Bone Marrow

Source Text: 此疾已病入骨髓,恐难痊愈.

Translation: This illness has penetrated into the bone marrow, indicating a grave condition with little hope of recovery.

Analysis: The translation employs the strategy of literal translation combined with explication ("indicating a grave condition"), adhering to Skopos Theory to prioritize plot comprehension and emotional transmission. However, the literal translation "bone marrow" is easy to be confused with modern medical concepts.

Optimization suggestion: It is recommended to supplement an annotation to clarify that "'Bone marrow' here is a TCM metaphor for a severe, intractable illness, distinct from modern medical bone marrow disorders" [10], so as to protect the rhetorical characteristics of TCM discourse by clarifying the metaphorical nature of the term.

4. English translation strategy system of TCM culture-loaded terms and its discourse reconstruction function

Based on the above practical analysis, the English translation of *Jushuo Xinglin* demonstrates systematic and flexible translation strategies in the process of handling TCM culture-loaded terms. By integrating various translation strategies, it constructs a set of translation concepts for audiovisual medium and cross-cultural communication, and explicitly participates in the cross-cultural reconstruction of TCM discourse in translation practice.

4.1. Triple balance: core strategy framework

The translated version effectively coordinates the tension between cultural fidelity, professional accuracy and communication effect through the following three dynamic balances.

4.1.1. Balance between transliteration and annotations: mediating cultural uniqueness and concept comprehensibility

This balance is the embodiment of the synergy between Cultural Translation Perspective and Functional Equivalence Theory. For irreducible core cultural terms such as "Yin-Yang" and "Qi", adopting transliteration (such as "Yin-Yang" and "Qi") is a fundamental measure to preserve cultural identity and avoid cultural alienation. However, simple transliteration may lead to cultural isolation, so annotations must be supplemented (such as interpreting "Yin and Yang" as "two opposite but complementary forces in nature") to supplement conceptual connotations and achieve functionally equivalent understanding. For concepts such as "Six Qi" and "Guzheng", annotations are even more indispensable, which build a bridge between transliteration symbols and the cognitive context of the target language.

4.1.2. Balance between professionalism and accessibility: bridging academic accuracy and public acceptance

This balance is directly driven by Skopos Theory and serves the ultimate purpose of audiovisual communication. Facing professional words such as acupoints and prescriptions, the translated version strictly adopts international common codes (such as Zusanli (ST36)) and standard expressions (such as "Mahuang Tang (Ephedra Decoction)") to maintain the professionalism and authority of discourse. Meanwhile, for audiovisual audiences, it flexibly uses popular words such as "point" and "decoction", and adopts colloquial expressions in function description (such as "This point can relieve pain"), which significantly lowers the cognitive threshold and enhances the affinity and communication efficiency of discourse.

4.1.3. Balance between culture and language: negotiating between source language cultural characteristics and target language expression habits

This balance is the embodiment of the "adaptation and retention" principle in Intercultural Communication Theory. For cultural imagery words such as "Suspend a Gourd" and "Xinglin", the translated version strives to preserve their core cultural symbols (such as Suspend a gourd), and conveys their symbolic meaning through context or supplementary explanation to realize the transplantation of cultural imagery. For logical concept words such as "Four Diagnostic Methods" and "*Qi* Reversal", it takes the initiative to adapt to the syntactic habit of English "headword + elaboration", and internalizes lengthy explanations into expressions conforming to the cognitive mode of target language readers, so as to ensure the fluency and clarity of information transmission.

4.2. Normative basis of strategies and contribution to discourse reconstruction

The "triple balance" strategy is not an arbitrary technical choice, but contains clear normative principles, which jointly build a theoretical framework for translation practice and better help the cross-cultural reconstruction of TCM discourse. Serving as a foundational cornerstone of discourse reconstruction, accuracy and standardization take Functional Equivalence Theory as the guide, accurately convey the deep meaning of basic TCM terms, ensure that the translated text has both scientific rigor and professional standards, and thus lay a linguistic foundation for Western audiences to understand TCM at the semantic level. If the most basic requirement of accuracy cannot be met, any discourse reconstruction would be devoid of foundation and futile, let alone communication effect.

As the identity core of discourse reconstruction, the norm of cultural fidelity follows the idea of Cultural Translation Perspective. Translators maintain the ontology and uniqueness of TCM culture through translation strategies such as transliteration and imagery retention, effectively avoiding the risk of loss of cultural connotations that may occur in cross-cultural communication. This allows the reconstructed TCM discourse to keep its unique culture and spirit even in a foreign cultural context, and not to lose "self" in cross-cultural adaptation, leading to misplaced metaphor and a reversal of priorities. As an effective bridge for discourse reconstruction, the audience adaptation norm complies with Skopos Theory, and takes the initiative to eliminate numerous barriers in cultural cognition through simplified annotations, situational description and other methods, so that the reconstructed discourse can smoothly integrate into the communication context of the target culture and the cognitive category of the audience. This norm makes translation jump out of the narrow

scope of closed text conversion and become a translation practice aimed at effective communication, integration and audience acceptance.

It should be noted that these three norms may not always mutually compatible in practice, and there are often certain limitations of exclusion and self-imposed limitations between them. Taking words such as "deficiency and excess" and "Five Elements" as examples, if detailed annotations are given for the pursuit of accuracy and cultural fidelity, it will violate the ephemeral nature of audiovisual medium, because audiovisual communication needs to meet the basic requirement of audience acceptance, and it is difficult to carry complex language interpretation and cultural interpretation in an instant information receiving environment. Therefore, the balance achieved by the translator of *Jushuo Xinglin* is a dynamic, context-dependent equilibrium and flexible choice, rather than rigid and immutable dogmatic rules. It is in the process of dealing with these contradictions and achieving dynamic balance that the unique linguistic creativity and discourse reshaping function of translation are fully highlighted.

4.3. Summary

The English translation practice of *Jushuo Xinglin* constructs a practical path that takes into account linguistic accuracy and public acceptance, cultural inheritance and effective communication through the "triple balance" strategy. This scheme not only solves the practical problems encountered in translation, but also enables TCM to build a set of recognizable expressions in the world. On the one hand, it firmly grasps the key elements of TCM professional knowledge; on the other hand, it activates the cultural connotations contained in TCM, and endows traditional TCM narration with new vitality through the popular form of audiovisual. Meanwhile, in the practice process, the triviality and redundancy of translation annotations should be avoided as much as possible, and the annotations should be concise and clear with clear core information, so as to build an organic dynamic balance between "making the plot smooth" and "explaining the culture thoroughly".

5. Conclusion

As the "pivotal link" of TCM international communication, the English translation of TCM culture-loaded terms aims to cross cultural barriers and realize the effective reconstruction of TCM discourse. Through the detailed analysis of the English translation of *Jushuo Xinglin: Microfilm of TCM History*, this study shows that the core to achieve this goal is to realize the organic unity of professional accuracy, cultural uniqueness and communicative accessibility. By employing a series of differentiated strategies such as "transliteration + annotation", "interpretation + professional identification", "pinyin + efficacy supplement" and "imagery retention + connotation transformation", the translated version not only provides an inspiring translation scheme for four categories of core TCM culture-loaded terms, but also confirms its high adaptability in the context of audiovisual communication.

Transcending the mere enumeration of strategies, this study reveals the systematic "Terminology-Imagery-Discourse reconstruction logic" behind these translation practices: accurate terminology translation establishes the credibility of discourse, creative transformation of cultural imagery endows discourse with cultural resonance, and popularization for audiovisual audiences ensures the accessibility of discourse. Together, these three forces shape a new form of cross-cultural TCM discourse that respects the origin of TCM and can be understood and accepted by international audiences. Of course, as an exploration based on a specific sample, the findings of this study need to be further tested in a larger corpus of audiovisual translations. Future research can follow this path,

expand to more diverse TCM-themed films and television works, and combine audience response surveys to empirically evaluate the actual communication effects of different translation strategies, so as to continuously enrich and improve the theoretical system and practical paradigm of TCM culture international communication.

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