

# Study on Translation of Culture-loaded Words in *Treatise on Cold Pathogenic Diseases* from the Perspective of Thick Translation

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## ABSTRACT

TCM (Traditional Chinese Medicine) culture-loaded words are the concentrated embodiment of TCM culture and the key to the western readers' understanding and learning of TCM knowledge. The cultural genes contained in TCM culture-loaded words determine that the translation of these words is essentially the translation of TCM culture. Thick translation applies the methods of deep contextualization to create a web of internal and external cultural information of the source text, which reproduces the cultural and linguistic situation of the source text, and can help the target readers perceive the hidden cultural connotation. In this paper, Wiseman version, Luo Xiwen version and Greta yang version are selected as examples to explore the translation of culture-loaded words in the categories of "TCM disease pattern", "TCM symptom", "cause and mechanism of disease", "philosophy" and "other TCM terms" from the perspective of thick translation. Deep context avoids the misunderstanding or misinterpretation caused by the inclusion of the original text into the thinking set and cultural presupposition of local culture due to the language conversion. It is helpful for western readers to correctly understand the cultural connotation of TCM, and generate recognition, understanding and respect for TCM culture.

**Keywords:** Thick translation, *Treatise on Cold Pathogenic Diseases*, Culture-loaded words.

## 1. INTRODUCTION

The outbreak of COVID-19 has had a huge impact on the health, lives and economies of people around the world. After the outbreak, China Administration of Traditional Chinese Medicine recommended Lung-clearing Detoxifying Decoction for the treatment of COVID-19, with a high effective rate, indicating that traditional Chinese medicine plays an important role in the prevention and treatment of COVID-19. The formula of Lung-clearing Detoxifying Decoction is mainly derived from *Treatise on Cold Pathogenic Diseases*.

*Treatise on Cold Pathogenic Diseases* is regarded as one of the "Four Classics" of TCM. From the medical point of view, it is a monograph expatiating exogenous diseases and syndrome differentiation and treatment of miscellaneous diseases in the late Eastern Han Dynasty, which has

far-reaching guiding significance for the theory and clinical practice of traditional Chinese medicine. From a literary point of view, its language has considerable literary appreciation value. Culture-loaded words are carriers of specific national cultural information and contain rich cultural meanings. The characteristics of the language of traditional Chinese medicine endow culture-loaded words with special meanings. Culture-loaded words in *Treatise on Cold Pathogenic Diseases* are the core of translation. This paper aims to discuss the translation of culture-loaded words from the perspective of thick translation. Over the decades, different scholars have used different theories to analyze and search and found a lot of translation strategies, which have promoted the development of TCM translation. However, the debate on how to achieve the best translation has never stopped. Therefore, this paper combines thick translation theory to analyze and make a tentative study, in order to provide a new perspective for translation

and have important significance for other text translation.

In this paper, Wiseman version, Luo Xiwen version and Greta yang version are selected as examples to explore the translation of culture-loaded words in the categories of "TCM disease pattern", "TCM symptom", "Cause and mechanism of disease", "philosophy" and "other TCM terms" from the perspective of thick translation.

## **2. PRESENT SITUATION OF *TREATISE ON COLD PATHOGENIC DISEASES TRANSLATION***

### **2.1 *Translation of Diseases and Prescriptions Terms***

Using the theory of functional equivalence, Sheng Jie made a comparative study on the English translation of names of diseases and through literature analysis and corpus evidence, she summarized the strategies for translation of names of diseases: 1) When the text has the simply literal meaning, literal translation should be adopted, and the western medical terms with the same meaning should be used reasonably; 2) When the literal meaning is inconsistent with the deep meaning, the method of adding translation is adopted; 3) Special disease names can be translated by phonetic substitution to pursue the accuracy of translation rather than formal equivalence. On the basis of summarizing the previous studies, Chai Hui summarized the translation methods suitable for the names of TCM prescriptions through the comparative study of the translated versions. She believed that the translation should focus on foreignizing, hypotaxis, parataxis, ellipsis and cultural treatment, and retain the three-safety translation method of the names of TCM prescriptions (i.e. English, pinyin and Latin).

### **2.2 *Translation of Culture-loaded Words***

Song Conghui used eco-translatology translation theory analyze the translation of cultural words in *Treatise on Cold Pathogenic Diseases*, and summarized the six categories of Chinese culture-loaded words translation strategy and method, finally summarized the translation strategies of culture-loaded words in *Treatise on Cold Pathogenic Diseases* from the perspective of three-dimensional conversion: according to the emphasis of the original text and cultural

concentration, carry out 3D conversion reasonably; weigh the medical value and cultural value of the original text and adopt flexible and varied translation methods; rational use of western medicine vocabulary with the same meaning, and add annotations when necessary to achieve 3D equivalent conversion. Zhong Hui by using the theory of poly-system analysis and study on translation of culture-loaded words, sum up the translation of culture-loaded words strategy: it emphasizes the rational use of the corresponding words in the target language; the translation should be concise and to the point, with comments when necessary; keep the unique concept of national characteristics and traditional Chinese medicine; both form and meaning should be concerned.

### **2.3 *Translated Versions of Treatise on Cold Pathogenic Diseases***

In 1986, Luo Xiwen, a researcher at the Chinese Academy of Social Sciences, made the first comprehensive translation of the *Treatise on Cold Pathogenic Diseases*, and produced the first full translation version. This translation follows the order of the original 398 clauses in the Song edition of *Treatise on Cold Pathogenic Diseases*. In it, every translation is followed by detailed notes and appropriate extensions, and references are attached after the text. It involves many contents such as traditional Chinese medicine, prescriptions, pulse, doctors of all dynasties and so on. Wiseman's translation, published in 1999, guides the reader to analyze the linguistic features of the *Treatise on Cold Pathogenic Diseases*. Wiseman is an American who has lived in Taiwan for 17 years and is extremely proficient in Chinese. In the translation, Wiseman adheres to the principle of systematization and the concept of text-oriented translation. This translation has two characteristics: (1) the translation style of each clause is four paragraphs style — the first line is the Chinese original text, the second pinyin, followed by the English translation and annotation; (2) the emphasis on the annotation of the clauses and the elucidations of the medical experts of the past dynasties. Greta's translation was published in 2009. In 1998, Greta studied classical prescriptions from cold damage master Liu Duzhou. From 1997 to 2006, she studied fever and typhoid in Beijing University of Chinese Medicine as a master and doctor student, and the most important part of Greta's translation is not only the original translation, but also the ideas, key points and related clinical differentiation of the provisions.

### **3. CHARACTERISTICS OF *TREATISE ON COLD PATHOGENIC DISEASES***

#### **3.1 *Variation, Differentiation, Preciseness, Flexibility, Conciseness***

The core of *Treatise on Cold Pathogenic Diseases* mainly includes five points: variation, differentiation, preciseness, flexibility and concise. Variation refers to this text mainly provides evidence of deteriorated syndrome of some common syndromes and more complex and rare syndromes. Differentiation mainly refers to the author's differentiation thinking on symptom and prescription embodies in the whole book. Preciseness is mainly reflected in the prescription. Flexibility means to be flexible in dealing with the needs of the patient and the condition. Concise means that the full text of the language is concise, the article is less than 14,000 words, but it covers rich symptoms, prescriptions and other examples.

#### **3.2 *Polysemy***

In combination with the views of cognitive linguist Urgerer F, the author holds that polysemy is a semantic category composed of multiple meanings derived from the archetypal meaning by means of metonymy, metaphor and other cognitive modes. There are 23 common polysemous words in the *Treatise on Cold Pathogenic and Miscellaneous Diseases*, including 3 function words and 20 content words (李莉, 2018: 1392-1394). For example, the multiple meanings of "stroke": (1) represent greater yang exterior deficiency syndrome, (2) represent the cause of disease, and (3) reveal the characteristics of the syndrome — the positive syndrome caused by the wind pathogen. Another example is "热": (1) fever, (2) pathogenetic heat, and (3) heat.

#### **3.3 *Cultured-loaded Words***

Due to the profound cultural characteristics of traditional Chinese medicine language, in the process of translation, many Chinese medicine source language words in the target language without equivalent corresponding words, creating a culture communication barriers. This kind of situation can be roughly divided into four categories: the first is some Chinese medicine source words have no corresponding words in the target language, such as Yin and Yang. These words, phrases and idioms are often used to

describe specific things in TCM culture, reflects the unique Chinese nation's way of life, differentiated from other nations, is also the hardest part to express in the translation. The second is the words with the same literal meaning in the source language and the target language, but different deep meanings, for example, "龙" and "dragon". The third is the situation that there are multiple corresponding words in the target language, but none of them are completely equivalent. For example, "神", the English counterpart of which can be chosen as spirit, mind, vitality, etc. All of them are more or less similar to part of the concept of "神", but none of them are completely consistent. The last is that the basic meaning of words is roughly the same, but the second meaning or additional meaning is different. These words are called TCM cultural-loaded words of Chinese medicine.

### **4. CULTURE-LOADED WORDS IN *TREATISE ON COLD PATHOGENIC DISEASES* FROM THE PERSPECTIVE OF THICK TRANSLATION**

TCM culture-loaded words are the concentrated embodiment of TCM culture and the key to the western readers' understanding and learning of TCM knowledge. The cultural genes contained in TCM culture-loaded words determine that the translation of these words is essentially the translation of TCM culture. Therefore, how to present the rich TCM cultural information loaded by the words through the translation has become the core problem of the translation of TCM culture-loaded words. Thick translation applies the methods of deep contextualization to create a web of internal and external cultural information of the source text, which reproduces the cultural and linguistic situation of the source text, and can help the target readers perceive the hidden cultural connotation. In addition, it can avoid misunderstanding caused by incorporating the original text into the thinking set and cultural presupposition of the native culture due to the language conversion.

Specific operational methods of thick translation include preface, interpretation and annotation. The preface explains the historical spreading process of the classics of *Treatise on Cold Pathogenic Diseases* in traditional Chinese medicine, as well as the reason and versions of its emergence in modern times, which helps readers to understand the content and background of the text roughly. In text translation, thick translation is

mainly embodied in interpretations and annotations. This paper focuses on the translation of TCM culture-loaded words from the perspective of thick translation in the following five terms. In this paper, Wiseman, Greta and Luo Xiwen are substituted by W, G and L.

#### 4.1 TCM Disease Pattern

- 例 1: (太阳病) 若吐, 若下, 若温针, 仍不解者, 此为坏病, 桂枝不中与之也。

(G) If there is vomiting, if there is purging, if there is warm needling, and there is still no resolution, this is transmuted disease, Gui zhi is not appropriate.

(W) Sweating has already been promoted, if vomiting or if precipitation or if warm needling has been used and still there is no resolution, this is an aggravated disease in which Cinnamon Twig should not be given.

This clause refers to the concept and treatment of taiyang diseases. What does "坏病" mean, is it a bad disease to have? Does the disease cause any specific damage to the body? Apparently not, in this case, "坏病" obviously means that the condition gets worse or worse. "Transmuted disease" and "aggravated disease" both have something in common - changes in the patterns of the disease, but if it means the aggravation of the disease, the second one is more accurate to express its meaning. So far, it does not mean that "aggravated disease" is equivalent to "坏病", but it has a deeper meaning. The reason is special and should be explained in a deeper way, and contextualized to ensure that readers have a clear understanding of this concept. So Wiseman makes the meaning clear in the notes: a negative change in the disease course following inappropriate treatment. "Aggravated disease" is only a simple free translation, but ignores the deep context — specific causes, can not effectively convey the cultural images. The method of thick translation is to construct the cultural context by adding annotations on the basis of free translation, so as to accurately and completely show the cultural images.

- 例 2: 中风发热, 六七日不解而烦, 有表里证, 渴欲饮水, 水入则吐者, 名曰水逆, 五苓散主之。

(W) When in wind strike, the person has heat effusion unresolved after six or seven days and vexation, there is an exterior and an interior pattern, marked by thirst with a desire to drink water and immediate vomiting of ingested fluids, this is called

water counterflow, for which poria hoelen five powder governs.

(G) Zhong feng with fever, for six or seven days is unresolved and there is vexation, there are exterior and interior patterns, thirst with a desire to drink, if drinking causes vomiting, it is called water reversal, wu ling san governs.

This clause is for the syndrome and treatment of water counterflow caused by stagnated fluid syndrome. "水逆" is a modern Internet buzzword that means mercury is retrograde and everything is not going well. According to astronomy, mercury affects memory, transportation, communication, and so on, so mercury retrograde affects daily luck. However, in this case, "水逆" is a culturally loaded word of Chinese medicine with special medical significance, related to "water" rather than "mercury". In the clause, Wiseman uses "water counterflow" to denote "水逆" and counterflow means the flow of a fluid in opposite directions. Yes, but only a "water counterflow" cannot fully express the meaning here. It is too abstract. Apart from its complicated etiology, its characteristic clinical symptoms can help readers to have an exact understanding. So it's necessary to explain the clinical symptoms of water reversal in the notes: a condition in which the patient feels thirst and desires to drink, but immediately vomits ingested fluids. "Water counterflow" is just a simple literal translation, which is easy to understand, but it does not give readers a correct understanding of "水逆" in TCM, because at first glance it seems to have no connection with pharmacology, and then it is difficult to have a clear understanding even if it is known to be a syndrome. An in-depth explanation of its clinical symptoms reproduces the cultural and linguistic situation of the original text, which can help the reader of the target text perceive the hidden cultural connotation.

#### 4.2 Symptom

- 例 3: (太阳之为病)脉浮, 头项强痛而恶寒。

(G) The pulse is floating, the head and neck are stiff and painful, and there is aversion to cold.

(W) The pulse is floating, the head and nape are stiff and painful, and there is aversion to cold.

The two translators chose exactly the same language, and the method was direct translation. The exterior pattern of taiyang disease is an aversion to cold and severe pain in the head and neck. Tongjia word is one of the characters used in ancient Chinese books, that is, replacing the

original characters with the same or similar pronunciation. It's a unique phenomenon in ancient Chinese books, which reflects the unique habits accumulated by the Chinese nation in the long historical process, which is different from other nations, and also a difficulty in translation. Thick translation uses the method of in-depth contextualization to present the rich cultural information of traditional Chinese medicine loaded with words, and creates a web of interwoven cultural information inside and outside the source text for the target text readers. This web of meaning reproduces the cultural and linguistic situation of the source text. "强" is a tongjia word — a Chinese character that is borrowed to replace a character that should have been used, means "僵" and translated as "stiff". "Stiff and painful" is used to describe "head and neck", which means the condition of stiffness and pain in the head and neck when wind-cold fetters the exterior. Both translated "恶寒" as "aversion to cold" but not "chill". Unlike "chill", "aversion to cold" is not limited to shiver but includes sensitivity to cold. It is defined as a pronounced sensation of cold that is felt even in the absence of external wind or cold and is undiminished by adding extra clothing or bedclothes. In fact, the concept expressed in the theory of typhoid fever is based on conscious symptoms, and "aversion to cold" always exists. As a matter of fact, the concept of Chinese medicine word "恶寒" in *Treatise on Cold Pathogenic Diseases* is based on conscious symptoms. If the cold pathogen does not retreat, the symptoms of "aversion to cold" always exist. "Aversion to cold" fully reveals the rich cultural information of traditional Chinese medicine contained in the vocabulary of traditional Chinese medicine.

- 例 4: 面色反有热色者

(L) A flushed face, which indicates the color

The word "热" appears 215 times in total in the *Treatise on Cold Pathogenic Diseases*, among which the word "发热" appears the most in the article, which is a common symptom of external contracted diseases. However, the connotation of "热" varies greatly in different clauses. "面有热色" looks like a sick sentence to people who do not understand the theory of traditional Chinese medicine. What is "热色"? Is your face hot? It's not. Traditional Chinese medicine has the thinking of classification according to manifestation, and has the classical theory of diagnostic significance of five colors. The various colors represent disease causes and mechanisms are very different, and red

often indicates the presence of heat pathogen. Therefore, the "热色" in this clause actually refers to red, which is a kind of rhetoric — metonymy, so it is translated as "flushed face". Such in-depth contextualized text highlights the differences between Chinese and western cultures, and a deep understanding can reveal their similarities. By comparing the differences and similarities, cultural collision and communication between Chinese and western medicine appear. Reader participation is also one of the advantages of thick translation. The reader is just like a traveler in the in-depth context, perceiving the culture of the other with his sensitive eyes, and tasting the uniqueness and differences in it. This deep participation is conducive to his taste of the beauty of traditional Chinese medicine.

### 4.3 Cause and Mechanism of Disease

- 例 5: 自利不渴者，属太阴，以其藏有寒故也。

(G) If there is spontaneous diarrhea without thirst, this pertains to Taiyin, because there is cold in the Zang Organ.

(W) When there is spontaneous diarrhea and thirst is absent, this belongs to greater yin disease; because there is cold in the storehouse.

The translation method is transliteration and literal translation respectively, the target language is the same. This clause is extracted from the syndrome treatment of Taiyin deficiency and cold. "脏有寒" is usually called "脏寒" in traditional Chinese medicine. By literal translation, the translator respectively translates as "there is cold in the Zang Organ" and "there is cold in the storehouse". The only difference between the two is the translation of the term "脏". The term "藏" means "脏". In the Inner Canon of the Yellow Emperor, the "脏腑" are written as "藏府". For the understanding of "藏", the general Chinese medicine book explained as: The Chinese character "藏" has two pronunciations, one is cang, which means to hide or collect; the other is zang, for the viscera specifically.

In Shuo Wen Jie Zi, Duan Yucai noted: "All good things must be hidden in the interior." This shows that "藏" is a place to store precious things. In ancient Chinese, "守藏者" refers to the person who specially guards the treasure house. Thus it can be seen that the prototype of "藏" is a storeroom for storing precious things, which can only be entered but not left. In traditional Chinese medicine, it is described as the five viscera of the human body — liver, heart, lung, spleen and kidney. Here "藏" is

more of a word loaded with traditional Chinese medicine culture, not just storehouse. Combined the transliteration and literal translation method, it's translated as — Zang Organ, and means — internal organs-such as heart, lungs, stomach and intestines. The in-depth context shapes the cultural attraction of traditional Chinese medicine and enhances the cultural affinity of traditional Chinese medicine. It not only enables the readers of the translation to identify with the dominant culture of traditional Chinese medicine, such as the division of human tissues, to varying degrees, but also resonates with the implicit culture of traditional Chinese medicine, such as the ideological value and thinking mode. With the international development of the standardization of TCM terms, the translation of Zang Organ adopted by Greta has been gradually accepted instead of "storehouse".

- 例 6: 伤寒腹满, 谵语, 寸口脉浮而紧, 此肝乘脾也, 名曰纵。

(G) The liver overacting on the spleen, known as restraint.

(W) This means the liver is exploiting the spleen and it is called restraint.

In ancient Chinese, there are some words with the same form but different meaning and usage from the modern words, namely, ancient and modern homonym. "乘" is an ancient and modern homonym, and in modern language, it means to take or multiply, but in ancient times, in this case, it means to exceed, to surpass. "肝乘脾" refers to the excessive restraint and restriction of the liver on the spleen. According to literal translation, the two translators respectively translated as: liver overacting on the spleen; the liver is exploiting the spleen. The liver and spleen are not only human physiological organs considered by western medicine, but also related to the five phases of Chinese medicine. Wood and earth correspond to them respectively. So we should note — liver wood overacting on the spleen earth or wood restraining earth. Deep context avoids the misunderstanding or misinterpretation caused by the inclusion of the original text into the thinking set and cultural presupposition of local culture due to the language conversion. As for the translation of TCM culture-loaded words, it is helpful for western readers to correctly understand the cultural connotation of TCM, and generate recognition, understanding and respect for TCM culture. Thick translation, as a translation method of reproducing the culture and tradition and expanding the discourse space, is an

effective strategy to solve the translation difficulty of culture-loaded words in TCM.

#### 4.4 Philosophy

- 例 7: 伤寒阴阳易之为病, 其人身体重, 少气, 少腹里急。

(G) Shang Han yin yang exchange disease, if the person feels heavy in the body, there is shortness of breath and interior urgency in the abdomen.

(W) When in the disease pattern of cold damage with yin yang exchange, the person has generalized heaviness, shortage of qi, lesser abdominal urgency.

The theory of yin-yang belongs to the category of philosophical thinking of traditional Chinese medicine, which blends with the culture of traditional Chinese medicine and runs through the practice of theoretical and clinical practice of traditional Chinese medicine. The original meaning of Yin and Yang is very simple, indicating that the condition towards or back to the sun; towards the sun is Yang, and back to the sun is Yin. Later, it is extended to the cold and warm climate, the up and down, left and right, inside and outside, and the restlessness and tranquility of the movement state. Therefore, the application of the theory of Yin and Yang in the field of medicine is a clever application of philosophy and medical field. The theory of Yin and Yang is also the main line of the theory of the book — *Treatise on Cold Pathogenic Diseases*. In this book, the meaning of Yin and Yang is extensive and vague, some directly refer to the inside and outside, some refer to the pulse and so on. In addition, Yin and Yang have always been used to refer to men and women in Chinese culture. Yin Exchange is the disease transmitted from female to male, and the Yang Exchange refers to the disease transmitted from male to female, and it's a disease that gets infected in a particular behavior. Both translators are literally translated as "Yin Yang Exchange". The lack of deep cultural connotation is not just a little bit. Yin and Yang have no corresponding words in English at all, and the representation of gender is also involved here. In order to convey its connotation successfully, it must be translated in depth, so it should be note that "Interaction between yin-female and yang-male, as in sexual intercourse". As an intermediary, thick translation theory builds a bridge of intercultural communication, excavates the deeper meaning behind the source text, and enables the translation to reflect the linguistic and cultural background contained in the source language.

#### 4.5 Others

- 例 8: 蛇虫各三十个, 去翅足, 熬。

(W) *Tabanus* (meng chong) 30 pieces, remove wings and legs, dry fry.

In the modern etymology, to boil slowly with a small fire is to "熬", like the modern Chinese commonly said to boil porridge. And in the original author Zhang Zhongjing's time, this word "熬" is the meaning of fry. In the western Han Dynasty, Yang Xiong wrote a book called *Fang Yi Yan*, which explained the local dialect in the Putonghua of the time. "Fang Yi Yan" said, as long as it is to dry grain and other things with fire, the east of the mountain, Qi, Chu and other places called "熬", Guanxi Longji and other places are sometimes called "焙", Qin and Jin called "炒". "As long as it is to dry grain and other things with fire", instead of adding water, the grain is dried by fire alone, Qi and Chu called it "熬". "熬" is not only ancient and modern homonym, the meaning of it — "炒" in English there is no corresponding equivalent words. Hence the greater need for annotations for in-depth explanation: dry fry — These two ingredients cannot be used raw so they are prepared through some cooking process in order to make them safe for internal use. This same Chinese term now usually refers to boil over a low flame. In modern practice, these medicinals are usually stone baked. Wiseman's explanation in English makes it clear that "熬" is the meaning of dry fry and is similar to the meaning of "烘", "炒", "焙", rather than the modern meaning of boiling. So the clause "熬" means to fry the insects to fry their feet and wings. At the end of the clause, Wiseman has detailed paraphrasions, which clarify the different meanings of the term ancient and modern for the reader of the target language and effectively convey the intention of the author of the source language. In order to explore the original meaning of ancient medicine, the translator, on the basis of fully understanding the original reasons for the formation of ancient medical terms, chooses appropriate words, along with annotations, to reflect the true content of Chinese medicine. It can be said that such a thick translation form makes the translation a worthy academic model in terms of the comprehensiveness of the translated content, the rigor of the approach and transmissibility of culture.

- 例 9: 少阴病, 咽中伤, 生疮, 不能语言, 声不出者, 苦酒汤主之。

(G) Shao Yin disease, if there is injury to the throat, an abscess has formed, the person cannot speak, or there is no voice, *Ku Jiu Tang* governs.

(W) When in lesser yin disease, there is damage in the throat, sores are engendered, there is an inability to speak, and no sound issues, vinegar Decoction (*Ku jiu tang*) governs.

This clause is for the treatment of local ulceration of Shaoyin disease. The patient has difficulty in speech. *Ku Jiu Tang* is used to clear heat and detumescence. The *Ku Jiu Tang* is a kind of prescription. For the prescription name, transliteration is usually used internationally. Because it contains *Pinellia* and *Ku Jiu* (rice vinegar), in the end, Greta deeply explains that it refers to vinegar, and then describes in detail how to practice *Ku Jiu Tang*. Wiseman uses literal translation and transliteration in the clause translation. At the end of the clause, the prescription of *Ku Jiu Tang* is described one by one. Therefore, the translators express the same concept through different translation methods and create deep and sufficient contextual effects for the target language readers.

#### 5. CONCLUSION

The development of English translation of TCM classics reflects the development of TCM, and also shows the diversity of texts in the field of translation. The development of Chinese medicine is inseparable from the improvement of China's comprehensive national strength. With the improvement of the status of the country, Chinese medicine as an alternative has gradually been valued and recognized worldwide. More and more people want to get in touch with TCM, so the foreign translation, especially the English translation, of classic works of TCM has become the media of learning and understanding of TCM. Due to the particularity of texts such as TCM classics, it is particularly important to choose appropriate translation theories as guidance in the process of English translation. The ultimate purpose of the translation of TCM classics is to enable readers to understand the classical Chinese medicine, accept the traditional Chinese medicine ideas conveyed in it, and to recognize and empathize. This requires translators to adhere to the accuracy of the translation, but also from the perspective of readers, to further analyze which translation method can better meet the needs of overseas readers. Over the decades, different scholars have used different theories to analyze and

search and found a lot of translation strategies, which have promoted the development of TCM translation. However, the debate on how to achieve the best translation has never stopped. Therefore, this paper combines thick translation theory to analyze and make a tentative study, in order to provide a new perspective for translation and have important significance for other text translation. TCM culture-loaded words are the concentrated embodiment of TCM culture and the key to the western readers' understanding and learning of TCM knowledge. The cultural genes contained in TCM culture-loaded words determine that the translation of these words is essentially the translation of TCM culture. Therefore, how to present the rich TCM cultural information loaded by the words through the translation has become the core problem of the translation of TCM culture-loaded words. Thick translation applies the methods of deep contextualization to create a web of internal and external cultural information of the source text, which reproduces the cultural and linguistic situation of the source text, and can help the target readers perceive the hidden cultural connotation. In addition, it can avoid misunderstanding caused by incorporating the original text into the thinking set and cultural presupposition of the native culture due to the language conversion. Although there is no denying the fact that deep contextual text may be a certain influence on the reading fluency, but their significance to the traditional classics interpretation skills and cross-cultural communication is, indeed, other translation methods do not match. In a word, thick translation should apply to timely, reasonably, carefully, and if used correctly, can better promote the spread of the culture of Chinese medicine in China.

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