Critique of Zhou Dunyi's Chinese-to-English Translation: A Perspective of Faithfulness and Accuracy

Qilin Xuan[*]

Gongqing Institute of Science and Technology, Jiu Jiang 360400, China

[*]**Corresponding author:** Qilin Xuan, Gongqing Institute of Science and Technology, Jiu Jiang 360400, China.

Abstract

With the acceleration of globalization and the increasing frequency of cross-cultural exchanges, the importance of translation as a cultural bridge has become more prominent. Faithfulness and accuracy in translation have long been core topics of academic discussion. This challenge is particularly evident when translating classical philosophical works, where maintaining the original ideas' faithfulness while ensuring the translation's accuracy presents significant difficulties in both practical translation and theoretical research. Zhou Dunyi, a prominent philosopher of the Song Dynasty and a key figure in Neo-Confucianism, is known for his profound ideas and cultural richness. His classic work, Explanation of the Diagram of the Great Ultimate (Tài jí Tú shuō), plays a significant role in facilitating the exchange between Chinese and Western cultures. This paper focuses on Zhou Dunyi's works, analyzing the challenges and strategies of their Chinese-to-English translation from the perspective of faithfulness and accuracy. Through a multi-dimensional analysis of semantics, pragmatics, and syntax, the study explores how to preserve the original ideas' faithfulness while ensuring accuracy in translation, especially when addressing the cultural and philosophical terminology in the process of translating the text. The paper aims to critically examine Zhou Dunyi's translations by balancing faithfulness and accuracy and highlights the importance of translation strategies in cross-cultural communication. It ultimately proposes ways to effectively address the inherent tension between these two principles in the translation of classical philosophical texts.

Keywords: Chinese-to-English Translation, Classical Philosophical Text Translation, Faithfulness and Accuracy, Cross-Cultural Translation

Introduction

Research Background

Translation, as a vital means of cultural exchange, serves as a conduit for the transmission of language and thought. However, in the process of cross-linguistic and cross-cultural communication, maintaining the faithfulness and accuracy of the source text has long been a challenge and a central focus in translation studies [1, 2]. Faithfulness refers to the translator's adherence to the original text's intellectual content, style, and structure, while accuracy requires that the translated text conveys the core meaning and contextual information of the source text with precision. These two principles are not only benchmarks for evaluating translation quality but also directly influence whether a translation can facilitate effective cross-cultural communication [3].

In the translation of philosophical texts, the issues of faithfulness and accuracy are particularly pronounced. Zhou Dunyi, one of the most important philosophers of the Song Dynasty, made significant contributions to Chinese philosophy, and his work Explanation of the Diagram of the Great Ultimate (Tài jí Tú shuō) not only encapsulates profound philosophical ideas but also had a lasting influence on the development of Chinese philosophy [4]. The philosophical terms he used, such as "Daoism" (道学), "Tai Chi" (太极), and "Yin-Yang" (阴阳), are deeply embedded in the cultural and intellectual fabric of ancient China. These terms require careful consideration when translating, as the translator must remain faithful to the original text while ensuring that the target audience can understand these complex ideas [5]. Therefore, how to balance these translation principles has become an

unavoidable issue in the study of Zhou Dunyi's Chinese-English translations.

In recent years, with the global spread of Chinese traditional culture, the translation of Zhou Dunyi and his philosophical ideas has garnered increasing academic attention. While some scholars have conducted preliminary studies on the translation of Zhou Dunyi's works, most have focused on the choice of translation strategies, and few have specifically examined the challenges of faithfulness and accuracy in his Chinese-English translations [6]. Therefore, a more in-depth exploration of the issues of faithfulness and accuracy in the translation of Zhou Dunyi's works holds significant academic and practical value.

Research Objectives and Questions
The primary objective of this study is to investigate the interaction and importance of faithfulness and accuracy in translating classical philosophical texts, particularly focusing on Explanation of the Diagram of the Great Ultimate (Tài jí Tú shuō) translated by Zhou Dunyi. The specific goals of the research are as follows:
1. To analyze the manifestation of faithfulness and accuracy in the Chinese-English translation of Explanation of the Diagram of the Great Ultimate (Tài jí Tú shuō) translated by Zhou Dunyi.
2. To explore the translation of philosophical terminology and the cultural differences in the works of Zhou Dunyi.
3. To examine how the choice of translation strategies influences the balance between faithfulness and accuracy.

Based on these objectives, this research seeks to address the following key questions:
1. How are faithfulness and accuracy reflected in the Chinese-English translation of Explanation of the Diagram of the Great Ultimate (Tài jí Tú shuō) translated by Zhou Dunyi?
2. How should translators handle the differences in philosophical terminology and cultural background when translating Zhou Dunyi's works?
3. How does the choice of translation strategies affect the balance between faithfulness and accuracy?

Research Innovation and Contribution
This study offers several innovations: Firstly, the research provides an in-depth analysis of the Chinese-English translation of Zhou Dunyi, a prominent figure in Chinese traditional philosophy, filling a gap in current academic research in this field. Zhou Dunyi's philosophical system is deeply rooted in Chinese traditional thought, particularly the integration of Daoism and Confucianism, which plays a critical role in the convergence of Chinese and Western cultures. However, existing translation studies primarily focus on general literary works or modern philosophical texts, with relatively few studies addressing the translation of ancient philosophical works with such rich cultural backgrounds. Thus, by analyzing the faithfulness and accuracy of Zhou Dunyi's philosophical ideas in Chinese-English translations, this study contributes to the expansion of cross-cultural translation theory and practice.

Secondly, the research systematically discusses cultural adaptation, terminology handling, and contextual restoration in trans-

lation from the perspective of faithfulness and accuracy. It proposes specific translation strategies that not only apply to Zhou Dunyi's works but also offer valuable insights for the translation of other Chinese classical philosophical texts. Through the analysis of key terms such as "Tai Chi" (太极), "Yin-Yang" (阴阳), and "Daoism" (道学), the study highlights the interplay and challenges between faithfulness and accuracy in the translation of philosophical texts, emphasizing the importance of cultural context in translation decisions.

Thirdly, the theoretical framework of this study integrates the concepts of functional equivalence and cultural translation theory, exploring their specific application in the translation of philosophical texts. By deeply analyzing the balance and coordination of faithfulness and accuracy in the translation process, this research provides new theoretical perspectives for the field of translation studies, while also offering theoretical support and practical guidance for actual translation operations.

Lastly, the study adopts a methodological approach that combines qualitative analysis with case study research. By examining specific translation examples, the study validates the practical applicability of the proposed theories. This innovative approach enhances the practical relevance and specificity of translation studies.

Overall, the innovation of this study lies in its examination of the dual challenges of faithfulness and accuracy in the Chinese-English translation of philosophical texts and the proposed solutions, offering fresh perspectives for cross-cultural translation studies. It also provides theoretical support and a practical framework for future research in this area.

Literature Review
Theoretical Background of Translation
Translation, as an interdisciplinary field of study, has undergone long-term development, particularly in the 20th century, when translation theories gradually became more diversified, incorporating various perspectives and methodologies [7-8].

Faithfulness and accuracy are core issues within translation theory. Faithfulness typically refers to the translator's adherence to the thought, style, and structure of the source text, while accuracy emphasizes the need for the translation to precisely convey the meaning and contextual information of the original [9-10]. Classical translation theory often focused on literal translation, asserting that translations should remain as faithful as possible to the source text [11].

In contrast, modern translation theory tends to adopt a functionalist perspective, emphasizing the adaptability of the translation to the target culture [12]. Eugene Nida's theory of dynamic equivalence posits that translation should prioritize the communicative equivalence between the source and target texts, rather than merely achieving lexical correspondence [13]. This provides a theoretical foundation for balancing faithfulness and accuracy in translation.

Additionally, theories such as paradigm translation theory and Skopos theory have also addressed issues of faithfulness and accuracy, stressing the importance of translation strategies and cul-

tural adaptation [14-15]. As translation studies have deepened, the relationship between faithfulness and accuracy is no longer viewed as an antagonistic one, but rather as a balance that must be negotiated within different contexts.

Faithfulness and Accuracy in Chinese-English Translation

In Chinese-English translation practice, the issues of faithfulness and accuracy are particularly prominent, especially when translating texts that are culturally rich and conceptually complex [16].

Faithfulness in translation extends beyond linguistic aspects to encompass cultural background, philosophical ideas, and the emotional tone of the original text. In Chinese-English translation, faithfulness requires the translator to respect the original ideas while considering the cultural differences and the target audience's ability to understand these ideas [17]. At the same time, accuracy demands that the translation retains the precise meaning of the original text and ensures that the core content is clearly conveyed to the reader [18]. A major challenge in Chinese-English translation lies in the differences between the two languages, such as cultural connotations of vocabulary and differences in grammatical structures, all of which can affect faithfulness and accuracy. For example, certain philosophical terms in Chinese, such as "道学" (Daoism), "阴阳" (Yin-Yang), etc., when translated literally into English, may fail to convey the deep cultural and philosophical context inherent in these terms. In such cases, translators often need to employ footnotes, explanations, or choose appropriate equivalent terms to ensure both accuracy and faithfulness.

Existing research indicates that faithfulness and accuracy are not necessarily opposing concepts in Chinese-English translation but can be balanced through suitable translation strategies [19]. Especially in dealing with cultural terms and philosophical concepts, strategies such as annotation and dynamic equivalence prove to be particularly important [20].

Research on the Translation of Zhou Dunyi and His Philosophy Zhou Dunyi, a prominent philosopher of the Song Dynasty, is regarded as one of the founders of Daoism. His philosophy is profound and holds significant historical and cultural value. His representative work, Explanation of the Diagram of the Great Ultimate (Tài jí Tú shuō), not only expounds on ancient Chinese philosophical views on cosmology and human nature but also influenced subsequent philosophical thought and the development of Confucianism. Zhou Dunyi's philosophical ideas are rich in symbolic meaning, involving concepts such as "Tai Chi" (太极), "Yin-Yang" (阴阳), and "Wu Xing" (五行), all of which have had a profound impact on Chinese philosophy and culture. Because these terms carry specific cultural connotations and philosophical backgrounds in Chinese, accurately conveying these complex ideas in Chinese-English translation has become a crucial issue in translation studies.

Existing research on the translation of Zhou Dunyi's works primarily focuses on translation strategies and the conveyance of his philosophical ideas. Some scholars have concentrated on how to balance faithfulness and accuracy in translation, suggesting strategies such as literal translation, free translation, and annotation to address cultural and semantic differences [21]. For example, the translation of Zhou Dunyi's "太极" (Tai Chi) as "The Great Ultimate" has been widely accepted, as it faithfully conveys the original thought while also aligning with the expression habits of the target language culture. However, despite certain achievements in this field, in-depth analysis of the issues of faithfulness and accuracy in the translation of Zhou Dunyi's works remains limited, especially in terms of translation strategies and cultural adaptation. There is still considerable room for further research in these areas.

Thus, this study aims to explore these issues in greater detail from the perspectives of faithfulness and accuracy, offering new theoretical insights and practical guidance for the cross-cultural translation of philosophical classics.

Translation Theoretical Framework
Faithfulness

Faithfulness is one of the core principles of translation studies, typically referring to the requirement that the translation should faithfully transmit the thought, emotion, style, and structure of the source text [22]. In the translation of culturally rich texts such as philosophy and literature, faithfulness becomes especially important because such texts often carry specific cultural and philosophical contexts that directly influence the reader's understanding and reception of the translation. In Chinese-English translation, faithfulness is not limited to lexical equivalence but also encompasses the transmission of contextual, cultural, and cognitive aspects of the source text.

Faithfulness demands that translators remain true not only to the surface meaning of the source language but also to its deeper, underlying implications [23]. This is particularly challenging when translating terms imbued with strong philosophical connotations. For instance, the translation of Zhou Dunyi's "太极" (Tai Chi) as "The Great Ultimate" conveys a certain philosophical sense, but whether it fully captures the term's intricate meaning in the source culture is a question worthy of exploration. Therefore, achieving faithfulness is not merely about linguistic conversion but also the cross-cultural reproduction of culture, thought, and emotion.

Faithfulness in translation also involves the depth of understanding the source text. The translator must deeply comprehend the ideas, background, and intentions of the original text, avoiding deviations from its emotional tone and values. During the translation process, faithfulness may sometimes come into conflict with other translation goals, such as accuracy and fluency. Therefore, balancing faithfulness with these other objectives is a critical issue in translation studies.

Accuracy

Accuracy is another essential principle in translation, referring to the requirement that the translation should precisely convey the thought, meaning, and contextual information of the source text [9]. In Chinese-English translation, accuracy requires the translator to fully understand the details and deeper meanings of the source text, ensuring that no ambiguity or misunderstanding arises in the translation. This is especially critical when translating philosophical and culturally rich texts. Accuracy goes beyond ensuring lexical equivalence to include the precise transmission of meaning at the semantic, emotional, and contextual levels.

In the case of Zhou Dunyi's philosophical works, accuracy is particularly vital. Take, for example, the term "阴阳" (Yin-Yang), which is not only a physical concept but also a fundamental category in his philosophical system, encompassing complex ideas such as the generation of the universe, life's transformations, and the unity of opposites. In the translation process, how to convey these profound philosophical meanings accurately, without causing misinterpretation in the target language, is key to achieving translation accuracy. Precise translation requires the translator not only to achieve linguistic equivalence but also to consider the cultural and academic backgrounds of the target audience, ensuring that the translation is understood culturally and intellectually.

However, accuracy faces certain challenges. In cases where there are equivalent terms in the target language, the translation may still be complicated if the target language lacks a fully corresponding term or expression. In such cases, the translator may need to employ creative linguistic choices, annotations, or cultural explanations to ensure accuracy. Thus, faithfulness and accuracy often complement each other, and their relationship in translation needs to be managed flexibly.

Theoretical Foundations

The theoretical foundations of this study primarily draw on Nida's theory of dynamic equivalence and cultural translation theory, both of which provide theoretical guidance for balancing faithfulness and accuracy [24]. Nida's dynamic equivalence theory emphasizes that translation should focus on the communicative equivalence between the source and target texts, rather than merely linguistic correspondence [25]. Nida argued that the central task of translation is to ensure that the target language readers react in a way that is as similar as possible to how source language readers would react [26]. Thus, dynamic equivalence theory provides a practical framework for balancing faithfulness and accuracy in translation, especially in the translation of philosophical texts, where it is crucial to ensure the transmission of ideas and the reproduction of emotional content.

In addition, cultural translation theory posits that translation is not merely a linguistic transformation but also a cultural reproduction. Zhou Dunyi's philosophical works are deeply embedded in Chinese traditional culture, and the translation process must address the differences between the source and target cultures. Cultural translation theory stresses that translators should not only be faithful to the literal meaning of the source language but also pay close attention to conveying cultural context [27]. Particularly when certain concepts in the source culture lack direct equivalents in the target language, translators must employ explanatory translation, footnotes, or other cultural adaptation strategies to ensure the accurate transmission of cultural information.

From the perspectives of faithfulness and accuracy, translation is not just a reproduction of the original text, but a bridge between cultures and ideas. Guided by the theories of dynamic equivalence and cultural translation (Figure 1), this study will explore how to balance faithfulness and accuracy in Chinese-English translation, particularly in the translation of Zhou Dunyi's works, with a focus on how to effectively convey philosophical ideas and cultural backgrounds.
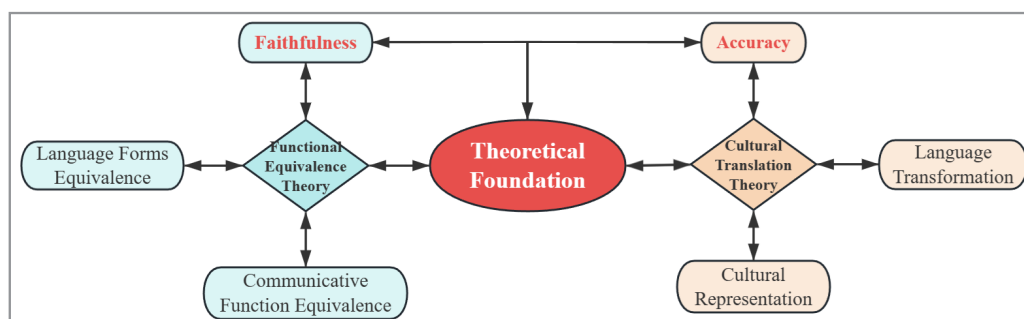

Figure 1: Theoretical Framework

Research Methodology
Linguistic Approaches
Semantic Analysis: Semantics refers to the study of meaning; it typically focuses on the relation between signifiers, such as words, phrases, signs, and symbols, what they stand for, and their denotatum [28].

Table 1: Source text and target text between Chinese and English

Chinese (Source Text)	English (Target Text)
以家乡营道的水名**濂溪**命名其书堂和门前小溪。(yǐ jiā xiāng yíng dào de shuǐ míng liánxī mìng míng qí shū táng hé mén qián xiǎo xī)	Lianxi, a name of the river in his hometown.
分**阴**分**阳**，两仪立焉。(fēn yīn fēn yáng, liǎng yí lì yān)	By the distinction between yin and yang, the Two Modes (Heaven and Earth).
五**气**顺布，四时行焉。(wǔ qì shùn bù, sì shí xíng yān)	With the proper arrangement of the emanative material force Elements [Qi].

Analysis

From Table 1, the Chinese terms *"濂溪、阴、阳、气"* are transliterated as "Lianxi, Yin, Yang, Qi," which refers to a method of converting words from one language to another based on phonetic approximation. In this type of translation, the original form and pronunciation are maintained to preserve the faithfulness of the source text. This allows target readers to encounter and engage with the original culture of the text. In cases where specific Chinese words are challenging to understand or translate, it may be helpful to include a note or an illustration to clarify their meaning. For example, when translating terms like *"两仪、气"* into "Two Modes (Heavens and Earth), Force Elements (Qi)" with a footnote, additional explanations can be provided to aid understanding. The footnote for "Qi" clarifies that it is a concept in ancient Chinese thought, referring to an emanative material force.

Pragmatic Analysis

Pragmatics is the study of how language is used to communicate within its situational context [29]. Also, it is the study of language from the point of view of the users, especially of the choices they make, the constraints they encounter in using language in social interaction, and the effects their use of language has on the other participants in the act of communication.

Source Text: 人为万物之最灵，秉承了太极之理，而太极之理则是纯粹至善的，由此人的本性也是善的。(rén wéi wàn wù zhī zuì líng, bǐng chéng le tài jí zhī lǐ, ér tài jí zhī lǐ zé shì chún cuì zhì shàn de, yóu cǐ rén de běn xìng yě shì shàn de)

Target Text: Man is the most intelligent among all creatures for man has taken the principle of the Great Ultimate. The principle of the Great Ultimate is pure goodness, so the human nature is good.

Source Text: 《通书》中说："天以阳生万物，以阴成万物。生，仁也；成，义也。(tōngshū zhōng shuō: "tiān yǐ yáng shēng wànwù, yǐ yīn chéng wàn wù, shēng, rén yě; chéng, yì yě.)

Target Text: The General Principle of the Book of Changes continues: "Heaven gives birth to things by means of the yang and yin. Birth is benevolence and righteousness."

Analysis

In the first version, the causal relationship between elements is not immediately apparent from the structure alone. However, upon further reflection, the connection between them can be understood. The script is constructed using conjunctions such as "for," "so," and "of" to logically link the meanings.

In the second version, the translation of《通书》(the General Principle of the Book of Changes) follows a communicative approach. This book is based on《易经》(the Book of Changes), and it conveys technical knowledge and practical insights, particularly related to agriculture and daily life. As such, it can be summarized as a "General Principle," providing readers with information about the contents, purpose, and formation of the text.

Intertextuality plays a key role in pragmatics. For instance, the Chinese sentence *"天以阳生万物,以阴成万物,"* translated as "Heaven gives birth to things by means of the yang and yin," demonstrates that the meaning cannot be fully understood without considering the broader structure and intertextual context. Therefore, when translating such sentences, it is essential to integrate the overall meaning to accurately reconstruct the structure.

Thus, when undertaking translation, factors such as adding related words, understanding the context, and considering intertextuality should be taken into account to ensure both faithfulness and expressiveness.

Syntactic Analysis

Syntactics is the study of rules governing the way words are combined to form sentences in a language, that is, the study of the formation of sentences [30]. The English version has a kind of tight and logical structure, which is just like bamboo, with sections by sections. So, readers can easily find the main clues.

Source Text: 太极动而生阳，动极而静，静而生阴。静极复动。(tài jí dòng ér sheng yáng, dòng jí ér jìng, jìng ér sheng yīn, jìng jí fù dòng.)

Target Text: When the Great Ultimate is brought into action, yang is derived. When the activity reaches its climax, it becomes inactive. And yin is thus derived. When the inactivity reaches its climax, the activity returns.

Source Text: 故曰：立天之道，曰阴与阳；立地之道，曰柔与刚；立人之道，曰仁与义。(gù yuē, lì tiān zhī dào, yuē yīn yǔ yáng, lì dì zhī dào, yuē róu yǔ gāng, lì rén zhī dào, yuē rén yǔ yì.)

Target Text: Therefore, the sages' "character is identical with that of Heaven and Earth; their brilliance is identical with that of the sun and the moon; their scheduled actions are identical with those of the four seasons; and their fortunes are identical with those of the spiritual beings."

Analysis

From the perspective of sentence structure, both the first and second Chinese versions feature four-character structures commonly found in classical Chinese, such as *"动而生阳……"* and *"立天之道……,"* while the English versions adopt a "be" structure. In the first Chinese version, the use of *"而"* creates a simple and straightforward progressive relationship, while in the English version, a passive voice structure is employed, which places emphasis on the subject. In the second English version, facts are stated directly using the "be" structure, which results in a more neutral expression. This demonstrates equivalence and faithfulness in preserving the internal structure of the original text.

Additionally, from the standpoint of overall sentence construction, both the Chinese and English versions utilize parallel construction, creating a sense of balance and symmetry in the sentences. This structure contributes to the clarity and fluidity of the text, making it comfortable for readers. It also reflects the accuracy and faithfulness of the translation, ensuring that the meaning and form of the original text are preserved effectively.

Both in Cultural Approaches And International Communication When talking about the thought of "Neo-Confucianism"(in Chinese *"道学"*), we would think about the background of cultural events. In this text, Zhou, a founder of Neo-Confucianism,

lived in the Song dynasty with a culture of prosperity. During this time, different cultures, such as Confucianism, Taoism, and Buddhism, mixed together. Moreover, Confucianism particularly prevailed at this time. And Confucianism was the footstone of Neo-Confucianism; on the other hand, Neo-Confucianism was a part of Confucianism. So when translating the word *"道学"* the author used "Neo-Confucianism" rather than "Taoism"(Table 2), which is faithful and accurate to follow the history.

Table 2: Translation of terms

Terms	*"道学"* ("dào xué")	"Neo-Confucianism"
	"太极" ("tài jí")	"the Great Ultimate"
	"天人合一" ("tiān rén hé yī")	"the oneness of Heaven and Man"

Table 3: Download times of terms from CNKI

"道学" ("dào xué")	Terms	Download Times
	"Neo-Confucianism"	13157
	"Taoism"	6406

As it is seen that, from Table 2, most writers prefer to use the term "Neo-Confucianism" rather than "Taoism." It means that the word is more prevalent. Thus, when it comes to "*道学*" in Chinese, the word "Neo-Confucianism" is likely to be widely used in the academic translation. Also, it is easier to understand and communicate with other target readers.

The Genre of The Article
This text demonstrates a style rooted in academic rigor and philosophical depth. Scholarly writing requires arguments to be grounded in objective reality, with conclusions derived from this foundation. Effective argumentation involves collecting comprehensive information and presenting robust, credible evidence to substantiate conclusions. This approach ensures the arguments meet the standards of scholarly discourse, maintaining a well-founded and credible foundation.

Source Text: "道生一、一生二、二生三、三生万物。" ("dào shēng yì, yì shēng èr, èr shēng sān, sān shēng wàn wù.")

Target Text: "The Tao produced One; One produced Two; Two produced Three; Three produced All things".

Source Text: *"首先，* 在此段表述中周敦颐提出了宇宙化生万物的生成模式， 也即是'太极—阴阳—五行 —万物'的宇宙生成论。此种宇宙 …… *."* ("shǒu xiān, zài cǐ duàn biǎo shù zhōng zhōu dūnyí tí chū le yǔ zhòu huà shēng wàn wù de sheng chéng mó shì, yě jí shì'tài jí —yīn yáng—wǔ xíng— wàn wù de yǔ zhòu sheng chéng lùn, Cǐ zhǒng yǔ zhòu … …")

"第二， 此处周敦颐不仅仅阐释了宇宙的生成模式，而且更进一步提出人 是太极化生出的一个特殊种类……"("dì èr, cǐ chù zhōu dūnyí bù jǐn jǐn chǎn shì le yǔ zhòu de sheng chéng mó shì, ér qiě gèng jìn yí bù tí chū rén shì tài jí huà sheng chū de yí gè tè shū zhǒng lèi … …")

"在周敦颐看来， 能达到这一境界的是圣人。 '圣人与天地合其德， 日月合其明，四时和其序，神鬼合其吉凶……'"("zài zhōu dūnyí kàn lái, néng dá dào zhè yī jìng jiè de shì sheng rén,'shèng rén yǔ tiān dì hé qí dé, rì yuè hé qí míng, sì shí hé qí xù, shén guǐ hé qí jí xiōng… … '")

Target Text: "Firstly, Zhou Dunyi proposes his cosmology, namely the model "the Non-ultimate – the Great Ultimate – yin and yang – the Five Elements – the myriad things" ….

"Secondly, here Zhou Dunyi not only proposes his cosmology but points out that man is a special creature…."

"In the eyes of Zhou Dunyi, the absolute spirit generates the Qi of the Five Elements, the nature of the Five Constant Virtues, and the forms of all things.

The Five Constant Virtues integrate with the proper joining of the Five Elements, which are the goodness of the human nature…."

Analysis
In this text, the terminology used for explanation is distinctive and consistent throughout the article. For example, the Chinese term *"道学"* is translated as "Neo-Confucianism," *"太极"* as "the Great Ultimate," and *"天人合一"* as "the Oneness of Heaven and Man" These terms appear repeatedly, and their translations remain the same, demonstrating accuracy and faithfulness in the use of quotations.

The argumentation in the text follows a logical progression. The structure of the argument is clearly divided into three stages, marked by adverbial phrases and prepositional phrases such as "Firstly," "Secondly," and "In the eyes of...". Each part of the argument is clearly articulated and logically organized. Overall, the structure of the text is well-arranged, which enhances the reader's understanding of the content.

All in all, the version of Zhou Dunyi in both Chinese and English scripts embodies faithfulness and accuracy from three perspectives, such as the linguistic approaches, cultural norms, and the genre of this text.

Challenges of Faithfulness and Accuracy in Translation
Challenges and Countermeasures
Cultural and linguistic differences pose significant barriers to achieving faithfulness and accuracy in translation, especially when dealing with philosophically and culturally rich texts. The

disparity between the cultural backgrounds of the source and target languages can impact both the precision and comprehensibility of the translation. Taking Zhou Dunyi's Explanation of the Diagram of the Great Ultimate (Tài jí Tú shuō) as an example, philosophical terms like *"太极"* (Tai Chi), *"阴阳"* (Yin-Yang), and *"道学"* (Daoism) are deeply rooted in Chinese tradition. These terms often carry profound historical and cultural connotations in Chinese but lack direct equivalents in English. A literal translation may fail to convey their complex philosophical significance.

To address these challenges, translators typically employ strategies such as annotation, explanatory translation, or cultural adaptation to bridge gaps caused by cultural differences. For instance, the term *"道学"* is often translated as "Neo-Confucianism" rather than "Daoism" because it reflects a specific historical and philosophical context that "Neo-Confucianism" more accurately represents. Additionally, translators can include footnotes or supplementary explanations to elucidate unique cultural concepts, helping target readers better understand the cultural context of the source text.

While cultural and linguistic barriers are inevitable in translation, employing flexible strategies such as annotations, explanatory translation, and cultural adaptation can effectively mitigate their impact on faithfulness and accuracy.

Translation Decision-Making
Faithfulness and accuracy, though core principles of translation, often come into tension during the translation process. The key to successful translation lies in finding a balance between the two. Faithfulness requires the translator to preserve the ideas, emotions, and structure of the source text, while accuracy demands semantic precision, ensuring the faithful transmission of the source content without distortion. When translating works like Zhou Dunyi's, with their profound cultural and philosophical context, the balance between faithfulness and accuracy becomes particularly critical.

For example, translating "阴阳" as "Yin and Yang" conveys the literal meaning but may not fully encapsulate its intricate implications within Chinese philosophy. Translators need to faithfully convey the original meaning while considering the target readers' capacity for comprehension and adapting the content culturally as needed. In cases where faithfulness and accuracy cannot be simultaneously maintained, translators may need to make trade-offs, opting for translations that align more closely with the target audience's cultural norms. In other scenarios, annotations or explanatory translations can help achieve a balance between faithfulness and accuracy.

Thus, translation decision-making extends beyond linguistic choices to involve the negotiation of cultural and philosophical nuances. By deeply understanding the source text and the target audience, translators can identify appropriate strategies to balance faithfulness and accuracy, ensuring the translation remains faithful to the original while effectively conveying its content.

Integration of Theory and Practice
The choice of translation strategies directly influences the realization of faithfulness and accuracy. Theoretically, frameworks such as dynamic equivalence theory and cultural translation theory provide solid foundations for strategy formulation. Dynamic equivalence theory emphasizes that translations should achieve functional equivalence between the source and target texts, ensuring similar effects in terms of semantic transmission, cultural reproduction, and reader response. Cultural translation theory highlights the need for translators to consider cultural contexts and ensure that the cultural meanings embedded in the source language are accurately conveyed in the target language.

In practical application, translators adapt their strategies to suit the specific characteristics of the text. For Zhou Dunyi's philosophical writings, commonly used strategies include a combination of literal and free translation, annotated translation, and cultural adaptation. For philosophical terms such as *"太极"* or *"阴阳"* translators may opt for literal translations (e.g., "The Great Ultimate" or "Yin and Yang") to preserve their uniqueness while providing additional background information through annotations or footnotes to elucidate their deeper meanings. Cultural adaptation strategies are also frequently employed, especially when cultural concepts lack direct equivalents in the target language. Translators might select expressions that align better with the target culture's understanding while maintaining faithfulness to the original ideas.

The integration of theoretical principles with practical methods ensures that translation transcends linguistic transformation to become a vehicle for the transmission of culture, thought, and emotion. By employing appropriate translation strategies, translators can achieve a balance between faithfulness and accuracy, optimizing the quality of the translation.

Conclusion
Findings and Insights
This study delved into the application and challenges of faithfulness and accuracy in the Chinese-to-English translation of Zhou Dunyi's works, particularly in the complex domain of philosophical texts. The findings reveal that faithfulness and accuracy, while fundamental principles of translation, often come into tension. Faithfulness requires the faithful conveyance of the source text's ideas, cultural nuances, emotions, and linguistic structure. Accuracy, on the other hand, emphasizes the precision of language and semantics in the translation.

In the translation of Zhou Dunyi's philosophical terms like *"太极"* (Tai Chi) and *"阴阳"* (Yin-Yang), translators encounter dual challenges stemming from cultural and linguistic differences. Striking a balance between faithfulness and accuracy necessitates flexible translation strategies, such as literal translation, free translation, and annotated translation. These approaches help ensure that the target audience comprehends the original ideas and cultural contexts accurately.

Additionally, guided by dynamic equivalence theory and cultural translation theory, the study underscores the importance of addressing both linguistic equivalence and cultural differences. Translators must consider how cultural context impacts the effectiveness of a translation, especially for works with profound philosophical and cultural significance. These findings provide

valuable insights for both translation practice and research, highlighting the need for cultural sensitivity and refined translation skills when handling culturally and philosophically rich texts.

Limitations and Prospects

Despite providing a comprehensive exploration of faithfulness and accuracy in the translation of Zhou Dunyi's works, this study has its limitations. It focuses primarily on these two aspects of translation and does not include comparative analyses of different translations, translators' strategies, or target readers' responses.

Looking forward, the globalization of cross-cultural exchange will likely increase the emphasis on the precision and effectiveness of intercultural translation. Future research could explore innovative translation methods and strategies, particularly for philosophical texts. This may include examining the interplay between translation strategies and reader reception, as well as the incorporation of digital tools and technologies to enhance the translation process. By advancing these areas of study, the field of translation can better navigate the complexities of cultural and philosophical texts in an increasingly interconnected world.

References

1. ALSHEIKHIDRIS, A., ALFATIH, M. (2024). Code-Switching in Translation: Linguistic Analysis of Multilingual Texts and their Translations. International Journal of Linguistics, Literature & Translation, 7(10).
2. Ejjebli, S. (2024). Unlocking the Power of Language: Navigating Linguistic Diversity in Cross-Cultural Research. Studies in Pragmatics and Discourse Analysis, 5(1), 46-62.
3. Huang, C. R., & Wang, X. (2021). Translating principles of translation: cross-cultural and multi-brain perspectives. New Perspectives on Corpus Translation Studies, 203-226.
4. Teo, S. (2021). Chinese martial arts film and the philosophy of action. Routledge.
5. Schleiermacher, F., & Bernofsky, S. (2021). On the different methods of translating. In The translation studies reader. 51-71.
6. Xie, L. (2024). Chinese values in English translations: issues on cultural accuracy and compatibility and their impact on communication.
7. Xiao, K., & Martín, R. M. (2020). Cognitive Translation Studies: Models and methods at the cutting edge. Linguistica Antverpiensia, New Series–Themes in Translation Studies, 19.
8. Hu, G., & Hu, G. (2020). Implications for Translation Studies and the "Road Map" for Further Development. Eco-Translatology: Towards an Eco-paradigm of Translation Studies, 257-291.
9. McDonald, S. V. (2022). Accuracy, readability, and acceptability in translation. Applied Translation, 16(2), 1-9.
10. Ishaq, T., & Akram, A. (2023). A TEXTUAL ANALYSIS OF LINGUISTIC ADAPTATIONS IN THE URDU TRANSLATION OF SHAKESPEARE'S HAMLET: AN INQUIRY OF FAITHFULNESS. Harf-o-Sukhan, 7(1), 1-13.
11. Mauro, V. (2022). Translation as rewriting in the rendering of classical Chinese poetry: Pound's Cathay. TRANS-KATA: Journal of Language, Literature, Culture and Education, 2(2), 109-118.
12. Shreve, G. M. (2020). Translation as a complex adaptive system: A framework for theory building in cognitive translatology. In The Routledge handbook of translation and cognition,69-87.
13. Abdelaal, N., & Abdelaal, N. (2020). Translation Theory. Translation between English and Arabic: A Textbook for Translation Students and Educators, 9-67.
14. As-Safi, A. B. (2011). Translation theories: Strategies and basic theoretical issues. Al Manhal.
15. Cheung, A. (2012). Functionalism and foreignisation: applying skopos theory to bible translation (Doctoral dissertation, University of Birmingham).
16. Zhang, S. (2023). English-Chinese and Chinese-English Translations of Literary Texts: The Influence of Stylistic Features on the Translation Process and Eyetracking Technology. Journal of Psycholinguistic Research, 52(6), 2919-2935.
17. Nasution, D. K., & Kharisma, A. J. (2024). LEARNING TRANSLATION METHODS: STUDY ANALYSIS OF TOURISM BROCHURE" INSPIRATION OF HISTORICAL HERITAGE". Jurnal As-Salam, 8(1), 16-33.
18. Gu, Y. (2023). Understanding Chinese to English Translation through the Compilation and Analysis of a Chinese-English Parallel Corpus (ZHEN) (Doctoral dissertation, University of Surrey).
19. Huili, Z., Minna, W., Xixi, S., & Nasir, N. S. M. (2024). CULTURAL DEPTH IN BUSINESS COMMUNICATION: EXPLORING THE INTERPRETATION OF CHINESE CULTURE-SPECIFIC TERMS IN CROSS-CULTURAL NEGOTIATIONS. Journal of Business Innovation, 9(1), 1.
20. Saeed, H. (2024). Literal Translation and Its Impact on Political Terms Translation in Television Journalism. College of Basic Education Research Journal, 20(2), 963-0.
21. Škobo, M., & Petričević, V. (2023). Navigating the challenges and opportunities of literary translation in the age of AI: Striking a balance between human expertise and machine power. Društvene i humanističke studije, 8(2 (23)), 317-336.
22. Al-Islam, J. F. (2024). Translation is a Historical, Cultural and Artistic Phenomenon that Relates to the Peoples of the World. Arabic Journal for Translation Studies, 3(8), 153-167.
23. Gao, Y. (2023). Analysis of Eugene Nida's Translation Theory. International Journal of Education and Humanities, 10(1), 203-206.
24. Mao, D., & Wang, Z. (2024). A Study of Eugene A. Nida and His Translation Theories. Lecture Notes on Language and Literature, 7(3), 181-188.
25. Imami, T. R., & Mu'in, F. (2021, October). Linguistic and Cultural Problems in Translation. In 2nd International Conference on Education, Language, Literature, and Arts, 178-186.

26. Niu, M. (2020). Semiotics and Semiosics: The Terminological Connotations and Conceptual Relations. International Journal of New Developments in Education, 2-3.

27. Kadirjanovna, R. O. (2021). Pragmalinguistic concepts of the phenomenon of speech behavior and speech discourse. International Journal of Multicultural and Multireligious Understanding, 8(5), 495-500.

28. Brown, K., & Miller, J. (2020). Syntax: A linguistic introduction to sentence structure. Routledge.