

A Study on the Reconstruction of the Situation of the Translation of the Book of Changes by the Context Critics in Western Translation from the Perspective of Cultural Exchanges Between China and the West

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Abstract: From the perspective of cultural exchanges between China and the west, this paper probes into the influence of contextual criticism on the translation of the book of changes in western translation. Through the analysis of the theories and methods of the context critics, combined with the translation history and current situation of the book of changes, it is found that context criticism has a profound impact on the interpretation and shaping of the original text in the process of translation, which helps to make the translation better integrate into the context and cultural background of the target language. At the same time, it is also noted that the western translation and introduction of the book of changes has undergone many evolutions, which are closely related to cultural exchanges. Therefore, in the process of translation, we should pay special attention to the understanding and transmission of the original context, so as to promote the communication and understanding between different cultures.

Keywords: Context Critics, Translation of the Book of Changes, Remodeling, Philosophical Hermeneutics.

1. INTRODUCTION

The translation of Chinese classics has always been a key component of the cultural exchanges between China and the west, and also an important means of the dissemination of Chinese history and culture. Its value in spreading national culture and promoting cultural exchanges between China and the west is obvious (L. Ren, 2023). As a treasure of ancient Chinese wisdom, the book of changes gathers the essence of Confucianism and Taoism, and is respected as one of the treasures of ancient culture. It covers a wide range of topics, including nature, society, humanities and other aspects. It can be described as a collection of wisdom. It goes without saying that "the book of changes carries endless wisdom and contains everything". After thousands of years of inheritance, scholars from all walks of life have devoted themselves to the study of the book of changes, exploring the profound philosophy contained in it from multiple perspectives, and using its wisdom to lead the deep thinking of life and

nature. Litterateurs are deeply immersed in the beauty of language like poetry in the book of changes. Historians are attracted by its vivid historical description. Philosophers have insight into its profound philosophical connotation, and scientists have found the mystery of the operation of the universe. The book of changes is not only a treasure of Chinese culture, but also a precious light of world culture. In the past few hundred years, it has been translated into many languages and spread all over the world, making its unique humanistic essence and cultural wisdom a global shared wealth of civilization (Niu & Liu, 2022; Wu, 2022). Philosophical hermeneutics, as a theory that focuses on understanding and interpretation, examines the text, readers and the relationship between them, and provides us with a useful perspective to better understand and interpret literary works. Combining the theory of philosophical hermeneutics with the translation phenomenon of the book of changes will help us clarify the historical background of the translation of the book of changes, summarize its evolution trend, and promote the study of the book of changes to a new situation, which has important theoretical and practical significance. This paper discusses the context critics in the translation history of the book of changes, using the basic theory of philosophical hermeneutics as the guidance of research, and using a series of key concepts, such as historical understanding, predictability, fusion of horizons, time interval and application elements of understanding. The purpose of this study is to analyze the complex relationship between this school and translation, as well as their leading role in shaping translation, in order to provide a new perspective and understanding .

2. THE THEORETICAL PREMISE OF PHILOSOPHICAL HERMENEUTICS IN THE TRANSLATION AND INTRODUCTION OF THE BOOK OF CHANGES

The book of changes is known as an outstanding model of Chinese traditional culture. It ranks first among the six classics, is known as the crown of the three mysteries, and is respected as the fundamental source of Chinese culture. It has played an important role in shaping China's cultural history for thousands of years. At the same time, it has also attracted many people of insight from ancient and modern times, at home and abroad, who continue to translate and annotate it and make a profound interpretation of it. This evolution also allows the book of changes itself to continue to experience profound shaping and development in various

cultural environments. The symbol system of the book of changes is unique. The multi-layer meaning and abstraction of these symbols, as well as the chaos of the text, significantly expand the scope of interpretation of the text. This diversity has led to a variety of interpretations and interpretations of the classics. There are different opinions and opinions in China and the West. The book of changes has been inherited in the West for more than four centuries, and the western and Chinese Studies of the book of changes have gradually formed a comprehensive system that is closely intertwined and integrated with each other. The unique way of studying the book of changes in the West and its wide dissemination also show significant characteristics. Many translators and Yi ology experts have emerged in the west, and each has formed a diverse and rich perspective under the unique influence of the era background and academic cultivation. Therefore, the interpretation of the book of changes is also very different, and each wise man has his own unique opinions (Ouyangxiao, 2022). Traditional epistemology and hermeneutics mainly focus on copying the author's intention and emotion, but this method is not suitable for understanding the book of changes. Because the identity of the author of the book of changes is still unknown, there are many different views on the time of its completion. Philosophical hermeneutics breaks the shackles of objectivity and emphasizes the subjectivity of readers. It believes that every understanding of the meaning of the text is a limited understanding based on the unique historical situation of the individual. It is no longer regarded as a passive object, but as a potential source of possibility. With the passage of time, people's interpretation of literary meaning has been constantly enriched, evolved and developed. Philosophical Hermeneutics and translation studies interact with each other. The results of translation studies can provide powerful cases for philosophical hermeneutics, and hermeneutics can also provide theoretical support for translation studies. However, philosophical hermeneutics is not only a cognitive theory, methodology or classical interpretation model, but also can not be used to fill the framework of historical data and corpus. On the contrary, we should use the perspective of philosophical hermeneutics to examine the interpretation phenomenon of the book of changes, and in this way, the research should be promoted to the philosophical level for profound thinking (Hu, 2002; Pan, 2015; Y. Ren, 2023). Over the years, many western scholars have been committed to restoring the original meaning of the book of changes, that is, tracing back to the original interpretation of the book in its creation period. Although the research methods of these scholars are different, they all revolve around a common core idea, that is,

trying to peel off the moral education characteristics of this document later endowed by Confucianism, in order to reveal the original appearance of hexagram painting, hexagram Ci and Cl. As Gujiegang said, their goal is to explore the true connotation of ancient classics from the influence of the later holy way and the achievements of the king on the book of changes. This research method is called "context criticism", and this school is called "context criticism" or "modernist school". The context critics adopted a new method, which was no longer limited to the annotation and translation of commentators in the Han Dynasty, but focused on the grammar, syntax and vocabulary research results of Oracle Bone Inscriptions and inscriptions on gold to analyze the meaning of ancient Chinese books. Using the spirit of modern science and academic consciousness, they re evaluated and deeply studied the book of changes, trying to strip away the mysterious color around the book of changes and restore its original and simple characteristics. The founder of this school is Wei Li, and representative scholars include Kong li'ai, Ru te, Minford, Xia Hanyi, etc.

3. THE WORLD OF THE BOOK OF CHANGES TRANSLATED BY THE CONTEXT CRITICS

According to the theory of historical evolution, considering the generation period of the book of changes, China was at the initial stage of human social development at that time, and the social production and living conditions were relatively primitive. From this point of view, we can explore the significant changes in the presentation of the book of changes in the translation of context critics under this background. Some representative examples will be studied in detail below.

3.1 Social Economy

Wang view emphasizes that the book of changes first reflects the content related to social and economic activities such as animal husbandry and hunting, and then covers the socio-economic situation of farming (Wang, 2015). Schulte Rainer also mentioned this point of view in his article "social life in the Zhouyi era" (Schulte, 2014). Hill Michael pointed out that in the Shang Dynasty of China, the primitive commune system still existed and the society maintained a relatively primitive state (Hill, 2013). According to his research data, it can be seen that the book of changes only mentions farming in one place (the second row of the 25th hexagram), and repeatedly mentions activities such as herding, hunting, fishing, raising and castrating

animals. In addition, researchers Cao and MA (Cao & Bo, 2022) stressed that the book of changes highlighted the extreme importance of sacrifice, suggesting that ancient society relied more on animals than grain. Although the book occasionally mentions some plants such as *Cuscuta*, its detailed description focuses on the rich and colorful animal world, including foxes, birds, horses, cranes, pigs, rhinoceros, buffalo, pheasants, etc. Kongl'ai also faithfully conveyed this view in his translation work, translating some words vividly into various specific animal names.

3.2 Sacrifice

In the Shang and Zhou dynasties, due to the limitations of productivity and cognitive level, people were deeply influenced by superstitious ghosts and gods and the worship of destiny, which led to the frequent and diversified sacrificial activities. Sacrifice includes divination. The result of divination determines which gods or ancestors should be sacrificed and what sacrificial objects should be used. Things related to sacrifice, such as the ritual of sacrificing animals or people before and during sacrifice, the tools needed, and even the process of dismembering sacrifice, have attracted much attention. Therefore, these contents have also been included in the hexagrams in the book of changes. According to the research results of Kong li'ai, sacrifice plays an important role in the book of changes. Almost every hexagram mentions at least one sacrificial ceremony, while in some hexagrams, sacrificial rites become the absolute core theme, especially the 19th, 31st, 52nd and 59th hexagrams. These sacrificial ceremonies are usually carried out in strict accordance with specific procedures, including the orderly handling of sacrificial objects, which are sometimes animals and sometimes even humans. This discovery provides us with important insights into the sacrificial rites in the book of changes. Therefore, in the translation of context critics, we often see the content of describing the fate of prisoners for religious rituals. For example, in the translation of Ruud's hexagrams, the expression "utilizing captives for religious rituals" appeared 12 times. Context critics believe that although these descriptions may be inhumane and primitive in modern times, it is a normal religious ritual for people of that era (Cao, 2020). In view of the extremely important position of sacrifice in the Shang and Zhou dynasties, Kong li'ai frankly said that he had highlighted the significance of religious ceremonies in his translation, which was more prominent than the previous translation. This view is also reflected in the translation of other contextual critics. For example, by searching for the keywords "assurance", "assurance" and "assurance", it can be found that

there are 115 occurrences in Kong li'ai's translation, while only 18 and 3 occurrences in other versions, respectively. When discussing the use of sacrificial Related words, the translation version of context critics has deeply explored the elements related to sacrificial activities, processes, tributes and ritual tools. Taking "the use of criminals" as an example, Kong li'ai translated it into a professional term closely related to sacrifice and interpreted it as "for the purpose of sacrifice" (for sacrifice). Correspondingly, "do not use" is interpreted as "avoid sacrificial offering" (avoid sacrificial offering), while "use the criminal" in a broader sense means that "it is beneficial to use the punished person as a sacrifice" (it is beneficial to use the punished person as a sacrifice). On the other hand, in the translations of Huang Shouqi and Zhang Shanwen, the same phrase is interpreted as "helping to establish an educational example" (helping to set an educational example). This difference reflects the multiple interpretations of the same word in the process of translation, and shows the profound meaning of sacrificial culture in language expression and the complexity of translation practice.

3.3 Tribal War

Xuzhuoyun believed that the key elements of national governance in the bronze age were military and religion, which were closely linked. The army sought the oracle in the temple. After the war, the sacrificial rites reported victory, which may involve the sacrifice of prisoners. This combination of military and religion played an important role in the society at that time. From the perspective of contextual criticism, translators have reached a consensus on the description of the book of changes. They present it as a world that is not fully civilized and can even be regarded as primitive. The world is full of primitive scenes such as wars of aggression between tribes, divination rituals before the war and human sacrifice after the war. When explaining "Heng" and "Xiang", Kong Li AI explained the phenomenon of the Shang Dynasty and early Western Zhou society through these two words: tribal wars often broke out to capture the enemy, and these prisoners would then be cooked and used as sacrificial offerings. Ru te, taking the inscription on the small Yu Ding of the bronze Ding in the Western Zhou Dynasty as an example, described the general's triumphant return in the inscription, captured three enemy leaders, brought back 5049 enemy's heads or ears (in ancient wars, the left ear of the enemy was cut as the counting mark), 13081 captives and a large number of spoils. These translations show a violent and war colored world view reflected in the book of changes. After interrogating the three leaders, the king decided to

put them to death and use all the heads and ears as sacrifices for fire sacrifice. This description presents an extremely cruel and primitive scene of early human social life. This situation was used to support the view that, according to the recent evidence of the inscriptions on gold in the Western Zhou Dynasty, when the book of changes was published, the human society, especially the Chinese society, was still in the early stage of development and had a limited degree of civilization. Human wisdom and cultural level have not yet reached the stage of creating a book known as "the book of wisdom" (Ye, 2020).

3.4 Corporal Punishment

Corporal punishment is a kind of punishment, that is, "breaking limbs, carving skin, and never stopping for life", which aims to make offenders suffer from physical disabilities for life. Some scholars believe that the root of corporal punishment can be traced back to the era of Yao and Shun. It first appeared in the expedition and war between clans and tribes. It is mainly used to punish opposing alien groups and prisoners of war, which is regarded as a barbaric way to release national hostility. With the passage of time, corporal punishment was more widely used in Xia, Shang and Zhou Dynasties and reached its peak. During the Qin Dynasty, corporal punishment prevailed until Emperor Wen of the Han Dynasty Liu Huan announced its abolition in 167 BC. The study of context critics also shows a similar conclusion.

4. THE MEANS OF RESHAPING THE ORIGINAL MEANING OF THE BOOK OF CHANGES

Wong, Roy view is that the ancient book of changes only shows the primary stage and basic culture of human society thousands of years ago, rather than contains profound philosophical thoughts or the wisdom of sages (Wong, 1997). Context critics use a variety of modern academic methods, combined with the research of various disciplines, to re interpret and define the meaning of the book of changes.

4.1 Philological Analysis

First of all, one of the key techniques to deconstruct the ancient meaning of the book of changes is the falsification analysis adopted by the context critics. According to Rutt, the development of early Chinese is not yet mature, so a simple syllable often carries multiple meanings. In addition,

the simple structure of early Chinese characters and the lack of clear identification of the radicals lead to the fact that a single Chinese character often has multiple functions, reflecting all the possible meanings of the syllable. The traditional Confucian classics used to frequently use the analysis of adulteration to explain ancient books. For example, in "Shuo Wen Tong Xun Ding Sheng · autobiography", Zhu Junsheng emphasized the importance of the analysis of adultery for the reading of ancient books, saying that it is difficult for people who do not understand adultery to understand ancient texts. However, the current context critics have subverted the traditional study of the book of changes with this method. Kongliai and other scholars pointed out that the various writing methods of Chinese characters in Mawangdui silk books actually show that we can treat many characters in the popular books as homophonic and borrowed characters, thus breaking the previous understanding, which is quite different from the traditional perspective. The first thing to consider is the misunderstanding analysis of the book of changes. In the process of spreading and copying for thousands of years, clerical errors are common. This is not only the case of the book of changes, but also a common phenomenon in all ancient documents in Chinese history. The method of context criticism effectively makes use of this feature, and through bold speculation and careful argumentation, it comes to a different explanation from the traditional Yi ology. Finally, it is also important to trace back the shape and meaning of characters. Although Kong Li AI generally followed the new Yi ology in interpreting the book of changes, when interpreting some key words, he always tried to choose an English word that could cover both the ancient meaning and the modern meaning of the word.

4.2 Literature Comparison Method

In the study of the book of changes, context critics pay special attention to the comparison and reference with other contemporary literature. They believe that through this method of mutual comparison, we can have a deeper understanding of the historical background of the Shang and Zhou dynasties, so as to interpret the book of changes more accurately. As mentioned earlier, in 1925, WangGuowei first proposed the "double evidence method", arguing that when studying ancient Chinese history, we should use "literature materials" and "archaeological discoveries" at the same time to explore the true nature of history in a mutually verifiable way. This method has been widely recognized and has become a scientific standard for the study of ancient literature and ancient history. Context critics have actually applied the "double evidence method" in their research,

which includes the comparison of ancient documents and the application of archaeological findings we will discuss in the next section (Zhang, 2021). In the study of the book of changes, context critics have extensively referred to many ancient documents, including the book of songs, Shangshu, Chuci, yizhoushu, Chunqiu and Zuozhuan. They believe that these documents provide valuable information and perspectives for in-depth understanding of the book of changes. By comparing these documents, they can better understand the semantics and background of the book of changes, as well as the history and culture of the Shang and Zhou dynasties.

4.3 Absorption and Utilization of Archaeological Achievements

Since the 1970s, a series of important documents related to the book of changes have been found one after another. These findings have a far-reaching impact on the traditional study of the book of changes. These important discoveries mainly include: in 1973, a precious document, the silk version of the book of changes, was found in Mawangdui Han tomb in Changsha, Hunan Province; Then in 1977, the excavation from shuanggudui in Fuyang, Anhui Province, brought an amazing bamboo version of the book of changes in the Han Dynasty. What is also remarkable is the bamboo slips excavated from the Tianxing temple in Jiangling, Hubei Province in 1978, which record the mysterious "divination records" of the Warring States period. In 1993, the archaeological discovery of wangjiatai in Jiangling, Hubei Province, shocked the world again. The unearthed bamboo slips of the Qin Dynasty "guicang" brought new historical insights. Finally, the bamboo slips of the book of changes purchased by the Shanghai Museum from Xiangang are treasures of the Warring States and Chu periods, revealing more valuable cultural heritage for us (Linfengyue, 2020). This series of discoveries not only changed our understanding of ancient Chinese culture, but also provided valuable information for historical research.

4.4 Meridian Separation Method

In Confucian classics, "Jing" and "Chuan" represent two different text types. "Jing" is the original classic text, contains the basic doctrines and principles, and is the basic part of the core thought and system. Comparatively, "Chuan" is the interpretation or elaboration of "Jing", which provides an in-depth understanding of the text. This annotation and further study of the classics constitute the core of Confucian learning.

Taking the book of changes as an example, "Jing" represents the core text of the book of changes, including the hexagram image, the name of the hexagram, the words of the hexagram and the words of the hexagram. The "biography" refers to the "ten wings", which provides a deeper understanding of the original content of the book of changes. In the translation method of context criticism, translators tend to treat "Jing" and "Chuan" separately, and may even give priority to "Jing" and ignore "Chuan" in translation. This method emphasizes the importance and original meaning of the text itself, and may reduce the dependence on "Chuan", that is, annotated text. This view emphasizes the importance of returning to the original form of the book of changes. Supporters believe that the "biography" part of the book of changes is the interpretation and comment of later generations on the text, which may distort the original meaning of the text. They advocated separating "Zhuan" from the original text in order to understand the original thoughts and doctrines of the book of changes more objectively. Although this method has its academic value, it may also ignore the contribution of "biography" to the understanding and dissemination of the book of changes in history. When discussing the relationship between Scripture and biography in his doctoral thesis, kongliai said: "once we separate those fuzzy and mixed elements in the book of changes from the Scripture, we will find that the words of the scripture have a high degree of internal unity, showing many characteristics common with early ancient Chinese texts" (Wang & Li, 2018).

4.5 Application of knowledge in other disciplines

Comparative folklore is a derivative branch of folklore, which focuses on comparative research in multiple regions, nations and countries, in order to explore the similarities and differences between different folk phenomena. The context critics used the method of comparative folklore to study the book of changes. Through comparison, analogy, speculation and test, they stripped the external packaging of the "gentleman's way" attached to the book of changes and tried to restore its essence as a divination book. This method provides a new perspective for understanding the book of changes and broader cultural and historical phenomena (Swenson, 2018; von Benda-Beckmann, 2002). When the context critics studied the book of changes, they paid attention to the content related to the astronomical calendar, and believed that the divination words were not only the divination text, but also the ancient people's observation and record of the astronomical calendar. They tried to restore this information in order to have a more comprehensive

understanding of the content and background of the book of changes. At the same time, modern phonology is also one of the important disciplines, through the study of ancient phonological characteristics, in-depth understanding of the original text and phonological rhetoric of the book of changes. This method emphasizes the importance of historical and cultural background, as well as the deepening of interdisciplinary research on the understanding of classic texts. Combining the knowledge of astronomy, calendar and phonology, context critics can reveal the multi-level meaning of the book of changes and increase their deep understanding. This interdisciplinary method also reminds us that when studying other classics or literatures, we can use this method combined with relevant subject knowledge to deepen our understanding (Waldorf, 2006).

5 CRITICISM OF CONTEXT CRITICISM

5.1 The Influence of Contextual Criticism on The Translation and Introduction of The Book of Changes

Context critics believe that the book of changes is a historical document reflecting the social life of the Shang and Zhou dynasties, describing the primitive and cruel social style, emphasizing the elements of tribal war, captives, human sacrifice and so on. They believe that the Benevolent Society in the Western Zhou Dynasty is inconsistent with the cruel life described in the book. Kongliang believed that the era of the popularity of the book of changes was the era of pre knowledge and pre morality, and people's cognition and moral consciousness were different from today's. Over time, the standardization of ancient Chinese society has increased, and the tolerance of differences has decreased. This view challenges the traditional understanding of the book of changes and provides a new perspective. Context critics try to reveal the multiple dimensions and significance of the book of changes in history and social changes. Therefore, in order to quickly reach an orthodox consensus, later Confucian classics scholars spared no effort to regard Kong Li AI as a contradiction in the book of changes, which was natural and attributed to the historical evolution of the text. He proposed that divination words were the accumulation of different divination results recorded by different diviners for a long time. These results may be different or even opposite, leading to contradictory statements in the book of changes. This perspective emphasizes the essence of the book of changes as a divination document and its evolution and development in the long history. It reveals

that the book of changes is not a fixed text, but develops and changes with time and social changes. This way of understanding provides a broader historical and cultural perspective for the study of the book of changes and recognizes its diversity and complexity. In the history of translation and interpretation of the book of changes, the contribution of contextual critics is mainly reflected in two aspects: first, their interpretation combines multiple modern disciplinary knowledge, not only provides a novel perspective, but also many innovative ideas are reasonable, which has a significant impact on the translation and interpretation of the book of changes. Secondly, the research attitude of "questioning the ancient and pursuing the truth" shown by the context critics and their forward-looking thinking of applying contemporary scientific achievements to the study of the book of changes provide an excellent model for future researchers and translators of the book of changes. This method endows the study of the book of changes with new characteristics and vitality of the times, so that it can be kept updated in different times, and expands the vision of the study of the book of changes and the translation and interpretation of the book of changes. This is the most precious legacy left by the context critics to future generations.

5.2 Limitations of Contextual Criticism in the History of Translation and Introduction of the Book of Changes

Understanding is essentially a historical activity. We cannot get rid of the influence of history, so understanding is inevitably limited and influenced by the historical background. Similarly, translation is also a process of understanding, which is restricted by historical conditions. Although the translator's interpretation is reasonable in its context, it has limitations. Context critics have shown some limitations in dealing with classics such as the book of changes. First, they sometimes seem to be not careful enough to modify the existing text in the process of interpretation, and even make people feel that they have tampered with the original text at will. This treatment may lead to the distortion of the original meaning of the classics, thus affecting the correct understanding of the classics. However, it should be pointed out that the "free" interpretation of context critics is not without constraints. All their "corrections" are based on a clear goal, that is, to reveal the true face of the classic. To some extent, the choice and scope of this way of interpretation reflect the limitations of the critics' horizon, and also affect their understanding and interpretation of classics. In terms of interpretation methods, context critics often use the analysis of interchangeable words, but this method has also been questioned. Xia

Hanyi, a scholar, criticized that although it can be understood that the original text may contain interchangeable words, it does not mean that the text can be modified at will. Similarly, Liu Dajun also stressed that the interpretation of "Guanxiang copula" in ancient documents should be cautious and cautious, which can not be completely accepted or completely denied. He reminded people that exegetics should not be regarded as a universal solution, nor should they misuse interchangeable words to interpret texts at will. The second limitation is that context critics rely too much on tacit evidence. The method of tacit evidence refers to the reasoning method of judging the non existence of an event or idea by not mentioning it. Zhangyinlin pointed out that Western historians believed that the method of tacit evidence had its limits of application, while Gujiegang relied too much on the method of tacit evidence in his argument, and most of them exceeded its scope of application. Chen Yinque stressed that we should be careful when dealing with the previous records, and we should not easily determine their authenticity. It is relatively easy to prove the existence, but difficult to conclude that it does not exist. It is a complex task to eliminate all possible sources.

6. CONCLUSION

The meaning of classics is not fixed. Its value not only comes from the creation of the original author, but more importantly, classics are formed through the understanding and interpretation of generations of interpreters to a large extent. It can be said that it is constantly shaped and transformed by the annotator, which requires future generations to maintain a continuous "dialogue" with it, and constantly update its interpretation with the passage of time, so as to make it have the characteristics of the times in each era, which is closely related to our lives. In this process of open interpretation, the classics themselves are constantly updated and enriched. This is where the vitality of classics lies. The context criticism school initiated by Waley and the research of Kongli and Rutter have made the book of changes take on a completely different look. They regard it as a pure divination book, which does not contain philosophy or small words, and is completely contrary to the traditional philosophical and ethical views. This interpretation emphasizes that the book of changes reflects the culture of primitive society and describes primitive features such as tribal wars, captives, and human sacrifices. By using philology, literature comparison, the separation of classics and biography and modern subject

knowledge, the context critics broke the traditional restrictions and presented a new look for the translation and research of the book of changes. This interdisciplinary methodology reflects the diversity of the book of changes under different historical backgrounds and is of great value in promoting its research and the translation of other classic works.

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