

**Rationale for the Terminology of  
*The Fundamentals of Chinese Medicine***

**The Case for Literal Translation**

**Nigel Wiseman**

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# **Rationale for the Terminology of the Fundamentals of Chinese Medicine: The Case for Literal Translation**

By Nigel Wiseman

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# Preface

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The ***Fundamentals*** terminology started when, over 16 years ago, I met Paul Zmiewsky and Andy Ellis in Taipei. Paul Zmiewsky and Andy Ellis were practicing acupuncturists who had come to Taiwan to learn Chinese and more about Chinese medicine. I was a linguist who had started to study Chinese medicine after having come to Taiwan to learn Chinese. The three of us together soon realized that the Chinese medical literature available in English was not all translated from Chinese sources, that terms varied from one book to another and did not always reflect the original Chinese concepts accurately, and that they contained fewer consistently used technical terms than are observed in Chinese medical texts. We therefore decided to translate a Chinese text using a translation methodology that would reflect Chinese terms as accurately and as consistently as the original Chinese text. Since we were to develop a new terminology in the process of the translation work, we decided to choose a general Chinese medical primer that contained all the main nuts and bolts of Chinese medicine. We chose *Zhōngyīxué Jīchǔ*, and our English version, ***Fundamentals of Chinese Medicine***, was published in 1985.

In 1990, we published the terminology in Glossary of ***Chinese Medical Terms and Acupuncture Points***, which was the first Chinese-English English-Chinese dictionary of Chinese medical terms to have been created by native speakers of English. It was also the first Chinese medical dictionary to include an explanation of methods applied in translation. The Glossary provided the key to the terminology used in ***Fundamentals*** for other translators who wished to understand the relationship of our English equivalents to the original Chinese terms, and to apply the same equivalents in their own work.

Since that time, as general translation work as progressed, we have continued to refine the terminology, making it more accurate and systematic. In this process, we have also refined the ideas of translation methodology and have codified more objectively the principles by which we believe terms should be translated. In 1995, the database from which the Glossary had been pro-

duced gave birth to the *English-Chinese Chinese-English Dictionary of Chinese Medicine*, which was published by Hunan Science and Technology Press. This work is very much larger than the original Paradigm Publications edition, including notably the names of medicinals and formulas as well as many new general terms. It incorporates many suggestions from critics as well as coworkers and supporters of the terminology, and in particular the fruits of our dialogue with Chinese medical historian Professor Paul U. Unschuld, who has offered many excellent suggestions for term choices and helped us to formulate the principles of terminological translation more clearly. The work of expanding the database and improving the translation of terms continues and a new computer version of the *Dictionary* will appear in the near future.

Over the years, *Fundamentals* terminology has gradually undergone change in term choices, but the goal has remained unchanged: to develop a term-set that achieves the maximum transfer of ideas from Chinese to English, to create English equivalents that reflect Chinese concepts as accurately as possible. We have aimed to create a one-to-one relationship between Chinese characters and English words. This, of course, is a simplification of the strategy, since characters sometimes only function as part-words and many are used in different senses (as our English words too), but it is possible to approach the ideal of translating each sense of a character with a single English word. The idea behind this is that readers with a knowledge of Chinese, when reading a text in which the terminology is systematically applied, will know more or less exactly the original Chinese terms from their English equivalents. This strategy enables the “litmus test” of good translation to be performed, that is, seeing whether the text can be back-translated into Chinese.

The use of *Fundamentals* terminology has steadily increased, largely, I believe, because of the increasing numbers of people learning Chinese and wishing to develop translation skills. Our glossaries attract such people because they provide a key to producing an English text that more closely matches the original Chinese text than any other available bilingual list of terms. Nevertheless, many people are still not fully convinced of the value of this terminology and the validity of the methodology on which it is based. Some do not believe that Chinese medical has a terminology beyond a handful of special words. Some are simply put off by terms appearing in the *Fundamentals* terminology; they do not like certain words that do not figure in their own vocabularies or their received set of CM technical terms (e.g., ‘vacuity’ and ‘drain’ as opposed to the more common ‘deficiency’ and ‘sedate’).



## **PREFACE**

The westward transmission of Chinese medical knowledge would benefit immensely from a standardized terminology. However, standardization cannot be achieved until all agree on objective principles by which to narrow down the choice of terms. The purpose of the present discussion is to encourage awareness of the problems created by term translation practices to date, and show that there are rational solutions to them.

In Part I, we discuss the nature of Chinese medical terminology, the problems encountered in the translation and the obstacles they pose for people learning Chinese medicine, and set rational principles for the selection of English equivalents to Chinese terms. In Part II, we look at the basic terminology of Chinese medicine from a thematic angle, showing how we have dealt with various problems of translation.

## **Acknowledgements**

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# Part I: Theoretical Considerations

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The aim of this discussion, as its title suggests, is to explain the rationale behind the terminology used in the *Fundamentals of Chinese Medicine* [15] and other works by the same team of translators.

The creation of the *Fundamentals* terminology was prompted by the observation of people able to read the Chinese-language literature of Chinese medicine that while in Chinese literature the expression of Chinese medical ideas is relatively standardized, in English literature it is not. In Chinese literature, concepts are largely referred to consistently by set terms, but in English-language literature, a number of different terms appear to be used to represent a single Chinese medical concept identifiable in Chinese literature. More confusingly, words in English texts sometimes cannot be related precisely to concepts appearing in Chinese medical literature.

The plan was therefore to devise a terminology that would be “pegged” to the Chinese terminology and to generate translated material in which the English terms would closely match the original texts. In other words, the idea was that whenever we wrote Y in English, the reader would know that this was X in the original text. We believed—as we still do—that texts translated in this way would represent Chinese texts more accurately, and hence provide a clearer, more detailed, and clinically more accurate picture of Chinese medicine.

The plan involved not merely translating Chinese texts according to fixed set of equivalents; it also involved publishing a list of equivalents together with the original Chinese terms that they represent. A bilingual terms list would enable other translators to produce translations in which Chinese medical concepts would be represented in the same way. It would also enable those familiar with the Chinese language, when reading an English text produced

by applying the term equivalents contained in the list, to be relatively sure what the original text said, without actually having seen it. Such a rational approach to translation would also make it possible for an English text so generated to be translated back into Chinese with a high degree of accuracy.

In devising the *Fundamentals* terminology, we tried to choose terms rationally. We realized from the start that many of term choices would change, and that even our principles of choice would change. Over the years, we have replaced initial equivalents with ones we feel represent the Chinese concepts more exactly. We have also refined our understanding of the theory of term choices. Nevertheless, our basic insight that Chinese medicine needs a standardized terminology that adequately reflects its concepts has remained unchanged.

The *Fundamentals* terminology has been successful to the extent that increasing numbers of people have come to apply the terminology in translation. More and more people have come to realize that knowledge of the Chinese language provides access to a much greater store of clinical knowledge than is available in English, and have taken the trouble to learn Chinese. Those who learn to read Chinese medical literature fluently and take the Chinese terms to be standard understand more clearly than others the importance of language in the transmission of knowledge, and the shortcomings of much of the literature currently occupying Western bookshelves.

A considerable body of English-language literature has accumulated over the last decades, but certainly not all of it has been created under the best conditions. In the early years of acupuncture boom in the 1970s, Westerners avidly took notes from Oriental immigrants, and English speakers who could read French studied the literature written by Soulié de Morant and Van Nghi. Gradually, a body of literature describing Chinese medical (at that time mostly acupuncture) theory and practice grew. However, only a fraction of this literature was produced by translation of actual Chinese texts.

The boom in Western interest in acupuncture, partially prompted by China's experiments in acupuncture analgesia in the performance of surgical operations, encouraged China to produce acupuncture primers in English and other Western languages, based on the new brand of systematic Chinese medical literature designed for use in the college classroom. In the effort to stimulate the transmission of Chinese medicine, a number of bilingual dictionaries were also produced.

Since then, the number of Chinese people and Westerners translating and creating texts in English has increased. Yet the kind of language policy that

# 1. Does Chinese Medicine Have a Terminology?

Many students, teachers, and practitioners of Chinese medicine apparently take the view that ‘technical terms’ form an integral part of the language of scientific medicine, aeronautics, or astrophysics, but are alien to a traditional form of medicine such as Chinese medicine. In this view, strictly defined terms have no place in a healing art that embodies the holistic and relativistic conceptual framework of yin and yang. This view rests on certain inaccurate pre-conceptions concerning the nature both of terminology and of the relationship of medical understanding to language.

Chinese medicine does possess a terminology, just as most specialist activities do to a greater or lesser extent. Few would deny that words like ‘yin and yang’, ‘qi’, ‘jing’, ‘shen’, ‘jingluo’ etc. (or whatever people call them), are technical terms. Yet many probably believe that list of terms is no larger than a handful. The reality of the matter is quite different: The 1995 *Zhōngyī Dàcídiǎn* (“Chinese Medical Dictionary”) [1], containing over 30,000 terms, is as large (in page-count if not in number of entries) as most Western medical dictionaries. Whole dictionaries have been written on single works such as the *Huángdì Nèijīng* and the *Shānghánlùn*.

Terminologists, that is, people specializing in the branch of linguistics that deals with the theory of the expression in language of technical concepts, inform us that people involved in any specialized activity, whether it be fishing, market gardening, or marine biology, tend to have their own “technical language”—or “language for special purposes” (LSP), as it is technically called—which differs in certain ways from the ordinary language, or “language for general purposes” (LGP). A major characteristic of an LSP is that it uses certain ordinary words in specific (or “technical” senses) and may even invent some new words and expressions that are opaque to non-initiates. Chinese medicine is no exception. It has a large terminology, but one that differs in many ways from our modern stereotypes such as the terminology of Western medicine, which uses large numbers of long words of Greek and Latin origin (e.g., ‘atherosclerosis’, ‘botulism’, ‘meningocele’, etc.) that are virtually meaningless to the majority of native English speakers. To a Chinese person starting to learn Chinese medicine, the terminology is much friendlier because is built out of very basic Chinese vocabulary (not out of foreign words). The vast majority of Chinese medical terms are composed of a limited gamut of characters

## DOES CHINESE MEDICINE HAVE A TERMINOLGY?

(about 1,500–2,000), a considerably smaller number than the average literate person knows. However, many very simple words are used in technical senses that appear strange to those unfamiliar to Chinese medicine. For example, 风 *fēng* is the ordinary word for ‘wind’. The word appears in the vocabulary of Chinese medicine because wind is considered as cause of disease. However, the way in which the word 风 is used in medicine is unfamiliar to the lay: 肝风内动 *gān fēng nèi dòng*, “liver wind stirring internally” is not a normal usage of the word wind. Thus, 风 *fēng* is an everyday word, yet it is also a *technical term*.

The terminology of Chinese medicine differs from modern terminologies in other respects. The explosion in scientific knowledge in the modern age has naturally been paralleled by an explosion in technical terms, which given rise to a concern for clear, unequivocal terminology. The main method of achieving greater unequivocality is making sure that one term is only used to refer to one thing and that one thing is only referred to by a single name. This is what the International Standards Organization call “monosemous correspondence between a term and a concept” [7]. Chinese medicine apparently never developed the need for such rigor; it never fully perceived the need for a single concept to be represented by a unique term.

Over a period of two millennia, the same words have been used in different meanings. For example, 里 *lǐ* is the ‘interior’ of the body in contrast to 表 *biǎo*, ‘exterior’. However, the meaning of both terms varies according to context. ‘Exterior’ sometimes denotes only the exterior surface of the body; sometimes it includes the 腑 *fǔ*, bowels (the organs of digestive tract conceived of as the exterior surface of the interior). ‘Interior’ sometimes means only the 脏 *zàng* in contrast to the bowels; sometimes, as in *yáng* brightness (*yángmíng*) disease of cold damage, it includes the bowels. When reading older texts, one must be aware that certain terms were redefined in the course of history, and that one has to understand what terms meant at each time in history. Several terms that in the *Shāng Hán Lùn* loosely described the pulse were given new and very specific definitions by Wang Shù-Hé in the *Mài Jīng*. So, for example, a pulse described as “stirred” 动 *dòng* in the *Shāng Hán Lùn* is not the same as the stirred pulse described by Wáng, since Wáng said that it could only occur at the bar pulse.

Furthermore, many concepts have each been referred to with different terms, as the various different terms for consumption (pulmonary tuberculosis) show:

- E-1. 癆瘵 *láo zhài*, consumption
- E-2. 飞尸 *fēi shī*, flying corpse

- E-3. 鬼注 *guǐ zhù*, demonic influx
- E-4. 传尸 *chuán shī*, corpse transmission
- E-5. 毒疔 *dú zhù*, toxic infixation
- E-6. 虫疔 *chōng zhù*, worm infixation
- E-7. 劳注 *láo zhù*, taxation influx
- E-8. 尸注 *shī zhù*, cadaverous influx

Names of symptoms have been particularly prone to change over the ages:

- E-9. 不更衣 *bù gēng yī*, not to change one's clothes
- E-10. 不大便 *bù dà biàn*, inability to evacuate
- E-11. 便闭 *biàn bì*, fecal block
- E-12. 便秘 *biàn bì*, constipation

Chinese medical terminology further differs from modern scientific and technological terminologies in that a good number of terms have unclear referents. There is disagreement as to what morphological entities 三焦 *sān jiāo* (triple burner), 命门 *mìng mén* (life gate), 膏肓 *gāo huāng* (gao-huang), 经络 *jīng luò* (channels and network [vessels]), 精室 *jīng shì* (essence chamber), 膜原 *mó yuán* (membrane source), 气海 *qì hǎi* (sea of qi), and 腠理 *còu lǐ* (interstices) refer to, if, indeed, they refer to morphological entities at all. Furthermore, many of physiological and pathological processes described in traditional literature are the product of speculation. The statement that “kidney governs the absorption of qi” (肾主纳气 *shèn zhǔ nà qì*) is based on the notion that labored breathing often occurs in patients who also display the signs ascribed to disease of the kidney. The precise nature of the physiological interaction of the kidney and lung was never observed.

One might claim the lack of one-to-one correspondences between terms and concepts and the poor definition of terms as evidence that Chinese medicine does not have a terminology. The claim only stands if ‘terminology’ is taken in its modern scientific and technological connotations. When taken in the wider sense in which we and Chinese medical lexicographers take it, it becomes clear that the terminology of Chinese medicine is not only large, but also highly complex.

The intuition that Chinese medicine does not have a “terminology” apparently goes hand in hand with the notion that in medical matters clinical understanding is more important than the translation of words: what counts is understanding the concepts of set of healing practices; the words we use

to describe the concepts are of secondary importance. As a general principle, this is entirely valid. However, the notion that words are of secondary importance to concepts is an assumption about knowledge and its representation in language that derives from modern knowledge systems in which concepts are so clearly defined that the words by which we represent the concepts are of secondary importance. In Chinese medicine, concepts were traditionally less clearly defined. Clinical understanding is not something directly gained through perception, but is based on a body of knowledge that is in turn based in the language in which it is conveyed. In Chinese medicine, word and concept were never clearly separated as they are in modern bodies of knowledge. I believe that the import of this fact has not yet been sufficiently recognized in the transmission of Chinese medical knowledge to the Western world.

## **2. Problems of Translation**

If the transmission of Chinese medical knowledge is to be successful, translated texts must reflect the source-language texts. Evidence shows that it is not. There are basically two things going wrong in the translation-and more broadly in the transmission-of Chinese medicine:

1. Inappropriate word choices: Terms are sometimes translated with words that do not convey the original concepts accurately; conceptual distinctions made in Chinese texts are not always upheld in the translated text.
2. Lack of standardization: Different English words are used by different translators and writers to denote identical concepts (and the same English word may be used by different writers to denote different concepts).

Point number one is relatively self-explanatory. The choice of a word in the target language is inappropriate when it fails to accurately reflect the concept represented by the source-language term, and hence misinforms the reader. A specific form of inappropriate term choice arises when a translator mistakenly identifies two terms representing different concepts as synonyms and translates them with a single word, with the result that the reader loses a conceptual distinction. These kinds of inaccurate translation are observed at the level of a single translated text or multiple texts by the same translator.

Point number two is a defect of translation observable not in the work of one writer, but in the combined effectiveness of translations by different

translators not using the same target-language terms. As we shall see, there is not necessarily one “right” translation for a given source-language term. Two translators may use equally justified translations for a particular term. However, for the reader studying texts translated or compiled by both these translators will not necessarily realize that the two English terms represent a single concept. This problem is most acute when the translators do not provide adequate explanations of the terms and do not relate them to the only available standard term, which is of course the Chinese term. But here again, even if translators take reasonable precautions, readers may still misconstrue what they read because it is impractical to define a term at every occurrence in the text.

Before we go any further, we should explain why either class of error should occur.

## 2.1 The source of the problems

The problems of translation are rooted in a simple fact of human language. Different languages do not simply possess different-sounding words for the same concepts; each language divides the world up differently. A color word in one language, for example, may denote a part of the color spectrum that is split into two colors in another language. Thus, the Chinese 黄 *huáng* includes not only colors we call ‘yellow’, but also ones we call ‘brown’. (We will discuss translation of color terms in Part II.) For a word meaning X in one language, there is not necessarily an equivalent word meaning X, wholly X, and nothing but X in another language. Translation is often a tricky task because it has to negotiate such differences.

Of course, many words have pretty straightforward correspondences in other languages (such as 目 *mù* corresponding to ‘eye’, or 脐 *qí* to umbilicus). But sometimes, the translator is almost at a loss for a word. In such cases, different translators often come up with different solutions. Many readers will be aware that the Chinese 虚 *xū* and 实 *shí* are translated in a number different ways by different translators, as the following list shows:

Table 1. Renderings for 虚 *xū* and 实 *shí*

虚 <i>xū</i>	实 <i>shí</i>
deficiency	excess
vacuity	repletion
depletion	repletion
asthenia	sthenia



fullness	emptiness
repletio	inanitas
Xu	Shi

Like 虚 *xū* and 实 *shí*, many Chinese terms may suggest to the translator a number of possible English options. The translator has to weigh up all the options to see which matches the Chinese term closest. If the translator does not find an adequate equivalent, he or she may chose to apply transliteration instead. The translator's final choice may be a matter of pot-luck. However, when we investigate the implications of the term choices, we find term choices often slant the interpretation of concepts in certain directions.

## 2.2 Inappropriate word choices

### Inaccurate representation of concepts

Numerous inappropriate term translations are the result of choosing Western medical terms to represent Chinese medical concepts. It has been suggested, for example, that 风火眼 *fēng huǒ yǎn* should be translated as 'acute conjunctivitis' [2]. The Chinese term literally means 'wind-fire eye'. Although the disease it denotes may in most or even all cases correspond to what Western doctors call acute conjunctivitis, the student of traditional Chinese medicine is much better served with a literal translation that preserves all the Chinese medical meaning and hence the relationship to the traditional Chinese frame of reference. 'Wind-fire eye' tells us that this is a disease of the eye that is caused by wind and fire. The term provides an indication of the etiology and a hint to the treatment. If we use 'acute conjunctivitis' for 风火眼 *fēng huǒ yǎn*, we are talking about an acute, as opposed to chronic, inflammation of the conjunctiva. The information contained in this Western medical term relates only to the Western frame of reference, since Chinese medicine does not speak of 'inflammation' or 'conjunctiva' as such. The use of Western medical terms can produce the misleading impression that some of Western medicine's observations were shared by the Chinese.

风火眼 *fēng huǒ yǎn* is not an isolated example. We find more examples among the terms beginning with 风火 *fēng huǒ* in the *Chinese-English Medical Dictionary* (汉英医学大词典 *hàn hīng yī xué dà cí diǎn*) published by the People's Medical Publishing House (1987) [2].

E-13. 风火 *fēng huǒ*, wind-fire

E-14. 风火疔 *fēng huǒ lì*, acute cervical lymphadenitis

- E-15.** 风火相煽 *fēng huǒ xiāng shàn*, wind and fire stirring each other up  
**E-16.** 风火牙痛 *fēng huǒ yá tòng*, toothache due to pathogenic wind-fire  
**E-17.** 风火眼 *fēng huǒ*, acute conjunctivitis

The literal English renderings of wind and fire only appear in three out of the five terms. The principle that the translator is evidently applying here is that rendering terms with Western medical equivalents wherever such exist, and translating terms literally when no Western medical term exists. The translator who chooses equivalents in this way appears to believe that the Western medical term is the English equivalent of the Chinese medical term in question, without considering that it is an English equivalent rooted in a completely different frame of reference. Even if we assume that acute conjunctivitis is referentially the same as 风火眼 *fēng huǒ yǎn*, we must nevertheless realize that they are conceptually different. In choosing Western medical equivalents that imply an alien frame of reference, the translator apparently considers it more important to show how Chinese concepts relate to Western medical knowledge than to show how the condition is viewed within the system of knowledge that he is engaged in transmitting. The tendency to translate Chinese medical concepts with Western medical terms is more prevalent amongst translators in China, since they feel a stronger need to justify Chinese medicine in terms of modern medicine.

Chinese scholars translating the terminology of Western medicine into Chinese were much more aware of the need to translate terms in such a way as to reflect the concept in its native frame of reference. They did not translate ‘acute conjunctivitis’ as 风火眼 *fēng huǒ yǎn*. Instead, they devised a term that reflects the literal meaning of the English term (急性结膜炎 *jí xìng jié mó yán*).

Given the conceptual differences between 风火眼 *fēng huǒ yǎn* and acute conjunctivitis, it is quite likely that there are greater referential differences than meet the eye. One might doubt whether there is actually a clear one-to-one relationship between the Chinese and Western concepts. In other words, **we** cannot be sure that there is no 风火眼 *fēng huǒ yǎn* that is not acute conjunctivitis or that there is no acute conjunctivitis that is not 风火眼 *fēng huǒ yǎn*.

Western medical ideas are not the only ones to appear in interpretive translation. There is some evidence that Western expectations of Chinese medicine affect the way in which terms are translated. Let us look at the term 卫气 *wèi qì*, which refers to the qì (force) that resists disease evils invading the body

from the outside. It is variously rendered as ‘protective qi,’ ‘defense qi,’ or in transliteration as ‘wei qi’. The primary meaning of 卫 wèi is ‘defend’ in the military context. According to *The Random House Dictionary of the English Language*, ‘protect’ and ‘defend’ convey the notion of keeping safe. ‘Defend’ is to keep safe by resisting attack. ‘Protect’ is to keep safe by interposing a shield or barrier. We know from the theory of Chinese medicine that when an external evil (such as wind, cold, heat, etc.) invades the exterior, 卫气 wèi qì engages in a struggle of resistance, which is often described in militaristic terms such as 正邪相争 zhèng xié xiāng zhēng, “the struggle between right and evil.” Keeping something safe by active resistance is expressed in Chinese by 卫 wèi and English by ‘defend’. The related, but not identical notion of ‘protect’ corresponds more closely to the Chinese 保 (or 保护).

The word ‘defensive’ seems to be an exact correspondence; the word ‘protective’ seems a little off the mark; the transliteration ‘wei’ is theoretically faultless, but since this Pinyin word itself conveys no meaning an English speaker, it is of little practical help to the reader without an explanation.

Although ‘defensive’ is an almost perfect match, by no means everyone uses this word. I would suggest that this is because ‘defensive’ reflects the military metaphor of the Chinese term, and hence ‘clashes with Western expectations of Chinese medicine. Chinese medicine has gained in popularity in the West over recent decades as one of many forms of healing that class themselves as ‘alternatives’ to Western medicine, which hold the belief that the best approach to healing is holistic therapy that nurtures the self-healing powers of the body. As Paul U. Unschuld has pointed out, holistic medicines have arisen out of dissatisfaction with various aspects of Western medicine, not least among which is the Western medical conception of the body as a battle-ground on which the immune system fights invading microorganisms. Paul U. Unschuld shows that military metaphors very similar to those now used by modern medicine were used in China two millennia ago. The translator who sees only the holistic aspect of Chinese medicine to the neglect of other aspects may well choose ‘protective’ instead of ‘defense’, since it not only eliminates the military metaphor totally, but replaces it with a nurturing image that accords with holistic views [10].

One may well ask, does the preservation of a metaphor make any difference to medical understanding and clinical skill? I would argue that often it does. One example where it does make a difference is the use of ‘sedate’ as the equivalent of 泻 xiè. This is categorical error since the connotations of ‘sedate’ are diametrically opposed to those of the original term 泻 xiè.

The Chinese 泻 *xì*! denotes, among other things, a therapeutic action performed in needle therapy. Its literal meaning is ‘to flow’, ‘cause to flow’, ‘to drain’. In the acupuncture context, 泻 *xì*è is a needle stimulus used to free accumulations of evil (邪 *xié*, often called ‘pathogenic factors’) or stagnant qi. The ancient Chinese considered the 经络 *jīng luò*, ‘channels and network vessels’, as rivers and waterways traversing the body, that provide the necessary transportation links between the various internal organs and body parts. When qi, for one reason or another, stagnates in part of the channel system, then a 泻 *xì*è, ‘draining’ stimulus, is used to restore normal free flow.

As far as we know, the word ‘sedate’ came to be used as the equivalent of 泻 *xì*è on account of a belief that the channel system in some way corresponds to the nervous system, and that the condition of stagnation corresponds to an excitation of the nervous system that is to be treated by a relaxing or sedating stimulus. However, the transposition of the Chinese concepts into modern concepts of the nervous system involves not an insignificant shift to a corresponding framework of reference, but a shift to a completely incompatible frame of reference in which the ideas are not parallel but opposite. If we agree that we are talking about the Chinese system of channels and network vessels and not the nervous system, the application of the word ‘sedate’ gives a misleading impression of the process involved in the treatment. ‘Sedate’ comes from the Latin *sedare*, to ‘cause to sit’, or to ‘seat’, which is directly related to the English words ‘sit’, ‘seat’, ‘settle’, and ‘sediment’. ‘Sedate’ implies a calming or settling action, when applied to the streams of fluid-like qi in the body, would, logically, result in a slowing down of activity and movement. The result of a sedating action is precisely the opposite of that of 泻 *xì*è stimulus. Thus, to call the stimulus used to treat qi stagnation a ‘sedating’ stimulus suggests a therapeutic mechanism that would aggravate rather than relieve the condition.

The word ‘sedate’ fails to represent the traditional Chinese medical concept. This becomes clear when we probe deeper into the Chinese concept. Let us look at the implications of the 开阖补泻法 *kāi hé bǔ xiè fǎ*, ‘open and closed supplementation and drainage method’, which involves pressing (closing) the hole in the skin left after the extraction of the needle to produce a supplementing stimulus, or which involves waggling the needle on extraction so as to widen the hole to produce a draining stimulus. The obvious implication of this method is that widening the hole facilitates the discharge of qi from the body, while pressing the hole prevents the qi from escaping. A further implication is that qi is something that can escape from the body through a

physical hole (i.e., some sort of substance). While the term 泻 *xiè*, 'to drain', concords with this conception of qi, the word 'sedate' does not. It is difficult to see how the word 'sedate', with its connotations of calming, tranquilizing, and settling, could meaningfully describe what traditional Chinese healers understood themselves to be performing. In other words, it is also difficult to see how anyone using the word 'sedate' could have conceptions of the therapeutic action and of qi that in anyway match Chinese conceptions.

Of course, a problem that underlies considerations of word choice here is that we have no proof of the existence, let alone the nature, of the channels or of the qi that flows through them. We have no direct experience of how a 泻 *xiè* stimulus actually affects the body. We have no direct observations that we could describe with our own choice of words. Concerning the channels, qi, and their behavior, we only have statements in language and the concepts that those statements suggest. The speculative nature of these concepts makes them vulnerable to alteration in the process of translation. In the absence of detectable objective referents, alien concepts (such as those derived from the nervous system) can easily be projected onto the original concepts.

The adoption of the word 'sedate' evidently arose out of an attempt to make clear what is in reality not very clear by basing this Chinese concept on the solid bedrock of scientific reality. The term has notably been used by Felix Mann who has devoted considerable effort to explaining the effects of acupuncture in terms of the nervous system. We should note that although research has been able to demonstrate that certain effects of acupuncture can be explained through the nervous system, no evidence has been put forward to show that the channel system as a whole corresponds to the nervous system or even that it exists as a single entity. And, interestingly, in recent years, Felix Mann has denied the existence of the channel system.

Paradoxically, the choice of the 'sedate' may have no neurological justification whatsoever. Scientific experiments to discover the scientific basis of acupuncture usually use electrical stimulation. Generally, a powerful electrical stimulus is held to correspond to the traditionally draining stimulus, while a weak stimulus is held to be a supplementing stimulus. If this is true, then the draining stimulus in neurological terms is excitatory rather than inhibitory. Consequently, 'sedative' would be inappropriate if the choice of English term were to be based on the neurological model.

Although the use of the word 'sedate' has its origins in a scientific (or quasi-scientific) model of acupuncture, it continues to be used, I suggest, not so much because it is felt to place the channel system on firm neurological foundations,

but rather because its connotations are in keeping with conceptions of Chinese medicine as a soft therapy geared to restoring balance rather than to the forceful removal of offending forces. When qi is conceived as some sort of “vital energy,” as it often is, the notion of “sedate” implies a rebalancing of energy, whereas the literal translation “drain” implies that the body is being weakened. In the choice of ‘sedate’ as the rendering for 泻 *xiè*, just as in the preference for ‘protective qi’ over ‘defense qi’, we see how the naming of a concept can shape its interpretation.

#### Blurring of distinctions

When two different Chinese terms are translated by single English term, any conceptual distinction in the Chinese text is lost in translation. This often happens when two Chinese words appear to mean more or less the same thing, but in fact do not.

For example, 弱 *ruò*, when in the context of the pulse 无力 *wú lì* are 弱 *ruò* are both translated as, say, ‘weak.’ A pulse that described as 无力 *wú lì*, literally ‘having no force’ is not the same as a pulse described as 弱 *ruò*, ‘weak’. 无力 *wú lì* is a descriptive term that can be applied to many pulses that, in addition to their other qualities, are lacking in strength. 弱 *ruò*, ‘weak’, specifically denotes a pulse that apart from being forceless is also sunken, and according to some definitions fine. Although the Chinese terms appear to be synonymous, in reality they are not, since ‘weak’, in its sphygmological sense, has a very specific meaning. The problem that arises here results from the close synonymy in the literal meanings of the names, the everyday nature of the terms that belies their technical usage, and the translator’s unfamiliarity with the conceptual detail.

The challenge we face in the creation of an English terminology of Chinese medicine is to find words that can be given the same definitions as the Chinese terms, so that full meaning of the Chinese terms, and the distinctions between meanings of different terms are carried over into English. If the translator is unaware of the distinction between 无力 *wú lì* and 弱 *ruò*, or if, though aware of it, fails to reflect it in translation and draw the reader’s attention to it, then the reader might not grasp it.

Conflation of concepts can potentially arise in the translation of quite a few terms. In the context of the pulse, in addition to the above examples, 数脉 *shuò mài* and 疾脉 *jí mài* could easily be rendered as ‘rapid pulse’, although the latter denotes a faster pulse than the former (distinguished as ‘rapid pulse’ and ‘racing pulse’). In diagnostics, 烦 *fán* and 躁 *zào* could both be repre-

sented by ‘restless’ or ‘agitation’, although the former is a subjective sensation and the latter is an objective symptom (distinguished by us as ‘vexation’ and ‘agitation’). The two often appear together, although vexation without agitation is milder than vexation with agitation (and the *Shāng Hán Lùn* notably describes a condition of ‘absence of vexation with agitation’).

Similar problems of close synonyms are seen in other areas of Chinese medicine. Since the pathomechanisms (病机 *bìng jī*) of Chinese medicine largely be summed up in terms of “too much,” “too little,” and “blockage,” there is considerable ground for conflation of concepts. Similarly, in treatment, where actions are basically involve supplying insufficiencies and reducing surfeits, and eliminating blockage, concepts are equally prey to conflation in translation. The terms 化湿 *huà shī*, 燥湿 *zào zhī*, and 利湿 *lì shī* all denote methods for eliminating dampness. Very often, however, each of these three terms is used to mean a specific type of treatment for each of the burners (distinguished by us as ‘transform dampness’, ‘dry dampness’, and ‘disinhibit dampness’). The various different kinds and different degrees of insufficiency implied by 亡 *wáng* (rendered by us as ‘collapse’), 亏 *kuī*, (‘depletion’), 竭 *jié*, (‘exhaustion’), etc, are easily lost when generic terms like ‘deficiency’ are chosen in translation. In each of these cases, and many more, if a translator unaware of the technical differences, he or she effectively reduces two or more concepts to one. In such situations, the distinctions may be made clear in one text, but the differing use of terms among different texts means that they do not shine through in the English-speaking literature as a whole.

### 2.3 Lack of standardization

Lack of standardization is the use by different translators of different target-language terms for a single source-language term. The fact that different translators often render a given term in different ways matters little provided the various terms reflect the concept adequately and all readers know that the different words mean the same concept. There is not necessarily only one right translation. If, in English-language literature, we find one or two Chinese medical concepts denoted by different words, the variations in the terminology will probably not pose much of an obstacle to understanding. The larger the number of terms translated in different ways, however, the more difficulty readers will have in relating words to concepts.

When different translators use one and the same target-language word to render two different source-language terms, confusion can arise. The following

table shows how three different translators render the terms representing the seven affects. Note how ‘worry’ crops up in two different places in the table.

Table 2. Comparison of Renderings of Affect Terms

	Wiseman	Cheng	Maciocia
喜 <i>xǐ</i>	joy	joy	joy
怒 <i>nù</i>	anger	anger	anger
忧 <i>yōu</i>	anxiety	melancholy	<b>worry</b>
思 <i>sī</i>	thought	<b>worry</b>	pensiveness
悲 <i>bēi</i>	sorrow	grief	sadness
恐 <i>kǒng</i>	fear	fear	fear
惊 <i>jīng</i>	fright	fright	shock

The word ‘worry’ is paired with different Chinese terms by different translators. This does not necessarily mean that one translator is totally right or totally wrong in his choice. ‘Worry’ is used in different senses in English, and could justifiably be used to render different Chinese words. The point to be made is that translators should be aware of the technical sense of Chinese term and convey it to the reader through interpolations in the text, footnotes, or mention in a glossary of terms. Ideally, translators should agree on translation equivalents so that eventually interpolations, footnotes, and glossaries would be largely no longer necessary. The first step in this direction is for translators to realize that words, even very ordinary ones that one would not regard as “technical terms” are often, in the medical context, systematically used in specific senses and with specific connotations (connotation, in the context of the affects, meaning, for example, the association with specific internal organs).

It is quite easy to see how the conflation of concepts due to inappropriate word choices exacerbates the lack of terminological standardization. If translator A translates 无力 *wú lì* and 弱 *ruò* as ‘forceless’ and ‘weak’ respectively, but translator B translates both terms as ‘weak’, and translator C translates them both as ‘forceless’, the distinction will not get through to all readers. Of course, the reader who only reads translator A’s works will understand it clearly. But those who have learned the distinction in A and who try to apply their understanding of the distinction when reading B and C will have a distorted understanding of B and C. Again, students who read B and C without reading A will not have any notion of the distinction at all. They will be likely to think that ‘forceless’ and ‘weak’ mean roughly if not exactly the same thing. Unless all writers distinguish 弱 *ruò* and 无力 *wú lì* with the same consistently



used English terms, they might as well not bother making any distinction in name at all.

It is worthwhile to think of the wider consequences of the lack of standardization. In basic textbooks in which concepts are explained as they are introduced, the student reading the book from beginning to end is likely to gain all the information he needs about the concepts introduced. However, clinical manuals and reference literature should ideally be able to provide technical information without having to define words at every step. Thus, it is easy to see how the failure to achieve terminological standardization can hamper the progress of acquiring skills at the advanced level, and hence why so little advanced literature has been published in English.

\* \* \* \* \*

The examples we have presented suggest a number of conclusions. Choices of term renderings appear to reflect (and strengthen) a tendency to reformulate Chinese medical concepts in a modern Western mold or to reflect in translation conceptions of Chinese medicine that spring not from a direct understanding of Chinese medicine, but rather from expectations of Chinese medicine as an alternative to modern Western medicine. Furthermore, the failure to standardize terminology means that many conceptual distinctions may be lost in English-speaking literature as a whole.

Inappropriate term translations are ones that fail to convey the meaning intended within the conceptual structure of Chinese medicine. The literal meaning of inappropriate terms differs markedly from the literal meaning of the Chinese terms. This is not a matter of chance, since a source-language term is generally chosen because it captures a key aspect of the concept it is intended to represent. In fact, without too much exaggeration, we can think of a term—one that clearly pinpoints the essence of the concept, at least-as a definition of the concept sufficiently apocopated to act as a “label” or “handle” of a concept. A target-language term whose literal meaning is quite different from that of the source-language term it renders may be possibly not represent the concept faithfully. Terms representing a single concept in different languages do not necessarily have to share similar literal meanings,<sup>1</sup> but they nevertheless often

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<sup>1</sup>An incandescent lamp is commonly referred to as a ‘light bulb’ (literally suggesting a thing shaped like an onion bulb that emits light) in English as a *Glühbirne* (lit. ‘glowing pear’) in German, as *Zytper* (“light pear”) in Swedish, as *ampoule* (“ampulla,” little bottle) in French, and 灯泡 *dēng pào* (“lamp bubble”) in Chinese. All these entail metaphorical description of the physical form, although the metaphors differ from one language to the other.

do, especially where terminology of a mature body of knowledge is translated lock, stock and barrel from one language (or languages) into another.<sup>2</sup>

In a couple of examples, we have pointed to the speculative nature of concepts. We do not know precisely what terms such as 'channels', 'qi', or 'protective qi' refer to because these entities cannot be isolated from the body. These things were traditionally assumed to be real; their existence was never questioned. They were concepts by which medical scholars interpreted certain phenomena observed. The nature of the concepts in question can only be understood by the way in which they are described and named in language. Terms denoting evidently speculative concepts are best translated literally, since a literal translation informs the reader of one the most solid aspects of the concept-what its name means.

The problem of the lack of standardization of Chinese medical terminology in English is not so much a theoretical or linguistic problem, but one of agreement between minds. Nevertheless, any effort toward terminological standardization on rational lines has clear linguistic implications. Once it is understood that terminological standardization would, as we have argued, be beneficial to the transmission of Chinese medical knowledge, effort to secure agreement between translators would naturally follow. An open debate about how to translate Chinese medical terms could not usefully proceed by deciding **by** democratic vote which particular English terms people like best. A much more practical and rational approach is to decide on principles of translation, a general methodology. Placing principles of translation before individual term choices would raise the discussion to a higher level of rationality, and narrow down the scope of choice for individual terms. It would require participants in the discussion to realize, as we have shown, that term translations tend to lean in certain directions (emphasizing Western medical correspondences or alternative-medical expectations of Chinese medicine), and that the disagreements between translators reflect a tendency to re-tailor the concepts to specific interpretations. Just as importantly, it would also entail the recognition that clinical proficiency in Chinese medicine is partly dependent on transmitting accurately the Chinese understanding of clinical reality.

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<sup>2</sup>A notable example of this is the translation of Western medical terminology into Chinese, which is highly literal [17].

### 3. Solutions

If an approach is to be outlined for the translation of Chinese medical terminology, the single principle that appears to be valid for the majority of cases would, in our view, be the principle of “literal translation.” The examples of 风火眼 *fēnghuǒ yǎn* and 泻 *xì*! in particular showed how deviation from literal translation has led to conceptual distortion.

In our use of the term, ‘literal translation’ is quite narrowly defined. Despite this and despite the great differences between the Chinese language and the English language, the exceptions to literal translation are quite clearly circumscribed and explicable in terms of the differences between Chinese and English as regards grammatical structures and different vocabulary-building patterns.

We therefore now define what we mean by literal term translation, describe how we apply it in practice, and specify under what circumstances we allow deviations from it.<sup>3</sup> In our use of the term, literal term translation has three facets, which we can sum up as follows:

1. Terms should be translated word for word (content word for content word).
2. Each (content) word should ideally be translated in such a way as to reflect the relevant LGP sense.
3. Deviation from rules 1 and 2 is permissible provided there is no incompatibility between the literal meaning English term and the concept as understood within the framework of Chinese medicine.
4. Where different senses of source-language words have to be translated with different target-language words, the number of equivalents should be kept to a minimum.

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<sup>3</sup>We are here discussing only the principles by which *terms* are translated. The principles by which *text* is translated cannot be narrowed down in the same way.

### 3.1 Translating word for word

Implicit in the notion of literal translation is that each word should be translated literally. We understand a “word”-in English or Chinese-to be a content word (not functional words such as articles, prepositions, conjunctions, etc.). In English, a word is a lexical element that in the written language is represented by a string of letters preceded and followed by blank space (or punctuation). In Chinese, a word may be one or more characters. In classical Chinese, although there were compounds of multiple characters, these were rarely bound; thus, in the main, one character is equivalent to an English ‘word’. After the classical period, the spoken language was characterized by increasing use of compounds, and appearance of many bound compounds; hence in the modern language, quite often two characters are equivalent to one English word. Since Chinese medical terminology is largely classical in nature, we usually find that each character constitutes one word.

In the following list of terms, each of the content words in the Chinese terms is a single character and is translated with a single English word. Content words in both English and Chinese are underlined. In many cases, the order of the content words in the translation does not follow that of the Chinese, since word order often has to be adjusted to make grammatical sense. In short, therefore, “word-for-word” translation means making sure that each major semantic element is represented in English. It does not mean “word by word” translation in which every word (content or grammatical) is translated in the order of the original.

- E-18. 三焦 *sān jiāo*, triple burner
- E-19. 督脉 *dū mài*, governing vessel
- E-20. 脚气冲心 *jiǎo qì chōng xīn*, leg qi surging into the heart
- E-21. 烦躁 *fán zào*, vexation and agitation
- E-22. 胸闷 *xiōng mèn*, oppression in the chest
- E-23. 崩漏 *bēng lòu*, flooding and spotting
- E-24. 阳胜则热 *yáng shèng zé rè*, when yang prevails, there is heat
- E-25. 痰留胸肋 *tán liú xiōng xié*, phlegm lodged in the chest and rib-side
- E-26. 心脾两虚 *xīn pí liǎng xū*, dual vacuity of the heart and spleen
- E-27. 肝火上炎 *gān huǒ shàng yán*, liver fire flaming and upward
- E-28. 补中益气 *bǔ zhōng yì qì*, supplement the center and boost qi
- E-29. 培土生金 *péi tǔ shēng jīn*, bank up earth to engender metal

## SOLUTIONS

E-30. 清热泻火 *qīng rè xiè huǒ*, clear heat and drain fire

E-31. 阳明腑实燥结 *yáng míng fǔ shí zào jié*, yang brightness bowel repletion dryness bind

In some cases, two characters correspond to one English word. This often happens because Chinese makes greater use of compounding than English.

E-32. 骨节 *gǔ jié* lit. “bone node”, joint

E-33. 阴囊 *yīn náng* lit. “yin sack”, scrotum

E-34. 耳廓 *ěr kuò* lit. “ear rampart”, auricle

E-35. 子宫 *zǐ gōng* lit. “infant’s palace”, uterus

E-36. 月经 *yuè jīng* lit. “monthly warp”, menstruation

E-37. 大便 *dà biàn*, lit. “greater convenience”, stool, defecation

E-38. 小便 *xiǎo biàn* lit. “lesser convenience”, urine, urination

E-39. 耳鸣 *ěr míng* lit. “ears sounding”, tinnitus

E-40. 麻木 *ma’ mù* lit. “wood [and] hemp”, numbness

E-41. 疟疾 *nuè jí* lit. “malaria disease”, malaria

E-42. 角弓反张 *jiǎo gōng fǎn zhāng* lit. “horn bow reverse stretch”, opisthotonos, arched-back rigidity

E-43. 麻疹 *ma’ zhěn*, lit. “hemp rash”, measles

E-44. 矢气 *shǐ qì* lit. “fecal qi”, flatus

E-45. 补法 *bǔ fǎ* lit. “supplementing method”, supplementation

E-46. 夜明砂 *yè míng shā* lit. “night brightness sand”, bat’s droppings

E-47. 甘草 *gān cǎo* lit. “sweet herb”, licorice [root]

E-48. 石膏 *shí gāo* lit. “stone paste”, gypsum

E-49. 大黄 *dà huáng* lit. “big yellow”, rhubarb

E-50. 九香虫 *jiǔ xiāng chóng* lit. “nine fragrances bug”, stinkbug

E-51. 女贞子 *nǚ zhēn xi* lit. “female chastity seed”, ligustrum [fruit]

E-52. 泽泻 *zé xiè* lit. “marsh drain”, alisma [tuber]

For those unacquainted with Chinese, the literal translations of the above examples should make it clear how Chinese comes to express in two or more words what English can express in one. In English, we normally, for example, refer to the place at which two bones meet and articulate as ‘joints’. Although we understand the word ‘joint’ as meaning the place where bones meet, we never say ‘bone joint’. However, in Chinese ‘bone joint’ is never simply called ‘joint’. Taking another example, some translators might render 补法 *bǔ fǎ* lit-

erally ‘supplementing method’. One could nevertheless argue that the word 法 *fǎ*, ‘method’, serves as little more than a nominalizing particle like the ending ‘-ation’ of the English term, and that ‘method’ is conventionally reserved in English for specific rather than generic methods (“supplementing yin is one method of supplementation”).<sup>4</sup>

Chinese texts from the Han Dynasty onwards show a sharp increase in compounds, which is generally understood as a response to phonetic attrition, that is, a reduction in the overall number of sounds. In 口唇 *kǒu chún*, lit. “mouth lips,” i.e., lips, and 眼睛 *yǎn jīng*, lit. “eye-eye,” i.e., eye, we see that compounding of this type involves varying degrees of redundancy.

E-53. 耳聋 *ěr lóng*, lit. “ears deaf,” deafness

E-54. 口唇 *kǒu chún* lit. “mouth lips,” lips

E-55. 胞睑 *bāo jiǎn* lit. “sac eyelid,” eyelid

E-56. 眼睛 *yǎn jīng* lit. “eye-eye,” eye

E-57. 肛门 *gāng mén* lit. “anus gate,” anus

E-58. 疟疾 *nuè jí* lit. “malaria disease,” malaria

Note that in some cases, correspondences between two-word English compounds and two-word Chinese compounds have often been disguised when the English words (or affixes and words) have come to be written together (or, in the last of the examples below, completely fused before the word entered the English language).

E-59. 产后腹痛 *chǎn hòu fù tòng* lit. “abdominal pain after delivery,” postpartum abdominal pain

E-60. 目珠 *mù zhū* lit. “eye ball,” eyeball

E-61. 头痛 *tóu tòng* lit. “head painful,” headache

E-62. 鼻孔 *bí kǒng* lit. “nose hole,” nostril from Old English *nostryrel*, “nose hole”

E-63. 甘草 *gān cǎo* lit. “sweet herb,” licorice ultimately from Greek *glyky(s)* sweet + *rhiza* root

In literary Chinese,<sup>5</sup> redundancies are often introduced for reasons of euphony. In the first example below, the subject is a word combination, ‘facial

<sup>4</sup>In the translation of scientific terminology into Chinese, the word 法 *fǎ* is often added: e.g., chromatography, 色层分析法 *sè céng fēn xī fǎ*; chemotherapy 化学疗法 *huà xué liáo fǎ*.

<sup>5</sup>Loosely speaking, literary Chinese is the written language of the post-Han period, which, while taking pre-Han classical Chinese as its model, was influenced by changes in the spoken language, and by esthetic considerations such as meter.

complexion’, and the two synonyms for ‘red’ are coupled together so match the same two-character structure.

E-64. 面色红赤 *miàn sè hóng chì*, red facial complexion (lit. “facial complexion red-red”)

E-65. 口眼喎斜 *kǒu yǎn wāi xié*, deviation of the eyes and mouth eyes (lit. “eyes mouth wry-skew”)

Some Chinese word-compounds are fixed. 膀胱 *páng guāng*, ‘bladder’, for example, cannot be divided; the component characters always appear together and cannot be split. Another example is 耳聾 *ěr zhōng*, ‘earwax’. Compounds of this type are comparatively rare in the general terminology of Chinese medicine, although they are common among of plant and animal names and in the names of drugs derived from them, which go beyond the scope of this discussion. In addition, there are a number of intensifying duplications such as 肠鸣漉漉 *cháng míng lù lù*, gurgling intestines; 绵绵不断 *mián mián bù duàn*, continuous; 渐渐恶风 *jiàn jiàn wù fēng*, wetted aversion to wind.

Thus, many Chinese medical terms are most naturally rendered word for word. However, The Chinese character and English word are by no means always matching units of meaning. What is represented by a single word in one language may be represented by a compound in the other. Compounds are more common in Chinese than English, and redundancies are frequent. Chinese compounds other than synonym compounds that have single word equivalents in English imply a deviation from the principle of literal translation. For example, 大便 *dà biàn*, stool, defecation, literally means “greater convenience,” and 小便 *xiǎo biàn* means “lesser convenience.” More will be said about this further ahead.

### 3.2 Reflecting relevant LGP sense

The second principle of translation given above is each (content) word should ideally be translated in such a way as to reflect the relevant LGP sense. Before explaining this, we should first describe the different categories of senses in which words are used.

Very few words in a language are used in one sense only. Most words are also used in extended senses. For example, the English word ‘head’ in its *primary* sense denotes the uppermost section of the human body separated from the body by the neck. This primary sense may be contrasted with *extended senses* in which ‘head’ may refer to the top of a page, the top part of the a cylinder

block in an internal combustion engine, or a person to whom others are subordinate, the culmination (of a crisis), etc.<sup>6</sup> Words are used in extended senses in both the LGP and LSP. In the specialized language of Chinese medicine, a very large number of words are used in their primary LGP senses (e.g., 头 *tdu*, 'head', 胸 *xiōng*, 'chest', etc.). Many words are also used in extended senses (e.g., 君 *jūn*, 'sovereign', in the sense of a main drug in a formula; 正 *zhèng*, 'right', the disease-resisting force of the body). These two categories can be extended to embrace all the words used in Chinese medicine. The following is a list of words used in a primary LGP sense.

Body parts

- E-66. 肉 *ròu*, flesh
- E-67. 骨 *gǔ*, bone
- E-68. 皮 *pí*, skin
- E-69. 毛 *máo*, hair
- E-70. 发 *fà*, hair
- E-71. 头 *tóu*, head
- E-72. 面 *miàn*, face
- E-73. 额 *é*, forehead
- E-74. 目 *mù*, eye
- E-75. 耳 *ěr*, ear
- E-76. 鼻 *bí*, nose
- E-77. 口 *kǒu*, mouth
- E-78. 舌 *shé*, tongue
- E-79. 唇 *chún*, lip
- E-80. 齿 *chǐ*, tooth
- E-81. 颈 *jǐng*, neck
- E-82. 项 *xiàng*, nape
- E-83. 肩 *jiān*, shoulder
- E-84. 背 *bèi*, back
- E-85. 胸 *xiōng*, chest
- E-86. 腹 *fù*, abdomen
- E-87. 脐 *qí*, umbilicus

- E-88. 膝 *xī*, knee
- E-89. 腕 *wàn*, wrist
- E-90. 趾 *zhǐ*, toe
- E-91. 指 *zhǐ*, finger
- E-92. 爪 *zhǎo, zhuǎ*, nail

Internal organs

- E-93. 肝 *gān*, liver
- E-94. 心 *xīn*, heart
- E-95. 脾 *pí*, spleen
- E-96. 肺 *fèi*, lung
- E-97. 肾 *shèn*, kidney
- E-98. 小肠 *xiǎo cháng*, small intestine
- E-99. 大肠 *dà cháng*, large intestine
- E-100. 胃 *wèi*, stomach
- E-101. 脑 *nǎo*, brain
- E-102. 膀胱 *páng guāng*, bladder
- E-103. 胆 *dǎn*, gallbladder

Bodily substances

- E-104. 血 *xuè*, blood
- E-105. 髓 *suǐ*, marrow
- E-106. 汗 *hàn*, sweat
- E-107. 尿 *niào*, urine

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<sup>6</sup>Primary and extended meanings are not always clearly separable. In Chinese, 'sufficient' is an extension of 足 *zú*, 'foot.' However, since speakers are normally unaware of the connection between the two senses, 'sufficient' may be considered an independent primary sense.



- |                                  |   |
|----------------------------------|---|
| E-108. 痰 <i>tán</i> , phlegm     | E-118. 咸 <i>xián</i> , salty            |
| E-109. 脓 <i>ndng</i> , pus       | E-119. 大 <i>dd</i> , large              |
| Miscellaneous                    | E-120. 小 <i>xiǎo</i> , small            |
| E-110. 热 <i>rè</i> , hot, heat   | E-121. 睡 <i>shuì</i> , sleep            |
| E-111. 寒 <i>hán</i> , cold       | E-122. 食 <i>shí</i> , eat               |
| E-112. 痛 <i>tòng</i> , pain(ful) | E-123. 饮 <i>yin</i> , drink             |
| E-113. 咳 <i>Ice'</i> , cough     | E-124. 伸 <i>shēn</i> , stretch          |
| E-114. 渴 <i>kě</i> , thirst      | E-125. 屈 <i>qū</i> , stretch            |
| E-115. 酸 <i>suān</i> , sour      | E-126. 言 <i>y&amp;n</i> , speak, speech |
| E-116. 苦 <i>kǔ</i> , bitter      | E-127. 语 <i>yǔ</i> , speak, speech      |
| E-117. 甘 <i>gān</i> , sweet      | E-128. 喘 <i>chuǎn</i> , pant            |
|                                  | E-129. 吐 <i>tù</i> , vomit              |

The concepts listed above are clearly defined ones that are common to both English and Chinese. All translators translate 鼻 *bí* as 'nose' and 膝 *xī* as 'knee', essentially because in both cases there is no other choice. In terms of our concept of literal translation, since 鼻 *bí* and 'nose' have the same primary meaning, we can say that the latter is a literal translation of the former.

All the words listed above are used in medicine in the same sense as they are used in the ordinary language.<sup>7</sup> Although, for a doctor, many of these words have special connotations that they do not have for the layman, such as the association of the liver with the eye (eye disorders are often traced to pathology of the liver), yet the sense in which they are used remains the same.

In the past, some translators have considered the terms denoting internal organs to be an exception. These translators would prefer to translate by Pinyin transcription or at least write the English names with capitalized initial letters on the grounds that the terms 心 *xīn*, 肝 *gān*, 脾 *pí*, etc., do not share common referents with the English 'heart', 'liver', and 'spleen'. Two slightly different arguments are adduced to support this claim. One is that these organs represent spheres, or orbs of function, rather than solid morphological entities. The other is that, even if the organs spoken of in Chinese medicine are morphological entities, they are not accorded the same functions as they are in modern Western medicine.

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<sup>7</sup>Many words appearing in Chinese medical terms are from the ordinary language of the past that have now been replaced in modern spoken Chinese. The word 饮 *yin* is the standard word for 'to drink' in Chinese medical expression, although in modern Mandarin, it has been replaced by 喝 *hē* except in set expressions.

We reject these assertions. The terms 心 *xīn*, 肝 *gān*, 脾 *pí*, as described in the *Huángdì Nèijīng*, denote the physical organs known to the lay Chinese people and indeed modern medical doctors by the same names. They also denote the corresponding organs in animals sold by butchers. The development of what we call Chinese medicine involved a realization that disease was not to be explained through the pernicious activity of demons and ancestral spirits but through natural causes that followed certain laws. This realization led to the belief that each of the organs of the body performed a function, and that illness resulted when one or more of the organs failed to perform its function properly. Early medical writers described the physical organs in what to modern anatomists are largely unmistakable terms, and labeled them with the name by which they have always been known. No later writers ever stated that the terms in question do not refer to physical organs. Moreover, when the translation of Western medical terminology into Chinese began, there was no discussion about what Chinese words were to be used to translate the ‘heart’, ‘liver’, or ‘spleen’. When we analyze the theories of Chinese medicine, we find the notion of orbs of function is valid insofar as five of the internal organs are understood to dominate certain parts of the body and certain physiologic functions. The five viscera (liver, heart, spleen, lung, and kidney) likened to “officials” who “governed” activities and domains of the body. Yet this is not to say that the terms 心 *xīn*, 肝 *gān*, 脾 *pí*, 肺 *fèi*, and 肾 *shèn* denoted orbs rather than organs.

Chinese medicine does accord different functions to the organs than Western medicine does. This is not surprising, since its original authors did not have the technology to detect the microscopic structures and understand the biochemical reactions upon which the modern understanding of the organs is based. However, this is a matter of understanding, not a matter of the identity of the organs themselves.

The translator who proposes Pinyin translations for organs understood to have functions or relationships to other parts of the body not accorded them in Western medicine should, if he or she wishes to be consistent, likewise use Pinyin transliterations for those body parts. Since, for example, Chinese medicine regards the bone as having a special relationship with the kidney that is not recognized in Western medicine, the translator in question would have to admit that the bone of which Chinese medicine speaks is not the bone of which Western medicine speaks, and therefore translate 骨 *gǔ* as ‘Gu’ (or ‘Bone’). If this principle of translation were applied generally, the result would be Pinyin transcription (or capitalization) of high-frequency body part names

like ‘eye’, ‘nose’, ‘mouth’, ‘tongue’, ‘flesh’, etc. Taken to this extreme, it is easy to see how the rejection of ordinary everyday equivalents of Chinese words (for misguided technical reasons) may cause the English-speaking reader to entirely lose sight of the familiar elements of reality observed by both Westerners and Chinese. Hence, we stress the notion of LGP equivalents.

As we stated above, words are often used in extended senses. The most obvious examples of extended usages are metaphors, where words normally used in one domain are carried over to a different domain. Metaphor is universally used to overcome the limits of existing vocabulary. It is often used in language for special purposes as a way of providing a name for something previously unnamed. In Western medicine, anatomists of the past frequently used metaphor for naming body parts. For example, ‘oval window’, ‘incus’ (anvil), ‘malleus’ (hammer), and ‘acetabulum’ (vinegar pot) are all metaphorical names.<sup>8</sup> In these examples, the body part is named as another thing from another realm (one outside the body). In some cases, the metaphor may take the form of simile; that is, the fact of *resemblance* as distinct from *equation* may be marked. For example, the ‘scaphoid bone’ tells us that this a bone shaped *like* (-oid) a ship (scaph-). In both these cases, however, the item in question, by the name given it, is (or was originally at least) pictured in terms of an object belonging to a different domain.

In the list below, we see that metaphorical terms are to be found in virtually all realms of Chinese medical terminology. In most cases, the metaphor is duplicated in the target language; in other words, the English translation given is literal.

#### Body parts

E-130. 凫骨 *fú gǔ*, wild duck bones  
(the arch of the rib-cage formed  
by the 7th–10th ribs)

E-131. 榫骨 *jiàn gǔ*, bolt bone (the  
ischium)

E-132. 槩骨 *jué gǔ*, peg bone (the  
sacrum and coccyx)

E-133. 产门 *chǎn mén*, birth gate  
(the vaginal orifice or cervix  
uteri)

E-134. 鼻柱 *bí zhù*, nose pillar

E-135. 阴户 *yīn hù*, yin door

E-136. 喉关 *hóu guān*, throat pass

E-137. 玉门 *yù mén*, jade gates

E-138. 飞门 *fēi mén*, flying gates

E-139. 五轮 *wǔ lún*, five wheels

E-140. 八廓 *bā kuò*, eight ramparts

#### Functional entities

E-141. 三焦 *sān jiāo*, triple burner

E-142. 命门 *mìng mén*, life gate

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<sup>8</sup>Note that the last three of these terms are Latin metaphors, and many English speakers be unaware of the their metaphorical nature.

- E-143. 血室 *xuè shì*, blood chamber  
 E-144. 气海 *qì hǎi*, sea of qi  
 E-145. 气街 *qì jiē*, qi street  
 E-146. 卫气 *wèi qì*, defense qi  
 E-147. 龙雷之火 *lóng léi zhī huǒ*, dragon and thunder fire  
 E-148. 精室 *jīng shì*, essence chamber  
 E-149. 营气 *yíng qì*, construction qi  
 E-150. 宗气 *zōng qì*, ancestral qi  
 E-151. 君火 *jūn huǒ*, sovereign fire  
 E-152. 相火 *xiàng huǒ*, ministerial fire  
 E-153. 正邪 *zhèng xié*, right and evil
- Channels and network vessels
- E-154. 经络 *jīng luò*, channels and network vessels  
 E-155. 孙络 *sūn luò*, grandchild network vessels  
 E-156. 督脉 *dū mài*, governing vessel  
 E-157. 冲脉 *chōng mài*, thoroughfare vessel  
 E-158. 任脉 *rèn mài*, controlling vessel  
 E-159. 五轮 *wǔ lún*, five wheels  
 E-160. 井穴 *jǐng xué*, well point  
 E-161. 荣穴 *yíng xué*, brook point  
 E-162. 输穴 *shū xué*, transport point  
 E-163. 经穴 *jīng xué*, river point  
 E-164. 开、枢、阖 *kāi、shū、hē*, opening, pivot, closing
- Acupuncture points
- E-165. 穴 *xué*, acupuncture point, lit. "hole"
- E-166. 天池 *tiān chí*, PC-1, Celestial Pool  
 E-167. 天泉 *tiān quán*, PC-2, Celestial Spring  
 E-168. 曲泽 *qū zé*, PC-3, Marsh at the Bend  
 E-169. 郄门 *xī mén*, PC-4, Cleft Gate  
 E-170. 间使 *jiān shǐ*, PC-5, Intermediary Courier  
 E-171. 内关 *nèi guān*, PC-6, Inner Pass  
 E-172. 大陵 *dà líng*, PC-7, Great Mound  
 E-173. 劳宫 *láo gōng*, PC-8, Palace of Toil  
 E-174. 中冲 *zhōng chōng*, PC-9, Central Hub
- Symptoms
- E-175. 纳呆 *nà dāi*, torpid intake  
 E-176. 眼花 *yǎn huā*, flowery vision  
 E-177. 腐苔 *fǔ tái*, bean curd tongue fur  
 E-178. 鸭溏 *yā táng*, duck's slop  
 E-179. 虬脉 *kōu mài*, scallion-stalk pulse  
 E-180. 脉弦 *mài xián*, stringlike pulse  
 E-181. 弹石脉 *tán shí mài*, flicking stone pulse
- Diseases
- E-182. 鼻渊 *bí yuān*, deep-source nasal congestion  
 E-183. 虾蟆瘟 *há' ma' wēn*, toad head scourge

## SOLUTIONS

- E-184. 鼓胀 *gǔ zhàng*, drum distension
- E-185. 鹤膝风 *hè xī fēng*, crane's-knee wind
- E-186. 白虎历节 *bái hǔ lì jié*, white tiger joint running
- E-187. 虎须疔 *hǔ xū dīng*, tiger's-whiskers clove sore
- E-188. 牛皮癣 *niú pí xiǎn*, oxhide lichen
- E-189. 松皮癣 *sōng pí xiǎn*, pine bark lichen
- E-190. 砂淋 *shā lín*, sand strangury
- E-191. 奔豚 *bēn tún*, running piglet
- E-192. 梅核气 *méi hé' qì*, plum-pit qi
- E-193. 膏淋 *gāo lín*, unctuous strangury
- E-194. 兔唇 *tù chún*, harelip
- E-195. 妬乳 *dù rǔ*, begrudging milk
- E-196. 悬旗风 *xuán qí fēng*, flying flag wind
- E-197. 龙泉疔 *lóng quán dīng*, dragon spring clove sore
- E-198. 翻花痔 *fān huā zhì*, everted flower hemorrhoids
- E-199. 葡萄痔 *pú táo zhì*, grape hemorrhoids
- E-200. 目飞血 *mù fēi xuè*, blood flying to the eye
- E-201. 垂帘翳 *chuí lián yì*, falling curtain screen
- E-202. 聚星障 *jù xīng zhàng*, clustered stars obstruction
- E-203. 黄油障 *huáng yóu zhàng*, yellow fat obstruction
- E-204. 蟹睛 *xiè jīng*, crab's eye
- E-205. 冰瑕障 *bīng xiá zhàng*, ice-jade obstruction
- Treatment
- E-206. 泻法 *xiè fǎ*, draining method
- E-207. 君臣佐使 *jūn chén zuǒ shǐ*, sovereign, minister, assistant, and courier
- E-208. 攀索叠砖 *pān suǒ dié' zhuān*, rope climbing on a pile of bricks
- E-209. 釜底抽薪 *fǔ dǐ chōu xīn*, raking the firewood from beneath the cauldron
- E-210. 提壶揭盖 *tí hú jiē gài*, lift the pot and remove the lid
- E-211. 透天凉 *tòu tiān liáng*, heaven-penetrating cooling method
- E-212. 紫云膏 *zǐ yún gāo*, Purple Clouds Plaster
- E-213. 五虎追风散 *wǔ hǔ zhuī fēng sǎn*, Five-Tigers-Chasing-the-Wind Powder
- E-214. 济川煎 *jì chuān jiān*, Ferry Brew

Some Chinese disease names have metaphor built into their character composition. Thus 痿 *wěi*, referring to weakness or atrophy of the limbs (or inability to achieve an erection) is composed of 疒 *chuáng*, the illness signifier, with 萎 *wěi*, wilt, wither (of plants) minus its 艹 grass signifier, thus signifying a pathological condition of the human body comparable to wilting or wither-

ing in plants. The word 癩 *yū* previously discussed is composed of 疒 *chuáng* combined with 淤 *yū*, silt(ing), minus its 水 *shuǐ* water signifier. 癬 *xiǎn*, denoting skin diseases classified as *tinea* in Western medicine, is composed of 疒 *chuáng* with 藓 *xiǎn*, moss, lichen, without its 艹 grass signifier, describing the lichen-like elevations of reddened skin observed in these conditions.

**E-215.** 痿 *wěi*, wilting

**E-216.** 瘀 *yū*, **stasis**

**E-217.** 疔 *dīng*, clove sore

**E-218.** 癣 *xiǎn*, lichen

**E-219.** 疔 *shàn*, mounting

Taking the word ‘metaphor’ in its widest sense, it includes ‘simile’, whereby one thing is described as being *like* another. Chinese medical writers have commonly used simile to describe various phenomena.

**E-220.** 下焦如渎 *xià jiāo rú dú*, lower burner is like a sluice

**E-221.** 中焦如沤 *zhōng jiāo rú ǒu*, middle burner is like foam

**E-222.** 上焦如雾 *shàng jiāo rú wù*, upper burner is like a mist

**E-223.** 白如枯骨 *bái rú kū gǔ*, white as dry bones

**E-224.** 经来如屋漏水 *jīng lái rú wū lòu shuǐ*, menstrual flow like water from a leaky roof

**E-225.** 经来如腐肉 *jīng lái rú fǔ ròu*, menstrual flow like rotten meat

**E-226.** 赤如衃血 *chì rú péi xuè*, red as coagulated blood

**E-227.** 经如虾蟆子 *jīng rú ha' ma' zǐ*, toad-egg menses

**E-228.** 大实如羸状 *dà shí rú léi zhuàng*, major repletion resembling weakness

**E-229.** 大便如鸭溏 *dà biàn rú yā táng*, duck's slop stool

**E-230.** 经淡如水 *jīng dàn rú shuǐ*, menstrual flow pale as water

**E-231.** 耳如蝉鸣 *ěr rú chán míng*, ringing as of cicadas in the ears

**E-232.** 耳鸣如蝉声 *ěr míng rú chán shēng*, ringing in the ears like the sound of cicadas

**E-233.** 青如草兹 *qīng rú cǎo zī*, green-blue as the color of new shoots of grass

**E - 234.** 诸禁鼓栗, 如丧神守, 皆属于火 *zhū jìn gǔ lì, rú sāng shén shǒu, jiē shǔ yú huǒ*, all clenching, shuddering, and chattering [of the jaws] with the seeming loss of the spirit is ascribed to fire

**E-235.** 胞虚如球 *bāo xū rú qiú*, eyelid vacuous as a ball

**E-236.** 消瘦如柴 *xiāo shòu rú chái*, thin as brushwood

**E-237.** 头重如裹 *tóu zhòng rú guǒ*, head heavy as if swathed

**E-238.** 汗出如油 *hàn chū rú yóu*, putting forth oily sweat

Another specific form of metaphor is the metaphorical epithet, whereby the function of an entity is explained by equating the entity to an entity of a different realm that is known to possess a similar function. In the first of the examples listed below, qi is described as the mother of qi. When we are aware of the metaphor, we realize that this phrase is not a genealogical account of the relationship between qi and the blood. The meaning is that blood nurtures qi in the way that a mother nurtures her child.

**E-239.** 血为气之母 *xuè wéi qì zhī mǔ*, blood is the mother of qi

**E-240.** 气为血之帅 *qì wéi xuè zhī shuài*, qi is the commander of the blood

**E-241.** 将军之官 *jiāng jūn zhī guān*, (holder of the) office of general (the liver)

**E-242.** 作强之官 *zuò qiáng zhī guān*, (holder of the) office of labor (the kidney)

**E-243.** 仓廩之官 *cāng lǐn zhī guān*, (holder of the) office of the granaries (the spleen and stomach)

Metonymy, that is, the use of a part to represent the whole, or the use of a specific thing to represent its class, is often regarded as distinct from metaphor. In Chinese medicine, the use of 谷 *gǔ*, ‘grain’, to mean food in general and 水 *shuǐ*, ‘water’ to mean fluids or beverages in general is metonymical.

**E-244.** 水谷之海 *shuǐ gǔ zhī hǎi*, sea of grain and water

**E-245.** 水谷之精 *shuǐ gǔ zhī jīng*, essence of grain and water

**E-246.** 饮水作呃 *yǐn shuǐ zuò è*, hiccup after drinking water

Generally speaking, metaphorical terms in Chinese medicine are best literally translated. This is because the metaphor provides the basis for our understanding of concepts and how they originated.

Metaphor is often used in the naming of entities whose nature is apparently beyond detection and agreement between doctors, in particular entities appearing in the list above under “functional entities” and “channel system,” such as 血海 *xuè hǎi*, ‘sea of blood’, 三焦 *sān jiāo*, ‘triple burner’, and 经络 *jīng luò*, ‘channels and network vessels’. In a number of cases, there has been considerable debate over the centuries as to whether the terms refer merely to functions or to functional entities possessing their own morphological substrata, and in the latter case, which morphological substrata these may be. Thus, for example, 命门 *mìng mén*, ‘life gate’, has been variously defined in the following ways: a) both kidneys; b) the space between the kidneys; c) the

stirring qi between the kidneys; d) the root of original qi and the house of fire and water; e) the fire of earlier heaven or the true yang of the whole body; f) in women the ‘birth gate’ and in men the ‘essence gate’. In recent years, Chinese scholars have tended to agree that e) is the most likely explanation, and as a result, in modern texts, ‘life gate’, as far as anyone can tell, is generally used only in this sense. However, this does not truly reflect the historical reality. Similarly, 血室 *xuè shì*, ‘blood chamber’, has been variously defined as the uterus, the thoroughfare vessel (冲脉 *chōng mài*), and the liver. In this case, modern scholars have made no clear decision.

The task of the translator is to translate terms in such a way that the target-language reader understands them as the source-language reader understands them. To do this, the translator must insure the same scope of variable interpretation in the translation that is present in the source-language text. Virtually the only way in which this can be done is to provide the entity with a literal translation of the Chinese term. He should not enshrine in a translation a narrower definition than the original term has. If the translator were to render 血室 *xuè shì* as, say, ‘uterus’, the reader would be deprived of the latitude of interpretation inherent in the Chinese term. The only equitable solution available to the translator is a literal translation (‘blood chamber’), because its name is the only common denominator among all its uses.

In Chinese medicine, metaphor is often poorly distinguished from direct language. For example, the term 气 *qì* appears to be used in many distinct senses in Chinese. It is used in the primary sense of gas or vapor (e.g., 矢气 *shǐ qì*, ‘flatus’), and in the specific extended sense of breath. However, when the word *qi* is used denotes the entity that flows through the channels and activates physiological processes, it is being used in an specific extended sense, although it is difficult to state whether this is a metaphorical extension or not. The reason for this is that *qi* is speculative concept.

Wind, cold, summerheat, dampness, dryness, and fire are six environmental phenomena called the ‘six excesses’ (六气 *liù qì*). Among these, the first five denote meteorological phenomena in their primary senses. The word ‘fire’ denoting a meteorological phenomenon would appear to be an extended sense. All of the six excesses are believed to be able to penetrate the body and give rise to disease, in which capacity they are referred to as the (六淫 *liù yín*). Furthermore, the same six phenomena were understood to arise spontaneously in the body as a result of internal disharmonies. Generally, pathological processes in the body involving the six excesses and their endogenous counterparts are described in terms similar to those used to describe the processes involving the



six excesses outside the body: 寒凝肝脉 *hán níng gān mài*, ‘cold congealing in the liver vessels’; 肝火上炎 *gān huǒ shàng yán*, ‘liver fire flaming upward’; 湿热下注膀胱 *shī rè xià zhù páng guāng*, ‘damp-heat pouring down into the bladder’; and 肝风内动 *gān fēng nèi dòng*, ‘liver wind stirring internally’; 肺热叶焦 *fèi rè yè jiāo*, ‘lung heat scorching the lobes’. From our modern standpoint, we might find it tempting to draw some division between metaphorical and nonmetaphorical usage. However, no such distinction was ever traditionally drawn. Although since the Song-Jin-Yuan period, 中风, *zhòng fēng*, wind-stroke (stroke, apoplexy), which was previously ascribed to externally-contracted wind evil, increasingly came to be attributed to “internal wind.” However, it would be difficult say that the term ‘internal wind’ constitutes a metaphorical usage of ‘wind’ since, for example, it is held that internal wind conditions can be exacerbated by external wind. The temptation to divide metaphorical from nonmetaphorical usage may derive from the classical notions of categories deeply entrenched in Western thought. Such notions do not form part of the traditional Chinese thinking, which always considered ontological relationships between like phenomena to be plausible.

The similes and metaphorical epithets given above are essentially instances of metaphor being used to provide, not a convenient name, but a contribution to the *definition*. When stool is described as being ‘like duck slop’, we are apparently expected to know a) the characteristics of the sloppy excrement of ducks and b) in what respect human stool described as being like ‘duck slop’ actually resembles duck’s excrement. The concept is not unequivocally described in nonmetaphorical, direct language; we have only a loose metaphor to guide us. Though many Chinese doctors may confidently identify among different samples of human feces those which they believe correspond to the notion of ‘duck slop’, one suspects that different Chinese doctors (even ones with first hand experience of ducks) might identify different samples. As to translation, when one browses current English-language literature, one finds far fewer references to duck’s excrement than in Chinese literature, indicating that the metaphor and the problems of what it means have been conveniently “settled” by the translator by a choice of some term that is apparently more meaningful to the Western reader (loose stool? diarrhea?). We have seen how concepts can go missing in the process of translation; here, one has apparently drowned in an ocean of undifferentiated diarrhea.

In modern terminologies, the metaphor tends to be restricted to providing a convenient name for a entities that are otherwise clearly defined in direct language. However, in Chinese medicine metaphor very often constitutes a

major basis for our understanding of the concept. In such cases, metaphor must be carefully maintained in translation. In other words, the relevant LGP meaning of the words comprising terms should be duplicated in the target language.

### 3.3 Finding the best literal translation

The notion of preserving “relevant LGP sense” provides a general direction for the selection of terms, but it fails to provide guidance in choosing an English equivalent when number of literal equivalents of the relevant primary sense of the Chinese word present themselves. Previously, we discussed the translation of 卫 *wèi*, noting that of two possible English translations, ‘defend’ was the better because, like 卫 *wèi* it implies resistance (armed struggle). We effectively arrived at this choice by breaking down the meaning components potential equivalents (‘defend’, ‘protect’), and compared these with a similar analysis of the Chinese term.

Through this process of *comparative* componentid *analysis*, we found that 卫 *wèi*, ‘protect’, and ‘defend’ all imply ‘keeping something safe’; 卫 *wèi* and ‘defend’ both mean imply resistance, whereas ‘protect’ implies the interposition of a shield or barrier. Of the two candidates, ‘defend’ is the best because it shares the same components as the Chinese term. We can express this analysis in the following way:

Table 3. Comparative componential analysis for the translation of 卫 *wèi*

	Keep safe	By resistance	By a shield
卫 <i>wèi</i>	+	+	
Defend	+	+	
Protect	+		+

Let us consider another example. If we consider 湿 *shī*, we find that a number of possibilities exist beyond our own choice of the word ‘dampness’. Depending on the context, 湿 *shī* corresponds to ‘wet(ness)’, ‘damp(ness)’, ‘humid(ity),’ and ‘moist(ure)’. We have four words in English that correspond to the Chinese. ‘Wetness’ is the state of being covered in or soaked in water. ‘Moisture’ means slight wetness; water in an evaporated or condensing state. ‘Damp’ (as a noun) denotes “moisture in the air, on a surface, diffused through a solid” ( *The New Shorter Oxford*). The word ‘damp’ often collocates with ‘cold’ (“cold and damp”). ‘Humidity’ in the meteorological usage means ‘degree of dampness of the atmosphere’. Nevertheless, ‘humid’ and ‘humidity’

in general contexts imply dampness associated with heat, and the two words are often collocated (“the heat and humidity of tropical climes”).

A comparative componential analysis of 湿 *shī* and its potential equivalents can be presented in schematic form in the table below. Two addition signs refer to strong connotations.

Table 4. Comparative componential analysis for the translation of 湿 *shī*

	Liquidity	Pervasiveness	Cold	Heat
湿 <i>shī</i>	+	+	++	+
Wet(ness)	+			
Moist(ure)	+	+		
Damp(ness)	–	++	++	
Humid(ity)	–	+		+

None of the English words has connotations as broad as the Chinese term. Contact with water is recognized as a contributing factor to diseases attributed to 湿 *shī*, but the presence of water in liquid form is not a necessary condition. Hence the notion of pervasiveness is more central to 湿 *shī* as a cause of disease than liquidity. If we discount ‘wetness’ and ‘moisture’ as term equivalents on account of their denoting liquid (or close-to-liquid) forms of water, we are left with ‘dampness’ and ‘humidity’. For us, the choice is decided by the fact that in Chinese medicine 湿 *shī* is said to be a “yin evil.” ‘Dampness’, by its typical association with ‘cold’, conveys this connotation better than ‘humidity’, and besides it is probably the most commonly used equivalent. We might also note that 湿 *shī* in the environment is considered to be a major cause of conditions we normally describe as rheumatic; and we know that those suffering from rheumatism in the West complain of exacerbation in cold, damp weather.

Careful choice of literal translation that takes account of the various applications of terms in context can provide solutions for terms that have been used in different meanings and where it is not always possible to determine in what sense the term is used. The term 促 *cù* in pulse descriptions may have originally meant nothing more than ‘urgent’ or ‘rapid’ until Wáng Shǔ-Hé in his *Mài Jīng* defined it as rapid interrupted pulse. When we choose a literal equivalent such as ‘skipping’ that does not clash with either of these specific senses, we have a term that can be used in any context. Similarly, 缓 *huǎn* generally denotes a pulse slightly slower than normal (four beats per respiration), but it can also mean ‘coming and going evenly’ or ‘flowing gently’. The English word ‘moderate’ covers both these senses.

### 3.4 Deviation from literal translation

#### Literal versus non-literal equivalents

We have said that, in some instances, ideas expressed in one language with a single word may be expressed in another language with more than one word.<sup>9</sup> Among the examples previously given we cited 子宮 *zǐ gōng* as the equivalent of ‘uterus’. The word ‘uterus’ appears to have originally denoted the abdomen, and later came to specifically denote a female reproductive organ within it. Hence, the internal female reproductive organ is now the primary meaning ‘uterus’. The Chinese 子宮 *xi gōng*, which literally means “infant’s palace,” views the organ as a container (metaphorically described as a ‘palace’) in relation to what it contains (the fetus).

We have already stated the desirability of word-for-word literal translation, and have shown that Chinese medical metaphors can often be easily reduplicated in English. ‘Infant’s palace’ would appear to be an acceptable term. Obviously, however, when a term has an equivalent in the target language which in its primary sense denotes the same referent or concept, it makes sense to use it, since coining a new term through the recreation of a metaphor in the target language poses an unnecessary obstacle to the reader’s understanding. When translating 子宮 *zǐ gōng*, the word ‘uterus’ is preferable to ‘infant’s palace’ insofar as the reader will relate it directly to the referent without need of any explanation.

The preservation of a metaphor in translation in preference to the use of an existing English term seems especially unnecessary when the metaphor is of LGP origin and does not reflect any specialist medical understanding. A prominent example is the word 便 *biàn*, whose primary meaning is ‘convenient’. In the Han Dynasty, it was already being used euphemistic synonym of 屎 **shǐ**, ‘stool,’ and 尿 *niǎo*, ‘urine’. This euphemistic usage is unlikely to have evolved out any medical need, and hence we may consider it insignificant from the point of view of medical thought. We can therefore take ‘stool/urine’ to be the relevant LGP meaning, and translate the word as such. The reduplication of the euphemism in English through literal translation would not enhance the Westerner’s understanding of the concept.

Among the examples of two characters translated as one, we gave 麻疹 *ma’ zhěn*, lit. “hemp rash”, as equivalent to the English ‘measles’. Then, in the

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<sup>9</sup>Actually, we do not need to go venture beyond the confines of English or even medicine to find equivalents of single word and multiple word expressions: ‘shoulder blade’ is the same as ‘scapula’; ‘breast bone’ is synonymous with ‘sternum’.

discussion of 风火眼 *fēnghuǒ yǎn*, we argued that the Western medical equivalent ‘acute conjunctivitis’ was unacceptable in the Chinese concept. Both ‘measles’ and ‘acute conjunctivitis’ are Western medical terms. Why should the one be acceptable when the other is not?

We adopt the general principle that a term used in Western medicine is a suitable equivalent, provided it is free of connotations alien to the Chinese medical concept and preferably if it does not obscure the Chinese medical connotations inherent in the Chinese medical term. ‘Measles’ is acceptable for 麻疹 *mǎ zhěn* on the one hand because the term has long been used by the lay and has no technical connotations in Western medicine and on the other because the literal translation of the Chinese term (“hemp rash”) provides no technical Chinese medical information that we might wish to preserve in translation. By contrast, ‘acute conjunctivitis’ is an unacceptable equivalent of 风火眼 *fēnghuǒ yǎn* on the one hand because it might misleadingly imply that Chinese medicine identifies the conjunctiva as an anatomical entity and on the other because a literal translation of the Chinese term supplies useful information about the concept.

By the same token, we translate 中风 *zhòng fēng* not as “cerebrovascular accident” but as ‘wind stroke’ (or ‘wind strike’). Cerebrovascular accident is commonly referred to in non-medical English as ‘stroke’, just as in Chinese it is referred to as 中风 *zhòng fēng*. The English ‘stroke’ is an almost exact semantic parallel with 中 *zhòng* (to strike, hit [in the 中 *zhōng*, ‘center’]), and in the Chinese term the additional presence of ‘wind’ (风 *fēng*) serves to indicate the cause perceived in Chinese medicine. The reformulation of the vernacular ‘stroke’ as ‘wind stroke’ draws the student from traditional lay perceptions common to both Chinese and Westerners into the conceptual world of Chinese medicine. ‘Cerebrovascular accident’ implies an understanding of the disease in modern scientific terms that is removed from both the lay perception and the Chinese medical perception.

In our view, the number of terms used in Western medicine that can be used in to represent Chinese medical terms is limited. Most of the terms used in Western medicine that we have chosen as equivalents for traditional Chinese medical terms are listed below. We say “terms used in Western medicine,” because the division between medical and lay terms is hazy. Some of the terms listed below are of old terms, of popular origin (measles, mumps, malaria), without connotations of the modern medical understanding of the disease in question; others are terms originally adopted from Latin by doctors, later to be adopted in popular speech (penis, diarrhea). ‘Lochia’, ‘enuresis’, ‘tenesmus’,

and ‘papule’ are scarcely popular, but they imply no specialist modern medical knowledge. Of course, previously mentioned body parts and organ names can also be classed as lay terms used in medicine.

- E-247.** 舌苔 *she' tāi*, tongue fur, tongue coating (lit. “tongue moss”)
- E-248.** 阴茎 *yīn jīng*, penis (ht. “yin stem”)
- E-249.** 阳事 *yáng shì*, penis (lit. “yang (male) matter”)
- E-250.** 外肾 *wài shèn*, external genitals (lit. “external kidney”)
- E-251.** 阴囊 *yīn náng*, scrotum (lit. “yin sac”)
- E-252.** 龟头 *guī tóu*, glans penis (ht. tortoise’s head)
- E-253.** 阴头 *yīn tóu*, glans penis (lit. tortoise’s head)
- E-254.** 腹 *fù*, abdomen
- E-255.** 咽 *yān*, pharynx (throat)
- E-256.** 喉 *hóu*, larynx (throat)
- E-257.** 阳萎 *yáng wěi*, impotence (lit. “yang wilt”)
- E-258.** 恶露 *è lù*, lochia (lit. “malign dew”)
- E-259.** 盗汗 *dào hàn*, night sweating (lit. “thief sweating”)
- E-260.** 里急后重 *lǐ jí hòu zhòng*, tenesmus (lit. “internal urgency and posterior heaviness”)
- E-261.** 郑语 *zhèng yǔ*, mussitation
- E-262.** 头痛 *tóu tòng*, headache
- E-263.** 便泄 *biàn xiè*, diarrhea
- E-264.** 便秘 *biàn bì*, constipation
- E-265.** 心悸 *xīn jì*, palpitations
- E-266.** 半身不遂 *bàn shēn bù suì*, hemiplegia
- E-267.** 疹 *zhěn*, papule
- E-268.** 白痞 *bái péi*, miliaria alba
- E-269.** 遗尿 *yí niào*, enuresis
- E-270.** 斑 *bān*, macule
- E-271.** 疔 *jié*, boil
- E-272.** 偷针 *tōu zhēn*, sty
- E-273.** 痘 *dòu*, pox
- E-274.** 黄疸 *huáng dǎn*, jaundice
- E-275.** 骨折 *gǔ zhé*, bone fracture
- E-276.** 白喉 *bái hóu*, diphtheria
- E-277.** 胼胝 *pián zhī*, callus
- E-278.** 鸡眼 *jī yǎn*, corn
- E-279.** 麻疹 *mǎ' zhěn*, measles
- E-280.** 疟腮 *zhà sāi*, mumps
- E-281.** 疟 *nüè*, malaria
- E-282.** 疫 *yì*, epidemic
- E-283.** 痢疾 *lì jí*, dysentery
- E-284.** 痿 *lòu*, fistula
- E-285.** 瘰癧 *luǒ lì*, scrofula
- E-286.** 瘰 *yǐng*, goiter
- E-287.** 淋 *lín*, strangury
- E-288.** 感冒 *gǎn mào*, common cold
- E-289.** 癫痫 *diān xián*, epilepsy

There are borderline cases where it is difficult to decide whether to adopt an existing English term or translate the Chinese literally. The English ‘cholera’,

like the Chinese 霍乱 *huò luàn*, originally referred to any condition of fulminant vomiting and diarrhea. The definition in modern medicine has been reduced in the scope of its meaning to conditions caused by *Vibrio cholerae*. On these grounds, it has been suggested that a literal translation such as “sudden turmoil” might be more acceptable. Nevertheless, there is a further argument in favor of ‘cholera’: the Chinese word, although written with characters meaning ‘sudden turmoil’, may in fact be loan from the Greek, like our English word [12].

- E-290. 霍乱 *huò luàn*, lit. “sudden turmoil,” cholera
- E-291. 角弓反张 *jiǎo gōng fǎn zhāng*, lit. “arched-back rigidity,” opisthotonos
- E-292. 循衣摸床 *xún yī mō chuáng*, lit. “picking at bedclothes,” carphology
- E-293. 发热 *fā rè*, lit. “heat effusion,” fever
- E-294. 盗汗 *dào hàn*, lit. “thief sweating,” night sweating
- E-295. 恶寒 *wù hán*, lit. “aversion to cold,” chills
- E-296. 丹毒 *dān dú*, lit. “cinnabar toxin,” erysipelas
- E-297. 雀目 *què mù*, lit. “sparrow vision,” night blindness
- E-298. 里急后重 *lǐ jí hòu zhòng*, lit. “abdominal urgency and rectal heaviness,” tenesmus
- E-299. 闭经 *bì jīng*, lit. “menstrual block,” amenorrhea
- E-300. 恶阻 *è zǐ*, lit. “malign obstruction,” morning sickness

The Chinese 角弓反张 *jiǎo gōng fǎn zhāng*, corresponds to ‘opisthotonos’ in Western medicine; 循衣摸床 *xún yī mō chuáng*, corresponds to ‘carphology’. Neither of these English terms is familiar to most native English speakers, and ‘carphology’ is probably no longer even familiar to modern medical physicians. ‘Arched-back rigidity’ and ‘picking at bedclothes’ are clearer descriptions of these concepts.

In certain cases, a term used in Western medicine is nearly, but not quite synonymous with a Chinese medical term. Although 发热 *fā rè* is generally considered to be equivalent to our Western notion of ‘fever’, the term includes subjective sensations of the heat that could not be described as fever in either the modern medical sense or on the colloquial sense of the term. Chill is often considered as the equivalent of 恶寒 *wù hán*, whereas in fact it is considerably narrower in meaning (referring to acute sensations of cold only). ‘Night sweat’ is referentially the same as 盗汗 *dào hàn*, according to its accepted definition (sweating during sleep or at night, as in tuberculosis), but the term itself suggests sweating at night only. In all three cases, the existing English terms

can be replaced with literal translations: ‘heat effusion’, ‘aversion to cold’, and ‘thief sweating’.

Non-literal translations are immediately thrown into question when the relationship of a concept to its (Chinese) name is discussed. If the translator renders 舌苔 *she' tāi* with either of our normal expressions, ‘tongue fur’ or ‘tongue coating’, he runs into problems when translating a discussion explaining that the ‘tongue moss’ is so-called (in Chinese) because of its similarity to moss.<sup>10</sup> There might be adequate grounds in such cases for reserving ‘tongue moss’ as acceptable alternative to the idiomatic expressions.

The choice between adopting an existing English term and coining a new term is sometimes difficult. In our *English-Chinese Chinese-English Dictionary of Chinese Medicine*, we included a number of optional translations for cases like this. It seems logical to suppose that readers unfamiliar with the Chinese language are much less likely to accept literal translations as substitutions for familiar terms. While those familiar with Chinese would be likely to accept, say, the term ‘thief sweating’ since they can, as it were, see the Chinese through the English, those unfamiliar with Chinese would require an explanation of the term in relation to the concept. If this assumption is correct, it is easy to see how a preference for familiar words can lead to the conflation of concepts, e.g., how 心下 *xīn xià*, [region] below the heart, 胃脘 *wèi guǎn*, stomach duct, and 大腹 *dà fù*, greater abdomen are replaced by ‘epigastrium’.

The translator’s choice between an existing term and a new coinage might depend of the type of text being translated and the purpose of the translation. In philological translation, i.e., the translation of historical documents for the purpose of understanding their content in terms of the historical conditions of the time, translation might usefully tend to greater literality (e.g., translating 子宮 *zǐ gōng* as ‘infant’s palace’ and explaining it as uterus in note or commentary).

In general, we have found that where no ready-made English expression corresponding to the Chinese exists, a literal translation of the Chinese term usually supplies our needs well. Chinese medical terminology is largely composed of commonly used LGP words, mostly of a universal nature i.e., having relatively clear equivalents in other languages. If, say, the translator were to translate 子宮 *zǐ gōng* as ‘infant’s palace’, he would impose on the reader the burden of learning a new vocabulary item, but would not stretch the reader’s capacities of conceptualization very far. However, the reader’s imaginative

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<sup>10</sup>I am grateful to Gary Seifert for this example (personal communication).



capacities are stretched when the Chinese term fails to pinpoint the concept clearly (in linguistic terms, when the term is not “well-motivated”). A classic example is 半表半里 *bàn biǎo bàn lǐ*, lit. ‘half interior half exterior’, which in the *Shānghánlùn* refers to the location of the disease evil in lesser yang disease. The term is misleading, because according to *Shānghánlùn* theory, ‘half exterior half interior’ would suggest partly greater yang and partly yang brightness. In actual fact, ‘half exterior half interior’ means a location between greater yang and yang brightness. The concept is more clearly expressed in English as ‘mid-stage penetration’ or ‘half-way penetration’. It is interesting to note, however, that from the translator’s point of view, the more literal translation is perhaps preferable because it is more easily related to the original Chinese term.

#### Taking account of definition

The translation ‘mid-stage penetration’ suggested for 半表半里 *bàn biǎo bàn lǐ* is based not on the Chinese term but on our understanding of the concept. In other words, it is name for the concept that based on the definition of the concept. From our understanding of the concept, we can produce a new name or adjust the literal translation.

In many cases, a literal translation of a poorly motivated Chinese terms produces an English term that is not sufficiently self-explanatory. However, the literal translation can often be improved by the addition of words. 搭背 *dā bèi* literally means “reach/touch back” but provides no hint that the terms denotes a sore on the back (that can be reached with one’s own hand); 肩息 *jiān xī*, “shoulder-breathing,” fails to explain the connection between the body part and physiological function; 吞酸 *tūn suān*, “swallowing acid,” does not inform the reader that patient swallows the acid welling up from his own stomach rather than chemical acid accidentally (or intentionally) swallowed; 嘈杂 *cáo zá*, “noise”, “hubub,” provides no indication of the metaphorical usage nor location of the supposed “noise.” In all of these cases, the definition of the concept helps to provide English meaningful translations.

E-301. 半表半里 *bàn biǎo bàn lǐ* lit. “half interior half exterior,” midstage penetration

E-302. 搭背 *dā bèi* lit. “reach back,” reachable sore of the back

E-303. 肩息 *jiān xī* lit. “shoulder-breathing,” raised-shoulder breathing

E-304. 吞酸 *tūn suān* lit. “swallowing acid,” swallowing of upflowing acid

E-305. 嘈杂 *cáo zá* lit. “noise”, “hubub,” clamoring stomach

- E-306. 天哮 *tiān xiāo* lit. “heaven wheezing,” earlier-heaven i.e., congenital), wheezing
- E-307. 齿衄 *chǐ nù* lit. “bleeding teeth,” bleeding gums
- E-308. 怔忡 *zhēng chōng* lit. “fear fear,” fearful throbbing
- E-309. 直视 *zhí shí* lit. “looking straight,” forward-staring eyes
- E-310. 高风雀目 *gāo fēng què mù* lit. “high wind sparrow eye,” high-altitude wind sparrow vision
- E-311. 全虫 *quán chóng* lit. “whole bug,” whole scorpion
- E-312. 鼻渊 *bí yuān* lit. “nose deep spring,” deep-source nasal congestion
- E-313. 并病 *bìng bìng* lit. “side-by-side disease,” dragover disease
- E-314. 甘澜水 *gān lán shuǐ* lit. “sweet swash water,” sweet worked water
- E-315. 鼻孔扇张 *bí kǒng shān zhāng* lit. “nose hole fan stretch,” flaring nostrils
- E-316. □ *zE;jl;g+ mù wú guāng cǎi* lit. “eyes have no light or color,” dull eyes
- E-317. 牙齿松动 *yá chǐ song dòng* lit. “teeth loose move,” loosening of the teeth
- E-318. 喉中有水鸡声 *hóu zhōng yǒu shuǐ jī shēng*, frog rale in the throat
- E-319. 面色无华 *miàn sè wú huá* lit. “facial complexion without bloom/splendor,” lusterless facial complexion
- E-320. 回光反照 *huí guāng fǎn zhào* lit. “return light back shine,” last radiance of the setting sun
- E-321. 残灯复明 *cán dēng fù míng* lit. “dying lamp brightens again,” last flicker of the lamp
- E-322. 逆流挽舟 *nì liú wǎn zhōu* lit. “saving the boat against the current,” hauling the boat upstream
- E-323. 增水行舟 *zēng shuǐ xíng zhōu* lit. “increase water to move the ship,” increasing water to move the [grounded] ship
- E-324. 扬手蹀足 *yáng shǒu zhí zú*, lit. “raising arms and swinging legs,” flailing of the arms and legs
- E-325. 手舞足蹈 *shǒu wǔ zú dào* lit. “arms dancing and legs dancing,” flailing of the arms and legs
- E-326. 筋惕肉 *jīn tì ròu rùn*, jerking sinews and twitching flesh
- E-327. 舌起芒刺 *shé' qǐ máng cì* “tongue raises awn prickles,” prickly tongue
- E-328. □ 角不闭 *kǒu jiǎo bù bì* “mouth corners not closing,” gaping corners of the mouth

E-329. 经外奇穴 *jīng wài qí xué*, “nonchannel strange hole,” nonchannel point

Sometimes a literal translation is confusing because of different connotations of words in English. For example, 高风雀目 *gāo fēng què mù* literally translates as “high wind sparrow eye.” However, the collocation ‘high wind’ in English refers to wind of high speed. The Chinese ‘high’ in this context means high up in the body. The term 甘澜水 *gān lán shuǐ* literally means “sweet billow(ed) water,” and denotes water that has been repeatedly scooped from the container and poured back into it. 澜 *lán* means a ‘billow’ or ‘wave’, but is here used as verb meaning to agitate or stir (to produce waves). No literal English translation can express the meaning of the term. ‘Worked water’, a close literal translation of the Chinese synonym 劳水 *láo shuǐ*, is much more self-explanatory.

Grammatical considerations influence the acceptability of literal translation. Certain features of Chinese expression are not easily recreated in translation. A literal translation of 手舞足蹈 *shǒu wǔ zú dào* such as “hands dancing, feet dancing” would barely be acceptable in English, mainly because would English speakers prefer to describe exaggerated movement of the limbs as ‘flailing’ rather than ‘dancing’ (‘dancing’ wrongly suggests elegant movement). Chinese is a highly paratactical language, that is, it places phrases together without any expression of the relationship between the two; yet even if we insert the ‘and’ in English, the translation is still strange, because in this case the parataxis joins two parts of a couplet, describing the movement of the arms and legs separately by two virtually synonymous verbs. English does have couplets such as these (“foot loose and fancy free”), but it would be difficult to devise one that would clear as well as accurate to match 手舞足蹈 *shǒu wǔ zú dào*. Another example of a paratactical couplet is 回光反照 *huí guāng fǎn zhào*, lit. “return light, shine back,” which refers to the sudden brightening of the sky sometimes observed just before the sun sets, metaphorically describing a short-lived improvement in the patient’s condition before death. “The last radiance of the setting sun” captures the metaphorical image more clearly in English.

Very occasionally, when no correspondence exists in the target language, an equivalent has to be devised on the basis of definition alone. The term 肋 *xié* denotes the lateral area of the ribcage. Since English has no word for this region, we coined the compound term ‘rib-side’.

Apart from Chinese terms with ready-made English equivalents of different literal meaning, the number of terms that cannot be literally translated are relative few. There are scarcely any that in the terminology of *Fundamentals* that do not reflect, at least partly, the literal meaning of the Chinese term. The main exceptions are ‘point’ for 穴 *xué* and ‘pattern’ for 証 *zhèng*. The word ‘point’ has been chosen purely out of deference to an existing convention. This is somewhat lamentable since a literal translation such as ‘hole’, ‘cavity’, or ‘foramen’ would be much more informative about the nature of the 穴 *xué*. Any literal translation of 証 *zhèng*, such as ‘evidence’ or ‘testimony’, would possibly confuse Western readers, so we have rejected these in favor of the best English term among those currently in use.

### 3.5 Minimum number of equivalents for one word

The last of our four translation principles is that equivalents of one source-language word should be kept to a minimum. In all languages, words are used in different senses, which often have to be translated with different target-language words. A simple example of this is the Chinese word 日 *rì*, which is used in its original sense of ‘sun’ and in the extended sense of ‘day’ (a period of time characterized by one appearance of the sun). These distinct meanings of the Chinese word have to be rendered with different words in English.

In the terminology of Chinese medicine, the word 急 *jí*, for example, is used in several different senses: ‘tense’ (of the sinews), ‘urgent’ (of the desire to urinate), ‘acute’ (of illnesses), ‘rapid’ (of breathing). Again, 滑 *huá* is used in the senses of ‘slippery’ (of the pulse), ‘glossy’ (of the tongue), ‘to slip’ (out of the body in uncontrollable fashion). 正 *zhèng* is used in the senses of ‘regular’ (of channels), ‘medial’ (of headache), ‘right’ (qì). In each of these cases, different words have to be used in translation (as different words have to be used to explain the different senses of the Chinese).

Nevertheless, the number of equivalents must be kept to a minimum for the convenience of the translator. An English terminology that is pegged closely to the Chinese must be convenient for the translator to use. If we are to establish a terminology that we can expect translators to abide by, it should be a terminology that translators can use with minimal lookups in a glossary. A vast terminology of, say, 30,000 terms is not easily memorized. If a Chinese word that is rendered in, say, 10 different ways in the 25 multiple-word terms in which it appears, the translator has no option but to memorize the 25 terms. If on the other hand, each character-word that commonly occurs in multiple-character terms is translated with a minimum number of equivalents, the work

of term memorization can be greatly reduced. When each of the basic 1,500 characters of which Chinese medical terminology is comprised has a minimum number of English equivalents, the English terminology can be assimilated into memory with minimum lookups in a glossary.

### 3.6 Pinyin, Latin, and Numbers

We have already mentioned transliteration as one option the translator has. In our view, transliteration is a last resort, essentially because Chinese words transcribed into the Roman alphabet are meaningless to anyone who does not understand Chinese. Its use among people not possessing knowledge of the Chinese language is limited, for two reasons. First, Chinese has many same-sounding words and word distinguished only by tone, a facet of Chinese pronunciation that cannot be easily transferred into English. For example, if the translator decided that 脾 *pí*, ‘spleen’ and 痞 *pi*, ‘glomus’ should best be represented in Pinyin transliteration, he would be introduce the confusion of homophony, since the tonal difference does not exist for English speakers. Second, Pinyin transliteration is ineffectual when used for the translation of verbs and adjectives (and nouns derived from them) which by nature are descriptive. For example, it seems almost imaginable that Westerners would ever get into the habit of saying “*bǔ* the center and *yì* the qi” or that a facial complexion is “white or *qīng*.”

In practice, Pinyin transliterations are used for the channel names and certain acupuncture point groupings, for drugs, and for physiological entities (jing, qi, shen). Use of Pinyin in these areas is by no means a last resort. It arises rather due to the influence of Chinese teachers; but in most cases, it arises out the prestige value attached to a minimal number of known Chinese words.

Pinyin names can assure perfect communication between people, but when students memorize Pinyin words (sounds) without knowing what the words mean, they lose information. When, for example, students use the word ‘yemingsha’ (夜明沙 *yè míng shā*) to refer to a certain medicinal that they can both identify and use in treatment, then ‘yemingsha’ is a reasonably functional name. Nevertheless, if they don’t know that the name literally means “night brightness sand” and denotes bat’s droppings, they will miss the allusion the bat’s alleged ability to see at night. Similarly, *wǔ hǔ zhuī fēng sǎn* (五虎追风散) provides no information to the student who knows Pinyin without knowing Chinese. The literal translation ‘Five-Tigers-Chasing-the-Wind Powder’ is as informative as the Chinese name, since it hints that the formula contains

five powerful medicinals for treating conditions caused by wind. Again, *fēng* chi is not as informative as the literal translation ‘Wind Pool’ in the context of an acupuncture point that treats externally contracted wind evil. Admittedly, not knowing what the name means is not always important. Many names of medicinals, formulas, and acupuncture points do not provide much information. Nevertheless, over the broad mass of Chinese medical terms, the accumulative loss in hints concerning the nature of Chinese medicine and its cognitive origins is considerable. A Pinyin name is only a Chinese *sound*; unless the student understands Chinese, it is not the *Chinese name*.

Pinyin is useful as a last resort in term translation. ‘Yin’ and ‘yang’ are good examples of terms that are best transliterated. The Chinese 阴 and 阳 originally denoted the dark northern and light southern mountain slopes respectively. The use of these terms as generic classifiers of a vast variety of different phenomena has continually suggested to translators that no target language words (in English or other Western languages) capture the meanings of these two words. If we could turn the clock back to the initial encounter with Chinese civilization that called for these concepts to be rendered in Western languages, we might have decided that the last resort was not necessary and that the words ‘dark’ and ‘light’ could be given the specific definitions that attach to the Chinese terms. However, the Chinese terms have been consistently adopted, and it would seem senseless to insist on translation in preference to transliteration. As far as we know, no Western text has ever referred to yin and yang other than by transliteration.

Similarly, any translation of the word 气 *qì* is problematic, in view of the wide gamut of phenomena denoted by the term. The Chinese word entered European languages in transcription long ago, and it would appear senseless to attempt to assert any translation into our own lexis.

Most other Chinese concepts can be expressed in English, and so do not have to be transliterated. The common use of Pinyin for concepts such as 神 *shén*, 精 *jīng*, 营 *yíng*, and 卫 *wèi* seems to arise from the prestige value of the Chinese words rather than out of a lack of corresponding terms in English. The most useful application of transliteration is to provide a reference to the Chinese name added in parentheses after the translation for drug and point names. When this practice is systematically adopted for the names of acupuncture points, medicinals, and formulas, people who do know the Chinese names will be greatly benefited. However, this does not obviate the need for translation.

Latin pharmacognostic terms derived from Latin scientific names of plant and animal entities are commonly used in translation to provide names for

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Chinese medicinals. This nomenclature is desirable insofar as it relates Chinese drug entities to international designations. While students are usually able to relate 甘草 *gān cǎo*, ‘Glycyrrhizae Radix’ to ‘licorice’ and 干姜 *gān jiāng* ‘Zingiberis Rhizoma Exsiccatum’ to ‘dried ginger’, there may be many other items where a Latin name does not convey anything meaningful in the experience of the Western student. To most speakers of English, ‘Vespertilionis Excrementum’, suggests only excrement of animal or other.

Finally, alphanumeric codes are a practical system of naming acupuncture points. However, as with the use of Pinyin or Latin for medicinals, they fail to convey the information provided by the Chinese names. Most acupuncture point names are metaphorical; many are obscure. It would be difficult to find enough clinical significance in them to warrant the replacement of alphanumeric codes with literal translations. Nevertheless, given the importance of word meanings in Chinese medicine, it is difficult to completely rule out the loss of information when a whole nomenclature such as the point names is reduced to the sterility of numbers.

### 3.7 Conclusion

We have demonstrated how the transmission of Chinese medicine suffers from inappropriate translation and lack of standardization. We have outlined a methodology for the translation of Chinese medical terms based on a narrowly defined concept of literal translation that is generally applicable and has clearly circumscribed exceptions. We have spoken of some of the tendencies that draw translators away from literal translation, and their consequences.

The largely literal approach to translation that we have described is not only accurate, but it is easier for the translator to use. By taking the single-character as the basic unit of translation, and by keeping the number of translations of each character to a minimum, the English-speaking reader familiar with Chinese can easily see the relationship between the English terms and the Chinese terms. In particular, translators can master the terminology very quickly and apply it with a minimum of dictionary lookups.

Such a terminology is obviously “translator-friendly,” but how “reader-friendly” is it? Of course, any method of translation that preserves a higher degree of conceptual distinction than another naturally raises the conceptual complexity of the subject matter. It requires the student to make greater effort, but in the end it provides the student with greater rewards. Ultimately, the ideal terminology is one that accurately conveys the original concepts, and one that all translators adopt.

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## Part II: Thematic Discussion of Terms

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In the following sections, we present some of the basic terminology of Chinese medicine in thematic order. We explain the literal and technical meanings of Chinese terms, and explain the reasons for our choice of English equivalent. In many instances, we explain what distortion or loss of information occurs when other translation solutions are adopted. In passing, we will also comment on some of the changes that have been made, or could possibly be made, in our English terminology.

We have included lists of terms in which the Chinese character appear with their Pinyin pronunciation and the standard English equivalent in the *Fundamentals* terminology. Note that in these lists Chinese characters marked with an asterisk (\*) have more than one equivalent. English words marked with an asterisk are words that render two or more Chinese terms. Not all the terms included in the lists are discussed. It is hoped, however, that the examples chosen will be sufficiently representative.

### 4. Basic Categories and Entities

This section presents the basic terminology of yin-yang, the five phases, bowels and viscera, body parts, basic elements (qi, fluids etc.), affects, flavors, and disease evils.

<b>4.1.</b>	<b>阴阳</b>	<b>yīn yáng</b>	<b>Yin-yang</b>
	C-1. 阴	yīn	yin
	c-2. 阳	yáng	yang



In the *Fundamentals* terminology, 阴 yin and 阳 yáng are two of a small number of terms for which Pinyin transliteration has been chosen in preference to a meaningful translation. In fact, the Chinese terms were adopted centuries ago into the English language, so we can take them to be firmly established English words.

4.2.	五行	wǔ xíng	Five phases
	c-3. 木	mù	wood
	c-4. 火	huǒ	fire
	c-5. 土	tǔ	earth
	C-6. 金	jīn	metal
	c-7. 水	shuǐ	water

We have adopted the word ‘phase’ for 行 xíng. The Chinese term literally means to ‘go’, ‘move’, and by extension, ‘act’. The ancients regarded wood, fire, earth, metal, and water as physical things that had systematic correspondences with other phenomena including not only physical things but also states occurring in cycles (e.g., the seasons). The word 行 xíng is therefore one movement of five that complete the cycle. The word ‘phase’ is an aspect or segment of the entire movement. Some writers still refer to the words 土 tǔ and 地 dì wǔ xíng as ‘five elements’. However, the 五行 wǔ xíng are not comparable to the various elements that the Greeks considered to constitute essential fabric of the universe.

As to the names of the phases, only one is problematic. Chinese has two that can be translated as earth. 土 tǔ is the earth that is tilled, and 地 dì is the counterpart of heaven. Paul Unschuld has proposed that 土 tǔ, the word used in the context of the five phases, should be rendered as ‘soil’ rather than ‘earth’. Although ‘soil’ is narrower in meaning than ‘earth’, the suggestion is valid if confusion arises by conflation of two distinct Chinese terms into one equivalent.

4.3.	脏腑	zàng fǔ	Bowels & viscera
	C-8. 肝	gān	liver
	c-9. 心	xīn	heart
	c-10. 脾	pí	spleen
	c-11. 肺	fèi	lung
	c-12. ‘a’	shèn	kidney

c-13. 心包	<i>xīn bāo</i>	pericardium
c-14. 胆	<i>dǎn</i>	gallbladder
c-15. 肠	<i>dà cháng</i>	intestine
C-16. 胃	<i>wèi</i>	stomach
c-17. (胃) 脘	<i>(wèi) guǎn</i>	stomach duct
C-18. 膀胱	<i>páng guāng</i>	bladder
C-19. 焦	<i>jiāo</i>	burner
c-20. 脑	<i>nǎo</i>	brain
c-21. 髓	<i>sui</i>	marrow
c-22. 子宫	<i>xi gōng</i>	uterus

Since most of the internal organs recognized by Chinese medicine are the gross anatomical entities known to the lay and experts alike, the translation of their names should present no problems. In practice, many translators object to translating organ names by their ordinary English names on the grounds that the English organ names denote strictly the entities spoken of in Western medicine. They argue that the Chinese '肾 *shèn*' is not strictly the same as 'kidney' because Western medicine does not accord the kidney the central role in reproduction that Chinese medicine does, and that the difference should be highlighted by writing kidney with a capital K. Some translators even go as far as to say that the organs should be simply transliterated rather than translated. We would argue that the latter practice would be highly confusing, since the Western reader would wonder whether the ancient Chinese were actually looking at entities in the body that can be seen and touched. The Chinese organ names 心 *xīn*, 肝 *gān*, 脾 *pí*, 肺 *fèi*, 肾 *shèn*, etc., are used in both Chinese medicine and Western medicine. The understanding of the organs differs between the two forms of medicine, but the physical organs understood in each are the same. We should note too that the English names of the organs are very much older than the Western medical understanding of them. The understanding of the organs has changed, but their names have remained.

Some terms in this section are technical terms used only by doctors and not by the lay. The terms 脏 *zàng*, and 腑 *fǔ* are two classes of organs that are not recognized outside medicine. They are variously called the Zang and Fu, viscera and bowels, solid and hollow organs. The terms originally derived by metaphor from 藏 *zàng*, a storehouse, and 府 *fǔ*, a storehouse or government office, by the addition of the flesh classifier. It is for these reasons that Paul Unschuld has suggested 'depots and palaces'. These terms may not be the

best since a ‘depot’ suggests a place for temporary storage while the class of organ it denotes stores more permanently; and the associations of rank of the ‘depot’ and ‘palace’ are opposite to the relationship between the two classes of organs. However, terms that reflect the original metaphor and the medical connotations of the Chinese terms might be superior to any other translation. The terms ‘solid’ and ‘hollow’ organs, although based on *Nèijīng* descriptions of the classes, seem imprecise. Although the liver and spleen are solid, the heart is not. Pinyin transliterations are completely opaque. We opted for ‘viscera’ and ‘bowels’, which hint at the solid/hollow conception more obliquely. However, we admit that these terms, like the other proposed equivalents, are not ideal.

The 焦 in the term 三焦 *sān jiāo*, ‘triple burner’, literally means to burn or scorch. It has been suggested that it denotes a fiery intangible counterpart of a physical organ called 焦 *jiāo* (the same character with the addition of a the flesh classifier 肉). It has also been suggested that it should be 樵, explained as meaning 槌 in the sense of “section,” referring to the threefold division of this organ. Unschuld argues that the name is based on analogy to smelters and saltworks [9].

4.4.	组织	<b>zǔ zhī</b>	<b>Tissues</b>
	C-23. 筋	<i>jīn</i>	sinew
	C-24. 脉	<i>mài</i>	vessel
	C-25. 肉	<i>ròu</i>	flesh
	C-26. 皮毛	<i>pí máo</i>	skin and [body] hair
	C-27. 骨	<i>gǔ</i>	bone

The terms 脉 *mài*, 肉 *ròu*, and 骨 *gǔ*, all have “natural equivalents” in ‘vessel,’ ‘flesh’, and ‘bone’ that are rarely disputed. What a lay native speaker English calls ‘bone’, his Chinese counterpart calls 骨 *gǔ*.

The compound 皮毛 *pí máo* means the skin and the hair growing out of it, which could either be rendered as skin (as we say ‘animal skins’ to mean the skin and attached hair). We chose to reconstruct the compound in English as ‘skin and [body] hair’. Note that 毛 *máo* means the body hair, usually distinct from 发 *fà*, the hair of the head.

That leaves 筋 *jīn*, which is often translated as ‘tendon’ or ‘muscle and tendon’, ‘muscle’, or ‘sinew’. One of the earliest dictionaries of Chinese, the 说文解字 *Shuōwén Jiězì*, defines 筋 *jīn* as “the strength of the flesh”, explaining that the character is composed of the signifier bamboo (竹) with the character

meaning ‘flesh’ and that meaning ‘strength’, and commenting that bamboo is a thing that has a lot of 筋 *jīn*. The English words ‘tendon’ and ‘muscle’ denote much more narrowly defined anatomical entities. When the acupuncture point GB-31 (*fēng shì*, Wind Market) is described as being located between two 筋 *jīn*, we know that what is meant in terms of Western anatomy is muscle, not tendon. PC-6 (*nèi guān*, Inner Pass) is also said to be located between two 筋 *jīn*, and this case it is a modern anatomist would say ‘tendon’, not ‘muscle’. We have chosen ‘sinew’ as our rendering of 筋 *jīn*, because in addition to denoting tendon, it has precisely the connotations of strength that the Chinese term has. Since ‘sinew’ is virtually obsolete in Western medicine and is used in the everyday language to denote anything stringy and strong, it is easily endowed with the definition of 筋 *jīn*.

4.5.	人体部位	rén tǐ bù wèi	Body Parts
	C-28. 目	<i>mù</i>	eye
	c-29. 眼	<i>yǎn</i>	eye
	c-30. 舌	<i>shé</i>	tongue
	c-31. 口	<i>kǒu</i>	mouth
	C-32. 鼻	<i>bí</i>	nose
	c-33. 耳	<i>ěr</i>	ear
	c-34. 唇	<i>chún</i>	lips
	c-35. 咽*	<i>yān</i>	pharynx, throat*
	C-36. 喉*	<i>hdu</i>	larynx, throat *
	c-37. 头	<i>tóu</i>	head
	C-38. 颠	<i>diān</i>	vertex
	c-39. 额	<i>é</i>	forehead
	c-40. 囟	<i>xin</i>	fontanel
	c-41. 颧	<i>quán</i>	cheek* (bone region)
	C-42. 颊	<i>jiá</i>	cheek*
	c-43. 颈	<i>jǐng</i>	neck
	c-44. 项	<i>xiàng</i>	nape
	c-45. 肩	<i>jiān</i>	shoulder
	C-46. 背	<i>bèi</i>	back
	c-47. 腰	<i>yao</i>	lumbus
	C-48. 胸	<i>xiōng</i>	chest
	c-49. 乳	<i>rǔ</i>	breast
	c-50. 胁	<i>xié</i>	rib-side

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<b>c-51.</b> 腹	<i>fù</i>	abdomen
<b>C-52.</b> 脐	<i>qí</i>	abdomen
<b>c-53.</b> 手*	<i>shǒu</i>	hand, arm
<b>c-54.</b> 肘	<i>zhǒu</i>	elbow
<b>c-55.</b> 腕	<i>wàn</i>	wrist
<b>C-56.</b> 指	<i>zhǐ</i>	finger
<b>c-57.</b> 足*	<i>zú</i>	foot, leg
<b>C-58.</b> 股	<i>gǔ</i>	thigh
<b>c-59.</b> 膝	<i>xī</i>	knee
<b>C-60.</b> 膕	<i>guó</i>	back of the knee
<b>C-61.</b> 踝	<i>huái</i>	ankle
<b>C-62.</b> 趾	<i>zhǐ</i>	toe
<b>C-63.</b> 跟	<i>gēn</i>	heel
<b>C-64.</b> 胎	<i>tāi</i>	fetus
<b>C-65.</b> 窍	<i>qiào</i>	orifice
<b>C-66.</b> 腠	<i>còu</i>	interstice
<b>C-67.</b> 理	<i>lǐ</i>	grain, vein, streak (as in wood or marble); to order or rectify
<b>C-68.</b> 上*	<i>shàng</i>	upper body
<b>C-69.</b> 中	<i>zhōng</i>	center
<b>c-70.</b> 下*	<i>xià</i>	lower body
<b>c-71.</b> 内*	<i>nèi</i>	inner body, internal
<b>C-72.</b> 外*	<i>wài</i>	outer body, external

The terms appearing in the above table again have provided little cause for discussion. Chinese has several words meaning throat of which 咽 *yān* and 喉 *hdu* are the two most commonly encountered in Chinese medicine, especially in modern texts. The word 咽 *yān* means the upper part of the throat; 喉 *hdu* means the lower part. In practice, it is not always clear whether such a sharp distinction is intended. The two roughly correspond to pharynx and larynx in Western medicine, and indeed the Chinese terms are used with their stricter anatomical definitions in Western medicine.

The Chinese 腰 *yāo* would nowadays be described by most English speakers as ‘the lower back’. In Chinese, it is quite distinct from 背 *bèi*, ‘back’. Ideally, the translator seeks a unique name for this area of the body. In former times, we might have said ‘loin’, but this term is now ambiguous since it has also come

to mean the genitals. The Latin cognate ‘lumbus’ as used in Western medicine provides us an unequivocal term. Although ‘lumbus’ is a technical term created by modern medicine, its lexical meaning (literal meaning) contains no specific reference to strictly Western medical knowledge. It is simply the Latin word for ‘loin’.

The term 腰痛 *yāotòng* would by most speakers be called ‘backache’, although Western doctors are careful to call it ‘low back pain’ (or, in the past, ‘lumbago’). In Chinese medicine, 腰痛 *yāotòng* is clearly distinguished from 背痛 *bèitòng*, since different causes are relevant. It makes much more sense to separate the two in name as ‘lumbar pain’ and ‘back pain’.

We should also draw attention to 腠理 *còu lǐ*, ‘interstices’, which are the “grain” (grain as felt in wood) of the skin and flesh through which sweat flows. The character 腠 *còu* with a water signifier instead of a flesh signifier means ‘confluence’, and it might be that the 腠理 *còu lǐ* are so named because they are streams that sweat flow into.

Finally, 窍 *qiào*, ‘orifice’, is a generic term applied to the eyes, nostrils, ears, mouth, and the two yin (anal and genital orifices). Our English equivalent has been changed from ‘portal’ to ‘orifice’.

4.6.	经络	jīng luò	Channels & network vessels
	c-73. 太	<i>tài</i>	greater
	c-74. 少	<i>shào</i>	lesser
	c-75. 明	<i>míng</i>	brightness
	C-76. 厥	<i>jué</i>	reverting
	c-77. 督	<i>dū</i>	governing
	C-78. 任	<i>rèn</i>	controlling (conception)
	c-79. 冲	<i>chōng</i>	thoroughfare (penetrating)
	C-80. 带	<i>dài</i>	girdling
	C-81. 跷	<i>qiào</i>	springing
	C-82. 维	<i>wéi</i>	linking
	C-83. 经	<i>jīng</i>	channel
	C-84. 络	<i>luò</i>	network [vessel]
	C-85. 别	<i>bié</i>	divergence
	C-86. 孙	<i>sūn</i>	grandchild
	C-87. 浮*	<i>fú</i>	superficial
	C-88. 穴	<i>xué</i>	point, hole

C-89. 输、俞、腧	<i>shū</i>	transport (point)
c-90. 开	<i>kāi</i>	opening
c-91. 枢	<i>shū</i>	pivot
c-92. 阖	<i>hé</i>	closing

Most the terms we have seen so far are terms used by lay speakers (at least they were used by lay speakers when they entered Chinese medical terminology), in the same if sometimes less specific sense. The terminology of the channel system differs in that it was purposely devised by physicians to describe their understanding of bodily functions. The 督脉 *dū mài*, the ‘governing vessel’ or the 孙络 *sūn luò*, ‘grandchild network vessels’ has never been the topic of daily conversation among lay Chinese, even though the words they are composed of (‘govern’, ‘grandchild’ etc.) are used in lay speech. These are strictly technical medical terms. Just as doctors deliberately devised these terms, so we have to deliberately devise English equivalents. Of course, we could avoid the problem of translation altogether by using Pinyin transcription. But as we have already said, Pinyin names mean no more in English than the object denoted. Thus Dai Mai, Bie Luo, and Shu Xue are meaningless to the readers until an explanation is given. The fact is that the Chinese names were not invented out of thin air. They are meaningful, and were deliberately chosen because they were meaningful. Many students and practitioners of Chinese medicine use Pinyin transcriptions for many of the terms. This has the advantage that they are using the standard Chinese terms, but it also has the disadvantage that they tend to lose sight of the meanings of the names. We should point out that loss of information through opaque methods of translation is a major feature of today’s Chinese medical translations. The translation of point names by alphanumeric names (e.g., ST-36, LI-4) is a practical method providing a name that avoids the problem of deciding how to translate Chinese point names with multiple interpretations. However, alphanumeric names, like Pinyin transliterations, deprive the Western reader of all the insights that the Chinese names potentially offer.

Most of the terms describing the channel system are metaphorical usages of ordinary words. In most cases, it is quite easy to duplicate the metaphor in English so that the English reader has a term as meaningful as the Chinese reader does. The 带脉 *dài mài* is so named because it goes around the waist like a belt, so we have rendered it as ‘girdling vessel’. The 阴跷脉 *yīn qiāo mài* and 阳跷脉 *yáng qiāo mài* are closely related to physical motility. The word

蹻 *qiāo* means to lift up the leg, or stand on tiptoe, so we have decided to call these the yin and yang ‘springing vessels’.

Not all the terms are as clear as these in their meaning. The term 经 *jīng* has been variously translated as ‘meridian’, ‘channel’, and ‘conduit’. The Chinese originally meant a ‘warp’ of cloth (longitudinal strands, as opposed to the weft), and came to be used as ‘headrope’ of a fishing net, ‘a main line or axis’, ‘rule’, ‘line of longitude’, and came to be used as an adjective, ‘constant’, and as a verb, ‘to pass along’, ‘to endure’, etc. Soulié de Morant says that the pathways of qi in the body are called 经 *jīng* because they were considered to be like the lines of north-south longitude used in astronomy [6]. Translators who use the word ‘channel’ or ‘conduit’ favor the explanation that Chinese viewed the 经 *jīng* as being like waterways traversing the body. In *Medicine in China: A History of Ideas*, Paul U. Unschuld explains in great detail how the conceptions of those who plotted the 经络 *jīng luò* must have been influenced by the notion that the body must have a transportation system similar to the waterways upon which the life of the nascent Chinese empire depended [9]. What we see here is not simply a metaphor for want of a name. The source of the metaphor (the rivers and canals used for transportation) may have even prompted the notion a channel system.

The Chinese 经络 *jīng luò* is a compound term. The word 络 *luò* describes net-like phenomena such as the pith of a tangerine or the luffa. It also means to ‘envelop in a net’, ‘entwine around’, or ‘connect with’. The 络 *luò*, or 络脉 *luò mài*, in the context of Chinese medicine are smaller pathways that branch from the channels and that envelop the whole body in a web of communication. In our terminology, we call them ‘network vessels’, which is a literal translation of the Chinese. Note that ‘network’ is a metaphor that we use in modern communications for precisely the same reasons that 络 *luò* was used in Chinese to describe the finer ramifications of the channel system.

The word ‘network’ is not commonly used amongst students, practitioners, and writers of Chinese medicine. The popular terms are ‘connecting vessels’ and ‘collaterals’. The term ‘connecting vessel’ derives from one of the meanings 络 *luò*, but suggests a simple connecting line between point A and point B. The idea of connection is, of course, present in the notion of 络脉 *luò mài*. On the other hand, it is difficult to see any logic in the choice of the term ‘collateral’, whose literal meaning is “situated or placed side by side; parallel,” and one of whose extended meanings is “descended from the same ancestors but by a different line” (New Shorter *Oxford Dictionary*). In a system of branching lines (such as a family tree), ‘collateral’ thus refers to two branches running



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next to each other. It describes one branch in relation to another. This is not what is meant by the Chinese.

Special mention should be made of the 任脉 *rèn mài*, variously translated as ‘controlling’ (or controller), ‘directing’, and ‘conception’. How do translators manage to come up with such different translations for a single term as ‘controlling’ and ‘conception’? These distinct translations have arisen because the sound 任 *rèn* means both ‘to assume responsibility’ or ‘to be in charge’ and ‘pregnancy’. In the modern script, they are distinguished by different signifiers. In ancient times, however, the character 任 *rèn* denoting responsibility could also be used to mean pregnancy. Despite the association between the 任脉 *rèn mài* and reproduction in the female, more and more writers are accepting the view the term was originally a political metaphor.

4.7.	基本“物质”	<b>ji běn yuán sù</b>	<b>Basic “Substances”</b>
c-93.	气	<i>qì</i>	qi
c-94.	血	<i>xuè</i>	blood
c-95.	津、液	<i>jīn、yè</i>	liquid and humor (fluids)
C-96.	精	<i>jīng</i>	essence
c-97.	神	<i>shén</i>	spirit

The terms in this list are often transliterated rather than translated, although 血 *xuè* is rendered as ‘blood’ by most translators. The term 气 *qì* appears in transliteration as *qi* in most recent literature, although there is a lingering tendency to call it ‘energy’ or ‘vital energy’. Although we take the view that Pinyin obscures meaning from the foreign reader, any English words matching the meaning of *qi* in any of its contexts cannot easily be used in other contexts. We therefore have adopted the transliteration.

The character 精 *jīng* has the rice signifier 米 on the left with a phonetic component on the right, and is defined in the 说文解字 *Shuōwén Jiězì* as meaning “choice rice” (择米). Around this original meaning accrued a variety of others: ‘fine’, ‘subtle’, ‘essence’, etc. We have chosen to render this term as ‘essence’. *Random House* defines essence as “the basic, real and invariable nature of a thing. .”, “a substance obtained from a plant, drug or substance or the like. ..containing its characteristic properties in concentrated form”. In Chinese medicine, 精 *jīng* is used in two specific contexts. One is that of the kidney which stores the 精 *jīng* in terms of which reproduction, development, and aging are explained. One specific form of this 精 *jīng* is the reproductive 精 *jīng* of the male and female (semen in the male), which contains the essence

of human life. The other context is that of the spleen, which extracts the 精 *jīng*, the essential nutrients, from the food in the stomach. ‘Essence’ is a literal translation of 精 *jīng* that fits its technical definition almost perfectly. If we reject this translation in favor of a Pinyin transliteration, the Westerner learning Chinese medicine will think that it is a unique Chinese concept for which English has no word. This is a distortion of the facts. The word 精 *jīng* is an ordinary lay term used in a specific sense (or senses) in Chinese medicine. ‘Essence’ is our equivalent of the lay word, which can be endowed with the technical definition of 精 *jīng* in the Chinese medical context.

4.8.	五液	wǔ yè	Five humors
	<b>C-98.</b> 泪	<i>lèi</i>	tears
	<b>c-99.</b> 汗	<i>hàn</i>	sweat
	<b>c-100.</b> 涎	<i>xián</i>	drool
	<b>c-101.</b> 涕	<i>tì</i>	snivel (nasal mucus)
	<b>c-102.</b> 唾	<i>tuò</i>	spittle

Terms denoting bodily fluids pose certain problems. While 泪 *lèi* and 汗 *hàn* are naturally translated as ‘tears’ and ‘sweat’ respectively, our reasons for choosing the other three Chinese terms requires some explanation. First, Chinese medicine holds that there are two distinct fluids in the mouth, the fluid that naturally flows from a baby’s mouth or occasionally from adults in sleep, and the fluid that is ejected in the act of spitting. For this reason, we choose the words ‘drool’ and ‘spittle’ respectively. For 涕 *tì*, we have adopted ‘snivel’ as the standard, but have included in term lists the Western medical term ‘nasal mucus’, which is now the popular expression, at least in formal speech.

4.9.	七情	qī qíng	Seven affects
	<b>c-103.</b> 怒	<i>nù</i>	anger
	<b>c-104.</b> 喜	<i>xǐ</i>	joy
	<b>c-105.</b> 忧	<i>yōu</i>	anxiety
	<b>C-106.</b> 思	<i>sī</i>	thought
	<b>c-107.</b> 悲	<i>bēi</i>	sorrow
	<b>C-108.</b> 恐	<i>kǒng</i>	fear
	<b>c-109.</b> 惊	<i>jīng</i>	fright

Although Chinese medicine pays great attention to emotions and mental states as causes of disease, it undertakes little analysis of the states themselves. This set of terms is translated in different ways by different writers. Giovanni Maciocia in *Foundations of Chinese Medicine* [5] gives anger, joy, worry, pensiveness, sadness, fear, and shock. Cheng Xinnong's *Chinese Acupuncture and Moxibustion* [4] gives anger, joy, melancholy, worry, grief, fear, and fright. Here we note that not only are no more than three of the seven terms identical between the two authors, but also that 'worry' is used by Maciocia to render 忧 *yōu* and by Cheng to render 思 *sī*! Setting aside all discussion of the appropriateness of the terms, we can see that English appears to have more than seven words that to translators' minds, and given that in the realm of emotional vocabulary exact synonyms are virtually non-existent, there may be considerable differences between English and Chinese in the way the emotional spectrum is divided. The student reading multiple sources may be unaware when a single English term is being used by different writers as an equivalent for two or more Chinese terms.

4.10. 气味	qì w&i	Flavors
c-110. 寒	<i>hán</i>	cold
c-111. 热	<i>rè</i>	hot
c-112. 温	<i>wēn</i>	warm
c-113. 凉	<i>liáng</i>	cool
c-114. 酸	<i>suān</i>	sour
c-115. 苦	<i>kǔ</i>	bitter
C-116. 甘	<i>gān</i>	sweet
c-117. 辛	<i>xīn</i>	acid
C-118. 咸	<i>xián</i>	salty
c-119. (芳)香	( <i>fāng</i> ) <i>xiāng</i>	aromatic
c-120. 淡	<i>dàn</i>	bland

Little is to be said on the subject of flavors other than that 辛 *xīn* presents the choice of 'acid' or 'pungent', which are perhaps equally good choices. The word 淡 *dàn* could be translated as 'bland' or 'insipid', if it were not for the fact that the latter is pejorative.

4.11. 病邪	bìng xié	Disease evils
c-121. 风	<i>fēng</i>	wind
c-122. 寒	<i>hán</i>	cold

<b>C-123.</b> 火	<i>huǒ</i>	fire
<b>C-124.</b> 暑	<i>shǔ</i>	summerheat
<b>C-125.</b> 湿	<i>shī</i>	dampness
<b>C-126.</b> 燥	<i>zào</i>	dryness
<b>C-127.</b> 温	<i>wēn</i>	warmth
<b>C-128.</b> 痰	<i>tán</i>	phlegm
<b>c-129.</b> 饮	<i>yīn</i>	rheum
<b>c-130.</b> 虫	<i>chóng</i>	worms
<b>c-131.</b> 毒	<i>dú</i>	toxin
<b>C-132.</b> 瘀血 (瘀)	<i>yū xuè (yū)</i>	static blood (stasis)

**Examples:**

**E-330.** 风寒 *fēng hán*, wind-cold

**E-331.** 暑湿 *shǔ shī*, summerheat-damp

**E-332.** 温燥 *wēn zào*, warm dryness

**E-333.** 痰饮 *tán yīn*, phlegm-rheum

The English language has no single word that matches 暑 *shǔ*, the hot weather of summer. We have chosen ‘summerheat’ because it succinctly expresses the idea. We write it as one word, not two, in order to insure clarity of compounds: ‘summerheat-damp’ is clearer than ‘summer-heat-damp’, which might suggest that three evils are meant.

We have already discussed the choice of dampness above. We would simply add here that ‘dampness’ tends to mean either the quality of dampness or the degree of dampness. In everyday English, all-pervasive moisture is usually referred to as ‘damp’, not as ‘dampness’. And it is ‘damp’, not ‘dampness’ that rots our floor boards. However, in the Chinese medical context ‘damp-drying medicinal’, especially if the hyphen were omitted, would not be as clear as ‘dampness-drying medicinal’. ‘Damp-heat’ is very firmly established. No-one appears to write ‘dampness-heat’.

The Chinese 痰 *tán* presents the choice between ‘sputum’ and ‘phlegm’ in English. In the Chinese medical conception, 痰 *tán* is not only something that is coughed up out of the lungs; it is produced by the spleen, and it collects in the lung, but it may originate and be found in other parts of the body where it can give rise to various pathological conditions. ‘Sputum’ derives from the past participle of the *spuo*, to spit or spew, and literally means ‘that which is spitted out’. It is defined in the New *Shorter Oxford Dictionary* as

the “thick mucus coughed up from the respiratory tract. ..” This definition is somewhat narrower than 痰 *tán* in the Chinese medical context. The word ‘phlegm’, on the other hand, while sharing the above definition of ‘sputum’ has a broader meaning that makes it a more acceptable term. In humoral pathology, it was one of the bodily humors, which, just as 痰 *tán* in Chinese medicine, was understood to originate outside the lung. Phlegm was believed to cause indolence and apathy, and it is for this reason that we even today speak of “phlegmatic types,” and this connotation still attaches to ‘phlegm’. It may be sheer coincidence that the word phlegm in its original Greek form meant inflammation (from *phlegein*, to burn) and that the Chinese character representing 痰 *tán* contains the pictographic representation of flames.

Finally, Chinese medicine distinguishes a thinner form of phlegm, 饮 *yin*, which is not always distinguished in translation. 饮 *yin* literally means ‘drink’, is rendered as such by Paul U. Unschuld. We have chosen ‘rheum’ on the basis of its original meaning of ‘a bodily humor’ (*New Shorter Oxford*) and on the basis of its origin (Greek *rhein*, to flow or stream).

4.12. 比喻	<b>bi yù</b>	<b>Metaphors</b>
c-133. 正	<i>zhèng</i>	right
c-134. 邪	<i>xié</i>	evil
c-135. 真	<i>zhēn</i>	true
C-136. 元	<i>yuán</i>	origin(al)
c-137. 原	<i>yuán</i>	source*
C-138. 源	<i>yuán</i>	source*
c-139. 本	<i>běn</i>	root*
c-140. 根	<i>gēn</i>	root*
c-141. 府	<i>fǔ</i>	house
C-142. 命	<i>mìng</i>	life
c-143. 君	<i>jūn</i>	sovereign
c-144. 相	<i>xiàng</i>	minister(ial)
c-145. 宗	<i>zōng</i>	ancestor
C-146. 华	<i>huá</i>	bloom
c-147. 充	<i>chōng</i>	fullness*
C-148. 营	<i>yíng</i>	construction
c-149. 卫	<i>wèi</i>	defense
c-150. 帅	<i>shuài</i>	commander
c-151. 门	<i>mén</i>	gate

<b>C-152.</b> 室	<i>shì</i>	chamber
<b>c-153.</b> 宫	<i>gōng</i>	palace

**Examples:**

- E-334.** 正气 *zhèng qì*, right qì  
**E-335.** 邪气 *xié qì*, evil qì  
**E-336.** 真元 *zhēn yuán*, true origin  
**E-337.** 腰为肾之府 *yāo wéi shèn zhī fǔ*, the lumbus is the house of the kidney  
**E-338.** 命门 *mìng mén*, life gate  
**E-339.** 宗筋 *zōng jīn*, ancestral sinew  
**E-340.** 肺为水之上源 *fèi wèi shuǐ zhī shàng yuán*, the lung is the upper source of water  
**E-341.** 后天之本 *hòu tiān zhī běn*, the root of later heaven (acquired constitution)  
**E-342.** 肝... 其华在爪 *gān... qí huá zài zhǎo*, the liver. .. its bloom is in the nails  
**E-343.** 肾为气之根 *shèn wéi qì zhī gēn*, the kidney is the root of qì  
**E-344.** 营卫不和 *yíng wèi bù hé*, construction-defense disharmony  
**E-345.** 气为血之帅 *qì wéi xuè zhī shuài*, qì is the commander of the blood  
**E-346.** 产门 *chǎn mén*, birth gate

The terminology of Chinese medicine is rich in military, political, moral, natural, and religious metaphor, and a few notable examples are presented here. Military terms include ‘defense’, ‘construction’, and ‘commander’ (see “Superabundance” terms further ahead). Political terms include “sovereign” and “minister.” Natural images include ‘root’, ‘bloom’, ‘mother’, ‘child’, ‘ancestor’, and ‘sea’. Moral terms include ‘right’ and ‘evil’. The terms ‘gate’ and ‘chamber’ are two architectural metaphors, which, interestingly, we often see in modern technical terminologies.

The phrases “the liver, its bloom is in the nails” and “the heart, its bloom is in the face” are quotations from the 黄帝内经 *Hudngdi Nèijīng*. The strangeness of the construction is due to missing text: “the liver. .. its bloom is in the nails.”

<b>4.13. 功能</b>	<b>gōng néng</b>	<b>Functions</b>
<b>c-154.</b> 生	<i>shēng</i>	engender
<b>c-155.</b> 克	<i>kè</i>	restrain
<b>C-156.</b> 乘	<i>chéng</i>	overwhelm

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c-157. 侮	<i>wǔ</i>	rebel
C-158. 主	<i>zhǔ</i>	govern
c-159. 藏	<i>cáng</i>	store
C-160. 化	<i>huà</i>	transform
C-161. 运	<i>yùn</i>	move
C-162. 统	<i>tǒng</i>	manage, control
C-163. 上 *	<i>shàng</i>	ascend
C-164. 下 *	<i>xià</i>	descend
C-165. 升	<i>shēng</i>	upbear, bear upward
C-166. 降	<i>jiàng</i>	downbear, bear downward
C-167. 发	<i>fā</i>	effuse
C-168. 开窍	<i>kāi qiào</i>	open
C-169. 肃降	<i>sù jiàng</i>	depurative downbearing
c-170. 疏泄	<i>shū xiè</i>	free coursing
c-171. 受纳	<i>shòu nà</i>	intake

### Examples:

E-347. 土生金 *tǔ shēng jīn*, earth engenders metal

E-348. 木克土 *mù kè tǔ*, wood restrains earth

E-349. 心藏神 *xīn cáng jīng*, the heart stores the spirit

E-350. 脾主运化水谷之精微 *pí zhǔ yùn huà shuǐ gǔ zhī jīng wēi*, the spleen governs movement and transformation of the essence of grain and water

E-351. 脾统血 *pí tǒng xuè*, the spleen controls the blood

E-352. 肺主肃降 *fèi zhǔ sù jiàng*, the lung governs depurative downbearing

E-353. 肝主疏泄 *gān zhǔ shū xiè*, the liver governs free coursing

E-354. 肝开窍于目 *gān kāi qiào yú mù*, the liver opens into the eyes

E-355. 胃主受纳 *wèi zhǔ shòu nà*, the stomach governs intake

E-356. 肾主骨生髓 *shèn zhǔ gǔ shēng suǐ*, the kidney governs the bones and engenders marrow

The relationships between the phases are described in metaphor. The word 侮 *wǔ*, rendered here as ‘rebellion’, literally means to ‘insult’, ‘humiliate’, ‘cheat’, ‘encroach upon’. In the five phases, it is used alone or in the compound 反侮 *fǎn wǔ* to denote one of the four interrelationships. The character 反 *fǎn*, ‘turn over’, ‘return’, ‘opposite’, is used in the political context to mean ‘revolt’ and in the military context to mean ‘counterattack’. The five-phase relationship of rebellion is the reverse of the normal restraining relationship.

The word 相 *xiāng* means ‘reciprocal’, ‘mutual’ or ‘inter-’. The compound *xiāng shēng* literally means ‘inter-engendering’. In practice, the meaning is sufficiently clear if the 相 *xiāng* is left untranslated.

The word 升 *shēng* means to ‘rise’, ‘raise’, and ‘cause to rise’; 降 *jiàng* means to ‘descend’, ‘lower’ and ‘cause to descend’. In Chinese medicine, both these words are used mainly in the first and last senses, i.e., in the intransitive and causative senses (‘rise’ and ‘cause to rise’, ‘descend’ and ‘cause to descend’), and less commonly in the transitive sense (‘raise’, ‘lower’). English has no single verbs that cover these meanings. Further, it expresses the causative notion by the addition of a verb (cause to rise). Simple though they are, these words actually cause problems that translators try to solve in different ways. Some translators will write ‘descend the qi’, going against normal usage by using the transitive/intransitive verb ‘descend’ in a causative sense. Others rephrase the idea more naturally as ‘direct the qi downward’.

Since 升 *shēng* and 降 *jiàng* commonly appear in many compound Chinese medical terms, we have chosen to give them a “standard” rendering, i.e., one that can be used consistently all or most contexts. The English ‘bear upward’ and ‘bear downward’, which can be used in both the intransitive and causative senses, are adopted instead of the more obvious equivalents noted above. For the sake of keeping the terminology neat and avoiding paraphrase, we use the terms as ‘upbear’ and ‘downbear’ in many contexts: 肺气降 *fèi qì jiàng*, ‘lung qi bears downward’, 降肺气 *jiàng fèi qì*, ‘downbear lung qi’. This term choice enables us to translate the words 升 *shēng* and 降 *jiàng* consistently in all contexts. Thus, 升阳益气汤 *shēng yáng yì wèi tāng* can be rendered as Yang-Upbearing Stomach-Boosting Decoction, whereas any rendering in which 升 *shēng* is translated as ‘direct the qi downward’ would make the English name of this decoction periphrastic.

The term 肃降 *sù jiàng*, ‘depurative downbearing’, describes the downward movement of lung qi and its purifying action. The lung belongs to metal, whose corresponding season is autumn, a time when the first frosts kill many plants and thereby, in the Chinese understanding, exert a “purging” effect in nature. In the body, the lung is understood to have the same effect. Lung qi bears downward and regulates the waterways. When this function is disturbed, water-damp accumulates and clogs the lung and spleen. The term 肃降 *sù jiàng*, ‘depurative downbearing’, thus provides us with an insight into the Chinese conception of the function of the lung. This insight is partially lost when the 肃 *sù*, ‘depurative’ or ‘purify’, is omitted from the translation.



## 5. Diagnostics

Diagnosis makes use of many everyday descriptive terms covering color, texture, shape, moistness/dryness, consistency, and subjective feelings. Many of these terms have natural equivalents in the English language that require little explanation. Only those terms in the lists below that present translation problems will be discussed.

5.1. 色	Sk	Colors
C-172. 青	<i>qīng</i>	green-blue
c-173. 赤、红	<i>chì, hóng</i>	red
c-174. 黄	<i>huáng</i>	yellow
c-175. 白	<i>bái</i>	white
C-176. 黑	<i>hēi</i>	black
c-177. 苍	<i>cāng</i>	somber
C-178. 眇	<i>huǎng</i>	bright
c-179. 淡	<i>dàn</i>	pale
C-180. 萎	<i>wěi</i>	withered

### Examples:

E-357. 面色眇白 *miàn sè huǎng bái*, bright white facial complexion

E-358. 面色萎黄 *miàn sè wěi huáng*, withered yellow facial complexion

E-359. 面色红赤 *miàn sè hóng chì*, red facial complexion

Chinese medicine divides the color spectrum into five basic colors, each of which is associated with one of the five phases. These basic color words often, therefore, carry technical associations, so in translation we have to insure that we also express color in five basic terms that match the Chinese. This is slightly problematic, because our English and Chinese color words don't match exactly.

The Chinese 青 *qīng* can mean both green and blue. If the translator chooses green or blue according to context, the five phase association is lost. If in a text that associates wood with the color green, a complexion it describes as 'blue' is explained through five-phase logic, the reader is likely to be confused; or when a 'blue' complexion is mentioned without explanation, the reader may miss a five-phase association.

Three types of "white" complexion are differentiated: 苍白 *cāng bái*, 'somber white', is associated with fulminant desertion of yang qi or contraction of exte-

rior wind-cold; 淡白 *dàn bái*, ‘pale white’, is associated with blood vacuity, and 晄白 *huǎng bái*, ‘bright white’, is associated with yang qi vacuity. If these three complexions are not properly distinguished in name their clinical significance may be lost.

As we mentioned in Part I, our English word ‘yellow’ is narrower in meaning than the Chinese 黄 *huáng*, which, unlike the English, describes the color of earth and feces as well as that of daffodils. However, the non-match was less acute here than in the case of 青 *qīng*; hence we decided that ‘yellow’ could be “redefined” in the Chinese sense.

It is interesting to note that the non-matches in color never inspire translators to use transliteration. Adjectives by nature are *descriptive* and Pinyin transliterations are void of any descriptive power.

5.2.	呼吸、气、息	<b><i>hū xī, qì, xī</i></b>	<b>Breathing</b>
C-181.	喘	<i>chuiin</i>	panting
C-182.	急	<i>jí</i>	rapid*
C-183.	促*	<i>cù</i>	hasty
C-184.	粗	<i>cū</i>	rough*
C-185.	短	<i>duǎn</i>	shortness
C-186.	哮	<i>xiāo</i>	wheezing

### Examples:

- E-360. 气粗 *qì cū*, rough breathing  
E-361. 气急 *qì jí*, rapid breathing  
E-362. 气短 *qì duǎn*, shortness of breath  
E-363. 虚喘 *xū chuǎn*, vacuity panting

The focus of attention in matters of impaired respiration is the term 喘 *chuiin*, which in this text is translated as ‘panting’, but as ‘asthma’ in many others. In fact, the modern medical term asthma corresponds more closely to the traditional Chinese concept of 哮喘 *xiào chuīn*, ‘wheezing and panting’. Needless to say, the clinical significance of this difference is considerable.

We should note that we have changed our rendering of 喘 *chuiin* from ‘dyspnea’ to ‘panting’. In everyday Chinese, 喘 *chuǎn* means ‘to pant’, ‘get out of breath’, describing the phenomenon that occurs after running or strenuous exercise. In medicine, it describes a similar phenomenon of breathlessness that results not from strenuous exercise but from the impairment of normal

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functions. The word ‘dyspnea’ literally means ‘poor breathing’ and denotes the same pathological phenomenon. The major shortcomings of the word ‘dyspnea’ are that it makes no reference to natural physiological phenomenon of panting, and that, unlike the Chinese term, its literal meaning is opaque to most English speakers. Many readers may find ‘dyspnea’ very much more elegant than ‘panting’, but the latter term is actually more informative about the way in which the Chinese traditionally understood the phenomenon. We should point out that the English word ‘asthma’ is none other than the Greek word for ‘panting’. However, it has been adopted in English to denote a specific form of pathological breathing, and the original sense has been lost through the total opacity of the lexical meaning.

5.3.	<b>舌质</b>	<b>shé zhì</b>	<b>Tongue body</b>
	<b>C-187.</b> 胖 (大)	<i>pàng (dà)</i>	enlarged
	<b>C-188.</b> 瘦 (瘪)	<i>shòu (biě)</i>	thin
	<b>C-189.</b> 嫩	<i>nèn</i>	soft-tender
	<b>c-190.</b> 裂	<i>liè</i>	fissured
	<b>c-191.</b> 光 (滑)	<i>guāng (huá)</i>	bare (and smooth)
	<b>c-192.</b> 卷	<i>juǎn</i>	shrunk
	<b>c-193.</b> 歪	<i>wāi</i>	deviated
	<b>c-194.</b> 痿*	<i>wěi</i>	limp
	<b>c-195.</b> 淡	<i>dàn</i>	pale
	<b>C-196.</b> 红	<i>hóng</i>	red
	<b>c-197.</b> 绛	<i>jiàng</i>	crimson
	<b>C-198.</b> 青紫	<i>qīng zǐ</i>	green-blue or purple
	<b>c-199.</b> 斑	<i>bān</i>	macules
	<b>c-200.</b> 点	<i>diǎn</i>	speckles

5.4.	<b>舌苔</b>	<b>shé tāi</b>	<b>Tongue fur</b>
	<b>c-201.</b> 苔	<i>tāi</i>	(tongue) fur, moss, coating
	<b>c-202.</b> 润	<i>rùn</i>	moist
	<b>C-203.</b> 燥	<i>zào</i>	dry
	<b>C-204.</b> 糙	<i>cāo</i>	rough*
	<b>C-205.</b> 厚	<i>hòu</i>	thick
	<b>C-206.</b> 薄	<i>bó</i>	thin
	<b>C-207.</b> 净	<i>jìng</i>	clean
	<b>C-208.</b> 腻	<i>nì</i>	slimy

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C-209. 垢	<i>gòu</i>	grimy
c-210. 剥	<i>bō</i>	peeling
c-211. 镜	<i>jìng</i>	mirror
c-212. (芒)刺	<i>(máng) cì</i>	prickles

The Chinese 膩 *nì* is rendered in this terminology as ‘slimy’. Inelegant though this word may be, it corresponds closely to the Chinese. Many people refer to this condition of the tongue fur as ‘greasy’, although greasy misleadingly suggests the presence of oil.

5.5. 大便	<b>dà bihn</b>	<b>Stool</b>
C-213. 溏	<i>táng</i>	sloppy
C-214. 薄	<i>bó</i>	thin
C-215. 鸭	<i>yā</i>	duck
C-216. 泄	<i>xì:</i>	diarrhea*
C-217. 泻*	<i>xiè</i>	diarrhea*
C-218. 飧	<i>sūn</i>	swill
c-219. 洞	<i>dòng</i>	throughflux
c-220. 秘	<i>mì</i>	constipation
c-221. 乾	<i>gān</i>	dry
c-222. 结	<i>jié</i>	bound
C-223. 秽	<i>huì</i>	foul

### Examples:

**E-364.** 大便溏薄 *dà biàn táng bó*, thin sloppy stool

**E-365.** 泄泻 *xiè xiè*, diarrhea

**E-366.** 鸭溏 *yā táng*, duck’s slop

**E-367.** 飧泄 *sūn xiè*, swill diarrhea

**E-368.** 洞泄 *dòng xiè*, throughflux diarrhea

**E-369.** 大便乾结 *dà biàn gān jié*, dry bound stool

Like ‘slimy’, many readers may find ‘sloppy’ somewhat inelegant. However, it describes exactly the semiliquid condition of the stool that is likened to the semiliquid ducks’ droppings. Note that ‘semiliquid excrement’ is believed to have been the original meaning of the word ‘slop’ (New *Shorter Oxford Dictionary*).

5.6.	小便	<b>xiǎo biàn</b>	<b>Urine</b>
	C-224. 小便	<i>xiǎo biàn</i>	urine, urination, voiding
	C-225. 尿、溺	<i>niào</i>	urine, urination, voiding
	C-226. 长	<i>cháng</i>	long
	C-227. 短	<i>duǎn</i>	short
	C-228. 多	<i>duo</i>	copious
	C-229. 少	<i>shǎo</i>	scant
	C-230. 清	<i>qīng</i>	clear
	C-231. 浊	<i>zhuó</i>	turbid
	C-232. 涩*	<i>sè</i>	rough*, inhibited
	C-233. 不利	<i>bù lì</i>	inhibited
	C-234. 不畅	<i>bù chàng</i>	inhibited
	C-235. 癃	<i>lóng</i>	dribbling block
	C-236. 闭	<i>bì</i>	block
	C-237. 淋	<i>lín</i>	strangury

**Examples:**

E-370. 小便清长 *xiǎo biàn qīng cháng*, long voidings of clear urine

E-371. 小便短赤 *xiǎo biàn duǎn chì*, short voidings of reddish urine

E-372. 尿赤 *niào chì*, reddish urine

E-373. 小便不利 *xiǎo biàn bù lì*, inhibited urination

E-374. 尿浊 *niào zhuó*, urinary turbidity

Urine that is dark-colored in Chinese is called 赤 *chì*, 'red'. As other translators have done, we translate this as 'reddish' to avoid the impression that the term means bloody urine (hematuria).

Of interest among the above terms are 小便清长 *xiǎo biàn qīng cháng*, 'long voidings of clear urine', and 小便短赤 *xiǎo biàn duǎn chì*, 'short voidings of reddish urine'. Traditionally, urine is not described in terms of volume as in Western medicine (polyuria, oliguria), but in terms of the length of the urinary voiding. In general, this matter is neglected by translators who let themselves be guided by Western medical conceptions of urination rather than by the meaning of the Chinese terms. The point may be of trivial clinical significance, but it should illustrate the point that when people set no premium on keeping terms pegged to Chinese, terminology slips into the ruts of habitual English expression, which is, of course, dominated by Western medicine. We might comment that those responsible for devising the Chinese terminology of

Western medicine were not so lax as to choose these traditional Chinese medical terms as the equivalents of ‘polyuria’ and ‘oliguria’ because literal meanings of the terms would clash with the quantified definitions of the modern medical terms.

5.7.	脉象	mài xiàng	Pulses
C-238.	寸	<i>cùn</i>	inch
c-239.	关	<i>guān</i>	bar
C-240.	尺	<i>chi</i>	cubit
C-241.	浮 <sup>*</sup>	<i>fú</i>	floating
C-242.	沉	<i>chén</i>	sunken, deep
C-243.	迟	<i>chi</i>	slow
C-244.	数	<i>shuò</i>	rapid <sup>*</sup>
C-245.	虚	<i>xū</i>	vacuous
C-246.	实	<i>shi</i>	replete
C-247.	滑 <sup>*</sup>	<i>huá</i>	slippery
C-248.	涩	<i>sè</i>	rough
c-249.	弦	<i>xián</i>	stringlike
C-250.	濡	<i>rú</i>	soggy
C-251.	洪	<i>hōng</i>	surging <sup>*</sup>
C-252.	微	<i>wēi</i>	faint
C-253.	细	<i>xì</i>	fine
C-254.	弱	<i>ruò</i>	weak
C-255.	大	<i>dà</i>	large
C-256.	散	<i>sàn</i>	dissipated (or scattered)
C-257.	紧	<i>jǐn</i>	tight
C-258.	芤	<i>kōu</i>	scallion-stalk
c-259.	革	<i>gé</i>	drumskin
C-260.	牢	<i>láo</i>	confined
C-261.	疾	<i>jí</i>	racing
C-262.	动	<i>dòng</i>	stirred
C-263.	伏	<i>fú</i>	hidden
C-264.	缓	<i>huǎn</i>	moderate
C-265.	促 <sup>*</sup>	<i>cù</i>	skipping (rapid interrupted)
C-266.	代	<i>dài</i>	intermittent (regularly interrupted)
C-267.	结	<i>jié</i>	bound (slow interrupted)

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C-268. 长	<i>cháng</i>	long
C-269. 短	<i>duǎn</i>	short
C-270. 有力	<i>yǒu lì</i>	forceful
C-271. 无力	<i>wú lì</i>	forceless

The three positions of the pulse, 寸、关、尺 *cùn, guān, chi*, are here rendered as ‘inch, bar, and cubit’. The names of two positions are units of measure. The area from 尺泽 *chǐ zé*, LU-5 (Cubit Marsh) to the wrist pulse is called the ‘cubit skin’, probably on account of this length.

The word 尺 *chi* in nonmedical contexts denotes a unit of length usually translated as ‘foot’ or ‘Chinese foot’. (Our foot equal to twelve inches is called an ‘English 尺 *chi*’ in Chinese.) The English ‘foot’ is derived from the fact that it is the length of the human foot. The Chinese *chi* was not the foot but, at least according to some philologists, the distance from the elbow to the wrist pulse. The English word ‘cubit’ denotes an old unit of length based on the length of the forearm, usually from the elbow to the tip of the middle finger. The word derives from the Latin *cubitus* meaning elbow. ‘Cubit’ is therefore close to 尺 *chi* as regards both meaning and origin.

The 寸 *cùn* or inch position is so named, according to the *Nànjīng*, because it is nine tenths (分 *fēn*) of an inch, i.e., almost one inch, in length. The 关 *guān* or ‘bar’ position is so named because it is a bar that separates the inch and cubit.

Some of names of the pulses present no problem. Terms such as 长脉 *cháng mài* and 短脉 *duǎn mài* are translated in English by most translators as ‘long pulse’ and ‘short pulse’ without any hesitation on the basis of their literal meanings.

However, there are quite a few variations in current pulse vocabulary that can confuse the student. The 尺脉 *chi mài* is called ‘slow’ by some and ‘retarded’ by others; 数脉 *shuò mài* is called ‘rapid’ by some and ‘frequent’ by others; 沉脉 *chén mài* is called ‘deep’ by some and ‘sunken’ by others; 洪脉 *hōng mài* is called ‘flooding’ by some and ‘surging’ by others; 涩脉 *sè mài* is called ‘rough’ by some and ‘choppy’ by others. In each case, there may be good arguments for all the options. The existence of two names for a phenomenon is not necessarily a bad thing, provided of course that everyone knows the different words are to be understood as synonyms. If everyone knows that what some call ‘rough’, others call ‘choppy’, the synonymy creates no problems. But a major danger arises when one English word is used by different speakers or

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writers to denote different Chinese terms. Thus, it is quite conceivable that ‘rapid pulse’ could be chosen for either 数脉 *shuò mài* and 疾脉 *jí mài*. Ultimately what happens in such situations is that the distinctions implied by the two Chinese terms are lost. We have already seen the example of 弱 *ruò* and 无力 *wú lì*, ‘weak’ and ‘forceless’.

Ideally, for the pulses, as for all aspects of Chinese medical terminology, we need a standard set of equivalents that are clearly related to the original Chinese terms, and that are used by all alike. Careless acts of translation leads to defective transmission of concepts, and hence, to impoverishment of clinical proficiency.

Care has to be taken in choosing the right word. The 洪脉 *hdng mài* is often inappropriately referred to in English as a “flooding pulse.” The word 洪 *hdng* describes large and powerful masses of water. It is indeed used to denote flooding (洪水 *hdng shuǐ*, ‘big water’ is the ordinary expression for a flood), but it is also used to describe large and powerful waves (洪涛 *hdng táo*, “billowing waves”). The flooding pulse is traditionally described as “coming forcefully, going away feebly,” like “tempestuous billowing waves.” Obviously, 洪脉 *hóng mài* presents the image of powerful waves, not a flood. Furthermore, ‘flood’ as a metaphor is unclear, because floods take different forms under different topographical conditions. In many contexts, flood describes inundation of a broad expanse of land, which in Chinese is described as 泛 *fàn* or 泛滥 *fàn làn*. The term ‘flooding pulse’ could be interpreted in this sense, in which case it would be a poor metaphor to describe 洪脉 *hdng mài*.

5.8. 其他	qí tā	Miscellaneous
C-272. 冷	<i>lěng</i>	cold
C-273. 热 *	<i>rè</i>	heat, fever
C-274. 干	<i>gān</i>	dry
C-275. 渴	<i>kě</i>	thirst
C-276. 酸	<i>suān</i>	sour, acid
C-277.		aching
C-278. 腐	<i>fǔ</i>	putrid
C-279. 痛	<i>tòng</i>	pain
C-280. 拘	<i>jū</i>	hypertonicity
C-281. 急	<i>jí</i>	tension
C-282. 烦	<i>fán</i>	vexation
C-283. 躁	<i>zào</i>	agitation
C-284. 狂	<i>kuáng</i>	mania



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<b>C-285.</b> 慌	<i>huāng</i>	flusteredness
<b>C-286.</b> 木	<i>mù</i>	numbness
<b>C-287.</b> 麻	<i>má'</i>	numbness (and tingling)
<b>C-288.</b> 胀	<i>zhàng</i>	distention
<b>C-289.</b> 满	<i>mǎn</i>	fullness*
<b>c-290.</b> 痞	<i>pǐ</i>	glomus
<b>c-291.</b> 闷	<i>mèn</i>	oppression
<b>c-292.</b> 呆	<i>torpid</i>	torpid
<b>c-293.</b> 聋	<i>lóng</i>	deafness
<b>c-294.</b> 盲	<i>máng</i>	blindness
<b>c-295.</b> 眩	<i>xuàn</i>	dizziness* (vision)
<b>C-296.</b> 晕	<i>yūn</i>	dizziness* (head)
<b>c-297.</b> 花	<i>hua</i>	flowery
<b>C-298.</b> 昏	<i>hūn</i>	clouding
<b>c-299.</b> 咳	<i>ké</i>	cough (sonorous)
<b>c-300.</b> 嗽	<i>sòu</i>	cough (productive)
<b>c-301.</b> 噎	<i>ài</i>	belching
<b>C-302.</b> 呃	<i>è</i>	hiccough
<b>c-303.</b> 呕*	<i>ǒu</i>	retching, vomiting
<b>c-304.</b> 吐*	<i>tù</i>	vomiting, ejection
<b>c-305.</b> 饥	<i>jī</i>	hunger
<b>C-306.</b> 饱 (胀)	<i>bǎo</i>	bloatedness
<b>c-307.</b> 恶	<i>ě</i>	nausea
<b>C-308.</b> 泛	<i>fàn</i>	upflow
<b>c-309.</b> 反*	<i>fǎn</i>	reflux
<b>c-310.</b> 衄	<i>nǚ</i>	spontaneous external bleeding
<b>c-311.</b> 鸣*	<i>míng</i>	rumbling (intestines)
<b>C-312.</b>		tinnitus
<b>c-313.</b> 重	<i>zhòng</i>	heavy
<b>c-314.</b> 困	<i>kùn</i>	cumbersome
<b>c-315.</b> 歪、喎*	<i>wāi</i>	deviation*
<b>C-316.</b> 斜*	<i>xié</i>	deviation*
<b>c-317.</b> 崩	<i>bēng</i>	flooding*
<b>C-318.</b> 漏	<i>lòu</i>	spotting

**Examples:**

- E-375. 肢冷 *zhī lěng*, cold limbs
- E-376. 口渴 *kǒu* Ice', thirst
- E-377. 暖腐 *ài fǔ*, putrid belching
- E-378. 腰酸 *yāo suān*, aching lumbus
- E-379. 腹满 *fù mǎn*, abdominal fullness
- E-380. 胸闷 *xiōng mèn*, oppression in the chest
- E-381. 心下痞满 *xīn xià pǐ mǎn*, glomus and fullness below the heart
- E-382. 纳呆 *nà dāi*, torpid intake
- E-383. 眩晕 *tóu yūn*, dizziness
- E-384. 头晕目眩 *tóu yūn mù xuàn*, dizzy head and vision
- E-385. 眼花 *yǎn huā*, flowery vision
- E-386. 恶心 *ě xīn*, nausea
- E-387. 呕吐 *ǒu tù*, vomiting
- E-388. 反胃 *fǎn wèi*, stomach reflux
- E-389. 泛酸 *fà suān*, acid upflow
- E-390. 肠鸣 *cháng míng*, rumbling intestines
- E-391. 耳鸣 *ěr míng*, tinnitus
- E-392. 耳聋 *ěr lóng*, deafness
- E-393. 肢体困倦 *zhī tǐ kùn juàn*, fatigued cumbersome limbs
- E-394. 口眼喎斜 *kǒu yǎn wāi xié*, deviated eyes and mouth
- E-395. 崩漏 *bēng lòu*, flooding and spotting
- E-396. 口眼喎斜 *kǒu yuǎn wāi xié*, deviation of the mouth

Cold (热 *rè*) and heat (寒 *hán*) are recognized by Chinese medicine to be causes of disease, but they are also signs of disease. As signs of disease, they are often referred to as 恶寒 *wù hán* and 发热 *fā rè*, which are often rendered as 'chill' and 'fever'. However, both these English terms, especially 'chill', are narrower in meaning than the Chinese. The word 'chill' tends to be limited to acute sensations of cold, whereas the Chinese often refers to milder, chronic sensations (as in yang vacuity). The word 'fever' also tends to describe acute forms of abnormal bodily heat, whereas the Chinese often refers to chronic palpable bodily heat that may not register on the thermometer as a rise in temperature as well as to subjective sensations of heat. The literal translations 'aversion to cold' and 'heat effusion' may therefore be preferable.

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The term 烦 *fán* is rendered variously as ‘restlessness’, ‘uneasiness’, ‘irritability’, and ‘vexation’. English has no word that corresponds exactly to 烦 *fán*. We have chosen the word ‘vexation’ despite its slightly old-fashioned ring because of the problems that attach to other choices. ‘Uneasiness’ suggests anxiety or worry, which is quite far from the meaning of the Chinese. ‘Irritability’ suggests a propensity toward anger bringing the reader dangerously near to confusion with one of the seven affects. ‘Restlessness’ might imply a more severe condition, while ‘mental restlessness’ suggests that the sensation is located in the head, whereas Chinese texts generally agree that it is focused in the chest. In fact, 烦 *fán* denotes a feeling of restlessness focused in the chest. It is similar to 躁 *zào*, which we render as ‘agitation’, but differs in that there is no pronounced physical fidgetiness that is seen in 躁 *zào*. ‘Restlessness’ could be chosen as the equivalent of either 烦 *fán* or 躁 *zào*, and is possibly used for both terms by translators who are unaware of the distinction. Note that vexation is one manifestation of 心神不安 *xīn shén bù ān*, ‘disquieted heart spirit’; another is insomnia.

Other terms describing mental conditions include 心慌 *xīn huāng*, ‘flusteredness’, which is vexation with a pronounced inability to think clearly and concentrate; and 恍惚 *huǎn hū*, ‘abstraction’, which implies a withdrawal from the world and describes someone who is ‘out of it’.

Note that we have changed our equivalent for 善忘 *shàn wàng*, ‘poor memory’, to ‘forgetfulness’ to reflect the Chinese more faithfully.

The term 纳呆 *nà dāi* denotes indigestion and loss of appetite, sometimes with a sensation of bloating attributed to impairment of the stomach’s governing of intake. Only a literal translation of the Chinese, ‘torpid intake’, can reflect the etiology of the condition, and no existing English term covers the range of symptoms included in the definition. This term is commonly seen in Chinese medical texts. However, since Western literature on Chinese medicine does not contain any terms that can be matched to the Chinese, we suppose that translators render it loosely as ‘indigestion’ or ‘loss of appetite’.

Another concept that often gets lost in translation is that of 痞 *pǐ*, which we render as ‘glomus’ and Dan Bensky has rendered as ‘focal distention’. Other translators would appear to ignore the distinction between 痞 *pǐ* and 满 *mǎn*, ‘fullness’.

The word 衄 *nù* as rendered here as ‘spontaneous (external) bleeding’. English has no natural equivalent of this term which denotes bleeding from the skin (or mucous membrane) not due to violence, and not including menstua-

tion. The most common form of 衄 *nǚ* is nosebleed. But there is also spontaneous bleeding of the skin and spontaneous bleeding of the tongue.

The origin of blood expelled from the mouth was not always clearly understood by Chinese doctors. The Chinese 吐 *tǔ* means to vomit (and read as *tǔ*, it means to spit). The term 吐血 *tù xuè*, for example, could mean the expulsion of blood from either the stomach or the lung. For this reason, we have chosen the more generic rendering of ‘blood ejection’. Most translators probably take 吐 *tǔ* at ‘face value’ and render the term as ‘vomiting of blood’. That, however, is not the meaning intended in all texts.

Chinese medicine often describes the limbs as being heavy and cumbersome, 困重 *kùn zhòng*, reflecting the pathomechanism of dampness “encumbering” the spleen.

Finally, 崩 *bēng* and 漏 *lòu* denote forms of non-menstrual uterine bleeding in women. The character 崩 *bēng* is composed of the mountain signifier 山 with a phonetic component 朋. 崩 *bēng* literally means ‘landslide’, and is used in various figurative senses in the general meaning of ‘collapse’. The word 漏 *lòu* means to ‘leak’. In the gynecological context, they thus refer to heavy and light discharges of blood, without specific mention of the uterus or vagina. The colloquial terms ‘flooding’ and ‘spotting’, both defined in English dictionaries as having the specific meaning of discharge of blood via the vagina, are very close to the literal meanings of 崩 *bēng* and 漏 *lòu*.

5.9. 八纲	bā gāng	Eight principles
C-319. 表、里	<i>biǎo</i> 、 <i>lǐ</i>	exterior, interior
C-320. 寒、热	<i>hán</i> 、 <i>rè</i>	cold, heat
C-321. 虚、实	<i>xū</i> 、 <i>shí</i>	vacuity, repletion
C-322. 阴、阳	<i>yīn</i> 、 <i>yáng</i>	yin, yang

### Examples:

E-397. 表虚 *biǎo xū*, exterior vacuity

E-398. 里实 *lǐ shí*, interior repletion

E-399. 虚热 *xū rè*, vacuity heat

The terms 表 *biǎo* and 里 *lǐ* denote the surface and interior of the body respectively. ‘Surface’ is the English word that comes closest in meaning to 表 *biǎo*, but a suitable opposite to match 里 *lǐ* is not available. We have called them ‘exterior’ and ‘interior’ because these two words form a natural pair. The

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words 内 *nèi* and 外 *wài*, inside and outside are sometimes used in the same way as 表 *biǎo* and 里 *lǐ*, but as adjectives ‘internal’ and ‘external’ they denote the origin of evils outside inside the body respectively: 外寒 *wài hán*, ‘external cold’ and 内热 *nèi rè*, ‘internal heat’.

## 6. Diseases

6.1. 疾病	jí bing	Diseases
C-323. 病	<i>bing</i>	disease, illness
C-324. 疾	<i>jí</i>	disease
C-325. 症	<i>zhèng</i>	pathocondition
C-326. 证	<i>zhèng</i>	pattern
C-327. 疫	<i>yì</i>	epidemic
C-328. 瘟	<i>wēn</i>	scourge
c-329. 痧	<i>sha</i>	sand
c-330. 疟	<i>núè</i>	malaria
c-331. 疳	<i>gān</i>	gan
C-332. 痹	<i>bì</i>	impediment
c-333. 痿	<i>wěi</i>	wilting
c-334. 痉	<i>jìng</i>	tetany
c-335. 痢	<i>lì</i>	dysentery
C-336. 疰 (注*)	<i>zhù</i>	infixation (influx)
c-337. 癥	<i>zhēng</i>	concretion
C-338. 瘕	<i>jiǎ</i>	conglomeration
c-339. 积	<i>jī</i>	accumulation
c-340. 聚	<i>jù</i>	gathering
c-341. 疝	<i>xián</i>	string
C-342. 癖	<i>pì</i>	aggregation
c-343. 滯	<i>pì</i>	afflux
c-344. 瘰	<i>yǐng</i>	goiter
c-345. 瘰	<i>luǒ</i>	scrofula (small)
C-346. 疔	<i>lì</i>	scrofula (large)
c-347. 鼽	<i>qiú</i>	sniveling
C-348. 齁	<i>zhā</i>	drinker's nose
c-349. 翳	<i>yì</i>	screen
c-350. 障	<i>zhàng</i>	obstruction

c-351. 疮	<i>chuāng</i>	sore
C-352. 痘	<i>dòu</i>	pox
c-353. 疖	<i>jié</i>	boil
c-354. 癰	<i>lài</i>	lai
c-355. 疔	<i>dīng</i>	clove
C-356. 痈	<i>yōng</i>	welling-abscess
c-357. 疽	<i>jū</i>	flat-abscess
C-358. 岩	<i>yán</i>	rock
c-359. 瘤	<i>liú</i>	tumor
C-360. 癣	<i>xiǎn</i>	lichen
C-361. 疥	<i>jiè</i>	scab
C-362. 痞	<i>pí</i>	miliaria
C-363. 痔	<i>zhì</i>	hemorrhoid
C-364. 漏*(瘻)	<i>lòu</i>	fistula
C-365. 霍	<i>hub</i>	sudden
C-366. 乱	<i>luàn</i>	turmoil

**Examples:**

- E-400. 时疫 *shí Yì*, seasonal epidemic  
 E-401. 虾蟆瘟 *ha' ma' wēn*, toad head scourge  
 E-402. 疟疾 *nuè jí*, malaria  
 E-403. 痢疾 *lì jí*, dysentery  
 E-404. 疳积 *gān jī*, gan accumulation  
 E-405. 癥瘕积聚 *zhēng jiǎ jī jù*, concretions, conglomerations, accumulations, and gatherings  
 E-406. 疔瘕 *xián pì*, strings and agglomerations  
 E-407. 瘰癧 *luǒ lì*, scrofula  
 E-408. 胸痹 *xiōng bì*, chest impediment  
 E-409. 癖囊 *pì náng*, afflux pouch  
 E-410. 星翳 *xīng yì*, starry screen  
 E-411. 疔疮 *dīng chuāng*, clove sore  
 E-412. 园癣 *yuán xiǎn*, coin lichen  
 E-413. 痔漏 *zhì lòu*, hemorrhoids and fistula  
 E-414. 痉厥 *jīng jué*, tetanic reversal  
 E-415. 霍乱 *huò luàn*, cholera, “sudden turmoil”

We have rendered 証 *zhèng* as both ‘sign’ and as ‘pattern’ according to two clearly identifiable uses of the term in Chinese, namely a symptom of illness (e.g., vomiting and aversion to cold) and the interpretation of symptoms (e.g., heat pattern, exterior pattern). The literal meaning of the Chinese character is ‘testimony’ or ‘evidence’. However, the use of the term in the latter sense is an extended meaning that cannot easily be covered by any literal equivalent. The literal and extended meaning could perhaps be captured by ‘display’, ‘manifestation’, or ‘presentation’. The last two of these three words would certainly be very clumsy in compounds such as 辨证 *biàn zhèng*, ‘manifestation identification’.

The problem of 証 *zhèng* is complicated by the existence of a word of the same sound but written with a different character whose illness signifier 疒 informs us that it refers to a state of sickness (症). These characters would appear to be used interchangeably in Chinese medicine, although individual writers have their preferences. In modern mainland China, both appear to be equally common, although some argue that 証 *zhèng* with the illness signifier 疒 should be reserved for signs of disease that the patient is subjectively aware of, possibly under the influence of a distinction that is sometimes made in Western medicine. In Taiwan and Japan, the 症 *zhèng* meaning ‘evidence’ is preferred. Both characters are usually translated with the same rendering in English.

This translation problem should not be sorted out without a review of the terms 疾 *jí* and 病 *bìng*. The first of these now most commonly occurs in compounds in which it refers to a “disease entity,” e.g., 痢疾 *lì jí*, ‘dysentery’, and 疟疾 *nuè jí*, ‘malaria’. The character representing *bìng* refers to a sick state as opposed to health and specifically an instance of such a state, as in 久病 *jiǔ bìng*, ‘enduring illness’. It is also synonymous with *jí* in the meaning a disease entity. The English word “disease” can be used in the general meaning of sickness or illness, but is most commonly used in the sense of ‘disease entity’ and tends to imply physical impairment of the body in contrast to disorder, which denotes functional impairment. Both ‘sickness’ and ‘illness’ also mean disease entity, but this usage is not so common. These problems need further research before firm translation choices are made.

Both in China and in the West, the study of diseases has been a matter for specialists. The conceptualization of diseases differs between medical systems because of different frames of conceptual reference. Some Chinese medical disease names have counterparts in English, such as 疟疾 *nuè jí*, ‘malaria’, and 痢疾 *lì jí*, ‘dysentery’. Both diseases have been long known in the East and West,

and their identification is based on comparability of the symptoms observed in both places: 疟疾 *nüè jí* was identified in China on the basis of alternating fever and chills as was malaria in the West<sup>11</sup> and 痢疾 *lì jí* is identified by pus (mucus) and blood in the stool accompanied by tenesmus (straining to evacuate) as dysentery was traditionally identified in the West. Chinese medicine observes that “miasmatic qi”, the exhalations from damp earth, are one cause of malaria. The term ‘malaria’, from the Italian *mala* aria, ‘bad air’, has a resonance with the concept of miasma.

Similarly, ‘hemorrhoids’, ‘fistula’, ‘goiter’, ‘scrofula’, ‘epidemic’ are all equivalents of Chinese terms. Such equivalents in name exist because the diseases in question have such clear characteristics that two separate cultures have independently recognized them. It should be clearly noted that although these natural equivalents are used in Western medicine, they are not terms like ‘acute conjunctivitis’ that have been devised by Western doctors and that reflect a specifically Western medical understanding of the condition. ‘Scrofula’, ‘hemorrhoid’, and ‘dysentery’ have been used in the English language since the 14th century, ‘fistula’ since the late 15th century, ‘epidemic’ and ‘goiter’ since the early 17th century, and ‘malaria’ since the middle of the 18th century. These diseases were not first identified and named by modern medicine.

Other diseases, however, are not recognized in quite the same way. For example, Chinese medicine recognizes two conditions, 疔 *jié* and 疔 *dīng*, that correspond to our notion of a boil (or furuncle). A 疔 *dīng* differs from a 疔 *jié* by having a very deep root, and being difficult to cure. We have no specific name in English for this kind of boil. So, what do we call it? The primary meaning of 疔 *dīng* is the kind of lesion described. However, if we look at the character, we find a strong indication why such a lesion came to be so called. The character representing 疔 *dīng* is composed of a sickness signifier 疒 with a T-shaped pictograph meaning a nail (as used by carpenters). We can take the literal meaning of the character to be an illness (in this case a sore) with a deep root like a nail thrust into the flesh. We chose the rendering ‘clove sore’ (clove from the Latin *clavus*, nail) in preference to ‘nail sore’ since ‘nail’ is ambiguous in English (it also means fingernail or toenail). Devising this name is especially easy because the literal meaning of the name partly reflects the characteristics by which the disease is identified, i.e., the definition of the term. Other Chinese disease names are not so easily translated. For example 癰 *yōng*, which we have rendered as a ‘welling-abscess’, has a complex definition and it

<sup>11</sup>Note that a German term for malaria is *Wechselfieber*, ‘alternating fever’.



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is not quite so obvious how the literal meaning of the character relates to the definition. However, the same principles apply.

We have argued that the literal translation of the name gives us insight into the nature of the disease and the Chinese conception of it. What, then, of the names of diseases that we have already said have natural English equivalents? The term ‘scrofula’ according to the New *Shorter Oxford Dictionary* is the diminutive of the Latin *scrofa*, a ‘breeding sow’, and is so named because breeding sows were once thought to be subject to the disease. The Chinese term 瘰癧 *luǒ lì*, on the other hand, has an entirely different literal meaning to judge by character composition: 瘰 *luǒ* is composed of the illness signifier 疒 with an element indicating a ‘heaping up’, and 癧 *lì* is a combination of the same signifier with a character meaning ‘series’ or ‘sequence’. The two characters together suggest the idea of an illness characterized by lumps in sequential or linear array. Both users of the English term and users of the Chinese term are probably mostly unaware of the origin of their respective terms. To translate 瘰癧 *luǒ lì*, not as ‘scrofula’ but, say, as ‘linear lumps’, might confuse the reader because scrofula does not necessarily occur in linear formations.

There are times, however, when there might be reason to reject a natural equivalent in favor of a literal translation. Dan Bensky, for example, has coined the term ‘sudden turmoil’ for 霍乱 *huò luàn*, ‘cholera’. The word ‘cholera’ came into use in English in the 14th century. Its literal meaning is ambiguous, since *kholē* in Greek meant ‘bile’ or ‘anger’, and might even be derived from *cholades*, intestines. Whichever meaning is relevant, the term is pre-modern and reflects no modern medical knowledge. It was originally used to denote a condition of violent vomiting and diarrhea, and it was not until much later that the term was redefined to denote a disease characterized by violent vomiting and diarrhea and caused by the bacterium *Vibrio cholerae*. Western medicine has appropriated the term and redefined it. In theory, however, we can argue that ‘cholera’ can still be thought, of in its wider meaning (any violent vomiting and diarrhea), which is precisely what the Chinese 霍乱 *huò luàn* denotes. Whether we use ‘cholera’ or whether we use Dan Bensky’s excellently crafted term ‘sudden turmoil’ in the Chinese medical context, the term must be clearly defined for the reader. As we said in Part I, it has been suggested that 霍乱 *huò luàn* was a loan akin to our ‘cholera’.

The Chinese 痉 *jìng* means severe spasm such as rigidity in the neck, clenched jaw, convulsion of the limbs, and arched-back rigidity. This does not correspond exactly to the looser definition of tetany (the narrower meaning

is a particular spasm syndrome) as given in any Western medical dictionary. However, the meaning is close. The word ‘tetany’ is related to ‘tetanos’, i.e., ‘lockjaw’, which is the classic but not the only form of 痉 *jìng*. Note that ‘spasm’ is far too wide in its meaning to render 痉 *jìng*.

The term 癥假积聚 *zhēng jiǎ jī jù*, which has been rendered by us as ‘concretions, conglomerations, accumulations, and gatherings’, denotes four kinds of abdominal masses associated with pain and distention. Very often this term is loosely translated as ‘abdominal lumps’. However, there are theoretical differences between the four kinds: Concretions and accumulations are masses of definite form and fixed location, associated with pain of fixed location. They stem from disease in the viscera and blood aspect. Conglomerations and gatherings are masses of indefinite form, which gather and dissipate at irregular intervals and are attended by pain of unfixed location. They are attributed to disease in the bowels and *qi* aspect. Accumulations and gatherings chiefly occur in the middle burner. Concretions and conglomerations chiefly occur in the lower burner, and in many cases are the result of gynecological diseases. In general, concretions and gatherings arise when emotional depression or dietary intemperance causes damage to the liver and spleen. The terms 积 *jī* and 聚 *jù* are everyday words meaning to ‘accumulate’ and to ‘gather’ respectively. For this reason, we chose these most obvious renderings. The other two characters 癥 *zhēng* and 瘕 *jiǎ* are strictly technical terms referring to the diseases in question, and include the illness signifier 疒. The word 癥 *zhēng* has a phonetic component 正 *zhēng*, which could be taken as a semantic component if we accept ‘contraction’ as one of its less common meanings. Since this character’s denotative meaning is a definite lump of fixed location, we have rendered it as ‘concretion’, which is suggestive of ‘hard lump’. The word 瘕 *jiǎ* contains the phonetic *jiǎ*, which, again, could also be taken as a semantic component since it means ‘false’ (假). This is quite likely since the *jiǎ* type of lump comes and goes, and is of unfixed location; it is therefore a ‘false’ or ‘phantom’ lump. We have rendered this term as ‘conglomeration’, which suggests a looser type of lump than ‘concretion’.

The term 疝 *shàn* refers to any of various diseases characterized by pain or swelling of the abdomen or scrotum. One of these, 疝气 *shàn qì*, is used in modern medicine as the equivalent of ‘hernia’, and this might induce translators to render 疝 *shàn* as ‘hernia’ in all contexts. However, in traditional Chinese medicine, 疝 *shàn* is broader in its denotation, including notably what modern doctors call hydrocele. The disease conditions denoted by the term are not bound by a common characteristic, because they do not all involve the testi-

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cles, and do not necessarily involve abdominal pain. The Chinese term 疝 *shàn* is made of the illness signifier 疒 with the character 山 *shān*, ‘mountain’ which may simply be a phonetic component, but is likely to be a semantic component implying accumulation through a natural metaphor. Given the likelihood of this latter explanation, and given the difficulty of definition based on denotation, we have rendered this term as ‘mounting’ (a physical accumulation or an accumulation of evil).

Our translation of 痿 *wěi*, ‘wilting’, is similarly based on the character composition. The composition of this character can be explained as the illness signifier 疒 with a phonetic 委 *wěi*. However, a much more likely explanation appears to be that when another character composed of the said phonetic *wěi* topped with a grass signifier 艹 and meaning ‘wilt’ or ‘wither’, came to be used to denote a physical condition of wilting or withering of the limbs, the grass signifier was replaced with the illness signifier 疒. The Chinese expression for ‘impotence’, 阳痿 (阳萎) *yáng wěi*, literally ‘yang wilting’ (yang being a euphemism for the penis), can be written with either of the two characters. The term 痿 *wěi* is rendered by Dan Bensky as ‘Atrophy disorder’ and previously by us as ‘atony’. Both these terms are Western medical terms that do not reflect the Chinese concept. Both terms are over-specific, and neither reflects the Chinese metaphor.

The term 痹 *bì* denotes disease manifesting in pain or numbness in the flesh or bones, and corresponding arthritis, sciatica, etc., in modern medicine. One tentative explanation of the origin of this character is that in its original form it contained a pictographic element representing a crippled person being supported by another person. We chose the word ‘impediment’ (Latin in + *ped* = ‘fettered’) because it is a similar metaphor. A more commonly used English equivalent is “painful obstruction (syndrome).” This term may be clinically misleading in as far as there may be numbness without pain.

The term 淋 *lín* literally means ‘dribble’ and which denotes any condition characterized by dribbling and painful urination. We have rendered as ‘strangury’, from the Greek *stragx*-, *stragg*, drop, drip, and *ouron*, urine, i.e., one of a number of possible literal translations of the Chinese term.

Sometimes the absence of a single clear definition and the absence of any literal meaning in the character leaves us with no choice but to transliterate rather than translate. For example, 疳 *gān* means child malnutrition and could be rendered as such without hesitation were it not for the fact that it also denotes certain kinds of ulceration sometimes related and sometimes unrelated to malnutrition. No English word unites these two definitions. A similar example

is 癩 *lài*, which denotes various diseases of the head characterized by hair loss or leprosy. Paul Unschuld has pointed out that the character is composed of the illness signifier 疒 combined with a character 賴 *lài*, which, if not functioning merely as phonetic element, may be taken to mean ‘repudiation’, thus indicating that the essential characteristic of diseases called *lài* was originally the social rejection of its victims.

## 7. Pathomechanisms and Disease Patterns

Although Chinese medicine recognizes many different causes of disease that each give rise to distinct pathological developments (e.g., wind, cold, fire, summerheat, dampness, and dryness, which all manifest in the body in distinct ways), its understanding of disease can to a large extent be expressed in terms of ‘too much’ or ‘too little’ of something and ‘blockage’ and ‘uncontrolled flow’. The terminology of pathomechanisms (病机 *bīng jī*, the mechanisms by which diseases arise and develop) and resulting patterns (证 *zhèng*) includes many verbs and adjectives describing quality that can be loosely subsumed to these four categories, very often in distinctly metaphorical terms. Within these groups, we find groups of two or more terms whose meanings appear particularly close. When translators and writers fail to use the same English equivalents for Chinese terms, it is difficult to see how any conceptual distinctions between them can be maintained.

7.1.	有馀	yǒu yí	Superabundance
	C-367. 盛	shèng	exuberance
	C-368. 胜*	shèng	prevail (intrans.)
	C-369.		overcome (trans.)
	C-370. 实	shí	repletion
	C-371. 犯	fàn	assail
	C-372. 袭	xí	assail
	C-373. 束	shù	fetter
	C-374. 困	kùn	encumber
	C-375. 伏*	fú	latent, deep-lying
	C-376. 凝	níng	congeal
	C-377. 客	kè	settle
	C-378. 留	liú	lodged
	C-379. 蒙	méng	cloud

C-380. 蔽	<i>bì</i>	cloud
C-381. 迷	<i>mí</i>	confound
C-382. 扰	<i>rǎo</i>	harass
C-383. 泛	<i>fàn</i>	flood
C-384. 注	<i>zhù</i>	pour
C-385. 射	<i>shè</i>	shoot
C-386. 凌	<i>líng</i>	intimidate
C-387. 蕴	<i>yùn</i>	brew
C-388. 冲*	<i>chōng</i>	surge*
C-389. 结	<i>jié</i>	bind
c-390. 动	<i>dòng</i>	stir
c-391. 亢	<i>kàng</i>	hyperactivity
c-392. 刑	<i>xíng</i>	torment
c-393. 妄	<i>wàng</i>	frenetic
c-394. 内陷	<i>nèi xiàn</i>	downward fall
c-395. 相搏	<i>xiāng bó</i>	contend with each other
C-396. 相煽	<i>xiāng shàn</i>	fan each other
c-397. 太过	<i>tài guò</i>	excess

## Examples:

- E-416. 阳胜则热 *yáng shèng zé rè*, when yang prevails, there is heat
- E-417. 风热犯肺 *fēng rè fàn fèi*, wind-heat invading the lung
- E-418. 邪气客于内 *xié qì kè yú nèi*, evil qi settling in the inner body
- E-419. 温热留恋气分 *wēn rè liú liàn qì fèn*, warm-heat lodged in the qi aspect
- E-420. 痰留胸胁 *tán liú xiōng xié*, phlegm lodged in the chest and rib-side
- E-421. 风寒束表 *fēng hán shù biǎo*, wind-cold fettering the exterior
- E-422. 脾为湿困 *pí wèi shī kùn*, spleen encumbered by dampness
- E-423. 寒凝肝脉 *hán níng gān mài*, cold congealing in the liver vessel
- E-424. 痰迷心窍 *tán mí xīn qiào*, phlegm confounding the orifices of the heart
- E-425. 痰火上扰 *tán huǒ shàng rǎo*, phlegm-fire harassing the upper body
- E-426. 肾虚水泛 *shèn xū shuǐ fàn*, kidney vacuity water flood
- E-427. 湿热下注大肠 *shǐ rè xià zhù dà cháng*, damp-heat pouring down into the large intestine
- E-428. 水气凌心 *shuǐ qì líng xīn*, water qi intimidating the heart

- E-429. 湿热蕴结肝胆 *shī rè yùn jié gān dǎn*, damp-heat brewing in the liver and gallbladder  
 E-430. 肝风内动 *gān fēng nèi dòng*, liver wind stirring internally  
 E-431. 肝阳上亢 *gān yáng shàng kàng*, ascendant (hyperactivity of) liver yang  
 E-432. 木火刑金 *mù huǒ xíng jīn*, wood fire tormenting metal  
 E-433. 脚气冲心 *jiǎo qì chōng xīn*, leg qi surging into the heart

The term 有余 *yǒu yú*, ‘superabundance’ is a generic term; 盛 *shèng*, ‘exuberance’, is also fairly generic, and is applied to both yin and yang phenomena; 胜 *shèng*, ‘prevalence’, describes a relative dominance of one thing over others. Other descriptive terms are of a more specific nature: ‘stir’, ‘latent’, ‘encumber’, ‘bind’, ‘hyperactivity’.

Many terms under the heading of superabundance are metaphorical. The nature of the activity of various disease evils determines the kind of metaphor used. The metaphor of aggression abounds: ‘overcome’, ‘assail’, ‘harass’, ‘intimidate’, ‘torment’, ‘contend’, ‘shoot’. Water metaphors are also found: ‘flood’, ‘pour’, ‘surge’.

It could be argued that many of the metaphors are unnecessary, and could be replaced by more direct descriptive terms. Quite a number of the terms could be replaced by ‘affect’ (“water qi affecting the heart,” “leg qi affecting the heart”), possibly without much loss in understanding of the pathomechanisms and the patterns or loss in ability to treat them. The advantage of preserving the metaphors is that they help us to understand how the Chinese medicine traditionally perceived the processes.

The renderings we have chosen are in nearly all cases very literal renderings of the Chinese terms. Since many terms are near synonyms and one Chinese term could be translated by any of a number of English words, considerable time has been spent testing equivalents to insure that they can be used in all (or as many as possible) of the contexts in which they appear. As we saw in our example of 弱 *ruò*, ‘weak’ and 无力 *wú lì*, ‘forceless’ in Part I, the tendency of writers to ignore distinctions made in the Chinese terminology, and the failure of translators and writers as a whole to standardize their renderings around the Chinese leads to severe attrition in the volume of information that any individual text can yield for the reader.

Blood heat gives rise to a condition called 血热妄行 *xuè rè wàng xíng*, ‘frenetic movement of hot blood’. The word 妄 *wàng*, lit. ‘wild’, ‘frenzied’,

‘reckless’, is a metaphor describing the mechanism by which bleeding or maculopapular eruptions arise in heat patterns.

7.2.	不足	bù zú	Insufficiency
	C-398. 虚	<i>xū</i>	vacuity
	C-399. 衰	<i>shuāi</i>	debilitation
	c-400. 耗	<i>hào</i>	wearing
	c-401. 竭	<i>jié</i>	exhaustion
	C-402. 亏	<i>kuī</i>	depletion
	c-403. 劳	<i>láo</i>	taxation
	c-404. 损	<i>sǔn</i>	detriment
	c-405. 亡	<i>wáng</i>	collapse
	C-406. 浮	<i>fú</i>	floating
	c-407. 绝	<i>jué</i>	expiration
	C-408. 夺	<b>dud</b>	despoliation
	c-409. 乾	<i>gān</i>	dryness
	c-410. 枯	<i>kū</i>	desiccation*
	c-411. 涸	<b>he'</b>	desiccation*
	C-412. 约	<i>yuē</i>	straitened
	c-413. 不振	<i>bù zhèn</i>	devitalization
	c-414. 不固	<i>bù gù</i>	insecurity
	c-415. 不及	<i>bù jí</i>	deficiency

### Examples:

E-434. 心气虚 *xīn qì xū*, heart qi vacuity

E-435. 夺精 *dud jīng*, despoliation of essence

E-436. 肠液亏耗 *cháng yè kuī hào*, intestinal humor depletion

E-437. 上厥下竭 *shàng jué xià jié*, upper body reversal and lower body exhaustion

E-438. 亡阴 *wáng yīn*, yin collapse

E-439. 气随血脱 *qì suí xuè tuō*, qi deserting with the blood

E-440. 久泻滑脱 *jiǔ xiè huá tuō*, enduring diarrhea efflux desertion

E-441. 阴虚阳浮 *yīn xū yáng fú*, yin vacuity and floating yang

E-442. 心神浮越 *xīn shén fú yuè*, heart spirit floating astray

E-443. 绝汗 *jué hàn*, expiration sweating

E-444. 干血 *gān xuè* dry blood

- E-445.** 脾约 *pí yuē*, straitened spleen  
**E-446.** 脾阳不振 *pí yáng bù zhèn*, devitalized spleen yang  
**E-447.** 表气不固 *biǎo qì bù gù*, insecurity of exterior qi  
**E-448.** 肾精不足 *shèn jīng bù zú*, insufficiency of kidney essence  
**E-449.** 中气下陷 *zhōng qì xià xiàn*, center qi fall  
**E-450.** 阴寒内盛 *yīn hán nèi shèng*, exuberant internal yin cold

The terms describing conditions of insufficiency are on the whole less metaphorical and more simply descriptive than those describing conditions of superabundance. There is nevertheless some clear metaphor: ‘desiccation’, ‘straitened’, ‘floating’. In ‘despoliation’ (here meant in a passive sense of ‘being despoliated’), we see a metaphor of aggression.

Generally, terms in this class at the rate of development and the severity of a condition. Many of the terms could theoretically be replaced by the chosen generic term (vacuity, or in the terminology of others, deficiency), and of course this would have the advantage of reducing the task of memorizing terms. The loss of information would be considerable, however. The word 亏 *kuī*, ‘depletion’, and 衰 *shuāi*, ‘debilitation’, mean severe forms of vacuity; 劳 *láo*, ‘taxation’, means severe chronic vacuity; 绝 *jué*, ‘expiration’, and 亡 *wáng*, ‘collapse’, are used in compound terms describing critical conditions; 损 *sǔn*, ‘detriment’, means loss or damage (to blood, fluids, organs, etc.); specifically, severe chronic damage; 夺 *dú*, ‘despoliation’ (previously translated as ‘retrenchment’), describes a sudden loss as if by plundering.

7.3.	阻滞	zǔ zhì	Obstruction
C-416.	滞	zhì	stagnation
C-417.	郁	yù	depression
C-418.	壅	yōng	congestion
C-419.	闭	bì	block
C-420.	阻	zǔ	obstruction*
C-421.	遏	è	obstruction*
C-422.	塞	sāi	blockage
C-423.	蓄	xù	amassment
C-424.	停	tíng	collection
C-425.	积	jī	accumulation
C-426.	聚	jù	gathering
C-427.	结	jié	bind



C-428. 逆	<i>nì</i>	counterflow
c-429. 厥	<i>jué</i>	reversal
c-430. 不利	<i>bù lì</i>	inhibition

**Examples:**

- E-451. 气滞 *qì zhì*, qì stagnation  
 E-452. 肝气郁结 *gān qì yù jié*, binding depression of liver qì  
 E-453. 热邪壅肺 *rè xié yōng fèi*, heat evil congesting the lung  
 E-454. 湿热阻滞脾胃 *shī rè zǔ zhì pì wèi*, damp-heat obstructing the spleen and stomach  
 E-455. 痞塞 *pǐ sāi*, glomus blockage  
 E-456. 伤寒蓄血 *shāng hán xù xuè*, cold damage blood amassment  
 E-457. 食积 *shí jī*, food accumulation  
 E-458. 热结 *rè jié*, heat bind  
 E-459. 胃气上逆 *wèi qì shàng nì*, stomach qì ascending counterflow  
 E-460. 厥证 *jué zhèng*, reversal pattern  
 E-461. 内闭昏厥 *nèi bì hūn jué*, clouding reversal due to internal block  
 E-462. 肺气不利 *fèi qì bù lì*, inhibited lung qì

The terms that share the common characteristic of denoting or implying one form or another of obstruction or absence of normal movement, are essentially a subset of superabundance terms. If the scope is kept fairly broad, they include terms such as ‘accumulation’, ‘gathering’, and ‘amassment’ that imply the buildup that occurs when normal movement stops. Two terms, ‘reversal’ and ‘counterflow’, imply backflow that occurs due to blockage, although especially in the case of reversal, causes other than blockage may exist.

Very many students and practitioners are used to talking about ‘qì stagnation’ and ‘blood stagnation’. The Chinese words for stagnation are different in each case. Qi stagnation is 气滞 *qì zhì*, where 滞 *zhì* literally means stagnation, and is used outside Chinese medicine to describe non-movement of water. The literal meaning of ‘stagnation’ is the same that of *zhì*, and to speak of ‘qì stagnation’ recreates precisely the same water metaphor we see in the Chinese term. Blood stagnation is 血瘀 *xuè yū*, in which 瘀 *yū* is a term devised specifically to describe the condition denoted by the term. However, the term was clearly not invented out of thin air. Another, older character, with the same sound, but written with a water signifier instead of an illness signifier, means ‘silting’. There is little doubt, therefore, that 瘀 *yū* represents another water

metaphor. We should notice here that 滯 *zhì* and 瘀 *yū* are not quite the same thing, either in nature or in the body. When water stagnates or its flow is decelerated, silting is the result. In the body, when qi stagnates, one possible outcome is 血瘀 *xuè yū*. Since the two Chinese words differ in meaning, we decided to use ‘stagnation’ for 滯 *zhì* and a different word for 瘀 *yū*. Given the perhaps “overgraphic” association of “silt” with sand, we adopted instead the word ‘stasis’, which, though a more generic term that is not an exact literal translation, stands in the same relationship to ‘stagnation’ as ‘silting’ does, implying a consequence or development of stagnation.

Quite apart from the issue of suitability of potential English equivalents, having two distinct terms each corresponding to the two original Chinese terms is of value in itself. Very often in Chinese texts, ‘blood stasis’ is simply referred to as ‘stasis’. Thus, when we see ‘blood-quickenning stasis-transforming formula,’ we know that stasis refers to blood stasis. ‘Stasis’ can stand for blood stasis, because its use is almost exclusively confined to the context of blood (stasis heat is a possible exception). ‘Stagnation’ is not used alone to denote ‘qi stagnation’, because it is also commonly applied to food. Thus speaking of ‘qi stagnation’ and ‘(blood) stasis’, we not only have terms that reflect the original Chinese more closely and that remind us of the difference between the two concepts, we also have the possibility to achieve the conciseness of expression that we see in the use of 瘀 *yū* to imply blood. As we shall see, the same possibilities are seen in many other terms.

Among students and practitioners, ‘stagnation’ tends to be used in an excessively generic sense. If we say “If there is stagnation, there is pain”, we have a poor reflection of what the Chinese phrase says. The Chinese term here is not 滯 *zhì* but 不通 *bù tōng*, ‘not free(ly) flowing’, ‘stoppage’. Pain may result not only from qi stagnation or blood stasis, but also from qi vacuity (气虚 *qì xū*), yang vacuity (阳虚 *yáng xū*), or blood vacuity (血虚 *xuè xū*).

Another Chinese term commonly translated as stagnation is 郁 *yù* (note that this is written with a different character than *yū* meaning ‘stasis’ and is pronounced in a different tone). Depression is used to describe qi stagnation arising through mental or emotional causes, and is also used to describe evils (邪 *xié*) that become lodged in the body. Like ‘stasis’, ‘depression’ is often used alone to denote the former idea, i.e., qi stagnation due to mental or emotional factors. We chose to translate 郁 *yù* as ‘depression’ precisely because it can be used in a general sense (e.g., depressed activity) and in the specific sense of mental depression.

We should mention three other terms used in the general sense of obstruction. One is 不利 *bù lì*, which implies partial obstruction or difficulty of action, which we have rendered as ‘inhibit’. Examples of its usage include ‘inhibited bending and stretching of the limbs’ and ‘inhibited urination’. Another is 闭 *bi*, which implies a closing off or closing in, which we have rendered as ‘block’. An example of this is ‘qi block’, which denotes a condition that arises when congestion of wind, phlegm, fire, and stasis evil causes derangement of qi dynamic and blocks the nine orifices and that is characterized by coma, clenched jaw, clenched fists, constipation, and urinary stoppage. A third term is 痹 *bi*, impede, which we have already met as a disease name (impediment). The use as a verb is probably a back-formation from the noun, motivated by the assumed pathomechanism of the disease (blockage by of the channels by wind, cold, and dampness).

Other terms in the obstruction category denote the consequences of obstruction. Some of these have general and specific meanings. The words 聚 *jù*, ‘gathering’ and 积 *jī*, ‘accumulation’ are used in general descriptions of evils 邪 *xié*, but both can also denote specific forms of abdominal masses. In addition, ‘accumulation’ often specifically denotes accumulation of the food in the digestive tract. The word 壅 *yōng*, ‘congestion’, mostly describes the clogging effect of evils and phlegm in the lung. The term 蓄 *xù*, ‘amassment’ which is essentially synonymous with ‘accumulation’, is used in specific compound terms from the 伤寒论 *Shānghánlùn* such as ‘blood amassment patterns’ and ‘water amassment patterns’.

Special mention should be made of the word 结 *jié*. This Chinese word has many different meanings, at the central core of which is the notion of to ‘tie (in a knot)’, which is reflected in the construction of the character by a silk (or thread) signifier 糸. The wider meanings include: ‘condense’, ‘coagulate’, ‘stick’, ‘freeze’, ‘solidify’. In the Chinese medical context, we translate the term in most cases as ‘bind’, since this word not only shares with 结 *jié* the core meaning of to ‘tie’, but also has a similar range of extended meanings: to ‘thicken’ (as a ‘to bind a sauce with flour’ in cookery), ‘tangle’, ‘stick’, etc. Dan Bensky has rendered the term in some contexts as ‘clump’. This term notably appears in 热结 *rè jié*, ‘heat bind’, which refers to constipation due to heat in the intestines, and which is so named because heat causes the waste in the digestive tract to bind together forming a hard mass. It also occurs in 肝气郁结 *gān qì yù jié*, ‘binding depression of liver qi’, where it emphasizes the clogging nature of the depression. It could be argued that 结 *jié* in this context is superfluous.

Finally, there are two similar terms 逆 *nì*, ‘counterflow’ and 厥 *jué*, ‘reversal’. Both mean a disturbance of normal flow, and both can describe how the movement of yang *qì* to the periphery of the body ebbs or recedes (e.g., 逆冷 *sì zhī nì lěng*, ‘counterflow cold of the limbs’; 四肢厥冷 *sì zhī jué lěng*, ‘reversal cold of the limbs’). In addition, ‘counterflow’ describes the adverse movement of lung or stomach *qì*, while ‘reversal’ describes other disturbances of *qì* that give rise to temporary loss of consciousness (called 昏厥 *hūn jué*, ‘clouding reversal’ in traditional terminology).

7.4.	不固	bù gù	Insecurity
c-431.	利*	<i>lì</i>	uninhibited
C-432.			diarrhea
c-433.	滑*	<i>huá</i>	efflux
c-434.	泄	<i>xiè</i>	discharge
c-435.	脱	<i>tuō</i>	desertion
C-436.	遗*	<i>yí</i>	emission
c-437.			enuresis

#### Examples:

- E-463. 下利清谷 *xià lì qīng gǔ*, clear-food diarrhea  
 E-464. 气脱 *qì tuō*, *qì* desertion  
 E-465. 滑脱 *huá tuō*, efflux desertion  
 E-466. 滑精 *huá jīng*, seminal emission  
 E-467. 遗精 *yí jīng*, seminal emission  
 E-468. 梦遗 *mèng yì*, dream emission  
 E-469. 遗尿 *yí niào*, enuresis

Terms describing insecurity are largely a subset of insufficiency terms. The term 滑 *huá*, which in the context of the pulse is translated as ‘slippery’, here denotes an uncontrolled discharge (lit. ‘slipping out’) of fluid substances from the body such as stool or semen and is rendered as ‘efflux’.

The word 脱 *tuō*, ‘desertion’, is similar to 滑 *huá* in denoting an uncontrollable outward flow, but applies most commonly to yin, yang, *qì* and blood. The literal meaning of 脱 *tuō* is to ‘shed’, as a snake sheds its skin. We chose ‘desertion’ since ‘shed’ has positive connotations in English that *tuō* does not have in the medical context. Note that in 脱肛 *tuō gāng*, ‘prolapse of the rectum’, 脱 *tuō* is not translated with the standard term ‘desertion’ even though

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‘prolapse of the rectum’ forms part of a desertion pattern. ‘Desertion of the anus’ would be a more exact literal translation that would place the symptom in its right contextual frame of reference. Reluctantly, we opted for ‘prolapse of the rectum’ only because it is familiar to all readers.

7.5.	火、热	huǒ、rè	Fire, Heat
	C-438. 旺	wàng	effulgent
	c-439. 盛	zhúo	exuberant
	c-440. 炎	yán	flame
	c-441. 燔	fán	blaze
	C-442. 焚	fén	deflagrate
	c-443. 灼	zhúo	scorch
	c-444. 炽	chì	intense
	c-445. 蒸	zhēng	steam
	C-446. 熏	xūn	fume
	c-447. 浮	fú	float
	C-448. 刑	xíng	torment

### Examples:

- E-470. 阴虚火旺 *yīn xū huǒ wàng*, effulgent yin vacuity fire  
 E-471. 肝火上炎 *gān huǒ shàng yán*, liver fire flaming upward  
 E-472. 气营两燔 *qì yíng liǎng fán*, qi and construction both ablaze  
 E-473. 心火内焚 *xīn huǒ nèi fén*, heart fire deflagrating internally  
 E-474. 胃火炽盛 *wèi huǒ chì shèng*, intense stomach fire  
 E-475. 暑湿郁蒸 *shǔ shī yù zhēng*, depressed steaming summerheat-damp  
 E-476. 热灼肾阴 *rè zhúo shèn yīn*, heat scorching kidney yin  
 E-477. 炼液为痰 *liàn yè chéng tán*, condense humor into phlegm  
 E-478. 肺热叶焦 *fèi rè yè jiāo*, **lung heat scorching the lobes**  
 E-479. 浮热 *fú rè*  
 E-480. 火盛刑金 *huǒ shèng xíng jīn*, exuberant fire tormenting metal

The vocabulary of heat and fire is a subset of superabundance except for the terms that describe vacuity heat and vacuity fire. At first sight, the terms may look like a mass of synonyms. On closer inspection we find considerable differences: 旺 *wàng*, ‘effulgence’, is a relatively generic term describing a strong, bright fire; 蒸 *zhēng*, ‘steaming’, and 熏 *xūn*, ‘fuming’, are the metaphors of damp-heat; 炎 *yán*, ‘flaming’, used in the compound *shàng yán*, ‘flaming up-

ward’, is the metaphor describing the pathomechanism by which internal fire causes signs in the upper body; 浊 *zhuó*, ‘scorching’, describes the intense local action of heat; 燔 *fán*, ‘blazing’, and 焚 *fén*, ‘deflagrating’, are part of the stock vocabulary of warm diseases (温病 *wēn bìng*); 浮 *fú*, ‘floating’, often in the compound 浮越 *fú yuè*, ‘floating astray’, describes the gentle upward movement of vacuity fire in severe conditions.

## 8. Treatment

Terms describing therapeutic actions fall into sets that each as a whole largely correspond to the four sets described above. Thus there is a set of “supplementation” terms for the treatment of conditions described by “insufficiency terms”; a set of “draining” terms for the treatment of conditions described by “superabundance” terms, etc.

8.1. 补	bǔ	Supplement
C-449. 扶	<i>fú</i>	support*
c-450. 养	<i>yǎng</i>	nourish
c-451. 育	<i>yù</i>	foster
C-452. 涵	<i>hán</i>	moisten*
c-453. 润	<i>rùn</i>	moisten*
c-454. 滋	<i>xī</i>	enrich
c-455. 增	<i>zēng</i>	increase
C-456. 生	<i>shēng</i>	engender
c-457. 滑*	<i>huá</i>	lubricate*
C-458. 柔	<i>róu</i>	emolliate
c-459. 明	<i>míng</i>	brighten
C-460. 益	<i>yì</i>	boost
C-461. 复	<i>fù</i>	restore
C-462. 强	<i>qiáng</i>	strengthen*
C-463. 壮	<i>zhuàng</i>	invigorate (yang)
C-464.		strengthen* (sinews)
C-465. 回	<i>huí</i>	return
C-466. 健	<i>jiàn</i>	fortify*
C-467. 建	<i>jiàn</i>	fortify*
C-468. 升	<i>shēng</i>	upbear
C-469. 提	<i>tí</i>	raise

c-470. 举

*jǔ*

lift

**Examples:**

- E-481. 扶正 *fú zhèng*, support right
- E-482. 养血 *yǎng xuè*, nourish blood
- E-483. 养心 *yǎng xīn*, nourish the heart
- E-484. 育阴 *yù yīn*, foster yin
- E-485. 滋阴 *zī yīn*, enrich yin
- E-486. 涵木 *hán mù*, moisten wood
- E-487. 生津 *shēng jīn*, engender liquid
- E-488. 增液 *zēng yè*, increase humor
- E-489. 润肺 *rùn fèi*, moisten the lung
- E-490. 润肠 *rùn cháng*, moisten the intestine
- E-491. 益气 *yì qì*, boost qì
- E-492. 益阴 *yì yīn*, boost yin
- E-493. 柔肝 *róu gān*, emolliate the liver
- E-494. 明目 *míng mù*, brighten the eyes
- E-495. 强阴 *qiáng yīn*, strengthen yin
- E-496. 强筋壮骨 *qiáng jīn zhuàng gǔ*, strengthen sinew and bone
- E-497. 壮阳 *zhuàng yáng*, invigorate yang
- E-498. 回阳 *huí yáng*, return yang
- E-499. 健脾 *jiàn pì*, fortify the spleen
- E-500. 升阳 *shēng yáng*, upbear yang
- E-501. 举陷 *jǔ xiàn*, lift falls

The most generic of terms used to describe actions aimed at treating vacuity is 补 *bǔ* to supplement. This character has the signifier meaning cloth or clothing 衣, clearly indicating that its primary meaning is ‘to patch’ (clothing). It subsequently came to be used in the general sense of ‘supplement’, ‘make up’, ‘complete’, etc.

We chose the term ‘supplement’ in the Chinese medical context because it is probably the most generic of terms in English. We rejected the commonly used term ‘tonify’, a verb created from ‘tonic’, a medicine that restores vigor. This word comes from the Greek *téinein*, to stretch, a meaning reflected in the notion of ‘muscle tone’. Carrying the ideas of stretching, strengthening,

invigoration, and muscle, ‘tonify’ has, to choose a Chinese idiom, strongly yang qualities. ‘Supplement’, by contrast, is neutral.

The language of Chinese medicine has a series of words that largely synonymous with 补 *bǔ*. These describe specific kinds of supplementing action applied to different objects. Here, we describe some of those more commonly used.

The word 养 *yǎng* means ‘to nourish’, as is reflected in the complex form of the character which includes the character for food. In Chinese medicine, 养 *yǎng* is often used when the object of supplementation is yin or the blood: 养阴 *yǎng yīn*, 养血 *yǎng xuè*. Some translators translate this term as ‘nourish’, as we do. However, ‘nourish’ does not seem to appear in English texts as often as 养 *yǎng* does in Chinese texts. Clearly, it is being replaced by the generic term that a particular translator or writer uses.

Of course, 养阴 *yǎng yīn*, ‘nourish yin’ is completely synonymous 补阴 *bǔ yīn*, ‘supplement yin’, but this is not to say that 养 *yǎng* is completely synonymous with 补 *bǔ* in all contexts. When 养 *yǎng* takes other objects than yin and blood, such as 养心 *yǎng xīn*, ‘nourish the heart’, the notion of supplementing yin or the blood is carried over. The implication of ‘nourish the heart’ is therefore nourishing heart yin or nourishing heart blood. If we translate this as ‘supplement the heart’, we have no indication of whether it is heart qi, heart yang, heart yin, or heart blood that is to be supplemented. This therefore means a loss of information. We could, of course, write ‘supplement heart yin/blood’, but this adds length and complication to the English term. It is just as well to convey simply in English what the Chinese term says: ‘nourish the heart’.

Through the contextual frequency of 养阴 *yǎng yīn* and 养血 *yǎng xuè*, and the non-occurrence of terms such as 养气 *yǎng qì*, ‘nourish qi’ or 养阳 *yǎng yáng*, ‘nourish yang’, the idea of yin and blood become implicit in the word 养 *yǎng*. They become part of its essential connotations. We saw a similar phenomenon in the preceding section, where *depression* tends to carry the notion of stagnation caused by mental or emotional factors.

This phenomenon of the carry-over of meanings from one word to another is a common feature of Chinese medical terminology. We see it also in 滋阴 *zī yīn*, ‘enrich yin’. To ‘enrich the kidney’, for example, means to supplement kidney yin. We might point out that the word 滋 *zī* means ‘to enrich’, ‘moisten’. We chose the term ‘enrich’ because there are other words with stronger connota-



tions of moistening, and a feature of medicinals is that they are rich in flavor. 厚味 *hbu wèi*.

The word 柔 *róu* means ‘soft’ or to ‘soften’, and is used in the compound 柔肝 *róu gān*, which we render as ‘emolliating the liver’. This term denotes a method of treatment that addresses liver yin vacuity (or insufficiency of liver blood), characterized by loss of visual acuity, dry eyes, night blindness, periodic dizzy head and tinnitus, pale nails, or poor sleep, profuse dreaming, dry mouth with lack of fluid, and a fine, weak pulse. We rejected ‘soften’ in preference for the low-frequency word ‘emolliate’, which essentially means nothing more than to soften, only to highlight the fact that the method of treatment does not address any physical induration (i.e., cirrhosis).

The word 明 *míng*, ‘brighten’ (elsewhere rendered as ‘brightness’) appears in the compound 明目 *míng mù*, to ‘brighten the eyes’, i.e., to improve visual acuity. The literal translation ‘brighten the eyes’ may not be as clear to the English reader as ‘enhance vision’.

We consistently render 益 *yì* as to ‘boost’. The lexical meanings are to ‘increase’, ‘enhance’, ‘benefit’. Dan Bensky has rendered this term as ‘augment’ with justification. Note that *yì* most commonly appears in the compound 益气 *yì qì*, to ‘boost qi’ (as in Center-Supplementing Qi-Boosting Decoction (*bǔ zhōng yì qì tāng*)), and less frequently in the compound 益阴 *yì yīn*, to ‘boost yin’.

The word 健 *jiàn* is a similar but slightly different case. It literally means ‘to strengthen’, ‘(make) healthy’, ‘constant’. It is mostly commonly seen in the term 健脾 *jiàn pí*, which is rendered as ‘fortify the spleen’ (in other less frequent contexts it is translated differently). This term effectively means ‘supplement spleen qi’. Although there is no term 健气 *jiàn qì*, ‘fortify qi’, but the nature of the object (qi) is reflected in the quality implied by the verb. Qi is the material force behind physiological activity, and so qi is to a certain degree implicit in the notion of the verb to fortify.

Many verbs indicating supplementing actions are object-specific. The word 生 *shēng*, which has a variety of meanings including ‘to engender’, ‘to be born’ (or be engendered), ‘life’, etc. (Note that the Greek/Latin word-root *gen* has a similar broad range of applications such as ‘engender’, ‘generate’, ‘genetic’). In the context of the five phases and therapeutic action, we have chosen to translate *shēng* as ‘engender’. In therapeutic actions, it is used in 生肌 *shēng jī*, ‘engender flesh’, 生脉 *shēng mài*, ‘engender the pulse’, and 生津 *shēng jīn*, ‘engender liquid’. Of course, it is possible to use other English verbs in each

context, but we have tried to preserve a parity with the Chinese as far as possible. At first sight, this may have little advantage to the reader. However, it has a great advantage for the translator. With a standardization of English expression around a maximally one-to-one relationship between Chinese words and English equivalents, he is spared the problem of having to remember or look up how each Chinese character is to be translated in each different compound. This in the end produces a regularity of correspondence to the Chinese terms that the English reader naturally comes to understand. If standard equivalents were to be generally applied in this way, a Western reader would balk if he came across ‘supplement liquid’, just as the Chinese reader would jump if he saw 补津 *bǔ jīn* in a Chinese text (*bǔ jīn* does not exist).

Other object-specific supplementation terms imply treatment of specific conditions. The term 回阳 *huí yáng*, ‘return yang’, is not an equivalent of the generic 补阳 *bǔ yáng*, ‘supplement yang’. Rather, it denotes the supplementing of yang in conditions of ‘yang desertion’ (阳脱 *yáng tuō*), as we see in the fuller compound 回阳救逆 *huí yáng jiù nì*, ‘return yang and stem counterflow’. Likewise, 助阳 *zhù yáng*, ‘invigorate yang’, has clear connotations of supplementing kidney yang to treat impotence. Here the sexual connotations of ‘invigorate’ parallel those of 壮 *zhuàng* perfectly. Some literal translations that preserve specific meaning are obvious.

A few other supplementation terms should be commented on briefly: 育 *yù*, ‘foster’, is used exclusively with yin (foster yin); 填 *tián*, ‘replenish’, is used almost exclusively with essence; 复 *fù*, ‘restore’, is used most in the compound 复脉 *fù mài*, ‘restore the pulse’ (after it has all but expired); 助 *zhù*, ‘assist’, is used exclusively in the compound 助阳 *zhù yáng*, ‘assist yang’. The term 升 *shēng*, ‘upbear’, has already been introduced. All English equivalents are literal translations of the Chinese.

The person who translates the original terminology of the Chinese into his own language has the responsibility of deciding how much he tampers with words for the so-called benefit of his readers. A simplification in which 养 *yǎng*, ‘nourish’, 滋 *zī*, ‘enrich’, and 建 *jiàn*, ‘fortify’, are collapsed into the generic 补 *bǔ*, ‘supplement’ have negative, if not disastrous, consequences for the transmission of technical information. The translator sensitive to the transmission of information takes a conservative view: when in doubt about the equivalence between term A and term B in Chinese, the two should be distinguished in English by separate terms. Traditionally, the Chinese apply as much conscious rigor in the management of terminology as Westerners have done in modern disciplines. Nevertheless, preferences concerning the usage of words are of of-

ten highly significant. In selecting translations for Chinese terms, the first task of translators is to distinguish all terms as far as possible as they are distinguished in Chinese. The why and wherefore of all the distinctions will take time to unfold, and in that process, English renderings may have to change. Nevertheless, the best preliminary approach is to translate different Chinese words with different English words.

8.2.	泻*	<b>xik</b>	<b>Drain</b>
c-471.	泄	<i>xiè</i>	discharge
C-472.	祛	<i>qū</i>	dispel
c-473.	除	<i>chú</i>	eliminate*
c-474.	去	<i>qù</i>	eliminate*
c-475.	化	<i>huà</i>	transform
C-476.	驱	<i>qū</i>	expel*
c-477.	逐	<i>zhú</i>	expel*
C-478.	辟	<i>bì</i>	repel
c-479.	清	<i>qīng</i>	clear
C-480.	凉	<i>liáng</i>	cool
C-481.	消	<i>xiao</i>	disperse
C-482.	渗	<i>shèn</i>	percolate
C-483.	利	<i>lì</i>	disinhibit
C-484.	破	<i>pò</i>	break
C-485.	排	<i>pái</i>	expel*
C-486.	散	<i>sàn</i>	dissipate
C-487.	熄	<i>xī</i>	extinguish
C-488.	下*	<i>xià</i>	precipitate
C-489.	伐	<i>fá</i>	quell
c-490.	透	<i>tòu</i>	outthrust

### Examples:

**E-502.** 泄卫透热 *xiè wèi tòu rè*, discharge defense and outthrust heat

**E-503.** 祛痰 *qù tán*, dispel phlegm

**E-504.** 除湿 *chú shī*, eliminate dampness

**E-505.** 去翳 *qù yì*, eliminate eye screens

**E-506.** 化痰 *huà tán* transform phlegm

**E-507.** 驱虫 *qū chōng*, expel worms

- E-508. 逐水 *zhú shuǐ*, expel water
- E-509. 辟秽 *bì huì*, repel foulness
- E-510. 清热 *qīng rè*, clear heat
- E-511. 凉血 *liáng xuè*, cool the blood
- E-512. 消食 *xiāo shí*, disperse food
- E-513. 渗湿 *shèn shī*, percolate dampness
- E-514. 利水 *lì shuǐ*, disinhibit water
- E-515. 利关节 *lì guān jié*, disinhibit the joints
- E-516. 利咽 *lì yān*, disinhibit the throat
- E-517. 破血 *pò xuè*, break blood
- E-518. 排脓 *pái nóng*, expel pus
- E-519. 散寒 *sàn hán*, dissipate cold
- E-520. 熄风 *xī fēng*, extinguish wind
- E-521. 伐肝 *fá gān*, quell the liver
- E-522. 透热 *tòu rè*, outthrust heat
- E-523. 透脓 *tòu nóng*, outthrust pus

The *Nèijīng* states that repletion is treated by draining. The term 泻 *xiè*, ‘drain’, is a generic term in acupuncture, while in drug therapy, it is used mostly in the context of fire: 泻火 *xiè huǒ*, ‘drain fire’. The translation of the 泻 *xiè* is discussed in Part I. Drug therapy uses a variety of different terms to describe the action of treating repletion.

As with the supplementation terminology, we find that certain verbs are used with specific objects. For example, 散 *sàn*, ‘dissipate’, is used in the context of cold (散寒 *sàn hán*), but never in that of phlegm; 消 *xiāo*, ‘disperse’, is used almost exclusively in food accumulation, hardness, and phlegm. The choice of verb is not arbitrary, and often connotes a specificity. For example, 祛风 *qū fēng*, ‘dispel wind’, means to eliminate externally contracted wind and 熄风 *xī fēng*, ‘extinguish wind’, means to eliminate liver wind. Sometimes, the verb hints at the strength of the action. For example, 祛痰 *qū tán*, ‘dispel phlegm’, generally denotes any action to eliminate phlegm; 化痰 *huà tán*, ‘transform phlegm’, is a mild action, while 豁痰 *huō tán*, ‘sweep phlegm’, or 攻痰 *gōng tán*, ‘attack’, represent more powerful actions. A similar difference of degree is observed between 化瘀 *huà yū*, ‘transform stasis’, and 破血 *pò xuè*, ‘break blood’.

Special attention should be drawn to 化 *huà*, to ‘transform’. In all its uses, 化 *huà* means to change gently or gradually (hence the contrast above

between ‘transform phlegm’ and ‘attack phlegm’). It often contrasts with 变 *biàn*, ‘mutate’ which means a sudden or untoward change. It can mean both creative or destructive change. In the therapeutic context, it is most commonly used in the destructive sense: 化痰 *huà tán*, ‘transform phlegm’, 化湿 *huà shī*, ‘transform dampness’, and 化痞 *huà pǐ*, ‘transform glomus’; it is used less frequently in the creative sense: 化阴 *huà yīn*, ‘form yin’.

The terminology for eliminating dampness reflects the location of the dampness: 化湿 *huà shī*, ‘transform dampness’, means eliminating dampness from the upper burner (lung), 燥湿 *zào shī*, ‘dry dampness’, means eliminating dampness from the middle burner (spleen and stomach), and 利湿 *lì shī*, ‘disinhibit dampness’, means eliminating dampness from the lower burner (bladder). Of course, in each case, the implication is different. Transforming dampness involves the use of medicinals such as atractylodes (*cāng zhú*), magnolia bark (*hòu pò*), agastache/patchouli (*huò xiāng*), and eupatorium (*pèi lán*), drying dampness involves the use of warm medicinals such as magnolia bark (*hòu pò*), atractylodes (*cāng zhú*), pinellia (*bàn xià*), and cardamom (*bái dòu kòu*), or hot medicinals such as coptis (*huáng lián*), scutellaria (*huáng qín*), and phellodendron (*huáng bǎi*); disinhibiting dampness involves the use of poria (*fú líng*), polyporus (*zhū líng*), alisma (*zé xiè*), and coix (*yī yǐ rén*). Of course, on the surface of it, ‘transform’, ‘dry’, and ‘disinhibit’ look like synonyms in the context of dampness. However, this is not the case. The translator who is conscious of the difference is likely to make the difference explicit in the English text. Judging from English texts, it is quite possible that some translators are not aware of the difference.

Not all draining terms have such useful clinical implications. Yet without exception they all have a specificity beyond merely subtracting something from the body. This specificity is easily overlooked. For example, besides the word 泻 *xiè*, ‘drain’, there is another character also pronounced as 泄 *xiè*, ‘discharge’. Both denote the elimination of heat. However, ‘drain’ is usually applied to fire and connotes a downward movement, whereas ‘discharge’ is applied to heat and connotes an outward movement (e.g., 泻卫透热 *xì! wèi tòu rè*, ‘discharge defense and outthrust heat’).

Finally, the Chinese 下 *xià*, usually rendered as ‘purge’, we translate as ‘precipitate’. Our rendering is not ideal, but it is closer to the Chinese term on one important account. The Chinese term means ‘down’, ‘below’, ‘lower’, ‘descend’, or ‘cause to descend’. It is the 下 *xià* in 下焦 *xià jiāo*, the ‘lower burner’. ‘Precipitate’, in addition to its meaning of ‘trigger off’, means to ‘descend’, ‘cast down’ or ‘cause to fall’ (as used in the chemical or meteorological

contexts). The literal meaning of the English ‘purge’ is to ‘clean’ or ‘cleanse’, and is used in the medical context in the specific meaning of to ‘clean out the intestines’. The word ‘purge’ is a natural equivalent of the Chinese 下 *xià* in therapeutic context, but given the importance of the dynamics of upward, downward, inward, and outward movement in the Chinese medical understanding of physiological processes and therapeutic interventions, we have decided to reflect this conception in the English translation. If to ‘down’ were not so intimately associated with to ‘swallow’ in matters of the body (as to ‘to down a drink’), it would reflect this conception with greater transparency.

8.3.	通利、发散	tōng lì, fā sàn	Free, Effuse
c-491.	行	<i>xíng</i>	move*
c-492.	运	<i>yùn</i>	move*
c-493.	利	<i>lì</i>	disinhibit
c-494.	活	<i>huó</i>	quicken
c-495.	宣	<i>xuān</i>	diffuse
C-496.	发	<i>fā</i>	effuse
c-497.	解	<i>jiě</i>	resolve
C-498.	疏	<i>shū</i>	course
c-499.	理	<i>lǐ</i>	rectify
c-500.	舒	<i>shū</i>	soothe
c-501.	顺	<i>shùn</i>	normalize
C-502.	降	<i>jiàng</i>	downbear
c-503.	下	<i>xià</i>	precipitate
c-504.	宽	<i>kuān</i>	loosen
c-505.	开	<i>kāi</i>	open
C-506.	豁	<i>huò</i>	sweep

### Examples:

- E-524. 通络 *tōngluò*, free the network vessels  
 E-525. 行气 *xíng qì*, move qi  
 E-526. 利湿 *lì shī*, disinhibit dampness  
 E-527. 宣肺 *xuān fèi*, diffuse the lung  
 E-528. 发表 *fā biǎo*, effuse the exterior  
 E-529. 解表 *jiě biǎo*, resolve the exterior  
 E-530. 疏表 *shū biǎo*, course the exterior

- E-531. 疏风 *shū fēng*, course wind
- E-532. 疏肝 *shū gān*, course the liver
- E-533. 理气 *lǐ qì*, rectify qi
- E-534. 清热 *qīng rè*, clear heat
- E-535. 舒筋 *shū jīn*, soothe the sinews
- E-536. 舒肝 *shū gān*, soothe the liver
- E-537. 顺气 *shùn qì*, normalize qi
- E-538. 降逆 *jiàng qì*, downbear counterflow
- E-539. 下气 *xià qì*, precipitate qi
- E-540. 下燥屎 *xià zào shi* precipitate dry stool
- E-541. 宽胸 *kuān xiōng*, loosen the chest
- E-542. 开窍 *kāi qiào*, open the orifices
- E-543. 豁痰 *huò tán*, sweep phlegm
- E-544. 滑肠 *huà cháng*, lubricate the intestine

Freeing and effusing terms are terms that describe any action to free blockages and promotes flow. Essentially, these are a subset of the draining terms discussed above.

The generic term is 通 *tōng*, a word that has multiple senses in the everyday language, and that in the context of Chinese medical therapy we render as ‘to free’. It is the counterpart of 不通 *bù tōng*, ‘stoppage’.

The word 利 *lì*, which we render as ‘disinhibit’, is the counterpart of 不利 *bù lì*, ‘inhibited’ states, not of total blockage, but of absence of free flow. One of the most common collocations is 利水 *lì shuǐ*, ‘disinhibit water’, which treats inhibited, or disfluent urination. Other examples include 利湿 *lì shī*, ‘disinhibit dampness’ and 利咽 *lì yān*, ‘disinhibit the throat’. In the everyday language, 利 *lì* can mean ‘going smoothly’ (顺利 *shùn lì*) and to ‘benefit’ (to make something go smoothly). In rare cases, it is used in this sense in Chinese medicine. ‘Disinhibit’ is something of a coinage (although the word ‘disinhibition’ and ‘disinhibitory’ are to be found in Webster’s). However, no single word in English expresses so clearly what is meant by the Chinese. More natural English expressions would be lengthy (e.g., ‘make urine flow smoothly’), and would not serve our need for concise technical compounds (e.g., ‘urine-disinhibiting medicinals’).

We should mention that a close synonym of 利水 *lì shuǐ*, ‘disinhibit water’ is 利尿 *lì niào*, ‘disinhibit urine’. This Chinese term is used in Western medicine

as the equivalent of ‘diuresis’ (利尿药 *lì niào yào* is a ‘diuretic’). Note that we have not chosen ‘diuresis’ as the translation for the term as used in Chinese medicine because Western medicine deals in nouns and adjectives (diuresis, diuretic), while in Chinese medicine 利尿 *lì niào* is used first and foremost as a verb + object phrase. Some have tried to translate Chinese therapeutic terminology into the noun/adjective terminology of Western medicine. Unfortunately there are very few genuine counterparts, and translators are forced to deal with the problems created by different parts of speech in English.

Before leaving the subject of disinhibiting water, we should mention the word 渗 *shèn*, to ‘seep’, ‘leech’, and, as we render it in this technical context, ‘percolate’. The Chinese term 淡渗利水 *dàn shèn lì shuǐ*, to ‘disinhibit water by bland percolation’, means to promote the flow of water (urine), with bland-tasting agents that encourage water to seep downward. We originally chose ‘percolate’ because it can be used both intransitively and causatively. It has recently been suggested that ‘seep’ might be a better rendering for 渗 *shèn*. At the time when we chose ‘percolate’, we were unaware of the precedents for using ‘seep’ causatively (bland agents can be said to ‘seep water’ through the body). The word ‘seep’ may be superior to ‘percolate’ by its greater transparency; but the transitive use of ‘seep’ is rare and native speakers I have questioned report that it sounds strange.

The word 发 *fā* is another word that has many meanings in the ordinary language, at the core of which is the notion of outward movement: to ‘put out (or forth)’, ‘distribute’, ‘broadcast’, ‘emanate’. The idea of sweating in Chinese is expressed as 发汗 *fā hàn*. In Chinese medicine, this term also means to ‘cause to sweat’, and is also used to describe movement outward toward the exterior. Because this latter notion is an important concept in the interior-exterior dynamics of the body, 发 *fā*, despite its relative banality in the everyday language, should be considered a technical term. We therefore render it as ‘effuse’. Thus we speak of ‘effusing the exterior’ (发表 *fā biǎo*), and even ‘effusing sweat’. We should note however that *fā* has another meaning in the language of Chinese medicine: 发黄 *fā huáng*, for example, means “yellowing” or “turning yellow”.

Other words are used to describe the therapeutic interventions in the interior-exterior dynamics of the body. The word 透 *tòu*, lit. to ‘get through’, ‘penetrate’, ‘appear’, ‘thoroughly’, describes the process of forcing things to the exterior or bringing them out. We render this idea as to ‘thrust outward’ or ‘outthrust’: 透邪 *tòu xié*, ‘outthrust evils’, 透泄 *tòu xiè*, ‘outthrust and discharge’, 透斑 *tòu bān*, ‘outthrust macules’. We bend English a little when we



say ‘outthrust the exterior’ to match the Chinese 透表 *tòu biǎo*, which means to bring [evils] to and out of the surface.

This last term brings us to the word 解 *jiě*, lit. to ‘separate’, ‘undo’, ‘untie’, ‘release’, ‘liberate’. We render this in most Chinese medical contexts as ‘resolve’. Thus, 解表 *jiě biǎo*, to ‘resolve the exterior’, means to free the exterior of a disturbance created by external evils. There are other uses too: 解毒 *jiě dú*, to ‘resolve toxin’, and 解郁 *jiě yù*, to ‘resolve depression’.

We should also mention the word 疏 *shū*, which originally meant to enhance or restore free flow along water courses, often specifically by dredging. In fact, many translators render some senses of 疏 *shū* in the Chinese medical context with the word ‘dredge’. We chose the word to ‘course’ because, like the Chinese, it is less specific. 疏表 *shū biǎo*, a term which similar to 解表 *jiě biǎo*, ‘resolve the exterior’, but different in that it implies that the action is performed without causing the patient to sweat is thus rendered by us as ‘course the exterior’. Similarly, we render 疏风 *shū fēng* as to ‘course wind’ (to eliminate wind by coursing the exterior). Note that the liver is said to ‘govern free coursing’ (肝主疏泄 *gān zhǔ shū xiè*), which means that it keeps qi flowing like a well-maintained watercourse. We have chosen ‘course’ in preference to ‘dredge’ since we believe that the Chinese term refers to the abstract notion of promoting free flow rather than, metaphorically, to the specific physical activity of dredging (= dragging) up mud. ‘Dredging wind’ is an unlikely metaphor. It might also be noted that in modern Chinese a dredger boat is 挖泥船 *wā ní chuán*, lit. “mud-digging boat”; the word *shū* does not appear in this term.

Some have expressed dissatisfaction with the rendering of 导 *dǎo* as ‘abduct’. In the compound term 消食导滞 *xiāo shí dǎo zhì*, ‘disperse food and abduct stagnation’, the idea is that food accumulations in the digestive tract are broken up and that stagnating waste is carried down the digestive tract. The Chinese 导 *dǎo* means to ‘lead’ or ‘guide’. Neither of these English words provides the sense of downward movement implicit in the Chinese concept. The word ‘abduct’ is from the Latin *ab*, ‘down’, ‘away’, + *ducere*, to ‘lead’ or ‘guide’. It is likely that objections to the word ‘abduct’ stem from associations with criminal behavior. We would point out that in the Western medical ‘abductor muscle’, ‘abduct’ is used in its original, general sense of ‘to lead away’, as we have used it in the Chinese medical context. ‘Abducting stagnation’ means no more than carrying the stagnant matter down the digestive tract.

People often ask why we chose the term ‘quicken the blood’ for 活血 *huó xuè*. The choice is more of a nicety than anything else. The Chinese 活 *huó*

means 'alive', 'active', to 'live', 'work', or to 'instill life into'. The English 'quick' means also means alive and moving, as well as rapid (the quick and the dead; quicksilver). It is akin to Latin *vivus*, the Greek *bios*, and the Sanskrit *jivas*. 'Quicken' does not only mean accelerate but also to bring to life (the spring rain quickens the earth; the breath of life quickens the fetus). In Chinese medicine, the term 活血 *huó xuè* has both the notions of bringing to life and speeding movement. The English word 'activate' is from 'act', which means to perform a role or function. 'Activate' is used in the mechanical context (activate a machine) and chemical context (activated sludge). It is completely devoid of the connotations of life inherent in the Chinese 活 *huó* and the English 'quicken'. Many people may consider this hairsplitting, but we would emphasize that it is very important to preserve the original images of the Chinese as faithfully as possible in translation. Preserving the original metaphors in translation helps us to understand the origins of Chinese medical thought. This is especially important in Chinese medicine because the earliest medical texts are still highly revered and are considered sacred, and because, given the fact that Chinese medical scholars traditionally said little about the origins of their knowledge and did not define all the concepts clearly, the literal meaning of the terms is important to our understanding of the concepts.

The difficulty of finding one-word equivalents is nowhere more pronounced than in the realm of freeing and effusing terms. The words 通 *tòng*, 利 *lì*, and 发 *fā* are very commonly used words in the everyday Chinese language, but in their various contexts they correspond to a whole host of different expressions in English. Yet in Chinese medicine, these words are not simply descriptive, they also carry technical content. Technical terms in one language must, as far as possible, be translated into single equivalents in the foreign language, so that the equivalent appears in the translated text as the original term does in the original text. We have to remember that the source of all new information for Westerners comes through the medium of translation. At the present incomplete stage of transmission, the possibilities for Westerners to bring about new developments in China's art of healing are slight. We therefore need a systematic English terminology that translators find easy to handle. If we allow the 利 *lì* in 利湿 *lì shī* to be translated in one way, while the 利 *lì* in 利水 *lì shuǐ* is translated in another, the translator trying to keep to a strict terminology will never master all the equivalents. He will forever be consulting his term lists. The only way we can avoid this problem is if, as far as possible, we have an English terminology that relates to the Chinese at the level of single characters. Furthermore, not only do we need a single English equivalent for a single Chinese character, but, if we are to handle all the compound terms, the

English equivalents need to be single words. If we render “利 *lì* X” as ‘to make X flow smoothly’, we have a lengthy English phrase that becomes awkward in compounds. A single-word equivalent for a single character overcomes this problem: 利水剂 *lì shuǐ jì* translated as ‘water-disinhibiting formula’ is neater than “a formulas that makes the urine flow smoothly”, which is eight words as opposed to the three Chinese characters, and which looks like an occasional description rather than a fixed term. Of course, many people are likely to say that the latter solution is better because it is more natural English. But in so doing they are not looking at the problem from the point of view of the terminological translator whose task it is to produce the best, most efficient terminology that can promote the generation of reliable information and clear communication in the clinical context.

8.4. 固涩、镇纳	<b>gù sè、zhèn nà</b>	<b>Secure, Settle</b>
c-507. 固	<i>gù</i>	secure
C-508. 止	<i>zhǐ</i>	stanch (bleeding)
c-509.		allay (thirst)
<b>c-510.</b>		check (sweating)
<b>c-511.</b>		suppress (cough)
<b>C-512.</b> 缩	<b>suō</b>	reduce
<b>c-513.</b> 敛	<i>liǎn</i>	constrain
<b>c-514.</b> 摄	<i>shè</i>	contain
<b>c-515.</b> 涩	<i>sè</i>	astringe
<b>C-516.</b> 平	<i>píng</i>	quiet
<b>c-517.</b> 安	<i>ān</i>	calm
<b>C-518.</b> 镇	<i>zhèn</i>	settle
<b>c-519.</b> 潜	<i>qián</i>	subdue
<b>C-520.</b> 纳	<i>nà</i>	absorb

### Examples:

- E-545. 固表 *gù biǎo*, secure the exterior  
 E-546. 固本 *gù běn*, secure the root  
 E-547. 止血 *zhǐ xuè*, stanch bleeding  
 E-548. 敛肺 *liǎn fèi*, constrain the lung  
 E-549. 涩肠 *sè cháng*, astringe the intestines  
 E-550. 缩尿 *suō niào*, reduce urine

- E-551.** 平肝 *píng gān*, calm the liver  
**E-552.** 安中 *ān zhōng*, quiet the center  
**E-553.** 镇惊 *zhèn jīng*, settle fright  
**E-554.** 潜阳 *qián yáng*, subdue yang  
**E-555.** 纳气 *nà qì*, promote qì absorption

In this section we have terms that mean putting stop to flow and diminishing hyperactivity. The word 固 *gù* in the medical context means to make solid or firm (e.g., 固本 *gù běn*, ‘secure the root’, 固齿 *gù chǐ*, ‘secure the teeth’), usually in the sense of preventing some excessive outward flow: 固肾涩精 *gù shèn sè jīng*, ‘secure the kidney and astringe essence’, means to prevent seminal emission by supplementing kidney qì, to treat seminal emission or frequent urination due to insecurity of kidney qì; 补气固表 *bǔ qì gù biǎo*, ‘supplement qì and secure the exterior’, means to treat profuse sweating due to exterior vacuity; 固经 *gù jīng*, ‘secure the menses’, means to reduce the volume and duration of the menses. Note that we render the compound 固本 *gù běn* as ‘stem desertion’ since ‘secure desertion’ might cause confusion. Other securing words are more specific: 摄 *shè*, to ‘contain’, is used in the context of the blood (e.g., 补气摄血 *bǔ qì shè xuè*, ‘supplement qì and contain the blood’); 敛 *liǎn*, ‘constrain’, in the context of sweating and the lung (敛汗固表 *liǎn hàn gù biǎo*, ‘constrain sweat and secure the exterior’, 敛肺止咳 *liǎn fèi zhǐ ké*, ‘constrain the lung and suppress cough’); 涩 *sè*, ‘astringe’, in the context of seminal emission and diarrhea, (涩精 *sè jīng*, ‘astringe essence’ and 涩肠 *sè cháng*, ‘astringe the intestines’).

Three methods of treatment use heavy shells and minerals: 镇惊安神 *zhèn jīng ān shén*, ‘settle fright and quiet the spirit’, treats palpitations and insomnia due to heart blood vacuity or heart yin vacuity; 熄风 *xī fēng*, ‘extinguish wind’, treats dizziness, headache, and twitching of the flesh due to liver yang transforming into wind, or convulsions, clouding of the spirit, and high fever due to extreme heat engendering wind in externally contracted disease; and 固肾纳气 *gù shèn nà qì*, ‘secure the kidney and promote qì absorption’, treats short, rapid breathing with vacuity sweating, cold limbs, and a deep fine pulse due to the kidney failing to absorb qì.

\* \* \* \* \*

Our conclusions about translation issues are set forth in detail in Part I. Suffice it here to reiterate the main points.

## TREATMENT

In the large sample of terms we have surveyed, we have repeatedly found that careful choice of English equivalents can enhance our understanding of Chinese concepts, sometimes in very obvious clinical ways, sometimes in subtle conceptual ways that are more difficult to appreciate. We also seen that poorly considered term equivalents can lead to misconceptions that can weaken conceptual understanding and clinical performance, and how lack of awareness of the need for term standardization weakens the overall impact of translation in general. We possess relatively objective criteria of determining the accuracy of term choices. We believe that greater attention by the English-speaking Chinese medical community as a whole to the need for standardization of English terms around objective term choices could enhance comprehension of Chinese medical concepts, quicken the learning process, and facilitate the generation and reception of advanced-level materials that would markedly improve clinical proficiency.



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- duō* 多, copious, 69
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- dà cháng* 肠, intestine, 50
- é* 额, forehead, 25, 53
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- è* 呃, hiccough, 73
- è* 遏, obstruct, obstruction, 89
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- fán* 燔, blaze, 93
- fǎn* 反, reflux, 73
- fàn* 泛, flood, 85, 86
- fàn* 泛, upflow, **73**
- fàn* 犯, assail, 85
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*gān* 疔, gan, 78, 83  
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*gǔ* 谷, grain, 31  
*gǔ* 股, thigh, 53

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*guǎn* 脘, stomach duct, 50  
*gud* 膕, back of the knee, 53  
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*hàn* 汗, sweat, 25, 58  
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*he'* 阖, closing, 55  
*he'* 涸, desiccation, 87  
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*hóng* 红, red, 67  
*hóng* 洪, surging, 71  
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*huá* 滑, efflux, 92  
  
*huá* 滑, lubricate, 95  
*huá* 滑, slippery, 71, 92  
*huá* 华, bloom, 62  
*huà* 化, transform, 63, 99-101  
*huái* 踝, ankle, 53  
*huǎn* 缓, moderate, 71  
*huāng* 慌, flusteredness, 73  
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