

## Summary

This article – "The translation of an advertisement as part of the special language instruction of would-be translators of Chinese" – is based on experience gathered in teaching both German student translators at Humboldt University, Berlin, and Chinese participants in a translators' crash-course at the Peking branch of the Goethe Institute. The two groups were not, at first, accustomed to consider a text as a whole entity; instead, they almost automatically broke it up into words and phrases and sentences. In translation, however, we are faced with texts in well-defined contexts and with well-defined purposes. They are characterized both by their linguistic and non-linguistic features. Translatological text linguistics, therefore, makes a point of considering the purpose of a translation, the social and cultural conventions involved, etc. In effect, the scope of linguistic analysis is broadened, since sociological and speech act considerations, to mention just two disciplines, are brought into play. In this way, due attention is paid to the fact that language users make a choice of the linguistic means employed in accordance with the purpose of their communication. The factors influencing the functional structure of a given text may differ between any two languages, a fact that has to be duly considered when a text is to be adequately translated, i. e. when the target-language text is meant to fulfil the same function as the source-language text. This presented quite a difficult problem for students at first. One way to handle this difficulty is demonstrated in this article, which describes how a group of Chinese students analyzed a German text, an advertisement translated from the Chinese, and finally replaced it by a new and, hopefully, improved version of their own. German students would certainly face different problems in various respects, but the methodological approach would be the same.

## Features of Chinese Medical Language

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### 1. Introduction

The language of Chinese medicine is an LSP language because it meets two of the basic definitions:

1. It is a language used by a group of people involved in a specialist activity.
2. It is a language characterized by a set of terms with which the layman is unfamiliar or which carry meanings with which the layman is unfamiliar.

The two main social and linguistic criteria embrace a large number of language forms. While we tend nowadays to think of LSPs as being the technical languages of modern academic disciplines and the technologies of our industrial world, we must not forget that there are many other forms of language that fall within the purview of the LSP theorist. The languages spoken by sailors, farmers and craftsmen before the modern age were also LSPs. Even though the users of these forerunners to technical languages did not list their terms in specialist dictionaries, the nature of their occupations nevertheless created need for a vocabulary, a set of words and expressions whose form or content marked them as being different from the LSP.

The workings of the human body and the mechanisms of disease are a great challenge to the human intellect. Let us look at the Chinese response to this challenge, and how it found its expression in language.

### 2. Origins of Chinese medicine and Its Terminology

Before the third century B.C., explanations of disease in China were dominated by the notion of supernatural agency. Disease was explained in terms of suffering inflicted on individuals by demons or ancestral spirits, suffering that could be relieved by offerings or incantations to pacify supernatural wrath. Drugs are thought to have played an important role in health care at this time, but on a purely empirical basis.

Between the third and first centuries B.C., concurrently with the unification of the Chinese empire, a new understanding of disease supplemented and came to dominate over ancestral and demonological concepts, an understanding which employed notions of natural law.

With this development, a complex array of attempts to explain physiology and pathology emerged. And in this intellectual process, there arose ideas that required expression in language. It is therefore at this point that we witness the birth of a language for the special purpose of describing processes of health and disease.

Early Chinese medical records do not give any account of the reasoning that led to the new understanding of health and sickness. This can only be inferred from conclusions. It would appear that knowledge of physiological and pathological processes proceeded from two distinct points of discussion.

One was an analytical approach, based on the notion that body was composed of different parts and organs that each performed some function that could be deduced from their physical characteristics (for example, the alimentary tract composed of different organs all involved with the digestion of food and processing of waste).

#### 人體的內臟、部位及物質 Organs, Parts, and Substances of the Body:

肝	<i>gan</i>	liver
心	<i>xin</i>	heart
脾	<i>pi</i>	spleen
肺	<i>fei</i>	lung
腎	<i>shen</i>	kidney
膽	<i>dan</i>	gallbladder
胃	<i>wei</i>	stomach
腸	<i>chang</i>	intestines
膀胱	<i>pangguang</i>	bladder

#### Other body parts:

鼻	<i>bi</i>	nose
耳	<i>er</i>	ear
目	<i>mu</i>	eye
口	<i>kou</i>	mouth
舌	<i>she</i>	tongue
唇	<i>chun</i>	lip
齒	<i>chi</i>	teeth
筋	<i>jin</i>	sinew
脈	<i>mai</i>	vessel
皮	<i>pi</i>	skin
毛	<i>mao</i>	[body] hair
髮	<i>fa</i>	hair
骨	<i>gu</i>	bone
腦	<i>nao</i>	brain

#### "Substances":

髓	<i>sui</i>	marrow
血	<i>xue</i>	blood
精	<i>jing</i>	essence
氣	<i>qi</i>	qi
淚	<i>lei</i>	tears

汗	<i>han</i>	sweat
涎	<i>xian</i>	drool
涕	<i>ti</i>	snivel (nasal mucus)
唾	<i>tuo</i>	spittle
痰	<i>tan</i>	phlegm
尿	<i>niao</i>	urine

Some of the main entities discussed in Chinese medicine are those known to the layman and named with the lay terms, as can be seen from this list. The terms that you see here are among the most commonly used terms of Chinese medicine.

The analytical approach, however, was not as productive an inductive approach that sought correspondences between phenomena. The yin-yang and five-phase systems of correspondence devised by philosophers proved to be a valuable method of developing ideas about the human body. These two systems allowed the internal organs to be related among each other, and to be related to other parts of the body and to external phenomena that had already been classified (the cardinal points, seasons, etc.)

As I have already said, we cannot be quite sure how the ancient Chinese built up their model of the body. The earliest statements considered authoritative are those of the *Huang di nei jing*, which for centuries has been regarded as the foundation of Chinese medicine. The *Huang di nei jing* was compiled from different sources spanning several hundred years up to second century B.C. It is by no means systematic presentation of Chinese medical knowledge of the time, and it contains many contradictions in theory that were not resolved until later. Still, it provides valuable documentation of the formative stage of Chinese medicine.

#### 內經論腎 Nei Jing Statements on the Kidney:

黃帝內經素問 9 :

腎者，主蛰，封藏之本，精之處也，其華在髮，其充在骨，為陰中之少陰，通于冬氣。

黃帝內經素問 5 :

北方生寒，寒生水，水生臟，臟生腎，腎生骨髓，髓生肝，腎主耳。

其在天為寒，在地為水，在體為骨，在藏（臟）為腎，在色為黑，在音為朶，在聲為呻，在變動為慄，在竅為耳，在味為鹹，在志為恐。

黃帝內經素問 4 :

腎者，水藏，主津液，主臥與喘。

The *Huang di nei jing* described the yin-yang and five-phase relationships in a concrete rather than abstract manner, as we see in this sample of statements on the kidney.

These comments on the kidney and comments on the other major organs enables us to build up an overall understanding of the correspondences.

## 臟腑歸類表 Organ Classifications:

	陰	陽
木	肝	膽
火	心	小腸
土	脾	胃
金	肺	大腸
水	腎	膀胱
	心包絡	三焦

## 五行歸類舉例表 Five-Phase Classifications:

	木	火	土	金	水
自然界:					
方位	東	南	中	西	北
時間	平旦	日中	日西	日入	夜半
季節	春	夏	長夏	秋	冬
五化	生	長	化	收	藏
五味	酸	苦	甘	辛	鹹
五臭	臊	焦	香	腥	腐
五谷	麥	禾	稷	稻	豆
五畜	雞	羊	牛	馬	彘
五氣	風	暑	濕	燥	寒
五音	角	徵	宮	商	羽
五色	青	赤	黃	白	黑
人體:					
五臟	肝	心	脾	肺	腎
六腑	膽	小腸	胃	大腸	膀胱
形體	筋	脈	肉	皮毛	骨
官竊	目	舌	口	鼻	耳
五志	怒	喜	思	悲	恐
五聲	呼	笑	歌	哭	呻
五動	握	憂	噦	咳	慄

Yin and yang are primarily used to establish relationships between the internal organs, such as between the liver and gallbladder, and between the kidney and bladder. The organs understood to be involved with the inner workings of the body were classified as yin (liver, heart, spleen, lung and kidney), while those more closely related to the exterior were classed as yang. The yang organs include the organs of alimentary tract which was considered as a kind of interface with the exterior in the sense that food passing through it was considered as matter from outside the body. The yang organs also include the bladder which is responsible for storing urine and controlling its discharge from the body.

The five phases (wood, fire, earth, metal, and water) are not to be understood as "elements" as in the Greek sense. The Chinese 行 *xing* means movement. From the correspondences to cardinal points and to the seasons, we can see that they denote segments or phases of cycles. All the phenomena grouped together under one phase are seen to have common characteristics.

We can make certain deductions from the *Huang di nei jing* statements. If the kidney had been understood through anatomical investigations to be connected with the bladder, the association with water would be quite logical. Water's characteristic is that it flows downward. Using our imagination, we can see how this notion is related to winter. Water flowing down rivers ends its journey when it reaches the sea, just as the sequence of the seasons ends with winter.

Winter is the time of storage, the time when all the forces of nature go into dormancy and when man has to store food for survival until cultivation can begin in the spring. This image would explain why the kidney, in addition to water metabolism, was also attributed the function of storing essence (精 *jing*), the stuff necessary for the growth and development of the body, and for reproduction. In Chinese, essence and semen are the same word.

The spleen and stomach belong to earth. The stomach receives food, and the spleen draws out nutrients. Just as the earth produces crops, so the spleen and stomach provide the body with nutrients. When the spleen and stomach are working properly, the flesh is full and the body healthy.

These few examples should suffice to show something of logic of the Chinese approach to understanding the body. We can see clearly that the five phases accrued associations from all the things with which they were associated, helping to shed light on the workings of the organs in the absence of detailed anatomical findings.

So far we have seen relationships established between various known phenomena. However, new entities were discovered. Perhaps the most important of these were the 經絡 *jing luo*, the system of channels by which qi circulates around the body. The *jing luo* (often called "meridians" in the West) and the qi that flows through them, have not been detected by modern science to this day.

The discovery of the channels is something of a mystery. Some modern scholars believe that the channel system may have been first physically experienced through the practice of qigong. Others believe that it might have been discovered by the observing that reactive points or "holes" (穴位) on the body assumed linear formations. The latter view would appear more satisfying to the modern mind, but the earliest description of the channels contained no reference to points.

Interesting for us as linguists is the notion put forward by the medical historian Professor Paul Unschuld that from the actual vocabulary of the channel system we can see that the *jing luo* were conceived as being like a national system of waterways used for transportation. Although the literal meanings of the characters 經 and 絡 are vague, and the main channels are given yin-yang designations (太

陽 *tai yang*, 陽明 *yang ming*, etc.), nevertheless much of the vocabulary used in the description of the system suggests a clear analogy.

經絡詞匯 The Terminology of the Channels and Network Vessels:

五輸穴 Five transport holes:

井穴	<i>jing xue</i>	well hole
榮穴	<i>ying xue</i>	brook hole
輸	<i>shu</i>	transport hole
經穴	<i>jing xue</i>	channel hole
合穴	<i>he xue</i>	confluence hole

其他 Other:

俞 (輸) 穴	<i>shu xue</i>	transport hole
曲池	<i>qu chi</i>	Pool at the Bend (LI-11)
尺澤	<i>chi ze</i>	Cubit Marsh (LU-5)
水道	<i>shui dao</i>	Waterway (ST-28)
涌泉	<i>yong quan</i>	Gushing Spring (KI-1)
支溝	<i>zhi gou</i>	Branch Ditch (TB-6)

Unschuld remarks that this conception would have had a powerful attraction at a time when China was forming into a unified empire that depended heavily on an increasingly sophisticated transportation network. It is highly likely therefore that the social and economic world of China was instrumental in the discovery of the channel system. If the nation has a transport system, the body must have one too. This is quite feasible, especially when we consider the importance of analogical thinking in the yin-yang and five-phase systems.

Importantly for our discussion, the evidence for this lies in the terminology. What are obviously metaphorical terms may reflect a deeper cognitive function of analogy.

命名生理成分的比喻 Metaphors Naming Physiological Entities:

命門	<i>ming men</i>	life gate
三焦	<i>san jiao</i>	triple burner
衛氣	<i>wei qi</i>	defense qi
營氣	<i>ying qi</i>	construction qi
正氣	<i>zheng qi</i>	right qi (contrasting the pathological 邪气 <i>xie qi</i> )
真元	<i>zhen yuan</i>	true origin
原氣	<i>yuan qi</i>	source qi
元氣	<i>yuan qi</i>	original qi
宗氣	<i>zong qi</i>	ancestral qi
君火	<i>jun huo</i>	sovereign fire
龍雷之火	<i>long lei zhi huo</i>	dragon and thunder fire, i.e., the life gate fire

宗筋	<i>zong jin</i>	ancestral sinew
龜頭	<i>gui tou</i>	"tortoise's head", balanus
陰戶	<i>yin hu</i>	"yin door", the opening of the vagina
後天之本	<i>hou tian zhi ben</i>	the root of later heaven (acquired constitution)
血室	<i>xue shi</i>	blood chamber
髓海	<i>sui hai</i>	sea of marrow
血海	<i>xue hai</i>	sea of blood
玉海	<i>yu hai</i>	sea of jade, i.e., the bladder
原穴	<i>yuan xue</i>	source points
陽明	<i>yang ming</i>	yang brightness, the name of a channel
督脈	<i>du mai</i>	governing vessel
任脈	<i>ren mai</i>	controlling vessel

Chinese medicine has developed a large number of "strictly technical terms", i.e., terms unfamiliar to the lay. Some denoted new concepts, while others were simply epithets describing things that already had names. All these terms would appear to be metaphors.

We could make a distinction between the use of metaphor to describe formal characteristics and the use of metaphor to describe functional characteristics. Examples of the first kind of metaphor in Western medicine would include 'mitral valve' 僧帽瓣 *seng mao ban* and 'vagus (nerve)' 迷走神經 *mi zou shen jing*, where the metaphor is based on some accidental similarity of physical features. An example of the second kind of metaphor is 'macrophage' 巨噬細胞 *ju shi xi bao*, a cell which devours innocent bacteria. I would like to posit the notion that metaphors describing function tend to have a deeper cognitive value than those used simply to label formal characteristics.

內臟之兩個種類 Two Categories of Internal Organs:

臟 = 藏  
腑 = 府

In Chinese medicine, there is a considerable amount of metaphor describing functional characteristics. The internal organs classed as yin were given the generic name of 臟 *zang* from 藏 'storehouses', and those classed as yang were called 腑 *fu* from 府, 'collecting places'. Both these characters were used in ancient texts to denote grain collection places. The internal organs of the body were considered as places where the resources vital to maintaining the health of the organism were processed and exchanged. Set against the back cloth of the channel system, these two metaphors provide a further hint that the body was considered as a large unified empire that relied on transportation and exchange of resources.

## 政治性比喻 Political Metaphor:

心者，君主之官也，神明出焉。  
 肺者，相傳之官也，治節出焉。  
 肝者，將軍之官也，謀慮出焉。  
 膽者，中正之官也，決斷出焉。  
 膻中者，臣使之官也，喜樂出焉。  
 脾胃者，倉廩之官也，五味出焉。  
 大腸者，受盛之官也，化物出焉。  
 腎者，作強官也，伎巧出焉。  
 三焦者，決瀆之官也，水道出焉。  
 膀胱者，州都之官也，津液藏焉，氣化則出矣。

Another set of metaphors depicting the five *zang* as five officials responsible for some aspect of the functioning of the "nation-body" confirms a tendency to understand the body through analogy with the social, economic, and political life of the nation.

In this slide, we have examples of metaphor quite clearly intended to explain functions and relationships rather than serving to provide a name (the organs already have names).

## 形容生理功能的比喻 Metaphor Describing Physiological Function:

肺為水之上源 *fei wei shui zhi shang yuan*

the lung is the upper source of water

脾為後天之本 *pi wei hou tian zhi ben*

the spleen is the root of later heaven (acquired constitution)

腎為先天之本 *shen wei xian tian zhi ben*

the kidney is the root of later heaven (congenital constitution)

腎為氣之根 *shen wei qi zhi gen*

the kidney is the root of qi

氣為血之帥 *qi wei xue zhi shuai*

qi is the commander of the blood

血為氣之母 *xue wei qi zhi mu*

blood is the mother of qi

肝，其華在爪 *gan, qi hua zai zhao*

the liver, its bloom is in the nails

心，其華在面 *xin, qi hua zai mian*

the heart, its bloom is in the face

肝，其充在筋 *gan, qi chong zai jin*

the liver, its fullness is in the sinews

心，其充在脈 *xin, qi chong zai mai*

the heart, its fullness is in the vessels

肺為華蓋 *fei wei hua gai*

the lung is the florid canopy

肺為氣之主 *fei wei qi zhi zhu*

the lung is the governor of qi

腎為水臟 *shen wei shui zang*

the kidney is the water viscus

Metaphors explaining function and relationships are numerous in Chinese medicine. Here are a few examples.

## 病因 Disease-Causing Entities:

風	<i>feng</i>	wind
寒	<i>han</i>	cold
暑	<i>shu</i>	summer heat
濕	<i>shi</i>	dampness
燥	<i>zao</i>	dryness
火	<i>huo</i>	fire

The borderline between reality observed and reality deduced through analogy is not always easy to draw. The *Huang di nei jing* states that wind, cold, summer-heat, dampness, dryness, and fire are the source of the hundred disease.

These terms all denote meteorological conditions. Fire in this context is a metaphor denoting unnatural heat at times of the year other than in the summer (it has other specific meanings in Chinese medicine, which do not concern us here). The environmental conditions were believed capable of entering the body and cause illness characterized by symptoms similar to the environmental conditions themselves. For example, cold would give rise to signs of cold in the body, fire to heat signs, etc. The continuity of the disease-causing agent outside and within the body is deduced partly on the basis of causality (symptoms arising after exposure to certain weather conditions). However, it is also partly deduced by analogy. "Wind," for example, has the qualities of being swift and changeable (風者善行而數變). In view of this description, it was made accountable for disease of sudden and violent onset (such as flu); it was made accountable for spasm and tremor (as if the limbs were being moved by wind), and it also provided an explanation for (since itching often changes its location). One wonders if these analogies would have suggested themselves so easily if it had not been for the abstract linguistic formulation "swift and changeable".

## 形容發病原理的比喻 Metaphor Describing Etiology:

肝火上炎 *gan huo shang yan* liver fire flaming upward

濕遏熱伏 *shi e re fu* dampness trapping hidden (deep-lying) heat

寒邪客于肺 *han xie ke yu fei* cold evil settling in the lung

痰蒙蔽心包 *tan zhuo meng bi xin bao* phlegm clouding the pericardium

痰迷心竅 *tan mi xin qiao* phlegm confounding the orifices of the heart

痰火上擾 *tan huo shang rao* phlegm-fire harassing the upper body

水氣凌心 *shui qi ling xin* water qi intimidating the heart

暑濕鬱蒸 *shu shi yu zheng* depressed steaming summerheat-damp  
火盛刑金 *huo sheng xing jin* exuberant fire tormenting metal

Analogy and metaphor are not separated by a clear dividing line. In Chinese medicine, analogy as cognitive method and metaphor as means of expression seem to be woven together in the same fabric.

Our discussion of metaphor has brought us through many aspects of medicine already. Two areas that we have not yet touched on are symptomatology and treatment. In the language of symptoms, simple descriptive language plays a much greater role, very much as in Western medicine: 腹脹 *fu zhang* 'abdominal distention', 頭痛 *tou tong* 'headache'.

形容症狀的比喻 Metaphor in Symptomatology:

鏡面舌 *jing mian she* mirror tongue

潮熱 *chao re* tidal fever

盜汗 *dao han* "thief" sweating (night sweating)

手舞足蹈 *shou wu zu dao* "dancing arms and dancing legs" (flailing of the limbs)

髮結如穗 *fa jie ru sui* hair knotted in awns

鼻孔作煽 *bi kong zuo shan* flaring nostrils

齒齦結瓣 *chi yin jie ban* petaled gums

腹大脹如鼓 *fu da zhang ru gu* abdomen as large as a drum

鴨溇 *ya tang* duck's slop

麻木 *ma mu* "linen and wood" (numbness)

However, just as Western medicine has its *caput medusae* and 'spider nevi', so Chinese medicine has gathered a variety of symptom metaphors over the centuries too (the list here actually includes a couple of similes among the metaphors).

命名治法的比喻 Metaphors Naming Methods of Treatment:

滾痰	<i>gun tan</i>	roll phlegm
攻下	<i>gong xia</i>	offensive precipitation
伐肝	<i>fa gan</i>	quell the liver
瀉火	<i>xie huo</i>	drain fire
養陰	<i>yang yin</i>	nourish yin
活血化瘀	<i>huo xue hua yu</i>	quicken the blood and transform stasis
抑肝	<i>yi gan</i>	repress the liver
熄風	<i>xi feng</i>	extinguish wind
搜風逐寒	<i>sou feng zhu han</i>	track wind and expel cold
去菀陳莖	<i>qu wan chen cuo</i>	eliminate stale water
釜底抽薪	<i>fu di chou xin</i>	raking firewood from beneath the cauldron
增水行舟	<i>zeng shui xing zhou</i>	refloat the grounded ship, i.e., to free the stool by increasing fluid
提壺揭蓋	<i>ti hu jie gai</i>	lift the pot and raise the lid

The language of treatment descriptive terminology is combined with a large admixture of metaphor.

### 3. Term, Object, and Concept

Chinese medicine has a very distinctive terminology. However, we must be careful to distinguish the notion of "terminology" in the Chinese medical context from the term as used in the modern sciences. In Chinese medicine, there is no stringent relationship between term, concept, and object as there is in modern disciplines.

The speculative nature of Chinese medicine appears at every turn. Chinese scholars here today at least, if not also the Western scholars among us, will be familiar with the formula 五苓散 *wu ling san*, which fortifies the spleen and disinhibits dampness (健脾利濕 *jian pi li shi*). This formula is used to treat water-damp (水濕 *shui shi*), accumulations of water and dampness in the body giving rise to such signs as reduced urination, fullness in the upper abdomen, and sometimes vomiting of ingested fluids.

The spleen is the organ that extracts the nutrients from ingested foods. It belongs to earth in the five phases, and said to be 'averse to dampness' (惡濕 *wu shi*). It is therefore like agricultural land that likes to be kept well drained. Dampness and water accumulate in the earth and "clog it up". Fortifying the spleen therefore is the action performed to allow make the spleen stronger in eliminating dampness. But as I have said the nature of dampness in the body is somewhat speculative. Furthermore, Western medicine also tells us that the spleen is not involved in the water metabolism. All we can know for sure is that 五苓散 *wu ling san* relieves the particular symptoms in question.

A Japanese commentator of Oriental medicine, Shigehisa Kuriyama, has described Chinese medicine as "imaginary knowledge", a conceptual world that the student penetrates first through the imagination. That this imaginery knowledge is a conceptual system could not be upheld without the meaning expressed through human language.

This imaginative aspect of Chinese medicine sets it apart from crisp logic of modern disciplines founded on the scientific method. In modern terminologies, the term is merely a conventional sign (preferably a mnemonic one) that simply labels the concept. Of course, this notion is not at all absent from Chinese medicine, but it was never pursued with the same insistence and perseverance as in modern disciplines. Witness to this fact in Chinese is the huge problem of polysemy, i.e., terms being used in different senses at different times in history.

#### 4. Practical Utility of Studying Chinese Medical Terminology

Finally, a word should be said about the practical utility of studying Chinese terminology. Of course, we all know the study of terminology is necessary for the creation of dictionaries. In some fields, it also helps to standardize terminology.

Until the modern era, there were no dictionaries of Chinese medicine. Now there is an impressive array of dictionaries, as well as concordances for specific classics. The latest Chinese medical dictionary, the *Zhongyi da cidian* contains over 30,000 entries.

The nature of Chinese medicine poses a great challenge to terminographers. Unlike our modern sciences, Chinese medicine tolerated many different and conflicting theories about the body, and many different classifications of symptoms and diseases. As a result, a vast amount of terms have accumulated over the centuries. The art of defining terms was never actively cultivated as it is now. Many terms have only rough definitions given them in the book in which they first appeared. Establishing clear definitions that reflect the use of terms in traditional literature is therefore a difficult task.

We also know that the study of terminology is beneficial in the transfer of technical knowledge from one language to another.

In Chinese medicine, I propose that the study of terminology has a special value in the transfer of Chinese medical knowledge to the West. In view of the speculative nature of Chinese medicine, the term takes on a special importance in helping us to understand the concept when a concrete referent is absent.

This is a matter that has been ignored by many translators, especially those who like to consider Chinese medicine as a "science" in the modern sense of the word. One little example should suffice to make my point. Chinese medicine has the concept of 衛氣 *wei qi* 'defense qi'. Being a form of qi, defense qi has no actual object that we can study directly. We cannot remove defense qi from the body and view it under the microscope. But the name itself encapsulates the essence of the concept: a putative substance in the body, a force, that defends the body again invading evils or pathogens (邪氣 *xie qi*). The term itself defines the concept for us, in other words, it tells how this entity was traditionally understood. Since the term constitutes major evidence of the concept, this evidence can only be transmitted in the translation process if it is rendered literally.

In this case, the literal translation is very helpful in correcting misunderstandings that can occur in the transmission of knowledge. Today, Chinese medicine is believed by many people in the West to be a holistic system whereby disease is understood only as an imbalance in the body. The term 'defense qi' tells us, on the contrary, that the Chinese understanding of disease includes the notion that body engages in an aggressive struggle against invading pathogens. This notion arose in China two thousand years before the development of bacteriology first gave rise to similar notions in the West.

#### 5. Conclusion

Since its beginnings over two thousand years ago, Chinese medicine as a theory-based medical system has undergone continual development into the present. It therefore offers a good opportunity to study the birth and development of a pre-modern language for special purposes (LSP) and terminology.

The earliest extant texts of Chinese medicine explain medical ideas in relatively simple descriptive language with comparatively few strictly technical terms. Metaphor played an important role in naming phenomena in all aspects of medicine, but also in explaining medical ideas. After the initial formative period of Chinese medical thought, terminology tended to standardize around that of the early major classics. Consequently, many of the terms seen in modern literature of Chinese medicine have a long history.

Although Chinese medical terminology bears many resemblances to terminologies in modern disciplines as regards the formation of terms, the relationship of terms to their objects and concepts has never achieved the same stringency as in the modern sciences. Over the centuries, terms have constantly been redefined or accreted new meanings. It was only with the impact of Western learning in this century that the first real lexicographical works started to appear. The most recently published dictionary of Chinese medicine contains over 30,000 entries, showing that Chinese medicine has a large vocabulary. However, problems still remain in selecting and defining terms from the vast corpus of literature that has accumulated over the centuries.

#### 摘要

兩千多年以來，中國醫學體系在其理論基礎之上持續發展到現在，這給研究中醫學的傳統專業語言及其詞匯的產生與發展提供了良好的機會。

現存最早的中醫典籍用少數專業性術語，相當簡明地闡釋了中醫的概念。其中，無論是在給各種概念下定義或者對理論進行闡述時，"比喻"皆扮演了重要的角色。經過中醫思想的初期形成階段，中醫的詞匯在早期重要經典的基礎之上逐漸地邁向規範化。因此，現代中醫文獻的術語名詞實際上已具有相當長久的歷史。

就詞匯的形成而言，中醫詞匯與其他眾多現代專業領域雖然有頗多相似之處，然而存在於中醫學名詞與其對象及所指陳概念之間的關係卻缺乏現代科學的嚴格性。隨著時代的進展，中醫名詞已然被重新定義或賦加新的意義，但是直到進入本世紀後，中國在西方知識影響之下，中醫詞典才真正開始出現。最近出版的"中醫大辭典"收詞三萬多條，證明中醫學具有龐大的詞匯。在數千年中，中醫積累了數量龐大的文獻典籍，這對於辭典編纂者無論在選詞或定義等方面皆是極大的挑戰。