Comparative study on WHO Western Pacific Region and World Federation of Chinese Medicine Societies international standard terminologies on traditional medicine: an analysis of the Causes of Diseases (Part 2)

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WHO 西太区与世界中医药学会联合会中医名词术语
国际标准比较研究：病因部分(二)

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In the previous issue, we have introduced some of the Chinese medical terms about causes of diseases included in WHO International Standard Terminologies on Traditional Medicine in the Western Pacific Region [1] (abbreviated as WHO Standard) and International Standard Chinese-English Basic Nomenclature of Chinese Medicine compiled by World Federation of Chinese Medicine Societies [2] (abbreviated as WFCMS Standard). We have also made brief comments on international standardization of the English translation of these terms according to the studies made in the book entitled International Standardization of English Translation of Traditional Chinese Medicine: Study of Theory, Summarization of Practice and Exploration of Methods [3]. The following is a comparative study on the English translation and international standardization of some other terms related to the causes of diseases included in these two international standards.

燥气, dryness qi; dryness as a pathogenic factor
燥气 just means dryness and the Chinese character simply serves as a suffix. If we want to modify dryness, pathogenic may be the reasonable word. Comparatively speaking, perhaps pathogenic dryness is the reasonable way to translate 燥气. There are many phrases and expressions in Chinese language ended with 气, Take 生气 for example. In the sentence 他生气, 生气 just means angry. Similarly in the sentence 他真有福气, 福气 simply means lucky. In both cases 气 is a sort of suffix and is thus unnecessary to translation.

燥热 dryness-heat; a combined pathogen of dryness and heat
凉燥 cool dryness; the pathogenic factor pattern/
syndrome that causes cool dryness

温暖 warm dryness; the pathogenic factor pattern/syndrome that causes warm dryness

温邪 warm pathogen; a collective term for various pathogens causing acute febrile diseases

疫病 pestilence; a collective term for various highly infectious epidemic diseases

To translate 疫病 into pestilence is due to common practice because such a way of translation is very popular in the international field of traditional Chinese medicine. Of course there are still some different translations of this disease. For instance, some translators have used epidemic pestilence to translate 疫病. However, the word pestilence already implies that it is something epidemic and therefore it seems to modify pestilence with the word epidemic is quite unnecessary.

伏气;伏邪 latent qi; the pathogen that induces the onset of disease after a latent period, also called incubative pathogen

时行疫气;疫气 epidemic pathogen; pathogen that cause epidemic infectious diseases, also called pestilential qi

In the term 时行疫气, the Chinese characters 时行 means seasonal. Such a sense should not be overlooked in translation. Epidemic pathogen may occur at any time, but it may not be seasonal. That is why it is defined in A Concise Dictionary of Traditional Chinese Medicine (简明中医辞典) [12] that 时行 and 时气 also refer to seasonal, infectious and epidemic disease. Besides, 时行疫气, 疫气 and 疫毒 are three different terms, though they share some similarities in connotation, and therefore should be translated differently, not just taken as one term.

毒 toxin; any virulent disease pathogen that causes a fulmination

热毒 heat toxin; pathogenic heat arising from accumulation of a virulent pathogen

火毒 fire toxin; 1) pathogenic agent formed in the course of smoldering of pathogenic fire; 2) burns or scalds complicated with infection

湿毒 dampness toxin; noxious pathogenic factor formed by stagnation of dampness, which may cause hematochezia when it occurs in the intestine, or ulcer of the shank when in the muscles and skin of the lower limbs

寒毒 cold toxin; a cold pathogen with virulent coldness

时毒 seasonal toxin; 1) virulent pathogens prevalent in a particular season or seasons; 2) painful swelling in the neck, cheek and jaw, caused by epidemic seasonal pathogens which invades the three yang meridians

麻毒 measles toxin; the pathogen that causes measles

内毒 internal toxin; heat toxins dormant in the body

胎毒 fetal toxin; 1) toxic heat affecting the fetus; 2) any congenital pathogenic factor; also known as fetal toxicosis

蛊毒 parasitic toxin; a pathogenic factor that may cause diseases marked by abdominal lumps, tympanites and ascites, also known as worm toxin

瘴毒;瘴气;山瘴瘴气 miasmic toxin; noxious mountainous vapor alleged to be the cause of certain kinds of malaria, also known as miasma

To translate 毒 into toxin seems to be the last resort because 毒 in traditional Chinese medicine means different things in different context. For instance, it may refer to causes of diseases, such as 毒气 which means toxic factors or 疫气 which means pestilential factors. It may refer to a sort of disease characterized by heat, swelling and extravasation of liquid, such as 热毒 which means disease due to heat toxin or 湿毒 which means disease due to dampness toxin. It may also refer to toxicity of medicines. In English, toxin just refers to toxic elements, the meaning of which is quite specific and clear. However since the word toxin has been adopted to translate 毒 for a very long time and has already been taken as the equivalence of 毒, it seems unnecessary to change the translation. What we should do now maybe simply follow such a common practice.

恶气,malign qi; 1) a general term for the pathogenic qi, including six excesses and pestilential factors; 2) a pathological product derived from stagnation of qi and blood; also called evil qi

内伤 internal damage; any detrimental effects on visceral qi produced by intemperance of the seven emotions, overexertion and fatigue, improper diet and sexual overindulgence

五志 five minds; a collective term for joy, anger, thought, anxiety, and fear, the same as five emotions

In the past, 五志 were frequently translated into five emotions including joy, anger, pensiveness, worry and fear. Maybe this is why WFCSM Standard has adopted such a translation. Such an adoption, undoubtedly, agrees with the common practice in the current translation of traditional Chinese medicine. However in WHO Standard, 五志 was translated as five minds, appearing quite new, but still requiring careful consideration. If we want to make a difference between 五志 and 七情, 五志 might be translated as five wills, which sounds more natural. How-
ever, if 五志 is really translated in such a way, it will surely become a joke.

五志过极 excess among the five minds; excessive anger, joy, grief, thought and fear, which may disturb the normal flow of qi and blood of the internal organs, the same as five excessive emotions

The term 五志过极 means hyperactivities of the five emotions which may lead to dysfunction of the viscera and cause various diseases. That is why this term was translated as overacting of the five emotional activities in the past. In the current translation field, this term is also rendered as five extreme emotions or extreme changes of the five emotions. All these different translations have, to some extent, revealed the basic connotation of this term. In WHO Standard, this term is rendered as excess among the five minds, another new trial in translation. In WFCMS Standard, this term is rendered as overacting of five minds, something like a combination of the Chinese and Western translations.

五志化火 transformation of the five minds into fire; transformation of the five emotions, i.e. anger, joy, grief, thought and fear, into heat with fire symptoms, the same as transformation of the five emotions into fire.

The term 五志化火 refers to a condition of pathological hyperfunction due to consumption of visceral fluid resulting from emotional upsets. This term was originally translated as fire-syndrome caused by the disorders of five emotions. Later on it was changed into five emotions transforming into fire, appearing equivalent to the original term. That may be why such a way of translation is adopted in WFCMS Standard, the only change is to replace emotions with minds.

七情 seven emotions; a collective term for joy, anger, thought, anxiety, sorrow, fear and fright, taken as endogenous factors causing diseases if in excess.

喜 joy; one of the seven emotions that in excess may make the heart qi sluggish, resulting in absentmindedness, palpitations, insomnia and even mental disturbance.

怒 anger; one of the seven emotions that in excess may cause the liver qi to ascend together with blood, resulting in headache, flushed face, blood-shot eyes, or hematemesis, even sudden fainting.

悲 anxiety; one of the seven emotions that in excess may cause damage to the lung, and in combination with thought may injure the spleen.

恐 thought; one of the seven emotions that in excess may cause stagnation of the spleen qi, and even damage to the transporting and transforming function of the spleen.

悲 sorrow; one of the seven emotions that in excess may consume the lung qi, resulting in shortness of breath, listlessness and fatigue.

惊 fear; one of the seven emotions that in excess may cause the kidney qi to sink, resulting in incontinence of urine and stools, or even syncope.

悸 fright; one of the seven emotions that occurs suddenly, may disturb the heart qi, resulting in palpitations or mental confusion.

In the term of 七情, the translations of 忧, 悲 and 恐 frequently vary because of these concepts usually may have several equivalents in English. For this reason, 悲 is sometimes rendered as contemplation and sometimes as pensiveness; 忧 is sometimes rendered as worry and sometimes as anxiety; and 恐 is sometimes rendered as fear and sometimes as terror. Though these concepts are often translated differently, the basic meaning is the same. In both Chinese and English, there are synonyms, especially for common expressions and ordinary words. Thus it is hard to standardize English translations of some ordinary expressions in traditional Chinese medicine.

倦 overexertion and fatigue; abnormal degree of fatigue brought excessive activity, the same as overstrain.

The Chinese character 倦 may mean either overexertion or exhaustion or tiredness or fatigue. That means any of these English words can be used to translate 倦. For the translation of technical terms, accuracy is important, but conciseness can never be overlooked. If one word is enough, the use of more words is not only unnecessary, but also confusing. In this sense, economy is also something that we have to take into consideration when doing translation.

房劳 sexual overindulgence; exhaustion due to sexual overindulgence.

The term 房劳 means excessive sexual activities that may damage the kidney essence, eventually leading to deficiency syndrome of viscera. That is why it is frequently rendered into sexual excess, excessive sexual activity or strain from sexual activity. However the translation made in WHO Standard seems more concise.

五味偏嗜 flavor predilection; habitual preference for a particular flavor or taste that may give rise to disease, the same as flavor craving/preference.

In the term 五味偏嗜, the Chinese characters 偏嗜 also can be rendered as partiality while 五味 also can be simply rendered as food. In the past translation practice, 偏嗜 was also translated as addiction, a sort of liberal translation, of course. In the Chinese-
English Dictionary of Traditional Chinese Medicine (汉英中医词典) published in 1986, for instance, 平五味是 rendered as addiction to one of the five flavors, a fairly long but clear translation.

饮食不节 dietary irregularities; diet harmful to health, including ingestion of raw, cold or contaminated food, voracious eating or excessive hunger, predilection for a special food, alcohol addiction, etc.

The term 饮食不节 means two different things, one is improper food, such as uncooked or unclean food, and the other is intemperance in taking food. So this term can be translated either as improper diet or as dietary intemperance according to context.

酒癖 liquor addiction; the state of heavy dependence on alcohol

水土不服 failure to acclimatize to a new environment; temporary inadaptability of a person to a new natural and living environment, the same as non-acclimatization

The term 水土不服 means temporary inadaptability of a person to a new natural and living environment. But as one single term, it can be translated quite concisely as non-acclimatization as mentioned in WHO Standard above. To translate 水土不服 into failure to acclimatize to a new environment is cer-tainly a sort of explanatory translation, appearing somewhat wordy. Such wordy translation also can be found in some Chinese-English dictionaries published in China. For instance in one of such dictionaries, 水土不服 is rendered as unacclimated to the climate of a new place, similar to the translation in WHO Standard. In current Chinese medicine translation field in China, this term is often rendered as unacclimatization as done in the Chinese-English Dictionary of Traditional Chinese Medicine and Chinese-English Dictionary of Traditional Chinese Medicine and Pharmacy.

痰饮 phlegm-retained fluid; a combination of phlegm and retained fluid as an entity to cause disease, also called phlegm-fluid retention

The term 痰饮, according to A Concise Dictionary of Traditional Chinese Medicine, refers to diseases due to retention or extravasated body fluid. That is why it is often translated into fluid retention or phlegm retention. However, 痰饮 sometimes also refers to diseases due to retention of fluid into the intestines and stomach. For this reason, it is sometimes rendered as gastrointestinal fluid retention. To translate this term into phlegm-retained fluid seems to have confused the distinction between phlegm and fluid. In WFCMS Standard, this term is rendered as phlegm-fluid retention in which the distinction between phlegm and fluid is clear.

痰 phlegm; 1) pathologic secretions of the diseased respiratory tract, which is known as sputum; 2) the viscous turbid pathological product that can accumulate in the body, causing a variety of diseases

痰 in traditional Chinese medicine means two different things, one is visible (有形之痰) and the other is invisible (无形之痰). The former refers to the sticky liquid excreted from the respiratory tract. In this sense, 痰 can be translated as sputum. While the latter refers to pathological substance in the viscera that often causes pain, obstructive syndromes and epilepsy. In this sense, 痰 is often rendered as phlegm.

痰饮; 水饮 retained fluid; the clear and watery pathological product due to disordered fluid metabolism, also called fluid retention

水湿 water-dampness; any water or dampness as an entity to cause disease

痰湿 phlegm-dampness; a combination of phlegm and internal dampness as an entity to cause disease, the same as dampness-phlegm

The term 痰湿 refers to phlegm due to excessive accumulation of dampness inside the body resulting from dysfunction of the spleen. For this reason, 痰湿 used to be translated as phlegm-wetness. Since wetness sounds too watery, it is gradually replaced by dampness.

瘀血 static blood; a pathological product of blood stagnation, including extravasated blood and the blood circulating sluggishly or blood congested in a viscus, all of which may turn into pathogenic factor, the same as blood stasis or stagnant blood

The term 瘀血 now is often translated as blood stasis or blood stagnation. To some extent, blood stasis may imply that the blood really stops somewhere that can be felt or observed; while blood stagnation may imply that the blood does not necessarily stop somewhere, but flows slowly or unsmoothly because of its weakness in function. To translate 瘀血 as static blood seems to indicate physical stasis of blood as seen in both WHO and WFCMS standards. In traditional Chinese medicine, the concept of瘀血 or 血瘀 does not necessarily mean that the blood stops flowing. In most cases, 血瘀 is just a sort of concept, implying that the blood does not flow smoothly or normally because of certain pathological changes. In traditional Chinese medicine, there is a therapeutic method known as activating the blood to remove stagnation (活血化瘀) used to treat various dis-
eases. However in most cases 化瘀 may be just a way of thinking in therapeutics.

 disease 不足 constitutional insufficiency; congenital constitutional weakness as etiological factor of deficiency conditions

The term 病邪 is also frequently translated as constitutional weakness or weak constitution. However, the translation of this term in WHO Standard seems more equivalent to the original term, reflecting the general tendency of English translation of traditional Chinese medical terminology.

三因 three causes; external cause, internal cause, and cause neither internal nor external — an ancient classification of causes of disease, also called three categories of causes of disease

三因 is a collective term for three different types of pathogenic factors. That is why it is frequently translated as three kinds of pathogenic factors or three categories of disease causes. In WFCMS Standard, the latter one is adopted. In WHO Standard, this term is rendered as three causes, quite concise but inaccurate because 三因 means three types of causes, not just three causes.

内因 internal cause; one of the three causes of disease, one that arises within the body, referring chiefly to the excessive emotional changes

外因 external cause; one of the three causes of disease, one that originates outside the body, referring chiefly to the six excesses and pestilential pathogens

内外因 cause neither internal nor external; one of the three causes of disease, including dietary irregularities, overexertion and fatigue, traumatic injuries, and insect and animal bites

The translations of 内因, 外因 and 不内外因 in WHO Standard are quite concise and clear. In the current translation practice, these three terms sometimes are translated into the endogenous pathogenic factors, the exogenous pathogenic factors, and the neither endogenous nor exogenous pathogenic factors as done in the Chinese-English Dictionary of Traditional Chinese Medicine. Such a way of translation is also accurate and reasonable, but a little wordy. In some other dictionaries, 内因 is rendered as endopathic factors or endopathogens, 外因 is rendered as exogenous factors or six climatic evils, 不内外因 is rendered as non-endogenous-exogenous factor, which are clear in meaning, but lacks consistency in structure.

Generally speaking, the translations of the terms mentioned above in both international standards basically reveal the current translation practice. Some are in consistency with common practice, some others appear new and alien. For instance, the term 病邪 is rendered as pathogen in both standards. But in the current translation practice, it is frequently rendered as pathogenic factor. Semantically speaking, pathogenic factor is clearer than pathogen. In English, pathogen is a modern medical term with special implication in bacteriology. To translate 病邪 into pathogen seems too modern to reveal the real meaning of this term in traditional Chinese medicine. In English, the word pathogenic means something that may cause disease, quite similar to the meaning of 病 in traditional Chinese medicine. So to use pathogenic factor to translate 病邪 seems semantically practical and reasonable. That is why pathogenic factor is quite commonly used to translate 病邪 in the current translation practice.

The Chinese character 病 used to be translated into evil which was later on replaced by pathogen and pathogenic factor. Semantically speaking, pathogenic factor is better than pathogen. However in terms of conciseness, pathogen is superior to pathogenic factor.

As to the causes of diseases, the translations in WFCMS Standard and WHO Standard are quite similar to each other. However, the entries in WFCMS Standard are more than that in WHO Standard. Beside 七情 and 五志, for instance, WFCMS Standard also includes the terms about the relationships among the viscera in pathology, such as fear damaging kidney (恐伤肾), anxiety damaging lung (忧伤肺), thought damaging spleen (思伤脾), over-joy damaging heart (喜伤心), anger damaging liver (怒伤肝), thought prevailing over fear (思胜恐), joy prevailing over anxiety (喜胜忧) and anger prevailing over thought (怒胜思).

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卫生部全国高等中医药院校研究生“十一五”规划教材
《循证中医药临床研究方法》介绍

循证医学的理念和方法正在整个医学领域内深入传播，在临床证据的产生、传播和评价中发挥越来越大的作用，正在使传统的经验医学模式逐渐转变。循证中医药是中医药临床实践和科研发展的全新模式。中医药临床研究中的两个关键问题是：(1) 让临床研究人员能够准确地并实施既符合中医药自身特点，又符合临床流行病学原理的临床研究；(2) 让临床研究能够对现有研究成果进行科学客观的综合与评价，并将最佳的临床证据应用于科研和临床实践中去。这二者都需要通过循证医学专业的研究人员进行临床流行病学和循证医学的系统教育来实现。

《循证中医药临床研究方法》旨在通过对中医药临床研究方法和循证医学的系统讲解，使高等中医药院校研究生和对此感兴趣的科研研究人员能够了解循证医学和循证医学的基本知识，以及二者相互为用、互相补充的关系，并能够将这两种研究方法与中医药自身的特点相结合，获得对中医药临床实践和科研的方法学帮助。具体内容包括：(1) 各种常用的中医药临床研究类型及其适用范围、优缺点、设计方法、实施步骤、数据管理和统计等方面学上的重要问题，注重原始介绍和操作相结合，尽量缩短理论与实践的距离；(2) 一些适用于中医药临床研究的国际新兴的临床研究方法，促进其在中医药领域的应用；(3) 循证医学和循证中医药的基本思想、原理、证据等级、证据获取、系统综述和 meta 分析的方法；(4) 如何获得对各种临床研究和系统综述的质量进行评价的能力；(5) 在临床工作和临床科研中如何实施循证医学。

《循证中医药临床研究方法》全书分为上、下两篇，上篇主要介绍临床流行病学的知识，包括各种类型临床研究的设计、适用性和统计，以及中医药临床研究的特点；下篇介绍循证医学和循证中医药的基本知识、严格评价方法、系统综述的方法和循证实践的方法。全书将临床流行病学和循证医学有机结合，详细介绍中医药临床研究的各种方法，及其结果的循证医学严格评价和综合运用。

本书针对研究生临床科研工作的具体内容和常见困难进行编写，注重实用，系统介绍循证医学在中医药临床研究中的应用、注重前沿；系统介绍各种常见临床研究方法及其实用性，注重全面性和特异性；针对中医药临床研究中的独特问题，如证候学研究等，介绍符合其特点的临床研究设计，注重中医药临床研究的特色。

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