

## **PROBLEMS OF TRANSLATING MEDICAL TERMS OF TRADITIONAL CHINESE MEDICINE INTO ENGLISH**

**Nurmatov Yorkin**

*Senior teacher of Oriental university, Western languages department*

[nurmatovyorkin@gmail.com](mailto:nurmatovyorkin@gmail.com)

**Abstract:** The theory of traditional Chinese medicine is totally different from that of modern medicine and has a unique system of its own. Some of the terms are rather difficult to express in other languages, nor is it easy to find an exact translation of the original. Some words that convey the concept of the Chinese terms convey it only in part.

**Key word:** Medical concepts, y<sup>-</sup>in-y<sup>'</sup>ang ( 阴阳 ), dào ( 道 ), z<sup>'</sup>ang ( 藏 ), ideograms, f<sup>'</sup>u ( 腑 ), w<sup>'</sup>u c<sup>'</sup>ai ( 五才 ), j<sup>-</sup>ing lu<sup>'</sup>o ( 經絡 ), va j<sup>-</sup>ing ( 經 ), Chinese medical concepts, English and Chinese terminology.

**Аннотация:** Теория традиционной китайской медицины полностью отличается от теории современной медицины и имеет уникальную систему. Некоторые из терминов довольно сложно выразить на других языках, и нетрудно найти точный перевод оригинала. Некоторые слова, которые передают понятие термина «китайский», передают его лишь частично.

**Ключевые слова:** Медицинские концепции, y<sup>-</sup>in-y<sup>'</sup>ang ( 阴阳 ), dào ( 道 ), z<sup>'</sup>ang ( 藏 ), идеограммы, f<sup>'</sup>u ( 腑 ), w<sup>'</sup>u c<sup>'</sup>ai ( 五才 ), j<sup>-</sup>ing lu<sup>'</sup>o ( 經絡 ), va j<sup>-</sup>ing ( 經 ), китайские медицинские концепции, английская и китайская терминология.

**Annotatsiya:** An'anaviy xitoy tabobati nazariyasi zamonaviy tibbiyot nazariyasidan butunlay farq qiladi va o'ziga xos tizimga ega. Ba'zi terminlarni boshqa tillarda ifodalash ancha qiyin va asl nusxaning aniq tarjimasini topish qiyin emas. Xitoy terminlari tushunchasini bildiruvchi ba'zi so'zlar uni faqat qisman ifodalaydi.

**Kalit sozlar:** tibbiy tushunchalar, y<sup>-</sup>in-y<sup>'</sup>ang ( 阴阳 ), dào ( 道 ), z<sup>'</sup>ang ( 藏 ), ideogrammalar, f<sup>'</sup>u ( 腑 ), w<sup>'</sup>u c<sup>'</sup>ai ( 五才 ), j<sup>-</sup>ing lu<sup>'</sup>o ( 經絡 ), va j<sup>-</sup>ing ( 經 ), xitoy tibbiy tushunchalari, ingliz va xitoy terminologiyasi.

On the one hand, in the Western world, the translation of Chinese medicine into TCM is due to the increasing spread of traditional Chinese medicine and the fact that English is considered the main scientific communication role in this way, and on the other hand, international exchange and medical concepts of Chinese have led to the need for accuracy and standardization in English terminology. The complexity of the Chinese medical language is not due to the innumerable amount of ideograms, but primarily to the interpretation of their correctness and philosophical foundations which, based on traditional Chinese medicine, caused a number of controversies between linguists, translators and doctors. One of the main issues is related to the approach of English terms, which should be applied in translation from Chinese. More precisely, it is claimed that literature that uses especially newly introduced translations directed at the source, the integrity of the original Chinese concepts and the respect of the indigenous people for the words of the product when it comes to their penetration. On the other hand, the goal-oriented method, which is essentially a fundamental Westernization of Chinese concepts, facilitates traditional Chinese medicine to understand the international medical community.

The work is divided into three main parts. In the first part, a literal translation is studied-in

particular, by the English Sinologist and proposed by the linguist Nigel Wiseman - translating TCM terminology into English as a source - oriented approach.

The second part discusses the question of translating the basic concepts of Chinese chi (qì) (气) and dao (dào) (道), while the third and final part focuses on some important areas of China at the moment, with English-language equivalents being the focus of TCM scholars, and doctors are concerned with their terminological accuracy and lack of accuracy.

The purpose of this article is to highlight some of the main difficulties in translating TCM terminology into western, that is, to include the consequences of the general trend towards Westernization of Chinese medicine, since completely different cultures are involved here, and in the translation process, of course, English concepts lead.

The purpose of this work is not to consider the principles underlying the TCM philosophically and theoretically. Perhaps, in the translation of Chinese medical terms for easy understanding of certain terms, a brief overview of some of the basic concepts that are formed in English, that is, the creation of the foundations of traditional Chinese thought.

TCM is a very ancient medical system originating in China (acupuncture, herbal medicine, dietotherapy, etc. Despite the fact that modern medical care is well received in East Asia, TCM is an acupuncture alternative medicine system in much of the Western world.

TCM began to be used five thousand years ago and is immersed in the principle of the close relationship between nature and the human body, which is from the basic elements, imbued with the philosophy of holistic understanding of the universe in Daoism (or Taoism). In particular, the laws of nature are the same as the laws that govern the human body.

According to the TCM, every living being is controlled by chi (qì) (气), so it is very important to understand this concept before translating it into any Western language. In ancient Chinese philosophy, chi (qì) (气) is the main "substance" of the world. It is invisible and its action is explained as birth, development and the transformation of everything in the world. This is a kind of "energy" - because it is almost always located along the human skin and is translated into English as the meridians of points, consisting of linear groups, that is, flowing through channels in the body. According to Daoist philosophy, the main forms of chi (qì) (气) are yin and yan (阴阳).

Two opposing, complementary and non-antagonistic forces are associated with the existence of the world in their balance. Despite the opposite poles, yin and yan (阴阳) are never confronted with each other because the extinction of one of them leads to the loss of the other and, in the end, is said to lead to the loss of the being. In traditional Chinese medicine, yin-yan (阴阳) relations affect the entire universe-including humans.

Yin-yan (阴阳) theory is widely used to explain all anatomical things, histological, physiological and pathological aspects of the human body and forms the diagnosis and further treatment. In the framework described above, the concept of disease in the axe appears very different characteristics from the West. Diseases are the result of an imbalance between yin and yan (阴阳). More precisely, when two forces are in perfect balance the human body is considered in a good state of health, but if one force prevails, the balance disappears and causes the disease to appear. As a result, one of the most difficult tasks for the TCM practitioner is to restore the yin-yan balance in the patient, which means that his or her yin and yan balance is an innate ability to maintain human health. The specific way in which Chinese philosophy perceives the world (the rules governing people, the universe, health, and disease) questions what it is and is of great

importance in the correct translation of Chinese terms into western languages, especially English.

Of the more complex questions, one is related (or tao) to the translation of the term Dào (道). Because it is not so easy to understand the concept indicated by this term. According to the cosmology of Daoist philosophy, dào (道) denotes the unspeakable yahlity of simultaneous chaos and orderliness, existence and absence in the universe. Dao (dào) (道) makes everything possible, but it cannot even be seen knowing it and everything comes from it.

Sotte (2007) explains this by saying, “the ideogram Dao (dào) (道) also represents and shines with the pavement, the step and the face on the road, and probably means “thought””. Therefore, according to Sotte, the discovery of one's self in meditation and thinking can be interpreted in simple words, the word dao (dào) (道). Dao (dào) (道) has been translated into English as "the way" (Wiseman 2002), but the concept of dào cannot be translated because it actually refers to something imperceptible.

### Literature

1. Chinese Acupuncture and Moxibustion. Foreign languages press Beijing Fourth Printing 2003. <http://www.flp.com.cn>
2. WHO international standard terminologies on traditional Chinese medicine. © World Health Organization 2022. ISBN 978-92-4-004233-9.
3. Essentials of Chinese acupuncture. Foreign languages press Beijing First Edition 1980. [www.bamboo-delight.com](http://www.bamboo-delight.com)
4. Translation of Chinese Medical Terms: A Source-Oriented Approach Doctoral Thesis in Complementary Health Studies 2000. Nigel Arthur Richard Wiseman.
5. Nurmatov Y. POLYEQUIVALENCE AND STORAGE CONCEPTUAL UNIT OF CHINESE TERMINOLOGY //JOURNAL OF INNOVATIONS IN SCIENTIFIC AND EDUCATIONAL RESEARCH. – 2024. – T. 7. – №. 11. – С. 74-76.
6. Irkinovich N. Y., Tulkunovich E. F. THE CONCEPT OF PRONUNCIATION STYLE IN MODERN LINGUISTICS //Journal of Academic Research and Trends in Educational Sciences. – 2022. – T. 1. – №. 7. – С. 188-194.
7. Ishmatova Y. TYPES OF EDITING OF A LITERARY TEXT: STYLISTIC, COMPOSITIONAL, LINGUISTIC //Академические исследования в современной науке. – 2025. – Т. 4. – №. 19. – С. 136-139.