

Interpretation of the Commonly Used Disease Terms of Mongolian Medicine

Rihan Wu

Inner Mongolia Medical University, Hohhot, Inner Mongolia China 010010

This paper is the periodical achievement of the year of 2017 university-level youth fund research project of Inner Mongolia Medical University. Project name: Research on the

Translation of the Commonly Used Terms of Mongolian Medicine from Mongolian into English. Project number: YKD2017QNCX029

Abstract:

Aiming at giving a better understanding of Mongolian medicine for English reader, the author is going to translate the commonly used disease terms of Mongolian medicine into English in this paper, and further explain that of the pathogenesis and the symptoms in detail.

Keywords:

Translation; Mongolian medicine; Disease terms

Introduction:

Mongolian medicine is a traditional medicine that gradually formed and developed in the long-term medical practice of Mongolian nationality. It is the wisdom crystallization that Mongolian people gained by struggling against diseases in the history river. In the process of formation, Mongolian medicine has absorbed part of the basic theories of Tibetan medicine and Indian medicine, and the relevant knowledge of Chinese medicine. Over thousands of years of practice, it has gradually formed its own unique theoretical system[2] (De Ligema, 2015). It is a medical science with distinctive characteristics of low toxicity, low side effect, low dose with higher curative effect in treatment of diseases.

There are mainly six types of disease terms in Mongolian medicine, namely; Khii, Xir, Batgan, the blood disease, Xir wus, and Niyan. Here, transliteration is used as the main approach for the translation of Mongolian medicine terms. Since transliteration can best retain the rich connotation and uniqueness of the source language [](Bai Shuo, 2015).

The so-called Khii, Xir and Batgan are the three roots of Mongolian medicine, the relationship between Khii, Xir and Batgan is used to explain the physiological and pathological phenomena of the human body. Under normal physiological conditions, the three roots are in harmony and maintain a relative balance. However, in the cases of illness, they function differently, and do harm to human body.

1. Interpretation of the main six types of disease terms

Khii: in Mongolian language, it means air, something like breathing power. It refers to the motive force of various

physiological functions in Mongolian medicine. Khii plays an important role in every link of life activities. Physiologically, it is responsible for the power of respiration and limb activity. Pathologically, the influence of internal and external factors causes the imbalance of Khii, and would trigger a variety of diseases. It has the functions of maintaining life activities, promoting blood circulation, breathing, decomposing food, metabolism, strengthening physical strength, controlling consciousness activities, and inoculation, etc. In accordance with the causes of the disease, it can be divided into three types as inner Khii, outer Khii and hidden Khii.

What's more, Khii is the regulator of the relative balance between the two roots of Xir and Batgan. Meanwhile, it is the guide of the human body for keeping healthy and prolonging life. If Khii itself is out of balance, it may do harm to human body. It can mainly be manifested as abnormal consciousness, insomnia, amnesia, fatigue, dizziness, numbness, convulsions, paralysis, viscera dysfunction and so on.

Xir: in Mongolian language, Xir means yellow, it refers to internal heat in Mongolian medicine. It is the heat energy for the normal physiological activities of the human body. It has the functions of generating heat and regulating body temperature, promoting digestion and absorption. If Xir itself is out of balance, it may cause various diseases. It can mainly be manifested as occurring of jaundice, a bitter taste in the mouth, spitting acid, feeling fatigued with thirst, and so on. The excessive amount of Xir is the pathological basis of all febrile diseases.

Batgan: In Mongolian medicine, Batgan refers to a mucous nutrient in the human body, it is the opposite of Xir in the human body. In the normal physiological process of human

body, Batgan plays the role of moisturizing the skin, regulating body temperature, enhancing consciousness, prolonging life and strengthening bone joints. What's more, it can maintain a relatively balanced state with Xir as the precondition of their existence. The following situations may cause abnormal Batgan; for example, resting too much, having or drinking something cold and greasy, something not easy to digest, catching a chill or being affected with damp, etc. If Batgan is out of balance, it may cause the appearance of sputum, nausea, vomiting, indigestion, loss of appetite, gastric distension, stomach pain, waist and leg pain, narcolepsy, more leucorrhoea, and obesity, etc.

The three roots of Mongolian medicine are the leading factors of human survival and the internal factors of diseases as well. The physiological function and pathological mechanism of human body are based on the balance and change of the three roots (Wang Yuhua, 2015).[3]

The so-called Xir Wus in Mongolian medicine is similar to dampness of the human body in traditional Chinese medicine. It is distributed throughout the body, mainly in the skin, the muscle and in each articular cavity. Under the normal conditions, it can enhance the lubrication of the joint, and make the skin color normal. When lesions occur, it would cause joint pain, skin itching, eczema, impetigo, rheumatoid, vitiligo, psoriasis, carbuncle, hair loss, dropsy, brucellosis, and other diseases.

The blood disease in Mongolian medicine refers to the blood syndrome in which the blood, as the pathogenic factor of febrile diseases, increases its heat energy, weakens or changes in the quantity under the action of pathogenic inducement, resulting in the imbalance of the three roots of the body, the damage to viscera and organs, and causing physiological dysfunction or the disorder of psychological activity. Pathogenic factors such as exposure to the burning sun, excessive consumption of spicy and sweet food, sprains and bruises from injuries, or fury, etc. would lead to impairment of the blood. There are mainly three types of the blood disease in Mongolian medicine, namely; blood heating, blood weakening, and dysfunction of blood. Blood heating manifests as occurring of red eyes, facial flushing, headache, systemic fever, oral ulcer, stool and urine with blood. Blood weakening manifests as occurring of dizziness, tinnitus, palpitations, shortness of breath, and pale lips and irregular menstruation. Dysfunction of blood may cause lesion to the whole body.

The so-called Niyan in Mongolian means something sticky. It is a disease caused by an invisible pathogen invading the body, something like bacterial and viral diseases. There are two kinds: acute Niyan and chronic Niyan. The acute one is infectious, and with a characteristics of onset acutely and urgently, causing severe

pain, chills, fever, restlessness, red and swollen, dysfunction, spasm, and stabbing pain, etc. The chronic one onsets slowly, it may cause fever, symptoms may occur at the site of the invasion. For example, if it attacks brain, it would cause meningitis. If it attacks intestines and stomach, it would cause enteritis and diarrhea.

2. Interpretation of some other disease terms

Except for the main six types of diseases terms, there are some other commonly used disease terms in Mongolian medicine.

Bor disease is triggered by the condensation of Khii, Xir, Batgan, Xir wus and blood. The blood stasis in the liver caused by injury or excessive consumption of acidic food may trigger the hot Bor disease. Overeating indigestible food and the increase of gastric juice lead to the impairment of digestion, and which causes the cold Bor disease. The symptoms may include nausea, thirst, headache, irregular pain in the body, and brownish constipation. It may invade the viscera.

White vein disease: on the basis of Mongolian anatomy, the veins of the human body can be divided into white veins and black veins. The white vein refers to the nervous system, including the cerebrum, cerebellum, spinal cord and nerve trunks. White vein disease refers to nerve disorders or pathological damage of nervous system. The symptoms are generally dropping mouth and eyes, numbness in the limb, paralysis, hemiplegia, unclear consciousness, head tremor and etc.

Black vein disease is due to the abnormal increase of blood and Xir, and causes dysfunction and invasion of the arteries, resulting in thickening, swelling, distortion of the affected parts of the blood vessels. The extreme cases may occur bleeding as the main symptom of the disease.

Bam disease: wind drives bad blood to the skin, and that triggers pain in the tendon and joint. At the beginning of the illness, the symptoms like the ache in the upper part of the body, chest tightness, heartbeat, headache, red eyes, nosebleeding, gingival swelling, and brownish lips would occur. In severe cases, it would cause leg pain and swelling; the knee, popliteal fossa, thigh, calf would swell and ache. Even black spots occur on the leg, or it would cause difficulty in flexion and extension of the leg. **Yam disease** is similar to sinusitis.

3. Conclusion

To conclude, this article aims to interpret the commonly used disease terms of Mongolian medicine from their name, pathogenesis and symptoms by using transliteration, and further explain that of the pathogenesis and the symptoms in detail, so as to better promote Mongolian medicine and accelerate the spread of Mongolian medicine around the world.

References :

- [1] Bai Shuo. (2015). *On the English Translation of Mongolian Medicine Terms*. *Chinese Journal of Ethnomedicine and Ethnopharmacology*, 21, 1+5.
- [2] De Ligema. (2015). *The source of Wisdom: Study on the Terms of Mongolian Medicine*. Unpublished master's thesis, Minzu University of China, Beijing, China.
- [3] Wang Yuhua, and Se Rennamujila (2015). *Overview of Mongolian Medicine*. *Journal of Inner Mongolia Medical University*, 01, 48-52.