



A Space for Translation: Thresholds of Interpretation

Presentation Details	
Title of Paper:	Inside Out—The Translated Inner and Outer Space of Chinese Body
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Abstract:	<p>In the long written tradition of Chinese medicine, texts described not only the shapes of pulses to be felt beneath the physician’s finger tips or which herbal medicine could fit best and cure the illness, but also the relationship between man and the applied medicine, which was compared to a correlative cosmology that achieved the harmony inside and outside the body. While Chinese medicine is practiced based on the learning of Images and Numbers 象數學 and the harmony between Heaven and Man, the Western medicine was dominated by Aristotle’s tenets of natural philosophy and Galen’s doctrines of four distinctive fluids/humors by the 16th century. The similarities and distinctions in between were further carried in the Jesuit translations of Chinese medicine and Western anatomy.</p> <p>When the Jesuit first arrived in the 16th and 17th century of China, they incorporated Western medicine into their theology and proselytization and faced different spatial interpretations of bodies and organs in the first encounter between Chinese medicine and Western medicine. <i>Taixi renshen shuo gai</i> 泰西人身說概 (Outline of Western Theories of the Human Body) translated by Johann Schreck 鄧玉函 (or Joannes Terentius, 1576–1630) and <i>Renshen tushuo</i> 人身圖說 (The Illustrations and Explanations of the Human Body) by Johann Schreck and Jacobus Rho demonstrated the traces of accommodation when the human body and organs in Western anatomy were introduced. On the other hand, one of the earliest translators of Chinese medicine was the Jesuit Michał Boym (1612–59), a son of the Polish king’s physician. He was also the first translator who translated and introduced <i>Huangdi Neijing</i> 黃帝內經 and <i>Mo jing</i> 脈經 to the West and these works were named <i>Clavis medica ad Chinarum doctrinam de pulsibus</i> (Key to the Medical Doctrine of the Chinese on the Pulse). In these encounters and collisions of Eastern and Western diagnostics, the cultural space of Chinese body was thus portrayed and translated to the West and vice versa. In this paper, a spatial metaphor will be employed to examine how the</p>

Western spatial perception about body interfere, mediate or reconcile with the Chinese spatial perception of body about *Yin* and *Yang*, the five phases, the organs and the blood circulation, as well as the harmony between man and Heaven. This paper also aims to shed a new light on the transmission of the translations on Chinese medicine and Western anatomy and to examine these manuscripts from a spatial perspective.

Author's Biography

Prof. Sophie Ling-chia Wei received her PhD from Department of East Asian Languages and Civilizations, University of Pennsylvania, in May, 2015. Her dissertation topic is “Trans-textual Dialogue in the Jesuit Missionary Intra-lingual Translation of the *Yijing*.” Presently she teaches translation and interpretation studies, as well as translation history, as an Assistant Professor at the Chinese University of Hong Kong. Her research interests include Jesuits’ translation of Chinese classics, Jesuits’ classical and vernacular use of Chinese languages, as well as Protestant missionaries’ translation of Chinese classics. Her doctoral dissertation is also going to be published by Routledge in 2019.