

高等院校新概念中医英语系列教材

丛书主编：杨植 苏红

中医基础英语 读译教程

Fundamental TCM English—Reading & Translation

主编 / 甘胜男 邱晓媛

主审 / 华仲乐



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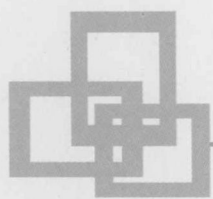
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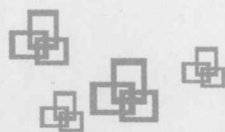
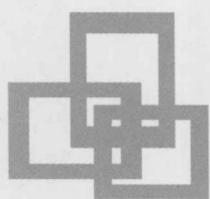


序言

中医瑰宝是中华民族智慧的结晶，其悠久的历史 and 浓郁的民族特色使其成为中国的重要标志之一。随着中国对外交流的不断深入，中医走向世界的步伐也在逐渐加大。作为中医药领域的英语教育者和从业者，编撰中医英语教材、用英语传授中医知识、使中医学子具备国际交流的技能，无疑是我们义不容辞的责任。

本系列教材主要涵盖听说和阅读两部分。教材框架分为三个层次：基础层次，包括《中医英语听说教程》、《中医基础英语读译教程》；提高层次，涉及中医诊断学英语、针灸学英语、中药方剂英语、中医养生保健英语；综合层次：中医英语实务。本系列教材适合中医药院校本科高年级学生、硕士、博士以及其他中医药学习者、爱好者。本系列教材是根据中医学科分类划分，材料来源于英文原版中医专著，具有权威性。练习设计丰富多样，具有实用性。

目前国内有不少数量的中医英语教材面世，但大多为基础阅读，较少涉及听说及较高层次的专业分类，缺乏系统性。本系列教材从基础听说和阅读（含翻译练习）入手，夯实学生中医英语听说读写译的基础。基础系列中的《中医英语听说教程》，属目前国内鲜有的中医英语听说训练教材，为学生提供了丰富的听力材料，从理论



和临床两方面训练学生的会话能力。由于中医是传统医学，在西方没有对应的语言标准，故翻译、写作都没有专门的教材（写作即是翻译），基础系列中《中医基础英语读译教程》考虑到以上因素，设计了翻译练习，达到了读写译的目的。两本基础教程为学生学习较高层次的专业医学英语打下了良好的基础。大多数中医院校，中医英语教学主要停留在以阅读为主的基础阶段，已经远远跟不上中医走向世界的步伐，本系列教材设计了专业性较强的提高阶段教程和临床实用性较强的中医英语实务教程，旨在提升学生的中医英语交际能力。

本系列教材参编人员具有多年丰富的中医英语教学经验，多次主编或参编医学类英语教材。主审为著名医学英语专家杨明山教授，精干的编写队伍是该系列教材质量的重要保证。

需要特别说明的是，这仅是一套中医英语语言教材，并非中医教材，不可将书中涉及的中医理论、临床实践作为诊断和治疗疾病的依据。

preface

前言

伴随着人类进入21世纪的步伐，作为中华民族文化瑰宝的中医也焕发出新的生命力。在世界经济一体化和文化多元化的时代潮流中，中医正展现着它充满魅力和生命力的光彩。为更好地传播中医药文化，让中医在人类医疗保健事业中发挥更大的作用，我们有必要让更多人接触、学习、使用它。为此，我们精心挑选了一些英文原版的中医书籍，增删了部分内容，编写了中医英语系列教材之《中医基础英语读译教程》，供中医药院校本科高年级、研究生、中医涉外从业人员及其他爱好者使用。

本教程共分十个单元，内容涵盖中医简史、阴阳理论、五行理论、气血津液理论、脏腑理论、经络理论、病因、病机、四诊八纲、诊断原则和中医养生。每单元包括：

A课文： 供阅读理解使用的相关主题文章、词汇学习及操练（词汇中英文释义以《牛津高阶英汉双解词典第七版》为准）、从易到难的相关主题翻译（中译英和英译中两部分）。

B课文： 供阅读理解使用的相关主题文章、词汇学习及操练、从易到难的相关主题翻译（中译英和英译中两部分）。

preface

扩展部分：中医翻译讨论、中医典故翻译赏析。

A课文及其相关练习内容比较丰富，建议作为课堂使用材料。B课文内容较短，练习相对较少，可作为课外练习或者有余力的学生自学使用。扩展部分可作讨论、赏析之用。

本教程由医学英语教学专家华仲乐教授及从事中医英语教学和研究多年的Angelo Konidas（加拿大籍）进行校审。

需要说明的是，本书仅是中医英语语言教材，不是中医专业教材，不可将书中涉及的中医理论、临床实践作为诊断和治疗疾病的依据。编写中难免有不妥或错误之处，敬请使用者批评指正。

编者

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Unit 1

An Introduction to TCM



In this unit, you will learn:

- ◆ *a brief TCM history*
- ◆ *the TCM advancement*
- ◆ *master works of TCM*
- ◆ *some eminent physicians in TCM history*
- ◆ *the contribution of TCM to the medical development of the world*



TEXT A Formation and Development of Chinese Medical Theory

1. The origin of TCM (traditional Chinese medicine) can be traced back to remote antiquity in China. From the time humans first appeared on earth there have been medical practice and activities of healthcare. For instance, in ancient times early humans moistened their bruises with saliva, extracted thorns that lodged in their flesh, and applied leaves or mud on their wounds. They tasted herbs, adopting some and rejecting others. They used massage to relieve pain from the body. They splinted their broken bones with tree branches. When bitten by a venomous animal they themselves or others sucked the poison from the wound.
2. Following the development of productive forces and progress of human society, people began to know more about their own life activities and to accumulate rich medical knowledge day by day. In Chinese history, the period from the Warring States to the Qin and Han dynasties (5 BC~1 AD) was a time of essential change, when the politico-economic structure of society transitioned from a slavery system to a feudal one. It was a time of intellectual freedom and political uncertainties, during which “the various schools of thought and their exponents rose in swarms and contended one against another heatedly.” It was in this atmosphere that astronomy, including the calendar, mathematics, biology, geography, anthropology, psychology, and agricultural technology all began to flourish. Meanwhile, the theories of yin–yang and of the five elements, as well as the concept of the vital essence, gradually matured and became extensively used to interpret natural phenomena and to express their regularities as laws.
3. Under the guidance of these natural sciences, there appeared an early medical classic —

the *Huangdi's Internal Classic*, or the *Internal Classic* for short. The *Internal Classic* explained the laws of life and the unity of the body with the natural world. It provided a systematic discussion of anatomy — the viscera and the meridians — physiology and pathology. It also expounded the diagnosis, prevention and treatment of diseases. Natural science and philosophy were deliberately combined in the *Internal Classic*, which provided a deep interdisciplinary approach toward medicine and medical practice. It is aptly regarded as the initial formulation of TCM theory. The *Internal Classic* was considered advanced in its time, and it contributed greatly to medicine in the ancient world. In particular, in the aspect of blood circulation it put forward the viewpoint of “the heart governs the blood vessels,” and realized that “blood travels in the vessels endlessly like a circle.” It may be noted that these descriptions occurred more than 1,000 year before Harvey, who in the 17th century was the first to describe blood circulation in Western medicine.

4. After the *Internal Classic*, the *Classic on Medical Problems* appeared before the Han dynasty (206 BC~220 AD). It is a very important canon that augments and supplements the difficult questions posed by the *Internal Classic*. It is an important contribution to the development of the basic theory of TCM, especially its elaboration of the theories of pulse study, visceral manifestations, meridians and so on, thereby providing a theoretical basis for the principles of treatment and the establishment of prescriptions.
5. In the last years of the Eastern Han dynasty (25~220 AD), the eminent physician Zhang Zhongjing built upon the foundation of the *Internal Classic*, the *Classic on Medical Problems* and other medical works. Distilling this rich tradition he combined it with his own practical experiences. He wrote an important masterpiece, the *Treatise on Cold-Attack and Miscellaneous Diseases*. Subsequently, the work was rearranged by Wang Shuhe, a famous physician of the Jin dynasty (265~420 AD), and divided into two books, namely the *Treatise on Cold-Attack* and the *Essentials from the Golden Cabinet*. The *Treatise on Cold-Attack* created the framework for the clinical analysis of diseases by the six meridians and established the foundation for the differentiation of disease states by the eight principles of diagnostics. The 113 prescriptions in the book further unified the basic theory and bedside experience and led to a deeper understanding of the relationship in the TCM medical system among theory, strategy, prescription and herbs. The *Essentials from the Golden Cabinet* used the theory of disease processes in the *zang* and *fu* to formulate the classification and diagnosis of diseases. It recorded over 40 kinds of diseases, and further advanced the study of disease etiology. Both works exerted great influence upon the subsequent development of TCM.

6. During the same era, there was further accumulation in the knowledge of *materia medica*. *Shen Nong's Herbal Classic* is the oldest monograph on *materia medica* extant in China. This work summarized descriptions of 365 distinct Chinese herbs, and classified them into three grades: superior, medium and inferior. It systematically summed up the knowledge and experiences of the people of the Qin and Han dynasties, and also exerted important influence on the subsequent development in the field of Chinese *materia medica*.
7. Throughout the Jin, Sui, Tang and Song dynasties, the TCM theoretic system continued to develop, to deepen and to improve from many sources.
8. During the Jin dynasty, Wang Shuhe brought together all the knowledge about the pulse, augmented it with new content and wrote his monograph on sphygmology, the *Pulse Classic*. He summarized the 24 kinds of pulse profiles relating to the principal diseases and systematized the theory of the pulse, thereby making an indispensable contribution to sphygmology. Also during the Jin dynasty, Huangfu Mi compiled his *Classic of A's and B's of Acupuncture and Moxibustion*, the oldest extant monograph in China on acupuncture and moxibustion, and summarized all the knowledge attained in the previous ages. During the Sui dynasty (581~618 AD) Chao Yuanfang and his colleagues compiled their *General Treatise on the Causes and Symptoms of Diseases*. This was TCM's first monograph of pathology. It described the etiology and pathological mechanisms of 1,739 kinds of symptoms and signs, and was an essential reference for clinical practice.
9. During the Tang dynasty (618~907 AD) pharmacology in TCM made great strides. Su Jing and others compiled the *Newly Revised Materia Medica*. Also known as the *Tang Herbal*, it was the world's first pharmacopoeia, appearing over 800 years before the *Newlonpaw Pharmacopoeia* of Europe. The *Prescriptions Worth a Thousand Gold*, written by Sun Simiao, and the *Medical Secrets of an Official*, compiled by Wang Tao, were both great comprehensive medical references. They collected a large number of therapeutic techniques and effective formulas.
10. During the Song dynasty (960~1127 AD), Chen Ziming compiled the *Complete Effective Prescriptions for Women*. It was an important work of TCM gynecology and obstetrics with rich and comprehensive contents; and it was an important source of information for many generations of physicians. The *Key to Therapeutics of Children's Diseases*, written by Qian Yi, was the earliest monograph on TCM pediatrics. It recorded many effective formulas for treating children's diseases.
11. Throughout the Jin, Yuan, Ming and Qing dynasties, many physicians built their own experiences and understanding, on the foundation of inherited theory and practical experiences, and were able to gain their own individual insights. The situation became

one of many physicians putting forth their own theories and methods of treatment from a variety of perspectives. The competitiveness stimulated and strengthened TCM theory and produced many breakthrough advances.

12. Among the many diverse and distinctive schools of medical thought, the most representative are those of Liu Wansu, Li Gao, Zhang Congzheng, and Zhu Zhenheng. Later scholars have honored them as The Four Great Schools of Jin-Yuan (1115~1368 AD).
13. Liu Wansu extended the theories of pathology and qi of the *Internal Classic*, and propounded his theory of fire-heat. He asserted that most diseases resulted from injury by the fire evil, so that treatment should be based principally on inducing cooling. Later scholars labeled his teachings as the Cold-Cool School.
14. Zhang Congzheng postulated that all diseases were caused by exogenous evils. He vigorously advocated basing treatment principally on the expulsion of such disease evils, and opposed the excessive use of herbs that tonify. His teachings became known as the School of Purgation.
15. Li Gao held that “diseases ensue when the spleen and stomach are injured internally.” Treatment should therefore emphasize nourishing the spleen and the stomach. His teachings became known as the School of Earth-Strengthening, or the School of Spleen-Stomach.
16. Zhu Zhenheng put forward the theory that “yang is generally excessive while yin is generally deficient” and described “depression.” In treatment he tended to promote medicinals that relieve depression or nourish yin. Later physicians honored him and called his teachings the School of Yin-Nourishment.
17. During the subsequent Ming dynasty (1368~1644 AD), Zhang Jingyue advocated the theory of warm-tonification of the spleen and the kidney, and warned that cold or cool drugs should only be used with caution. His teachings became known as the School of Warm-Tonification.
18. These schools not only enriched TCM theory but also expanded the contents of clinical diagnosis and treatment. Their achievements have had a profound and lasting influence upon physicians of later generations.
19. During the Ming and Qing dynasties, three features characterized the advances in TCM.
20. One was the development in the treatment of diseases caused by exogenous heat evil. Wu Youke, Ye Gui, Wu Tang and many others forming the School of Heat Diseases. In this school, the diagnosis and treatment of diseases caused by heat were raised to a higher standard. Wu Youke also wrote the *Treatise on Pestilence* and propounded a theory of the

pestilence-evil. He was the first to offer a relatively complete study of the etiology and therapeutics of contagious diseases of heat, and laid the foundation of today's theory of diseases of heat. During the Qing dynasty (1644~1911 AD), Ye Gui wrote the *Treatise on Febrile Diseases*, Wu Tang wrote the *Treatise on the Differentiation and Treatment of Febrile Diseases*, Xue Shengbai wrote the *Treatise on Dampness-Heat Diseases*, and Wang Mengying wrote *A Compendium on Febrile Diseases*. These books, and others, systematically brought together all information from the Ming and Qing dynasties concerning contagious diseases caused by external disease evils and their pathology. They significantly enriched the TCM theoretical system and enhanced its development.

21. The second feature was the marked development in the study of Chinese *materia medica* and pharmacology. The *Compendium of Materia Medica*, compiled by Li Shizhen in the Ming dynasty, recorded and annotated 1,892 kinds of herbs, and was the most comprehensive summarization of *materia medica* in the 16th century. It occupied an important place in the world as well as in China. Also in the Ming dynasty, Zhu Su and others compiled the *Prescriptions for Universal Relief*. This monumental work described 61,139 formulas; it is still a treasure-trove for research on prescriptions.
22. The third feature was the appearance of a very large number of comprehensive treatises, such as Wang Kentang's *Standards of Diagnosis and Treatment*, Gong Tingxian's *Longevity and Life Preservation*, Zhang Jingyue's *Complete Works of Jingyue*, Wu Qian's *Golden Mirror of Medical Works*, and others. This tendency toward synthesis was the culmination of the vast progress over many years and in the many fields within TCM.

(Abridged from *Essentials of Chinese Medicine* by Zhanwen Liu)

Vocabulary

- antiquity** [æn'tikwəti] *n.* the ancient past 古代
- bruise** [bru:z] *n.* a blue, brown or purple mark that appears on the skin after sb has fallen, been hit, etc. 青肿; 瘀伤
- saliva** [sə'laivə] *n.* the liquid that is produced in your mouth that helps you to swallow food 唾液
- extract** [iks'trækt] *v.* to take or pull sth out, especially when this needs force or effort (用力) 取出, 拔出
- lodge** [lɒdʒ] *v.* to become fixed or stuck somewhere (被) 固定, 卡住
- massage** ['mæsɑ:ʒ] *n.* the action of rubbing and pressing a person's body with the

hands to reduce pain in the muscles and joints 按摩

- splint** [splint] *n.* a long piece of wood or metal that is tied to a broken arm or leg to keep it still and in the right position. (固定断肢的) 夹板
- venomous** ['venəməs] *n.* (of a snake, etc.) producing venom (蛇等) 分泌毒液的; 有毒的
- feudal** ['fju:dl] *adj.* connected with or similar to feudalism 封建 (制度) 的
- anthropology** [ˌænθrə'pɒlədʒi] *n.* the study of the human race, especially of its origins, development, customs and beliefs 人类学
- psychology** [saɪ'kɒlədʒi] *n.* the scientific study of the mind and how it influences behavior 心理学
- viscera** ['vɪsərə] *n.* the large organs inside the body, such as the heart, lungs and stomach 内脏; 脏腑
- meridian** [mə'ridiən] *n.* one of the lines that is drawn from the North Pole to the South Pole on a map of the world 子午线; 经线
- physiology** [ˌfɪzi'ɒlədʒi] *n.* the scientific study of the normal functions of living things 生理学
- pathology** [pə'θɒlədʒi] *n.* the scientific study of diseases 病理学
- augment** [ɔ:g'ment] *v.* to increase the amount, value, size, etc. of sth 增加; 提高; 扩大
- elaboration** [ɪˌlæbə'reɪʃən] *n.* detailed explanations or descriptions 详尽阐述; 详细描述
- distil** [dis'tɪl] *v.* to get the essential meaning or ideas from thoughts, information, experiences, etc. 吸取……的精华; 提炼; 浓缩
- monograph** ['mɒnəgrɑ:f] *n.* a detailed written study of a single subject, usually in the form of a short book 专论; 专题; 文章; 专著
- sphygmology** [sfig'mɒlədʒi] *n.* the scientific study of pulses 脉搏学, 脉学
- indispensable** [ɪndɪs'pensəbl] *adj.* too important to be without 不可或缺的; 必不可少的
- acupuncture** ['ækjʊpʌŋktʃə] *n.* a Chinese method of treating pain and illness using special thin needles which are pushed into the skin in particular parts of the body 针刺疗法
- moxibustion** [ˌmɒksi'bʌstʃən] *n.* a method of treatment, originally in Chinese medicine, in which a moxa is burned on the skin 艾灸
- etiology** [ɪˌti'ɒlədʒi] *n.* the scientific study of the causes of disease 病原学; 病因学
- pathological** [pæθə'lɒdʒɪkəl] *n.* connected with pathology 病理学的; 与病理学相关的
- pharmacology** [ˌfɑ:mə'kɒlədʒi] *n.* the scientific study of drugs and their use in medicine 药理学; 药理学
- therapeutic** [ˌθerə'pjʊ:tɪk] *adj.* designed to help treat an illness 治疗的; 医疗的; 治病的
- formula** ['fɔ:mjʊlə] *n.* a list of the things that sth is made from, giving the amount of

each substance to use 配方; 处方; 药方

gynecology [gainə'kɒlədʒi] *n.* the scientific study and treatment of the medical conditions and diseases of women, especially those connected with sexual reproduction 妇科学, 妇科

obstetrics [əb'stɛtriks] *n.* the branch of medicine concerned with the birth of children 产科学

postulate ['pɒstjuːleɪt] *v.* to suggest or accept that sth is true so that it can be used as the basis for a theory, etc. 假定; 假设

purgation [pə:'geɪʃən] *n.* the act of clearing the body 清除; 净化

tonification [tɒnifi'keɪʃən] *n.* nourishment 补养

diagnosis [daɪəg'nəʊsɪs] *n.* the act of discovering or identifying the exact cause of an illness or a problem 诊断

exogenous [ek'sɒdʒɪnəs] *n.* (of a disease or symptom) having a cause that is outside the body 外源性的

propound [prə'paʊnd] *v.* to suggest an idea or point of view for people to consider 提出 (问题、计划等) 供考虑 (讨论); 提议

contagious [kən'teɪdʒəs] *adj.* (of disease) capable of being transmitted by infection (疾病) 接触传染的

annotate ['ænəuteɪt] *v.* to provide interlinear explanations for words or phrases 注释

trove [trəʊv] *n.* treasure of unknown ownership found hidden (有价值的) 发现物 (=treasure trove)

treatise ['tri:tɪs] *n.* a formal exposition 专题著作

longevity [lɒn'dʒevəti] *n.* long life; the fact of lasting a long time 长寿; 长命; 持久

synthesis ['sɪnθɪsɪs] *n.* the act of combining separate ideas, beliefs, styles, etc.; a mixture or combination of ideas, beliefs, styles, etc. 综合; 结合; 综合体

culmination [kʌlmi'neɪʃən] *n.* the highest point or end of sth, usually happening after a long time 顶点; 巅峰

Notes

1. “the various schools of thought and their exponents rose in swarms and contended one against another heatedly” (para. 2): 百家争鸣。
2. *Huangdi's Internal Classic* (para. 3): 《黄帝内经》。它是现存最早的中医理论著作, 约成书于战国时期。