

英文原版

实用英文中医辞典

A PRACTICAL DICTIONARY OF CHINESE MEDICINE

Second Edition



NIGEL WISEMAN
FENG YE



人民卫生出版社

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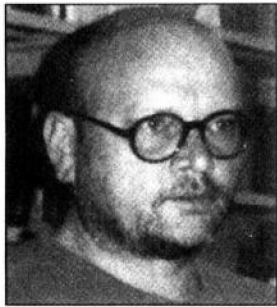
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再版序

当知识体系由某一语言系统传至另一语言系统时，双语词典可发挥多样的功能。值传播初期传入方的对应词汇尚待确立时，双语词典即是一套由翻译人员向本学术领域提供的一系列可供领域范围内所有成员使用的译入语词汇。中医西传正是处于这种知识传播的初期阶段，尽管近数十年来中医在西方国家越来越受欢迎，但迄今仍未有一套通用的中医英文词汇。《实用英文中医辞典》最初由美国标登出版社(Paradigm Publications)于1998年出版，今将呈献给中国读者。此辞典提议的一套中医英文词汇的标准，当可满足目前中医英文术语词汇标准的需求，并可成为致力于解决中医西传在语言问题上的轴心点。

迄今尚未有一套公认的中医英文词汇标准，系因中医词汇英译的多样化。有人认为应尽量采用西医词汇来表达中医传统概念；包括笔者在内的另一批人，认为以仿造(即：直译)为主的翻译方法最能忠实反映中医概念；还有许多西方人认为中医只有少量的核心术语，因此没有规范化的必要。虽然近几十年来对一些中医英文对应词的选择问题加以辩论，但对各种翻译方法之潜在臆念及其所引导的连锁效应尚未审考，因而尚未达成共识。

中医界现在才开始认识到翻译方法的选用深受对中医西传的预期展望所影响。国内外提倡广泛采用西医名词来翻译中医传统概念者，普遍赞同中西医结合；而推崇以仿造为主要翻译方法者则深信，中国医师对中医传统概念的领悟及行医经验可以并应当原原本本地传入西方，而非必须嫁接于西医以使西方人接受；在认为中医只有少量术语名词者当中，有许多是看不懂中文原文文献的西方作家，他们着重对中医进行改制，使中医符合其替代医学极度重视的整体观与心身关系的理念，对于中医知识西传的工作反较为淡漠。

中医名词翻译的意见分歧不在于字词选定的争论，而在于中医在西方国家的发展方向，但只有极少数人全盘认识到了这些问题。由于大部分说英语的人尚未具备中文基础(现在才开始了解学习汉语的重要性)，无从阅读忠实反映中国中医的中文文献资料，加上一些标榜“中医”(traditional Chinese medicine)的书籍所描述的是经过简化、西医化或为符合替代医学要求而改制的中医，这使得他们弄不清中医实质何在。另一方面，中国人普遍尚未意识到替代医学的价值观对于中医在西方国家发展的影响，也不了解为在翻译过程中为使中医原貌忠实呈现所做的努力取得了哪些成就。

然而，事实证明，唯有从传播目标来审视前述三种翻译方法，才能明了何种译法对中医的传播最为合理可行。大量采用西医名词显然最适于结合了西医概念的中医，但因此法将中医概念转换为不精确的西医概念，所以无法准确地传达传统中医的精髓。至于认为中医只有少量核心名词者则是将中医简化，甚至为使其符合西方人的需求而将之改制，对中医2000多年的临床经验置之不理而试图“重创中医”。这两种方法都主观地取决于中医适合西方人需求的部分和在传播过程中可予以摒弃的部分，这使得西方人丧失了与中国人同等方式了解并认识中医的机会。惟有藉仿造为主的翻译方法重新制定一套中医英文词汇，才能有望西方人对中医真实面貌一览无余。

前两种译法均阻碍了说英语的人对传统中医的认识，但以仿造为主的翻译方法不与任何一种传

播目标相冲突，故优于另外的两种译法。笔者所提倡的方法既不会阻碍与西医结合之新型态中医的传播，也不会阻碍中医在西方社会的融入。这种翻译方法可以确定不论中医未来在国内外的未来发展如何，西方人都能领略到传统中医的全貌。

此外，笔者就中医英译所提出的以仿造法为主的翻译方法，事实上正是各种专门知识在不同语言体之间传播最常用的翻译方法，如西医中传，即是以此种翻译法传播成功的一例。举例来说，笔者提出将“风火眼”直译为 wind-fire eye，其道理是与将西医的 acute conjunctivitis 直译为“急性结膜炎”完全相符的。这种翻译方法的运用可产生能忠实反映中医概念的词汇。主张尽量采用西医名词来翻译中医概念者（例：将“风火眼”译为 acute conjunctivitis），我们的方法与其不尽相同，仿造法在介绍中西结合医学时保存了中医概念的完整性与独立性。

许多中国人认为只有以生物医学的面貌呈现的中医才能被西方接受，作者张维辉在其《中医的现代与未来》一书中提出“…在翻译的过程中不能按照古典医籍直译…中国的中西医结合成果是中医与世界医学沟通的有益媒介”。笔者认为张氏这段话代表了众多出版于中国的专向说英语的学生的中医书籍作者之论见。综览这些英文书，就会发现很多中医独特的概念被摒除在外，或许是作者希望降低内容的难度并尽量减少可议之处。换言之，这些著作作为国外学生量身定制了一套特殊的中医学。虽然笔者完全同意张氏所提出的原始形式的中医不易被国际医学界所接受，但对于传统中医无法传播或不能被西方人接受的论点则毫无根据。据笔者的经验以及对中医英文文献需求的客观估测，西方很多非西医的中医学生或中医师有能力并渴望学习传统中医。中国在中医国际化过程中所做的种种以期说服国际医学界中医学价值的努力之同时，却忽视了将中医学优秀传统忠实展现于国外学生的机会。

由于传播的目标尚未形成共识，因此如何翻译中医名词的问题不在于字词的选定，因而无法藉制定双语词汇表鼓励人们采用某一套词汇的方式来解决。中国学者出版过众多汉英双语词典，但大多数的词典中都未说明其翻译方法，因此未能引起公开讨论。据笔者所知，尚未有著作在书中明确指出所采用的词汇全部遵从某一本双语词典所收录词汇。由于传播目标高度分歧，片面地制定一套词汇便希望人们能加以采用远远不足，任何一套术语词汇的提议都应有理论基础的支持，并体现于翻译作品上。

《实用英文中医辞典》是鼓励采用所提议之英文词汇的广泛策略之一。在此策略中我们竭力主张的一点即是词汇翻译应建构在结合其它领域词汇丰富的翻译经验以及翻译专家的理论所成之系统化原则上。自始迄今，在笔者所有著书中都包含了翻译方法的说明。近期以来，运用现代语言学理论来说明翻译方法与传播目标之间的关系，更加强化了我们所主张之翻译方法的理论基础。

确保名词翻译与文献翻译的同步进行是该策略的另一个重点。一方面，名词翻译必须经过实际应用的考验才可保证其适用性；另一方面，所制定的术语须在文献中体现，才能为人们所采用。此外，所制定的词汇在临床上必须是准确无误的。《实用英文中医辞典》中所收录的词汇，源于编者及其同事在文献翻译时所遇到的名词及所选定的英文对应词在计算机数据库中的记录。每当编者发现某一英文对应词无法适用于某种语境时，便拟定新词汇来更新数据库及先前文献译作中使用的旧词汇，以确保翻译的一致性，如此，我们选定的英文名词都是建立在实践的基础之上的。同时，在翻译过程中衍生出一些介绍词汇的著作可使读者更清晰了解其方法论。另外，由于笔者们都受过临床训练，加上众多同事专职从事临床工作，因此我们的翻译作品在临床准确性方面从未受到质疑。

一套词汇的广泛推广必须通过书籍，以利翻译人员使用。笔者所制定的词汇最早以 *Glossary of Chinese Medical Terms and Acupuncture Points* (美国 Paradigm Publications, 1990 年) 为书名出版。随着我们翻译经验的积累，该书经过增订后又改名为《汉英英汉中医词典》出版 (湖南科学技术出版社, 1995 年)。这两本词典出版后，笔者所提出的词汇不但为许多翻译者所采用，更被美国三大中医文献出版社中的两家 (Paradigm Publications 和 Blue Poppy Press) 指定为其出版品之英文词汇标准。

任何一套提议为标准的词汇，不但要体现于公开出版的翻译作品之中以便于其它翻译人员应用，还必须出版一本收录这些词汇的辞典以说明各词汇的内涵，并作为阅读使用该套词汇之书籍的参考工具，这也正是本辞典的初衷。此辞典不仅收录了词汇，也包括了各词汇的定义及其临床信息，由此使学生与中医师了解中医的概念并学习这些概念是如何应用于中医临床的。丰富的临床信息确保了辞典受学生与临床医师喜爱的地位，它也将让众多西方人了解到中医具有大量的专有名词的事实。若没有清晰明确的英语对应词，中医原本的概念将流失于翻译过程。此外，对词汇的中医概念及其医学意义的解释，也提高了采用本套词汇的书籍或临床文献的价值，亦使得这套词汇被广泛地接纳和使用。

数十年来，由于翻译方法上的南辕北辙，致使英文中医文献中的中医概念混乱模糊，此辞典有助于只懂英语的人明了中医的复杂性及其词汇管理的必要性。采用本辞典所提出词汇的出版作品正稳步成长，在数量上已远远超过采用其它公开发表的词汇流派。在英文中医词汇系统一片混乱模糊之中，此套词汇有望拨开术语词汇上存在的重重障碍。因此，笔者所提出的这套词汇有望成为全球公认的中医英文的标准。

中医西传最终是要中国人参与和指导的。谨将这本由人民卫生出版社出版的《实用英文中医辞典》呈现给中国的读者，以期读者能审阅及评价本书的英文中医词汇。对于有志参与中医西传工作的中国学者，本辞典所提出的英文词汇可助西传之中医在西方学者心目中完整地保留中国传统医学的遗产价值。

魏迺杰
冯 晔

Compilers' Preface to the New Edition

In the transmission of knowledge from one language community to another, bilingual dictionaries can serve a number of different purposes. In the early stages of transmission when the terminology of the recipient community is in a state of flux, a bilingual dictionary is the means by which term translators propose a comprehensive set of target-language terms as a standard that all members of the field can follow. The Westward transmission of Chinese medicine is still in its initial phase because, despite the growth in popularity of Chinese medicine in the West over recent decades, there is still no universally used English terminology of Chinese medicine. *A Practical Dictionary of Chinese Medicine*, which was first published by Paradigm Publications in 1998 and which we now present to Chinese readers, meets the present need by proposing an English terminological standard for Chinese medicine and by forming a major element of a broader effort to solve the linguistic problems of transmission.

The reason why no standard English terminology has been universally accepted to date is that there are different approaches to the translation of Chinese medical terms. Some believe in the liberal use of Western medical terms to represent traditional Chinese medical concepts wherever possible. Others, like ourselves, believe that only loan-translation (literal translation) can reflect Chinese medical concepts accurately. Still others in the West, believe that Chinese medicine possesses only a small number of core terms and hence the need for term standardization does not exist. Although a debate about the selection of English equivalents for a few Chinese medical terms has occurred the last decades, it has failed to reach any agreement because it has failed to examine the assumptions underlying approaches to translation and their logical consequences.

The Chinese medical community is only just starting to realize that the choice of approach to translation is influenced by different expectations about the result of the transmission process. Both in China and abroad, those who propose the liberal use of Western medical terms as equivalents for traditional Chinese medical purposes generally believe in the integration of Chinese with Western medicine. Those who favor loan-translation believe that Chinese medicine as traditionally understood and practiced in Chinese can and should be transmitted to the West without having to be wedded to Western medicine to gain acceptance. Those who believe Chinese medicine only possesses a few terms—many of them writers with no linguistic access to Chinese sources—are less interested in the transmission of Chinese knowledge to the West than in adapting it to the demands of their own alternative health-care philosophies that exaggerate the importance of holism and the relationship between body and mind.

Disagreement about term translation is a disagreement not about choice of words; it is about the

direction of the development of Chinese medicine in the West. Few people understand all of the issues. English speakers are confused about what Chinese medicine is because works in which Chinese medicine is simplified, biomedicized, and adapted to the alternative health-care environment are all labeled as "traditional Chinese medicine," and since most English speakers do not know Chinese (and are only just starting to discover the need to learn it), they have no access to primary sources that inform them what Chinese medicine is in China. Chinese people, on the other hand, are generally unaware of the influence alternative health-care values on the development of Chinese medicine in the West, and do not realize how successful the translation efforts of those trying to present Chinese medicine faithfully.

The fact remains, however, that it is only when we view translation methods in terms of transmission goals that it becomes obvious which of these three approaches to transmission is the most rational and viable. The liberal use of Western medical terms is obviously most suited to a form of Chinese medicine that is integrated with Western medicine; by transposing Chinese medical concepts into inexact Western medical equivalents, it cannot hope to transmit a traditional understanding of the elaborate body of Chinese medical knowledge. Those who believe Chinese medicine possesses only a small terminology simplify Chinese medicine, or even adapt it to perceived Western needs, neglecting more than 2,000 years' clinical experience when they try to "reinvent Chinese medicine." Both these approaches to transmission decide what elements of Chinese medical knowledge are suitable for Westerners and what elements can be discarded in the transmission process; both methods deprive Westerners of the opportunity to view and understand Chinese medicine in exactly the same way that it is viewed and understood in China. Only by recreating all the terms of Chinese medicine in English by a translation scheme largely based on loan-translation can Westerners hope to see the true face of Chinese medicine.

Such a loan-translation scheme is superior to the other two approaches because it is least in conflict with any transmission goal. While the other two approaches described above prevent English-speaking readers from understanding the traditional form of Chinese medicine, our adopted approach to translation precludes neither the transmission of a new form of Chinese medicine that is integrated with Western medicine nor adaptation to a Western environment. It asserts only that whatever the future development of Chinese medicine in China or in the West, Westerners should have access to a comprehensive description of Chinese medicine in its traditional form.

Furthermore, the approach to transmission of knowledge based on loan-translation that we are proposing in Chinese medicine is in fact the most commonly used method of translation applied in the cross-cultural transmission of specialist knowledge and is notably exemplified by the highly successful transmission of Western medicine to China. Thus, when we propose, for example, that 风火眼 be translated literally from Chinese into English as "wind-fire eye," the rationale is identical to that by which *acute conjunctivitis* was translated from English into Chinese literally as 急性结膜炎. This approach to translation creates a terminology that faithfully reflects the Chinese medical understanding

of concepts. Unlike the practice of liberally using Western medical terms to represent traditional Chinese medical concepts (e.g., translating 风火眼 as *acute conjunctivitis*), our scheme preserves the integrity and independence of Chinese medical thought while retaining its utility in presentations of integrated medicine.

Many Chinese people believe that only a biomedicized presentation of Chinese medicine will be acceptable in the West. In his *Zhōngyī de Xiàndài yǔ Wèilái* (中医的现代与未来 “The Present and Future of Chinese Medicine”), Zhāng Wéi-Huī (张维辉) says “. . . in the process of translating, one cannot render classical literature literally. . . China’s achievements in the integration of Western and Chinese medicine are the proper interface between Chinese medicine and world medicine.” (. . . 在翻译的过程中不能按照古典医籍直译. . . 中国的中西医结合成果是中医与世界医学沟通的有益媒介。) I believe that Zhāng speaks for the authors of many PRC English texts written for English-speaking students. When one surveys these texts, one finds that many uniquely Chinese concepts are eliminated, presumably to reduce the level of difficulty and to minimize criticizable elements. In other words, a special form of Chinese medicine has been created for foreign students. While I would agree with Zhang that it would indeed be difficult for the international community to accept traditional Chinese medicine in its raw form, there are absolutely no grounds for stating that the traditional form of Chinese medicine cannot be transmitted or accepted. Our own experience, as well as objective measures of the demand for Chinese medical literature, show that there are many non-MD students and practitioners of Chinese medicine in the West who are eager and able to learn the traditional form of Chinese medicine. The tendency in the PRC to equate the internationalization of Chinese medicine with efforts to convince the international medical community of the value of Chinese medicine has unfortunately caused China neglect opportunities to present its fine medical heritage faithfully to foreign students.

Because no agreement about the goals of transmission has been reached, the problem of how to translate terms is not a matter of word choices, so that it cannot be solved by producing bilingual term lists that would encourage the adoption of one or another of the competing terminologies. Quite a number of bilingual dictionaries that propose English terminologies have been produced by Chinese scholars, but most of these have not been accompanied by any explanation of the translation methodology that could promote discussion. To my knowledge, there are no translated texts that specifically state that they adhere to the terminology presented in any of these bilingual dictionaries. Given the deep divisions with regard to transmission goals, it is not enough to simply produce a terminology and hope that people will use it. Any proposed terminology should be supported by argument and exemplified in translated texts.

A Practical Dictionary of Chinese Medicine forms part of a broad strategy that encourages the adoption of the terminology it proposes. One element of the strategy is our insistence that term translation should be based on integrated principles that derive from the abundant experience of term translation gained in other fields as well as the theories of translation theorists. From the very begin-

ning, we have included explanations of our translation methodology in all our works. More recently, we have strengthened the theoretical basis of our approach by using modern linguistic theories to demonstrate the relationship between methods of translation and transmission goals.

Another important element of that strategy is insuring that term translation goes hand in hand with text translation. On the one hand, term translations must be tried and tested in practice if there is to be any guarantee of their applicability. On the other hand, the terminology must be exemplified in actual literature before people will use it. Furthermore, the resulting terms translations must be clinically accurate. My colleagues and I have developed the terminology we present in *A Practical Dictionary* by creating databases to record our English equivalents for Chinese terms encountered in the process of text translation. Whenever we found that any English term was unsuitable in a given context, we would adjust the translation through the whole text and database, in order to ensure translation consistency. In this way, our term choices have been based firmly on the practice of translation. At the same time, the translation process has led to the generation of texts that have introduced the terminology to users. Also, because we all have clinical training and many of my colleagues are working clinicians, there has been no challenge to the clinical accuracy of our texts.

For a terminology to be widely adopted, it must be made available for other translators to use. Our terminology was first published in *Glossary of Chinese Medical Terms and Acupuncture Points* (Paradigm Publications, 1990). After revisions and additions that reflected our experience in the practice of translation, it was republished in *English-Chinese Chinese-English Dictionary of Chinese Medicine*. (汉英英汉中医词典, Húnán Science and Technology Press, 1995). As a result of these two publications, our terminology has not only been used by numerous translators, but has also been adopted by two of the three major Chinese medical publishers in the United States (Paradigm Publications and Blue Poppy Press) as the standard terminology for their publications.

Any terminology proposed as a standard not only needs to be exemplified in translated texts and made available to other translators; it needs to be presented in a dictionary that explains the concepts represented by the terms and that serves as a practical companion to all the texts using the terminology. This is precisely the purpose of *A Practical Dictionary of Chinese Medicine*. Containing not only terms, but also definitions and clinical information, it enables students and practitioners of Chinese medicine to understand the concepts and learn how they are applied in the practice of medicine. The wealth of clinical information it contains has ensured its popularity among students and clinicians. It has made many Westerners aware that Chinese medicine has a large number of terms and that without clear equivalents in English the concepts they represent will be lost. Furthermore, by explaining concepts and their medical significance, *A Practical Dictionary* has enhanced the value of all the textbooks and clinical literature that apply our terminology, and in so doing has won greater acceptance.

In a field where for decades marked differences in translation methods have confused and obscured concepts in the English literature of Chinese medicine, *A Practical Dictionary* has helped

English-speaking adherents to gain a clear view of the complexity of Chinese medical concepts and to understand the need for terminological management. The terminology proposed in *A Practical Dictionary* is used in a steadily expanding body of literature, which is now far greater in size than that of any other published terminology, creating a welcome clearing in a forest of terminological confusion. For this reason, the terminology we propose has the highest chance of universal recognition as the standard English terminology of Chinese medicine.

The westward transmission of Chinese medicine may never dispense with the help of Chinese. This edition of *A Practical Dictionary of Chinese Medicine* by the People's Publishing House is presented to Chinese readers to enable them to scrutinize and evaluate our proposed terminology. For Chinese translators wishing to contribute to the westward transmission of Chinese medicine, *A Practical Dictionary* offers a terminology that enables them to do so in a way that most fully asserts the value of China's traditional medical heritage in the eyes of its Western recipients.

Nigel Wiseman and Féng Yè

朱 序

任何一门学科都是由反映本学科知识的概念体系所组成，而概念是由与之相应的名词术语来表述。不同语言文字所表述的学科名词术语需要恰当的翻译，才能使其名实相符，学科才能准确地有效地传播。

中医学为中国古代科学至今仍在发展的唯一一门学科，它富含典型的东方文化特质，与西方文化截然不同。中医名词术语不少为古代汉语，古代名词术语的现代表述有时仍有困难。因此，中医名词术语的准确翻译就相当困难，遂成为中医国际间交流的瓶颈。这个瓶颈的关键在于各种外语没有可充分表达中医知识的词汇。中医名词术语英译规范化进展缓慢，不仅是由于如何翻译中医词汇的意见不一，也因为名词术语规范化的实用性未得到认同。

本书无疑是中医名词术语英文规范化最具规模与系统化的著作。近20年来，Wiseman博士及其同仁们致力于发展一套完整的中医英文词汇，譬如1995年就在湖南科学技术出版社出版了《汉英英汉中医词典》，该书收载词汇近3万条，这可能是历来收词最多的双语中医词典。更重要是，这套词汇应用了其它专门领域所公认的并融入作者长期翻译实践所总结出来的理论的翻译原则。这套词汇经过用于翻译古今中医作品的考验，并根据读者的意见多次修订，日趋成熟。

本书与《汉英英汉中医词典》不同的是后者主要是针对翻译人员而编的双语词典，而本书不仅是字典，更是一本中医大全，其中除了名词的定义之外，还提供了丰富的临床信息，适于一般的读者。因此，本书应是英语语系地区应用最广的中医双语词典。唯有每一个概念都详细描述，外国读者才能学习本书所介绍诸多具临床意义的概念，因此，也让读者了解到中医名词翻译不全是关于翻译方法的学术问题，也是防止在传播过程中信息漏失或信息简化的问题。

对国内读者而言，本书的作用在于体现了中医西传中最强有力以及最成功的趋势，尤其是理清了国内很多人对直译法不适合中医西传之可行性的疑虑。目前，全国科学技术名词审定委员会中医药学名词审定委员会正致力于中医的中英文名词术语规范化，本书的出版对这项工作是一个促进。它将有助于我们做好这项工作。我很幸运能最早看到这本书，并能为作者与出版社之间做些搭桥工作而高兴。我衷心地祝贺这部书在中国出版。

全国科学技术名词审定委员会中医药学名词审定委员会委员兼副秘书长
中国中医研究院中国医史文献研究所副所长、研究员、博士生导师

朱建平

2002年10月

于北京

Foreword by Zhu Jian-Ping

Any discipline is composed of a system of concepts reflecting its knowledge, and concepts are represented in corresponding terms. Terms used in disciplines that are expressed in different languages need to be translated in such a manner as to reflect the concepts adequately. Only in this way can knowledge be transmitted accurately and efficiently.

Chinese medicine is the only a traditional Chinese discipline that is still developing today. It is rich in the unique characteristics of Oriental culture that differ greatly from those of the West. Many Chinese medical terms are in Old Chinese and are difficult to express in the modern language. For this reason, translating Chinese medical terms into foreign languages presents considerable difficulties, and this is an obstacle in the international transmission of Chinese medicine. The crux of the problem is that English and other have failed to develop terminologies that can adequately express Chinese medical knowledge. The standardization of English terminology has proceeded slowly, not only because of disagreement about how to translate Chinese medical terms, but because also the utility of term standardization has not been fully recognized.

The *Practical Dictionary of Chinese Medicine* is only a part of what is undoubtedly the most comprehensive and systematic effort to standardize the English terminology of Chinese medicine. For twenty years, Dr. Wiseman and colleagues have developed a comprehensive English terminology of Chinese medicine. The *English-Chinese Chinese-English Dictionary of Chinese Medicine* published in 1995 by Hunan Science and Technology Press, which contains nearly 30,000 Chinese terms with their English equivalents, is probably the largest bilingual list of Chinese medical terms ever to have been published. More importantly, however, this terminology is based on cogently argued principles that are recognized in other fields of specialist translation. It rests on translation principles that have crystallized through long experience in translation. It has stood the test of practical application in the translation of ancient and modern texts. Furthermore, having been revised in response to insights and criticisms of readers, it has reached advanced maturity.

Unlike bilingual lists such as *The English-Chinese Chinese-English Dictionary of Chinese Medicine* principally intended for translators, *The Practical Dictionary of Chinese Medicine* reaches a wide readership. Because it contains not only definitions of terms but also copious clinical information, it is not just a dictionary but also an encyclopedia of Chinese medicine. It is for this reason that it is the most widely used bilingual dictionary of Chinese medicine in the English-speaking world. Because *The Practical Dictionary* presents a complex array of clinically meaningful concepts that Western readers can learn about only when each concept is carefully labeled, it has fostered awareness that term translation issue is not just a purely academic issue concerning translation methods, but also a question of preventing loss and simplification of information in the transmission process.

The utility of *The Practical Dictionary of Chinese Medicine* for readers in the People's Republic

of China is that it exemplifies the most dynamic and successful trend in the transmission of Chinese medicine. In particular, it demonstrates the feasibility of a literal method of translation whose suitability for the Westward transmission of Chinese medicine has been doubted by many in China. The Committee for Terms in TCM (CTTCM) of the China National Committee for Terms in Sciences and Technologies (CNCTST) is working to standardize both the Chinese and English terminology of Chinese medicine, and *The Practical Dictionary* will provide great stimulus to this work and help us greatly in completing it. I was fortunate to discover this book soon after its original publication and to be able to act as bridge between the author and the publishers. I sincerely welcome the book's appearance in China.

Zhu Jian-Ping

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Beijing, October, 2002

Foreword by Hen-Hong Chang

The transmission and development of Chinese medicine has a style of its own; reference works have been few. Since the founding of the Republic of China, the burgeoning of schools has brought change in education methods and in knowledge itself. In the early years of the Republic, Hsieh Kuan of the Shanghai Chinese Medical School compiled *The Comprehensive Chinese Medical Dictionary* (*zhōng yī dà cí diǎn*). His work, as some would have it, was an answer to the challenge of modern sciences, yet from a broader perspective, it was “following Heaven and responding to Man”—a natural response to the changing times. Seventy years later, Wiseman and Feng’s English dictionary represents a new milestone in the development of Chinese medicine.

The creation of dictionaries is the work of “rectifying the names.” When the names are not right, discourse is foiled. Academic study must have a common language. However, in Chinese medicine, with its vast academic history, it is exceedingly difficult to establish a common language. Nigel Wiseman, by his own account, has poured ten years of sweat into his research on the subject. He journeyed east to obtain the scriptures and fathomed the riddle of words in the magic books. It takes little to imagine his assiduity. The author’s powerful command of English is a call to study, and his insistent expression of the hope that Western students will take up the study of Chinese so as to be able to “enter the hall and behold the wonders within” is an admonition that naturally springs from deep inquiry, and is one mark of his sincerity and rigor.

Any academic discipline that moves onto the world stage receives worldwide contributions and challenges that infuse it with life and promote its transformation through development. This is implicit in Kuhn’s notion of paradigms in the evolution of science. This English dictionary of Chinese medicine is a brave start in the progression from a common language to a world language. What is more, in its scope and in the standards it sets, it will reflect the sophistication of Chinese medicine after its reception in the West, which with persevering innovative effort will undergo constant development. Scholars should view this book as a bridge and, even more, as a path.

Hen-Hong Chang

China Medical College, Taiwan, Summer 1997

Compilers' Preface to the Original Edition

The dictionary has an important and thus far undeveloped role to play in the expansion of Western knowledge of Chinese Medicine. In compiling the present work, we set ourselves the somewhat daunting task of making a dictionary that would be useful to practitioners, students, and teachers of Chinese medicine in the English-speaking world, whether or not they know Chinese or are familiar with the terminology presented.

Over recent decades, a number of English dictionaries of Chinese medicine have appeared, but in general they have not been popular. Chinese-English translator's lists have naturally only attracted the interest of the limited usership for whom they have been intended. Dictionaries containing definitions and other information in English have apparently failed to provide teachers, students, and practitioners not possessing linguistic access to Chinese texts with a useful tool to learn about Chinese medical concepts. Owing to the current lack of standardization of Chinese medical terminology in English, terms are difficult to access, and given the lack of useful information provided, even a successful lookup is poorly rewarded.

Deficiencies of particular bilingual dictionaries of Chinese medicine published to date may account for their lack of popularity, but they do not explain why the dictionary has not been developed to perform the role that it nowadays regularly plays in the *interlingual transmission of specialist knowledge* in other fields. In the interlingual context, the specialist dictionary, in addition to being able to provide definitions and other information about concepts as regular monolingual specialist dictionaries, also performs the function of establishing relationships between source-language and target-language terms—those intended principally for translators, indeed, serving only this function. The bilingual specialist dictionary has played an important role in the transmission of Western scientific and technical knowledge to non-Western communities. However, it has apparently not been identified as a useful tool for acquiring Chinese medical knowledge.

The lack of importance accorded to the bilingual dictionary in Chinese medicine is one sign that the recipient community is currently not geared to large-scale transmission of knowledge from China. Little attention has been paid to learning Chinese, which would give more students of Chinese medicine access to primary texts, and create more potential translators. Chinese medical texts translated from Chinese are still outnumbered by texts written by Westerners without access to primary texts, who use English terms at their face value without being able to consider whether they represent original

concepts. A substantial proportion of the literature translated and compiled from primary sources is the work of Chinese people, whose command of English is forgivably limited and who very often take a "conservative" approach of translating terms with the nearest Western medical equivalents. Greater accuracy in translation and greater conformity in the presentation of Chinese medical information can only be achieved by a thoroughgoing, informed debate. So far, unfortunately, few people have seen value in such a debate, and even fewer have made any contribution to it.

Failure to come to grips with the linguistic problems facing the transmission of Chinese medical knowledge is rooted in various misconceptions of the nature of Chinese medicine and the possibilities for its adoption in the West. Chinese medicine has been identified, in contrast to Western medicine, as a holistic and natural medicine that puts healer-patient interaction firmly in the foreground. With this, Chinese medicine is tacitly assumed to have little of the complex detail and "book knowledge" seen in Western medicine (e.g., the huge complexity of modern anatomical knowledge, of which any doctor in his career only uses a minor portion), and that, unlike Western medicine, it does not need and therefore does not have a large and complex technical vocabulary. These conceptions derive not so much from actual evidence as from expectations of a desirable alternative to Western medicine. In actual fact, the learning of Chinese medicine traditionally involved much book learning, including the memorization of classical texts, and the Chinese terminology that has amassed over two thousand years is colossal (the larger dictionaries of Chinese medicine compiled in this century contain up to 40,000 or more entries).

The freedom that has generally been allowed for the practice of acupuncture and Chinese medicine in the West has allowed the possibility for professionalization, which has—somewhat precociously—encouraged many to assume that training provided by Western schools of acupuncture and Chinese medicine is comprehensive, if not practically complete. Yet, given, among other things, the absence of full translations of classical texts (texts which, despite modernization of Chinese medical education in China, still constitute a major part of modern curricula there), such an assumption is indefensible.

The issues surrounding the accurate transmission of original Chinese medical knowledge have been eclipsed by the argument that a premodern medicine of a distant culture must undergo adaptation before it can be of use to modern Western