

Practical English for Integral Medicine

中西医结合实用 英语阅读教程

刘殿刚 程井军 黄必胜 主编

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前言

当前,就中国高校医学英语教学现状而言,可归纳为“三个普遍”,即:听、说、译能力普遍偏弱,对中西医专业英语的了解普遍缺乏,中医的国际化推广和研究意识普遍不足。

目前我们编撰的《中西医结合实用英语系列教程》特点有二:一是把握中医特有的人文精神,摆脱了现代医学职业化词汇及译法规则所建立的翻译体系,大量采用日常词汇,更符合中医词汇源于生活感受,取类比象的建构原则;二是由英语专业、医学专业人员共同编撰,外籍医学专家审校;不仅适合中国国内读者使用,而且非中文语系的读者也能理解。美国田纳西州的Edwin Myers 博士曾对该教材给予高度评价,认为该教材不仅中国人能读懂,欧美医护人员也能理解。

《中西医结合实用英语阅读教程》是《中西医结合实用英语系列教程》(*Practical English for Integral Medicine*)之一,包括18个单元,每个单元分两部分,重点围绕中西医结合医疗服务展开阅读理解教学。本册的内容涉及中医基础理论、药房、心血管科、呼吸科、消化内科、肿瘤科、泌尿科、血液科、针灸理疗科、内分泌科、精神病科、牙科、眼科、性病科、计划生育科等;每个单元配有单词表及练习题,书后附有参考答案,以便学习者能加深理解原文,全面提升医学英语阅读能力。

对于广大医科大学生和临床工作者而言,有了一定的公共英语基础知识之后应该尽快接触医学专业英语。本教程适合中医和西医院校本科生、研究生、留学生,临床医生、医政管理人员,医学英语专业翻译人员以及出国进修人员学习之用。本教程是提高中西医结合医学英语阅读能力不可多得的教材。

英籍专家Reid Evelyn从医50余年,对该教程的审校付出了艰辛的劳动,在此表达诚挚的敬意。

由于时间仓促,教材中不妥之处在所难免。希望广大读者批评指正。

编者

2013年5月20日于武汉

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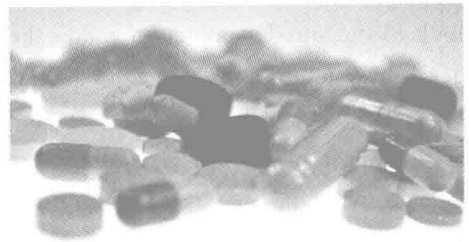
Unit 1

Essentials of Traditional Chinese Medicine

Passage one

Western Medicine and Eastern Medicine Compared

Have you ever seen the drawing of two silhouettes looking at each other? One moment you see two faces, the next moment, it's a vase. Which is it? Obviously it is just a matter of your perception or the way your brain links together visual clues.



That's the difference between Western medicine (WM), and Chinese or Oriental medicine (CM): same symptoms, same signs, same patient, but very different ways of organizing the information.

An excellent example of how we can look at the same body with two perspectives is diabetes. Diabetes happens when glucose is unable to pass through the wall of cells. When the glucose doesn't get into the cell, the amount of glucose in the blood stream increases and this is what causes the problems associated with diabetes.

Two Perspectives — Two Solutions

However, CM doesn't see diabetes as just one issue (or two, as is the case in WM). Rather, CM sees many possible conditions depending on the particular signs and symptoms of a given patient. One of these disease patterns is known as "*xiao ke*" or "wasting and thirsting". Extreme thirst is a well-known symptom of diabetes, and Chinese medicine agrees. However, the mechanisms (and hence, treatments) are somewhat different.

We look at this cell (or the inside of the body, as CM describes it) as being dry or lacking water. Drinking more water only results in more urination (another sign of diabetes). The problem isn't how much water you're drinking, but how little is being absorbed.

Guess what helps water be absorbed by the cell? Glucose. When the body's functions that enable the body to absorb (or "transform" as we say in CM) fluids are stimulated, the glucose also gets pulled into the cell and out of the blood stream at the same time.

So, while Western medicine says that the cell can't absorb glucose, leading to a dry cell. Chinese medicine says that the cell is unable to absorb fluids, and that is why it isn't absorbing

glucose at the same time.

This is a nice example because in a way it looks like Western and Chinese medicine are in agreement on this. However there are stages of diabetes that do not conform to this symmetry. This is actually one of the strengths of Chinese medicine, to uniquely treat the way that a particular patient experiences their particular disease.

Microscope and Macroscopic

Another way of looking at the differences between WM and CM often comes down to the magnification that one chooses to use. Ever look at your house online? You can zoom in to see your house, or you can zoom out to see the shape of your city. Different magnifications provide different benefits.

With Western medicine, we like to use technology to isolate the smallest possible particle that may be diseased all the way down to the electrical charge of a molecule. Chinese medicine doesn't look to the smaller units, but rather the larger perceptions unique to our human senses. We look at the big picture, not the electrical charge of a particular molecule or a cell with a leaky wall, but through the eyes of the human organism.

Chinese medicine makes diagnosis without lab tests. We approach the body as a human and listen to what the body is saying in its totality using OUR totality. We feel it through the qualities of its pulse at the wrist. We can look inside the body through the appearance of the tongue. We smell and listen to diagnostically significant changes. And finally, we interact directly with the patient to locate issues within their awareness.

We also observe and sense a patient's "spirit" which is a mixture of brain functions (cognition) and emotions. This is something that a machine would have trouble with. Cutting edge technologies may be able to monitor changes in the brain as thoughts and feelings take place, but it is difficult to know something really basic such as if the technology is measuring anger or joy. Something so obvious to human perceptions is so difficult to quantify with technology. Much of Chinese medicine is based on these really obvious perceptions that any human would immediately understand.

The Unique Concept of Qi

One concept that is unique to Chinese medicine that the scientific world is still struggling with is an internal substance that the Chinese call "*qi*" (pronounced "*chee*", sometimes spelled "*chi*"). There are entire books devoted to the definition of *qi*. For example, Chinese people actually use the word "*qi*" to describe the air in a tire.

In general, *qi* can be thought of as another word for "function". Lung *qi* is the lungs' function of gas exchange (or in CM terms, absorbing the clear and exhaling the turbid). Acupuncture seeks to treat the body on the level of *qi*. There are pathways in the human body wherein this *qi* flows. They are called meridians, or channels. Needles inserted along these meridians influence the *qi* that flows to internal organs thus affecting their functions.

Needles can also work on specific areas of pain that may not be associated with internal

problems, such as sports injuries. A needle inserted near the area of a pulled tendon or over strained muscle will increase the flow of *qi* and blood to that area which removes pain and quickens the healing process.

Yin and Yang and the Philosophical Basis of Chinese Medical Theory

Another aspect of the difference between Oriental and Western medicine can be described as Oriental treats the *yang* and Western treats the *yin*. Everything in the universe can be described in terms of *yin* or *yang*. This is one of the underlying philosophies of Oriental Medicine: *yin* is the feminine qualities in the universe, *yang* is the masculine qualities.

These aren't really gender specific. If you have studied a foreign language where nouns have a gender, you'll understand this. For instance, "the table" in Spanish (la mesa) is a feminine noun, but this gender has nothing to do with the style or use of the table. Same thing with *yin* and *yang*, the law isn't really about dividing things into boys and girls, but rather recognizing that everything has two opposing aspects that do best when they're in balance.

The following tables describe some *yin/yang* pairs.

Basics of *yin/yang* theory

<i>yin</i>	<i>yang</i>
passive	active
dark	light
inside	outside

As applied to Western medicine

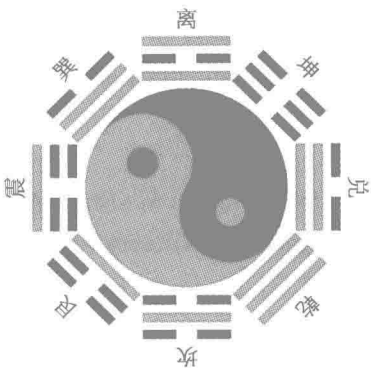
<i>yin</i>	<i>yang</i>
anatomy	physiology

As applied to Chinese medicine

<i>yin</i>	<i>yang</i>
blood	<i>qi</i> energy

When applied to medicine in general, Western medicine acts upon the *yin* of the body, the substance of the body, the actual cells and chemicals. Acupuncture works more on the function of those organs and cells. Herbs are kind of in between. We categorize them by their functions, but they are also substantial things we put into the body, and they can also directly affect the *yin* of the body like Western medicine.

Think of this *yin/yang* relationship as Western medicine acts on the cars, but Oriental medicine acts on the timing and regulation of traffic lights. When the traffic light system is working correctly, the cars flow through town correctly. This is the holism of *qi*, the larger vision of functional



relationships.

This is one reason that many of those functional problems such as Irritable Bowel Syndrome (IBS), fibromyalgia and depression are difficult to diagnose according to Western medicine. First they have to rule out every other cellular or organic cause. Only then can WM take a step back and call it a “functional” disorder.

Still, as time goes by, and Western medicine begins to look more carefully at functional relationships, the line between CM and WM begins to blur. This is taking place from the Chinese medicine side too. Scientific research has determined that some Chinese herbs have known Western affects such as the herb *Huang Lian* (Rx. Coptis) being used as an antibiotic for h-Pylori infection ulcers. (Funny story, we were using this herb as a particular type of ulcer treatment that pre-dated WM’s discovery of the h-Pylori infection type! Only after this point did WM discover *Huang Lian*’s antibiotic functions.)

(To be continued)

(Total words: 1392 words)

Excerpted from *Chinese Medicine for a Restless World* in [Gancao.net](http://www.gancao.net) by Al Stone, L. Ac. (<http://www.gancao.net/theory/comparison-186>)

Words and Expressions

silhouette /ˈsɪluːet/ <i>n.</i>	an outline of a solid object (as cast by its shadow) 轮廓; 剪影
lesion /ˈliːʃən/ <i>n.</i>	any visible abnormal structural change in a bodily part 伤口; 损害
substrate /ˈsʌbstreɪt/ <i>n.</i>	the substance acted upon by an enzyme or ferment 底物
practitioner /prækˈtɪʃənə/ <i>n.</i>	someone who practices a learned profession 开业医生, 行医者, 医师
rectify /ˈrektɪfaɪ/ <i>v.</i>	to make right or correct 调整, 矫正
endorphin /enˈdɔːfɪn/ <i>n.</i>	a neurochemical occurring naturally in the brain and having analgesic properties 内啡肽
abate /əˈbeɪt/ <i>v.</i>	to make less active or intense 缓和, 减弱
blur /blɜː/ <i>v.</i>	to become glassy or lose clear vision 使…模糊, 涂污
holism /həʊˈlɪzəm/ <i>n.</i>	the theory that the parts of any whole cannot exist and cannot be understood except in their relation to the whole; “holism holds that the whole is greater than the sum of its parts” 机体整体性; 整体论; 整体主义

Exercises for the Passage

I. Reading Comprehension

Circle the letter of the best answer for each of the questions.

- According to WM, diabetes happens when _____ is unable to pass through the wall of cells and this is what causes the problems associated with diabetes.
 - sugar
 - monosodium glutamate
 - amino acid
 - hormone
- Some characteristic signs or symptoms can be used to diagnose diabetes EXCEPT _____.
 - thirsting
 - wasting
 - more urination
 - coma
- Chinese medicine makes diagnosis _____ according to this passage.
 - with lab tests
 - without lab tests
 - with MRI
 - A and C
- The concept “spirit” in CM is _____.
 - a mixture of body and mind
 - a mixture of signs and symptoms
 - a mixture of brain functions and emotions
 - None of the above.
- Lung *qi* _____ in CM.
 - is the lungs’ function of gas exchange
 - can absorb the clear and exhale the turbid
 - is the same as liver *qi*
 - A and B
- Yin* is _____ according to this passage.
 - the masculine qualities in the universe
 - the feminine qualities in the universe
 - really gender specific
 - warm
- Scientific research has determined that some Chinese herbs have known Western affects such as the herb *Huang Lian* (Rx. *Coptis*) being used as an antibiotic for _____.
 - diabetes mellitus
 - uremia
 - irritable bowel syndrome
 - h-Pylori* infection ulcers
- Which of the following statements is TRUE?
 - Yin-yang* theory is the philosophical basis of Chinese Medical Theory.
 - According to *yin-yang* theory, not everything has two opposing aspects.
 - According to *yin-yang* theory, afar and near are a *yin/yang* pair.
 - Think of this *yin/yang* relationship as Western medicine acts on the cars, but Chinese medicine acts on the timing and regulation of traffic lights, i.e., WM focuses on the macrocosmic while CM on the microcosmic.

II. Vocabulary Exercise

Fill in the following blanks with the words or phrases listed below in their proper forms.

holism	endorphin	practitioner	lesion	Coptis
blur	abate	rectify	substrate	silhouette

1. I could see the black _____ of Fuji mountain against the evening sky.
2. Chinese herb Huang Lian is also called _____ in Rx.
3. Brain _____ can be caused by bacterial infections.
4. In chemistry, the substance which acts upon an enzyme or ferment is called _____.
5. Joan was a medical _____ before she entered politics.
6. Please _____ the mistakes in his case record if any.
7. Acupuncture is said to stimulate the brain to produce _____ which can ease the pain.
8. After taking aspirin, his temperature _____.
9. The theory that the parts of any whole cannot exist and cannot be understood except in their relation to the whole is called _____.
10. Dust can _____ our vision.

III. Translation from English to Chinese

Translate the following sentences into Chinese.

1. In ancient Greece, where Western civilization was born, the medicine of the day mimicked Oriental medicine in that they looked at the body with analogies to nature in much the same way that Oriental medicine still does.

2. However, with the invention of the microscope and the discovery of the cell, Western medicine became very materialistic in its approach to the human body.

3. When I say materialistic, I'm not talking about an unhealthy attachment to money, but the sense that only the material of the body is real, nothing else.

4. If you can't touch it, see it under a microscope or conceive of it in chemical equations then it doesn't really exist.

5. It is a discipline that is based on the philosophy that only what exists in the physical realm is

real. This is materialism. In Oriental terms, this is “yin”.

IV. Translation from Chinese to English

Translate the following sentences into English.

1. 我赞同那些真心实意开始利用针灸来治疗病人的西方医学从业人员。

2. 但是我要警告这些从业人员和寻求他们帮助的病人，让他们明白把针刺进肌肉里来减轻疼痛这只是东方医学的肤浅应用。

3. 我们很高兴医学博士可以用这种方法来帮助到你们。

4. 但是我们也对那些医学博士因为一些内在的或是先天性的问题而玷污东方医学的做法感到有点儿愤怒。

5. 东西方医学的界线开始变得模糊起来。

V. Questions for Reflection

Answer the following questions based on your understanding of the passage.

1. Have you come into contact with TCM since childhood?
2. How do you interpret the concept of *qi* or *chi* in TCM?
3. According to your understanding, how do Eastern Medicine practitioners diagnose the patients?

Passage Two

Western Medicine and Eastern Medicine Compared

(Continued)

What's Spirit all About?

Where we get into this idea of the body-mind-spirit is through these very human perceptions serving as our diagnostic tools because all three are evident when using the human senses rather than a machine. Machines can monitor chemical changes and signs of life on a very minute scale,

but only our human perceptions can monitor the larger totality and context of all that the human organism is. This is where we get into one's "spirit" in terms of diagnostic information.

This approach to "spirit" is not unheard of in Western medicine, though they call it "affect". When Chinese medicine first came to the States in the 1970's (ignoring for the moment the Chinese immigrant communities of the 1800's), Chinese medicine's holism got wrapped up in the human potential and new-age movements, and Chinese medicine soon became something very much other than what is now practiced in Asia.

It is inevitable for this medicine to evolve and change as it enters a new culture. However, I favor the tried-and-true approaches and definitions as they currently exist in China. Still, many patients like Westernized spiritual approaches especially when they share a new-age worldview or are otherwise not feeling understood or listened to by conventional physicians or medical community.

The Value of Scientific Research Versus Time-Tested Approaches

Currently, in the West, there is a great deal of research being done on the effects of acupuncture, Chinese herbs and even disciplines such as *Qigong*. Some of the research tells us



the things that the CM industry wants to hear, that it works for a given condition. Other times, the research does not support the time-tested approaches that have arrived here from the East.

However, it should be noted that research has also been taking place over the past 2,000 years in the form of time testing and the wisdom of the marketplace. There are many herbs and therapeutic approaches that have fallen out of favor over the past 2,000 years because they simply didn't produce

the intended results. In some ways, this long-term approach is actually more scientific than the unnatural short-term placebo-controlled research made famous by pharmaceutical companies.

This kind of long-term research is really closer to economics or Darwinian evolution than biomedicine. Essentially, over the past 2,000 years, the therapies that worked withstood the test of time. If they didn't work, the doctors wouldn't get any patients or students and an idea simply wouldn't spread. One good example of this is the hangman's noose. This rope, after an execution, was thought to actually have some medical benefits for the lungs. But over time, this simply didn't prove to be true (fortunately!) And so we do not use hangman's rope medicinally anymore.

We should also make sure that we understand the difference between WM and CM mechanisms of action. A mechanism of action would be like the diabetes example provided above. WM's mechanism for the treatment of diabetes (Type 1) is to put more insulin into the blood stream, which then helps to pull the glucose through the cell walls. CM's mechanism says that if we moisturize the lungs, then the thirst will abate as the lungs represent the means by which fluids are

distributed in Chinese medicine. Many of the herbs in Chinese medicine said to “generate fluids” also lower serum glucose. My point is that we have very well thought-out and time-tested ways of looking at the activities of the body, even when they do not conform to the Western body of knowledge.

If we give an acupuncture treatment that is designed solely to stimulate the movement of the *qi* in the body, many aches and pains will be abated. When modern Western research attempts to determine what happened to take away the pain they’ll look toward the brain’s release of endorphins, the body’s natural pain killers. They’ll take pictures of more active areas of the brain during an acupuncture treatment, they’ll chemically block certain pain relieving tracts in the spinal cord or on a cell’s surface to see if that affects the acupuncture treatment. What is really strange is that wherever they look, they find something! There is seemingly no end to the scientific mechanisms of acupuncture.

I believe that this is consistent with the holistic idea that maintains the coherence of Chinese medicine. Acupuncture’s effects are not limited to any one given system, whether we’re talking about the nervous system, cardiovascular, hormonal, or any other. Acupuncture affects them all at the same time. Again, that’s because Chinese medicine doesn’t act exclusively on the tiniest of human structures, but the larger whole person. Of course it would affect multiple systems simultaneously.

Many Western researchers expect acupuncture’s effects to resemble a “man-to-man defense” in basketball where one player defends the basket against another single player. However, holistic medicine tends to be more like a “zone defense” whereby all five players scoot over a bit toward whoever has the ball in a given moment. So wherever the ball goes, so do all five players. Whenever you stick a needle into the body, you can measure one man, but it is really all five that are responding.

Oriental medicine also has a great deal to offer the Western discipline of internal medicine, perhaps more than the “pain control” applications that are finally being accepted in the Western medical community. Twenty years ago, using acupuncture for pain control was considered quite silly. In another ten years, I hope that we’ll see a greater acceptance of Oriental medicine’s true genius, and this is in the area of internal medicine.

Within both CM and WM, there is an enormous amount of time-tested information that has its own logic and usefulness. Both Western and Chinese systems have their place. Some believe that the greatest strength of Western medicine is in its trauma care and therapies for acute problems, while Chinese medicine excels in the areas of chronic problems and preventive medicine. It is my notion, and that of Chinese research as well, that using both CM and WM provides for better clinical outcomes than using either of them separately.

Western Scientists Brought Forth a New Concept CAM or Complimentary and Alternative Medicine Which Was Thought to Originate in China

In October 2003, during the 12th Congress of Oriental Medicine in Taipei, the National

Palace Museum organized an enormously pertinent exhibit in Gallery 313 derived largely from the museum's collection of ancient medical texts that includes classics on numerous topics. It is entitled "Life Is Worth More than Gold: A Special Exhibition of Ancient Medicinal Classics." In the English translation of the Chinese description clues are embedded that pertain to the origins of both Western medicine and the history of complementary and alternative medicine (CAM) as briefly described: "Disease has always been a great topic of concern in human society. From prayers and spells to the birth of medicine as a rational science, man has been able to develop all sorts of medical treatments to combat against different illnesses and ailments, because, as the Chinese proverb has it, "life is worth more than a thousand gold pieces." Towards the end of the Eastern Han (the 3rd century), typhoid was rampant in China, and the fatality rate was extremely high. Chang Chung-ching, with his extensive clinical experience, wrote "the Treatise on Cold-Induced Febrile and Miscellaneous Diseases", and thereby established the foundations for "treatment based on differentiation of symptom-complex" in traditional Chinese medicine. After that, as governments began setting up medical institutions and experiences of private doctors came to be valued, many important medicinal theories, treatments and much pharmaceutical knowledge were gradually organized systematically. Advancements in pharmacology were particularly notable. For example, the *Newly-Revised Materia Medica* issued by Emperor Kao-tsung of the Tang Dynasty in the 10th year of his reign (659) was the first pharmacological encyclopedia edited and published by the government, and a copy was taken to Japan by Japanese emissaries soon after its completion.

(Total words: 1324 words)

Excerpted from *Chinese Medicine for a restless world* in [Gancao.net](http://www.gancao.net/theory/comparison-186) by Al Stone, L. Ac. (<http://www.gancao.net/theory/comparison-186>)

Words and Expressions

minute /maɪ'nju:t/ <i>adj.</i>	immeasurably small 微小的
tried-and-true /'traɪdən'tru:/ <i>adj.</i>	tested and proved to be reliable 经试验证明好的
worldview /'wɜ:ldvju:/ <i>n.</i>	view of the world 人生观
placebo /plə'si:bəʊ/ <i>n.</i>	an innocuous or inert medication; given as a pacifier or to the control group in experiments on the efficacy of a drug 安慰剂
innocuous /ɪ'nɒkjʊəs/ <i>adj.</i>	harmless; not injurious to physical or mental health 无害的, 良性的
biomedicine /,baɪəʊ'medɪsn/ <i>n.</i>	the branch of medical science that applies biological and physiological principles to clinical practice 生物医学
noose /nu:s/ <i>n.</i>	a loop formed in a cord or rope by means of a slipknot; it binds tighter as the cord or rope is pulled 绞索套; 产科用翻转带, 套索, 圈套
hangman /'hæŋmən/ <i>n.</i>	an executioner who hangs the condemned person 刽子手;

insulin /ˈɪnsjʊlɪn/ <i>n.</i>	执行绞刑者 hormone secreted by the isles of Langerhans in the pancreas; regulates storage of glycogen in the liver and accelerates oxidation of sugar in cells 胰岛素
Langerhans /ˈlæŋgəhɑːnz/ <i>n.</i>	pancreatic island 胰岛
avatar /ˈævəˈtɑː/ <i>n.</i>	the manifestation of a Hindu deity (especially Vishnu) in human or superhuman or animal form 天神下凡，神之化身；具体化；某人身上的品质的体现
complimentary <i>adj.</i> /ˌkɒmplɪˈmentəri/	acting as or providing a complement (something that completes the whole) 补合的

Exercises for the Passage

I. Reading Comprehension

Decide whether each of the following statements is True (T) or False (F).

- _____ 1. According to the passage, machines are not as useful as human senses regarding monitoring the changes and signs of life.
- _____ 2. It is unavoidable for Chinese medicine to adjust itself as it enters the western culture.
- _____ 3. In some ways, the long-term approach is actually more scientific than the unnatural short-term placebo-controlled research.
- _____ 4. Nowadays, hangman's noose is still in medicinal use.
- _____ 5. Modern Western research might think that Acupuncture can be used in pain control in that it might stimulate the brain to produce more endorphin.
- _____ 6. Western scientists take Chinese medicine as complementary medicine.
- _____ 7. Complimentary and alternative medicine was thought to originate in Japan.
- _____ 8. Some believe that Western medicine excels in the areas of chronic problems and preventive medicine.
- _____ 9. Currently, in the USA, scientific research always support the time-tested approaches from the East.
- _____ 10. People in the west shows no interest in the Eastern medicine.

II. Vocabulary Exercise

Fill in the following blanks with words from the passage in their proper forms. The first letter is given.

1. There were m_____ differences between the two curves. We could even replace one with the other.
2. A comprehensive w_____ is the fundamental cognitive orientation of an individual or society encompassing natural philosophy; fundamental existential and normative postulates; or themes, values, emotions, and ethics.

3. A p_____ is a sham or simulated medical intervention that can produce a perceived or an actual improvement
4. Even i_____ substances can sometimes register a positive result in a drug test.
5. A n_____ is a loop at the end of a rope in which the knot slides to make the loop collapsible.
6. I_____ resistance syndrome, or metabolic syndrome, increases your risk of diabetes and early heart disease.
7. A_____ is a 2009 American epic science fiction film written and directed by James Cameron, and starring Sam Worthington, Zoe Saldana and Stephen Lang.
8. These two aims are not always mutually c_____: at times they conflict.
9. Towards the end of the Eastern Han (the 3rd century), typhoid was r_____ in China, and the fatality rate was extremely high.
10. Complimentary and alternative medicine was thought to o_____ in China.