



21世纪高等院校英语教材

中医英语基础教程

Essential English of Traditional Chinese Medicine

王洁华 苏峰 主编



河南科学技术出版社



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· 郑州 ·

图书在版编目 (CIP) 数据

中医英语基础教程/王洁华, 苏峰主编. — 郑州: 河南科学技术出版社, 2008.6

ISBN 978 - 7 - 5349 - 4023 - 1

I. 中… II. ①王… ②苏… III. 中国医药学 - 英语 - 教材
IV. H31

中国版本图书馆 CIP 数据核字 (2008) 第 071511 号

出版发行: 河南科学技术出版社

地址: 郑州市经五路 66 号 邮编: 450002

电话: (0371) 65737028

网址: www.hnstp.cn

责任编辑: 刘 欣

责任校对: 柯 姣

封面设计: 张 伟

版式设计: 采 风

印 刷: 河南第一新华印刷厂

经 销: 全国新华书店

幅面尺寸: 185mm × 260mm 印张: 16 字数: 400 千字

版 次: 2008 年 6 月第 1 版 2008 年 6 月第 1 次印刷

定 价: 26.00 元

如发现印、装质量问题, 影响阅读, 请与出版社联系。

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PREFACE

前言

中医药是中华民族在与疾病长期斗争的过程中积累的宝贵财富,其有效的实践和丰富的知识中蕴含着深厚的科学内涵,是中华民族优秀文化的重要组成部分,为中华民族的繁衍昌盛和人类健康作出了不可磨灭的贡献。在继承发扬中医药优势特色的基础上,充分利用现代科学技术,推动中医药现代化和国际化,以满足时代发展和民众日益增长的医疗保健需求,是历史赋予我们的责任(《2006—2020 年中医药创新发展规划纲要》)。

为全面落实《大学英语教学要求》提高中医院校本科生的专业英语水平,为满足中医院校新增英语专业(医学英语方向)教学建设的需要,为适应中医药走向世界、培养外向型中医药人才的需要,我们组织编写了这本《中医英语基础教程》。

本教程在编写设计上,注重将中医专业基础知识与拓展医学知识相结合,强调学生综合语言运用能力的提高。本教材共由二十三个单元组成,课文全部为中医英语,涵盖中医基础理论、中医诊断学、针灸、推拿、中药、养生、骨伤等中医多学科基础内容。课后补充阅读,以拓展医学知识为主,主要选自世界著名网站资料,涵盖 2004 年中国中医学重点科研项目、世界整体医学体系、循证医学、补充和替代医学、世界卫生组织新千年发展目标的相关信息等。为方便教师授课和同学们的学习,本教程还配有教师参考书和课文录音。

本教程可供中医院校本科生中医英语听、说、读、写、译综合学习训练,也可供中医从业人员自学提高使用。

我们真诚地希望本教程的使用者通过学习,能够掌握中医基础英语,为进一步学习提高和工作实践夯实基础,并能够借助中医英语这一使中医走向世界的语言载体,加强国际学术交流、宣传中医药、了解世界医学最新发展、为繁荣祖国中医药伟大事业贡献自己的力量。

永远将最好的呈献给读者,这是我们的最大愿望。但因编者水平有限,不妥之处在所难免,我们恳请本书的读者提出宝贵意见,恳请同行专家赐教。在此,我们衷心感谢学院领导给予的大力支持,同时衷心感谢那些其著作被本书参考和部分引用过的专家学者。

编 者

2008 年 3 月

The logo of the Chinese Academy of Sciences (CAS) is a square emblem. It features a stylized representation of the Chinese characters '中国科学院' (Chinese Academy of Sciences) in a traditional seal script, arranged in a circular pattern. The emblem is set against a dark background with a lighter border.

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Text

A Brief Introduction to Traditional Chinese Medicine

Traditional Chinese medicine (TCM) has a time-honored history of several thousand years. It is a scientific summary of the rich experiences of the Chinese people in their long-term struggle against diseases. It is an integral part of the Chinese culture and civilization. Over the long course of the Chinese history, TCM has contributed significantly to the health care of the Chinese people and the prosperity of the Chinese nation. Its unique characteristics and marvelous curative effects are increasingly recognized by people all over the world. Under the influence of "returning to nature", people in the modern society have become aware of the side effects of chemical drugs and are more receptive to the treatment with TCM and natural medicines. Therefore, TCM is getting more and more popular with the world people. 5 10

The origin of traditional Chinese medicine can be traced back to remote antiquity, but it is universally acknowledged that TCM theory was formally recorded from the time of the Warring States to the Qin and Han Dynasties. During that period, the four great classics of TCM came into being, namely, *Huangdi Neijing* (*Huangdi's Internal Classic*), *Nan Jing* (*Classic on Difficult Issues of Medicine*), *Shanghan Zabing Lun* (*Treatise on Cold-induced and Miscellaneous Diseases*), and *Shennong Bencao Jing* (*Shen Nong's Classic of Materia Medica*). Their creation marked the establishment of the TCM theoretical system. *Huangdi Neijing*, or *Nei Jing* for short, is the earliest and greatest medical classic extant in China, which appeared in the Warring States Period. The works consist of two distinct parts: *Su Wen* (*Plain Questions*) and *Ling Shu* (*Miraculous Pivot*). The former deals mainly with the basic theories of traditional Chinese medicine while the latter focuses on acupuncture. Before the Eastern Han Dynasty, *Nan Jing*, another classic of Chinese medicine, was 15 20 25

published. This classic deals with the basic theory of guiding clinical practice of traditional Chinese medicine including physiology, pathology, diagnosis, prevention and treatment of diseases, and so on. It supplemented what *Huangdi Neijing* lacked. *Shanghan Zabing Lun* is an immortal masterpiece of TCM clinical medicine, which was written by Zhang Zhongjing, an outstanding physician of the Eastern Han Dynasty. This classic established the principle of syndrome differentiation, thus laying the foundation for the development of clinical medicine. *Shennong Bengcao Jing* published in the Han Dynasty, the earliest monograph on materia medica extant in China, is a summary of pharmaceutical knowledge. It recorded 365 Chinese herbs with concise interpretation. These classics laid a solid foundation for the development of TCM and successive improvements in both theory and practice.

The TCM theoretical system has been continuously replenished and developed since the appearance of the "four great classics". *Mai Jing* (*Pulse Classic*), the first monograph on pulse written by Wang Shuhe of the Jin Dynasty, systematized the theory of ancient sphygmology. *Zhenjiu Jiayi Jing* (*A - B Classic of Acupuncture and Moxibustion*), compiled by Huangfu Mi of the Western Jin Dynasty, is the earliest extant works dealing exclusively with acupuncture and moxibustion. *Zhubing Yuanhou Lun* (*Treatise on the Pathogenesis and Manifestations of Various Diseases*), compiled by Chao Yuanfang together with other doctors in 610 AD, is the earliest extant classic on etiology and symptomatology in China. Sun Simiao, a renowned doctor in the Tang Dynasty, devoted all his life to the writing of two great books: *Qianjin Yaofang* (*Essential Prescriptions for Emergencies*) and *Qianjin Yifang* (*Supplement to Essential Prescriptions for Emergencies*). Both books were regarded as representative works of medicine in the Tang Dynasty. Li Shizhen, a famous physician and pharmacologist in the Ming Dynasty, spent 27 years in accomplishing the book *Bencao Gangmu* (*Compendium of Materia Medica*), which is monumental in the history of Chinese materia medica and has made a great contribution to the development of pharmacology in the world.

Drawing upon essence of the society and culture of ancient China, traditional Chinese medicine possesses its own unique features in all aspects of its theory and practice. Generally speaking, TCM is mainly characterized by the concept of holism and syndrome differentiation and treatment.

Holism is a philosophical viewpoint, which emphasizes the integrated unity 60 of a thing. The concept of holism in TCM involves two main ideas: the human body as an inseparable organic whole, and the close relationship between human and nature. First, TCM holds that the human body's vital activities take the five zang-organs as their core. Due to various functional and material relationships, they link the six fu-organs, five body constituents, five sense organs, nine 65 orifices, four limbs, and trunk to form an organic whole, coordinating their functional activities. TCM not only explores the life activities of the human body from the view of the holistic concept, but also emphasizes the organic whole while analyzing the causes of diseases. Specially, TCM examines the holistic pathological reactions caused by a diseased local part. Secondly, as human 70 beings live in the natural world, the natural environment provides them with the necessities indispensable to their existence. Any movement and change of the natural world directly or indirectly affect the human body. This is known as "the correspondence between nature and human". Besides, man lives in a complex social environment, which also affects the human's life activities. In other 75 words, the occurrence, development and final outcome of human's diseases are closely related to the changes both in natural and social environment. For instance, abnormal climates, unfavorable geographical surroundings, sudden violent changes of social or living conditions can lead to the occurrence or aggravation of illness. 80

Another important feature of TCM is syndrome differentiation and treatment, which is a basic principle for understanding and treating diseases and a manifestation of dialectic materialism in clinical practice. Syndrome differentiation refers to analyzing and summarizing the relevant information collected with the four diagnostic methods in order to ascertain the pathogenesis 85 of a disease. Treatment signifies determining an appropriate therapeutic principle and method based on the conclusion of syndrome differentiation. Syndrome differentiation is the premise and basis of treatment, while treatment is the means or method of curing diseases. One disease may include several different syndromes, and conversely, different diseases may exhibit the same 90 syndromes in the course of their development. Thus, in TCM different diseases can be treated with the same therapy, or the same disease treated with different

therapies.

To sum up, traditional Chinese medicine holds that the human body is an organic whole of unity of opposites, and closely related to its external environment. Based upon this premise, TCM observes the human body itself and its reactions to the surroundings, and attempts to understand the essence of disease from clinical symptoms. It is by applying dynamic balance theory and different therapies that TCM helps the body reestablish dynamic balance, thus curing diseases. These are the distinguishing features of TCM. 95 100

Today, with the changes in economy, culture and living styles in various regions as well as in world population, the disease spectrum is changing and an increasing number of diseases are difficult to cure. The side effects of chemical drugs have become knotty problems. Furthermore, both the governments and people in all countries are faced with the problem of high costs of medical treatment. Traditional Chinese medicine, the complete system of traditional medicine in the world with unique theory and excellent clinical curative effects, basically meets the needs to solve such problems. Here it should be pointed out that with the advance of modern science and technology and after many years of painstaking efforts of the Chinese doctors, a new medicine has gradually taken shape, which is known as integration of traditional Chinese and Western medicine, characterized by the combined advantages of the both. It is becoming even more appealing to people at home and abroad for health preservation, prevention and treatment of diseases. Traditional Chinese medicine, joining hands with other categories of the world's traditional medicine, distinguished for being scientific, safe and effective, will undoubtedly make greater contributions to human health in the 21st century. 105 110 115

New Words and Phrases

antiquity /æn'tikwiti/ <i>n.</i>	古代, 年代久远
syndrome /'sindrəʊm/ <i>n.</i>	证, 综合征
canon /'kænən/ <i>n.</i>	经典, 原著
differentiation /ˌdɪfərenʃi'eɪʃən/ <i>n.</i>	区分, 鉴别
exogenous /ek'sɒdʒɪnəs/ <i>adj.</i>	外生的, 外源的, 外因的
febrile /'fi:brail/ <i>adj.</i>	热性的, 发热的, 发热引起的

pivot /'pivət/ <i>n.</i>	枢, 支点
physiology /fizi'ɒlədʒi/ <i>n.</i>	生理学
pathology /pə'θɒlədʒi/ <i>n.</i>	病理学
diagnosis /ˌdaɪəg'nəʊsɪs/ <i>n.</i>	诊断 (法), 诊断结论, 调查分析
sphygmology /sfig'mɒlədʒi/ <i>n.</i>	脉学
acupuncture /ˌækju'pʌŋktʃə/ <i>n.</i>	针术
moxibustion /ˌmɒksɪ'bʌstʃən/ <i>n.</i>	灸术
pharmacologist /fɑ:mə'kɒlədʒɪst/ <i>n.</i>	药理学家
holism /'həʊlɪzəm/ <i>n.</i>	整体论

Notes

- | | |
|--|----------|
| 1. returning to nature | 返璞归真 |
| 2. syndrome differentiation | 辨证 |
| 3. etiology and symptomatology | 病因学, 症候学 |
| 4. syndrome differentiation and treatment | 辨证施治 |
| 5. materia medica | 本草 |
| 6. acupuncture and moxibustion | 针灸 |
| 7. the correspondence between nature and human | 天人相应 |
| 8. dialectic materialism | 辩证唯物主义 |
| 9. the integration of traditional Chinese and Western medicine | 中西医结合 |

Exercises

I. Questions for Consideration or Discussion.

1. Please say something you know about the early history of TCM.
2. As to the formation and development of TCM, what has impressed you most?
3. Have you read any of the medical classics mentioned in the text? If you have, which book do you like best and why?
4. What do syndrome differentiation and treatment mean?
5. What are the unique features of TCM in diagnosing and treating diseases?

II. Translate the Following Terms and Expressions into English.

- | | | |
|---------|-----------|-----------|
| 1. 中医药 | 2. 辨证论治 | 3. 整体观 |
| 4. 天人相应 | 5. 返璞归真 | 6. 症状 |
| 7. 证 | 8. 辩证唯物主义 | 9. 药物的副作用 |
| 10. 疗效 | 11. 诊断和治疗 | 12. 症候学 |

- | | | |
|-----------|-----------|----------|
| 13. 中西医结合 | 14. 灵枢 | 15. 素问 |
| 16. 内经 | 17. 伤寒杂病论 | 18. 本草纲目 |
| 19. 针灸甲乙经 | 20. 千金要方 | 21. 千金翼方 |
| 22. 难经 | | |

III. Translate the Following Sentences into Chinese.

1. Under the influence of "returning to nature", people in the modern society have become aware of the side effects of chemical drugs and are more receptive to the treatment with TCM and natural drugs.
2. Drawing upon essence of the society and culture of ancient China, traditional Chinese medicine possesses its own unique features in all aspects of its theory and practice.
3. Holism is a philosophical viewpoint, which emphasizes the integrated unity of a thing.
4. Treatment signifies determining an appropriate therapeutic principle and method based on the conclusion of syndrome differentiation.

IV. Write a Summary of the Text.

V. Listen to the Text and Retell Its Main Idea.

Supplementary Reading

Beginning of Traditional Chinese Medicine

Anthropologists tell us that the primitive people all over the earth had practically the same myths, customs, beliefs and superstitions, differently only in unimportant details. Over a long period of time human races and racial customs changed, gradually evolving from a lower and plainer life to a higher and more complex one. Like the primitive folks of other races, the Chinese in this early stage of existence lived in caves, ate wild fruits, drank the blood of animals, and covered their loins with the skin of animals. They had to fight against wild beasts and sometimes got hurt or wounded. Their meals being irregular, the food coarse and uncooked, and the body exposed to all kinds of weather, stomach troubles and other diseases naturally followed. (1) As the most universal symptom of disease, the first indication of something wrong with the living organism is pain, to seek and to apply remedies for it

is the most imperative of the primeval instincts. An injured dog licking its wound or seeking certain grasses and herbs when sick, a child stretching its cramped limbs or scratching its irritated body show instinctive responses towards removing these evils. And such distinctive reactions are the origins from which definite curative systems have arisen during the evolution of every community.

(2) As an illustrative example we may mention massage which was evolved from the instinctive action of rubbing, stroking and kneading to sooth an injured or stiff limb. The Chinese have developed this method to a high degree of excellence perhaps never to be equaled by any other race. The commencement of surgery dates from the moment when instruments of daily use were employed as means of healing. With such articles as thorns, fish bones, shells, flints, an abscess could be opened and also blood let out. Moxibustion, cupping, cautery and puncture were practiced as far back as the Stone Age. *Su Wen* says: “(3) When the trouble is in the muscles, employ puncture; in the blood vessels, use moxibustion; in the tendons, apply cautery.” In making punctures “needles” were used. These were originally made of flint but later changed to metal as the result of improvement in manufacture of instruments in the Copper and Bronze Ages. “Needling” occupied a rather important position in ancient times. It developed into the art of acupuncture which is now highly specialized, forming one of the characteristic branches of traditional Chinese medicine.

As primitive man advanced a little further in the knowledge which was gained from experience, it was natural that he soon perceived that physical measures could not cure all ailments, especially internal complaints. Chance and empiricism led him to try various herbs and food as remedies till gradually a considerable number of such samples were discovered. The classics, *Shu Jing*, *Shi Jing*, *Zhou Li*, *Shan Hai Jing*, contain many names of plants and animals used as medicine, but not much exact data, for these names are often uncertain. In the *Shan Hai Jing* more than eighty of such substances are enumerated, including various kinds of fish, fowls, flesh of animals, herbs, vegetables, barks, etc. Two salient features were brought out, namely: (a) people of this period had just emerged from the hunting and fishing stage and were entering into the newly formed agricultural society, for most of the things listed were derived from the animal kingdom as compared with the time of Shen Nong when vegetable drugs formed the main source of remedies; (b) although the great majority of the substances were to be taken internally, yet a considerable proportion of them were to be worn by the patients, which showed the deep hold of medical magic on

the minds of the people.

Greek and Roman writers have handed down a number of fables, according to which we owe much of our knowledge about therapeutic means and measures to animals. The Chinese have a rich store of such tales. Thus it is related that the deer, when sick, eat *senicio palmatus*; dogs, having overeaten, seek corn stalks; rats, when poisoned, drink muddy water; cats and spiders eat, as antidotes to bee-sting, the grass that grows on the roof; birds, when their beaks get stained by poisonous berries, peck at the root of *actea spicata*; the tiger, when wounded, eats clay; and monkeys, to stop bleeding, stuff a ball of wood leaves in the wound. Some of these legends are recorded at great length and the following story may be of interest to students of medical folk-lore. Yi Yuan tells us that once a farmer saw a wounded snake lying on the ground while another with a blade of grass in the mouth applied it to the wound. A day passed and the snakes moved away. The farmer gathered the grass left behind and tried it on wounds with good results. Hence the herb was named snake grass.

Translate the Underlined Parts into Chinese.

- (1) _____

- (2) _____

- (3) _____

Words and Expressions

anthropologist <i>n.</i>	人类学家
primitive <i>adj.</i>	原始的, 纯朴的
imperative <i>adj.</i>	强制性的, 绝对必要的
cramp <i>n.</i>	痉挛, 抽筋
flint <i>n.</i>	打火石
abscess <i>n.</i>	脓肿, 溃疡
cautery <i>n.</i>	(医) 烧灼 (术)
empiricism <i>n.</i>	庸医的医法
senicio palmatus	掌叶千里光
actea spicata	类叶升麻

Text

Yin-yang Theory

Yin and yang, the philosophical terms in ancient China, refer to two opposite aspects of interrelated things or phenomena in the natural world. Yin-yang theory is used to expound the occurrence, development and changes of all things in the universe. In nature, it is the theory of opposition and unity in ancient times, the perspective and methodology of the ancient people, which 5 belongs to the category of materialism and dialectics of the ancient China.

The original meanings of the concept of yin and yang were very simple. The side that faces the sun is yang and the reverse side is yin. Later the ancient people, in the course of their everyday life and production, gradually came to understand that everything in the natural world can be attributed to either yin or 10 yang respectively according to their specific properties, such as heaven and earth, sun and moon, day and night, cold and heat, brightness and dark, stillness and movement, substance and function, life and death, male and female, and so on. Furthermore, any aspect of yin or yang can be sub-divided into yin and yang signifying the relative degrees of yin and yang. *Su Wen* states: 15 “Yin and yang can be extended from one to ten, from ten to a hundred, from a hundred to a thousand, from a thousand to ten thousand and to infinity. Although they are infinitely divisible, yet in essence all these are but one: yinyang.” As it is said in *Su Wen*: “Yin and yang are the law of the heaven and earth, the fundamental principle of everything, the parents of all changes, the 20 origin of birth and death, and the residence of spirit.” It is opposition and interdependence of the two aspects that promote changes and development in the universe. The basic contents of yin and yang can be described as follows:

1. The Opposition and Restriction of Yin and Yang

The theory of yin and yang holds the two opposite aspects of yin and yang 25