



21世纪高等教育重点建设教材

中医英语

TCM-related English

李 磊 主编



科学出版社
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内 容 简 介

本书是在总结并汲取了近年来中医英语在各中医药院校的教学经验和研究成果,并在吸收中医英语翻译领域学术成果的基础上编著而成的。全书共10个单元,每单元含两篇范文,共20篇,另附15篇精选的中医英语阅读材料。上述35篇文章绝大部分出自英语国家学者之手,文章的语言纯正,且作者对中医药研究颇有造诣。文章涵盖了中医学的主要内容,包括阴阳五行、针灸经络、八纲辨证、气血津液、临床诊断等。在课文之后,配有词汇和短语解释,文章中的难点注释及翻译、阅读、听力、作文等练习题,且有各种练习的答案和课文的参考译文。

本书可供各中医院校本科生、研究生作为教材使用,也可作为培训中医药对外交流人员的教材。

本书被列为浙江省高等教育重点教材。

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前 言

根据国家教育部所颁发的《大学英语教学大纲》及《非英语专业研究生英语教学大纲》的规定,中医英语是全国高等中医药院校本科生、研究生的专业外语必修课,同时,也是培养中医药对外交流人才的必要课程。本书由长期从事中医英语教学和翻译工作,出版了《中医保健学》、《中医皮肤病学》、《最新汉英中医药词典》、《医学气功》、《中国教育思想史》等 15 种译著,现为浙江中医学院外语系主任的李磊教授担任主编。

本书是在总结并汲取了近年来中医英语在各中医药院校的教学经验和研究成果,并在吸收中医英语翻译领域学术成果的基础上编著而成的。全书共 10 个单元,每单元含两篇范文,共 20 篇,另附 15 篇精选的中医英语阅读材料。上述 35 篇文章绝大部分出自英语国家学者之手,文章的语言纯正,且作者对中医药研究颇有造诣。文章涵盖了中医学的主要内容,包括阴阳五行、针灸经络、八纲辨证、气血津液、临床诊断等。在课文之后,配有词汇和短语解释,文章中的难点注释及翻译、阅读、听力、作文等练习题,且有各种练习的答案和课文的参考译文。

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本书被列为浙江省高等教育重点教材。在编写过程中,得到中国科学院科学出版集团和浙江省教育厅的大力支持,在此谨表深切感谢。

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TEXT

UNIT ONE

To some western readers, aspects of Chinese medicine may seem somewhat exotic and strange, especially when they are unaware of its cultural context. This article will shed light on matters that at first may seem mysterious and give them a brief account.

An Overview of Chinese Medicine

Chinese medicine is a system of diagnosis and healthcare approaches that has evolved over the last 3 000 years. The Chinese approach to understanding the human body is unique. It is based on the holistic concept of the universe outlined in the spiritual insights of Taoism, and it has produced a highly sophisticated set of practices designed to cure illness and to maintain health and well-being.

These practices include acupuncture and moxibustion, herbal remedies, diet therapy, meditation, and both static and moving exercises. Although they appear very different in approach, they all share the same underlying sets of assumptions about the nature of the human body and its place in the universe.

The last twenty years or so have seen a dramatic increase in the popularity of a whole range of therapies that have their origins well outside the accepted boundaries of Western scientific thought. The derivatives of Chinese medicine, particularly acupuncture and moxibustion, herbal remedies, and *qigong* exercises – have been among the most notable, and they now enjoy a growing respect, not only from patients who have experienced their benefits at first hand but also from the medical fraternity in the West, who were initially extremely skeptical.

Despite the therapeutic benefits, however, it is likely that patients will, at some point in the process, ask themselves the question “How does this work?”

It is only common sense to wonder why the insertion of fine needles into a variety of points in the body – often bearing no obvious relationship to the actual problem – can have such a dramatic effect. Any patient wrestling with the problem of trying to consume a herbal mixture that would do justice to the witches in Macbeth must, at times, question what is going on.

Many hundreds of practitioners who experience for themselves the benefits of Chinese “Soft Exercises” – *taiji*, *qigong*, and so on – find themselves wondering how these therapies differ from Western - oriented aerobic exercise. Yet, in all cases, the proof is there in terms of symptomatic relief and improved health and well - being. Often a more balanced view of life in general is a result of practising these therapies.

To understand any system of healing, it is necessary to understand the cultural context within which it developed. Culture articulates the philosophy and the worldview that together define the way the system operates.

The healer, the patient, and the techniques used in medicine are intimately tied up with the view that the culture takes of life. The Western scientific worldview is based on a reductionist ideology – that is, it seeks to understand a system by breaking it down into its constituent parts. This has meant that the science and practice of medicine are essentially reductionist, too. Analytical specificity is emphasized, and holism – the view that approaches the person as a “whole” being, comprising body, mind, and spirit – is underplayed. This analytical emphasis has brought many marvelous insights to the treatment of disease, but it still lacks the concept that ties all aspects of the human condition together. Chinese medicine has the potential to help redress this balance. The worldview that underpins the principles and practices of Chinese medicine is based on the Taoist understanding of a universe where everything is interdependent and mutually interactive. Nothing is excluded; nothing is analyzed or interpreted without reference to the whole. When it comes to medical theory and practice, this view requires a set of assumptions and parameters quite different from those operating in Western medicine. As human beings we exist as an integral part of an energetic – energy-filled – universe. Within this universe our mind, body, and spirit are merely different manifestations of the same life force and consequently cannot be considered separately.

Thus, practitioners of Chinese medicine define their patients’ difficulties in terms that naturally emerge from the Taoist philosophical traditions. The diagnosis will place the signs and symptoms into an interdependent tapestry where physical symptoms, emotional reactions, and spiritual beliefs are set alongside social and environmental factors in order to understand how the energy dynamics of the individual lead to health or disharmony.

The treatments used in Chinese medicine are also energetic interventions that seek to reestablish harmony and equilibrium for each individual within his or her unique environment. Thus, whether the practitioner uses acupuncture, prescribes herbal remedies, suggests *qigong* exercises, recommends meditation practices, or, indeed, proposes a *feng shui* reading to balance the energetics of the patient’s environment at work or at home, there is an overarching commonality of purpose that will see these interventions as mutually interdependent and reinforcing.

The principles of Chinese medicine do not have to await the arrival of illness. Indeed, to understand these principles and to apply them in daily life is as much a part of the Chinese

system of health as are the treatment specialists applied. Thus, prevention and cure are not simply good practices in operation – there is no other way that such a system could operate.

It is worth looking briefly at the growth and development of Chinese medicine over the centuries in order to provide a contextual backdrop for the discussions in this article.

There is evidence dating back to the Shang Dynasty (c. 1000 B.C.) of a relatively sophisticated approach to medical problems. Archeological digs have unearthed early types of acupuncture needles, and observations on medical conditions have been found inscribed on bones dating back to this time.

In keeping with the Chinese emphasis on the balancing and governing forces of nature, it seems likely that medical practices developed through the observation of the natural world. Many of the graceful postures in *taiji* and *qigong* stem from the observation of animal behavior. For example, the movements of wild geese form the basis of *dayan qigong*, which connects these movements to the acupuncture points and the energy body. There is clear evidence of a Shamanic culture existing in early Asian civilization, and many Shamanic practices are believed to lie at the foundation of Chinese medicine. By the sixth century B.C., the link between the Shaman and the medical practitioner was clear. It was quoted Confucius once said that “*a man without persistence will never make a good Shaman or a good physician*”.

The practice of both acupuncture and massage developed in an empirical manner through the observation of the effects they produced on certain parts of the body and on specific internal ailments. Early acupuncture was carried out using sharpened bone fragments before other tools were developed.

By the first century A.D. the first and most important classic text of Chinese medicine had been completed. This work, known as the *Inner Classic* and probably compiled over several centuries by various authors, takes the form of a dialogue between the legendary Yellow Emperor and his minister Qi Bo on the topic of medicine. Over the following centuries, these basics were expanded, and specific works emerged on acupuncture and on herbal remedies. Right into the twentieth century much of the practice of Chinese medicine reflected the traditions that had developed over the course of the preceding 3 000 years.

Clearly it is necessary to step back into the past to understand where Chinese medicine has come from and to understand how it links with ancient philosophical thinking; but this article aims to help people understand Chinese medicine and its holistic approach in today's Western industrialized society, and to suggest the place that it can rightly occupy in developing medicine and healthcare of the 21st century.

Patients will more and more come to expect that, when they put themselves in the hands of a professional healthcare worker, whether it is a Western-trained doctor or a practitioner of Chinese medicine, they will be offered an explanation about what is being done and why. This is as it should be, and this article aims to equip patients with a basic understanding of the principles of Chinese medicine so that they will not feel confused when talking with their Chinese

medical practitioner.

This is a fascinating and enthralling journey. You will be asked to view your world from a very different perspective, but once you get used to the new landscape the view can be breathtaking and the rewards second to none.

New Words

evolve /i'vɒlv/v.

holistic /həu'listik/a.

insight /'insait/n.

sophisticated /sə'fistikeitid/a.

meditation /'medi'teɪʃən/n.

static /'stætik/a.

underlie /'ʌndə'li/v.

therapy /'θerəpi/n.

derivative /di'rivətiv/n.

acupuncture /'ækjupʌŋktʃə/n.

fraternity /frə'tɜ:nəti/n.

skeptical = sceptical /'skeptikəl/a.

therapeutic /'θerə'pjutik/a.

insert /in'sɜ:t/v.

insertion n.

wrestle /'resl/v.

witch /witʃ/n.

practitioner /præk'tɪʃənə/n.

symptomatic /'sɪmptə'mætik/a.

articulate /ɑ:'tikjʊlit/v.

unfold; develop; be developed naturally and gradually

机能整体性的

ability to see into the true nature (of sth.); deep understanding

complex, subtle

the act of remaining in a silent and calm state for a period of time 沉思,冥想

at rest; in a state of balance

form the basis of (a theory, conduct, behavior, doctrine) 成为……的基础

curative treatment 治疗,疗法

(thing, word, substance) derived from another; not original or primitive

针刺,针刺疗法

society of men, e. g. monks, who treat each other as equals; men who are joined together by common interests 彼此平等相待的团体,为共同得益而结合的团体

inclined not to believe; in the habit of questioning the truth of claims, statements, etc. 怀疑的

connected with the art of healing, the cure of disease 治疗的,关于治病的

put, fit, place sth. into sth. or between two things

struggle to deal with or overcome sth. 奋力对付

女巫,女魔法师

professional man, esp. in medicine and the laws 从业者,尤指开业医生,律师

症状的,表症的

say (words) distinctly; speak (distinctly) 清楚地说出,说话

constituent /kən'stitjuənt/a.	forming or helping to make a whole 组成的, 构成的
underplay /ˌʌndə'plei/v.	对……轻描淡写, 贬低……重要性
redress /ri'dres/v.	make up for, do sth. that compensates for
underpin /ˌʌndə'pin/v.	(fig.) support, form the basis for (a case, an argument, etc.) (喻) 支持, 为(某一立场, 论据等)建立基础
interactive /ˌintər'æktiv/a.	相互影响的, 相互作用的
parameter /pə'ræmitə/n.	参数
integral /'intigrəl/a.	necessary for completeness 构成整体所需要的; whole 完整的
manifestation /ˌmænɪfəs'teɪʃən/n.	显示, 表明, 发表
tapestry /'tæpɪstri/n.	(一块) 绣帷, 挂毯
dynamics /daɪ'næmiks/n.	force that produces activity or change 引起活动或变化的原动力
disharmony /dis'hɑ:məni/n.	lack of harmony; discord 不和谐, 不调和
intervention /ˌɪntə'venʃən/n.	interference to prevent sth. or change the result 干涉, 阻挠, 调停
equilibrium /ˌi:kwi'libriəm/n.	state of being balanced 平衡, 均势
overarch /ˌəʊvər'ɑ:tʃ/v.	form an arch (over) (在……上面) 形成拱形
commonality /kəmən'æləti/n.	a feature or purpose that is shared by two or more people or things
reinforce /ˌri:ɪn'fɔ:s/v.	make stronger by adding or supplying more men or material; increase the size, thickness, of sth. so that it supports more weight, etc. 增援; 加强
specialism /'speʃəlaɪzəm/n.	speciality ; specialization
contextual /kən'tekstʃuəl/a.	according to the context 依顺上下的; 由上下而定的
backdrop /'bækdrɒp/n.	contemporary conditions
dynasty /'daɪnəsti/n.	朝代; 王朝
archeological /ˌɑ:kiə'lɒdʒɪkəl/a.	考古学的, 与考古有关的
inscribe /ɪn'skraɪb/v.	write words, one's name, etc. in or on; mark (sth.) with words, etc.
empirical /em'pɪrɪkəl/a.	relying on observation and experiment, not on theory
ailment /'eɪlmənt/n.	illness
massage /'mæsɑ:ʒ/n.	(act of) rubbing and pressing the body, usually with the hands, to relieve or prevent stiffness or pain in muscles, joints etc. 按摩; 推拿
fragment /'frægmənt/n.	part broken off; separate or incomplete part 断片, 碎片
compile /kəm'paɪl/v.	collect (information) and arrange (in a book, list, report, etc.) 编辑

legendary /'ledʒəndəri/ <i>a.</i>	of or mentioned in legend 传奇的; 传说的; 传奇式的
precede /pri'si:d/ <i>v.</i>	come or go before (sth.) in time, order, rank, etc.
fascinate /'fæsineit/ <i>a.</i>	having great attraction or charm
enthral /in'θrɔ:l/ <i>n.</i>	take the whole attention of, please greatly 迷住, 使极为喜悦
perspective /pə'spektiv/ <i>n.</i>	view, prospect 景色, 看法; apparent relation between different aspects of a problem 问题的不同方面的明显关系
brehtaking /'breθ,teikɪŋ/ <i>a.</i>	exciting, causing awe

Proper Names

Taoism	道家学说
<i>Inner Classic</i>	内经
Yellow Emperor	黄帝
Confucius	孔夫子
Shaman	In some North American and Asian tribes, a Shaman is a person who is believed to have powers to heal sick people or to rid them of evil spirits. 巫医

Phrases and Expressions

do justice to	treat fairly; show the true value of 公平对待, 显出真实价值
at first hand	when experienced directly 得自直接的体验; 一手的
bear no relationship to	显示与……没有联系
date back to	(no passive) to have lasted since 始自某时期
stem from	to have as origin 源自, 起源于
second to none	(inf.) the best 最佳的, 不亚于任何其他的
be tied up with	连起来, 连在一起
without reference to	not connected with 与……无关, 不管

Notes

1. It is based on the holistic concept of the universe outlined in the spiritual insights of Taoism.

它是建立在道家精神理论所阐述的宇宙的整体观上的。

2. Any patient wrestling with the problem of trying to consume a herbal mixture that

would do justice to the witches in Macbeth must, at times, question what is going on.

任何想尽力喝下那些疗效能与《麦克白》中的魔法相媲美的中草药合剂的病人肯定会不时地问:到底发生了什么?

3. The worldview that underpins the principles and practices of Chinese medicine is based on the Taoist understanding of a universe where everything is interdependent and mutually interactive.

道家认为宇宙中的一切都是相互依赖、相互影响的,而作为中医原理和疗法基础的世界观正是建立在这种学说上的。

4. The treatment used in Chinese medicine are also energetic interventions that seek to re-establish harmony and equilibriums for each individual within his or her unique environment.

中医所使用的疗法也是气干预法,在个体各自独特的环境中为其重塑和谐与平衡。

5. Thus, prevention and cure are not simply good practices in operation – there is no other way that such a system could operate.

因此,预防和治疗不仅是好的手段,同样也是中医保健所依赖的基础。

Exercises

I. Translate the following terms and expressions into English

1. 中草药疗法
2. 沉思疗法
3. 针灸推拿
4. 具体的内部病痛
5. 西方化的增氧健身法
6. 宇宙整体观

II. Translate the following expressions into Chinese

1. archeological digs
2. reductionist ideology
3. contextual backdrop
4. energetic interventions
5. an overarching commonality of purpose
6. view... from a different perspective
7. in terms of symptomatic relief and improved health and well-being

III . Supplementary reading

What is Traditional Chinese Medicine

(1) Traditional Chinese Medicine (TCM) is a well of medical knowledge gained from over 4000 years of observation, investigation and clinical experience. TCM has evolved as an empirical science and its theories and treatments have been repeatedly in use and refined over this long period of time.

The development of TCM can be traced back to the New Stone Age over 10000 years ago. TCM practices developed in an empirical manner through the observation of the effects they produced on certain parts of the body and on specific ailments. Early acupuncture was carried out using sharpened bone fragments prior to the development of other tools. The book, known as the *Huangdi's Classic of Internal Medicine*, discussed the theory and philosophy of TCM as well as the therapeutic benefits of acupuncture, herbs, diet and exercise. By the *Han Dynasty* (206 B.C. – 220 A.D.), another valuable classic, the *Treatise on Diseases Caused by Cold Factors* (*Shang Han Lun*) had been written by Zhang Zhongjing. This classic is an authoritative practical guide to the treatment of illness even to the present day. Another well-known Chinese medical work is the *Materia Medica* (*Ben Cao Gang Mu*), compiled in the Ming Dynasty (1386 – 1644 A.D.) by Li Shizhen. This encyclopedic work includes descriptions of almost 2000 different kinds of medicines and forms an important framework for TCM herbology.

1. The Basic Principles behind TCM

Yin and Yang

Yin and *yang* is an important and fundamental concept in TCM.

The Chinese character for *yin* translates literally as the dark side of the mountain and represents such qualities as cold, stillness, passive, dark, interior, below, front and so on.

The Chinese character for *yang* translates literally as the bright side of the mountain and represents such qualities as warmth, activity, light, exterior, above, back and so on.

TCM views the body in terms of *yin* and *yang* aspects. The healthy state is characterized by a dynamic balance between the *yin* and *yang* aspects of the body and, by implication, an unhealthy state is characterized by some imbalance between the *yin* and *yang* of the body. Excess of *yin* is characterized by extreme cold symptoms. Excess of *yang* is characterized by very full heat symptoms. Relative deficiency of *yin* is characterized by internal heat and lethargy symptoms. Relative deficiency of *yang* is characterized by general coldness and lethargy symptoms. *Yin* and *yang* in dynamic equilibrium is ideal balanced state of health.

Five Elements

The five elements emerged from the observation of the various groups of dynamic processes, functions and characteristics in the natural world. They are:

- (1) Water: wet, cool, descending, flowing, yielding
- (2) Fire: dry, hot, ascending, moving
- (3) Wood: growing, flexible, rooted, strong
- (4) Metal: cutting, hard, conducting
- (5) Earth: productive, fertile, potential for growth

Each element is seen as having a series of correspondences relating to the natural world.

There are 12 main meridians. Branching from them is a network of other smaller channels. Each main meridian is connected to one of the twelve organs and travels along its own route within the body. For example, the heart meridian travels in a pathway from the heart itself to the armpit and down the inside of the arm to the little finger. This explains why someone with a heart problem often has a tingling feeling running down the arm to the little finger.

The Zangfu System

The term *zangfu* is a collective name for the various *yin* and *yang* organs identified in TCM. A *yin* organ is called a *zang* and a *yang* organ is called a *fu*. Each organ is considered to have its own functions, but these functions have a far wider scope than the purely physiological function described in Western medicine.

The *zang* consists of the five solid (*yin*) organs. They are spleen, heart, lung, liver and kidney. A sixth organ called the pericardium, unknown in Western physiology, is also considered as a *yin zang*. (2) In general, TCM considers the *zang* to be deeper in the body and to be concerned with the manufacture, storage and regulation of the fundamental substances. For example, the heart makes blood, the lung governs *qi* and the kidney stores *jing* or essence. Each *zang* also connects to a sense organ and has an associated spiritual aspect. For example, the liver connects to the eye and is associated with anger.

The *fu* consists of the six hollow (*yang*) organs. They are: small intestine, large intestine, gall bladder, stomach, bladder and *sanjiao* (also unknown to Western physiology). In general, *fu* organs are closer to the surface of the body and have the functions of receiving, separating, distributing and excreting body substances.

The Cause of Disharmony

TCM divides the cause of disharmony into three main areas:

Internal Causes

They are illnesses caused by emotions. They include anger, sadness, worry, fear, joy, grief, pensiveness and shock and are usually termed as the seven emotions. While these emotions are normal, they can cause disease when they are intense or prolonged, or are not expressed or acknowledged over a long period of time.

External Causes

They are causes of disharmony that relate to climatic conditions. There are six of these conditions, usually known as the six pathogenic factors or the six outside evils. They are appropriate during each season and we usually adapt ourselves to them as they come and go. However, extremes of weather such as a very cold winter or unseasonable weather such as a warm spell in winter make us more vulnerable to the effects of that climatic condition and consequently to wind, cold, damp, fire and heat, dryness and summer heat. Different climatic conditions are becoming ill. (3) Also, people whose underlying energy is weak are more vulnerable to the effects of climatic conditions than those who have a strong constitution.

Miscellaneous Causes

They include work, exercise, diet, sexual activity and physical trauma. It is believed in TCM that these factors can have a profound influence on our bodies. For example, too much physical work can exhaust *qi*, too much mental activity can damage the spleen, someone who works outdoors is more liable to be at risk from the six outside evils, excessive sexual activity is considered to impair the kidney and injuries would make the injured body part more vulnerable to the outside evils.

2. Diagnosis

In TCM, the diagnostic process is considered in four aspects – known as the Four Examinations:

Looking: complexion, eyes, tongue, nails, hair, gait and stature

Hearing and Smelling: sound of voice and breath, odor of breath, skin

Inquiring: current complains, health history, family health history, patterns of sleep, appetite, digestion, stool, urine, sweat, pain, emotional features, lifestyle features and gynecological features

Palpation: palpation of the body to discover body temperature, body moisture, pain, and taking of the pulse

3. Treatment

Acupuncture

Acupuncture is a form of treatment in TCM. The Chinese words for acupuncture are *zhen jiu*. *Zhen* means acupuncture and *jiu* means moxibustion. Acupuncture is the insertion of various needles into points on the body. These points are located and join together in ‘channels’ or ‘meridians’, along which *qi* flows. (4) The points used in treatment are carefully chosen by the TCM practitioner to disperse any blockages and to bring the patient’s *qi* into balance.

Moxibustion is the process whereby a dried herb is burnt, either directly on the skin or indirectly above the skin over specific acupuncture points to warm the *qi* and blood in the channels. Moxibustion is most commonly used when there is a requirement to expel cold and dampness from the body.