

汉英中医药分类辞典

**CLASSIFIED DICTIONARY
OF TRADITIONAL
CHINESE MEDICINE**

汉英中医药分类辞典

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序

中国医药学是世界医学的一部分,它是一个伟大的宝库。近年来,通过东西方文化的交流,国外已有不少人认识到这门医学的重要性。例如针灸,被人们誉为“医术中的奇迹”,又如中药,由于有确切的疗效而较少毒副作用,也日益受到重视。世界各地有越来越多的人对学习中医抱着极大的热忱,迫切需要这方面的书籍。

为了促使中医药学能顺利地传入西方社会,亟需一本系统全面而又精炼的词典以满足中外医学界的需要。本书的编著者以此为己任,在他们过去编写出版的词书的基础上重新改写,这本《汉英中医药分类词典》就是他们通力合作的结果。

全书共分十八章,内容基本上包括中医药学的各个方面。对于每个词条,除有对应的译文外,多数都加简要的注释,使读者能明确了解其含义。在每章之中,词条的排列有序,力求符合中医药学本身的论述规律。因此本书不仅是一本可供查询的工具书,同时也是一本可供阅读的参考书,尤其是对于只谙英语、不能阅读中文的西方人士,本书可作为一本中医药学的简明教材,通读之后将会对中医药学的全貌得到一个基本的概念。

本书的编著者都是国内一流的专家,精通中、西医学和英语。在编写本书的过程中他们尽力使各词条的译文符合原意,同时又符合英语的正确用法和习惯,使之易被西方人士所接受,特别是注

意避免含混和误解。为了推广应用世界卫生组织推荐的标准针灸名词术语,举凡这类词条均用此标准译名作为正式译文。

由于中医药学具有独特的理论和概念,不少名词的英译具有极大的难度,尽管本书在编写中显然是经过逐字逐句的推敲,仍可能存在着这样或那样的缺点。希望今后能根据实际应用的效果不断改进,逐步形成一套公认的英译中医药名词术语。

中华人民共和国卫生部副部长

中华人民共和国国家中医药管理局局长

Handwritten signature of Zhang Wenkang in black ink, consisting of three characters: 张, 文, 康.

一九九四年一月

Foreword

Traditional Chinese medicine, as a part of medicine in the world, is a great treasure-house. In recent years, through the cultural exchanges between the East and the West, many people in the Western countries have recognized the importance of this system of medicine. Some of its component parts, such as acupuncture and moxibustion, have become known abroad as "wonder-making art of healing," and the Chinese herbal medicine has aroused an increasing interest among Westerners because of its confirmed therapeutic effects and less toxic and side effects. A great zeal is shown by a rapidly growing number of people from all parts of the world for knowledge about traditional Chinese medicine as well as an increasing demand for books on the subject.

To facilitate the process of introducing traditional Chinese medicine to the Western world and to meet the ever-increasing demand of medical professionals, Chinese and foreign, for a systematic concise reference book, the compilers take it their duty and something within their capacity to prepare an all-embracing yet kept to the essentials new dictionary of proper size on the basis of their previous publications with substantial innovations and improvements. The present edition of "Classified Dictionary of Traditional Chinese Medicine" is the result of their joint efforts.

The new dictionary has 18 chapters, covering almost all fields of traditional Chinese medicine. The English equivalent of each entry is given in boldface, and for most of the entries, expositions are added for better comprehension. The chapters and entries of each chapter are so arranged that a natural and logical sequence of theoretical exposition of traditional Chinese medicine is maintained and kept perceptible to the readers. For Western readers who have interest in learning traditional Chinese medicine but do not know Chinese, this dictionary can be used as a concise textbook, from which they can get a general idea about

this system of medicine without much difficulty.

The compilers of this book are all top-ranking specialists in China, who are experts at both traditional Chinese and modern Western medicine as well as English language. While preparing this dictionary, they pay special attention to the exposition of the terms, and make great efforts to keep the English translation as close as possible to the original sense and at the same time as acceptable as possible to the Western readers. Great care is taken to avoid ambiguity, confusion, misconception, and misleading. In order to promote the unified use of the standard nomenclature of acupuncture proposed by the World Health Organization (1991) all the English names used in this nomenclature are adopted as the equivalents of the relevant terms.

Because of the uniqueness of traditional Chinese medicine, the English translation of the Chinese terms in this dictionary, though well deliberated, can by no means be considered as all perfect. There is still room for improvement. It is hoped that this dictionary can serve as a foundation to develop a complete set of generally accepted English nomenclature of traditional Chinese medicine.

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Directions for Use of the Dictionary

1. This dictionary lists 5,400 entries, arranged in 18 chapters, with indices appended at the end of it. Most of the entries are commonly used terms of traditional Chinese medicine and pharmacy, while some are maxims.

2. Generally, each entry consists of the term or maxim in Chinese characters, Chinese phonetic transcriptions, English translation (in boldface) and explanations. Terms easy to comprehend or with notions close to those of terms of modern medicine have English translations only. Synonymous terms are also listed separately for easy searching, and referred to the original ones with →.

3. Some terms may have different translations. In this dictionary only one or two are given. When two translations are given, they are separated with a semicolon.

4. If a term has two or more meanings, the different meanings are given separately and marked with numerals to distinguish one from the other, e. g., 缓脉 [huǎn mài] (1) **moderate pulse**: a pulse with four beats to one cycle of respiration. . . ; (2) **relaxed or loose pulse**: a pulse with diminished tension. . . .

5. If a term has two or more meanings belonging to different branches of medicine, the same term will appear in different chapters, e. g., 横骨 [héng gǔ] appears in Chapter II as the name of a bone, i. e., the pubic bone, and in Chapter XV as the name of an acupoint.

6. The English equivalents of the Chinese terms, if possible, are given in the same part of speech as that of the original. If the Chinese term can be used in different parts of speech, the most commonly used part of speech is adopted in the English translation.

7. Since terms of traditional Chinese medicine often have specific notions and the translations may not be the exact English

equivalents, explanations are given wherever necessary. The content and form of explanations are determined by what is needed and emphasis is laid on elucidation of the essentials. For instance, for terms of differentiation of syndromes stress is put on the description of clinical manifestations; for terms of Chinese drugs and prescriptions, on their original plants or ingredients, actions and indications; for acupoints, on their locations; for distinguished Chinese physicians in history, on their medical theories and achievements.

8. Some terms of traditional Chinese medicine are widely used in modern medicine. Yet there exists much difference between the two. For example, the names of the visceral organs 心, 肝, 脾, etc., though rendered into English literally as *heart*, *liver*, *spleen*, etc., are italicized to remind the readers that they should be comprehended according to traditional Chinese medicine and avoid confusing them with terms of modern medicine.

9. For a few terms, it is difficult to give English equivalents while their transliterations have already been widely used, e. g., *yin*, *yang*, *qi*. The transliterations are taken as the equivalents, and printed in italics.

10. Both Latin and English translations are given to names of Chinese Materia Medica, with the former italicized to distinguish themselves from the latter. In explanations, especially in prescriptions, names of drugs are generally given in Latin.

11. For terms of acupuncture, the standard nomenclature proposed by World Health Organization is adopted as much as possible, with an aspiration that various systems of the English terminology in this branch of traditional Chinese medicine can be unified in the future.

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I

Theories of Yin-Yang and the Five Elements

阴阳

Yin and Yang

阴阳学说 [yīn yáng xué shuō]

theory of *yin-yang*: one of the basic theories in traditional Chinese medicine derived from ancient philosophical concept of dialectics (cf. 阴阳 [yīn yáng])

阴阳 [yīn yáng]

yin and yang: the two fundamental principles or forces in the universe, ever opposing and complementing each other, the ceaseless motion of which gives rise to all the changes in the world — an ancient philosophical concept used in traditional Chinese medicine to refer to various antitheses in anatomy, physiology, pathology, diagnosis and treatment, e. g. , feminine, interior, cold, hypofunction, and inhibiting action being *yin* while masculine, exterior, heat, hyperfunction, and exciting action are *yang*.

阴 [yīn]

yin: the female or negative principle, the structive or material aspect of an effective position, e. g. , of the human body as a whole or an individual organ.

阳 [yáng]

yang: the male or positive principle, the active or functional aspect of an effective position, e. g. , of the human body as a whole or an individual organ.

阴中之阳, 阴中之阴 [yīn zhōng zhī yáng, yīn zhōng zhī yīn]

yang in yin and yin in yin: *Yin* may be subdivided into *yang* and *yin*, the resultant *yang* and *yin* are called *yang in yin* and *yin in yin* respectively, e. g. , the night is regarded as *yin* in relation to the day, the period from nightfall to midnight is said to be *yang in yin*, and the period of small hours *yin in*

yin.

阳中之阳，阳中之阴 [yáng zhōng zhi yáng, yáng zhōng zhi yin]
yang in *yang* and *yin* in *yang*: *Yang* may be subdivided into *yang* in *yang* and *yin* in *yang* respectively, e. g., the day is regarded as *yang* in relation to the night, the early part of the day from dawn to noon is said to be *yang* in *yang* and the afternoon *yin* in *yang*.

阴阳互根 [yīn yáng hù gēn]

interdependence of *yin* and *yang*: the existence of the one being the prerequisite of the existence of the other

阴阳消长 [yīn yáng xiāo zhǎng]

waxing and waning of *yin* and *yang*: Of the two opposites of a single entity, increase or excess of the one is usually associated with decrease or deficiency of the other.

阴生阳长 [yīn shēng yáng zhǎng]

Growth of *yin* depends upon normal development of *yang*, which illustrates the interdependence of *yin* and *yang* from the aspect of growing.

阴阳转化 [yīn yáng zhuǎn huà]

transformation of *yin* and *yang*: *Yin* may be transformed into *yang* under certain conditions, and vice versa, e. g., disease of heat nature in the extreme may show cold symptoms.

阳生于阴 [yáng shēng yú yīn]

Yang exists with *yin* as its prerequisite, e. g., vital function (a *yang* factor) relies on vital essence (a *yin* factor) as its material basis.

阴生于阳 [yīn shēng yú yáng]

Yin exists with *yang* as its prerequisite, e. g., the production of vital essence (a *yin* factor) depends on the activity of vital function (a *yang* factor).

阴阳调和 [yīn yáng tiáo hé]

harmony of *yin* and *yang*: a state of *yin-yang* by which good health is guaranteed

阴平阳秘 [yīn píng yáng bì]

Yin is even and well while *yang* is firm, hence a relative bal-

ance between *yin* and *yang* is maintained and health is guaranteed.

阴阳失调 [yīn yáng shī tiáo]

breakdown of balanced equilibrium of *yin* and *yang*: a state of *yin-yang* which is believed to be the general pathogenesis of all diseases

阴阳不和 [yīn yáng bù hé]

disharmony between *yin* and *yang*, same as 阴阳失调 [yīn yáng shī tiáo]

阴阳乖戾 [yīn yáng guāi lì]

perversion of *yin* and *yang*, same as 阴阳失调 [yīn yáng shī tiáo]

阴竭阳脱 [yīn jié yáng tuō]

simultaneous exhaustion of *yin* and *yang*, referring to the critical stage of disease, in which *yin* fluid is consumed and *yang qi* is exhausted, unable to support each other

阴阳离决 [yīn yáng lí jué]

divorce of *yin* and *yang*, indicating the end of life

阴阳自和 [yīn yáng zì hé]

restoration of normal balance between *yin* and *yang*, indicating recovery of a person from illness

阴胜则阳病 [yīn shèng zé yáng bìng]

Yin in excess makes *yang* suffer, e. g., if exogenous or endogenous cold (a *yin* factor) prevails, the vital function (*yang*) of the internal organs would be impaired.

阳胜则阴病 [yáng shèng zé yīn bìng]

Yang in excess makes *yin* suffer, e. g., exogenous or endogenous heat (a *yang* factor) would injure vital essence and body fluid (*yin*).

阴阳偏胜 [yīn yáng piān shèng]

relative excessiveness of *yin* or *yang*

阴阳胜复 [yīn yáng shèng fù]

alternation of excessiveness and deficiency between *yin* and *yang*: a hypothesis put forward in ancient times to explain natural changes and disease processes such as the periodic

changes of arid and rainy climate and periodic prevalence of certain diseases

阴损及阳 [yīn sǔn jí yáng]

Impairment of *yīn* would impede the generation of *yáng*, e. g., deficiency of vital essence is often complicated by lowered vital function in advanced cases.

阳损及阴 [yáng sǔn jí yīn]

Impairment of *yáng* would impede generation of *yīn*, e. g., insufficiency of vital function is often complicated by deficiency of vital essence in advanced cases.

重阳必阴 [chóng yáng bì yīn]

Yang in its extreme gives rise to *yīn*, e. g., febrile disease with intense heat may bring on symptoms and signs of cold such as chills and cold limbs.

阳极反阴 [yáng jí fǎn yīn]

same as 重阳必阴 [chóng yáng bì yīn]

重阴必阳 [chóng yīn bì yáng]

Yīn in its extreme gives rise to *yáng*, e. g., a chronic debilitated case in its extreme may show symptoms and signs of *yáng* nature such as feeling hot and thirsty, moving restlessly.

阴极反阳 [yīn jí fǎn yáng]

same as 重阴必阳 [chóng yīn bì yáng]

阳常有余，阴常不足 [yáng cháng yǒu yú, yīn cháng bù zú]

Yang is usually redundant while *yīn* is ever deficient; a theory advocated by Zhu Danxi (1281-1358), according to which the method of replenishing *yīn* (vital essence) is recommended as a basic principle in treating diseases.

阴静阳躁 [yīn jìng yáng zào]

Yīn is quiescent and *yáng* motive.

阴为味 [yīn wéi wèi]

Flavour is derived from *yīn*.

阳为气 [yáng wéi qì]

Qì (function) is derived from *yáng*.

阳化气，阴成形 [yáng huà qì, yīn chéng xíng]

Yang gives rise to functional activity, and *yin* makes the configuration.

水为阴，火为阳 [shuǐ wéi yīn, huǒ wéi yáng]

Water pertains to *yīn*, and fire to *yang*.

阴阳者，天地之道 [yīn yáng zhě, tiān dì zhī dào]

Yin-yang is a law of nature.

阴阳者，万物之能始 [yīn yáng zhě, wàn wù zhī néng shǐ]

Yin-yang is the origin of all matters.

阴在内，阳之守；阳在外，阴之使 [yīn zài nèi, yáng zhī shǒu; yáng zài wài, yīn zhī shǐ]

Yin, existing in the interior, is the basis of *yang*; *yang*, existing in the exterior, is the activity of *yin*.

五行

The Five Elements

五行学说 [wǔ xíng xué shuō]

theory of the Five Elements; theory of the Five Evolutive Phases: one of the basic theories in traditional Chinese medicine introduced from the ancient philosophical concept about the composition and evolution of the physical universe (cf. 五行 [wǔ xíng])

五行 [wǔ xíng]

the Five Elements; the Five Evolutive Phases: wood, fire, earth, metal and water with their characteristic properties — an ancient philosophical concept to explain the composition and phenomena of the physical universe and later used in traditional Chinese medicine to expound the unity of the human body and the natural world, and the physiological and pathological relationship between the internal organs

相生 [xiāng shēng]

interpromoting (producing) relation of the Five Evolutive Phases or Elements in the following sequence — wood, fire, earth, metal and water — in which each Evolutive Phase or Element is conceived to promote or produce the subsequent