

中医英语

English for TCM

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前 言

本书旨在为中医英语教学提供一本适用教材。在中医药走向世界的今天，中医专业英语教学比以前任何时候都更为迫切和重要，而目前国内尚未有这类教材问世，这对中医教育的国际化无疑是不利的。

本书课文和练习全部取材于国外中医学者（以英语为母语的外籍人士）的中医专著或论文，堪称近年来国外研究中医之精华文选。本书具有以下特色：

- 文章年代新。较为集中地反映了西方学者研究中医的视角和较为成熟的观点。
- 选材来源广。遴选欧美各国中医学者的文章，对各种观点注意兼收并蓄，以保证信息容量。
- 专业词汇量大。文章涉及大量中医专业词汇，涵盖中医基础理论、中药学、针灸学等领域。
- 文章语言规范。选材时，注意语言文字的质量，以求所选文章能从英语语言角度起到示范作用。
- 立足语言应用能力的培养。所设练习将阅读与翻译相结合，力求学以致用。
- 切实的注释与助读。文中生词在“VOCABULARY”项下进行注释，难句则通过“NOTES”释疑。同时，设有“WORDS FOR

REFERENCE” 提供相关词汇，以帮助学生举一反三，拓展专业词汇。

通过本教材的学习，学生可提高基本的中医专业英语的应用能力——阅读与翻译，为进一步学习和掌握专业英语打下坚实的基础。此书主要作为中医药院校本科各专业高年级学生及硕士、博士研究生的专业英语教材，也可作为中医专业涉外人员的自学教材。

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UNIT 1

Further Aspects of Yin and Yang

In theory all *Yin* and *Yang* can be infinitely subdivided into aspects that are themselves *Yin* and *Yang*. Steam, for example, would be considered a *Yang* quality of water, whereas ice would be considered a *Yin* quality. However, both steam and ice can be seen in terms of water molecules that themselves have *Yin* particles in relation to *Yang* particles.¹ No doubt if we delved further into quantum physics we would see further aspects of *Yin* and *Yang* appearing. In Chinese medicine the front of the body is considered *Yin* in relation to the back, which is *Yang*, but the upper part of the front – the chest – would be seen as *Yang* in relation to the lower part of the front—the abdomen.

The mutual interdependence of *Yin* and *Yang* point to the dynamic interaction between the two. Change is at the root of all things and this change manifests itself as *Yang* transforming into *Yin* and vice versa. If the *Yin* and *Yang* aspects are prevented from achieving balance through this mutual transformation process then the consequences may be catastrophic.²

For example, the efficient functioning of a tyre depends on a balance between the pressure in the tyre and the strength of the tyre wall.³ Balance will

always be achieved, but if the pressure is too low, the tyre will not perform its function, whereas if it is too high, then balance will be achieved through a catastrophic interchange of *Yin* and *Yang* as the bursts. To take an example from human health, if someone is suffering from a fever then this is seen as a relative excess of *Yang* in Chinese medicine. The principle of treatment will be to allow the transformation of the excess *Yang* into *Yin* in order to reestablish equilibrium and biological homeostasis.⁴ Thus, the fever would break and the temperature would begin to return normal – *Yang* transforming into *Yin*. It is also interesting to note that the early manifestation of a fever is likely to be seen as a relative excess of *Yin* with chills and cold signs. As the condition develops, then the *Yin* transforms into *Yang* and the fever develops.

Chinese medicine 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.⁵

Essentially all disharmonies can be reduced to relative imbalance of *Yin* and *Yang* (see Figure 1). Thus:

Figure 1 (A) illustrates an actual excess of *Yin* and will be characterized by extreme cold symptoms. Figure 1 (B) illustrates an actual excess of *Yang* and will be characterized by very full Heat symptoms. Figure 1 (C) illustrates a relative deficiency of *Yin* and will be characterized by internal Heat and lethargy symptoms. Figure 1 (D) illustrates a relative deficiency of *Yang* and will be characterized by general coldness and lethargy symptoms. Figure 1 (E) represents the ideal balance state of health where *Yin* and *Yang* are in dynamic equilibrium.

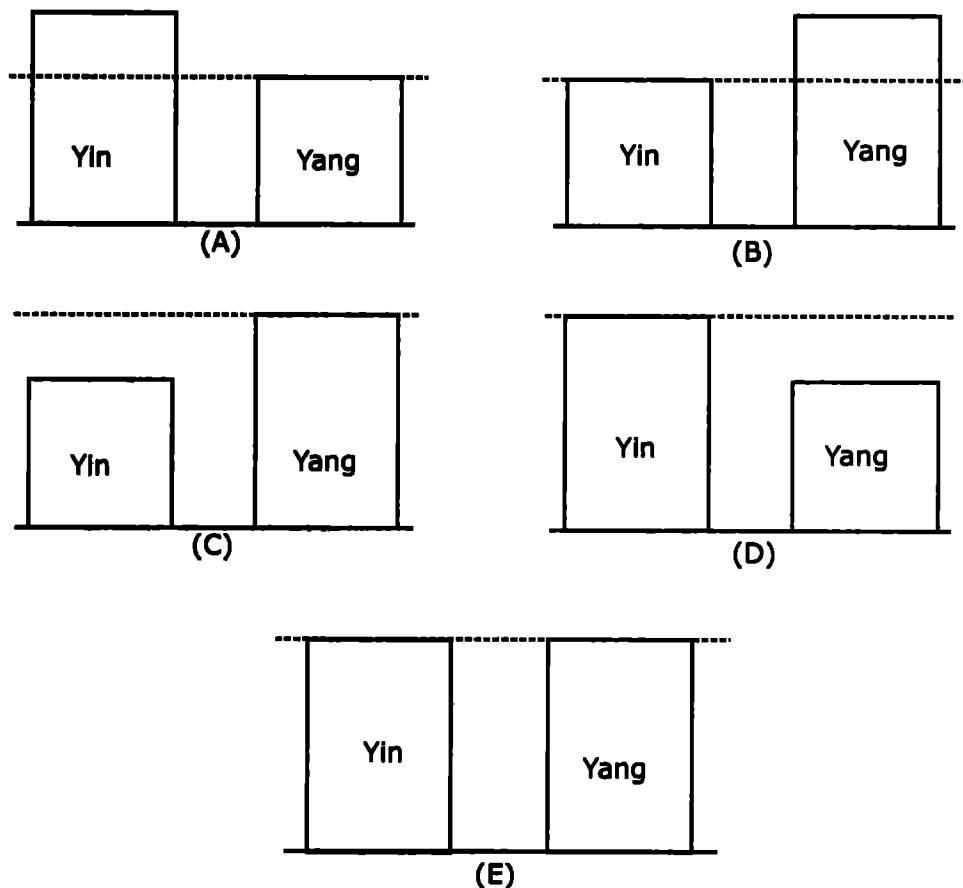


Figure 1. Yin and Yang in harmony or disharmony

VOCABULARY

proton	<i>n.</i> 质子
neutron	<i>n.</i> 中子
electron	<i>n.</i> 电子
delve	<i>v.</i> 深入研究, 钻研
quantum	<i>n.</i> 量子, 量子论
mutual	<i>adj.</i> 相互的, 共有的
dynamic	<i>adj.</i> 动力的, 动力学的, 动态的
manifest	<i>vt.</i> 表明, 清楚表示, 显现
vice versa	<i>adv.</i> 反之亦然
catastrophic	<i>adj.</i> 悲惨的, 灾难的
equilibrium	<i>n.</i> 平衡, 平静, 均衡, 保持平衡的能力

homeostasis	<i>n.</i> 动态静止, 动态平衡
disharmony	<i>n.</i> 不调和, 不协调, 不一致
lethargy	<i>n.</i> 嗜睡症, 疲倦, 无力

NOTES

1. However, both steam and ice can be seen in terms of water molecules that themselves have *Yin* particles in relation to *Yang* particles.
不管怎样, 水蒸气和冰可通过水分子一词来理解, 因为水分子包含阴粒子和相关的阳粒子。
2. If the *Yin* and *Yang* aspects are prevented from achieving balance through this mutual transformation process then the consequences may be catastrophic.
如果阴阳在相互转化的过程中没有达到平衡, 结果会引起灾难。
3. For example, the efficient functioning of a tyre depends on a balance between the pressure in the tyre and the strength of the tyre wall.
例如, 一个充气轮胎的有效功能是靠轮胎内气压和轮胎壁强度的平衡来实现的。
4. The principle of treatment will be to allow the transformation of the excess *Yang* into *Yin* in order to reestablish equilibrium and biological homeostasis.
治疗原则是使阳化为阴, 从而恢复生物体的动态平衡。
5. 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.
健康状态以体内阴阳的动态平衡为标志, 也就是说, 不健康状态则是体内阴阳的失衡。

EXERCISES

Reading

Qi and Blood

The force behind the biological functions occurring in any living tissue is *Qi*. *Qi* represents the vital energy of the body but it also has a material form. It is both substance and function; the substantive or material form of *Qi* is oxygen (clean *Qi*) or food, the non-substantive form of *Qi* is the real but evasive concept of vital force. The idea of a “vital force” is common to many early, medical systems, but it has been highly developed within the concept of traditional Chinese medicine.

If a substance has no *Qi* then it is dead. The *Qi* of the Liver is the functional ability of the Liver, and the *Qi* of the body is the total vital force of a human being. *Qi* is disseminated through out the body by the channels. It is also divided into various subgroups such as original *Qi*, or the *Qi* with which you are born and nourishing *Qi*, or the *Qi* that you gain from the food you eat. Defensive *Qi* is the *Qi* that protects the body from invasion by disease, circulating just below the skin and fending off invasion by viruses and bacteria (pathogens).

Qi is a very wide concept, difficult to understand in detail, but it is an essential part of the traditional Chinese picture of the body. Blood also exists in the system of traditional Chinese medicine, and blood production is said to be dependent on the Liver, the Kidney and the bone marrow. The modern medical theories on blood production also tie up these three organs as being the functional system for blood production.

substantive	<i>adj.</i> 独立存在的, 真实的, 有实质的
evasive	<i>adj.</i> 逃避的, 推托的

human being	<i>n.</i> 人类
disseminate	<i>v.</i> <i>n.</i> 散布, 传播
subgroup	<i>n.</i> 小群, 隶属的小组织, 子群, 亚群
tie up	<i>v.</i> 绑好, 缚牢, 和……联系在一起

Translation

What Is Our Shen and Where Is It

Our *Shen* could be said to be a very rarefied form of *Qi* but it could also be called our very spirit itself. It is housed in the Heart by the Blood. The *Shen* is said to be so refined and light that it needs the Blood which is a heavier substance to keep it settled in place. If our Blood is weakened our *Shen* can become what is called “disturbed” and we become anxious jumpy, lacking in concentration and possibly have difficulty sleeping. A strong and calm *Shen* gives us the ability to sleep well to think clearly, have a good memory and a strong sense of purpose in our lives. It will also show itself by a bright sparkle in the eye.

The *Shen*, the *Qi* and the *Jing* are called the “Three Treasures”. Together they are the basis of our health. The Chinese will often use the term *Jingshen* as a short-hand term for vitality or vigour indicating their understanding that good constitution and a strong spirit are the basis of a healthy life. Alongside *Yin* and *Yang* and Vital Substances, a knowledge of the Five Elements and their twelve organs is important in diagnosis so that we can understand any imbalance in an individual.

WORDS FOR REFERENCE

阴阳学说	<i>Yin-Yang theory</i>
阴阳互根	inter-dependence between <i>Yin</i> and <i>Yang</i>
阴阳消长	growth and decline of <i>Yin</i> and <i>Yang</i>
阴阳互济	coordination of <i>Yin</i> and <i>Yang</i> ; inter-promotion of <i>Yin</i> and <i>Yang</i>
阴阳转化	transformation of <i>Yin</i> and <i>Yang</i>
阴阳调和	<i>Yin</i> and <i>Yang</i> in equilibrium; harmony between <i>Yin</i> and <i>Yang</i>
阴平阳秘	<i>Yin</i> is even and well while <i>Yang</i> is firm.
阴阳失调	disharmony of <i>Yin</i> and <i>Yang</i> ; imbalance of <i>Yin</i> and <i>Yang</i>
阴阳错乱	disarrangement between <i>Yin</i> and <i>Yang</i>
阴阳俱盛	excess of both <i>Yin</i> and <i>Yang</i>
阴阳俱虚	deficiency of both <i>Yin</i> and <i>Yang</i>
阴阳偏盛	relative excessiveness of <i>Yin</i> and <i>Yang</i>
阴阳偏衰	deficiency trend of <i>Yin</i> and <i>Yang</i>
阴阳辩证	<i>Yin-Yang</i> differentiation
阴盛格阳	<i>Yang</i> is kept in the exterior by excessive <i>Yin</i> in the interior.
阳盛格阴	<i>Yin</i> is kept in the exterior by abundant <i>Yang</i> in the interior.
阳损及阴	<i>Yang</i> damages <i>Yin</i> ; deficiency of <i>Yang</i> affects <i>Yin</i> .
阴损及阳	Impairment of <i>Yin</i> would impede the generation of <i>Yang</i> .
阳损阴盛	Deficient <i>Yang</i> leads to excessive <i>Yin</i> .
阳盛则热	Excess of <i>Yang</i> brings about Heat syndrome.
阳盛阴伤	Excess of <i>Yang</i> leads to consumption of <i>Yin</i> .
重阴必阳	<i>Yin</i> in its extreme gives rise to <i>Yang</i> .
重阳必阴	<i>Yang</i> in its extreme gives rise to <i>Yin</i> .
阴盛则阳病	<i>Yin</i> in excess makes <i>Yang</i> suffer.
阳盛则阴病	<i>Yang</i> in excess makes <i>Yin</i> suffer.
水为阴,火为阳	Water pertains to <i>Yin</i> , and fire to <i>Yang</i> .

阳常有余,阴常不足 *Yang* is usually redundant while *Yin* is ever deficient.

阳化气,阴成形 *Yang* gives rise to functional activity, and *Yin* makes the configuration.

阴阳者,天地之道 *Yin-Yang* is the law of nature.

阴在内,阳之守也 *Yin*, existing in the interior, is the basis of *Yang*.

阳在外,阴之使也 *Yang*, existing in the exterior, is the activity of *Yin*.

UNIT 2

The Five Elements

The five elements, Wood, Fire, Earth, Metal, Water, encompass all the phenomena or nature. It is a symbolism, that applies itself equally to man.¹

【Su Wen】

Certain things in the practice of acupuncture can be better understood in the light of the Chinese belief that five elements comprise the world and that to one, or more than one, of these elements everything on Earth essentially belongs.²

This recalls to mind the four elements, Earth, Water, Air and Fire, which were a familiar part of Western practice till comparatively recent times; nor is it difficult to see that the nature of everything in the world places it in one or several of these categories.³ For example, a brick belongs to the element Earth; a glass of wine to the elements Earth (glass) and Water (wine); a barrage balloon to the elements Earth (the balloon) and Air (helium); a coal fire to Earth (coal), Air (carbon dioxide and other gases) and Fire.

These four elements are common to both the European and the Chinese

systems (though in the latter the equivalent of Air is Metal). The fifth element is known only to the Chinese and to certain other civilizations whose roots extend to prehistoric times. It is called "Wood".

The name alludes to the mysterious and much debated element of "life", The first four elements are concerned with the physical life we can apprehend with our five senses, and they can therefore only describe the inanimate world or, at best, the inanimate in the animate. The fifth element seeks to describe the animate itself, the living plant, whose ligneous skeleton is its most permanent structure.⁴

The element Wood might appear to have been added to the other four merely, as a means of explaining away the phenomenon of life. But in the Chinese system, Wood is the original element from which the other four were evolved; in the beginning was life (Wood), the First of the elements; from it afterwards developed matter (the remaining four).

It is interesting to note certain correlations with the West. In China the life (Wood) element was thought to live in the organ known as the Liver; and the idea, though we in the West no longer believe in it, forms part of the structure of our language. Liver-life; Leber-Leben. The words have the same stem in both English and German. It is mainly in the Liver that those metabolic processes take place which make life possible; and to the Liver, at least in this connection, the other organs are subsidiary. The Kidney excretes the products of metabolism; the Lungs take in oxygen as fuel for the metabolic process; the Heart circulates the products of the Liver (Figure 2). The viability and regenerative power of the Liver exceed that of all other organs whether in the living body or in tissue culture.

To the Western world this idea of a fifth element concerned with "life" itself has about it a flavour of the mysterious or esoteric, but in reading ancient Chinese literature on the element Wood, one is immediately struck by the matter-of-fact tone in which it is described. It is precisely the same tone as that used in describing any other obvious everyday event, no more and no

less ordinary than the thousand events man takes for granted merely because they are familiar. This down-to-earth attitude, together with certain other indications, suggests that these ancient races were endowed with a faculty for the perception of forces which the civilized man of today is no longer able to appreciate. It is probably one reason why the element Wood was not recognized by relatively more modern western civilizations.

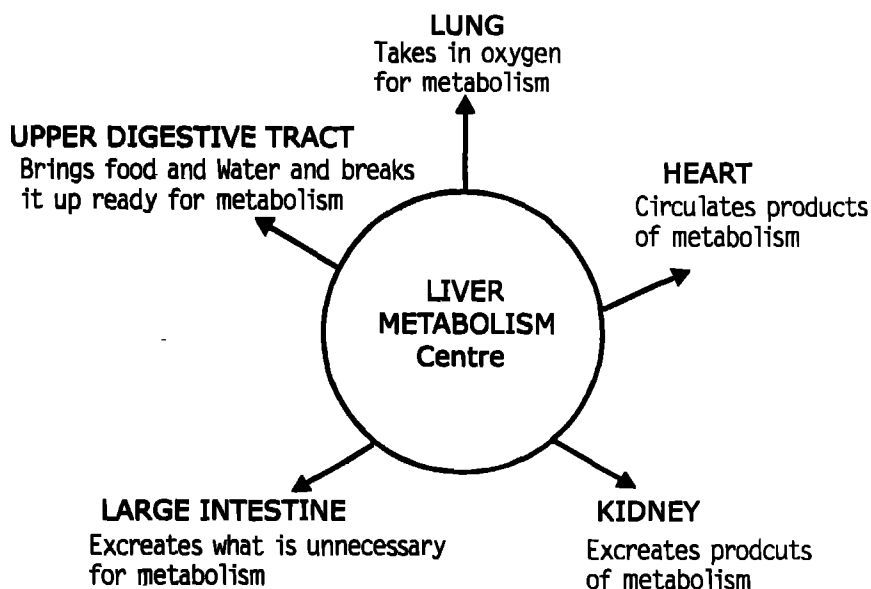


Figure 2. The Liver is the most important organ in the body

The interplay of these five primeval forces, linked in an unvarying pattern one to another, brought into being the macrocosm, which is mirrored by the "little world" of man.⁵ The rhythm of this eternal dance of the elements is illustrated in Figure 3, the outer lines representing the creative and the inner ones the destructive forces.

Wood will burn to create a Fire; which when it has finished burning, leaves behind the ashes, Earth; from which may be mined the Metals; which, if heated, become molten like Water; which is necessary for the growth of plants and Wood. This is the creative cycle.

Wood destroys Earth, i. e., plants can crack rocks and break up the

soil. Earth destroys Water, i. e. a jug with its Earthenware sides prevents Water from following its natural law of spreading out. Water destroys Fire, i. e. Water, poured over a Fire, will extinguish it. Fire destroys Metal, i. e. by melting. Metal destroys Wood, i. e. by cutting.

In medicine the law of the five elements is applied as follows.

Wood is equivalent to the Liver(*Yin*) and Gall Bladder(*Yang*).

Fire is equivalent to the Heart(*Yin*) and Small Intestine(*Yang*).

Earth is equivalent to the Spleen(*Yin*) and Stomach(*Yang*).

Metal is equivalent to the Lung(*Yin*) and Large Intestine. (*Yang*).

Water is equivalent to the Kidney(*Yin*) and Bladder(*Yang*).

Fire is equivalent to the Pericardium(*Yin*) and Triple Warmer(*Yang*).

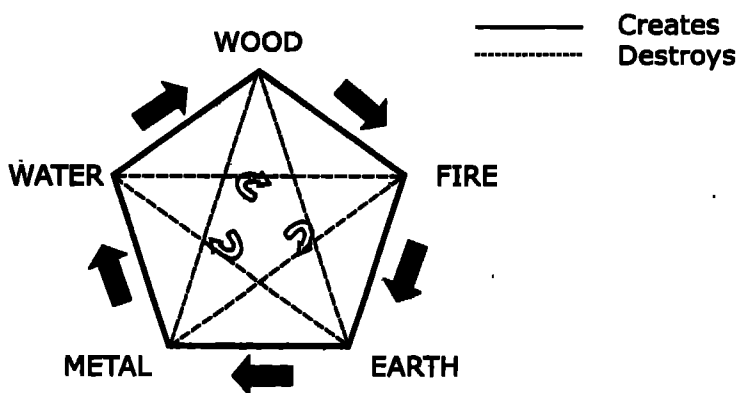


Figure 3. The Five Elements

VOCABULARY

encompass	<i>v.</i> 包围, 环绕, 包含或包括某事物
comprise	<i>v.</i> 包含, 由……组成
barrage	<i>n.</i> 阻塞, 干扰
balloon	<i>n.</i> 气球, 橡皮球
helium	<i>n.</i> 氦