

Chinese-English  
汉英双解

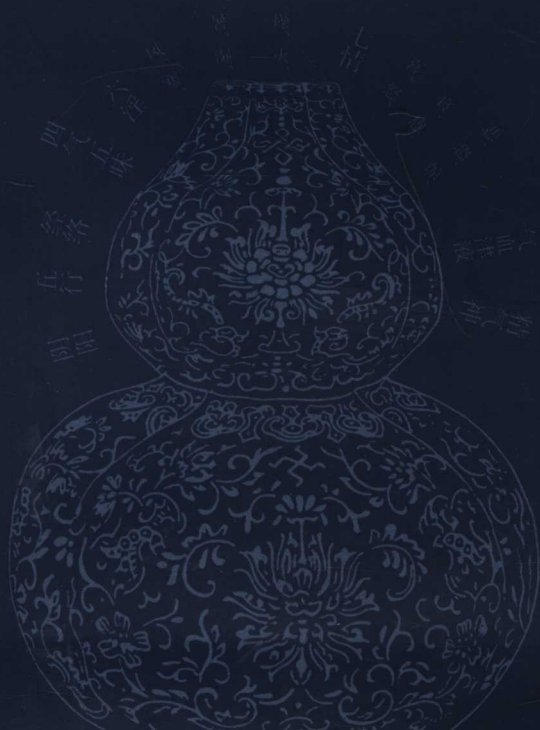
编译: 帅学忠  
编写: 陈大舜 贺又舜  
审校: [美] Sung J. Liao 张驰

# Terminology of Traditional Chinese Medicine

Hunan Science & Technology Press

## 常用 中医名词术语

湖南科学技术出版社



Chinese-English  
汉英双解

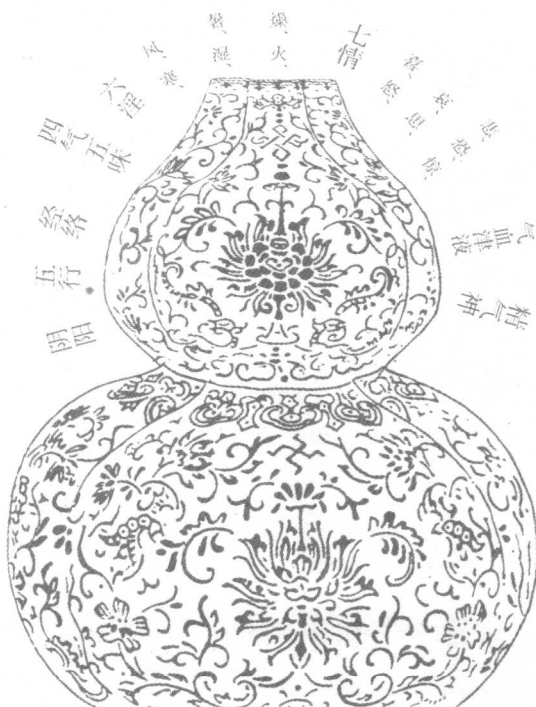
编译: 帅学忠  
编写: 陈大舜 贺又舜  
审校: [美] Sung J. Liao 张驰

# Terminology of Traditional Chinese Medicine

Hunan Science & Technology Press

## 常用 中医名词术语

湖南科学技术出版社



## 图书在版编目(CIP)数据

汉英双解常用中医名词术语 / 帅学忠, 陈大舜编著.  
2版. —长沙: 湖南科学技术出版社, 2005. 12  
ISBN 7-5357-4539-3

I. 汉... II. ①帅... ②陈... III. 中国医药学—名  
词术语—汉、英 IV. R2-61

中国版本图书馆CIP数据核字(2005)第154627号

## Terminology of Traditional Chinese Medicine

### 汉英双解常用中医名词术语

编 译: 帅学忠

编 写: 陈大舜 贺又舜

审 校: [美] Sung J. Liao 张 驰

责任编辑: 张碧金 黄一九

出版发行: 湖南科学技术出版社

社 址: 长沙市湘雅路 276 号

<http://www.hnstp.com>

邮购联系: 本社直销科 0731-4375808

印 刷: 长沙瑞和印务有限公司

(印装质量问题请直接与本厂联系)

厂 址: 长沙市井湾路 4 号

邮 编: 410004

出版日期: 2006 年 2 月第 2 版第 2 次

开 本: 850mm × 1168mm 1/32

印 张: 15.25

插 页: 4

字 数: 517000

书 号: ISBN 7-5357-4539-3/R·1028

定 价: 29.00 元

(版权所有·翻印必究)

## 再版前言

本书自 20 世纪 80 年代初编写出版以来，深受中外读者欢迎，虽经多次重印，但仍供不应求，市场购书潜力尚有较大空间。这是因为中医药事业发展的需要，世界需要中医药，中医药需要走向世界。

随着人们对化学药品对人体毒副作用的畏惧，天然药物，尤其是天然植物药倍受青睐，全球大约有 40 亿人在服用植物药，这给中医药的发展带来了空前的机遇。中医药对外交流首先碰到的就是语言障碍，如何对中医名词术语在保持中医特色的基础上，准确、简明、易懂地进行英译，这是我们中医专家与英译专家共同追求的目标。鉴于本书是我们编写的第一部汉英双解中医辞书，难免有不妥之处，本想借再版之机作一次全面修改，但因担任本书的英译专家帅学忠老师过早地谢世，故此愿望一时难以实现。又因中医名词术语的英译尚须经历较长时期的“争鸣”过程，才能逐步得以规范，故本次再版在内容上并未作大的改动。特此说明，并敬请中外读者与相关专家批评指正。

**帅学忠** 陈大舜 贺又舜

2005 年 11 月于长沙

## Preface to the Second Edition

This dictionary has been reprinted several times since the first edition was published in the 1980s, and yet the demand for it outstrips supply, which indicates that it is well accepted by readers at home and abroad. It helps meet the requirement of TCM development and makes contribution for TCM to march to the world.

With the fear of the side effect of chemical medicine on human body, natural medicine, especially plant medicine, has enjoyed growing favor among people. It is estimated that about 4 billion patients in the world take plant medicine, which contributes unprecedented favorable circumstances to TCM. What TCM first encounters in the international exchange is linguistic obstacle. Thus, on the basis of the preservation of the feature of TCM, accurate, concise and understandable Chinese-English translation of TCM terms is what both TCM specialists and translators strive to achieve together. This is the first English-Chinese dictionary of TCM we edited, so the deficiencies of it are hardly avoidable. We intended to make full-scale revision of the dictionary, but it is hard for us at present because of the death of Prof. Shuai Xuezhong, the translator. Many changes in the second-edition is not carried out, too, for the regulation of the English-translation of TCM terms has to go through a long-term contention. All readers, whatever at home or abroad, are welcome to give advice on it.

Shuai Xiezhong    Chen Dashun    He Youshun

in Changsha in November, 2005

## 目 录 CONTENTS

1. 阴阳五行	
I. YIN AND YANG, AND THE FIVE ELEMENTS .....	(1)
2. 脏 象	
II. VISCERAL SYMPTOMS .....	(17)
3. 经络 腧穴	
III. CHANNELS & THEIR COLLATERAL CHANNELS AND ACUPUNCTURE POINTS .....	(64)
4. 病因病理	
IV. ETIOLOGY & PATHOLOGY .....	(84)
5. 诊 法	
V. TECHNIQUES OF DIAGNOSIS .....	(146)
6. 治 则	
VI. THE GENERAL RULES OF TREATMENT .....	(195)
7. 方 药	
VII. THE CHINESE MEDICAL FORMULARY .....	(244)
8. 针 灸	
VIII. ACUPUNCTURE & MOXIBUSTION .....	(263)
9. 内儿科	
IX. INTERNAL MEDICINE & PEDIATRICS .....	(284)
10. 妇产科	
X. GYNECOLOGY & OBSTETRICS .....	(360)
11. 外伤科	
XI. SURGERY & TRAUMATOLOGY .....	(371)
12. 五官科	
XII. THE FIVE SENSORY ORGANS .....	(397)
13. 医 史	
XIII. THE HISTORY OF TRADITIONAL CHINESE MEDICINE .....	(414)
附录	
APPENDIX	

## 1. 针灸穴位名称

I . Names of the Acupuncture points ..... (423)

## 2. 汉语拼音与威托玛式拼法音节对照表

II . Chinese Phonetic Alphabet and Wade System ..... (430)

## 词目笔画索引

**INDEX FOR THE STROKES OF CHINESE CHARACTERS** ..... (435)

# 1. 阴阳五行

## I. YIN AND YANG, AND THE FIVE ELEMENTS

**【阴阳】** yīn yáng 阴阳是对自然界相互关联的事物和现象对立双方的概括。它们既可以代表两个相互对立的事物，也可以代表同一事物内部所存在的相互对立的两个方面。中医用它们概括和说明医学领域里的一系列问题（如解剖、生理、病理、诊断、治疗等各个方面）。一般地说，凡是活动的、外表的、向上的、上升的、明亮的、进行性的、功能亢进的，或属于功能方面的，皆属于“阳”；凡是沉静的、内在的、向下的、下降的、晦暗的、退行性的、功能衰减的，或属于物质方面的，皆属于“阴”。

**YIN AND YANG** They are general terms for two opposite aspects of matters and phenomena in the Nature, which are interrelated and opposed to each other. They represent not only two different matters in opposition but two opposite aspects in the same entity. In traditional Chinese medicine, they are used to summarize and ex-

plain the problems in the fields of anatomy, physiology, pathology, diagnosis, treatment, etc. Generally speaking, matters and phenomena, which are dynamic, external, upward, ascending, brilliant, progressive, hyperactive, or pertaining to functional activities belong to the category of Yang. Those which are static, internal, downward, descending, dull, retrogressive, hypoactive, or pertaining to materials, belong to that of Yin.

**【阴阳学说】** yīn yáng xué shuō 是中国古代哲学理论与医学实践相结合的一种学说，为中医理论的一个重要组成部分。这一学说认为，宇宙间任何事物，都包含有阴、阳相互对立又相互统一的两个方面，由此推动着事物的发展变化。

**YIN-YANG THEORY** Originally, it was a philosophical theory in ancient China. Later on, it was incorporated



into medical practice and became an important constituent of the theory of traditional Chinese medicine. This theory holds that everything in the Universe contains the two aspects of Yin and Yang, which are in opposition and also in unison. Hence, matters are impelled to develop and to change.

**【阳气】** yáng qì 与“阴气”相对而言，泛指它们所代表的事物的两个对立面之一。一般多指脏腑的功能活动。

**THE YANG QI (THE YANG PRINCIPLE)** It is the opposite of the “Yin Qi” (the Yin Principle) and a generalized term for one aspect of the two opposites. It usually refers to the functional activities of the Viscera.

**【阴气】** yīn qì 与“阳气”相对而言，泛指它们所代表的事物的两个对立面之一。一般多指脏腑所藏的精微物质。

**THE YIN QI (THE YIN PRINCIPLE)**

It is the opposite of the “Yang Qi” (the Yang Principle) and a generalized term for one aspect of the two opposites. It usually refers to the refined materials in the Viscera.

**【阳中之阳，阳中之阴】** yáng zhōng zhī yáng, yáng zhōng zhī yīn 指属“阳”的事物又可分为阴阳两个方面，其中分属于“阳”的一面，称之为“阳中之阳”，分属于“阴”的一面，称之为“阳中之阴”。如白天属阳，

上午为阳中之阳，下午为阳中之阴。

**THE YANG ASPECT OF YANG AND THE YIN ASPECT OF YANG** An object belonging to the Yang category may, in turn, be subdivided into two parts: its Yin and its Yang. Its Yang part is called “the Yang Aspect of Yang” and its Yin part, “the Yin Aspect of Yang”. For example, in the interrelationships among the Viscera, the stomach belongs to the category of Yang and it may be subdivided into the Stomach-Yang and the Stomach-Yin. Thus, the Stomach-Yang may be called “the Yang Aspect of Yang”, while the Stomach-Yin, “the Yin Aspect of Yang”.

**【阴中之阴，阴中之阳】** yīn zhōng zhī yīn, yīn zhōng zhī yáng 指属“阴”的事物中又可分为阴阳两个方面，其中分属于“阴”的一面，称之为“阴中之阴”，分属于“阳”的一面，称之为“阴中之阳”。如黑夜属阴，上半夜属阴中之阴，下半夜属阴中之阳。

**THE YIN ASPECT OF YIN AND THE YANG ASPECT OF YIN** An object belonging to the category of Yin may, in turn, be subdivided into two opposites: its Yin and its Yang. The former is called “the Yin Aspect of Yin” and the latter, “the Yang Aspect of Yin”. For example, in the interrelationships among the Viscera, the kid-

ney belongs to the category of Yin and itself may, in turn, be subdivided into the Kidney-Yin and the Kidney-Yang. Thus, the Kidney-Yin may be called "the Yin Aspect of Yin" while the Kidney-Yang, "the Yang Aspect of Yin".

**【阳生阴长】** yáng shēng yīn zhǎng

阳气生化正常，阴气才能不断滋长，以此说明事物升发的一面。

**THE FLOURISHING YIN BASED ON THE VIVIFIED YANG** Yang must

be vivified normally in order that Yin may flourish. This explains the aspect of the flourishing state of matters.

**【阳杀阴藏】** yáng shā yīn cáng 阳气收束时，则阴气也潜藏，以此说明事物敛藏的一面。

**YANG RESTRAINED AND YIN CONCEALED** When Yang is restrained, Yin becomes dormant or concealed. This explains the aspect of the restraining state of matters.

**【阴阳互根】** yīn yáng hù gēn 阴阳双方均以对方的存在为前提，任何一方均不能单独存在和运动。同时，阴阳双方又可在一定的条件下互相转化，阳可以化生阴，阴也可以化生阳。如物质与功能之间就存在着这种互根关系。

**THE INTERDEPENDENCE OF YIN AND YANG** The existence of one of the two opposites, Yin and Yang, depends on the very existence of the oth-

er. Neither of them can exist and flourish independently. At the same time, Yin or Yang may transform itself into the opposite under certain defined circumstances. For example, such interdependent relationship exists between matter and its function.

**【阴生于阳】** yīn shēng yú yáng 指阴以阳的存在为自己存在的前提。如人体中的阴精是通过阳气的活动而化生的。

**YIN GENERATED FROM YANG**

The existence of Yin must depend on the prior existence of Yang. For example, the Essence of Yin in the human body must invoke the activities of the Yang Principle in order to develop.

**【阳生于阴】** yáng shēng yú yīn 指阳以阴的存在为自己存在的前提。如人体中的阳气是通过阴精而化生的。

**YANG GENERATED FROM YIN**

The existence of Yang must depend on the prior existence of Yin. For example, the Yang Principle in the human body must invoke the Essence of Yin in order to develop.

**【阴阳消长】** yīn yáng xiāo zhǎng 指阴阳双方此盛彼衰、此消彼长的动态变化。若一方太过，就会引起另一方不足；反之，一方不足，也会导致另一方太过。

**EBB AND FLOW OF YIN AND YANG**

Yin and Yang coexist in a dynamic

state in which one rises while the other declines. An excess of one will lead to the decline of the other and vice versa.

**【阴阳转化】** yīn yáng zhuǎn huà 阴阳双方，在一定条件下可以互相转化，阴可以转化为阳，阳也可以转化为阴。如寒极生热，热极生寒，阴证可转化为阳证，阳证也可以转化为阴证。

**MUTUAL METAMORPHOSES OF YIN AND YANG** Under certain defined circumstances, Yin and Yang may be mutually transmutable. Yin may be transmuted into Yang, and Yang into Yin. For example, Cold reaching its extreme may produce Heat and Heat reaching its extreme may generate Cold. A Yin syndrome may metamorphose into a Yang one and vice versa.

**【阴平阳秘】** yīn píng yáng mì 阴气平顺，阳气固守，两者相互调节而保持其相对的动态平衡，这是机体生命活动与健康的基本条件。

**YIN FLOURISHING SMOOTHLY AND YANG VIVIFIED STEADILY**

The Yin Principle flourishes smoothly while the Yang Principle is vivified steadily. They regulate themselves so as to maintain their relative kinetic equilibrium. This is the basic principle to promote the normal activities of life and keep healthy.

**【阴阳失调】** yīn yáng shī tiáo (阴阳乖戾 yīn yáng guāi lì) 即阴阳不和，它可导致阴阳双方偏盛偏衰、气血紊乱、脏腑功能失常等病理变化。

**IMBALANCE OF YIN AND YANG**

It is the disharmony of Yin and Yang, and leads to pathologic changes with excesses of one and deficiencies of the other, disturbances of Qi (vital energy) and Blood, malfunctioning of the Viscera, etc.

**【阴不抱阳】** yīn bù bào yáng 由于“阴”的病变，不能维系阳气的正常固守而出现的病理现象。如“阴虚阳亢”、“阴盛格阳”皆是。

**FAILURE OF YIN TO SUSTAIN YANG** This is due to abnormal changes of Yin. When it cannot maintain the normal stance of the Yang Principle, pathologic changes would appear, such as “Deficiency of Yin with Excess of Yang”, and “Excess of Yin with Elusion of Yang”, etc.

**【阴阳离决】** yīn yáng lí jué 指阴阳双方互根关系的毁灭，表示生命停止。

**DISSOCIATION OF YIN AND YANG**

It denotes a disintegration of the relationship between Yin and Yang, and is used to express the pathogenesis of death.

**【阳化气，阴成形】** yáng huà qì, yīn chéng xíng 是以阴阳说明物质

(形)和功能(气)之间的相互依存、相互转化的关系。当事物表现为功能活动时属“阳”，而成为有形物质时便属“阴”。

**YANG REPRESENTING QI AND YIN THE MATTER** Yin and Yang are used to explain the interdependence and mutual transmutation between the material (the form) and the function (Qi). When appearing as functional activities, the matter belongs to “Yang”, and when as formed materials, to “Yin”.

**【阴盛则阳病】** yīn shèng zé yáng bìng 当阴寒之气偏盛时，就要影响阳气而得病（如阳气虚弱或阳气活动受到限制）。

**EXCESS OF YIN CAUSING DISORDER OF YANG** When the Principle of Yin-Cold is intensified, the Yang Principle would be affected, resulting in disease (with dissipation of the Yang Principle or restriction of its activities).

**【阳盛则阴病】** yáng shèng zé yīn bìng 当阳热之气亢奋或虚火妄动时，就要耗损阴液而得病。

**EXCESS OF YANG CAUSING DISORDER OF YIN** When the Principle of Yang-Heat is intensified or the Debilitating Heat is impetuous, the Yin-Liquid would be dissipated, and disease would result.

**【阴损及阳】** yīn sǔn jí yáng 由于

阴精亏损而导致阳亦虚。如肾阴亏损日久，就可出现肾阳不足。

**DEFICIENCY OF YIN AFFECTING YANG** A deficiency of the Yin-Essence would cause a shortage of the Yang Principle. For example, if the Kidney-Yin is damaged for long, it will lead to a deficiency of the Kidney-Yang.

**【阳损及阴】** yáng sǔn jí yīn 由于阳气虚弱而导致阴精亦亏。如肾阳虚衰日久，就可出现肾阴亏乏。

**DEFICIENCY OF YANG AFFECTING YIN** An impairment of the Yang Principle would lead to the dissipation of the Yin-Essence. For example, if the Kidney-Yang is impaired for long, it will result in shortage of the Kidney-Yin.

**【重阳】** chóng yáng 两种属于“阳”的性质同时出现在一个事物上。如白昼为阳，中午为阳中之阳，故中午称为“重阳”。

**THE SUPERPOSED YANG** It refers to the simultaneous presence of two forms of the Yang property in a single entity. For example, day belongs to the category of Yang and noon, the Yang Aspect of Yang. Thus, noon is called “the Superposed Yang”.

**【重阴】** chóng yīn 两种属于“阴”的性质同时出现在一个事物上。如夜晚为阴，夜半为阴中之阴，故夜半称为“重阴”。

**THE SUPERPOSED YIN** It refers to the simultaneous presence of two forms of the Yin property in a single entity. For example, night belongs to the category of Yin and midnight, the Yin Aspect of Yin. Thus, midnight is called "the Superposed Yin".

**【至阳】** zhì yáng ①指两阳交尽时，如白天为阳，中午为阳中之至阳；②穴位名，位于第七胸椎棘突下凹陷中。

**THE SUPREME YANG** The name of the acupuncture point, Zhiyang, inferior to the spinal process of the seventh thoracic vertebra.

**【至阴】** zhì yīn ①指两阴交尽时，如黑夜为阴，夜半为阴中之至阴；②通常指足太阴脾经；③穴位名，位于足小趾甲根外侧角外2毫米处。

**THE SUPREME YIN** ①The extreme of Yin; ②it usually refers to the Spleen Channel of Foot-Taiyin; ③the name of the acupuncture point, Zhiyin, located 2 mm, lateral to the outer corner of the root of the nail of the little toe.

**【重阴必阳】** chóng yīn bì yáng 疾病的性质原属“阴气”偏盛，但当“阴气”偏盛到一定限度时，就会出现“阳”的现象或向着“阳”的方面转化。如寒证发展到极点，就可能出现热象。

**INEVITABLE TRANSMUTATION OF THE SUPERPOSED YIN INTO YANG**

A disease may be characterized by an excess of the "Yin principle". When this excess of its "Yin Principle" reaches a certain limit, it may exhibit "Yang" characters or metamorphose toward "Yang". For example, when a syndrome of Chills develops to its climax, fever manifestations may appear.

**【重阳必阴】** chóng yáng bì yīn 疾病的性质原属“阳气”偏盛，但当“阳气”亢盛到一定限度时，就会出现“阴”的现象或向着“阴”的方向转化。如热证发展到极点，就可能出现寒象。

**INEVITABLE TRANSMUTATION OF THE SUPERPOSED YANG INTO YIN**

A disease may be characterized by an excess of the "Yang principle". When this excess of its "Yang Principle" reaches a certain limit, it may exhibit "Yin" characters or metamorphose toward "Yin". For example, when a Fever syndrome reaches its climax, manifestations of Chills may appear.

**【阳常有余，阴常不足】** yáng cháng yǒu yú, yīn cháng bù zú 这是元朝著名医家朱丹溪通过临床实践提出的一种学说。他认为人身精血（阴）是生命活动的物质基础，不断消耗，易损难复，故阴常不足。阳气易亢，虚火妄动，故阳常有余。阴虚阳亢，则百病丛生。因此，朱氏主张保重精血

以维持身体阴阳的相对平衡，临床上侧重滋阴法，是滋阴学派的理论根据。

**WHILE YANG OFTEN IN EXCESS, YIN OFTEN IN SHORTAGE** This is a theory formulated through clinical practice and advocated by the famous physician, Zhu Danxi (A.D. 1281 ~ 1358) of Yuan Dynasty. He held that the Essence and Blood (Yin) of the human body were the material foundation of activities of life. They were continuously consumed, easily dissipated, and difficult to restore. Thus, Yin tended to be deficient. If one paid little attention to preserving and nourishing them, and, instead, indulged in drinking and sexual activities, leading to excessive waste; the Yang Principle was liable to be stimulated, and the Debilitating Heat would become impetuous, resulting frequently in a surplus of the Yang Principle. When Yin was deficient and Yang excessive, many diseases might occur. Zhu advocated that Essence and Blood must be preserved and enriched in order to maintain the dynamic equilibrium of Yin and Yang of the body. This was the theoretical basis of his emphasis on nourishing Yin clinically.

**【阳强不能密，阴气乃绝】** yáng qiáng bù néng mì, yīn qì nǎi jué 当阳气过于亢盛时，既不能固护肌表，

抵御外邪，又可使在内的阴液受损耗而蒸逼外泄，以致阴气亏损、耗竭。

**INABILITY FOR THE EXCESSIVE YANG TO CONGEAL, LEADING TO AN EXHAUSTION OF THE YIN PRINCIPLE** When the Yang Principle is excessive, it can hardly maintain the integrity of the body surface and muscles against traumata, but also may allow the Yin-Liquid of Yin to be dissipated or evaporated from the body. Hence, the Yin Principle becomes deficient and exhausted.

**【阴阳胜复】** yīn yáng shèng fù 即阴阳双方交替出现偏盛偏衰的局面。临床上有时可根据这种局面判断疾病的预后。

**ALTERNATE EXCESSES OF YIN AND YANG** It refers to the conditions in which excesses of Yin and Yang occurs alternately. Sometimes, such a situation may be utilized to prognosticate diseases clinically.

**【阴阳自和】** yīn yáng zì hé 病理上的阴阳失调趋向相对平衡的建立，表示疾病好转或痊愈。

**RE-ESTABLISHMENT OF EQUILIBRIUM BETWEEN YIN AND YANG**

Pathological disharmony of Yin and Yang may progress to a relative equilibrium between the two. It is shown as an improvement or a recovery of the disease.

**【阴在内，阳之守也】** yīn zài nèi,

yáng zhī shǒu yě 物质(阴)居于体内,是产生功能(阳)的基础。

**THE INTERNAL YIN AS THE SOURCE OF YANG** Materials (Yin) inside the body are the foundation for producing vital functions (Yang).

【阳在外,阴之使也】 yáng zài wài, yīn zhī shǐ yě 功能(阳)表现于外,是内在物质(阴)运动的体现。

**THE EXTERNAL YANG AS THE REPRESENTATION OF YIN** Vital functions (Yang) as manifested externally reflects the changes of the materials (Yin) inside the body.

【人生有形,不离阴阳】 rén shēng yǒu xíng, bù lí yīn yáng 人体的成形、生长、发育,都可以用阴阳来概括。

**THE COMPLEXITY OF THE HUMAN ANATOMY REPRESENTABLE EXCLUSIVELY BY YIN AND YANG**

The formation, growth and development of the human body may be generally expressed in terms of Yin and Yang in spite of their complexity.

【五行】 wǔ xíng 古人认为金、木、水、火、土五种物质,是构成世界不可缺少的最基本元素,它们在不断运动、变化之中,具有相互资生、相互制约的关系。中医将它们的属性加以类比推演,用来说明医学领域里的一系列问题。

**THE FIVE ELEMENTS (THE FIVE ACTIVITIES OF THE FIVE PRINCIPLES IN ACTION)**

The ancients thought that the five kinds of materials—metal, wood, water, fire, and earth—were the indispensable and most fundamental elements in constituting the Universe. There existed enhancing, inhibiting and restraining relationships among them. They were also in constant motion and change. In traditional Chinese medicine, they are used to explain and expand a series of medical problems by comparing with and deducing from such properties and mutual relationships.

【五行学说】 wǔ xíng xué shuō 是中国古代哲学理论与医学实践相结合的学说之一,为中医理论的一个重要组成部分。它用五种物质(金、木、水、火、土)的属性,说明事物间相互依存又相互制约的关系,对古代医学的发展起了一定的作用。

**THE THEORY OF THE FIVE ELEMENTS (FIVE ACTIVITIES OR FIVE PRINCIPLES IN ACTION)** Originally it was a philosophical theory in ancient China. Later, it was adapted in the medical practice, becoming an important part of the theory of traditional Chinese medicine. It relates the properties of the Five Elements (metal, wood, water, fire and earth) to universally interdependent and mutually restraining relationships of matters. It played a definitive role in the

development of traditional Chinese medicine.

**【五常】** wǔ cháng 指五行所代表的事物的正常生克制化关系。

**NORMAL ACTIVITIES OF THE FIVE ELEMENTS** It refers to the relationship of the normal activities between promotion and inhibition of the matters as represented by the Five Elements.

**【五音】** wǔ yīn 中国古代音乐中的五个音阶——宫、商、角、徵、羽。

**FIVE NOTES** The notes of a pentatonic scaled in ancient Chinese music, i. e., Gong, Shang, Jiao, Zhi, and Yu.

**【五声】** wǔ shēng 指与人的精神活动有关而发出的呼、笑、歌、哭、呻五种声音。

**FIVE VOICES** It refers to the voices uttered by human weeping in different emotional states, i. e., shouting, laughing, singing, wailing and groaning.

**【相生】** xiāng sēng 是五行学说说明事物之间具有相互资生、相互促进的一面。即木生火，火生土，土生金，金生水，水生木。

**INTER-GENERATION** It refers to promoting and accelerating aspects of the mutual generation of matters according to the Theory of the Five Elements, i. e., wood generates fire, fire generates earth, earth generates met-

al, metal generates water, and water generates wood.

**【相克】** xiāng kè 是五行学说说明事物之间具有相互制约、相互排斥的一面。即木克土，土克水，水克火，火克金，金克木。

**INTER-INHIBITION** It refers to the restraining and expelling relationships among matters according to the Theory of the Five Elements, i. e., wood inhibits earth, earth inhibits water, water inhibits fire, fire inhibits metal, and metal inhibits wood.

**【相乘】** xiāng chéng 即五行相互克制太过，超过了正常的制约程度，是事物间的关系失去了正常协调的一种表现。

**INTER-INVASION** It means that one excessively inhibits another beyond the normal extent, manifested as a disturbance of the normal harmony.

**【相侮】** xiāng wǔ 即五行的反向克制，是事物间的关系失却了正常协调的另一种表现。如在正常情况下，是金克木；若木反过来克金，称木侮金，这种反常情况便叫“相侮”。

**INTER-INSULT** It refers to a reversal of Inter-Inhibition and is another manifestation of a disturbance of the normal harmony between matters. For example, metal normally inhibits wood. If, instead, wood inhibits metal, we would consider wood insulting metal.



**【制化】** zhì huà 说明五行之间既是相互制约的，又是相互化生的，化生中有克制，克制中有化生，二者相辅相成，才能维持其相对平衡。

### INHIBITION AND GENERATION

The Five Elements are not only mutually inhibiting but mutually generating. Inhibition exists in the process of generation and generation exists in the process of inhibition. These two processes regulate each other, thus maintaining a relative equilibrium.

**【亢害承制】** kàng hài chéng zhì 五行学说认为，事物间既有化生的一面，又有克制的一面，若只有生而无克，势必亢盛之极而有害。因此必须抵御这种亢盛之气，令其节制，方能维持事物的正常关系。

### THE AVOIDANCE OF HARM BY RESTRAINING EXCESSES

As considered by the Theory of the Five Elements, there is not only generation on the one hand, but inhibition on the other. Generation without inhibition would lead to extreme excesses, and cause harm. Thus, such excesses must be resisted and restrained, in order to maintain the normal relationship between matters.

**【所胜】** suǒ shèng 在五行相克的关系中，我克者为所胜。如木克土，又称为土为木所胜。

**TO BE CONQUERED** In the inter-inhibiting relationship of the Five Ele-

ments, to conquer is synonymous of to inhibit. For example, in the expression, "Wood inhibits Earth", Earth is considered conquered by Wood.

**【所不胜】** suǒ bù shèng 在五行相克关系中，克我者为所不胜。如土被木克，又称木为土所不胜。

**NOT TO BE CONQUERED** In the relationship of the Five Elements, matters may not be conquered by inhibition. For example, with the expression, "Earth is inhibited by Wood", it also means that Wood can not be conquered by Earth.

**【五胜】** wǔ shèng 一般指五行相克。

**CONQUERING ACTIVITIES OF THE FIVE** It generally refers to the inter-inhibition of the Five Elements.

**【子气】** zǐ qì 在五行相生关系中，我生者，为子气。如木生火，火为子气。

**THE OFFSPRING PRINCIPLE** In the inter-generating relationship of the Five Elements, the one, which is generated by the other, is called the offspring principle of the other. For example, "Wood generates Fire", Fire is the offspring principle.

**【母气】** mǔ qì 在五行相生关系中，生我者，为母气。如木生火，木为母气。

**THE MATERNAL PRINCIPLE** In