

第一节：基础理论

Section 1: Basic Theories

第一节 第一组

SECTION 1: SET 1

阴阳

Yīn & Yáng

1-n1	*	阴	阴	阜	yīn	yīn /jɪn/ n., adj.
2-n2	*	阳	阳	阜	yáng	yáng /jɑŋ, jæŋ/ n., adj.

注 Note:

Yīn and yáng are categories for classifying paired phenomena according to their nature and mutual relationship. By the ideographic composition of the characters, 阴 yīn is the north side of the mountain that does not receive sunlight, and 阳 yáng is the south side of the mountain that receives sunlight. Both terms are therefore natural metaphors.

复合词 Compounds:

1. 阴阳 yīn yáng, yīn and yáng; yīn-yáng
2. 二阴 èr yīn, the two yīn
3. 三阳 sān yáng, the three yáng (channels)
4. 二阴 èr yīn, the two yīn (i.e., the anus and genitals)

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SECTION 1: SET 2

五行

Five Phases

3-n3	*	五	五	二	wǔ	five /faɪv/
4-n4	*	行	行	彳	xíng	phase /fez/
5-n5	*	木	木	木	mù	wood /wud/ n.
6-n6	*	火	火	火	huǒ	fire /faɪr/ n.
7-n7	*	土	土	土	tǔ	earth /ɜθ/ n.
8-n8	*	金	金	金	jīn	metal /ˈmetl/ n.
9-n9	*	水	水	水	shuǐ	water /ˈwɔ:tə/ n.
10-n10	*	生	生	生	shēng	engender /ɪnˈdʒendə/ vt. engendering /ɪnˈdʒendərɪŋ/ n.

11-n11	相木 相目	<i>xiāng</i>	<i>inter-, mutual, reciprocal</i>
12-n12	* 克十 剋刀	<i>kè</i>	<i>restrain /rɪ'stren/ vt.</i> <i>restraining /rɪ'strenɪŋ/ n.</i>
13-n13	* 乘禾 乘丿	<i>chéng</i>	<i>overwhelm /ovə'welm, -hwelm/ vt.</i> <i>overwhelming /ovə'welmɪŋ, -'hwelm- / n.</i>
14-n14	* 侮亻 侮人	<i>wǔ</i>	<i>rebel /rɪ'bel/ vi.</i> <i>rebellion /rɪ'beljən/ n.</i>
15-n15	反厂 反又	<i>fǎn</i>	<i>revolt, oppose, counter</i>

注 Notes:

1. The five phases are five classes by which a vast array of different phenomena are classified and related. The names of the phases are words denoting natural phenomena. The five same symbols are also known under the name 五才 *wǔ cái*, the 'five materials'.

2. The word 'phase' has been widely adopted as the translation of 行 *xíng*. The Chinese term literally means to 'go', 'move', and by extension, 'act'. The ancient Chinese regarded wood, fire, earth, metal, and water as physical things that had systematic correspondences with other phenomena including not only physical things but also states occurring in cycles (e.g., days, seasons). The word 行 *xíng* denotes five movements that form the complete cycle. The word 'phase' is a segment of the entire cycle. Since the word 行 *xíng* also means action, another well-chosen equivalent that has been proposed is *agent*.²⁷

Some writers still refer to the 五行 *wǔ xíng* as 'five elements', suggestive of elements that the Greeks considered to constitute essential stuff of the universe.

3. As to the names of the phases, only one is problematic. Chinese has two words, 土 *tǔ* and 地 *dì*, that can be translated as earth. *Tǔ* is the earth that is tilled, and *dì* is the counterpart of heaven. Paul Unschuld has proposed that *tǔ*, the word used in the context of the five phases, should be rendered as 'soil' rather than 'earth'. Although 'soil' is narrower in meaning than 'earth', the suggestion is valid if confusion arises when two distinct Chinese terms are conflated into one equivalent.

4. The orders of engendering and restraining are as follows:

相生: 木 → 火 → 土 → 金 → 火 →

²⁷Harper D (1998) *Early Chinese Medical Literature: The Mawangdui Medical Manuscripts*. London, Kegan Paul.

相克: 木 → 土 → 水 → 火 → 金 →

Overwhelming is the same as restraining (except that it is due to abnormal weakness of the restrained phase). Rebellion is restraining in opposite order.

5. The relationships between the phases are described in metaphor. The character 侮 *wǔ*, rendered here as ‘rebellion’, literally means to ‘insult’, ‘humiliate’, ‘cheat’, ‘encroach upon’. In the five phases, it is used alone or in the combination 反侮 *fǎn wǔ* to denote one of the four interrelationships. The character 反 *fǎn*, turn over, return, opposite, is used in the political context to mean ‘revolt’ and in the military context to mean ‘counterattack’. The five-phase relationship of rebellion is the reverse of the normal restraining relationship.

6. The character 相 means ‘inter’, ‘reciprocal’, or ‘mutual’. The compound 相生 *xiāng shēng* literally means ‘inter-engendering’. In practice, the meaning is sufficiently clear if the 相 is left untranslated.

复合词 Compounds:

5. 相生 *xiāng shēng*, engendering
6. 相克 *xiāng kè*, restraining
7. 相乘 *xiāng chéng*, overwhelming
8. 相侮 *xiāng wǔ*, rebellion
9. 木生火 *mù shēng huǒ*, wood engenders fire
10. 火生土 *huǒ shēng tǔ*, fire engenders earth
11. 土生金 *tǔ shēng jīn*, earth engenders metal
12. 金生水 *jīn shēng shuǐ*, metal engenders water
13. 水生木 *shuǐ shēng mù*, water engenders wood
14. 木克土 *mù kè tǔ*, wood restrains earth
15. 土克水 *tǔ kè shuǐ*, earth restrains water
16. 水克火 *shuǐ kè huǒ*, water restrains fire
17. 火克金 *huǒ kè jīn*, fire restrains metal
18. 金克木 *jīn kè mù*, metal restrains wood
19. 木乘土 *mù chéng tǔ*, wood overwhelms earth
20. 水乘火 *shuǐ chéng huǒ*, water overwhelms fire
21. 土侮木 *tǔ wǔ mù*, earth rebels against wood
22. 木侮金 *mù wǔ jīn*, wood rebels against metal
23. 金反侮火 *jīn fǎn wǔ huǒ*, metal rebels against fire
24. 火反侮水 *huǒ fǎn wǔ shuǐ*, fire rebels against water

习题 Exercise:

1. 木生火

2. *mù kè tǔ*
3. earth restrains water
4. 水克火
5. *jīn kè mù*
6. earth engenders metal
7. 金乘木
8. *tǔ kè shuǐ*
9. fire restrains metal
10. 金乘木
11. *huǒ fǎn wǔ shuǐ*
12. water rebels against earth
13. 土反侮木

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SECTION 1: SET 3

方位

Positions

16-n16	方 方	方 方	<i>fāng</i>	<i>place; square; method</i>
17-n17	* 位 亻	位 人	<i>wèi</i>	position /pə'ziʃən/
18-n18	* 东 一	東 木	<i>dōng</i>	east /ɪst/
19-n19	* 南 十	南 十	<i>nán</i>	south /saʊθ/
20-n20	* 西 西	西 西	<i>xī</i>	west /west/
21-n21	* 北 匕	北 匕	<i>běi</i>	north /nɔrθ, norθ/
22-n22	* 中 中	中 丨	<i>zhōng</i>	center /'sentə/
23-n23	* 属 尸	屬 尸	<i>shǔ</i>	belong to /bɪl'ɔŋ tu/

复合词 Compounds:

25. 东南 *dōng nán*, southeast
26. 西北 *xī běi*, northwest
27. 西南 *xī nán*, southwest
28. 东属木 *dōng shǔ mù*, east belongs to wood
29. 南属火 *nán shǔ huǒ*, south belongs to fire
30. 西属金 *xī shǔ jīn*, west belongs to metal
31. 北属水 *běi shǔ shuǐ*, winter belongs to water
32. 中属土 *zhōng shǔ tǔ*, center belongs to earth

习题 Exercise:

14. *dōng běi*
15. southeast
16. 南属火
17. *xī shǔ jīn*

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SECTION 1: SET 4

时令

Seasons

24-n24	* 时 日 時 日	<i>shí</i>	season /ˈsizən/
25-n25	* 令 人 令 人	<i>lìng</i>	season /ˈsizən/
26-n26	* 季 禾 季 子	<i>jì</i>	season /ˈsizən/
27-n27	天 天 天 大	<i>tiān</i>	heaven
28-n28	* 春 春 春 日	<i>chūn</i>	spring /sprɪŋ/
29-n29	* 夏 文 夏 文	<i>xià</i>	summer /ˈsʌməɹ/
30-n30	* 秋 禾 秋 禾	<i>qiū</i>	autumn /ˈɔtəm/
31-n31	* 冬 文 冬 冬	<i>dōng</i>	winter /ˈwɪntəɹ/
32-n32	* 长 丿 長 長	<i>cháng</i>	long /lɔŋ/

注 Notes:

1. The Chinese 天 *tiān* has the primary meaning of sky (or the heavens) and a wide range of other meanings, including 'heaven', 'season', 'weather', and 'nature'. Its use in the present context as 'season' is chiefly a vernacular usage.

2. The Chinese 长夏 *cháng xià*, long summer, is the third month of summer in the Chinese calendar, i.e., the sixth month in the lunar calendar (roughly the last half of July and first half of August). This term is sometimes misleadingly translated as Indian summer, which refers to "a period of mild, warm, hazy weather following the first frosts of late autumn" (*Websters New World College Dictionary*).

复合词 Compounds:

33. 春天 *chūn tiān*, spring
34. 夏天 *xià tiān*, summer
35. 春令 *chūn lìng*, spring
36. 秋天 *qiū tiān*, autumn

37. 冬天 *dōng tiān*, winter
 38. 四时 *sì shí*, four seasons
 39. 四季 *sì jì*, four seasons
 40. 长夏 *cháng xià*, long summer
 41. 春属木 *chūn shǔ mù*, spring belongs to wood
 42. 夏属火 *xià shǔ huǒ*, summer belongs to fire
 43. 秋属金 *qiū shǔ jīn*, autumn belongs to metal
 44. 冬属水 *dōng shǔ shuǐ*, winter belongs to water
 45. 长夏属土 *cháng xià shǔ tǔ*, long summer belongs to earth

习题 Exercise:

18. four seasons
19. 冬天
20. *chūn shǔ mù*
21. autumn belongs to metal
22. 冬属水

第一节 第五组

SECTION 1: SET 5

脏腑

Bowels & Viscera

33-n33	* 脏月 臟肉	<i>zàng</i>	viscus [^] <i>vɪskəs</i> / viscera [^] <i>vɪsərə</i> / <i>pl.</i>
34-n34	* 腑月 腑肉	<i>fǔ</i>	bowel [^] <i>bauəl</i> /
35-n35	* 奇大 奇大	<i>qí</i>	extraordinary [^] <i>iks'trɔ:dn̩,eri</i> /
36-n36	恒十 恆心	<i>héng</i>	<i>constant</i>
37-n37	* 肝月 肝肉	<i>gān</i>	liver [^] <i>lɪvə</i> /
38-n38	* 心心 心心	<i>xīn</i>	heart [^] <i>hɑ:t</i> /
39-n39	* 脾月 脾肉	<i>pí</i>	spleen [^] <i>splɪn</i> /
40-n40	* 肺月 肺肉	<i>fèi</i>	lung [^] <i>lʌŋ</i> /
41-n41	* 肾月 腎肉	<i>shèn</i>	kidney [^] <i>kɪdnɪ</i> /
42-n42	包勺 包勺	<i>bāo</i>	<i>envelop, wrap</i>
43-n43	* 胆月 膽肉	<i>dǎn</i>	gallbladder [^] <i>gɔ:lblædə</i> /
44-n44	* 小小 小小	<i>xiǎo</i>	small [^] <i>smɔ:l</i> /
45-n45	* 大大 大大	<i>dà</i>	large [^] <i>lɑ:dʒ</i> /
46-n46	* 肠月 腸肉	<i>cháng</i>	intestine [^] <i>ɪn'testɪn</i> /
47-n47	* 胃月 胃肉	<i>wèi</i>	stomach [^] <i>stʌmək</i> /
48-n48	* 腕月 腕肉	<i>wǎn</i>	stomach duct [^] <i>dʌkt</i> /

49-n49	*	膀	月	膀	肉	<i>páng</i>	bladder	/ˈblædər/
50-n50	*	胱	月	胱	肉	<i>guāng</i>	bladder	/ˈblædər/
51-n51	*	脬	月	脬	肉	<i>pāo</i>	bladder	/ˈblædər/
52-n52	*	焦	隹	焦	火	<i>jiāo</i>	burner	/ˈbɜːnər/
53-n53	*	上	卜	上	一	<i>shàng</i>	upper	/ˈʌpər/
54	*	中	中	中	丨	<i>zhōng</i>	center	/ˈsɛntər/ middle /ˈmɪdl/
55-n54	*	下	卜	下	一	<i>xià</i>	lower	/loʊər/
56-n55	*	脑	月	腦	肉	<i>nǎo</i>	brain	/brɛn/
57-n56	*	髓	骨	髓	骨	<i>suǐ</i>	marrow	/ˈmæro/
58-n57	*	骨	骨	骨	骨	<i>gǔ</i>	bone	/bon/
59-n58	*	脉	月	脈	肉	<i>mài</i>	vessel	/ˈvesl/
60-n59	*	胞	月	胞	肉	<i>bāo</i>	uterus	/ˈjutərəs/
61-n60	*	子	子	子	子	<i>zǐ</i>	child	/tʃaɪld/
62-n61	*	宫	宀	宮	宀	<i>gōng</i>	palace	/ˈpæləs/

注 Notes:

1. Chinese medicine, like modern Western medicine, conceives the body as comprising a number of organs and parts that each perform specific functions in the maintenance of health. Many of its theories concerning the functioning of organs—e.g., the lung's function of drawing in air, the stomach's function of preliminary processing of food, and the bladder's function of storing urine—are deduced from morphological characteristics of the organs themselves. Chinese medicine, however, differs from Western medicine in that it understands many other functions of the various components and the interrelationships between them through perceived yīn-yáng and five-phase correspondences. The attribution to the kidney of reproductive function as well as urinary function may partly be due to the fact that these functions have a partially shared morphological basis (Western medicine speaks of the 'genitourinary system'), and partly because of the macrocosmic associations of water (the phase associated with the kidney apparently on the basis of urinary function) with the notion of storage connoted by the corresponding season, winter.

The larger organs of the abdominothoracic cavity are central to the Chinese model. These are classed into two groups, the 五脏 *wǔ zàng* and 六腑 *liù fǔ*, here rendered as five viscera and six bowels. The five viscera—liver, heart, spleen, lung, and kidney—are said to produce and store essence (essence in a wider sense of qì, blood, essence, and spirit); the six bowels—gallbladder, small intestine, stomach, large intestine, bladder, and the triple

burner—decompose food and convey waste. The viscera are considered yīn, while the bowels are considered yáng. In addition, there are the 奇恒之腑 *qí héng zhī fǔ*, the ‘extraordinary organs’, comprising the brain, marrow, bones, vessels, uterus, and gallbladder, so called because they are different from both the viscera and bowels. They are different from the bowels because they do not decompose food and convey waste, and from the viscera because they do not produce and store essence. The gallbladder is an exception, because it is classed both as a bowel and as an extraordinary organ (the extraordinary organs are so named because they fit into neither the category of the viscera nor into that of bowels).

Of all the organs, the five viscera are preeminent. Through the five phases, correspondences were established between each of the viscera and various aspect parts of the body (examples are shown in the table below). The viscera, as we shall see more clearly from various aspects of terminology, were considered to be power centers controlling these areas.

Five Phases in Man

Phase	Wood	Fire	Earth	Metal	Water
Viscus	Liver	Heart	Spleen	Lung	Kidney
Bowel	Gallbladder	Small intestine	Stomach	Large intestine	Bladder
Orifice	Eyes	Tongue	Mouth	Nose	Ears
Governing	Sinew	Vessels	Flesh	Skin & body hair	Bone
Mind	Anger	Joy	Thought	Sorrow	Fear
Humor	Tears	Sweat	Thought	Snivel	Spittle
Pulse	Stringlike	Surging	Moderate	Downy	Stone-like
Voice	Shouting	Laughing	Singing	Wailing	Moaning

2. The terms 脏 *zàng* (a simplified form of 臟), viscus (plural viscera), and 腑 *fǔ*, bowel, originally derived by metaphor from 藏 *zàng*, a storehouse, and 府 *fǔ*, a building in which official transactions take place. The use of these characters to denote places where grain was collected (府) and where it was stored (藏) apparently led to their application in the body to denote a group of organs that absorbed and processed food and another group that stored the nutrients extracted from food. These characters are used in certain early texts, but the addition of the flesh signific 月 has taken over completely. The compound term 脏腑 *zàng fǔ* is rendered in the present work as ‘bowels and viscera’ (rather than viscera and bowels), and sometimes as the ‘organs’ for brevity. In the term 奇恒之腑 *qí héng zhī fǔ*, the extraordinary organs, 奇恒 *qí héng* means 奇于恒 *qí yú héng*, different from the norm. The forms of the characters without flesh signific 月, which highlight the original metaphors, can be translated as as ‘stores’ and ‘(collection) houses’.

3. Most of the internal organs discussed in Chinese medicine are those that can be seen with the naked eye, and whose names are known to the lay (liver, kidney, heart, bladder etc.). Despite this some have argued that the regular English names should not be used on the grounds that the organs are