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○折法 以前髮際至後髮際折為一尺二寸如髮際不明則取眉心直上後大行骨折為一尺八寸此為直寸量寸法以眼內眥角至外角此為一寸頭部精直寸法並依此

○逐月血息曆象

五丑二未三寅四甲五卯  
七辰八戌九巳十亥十一申  
之日

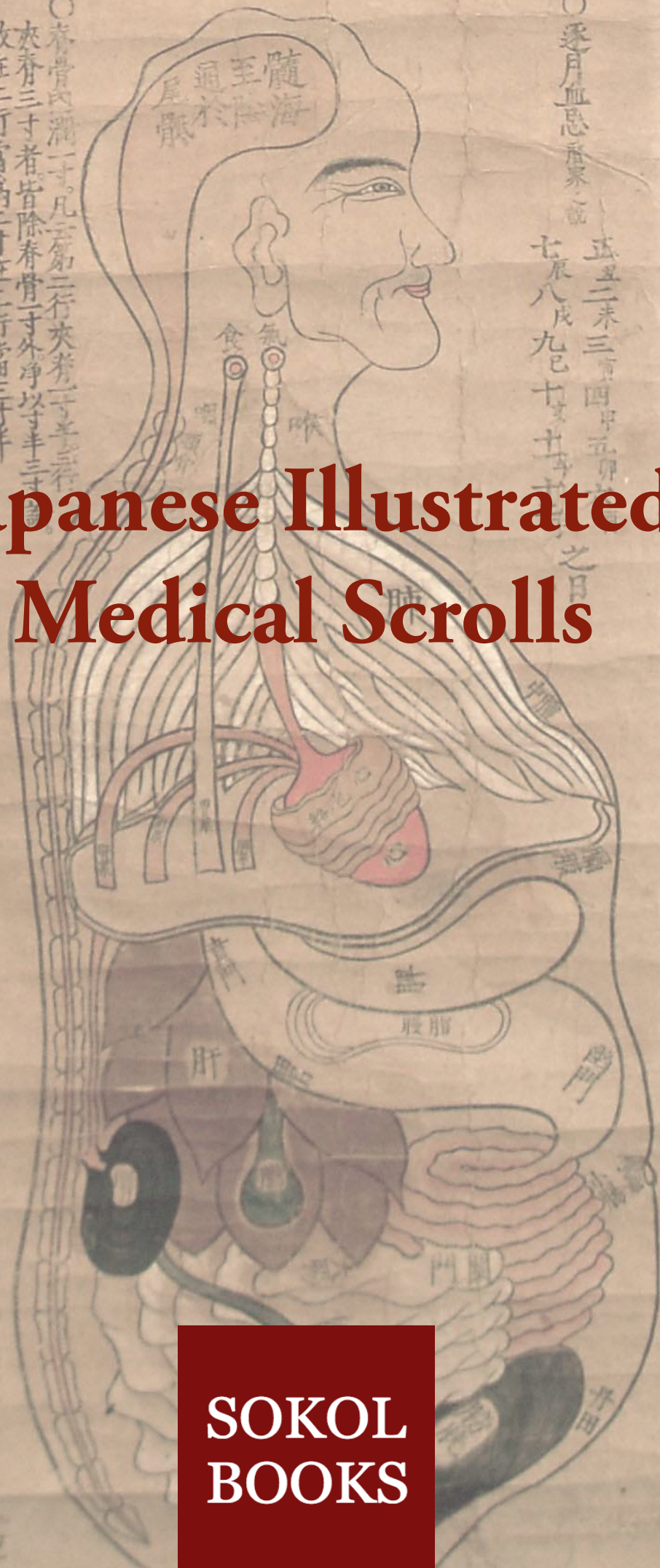
○胸腹折法 直寸以中行為主自缺盆中天突穴起至岐骨際上中止折作八寸四分自鳩尾上岐骨際下至臍心折作八寸餘下至曲骨穴折作五寸續十寸以乳相去折作八寸胸腹橫五寸法並依

○脊骨肉潤一寸凡三第二行夾脊一寸三行夾脊三寸者皆除脊骨寸外淨以寸半三寸故在二行當為二寸在三行當為三寸半

○背部折法 自大椎至尾龜通折三寸七節各長一十四分一厘共九寸八分七厘中七節各一寸六分一厘其一尺二寸七厘第十與臍平下七節各一寸二分六厘共八寸八分二厘總共二尺九寸九分六厘不足四分者有零未盡也直寸依此類推用中折身

寬文壬寅孟夏辰松

武州豐島縣彫持焉



# Japanese Illustrated Medical Scrolls

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# SOKOL BOOKS

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**MEIDŌ ZU (MEITANG TU).** *A set of four acupuncture and moxibustion charts*

Japan, Bushu Toshima, dated Kanbun 2 (1662), Edo Period  
£27,500

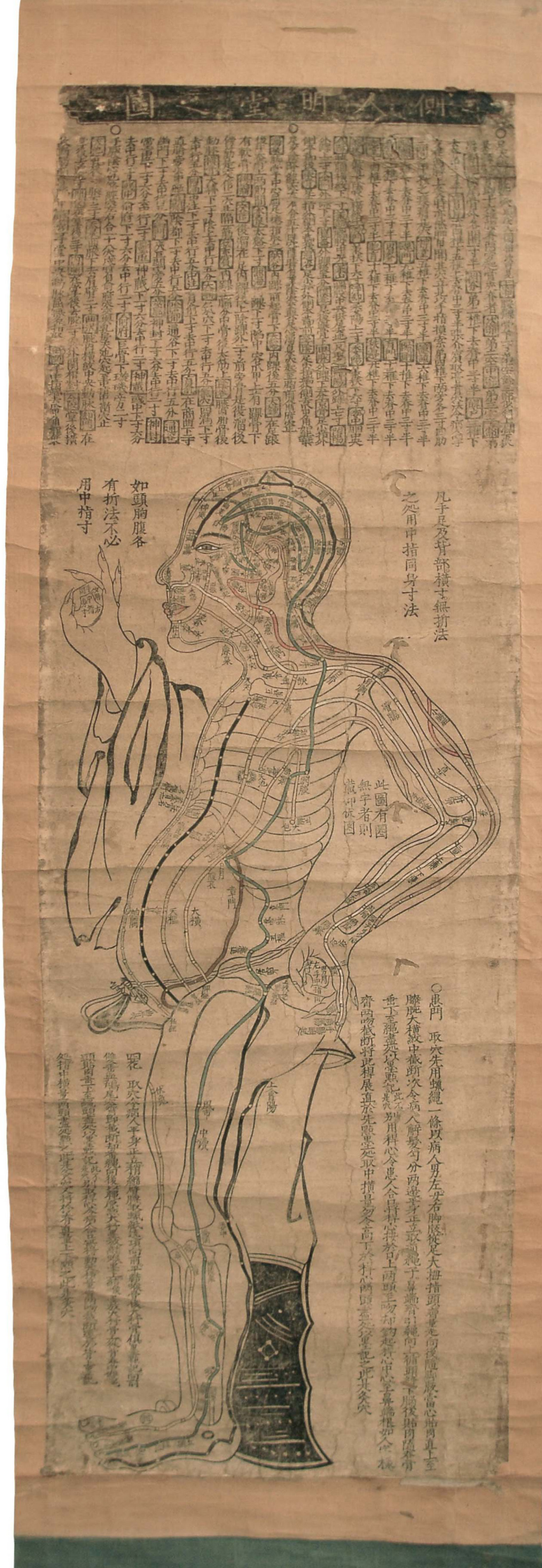
Four large woodblock printed acupuncture and moxibustion charts known as a Meid zu, printed on paper in sumi ink with hand-painted details in colour, each entitled at the top: 'Fukujin Meid -no zu' (Front view of the Illuminated hall), 'Sokujin Meido no zu' (Side view of the Illuminated hall), Gyojin Meid no zu' (Rear view of the Illuminated hall) and 'Jinshin goz no zu', (the picture of five human organs). Text in Min-cho kanji (Chinese Ming Dynasty script) and depicting figures with locations of acupuncture points (keiketsu) and 'qi' channels running through the human body. The last scroll showing a half-length figure with a diagram of internal organs (goz ) bears the date, Kanbun Mizunoe tora (Kanbun, year of the tiger), in early summer, at Bushu (Musashi Province) Toshima.

Each print, approximately 860 x 270 mm, is backed on pale brown and blue paper and mounted as a hanging scroll with lacquer scroll-ends, each scroll approximately 1340 x 320 mm, with a fitted wooden box.

*The title of the prints: Meidō(Illuminated hall) is derived from the name of the building in which the ancient Chinese Emperors conducted rituals and ceremonies related to cosmology. Here, the human body is the Meid, and a microcosm of the external world, the model and the image of the universe are depicted within it.*

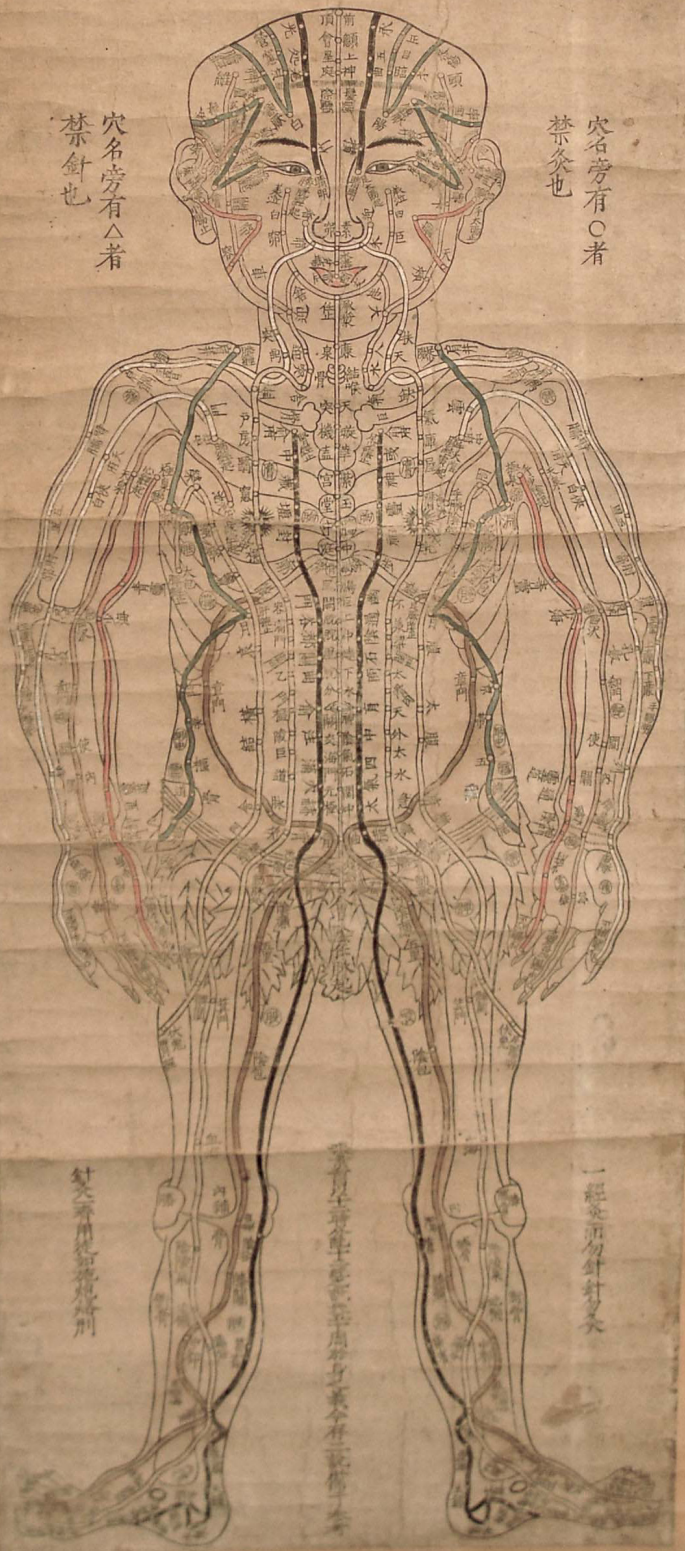
*In the illustration of three views of the figure, there are twelve main 'qi' energy channels (meridians) handcoloured in red, yellow, white, black, and blue, representing Fire, Earth, Metal, Water and Wood, based on the traditional Chinese philosophy of 'Wu Xing' (Five elements /phases of the universe). The meridians and five phases combine and interact in a profound and complex manner. The invisible meridians run through the body, each corresponding to a particular organ, forming an intricate network of three hundred and forty-nine acu-moxa points, suggestive of constellations in the night sky.*

*The scrolls indicate the location of the acupuncture points and how deep the needle should go, as well as where to and not to apply moxibustion herbs to release or withhold energy. The classical Chinese text would not have been comprehensible to ordinary Japanese so these were designed for scholars. There was no public medical college in Japan at that time and many practising physicians also doubled as teachers, running small private medical schools alongside their practices. Hanging scrolls would have been eminently suited for both purposes.*



仰人明堂圖

○手足陰經經穴在肢體時從市尺定至市高立  
 附屬經下三寸圖去肘上五寸圖肘中約骨骨中  
 去寸圖腕後側于五分圖寸口內圖當後中圖寸手去指末  
 指內圖寸手去指末以側去爪甲九如生葉  
 ○手陽明太陽經穴在肢體時從市尺定至市高立  
 附屬經下三寸圖去肘上五寸圖肘中約骨骨中  
 去寸圖腕後側于五分圖寸口內圖當後中圖寸手去指末  
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 ○足陰明太陰經穴在肢體時從市尺定至市高立  
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 指內圖寸手去指末以側去爪甲九如生葉



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It was believed that acupuncture and moxibustion were introduced to Japan in the 5th century by the Korean immigrants. However, it was not incorporated into mainstream teaching until the 17th century when a large number of medical/philosophy books were imported from China, and many highly skilled Chinese physicians sought sanctuary in Japan following the fall of the Ming dynasty.

During the Edo period (1603 – 1868), Chinese philosophy and literature also flourished in Japan, and neo-Confucianism (Shushigaku) became the official doctrine for the ruling samurai government. From the evidence of these charts, Chinese medicines and Confucianism were likely taught side by side as they share the same roots – the belief that the function of the 'qi' energy in the human body should be maintained in harmony and balance with the external world.

Many Confucian scholars in the Edo period became medical doctors, adapting their knowledge and skills to the profession as they were able to study medical text books written in Chinese. As the urban population grew, so did the demand for physicians, and Chinese medicine was now taught at private schools or homes. The charts such as these could well have been hung on the wall of the schools or at the doctors' practices.

The Meido chart was modeled on a life-size bronze man with all the meridians and acu-moxa points drawn on the figure created in the Song dynasty (960 – 1279) in China, and therefore the charts are also called Meid d jin zu (Illuminated hall, bronze figures). Large printed figures such as these were used since the Ming dynasty (1368 – 1644).

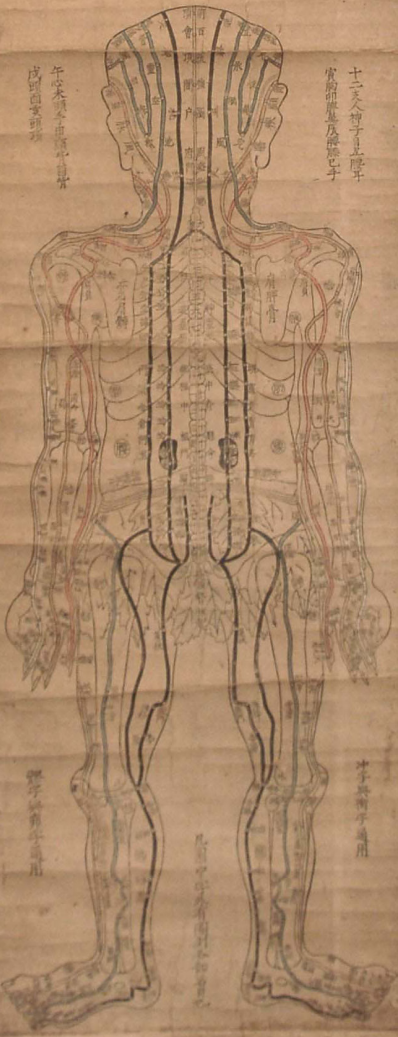
The scrolls are the Japanese version of the Ming dynasty 'Mingtang tu' with additional information, and are one of the earliest examples of Japanese single-sheet woodblock prints showing sophisticated printing skills, with meticulous details and vigorous lines, which subsequently evolved into early ukiyo-e (picture of floating world) prints in the late 17th century.

From the collection of Jean Blondelet, the greatest French collector of rare medical books of the 20th century.

M. Mayanagi 'Ryukoku daigaku wakan kichoseki kaidai' (Introduction to the rear oriental books at the Ryukoku University, Kyoto 1997); K. Nakamura 'Meridians map and model theory' (Meiji University of Oriental Medicine, 1997) H. Yasui 'History of Japanese acupuncture and Moxibustian' (Japan institute of TCM research, 2010).

伏人明堂之圖

伏人明堂之圖... 伏人明堂之圖... 伏人明堂之圖...



十二天等子... 官胸... 伏人明堂之圖...

沖字... 伏人明堂之圖...

雙字... 伏人明堂之圖...

人身五臟之圖

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