

○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。尋常法以眼內眥角至外角。此為一寸。頭部精直寸法並依此。

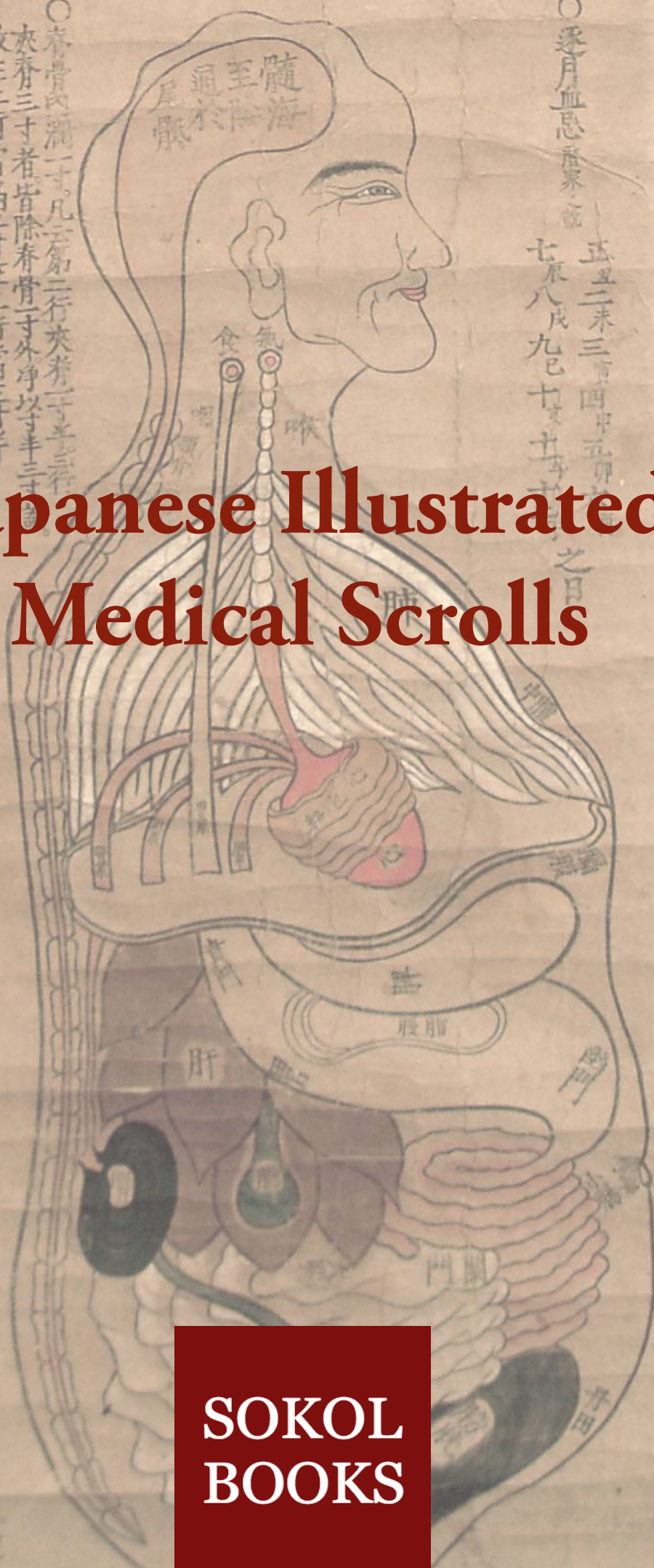
○逐月血忌曆家說
五丑二未三寅四卯五辰六巳七辰八戌九巳十午十一未十二申之日

○胸腹折法 直寸以中行為主。自缺盆中天穴起至岐骨隆上中止。折作八寸四分。自鳩尾上岐骨際下至臍心折作八寸。臍心下至曲骨穴折作五寸。橫寸以兩乳相去折作八寸。胸腹橫直寸法並依此。

○脊骨肉潤一寸。凡三第二行夾脊一寸半。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 自大椎至尾翹通折三寸。第七節各長一寸四分一厘。共九寸八分七厘。中七節各一寸六分一厘。其一尺二寸。第七節與臍平。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。橫寸用中腹身。

此仰伏側五臟之圖。蓋因頗有錯謬。今雜考於類經及十四經入門等七書而改補之。
寬文壬寅孟夏良辰於
武州豐島縣彫持焉



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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.

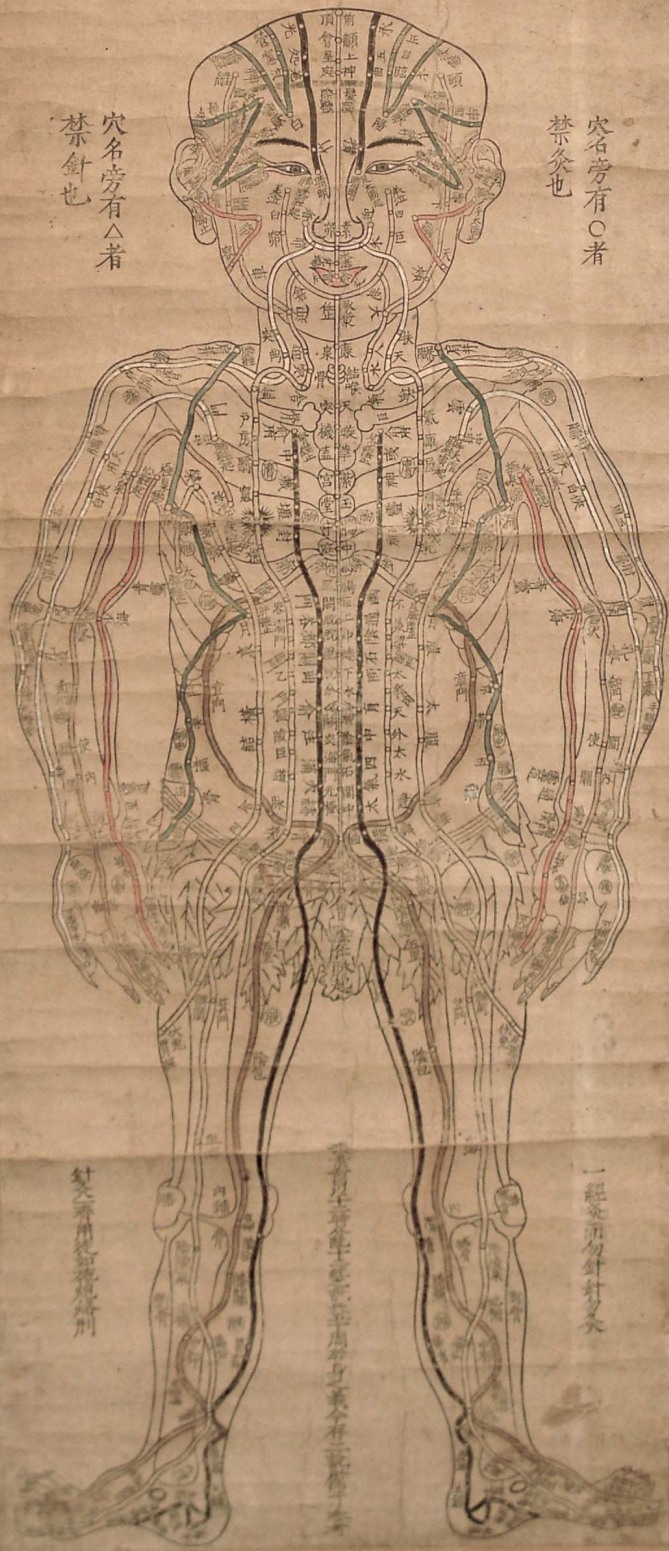
Each print, approximately 860 x 270 mm, is backed on pale brown and blue paper and mounted as a hanging scroll with lacquer scroll-ends, each scroll approximately 1340 x 320 mm, with a fitted wooden box.

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.



[illegible]

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).

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