

Data

Byulhyul and the Book Presented by DuMun Ki in *RyōtōShōwaGoroku*

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ABSTRACT: *RyōtōShōwaGoroku* is a record of medical dialogues between Japanese acupuncture specialists and the Korean physician DuMun Ki, who was in Japan accompanying Joseon envoys in 1711. In this book, the author — one of the Japanese acupuncture specialists — describes a scene in which DuMun Ki used a book to illustrate the use of acupuncture in clinical settings. The present study attempts to identify and trace the source of the book and its contents.

This study carefully investigated *RyōtōShōwaGoroku* and *ChimGuKyungHumBang* and compared the “byulhyul” acupuncture points listed in *ChimGuKyungHumBang* and the Acupuncture and Moxibustion section of *DongEuiBoGam*.

According to the author of *RyōtōShōwaGoroku*, the book brought from Korea by DuMun Ki in 1711 describes “jing-rong-shu-jing-he” (main meridian acupuncture points) and byulhyul (alternative acupuncture points) and lists more than 50 byulhyul points. Similarly, descriptions of jing-rong-shu-jing-he and 58 byulhyul points are found in *ChimGuKyungHumBang*, which was published in 1644.

Jing-rong-shu-jing-he is one of the basic theories of acupuncture and is therefore included in general acupuncture books from Korea and other countries. However, although byulhyul points were introduced in the *DongEuiBoGam*, in 1613, the concept of byulhyul was not widely accepted until the publication of *ChimGuKyungHumBang*, in 1644. The evidence indicates that the book presented by DuMun Ki in 1711 was *ChimGuKyungHumBang*.

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RyōtōShōwaGoroku is a record of acupuncture-related questions and answers that were exchanged when Joseon envoys came to Japan in 1711. Historically, acupuncture contributed greatly to medical exchange between Korea

and Japan.¹⁾ Many diplomatic missions were dispatched from the Joseon court to Japan, to ensure amicable bilateral relations and foster cultural exchange between the 2 countries. These missions were often accompanied by re-

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owned Joseon physicians at the request of the shogunate in Japan.²⁾ On September 14, 1711, the first year of the Shōtoku era (1711–1716) in Japan and the 28th year of the sexagenary cycle, Joseon envoys headed by Tae-eok Jo arrived at Namba, in the Osaka Bay area. This was the eighth diplomatic mission to Japan during the Edo period (1603–1868), and the envoys were sent by the Joseon King Sukjong (reign, 1674–1720) in the 37th year of his reign.¹⁾ On September 20, Japanese acupuncture practitioner Keinan Murakami and others, including his eldest son Shūnan and physician Seian Tei from Tsushima (the closest Japanese island to the Korean peninsula), visited Joseon physician DuMun Ki, who was staying at the Nishi-Honganji temple in Kyoto with the Joseon envoys on their way to Edo.³⁾

The Murakamis were a family of doctors specializing in acupuncture and moxibustion and had run a clinic for generations in Namba.⁴⁾ According to the preface of *RyōtōShōwaGoroku*, the Murakami family learned Unkai-style acupuncture and moxibustion techniques from Korean acupuncture practitioner DeoBang Kim, a disciple of Unkai in Ming. Unkai-style acupuncture and moxibustion methods were introduced to Japan during the Muromachi period (1336–1573). In a meeting with DuMun Ki in 1711, Keinan and Shūnan Murakami submitted written questions on clinical acupuncture, and Keinan later published their exchange under the title of *RyōtōShōwaGoroku*. In this book, there was a scene where DuMun Ki was showing a book to Keinan Murakami and others while answering questions. It is of great historical importance to identify the book that the well-regarded Joseon physician used to explain the clinical application of acupuncture to Japanese physicians.

Methods

This study investigated *RyōtōShōwaGoroku*, *ChimGuKyungHumBang*, and the Acupuncture and Moxibustion section of *DongEuiBoGam*. *RyōtōShōwaGoroku*, written by Keinan Murakami in 1711, is housed in the Kyūshirō Nakayama archives and special collections at the Tokyo Metropolitan Central Library, Tokyo, Japan.

ChimGuKyungHumBang is a book of characteristic Korean acupuncture techniques written by Joseon court physician Im Huh. The book was printed in Hunan in 1644, the 22nd year of the reign of Joseon king Injo (reign, 1623–1649). A volume of *ChimGuKyungHumBang* housed in the section of the Korean books and Chinese classics at Rinsya

Yuhyu Bunko library, Tokyo, Japan, was used in this study.

DongEuiBoGam is the classic book of traditional Korean medicine and was compiled in 1613 by the Joseon court physician Heo Jun. It is included in the Memory of the World Programme of the United Nations Educational, Scientific and Cultural Organization. The Acupuncture and Moxibustion section of the book was compared with *ChimGuKyungHumBang*.

Results

According to *RyōtōShōwaGoroku* (Fig. 1A), the book that DuMun Ki brought from Korea in 1711 described “jing-rong-shu-jing-he” (main meridian acupuncture points) and “byulhyul” (alternative acupuncture points) (Fig. 1B, right page) and listed “more than 50 byulhyul points” (Fig. 1B, left page). *ChimGuKyungHumBang*, written by Im Huh and published in 1644 (Fig. 2A), describes 58 byulhyul points (Fig. 2B). Although 40 byulhyul points are listed in the Acupuncture and Moxibustion section of *DongEuiBoGam*, Table 1 shows 39 byulhyul points under *DongEuiBoGam* — one of the points is duplicated in the book (see row 24, note 4). Of the 39 byulhyul points, 30 are also found in *ChimGuKyungHumBang*. Because 30 of the 97 points (39 from *DongEuiBoGam* plus 58 from *ChimGuKyungHumBang*) are shared, the names of 67 (97 minus 30) byulhyul points are shown in Table 1.

Discussion

In *RyōtōShōwaGoroku*, the author, Keinan Murakami, describes the medical exchange with DuMun Ki and the book that DuMun used to explain the byulhyul points. It is apparent from *RyōtōShōwaGoroku* that it was the first time for Keinan to learn about byulhyul points or the book of Korean acupuncture techniques. Furthermore, when Keinan asked about treatment-specific acupuncture points, DuMun opened a page on the clinical application of jing-rong-shu-jing-he for Keinan and others to read. This indicates that these acupuncture points, including the byulhyul points, had already been used in treatment during the Joseon Dynasty (1392–1910).^{5,6)} In fact, Im Huh (1570–1647) provided acupuncture treatment to Joseon kings Seonjo (reign, 1567–1608) and Gwanghaegun (reign, 1608–1623).^{7,8)} Im Huh wrote *ChimGuKyungHumBang* based on his experiences over the years as a court physician. *ChimGuKyungHumBang* comprises the jing-rong-shu-jing-he and 58 byulhyul acupuncture points and promotes sup-

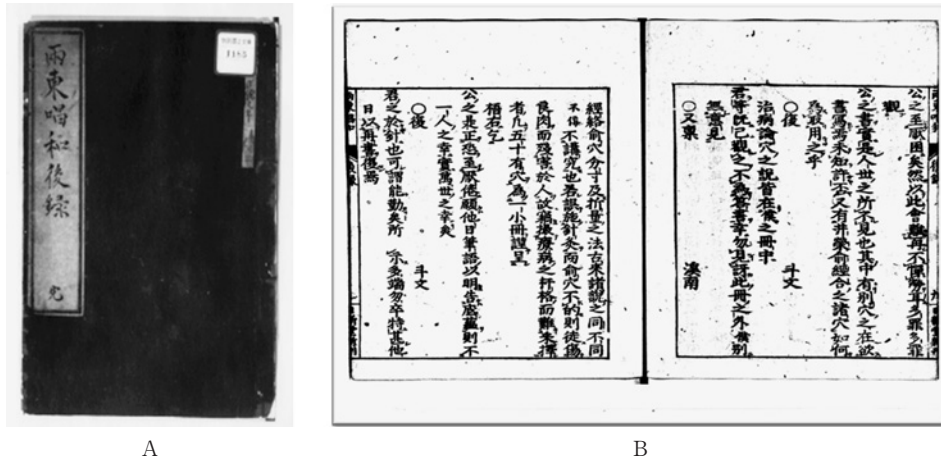


Fig. 1 RyōtōShōwaGoroku

The cover page (A) of *RyōtōShōwaGoroku* and pages with information on byulhyul and jing-rong-shu-jing-he (B) (in Chinese). The author, Keinan Murakami, described questions related to clinical acupuncture and the answers of Joseon physician DuMun Ki, in 1711.

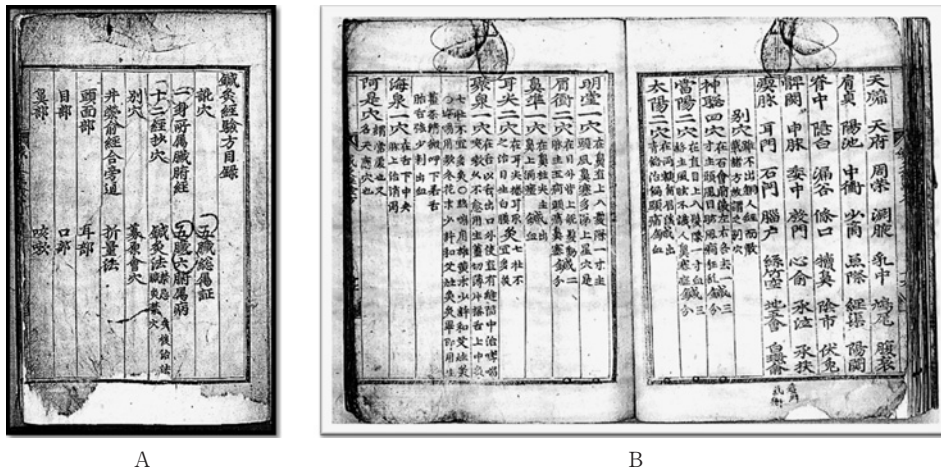


Fig. 2 ChimGuKyungHumBang

The table of contents (A) and pages listing byulhyul acupuncture points (B) in *ChimGuKyungHumBang* (in Chinese). *ChimGuKyungHumBang* is a historically important book of Korean acupuncture techniques and was written by the Joseon court physician Im Huh in 1644.

plementation and drainage techniques.

Jing-rong-shu-jing-he is one of the basic theories of traditional Chinese acupuncture, and the technique has been used throughout the history of acupuncture.⁹⁾ Although acupuncture points that do not belong to the category of main meridian acupuncture points (*i.e.*, jing-rong-shu-jing-he) are known as “extra” acupuncture points today, the concept of extra acupuncture points is not found in the classic Chinese acupuncture textbook *Tongren Shuxue Zhen Jiu Tujing*, or *Illustrated Manual of the Bronze Man Showing Acupuncture and Moxibustion Points*, compiled during the Song Dynasty (960–1279), as pointed out by Heo

Jun (1539–1617) in *DongEuiBoGam*.¹⁰⁾ To establish a group of points unique to Korean acupuncture, Heo Jun identified individual extra acupuncture points in various Korean and Chinese books and collectively called these points byulhyul (the literal translation of the Chinese character is “different” or “alternative” points).¹¹⁾ Heo Jun included these byulhyul points in the Acupuncture and Moxibustion section of *DongEuiBoGam*, the historical record of traditional Korean medicine, in 1613. Yet, the concept of byulhyul was not fully established until the publication of *Chim-GuKyungHumBang*, by Im Huh, in 1644.¹²⁾ *Chim-GuKyungHumBang* was regarded as one of the most impor-

Table 1 Byulhyul, as described in Korean historical books on acupuncture and moxibustion

No. ⁱ⁾	Name of point ⁱⁱ⁾	<i>DongEuBogam</i>	<i>ChimGuKyungHumBang</i>
1	Shencong four point	○	○
2	Xiyan four point (Xiyan two point)	○	○
3	Pangting two point	○	○
4	Zhanggu two point	○	
5	Xiayao two point	○	○
6	Changrao two point	○	○
7	Huangang two point	○	○
8	Baguan eighth point	○	
9	Dadou two point		○
10	Shnagdou two point		○
11	Zhongdou two point		○
12	Xiadou two point		○
13	Lanmen two point	○	○
14	Duyin two point	○	○
15	Baomen zihu every one point ⁱⁱⁱ⁾ (Baomen one point)	○	○
16	Baomen zihu every one point ⁱⁱⁱ⁾ (zihu one point)		○
17	Jinjinyuye two point	○	
18	Dagukong two point (Dakonggu two point)	○	○
19	Xiagukong two point (Xiakonggu two point)	○	○
20	Taiyang two point	○	○
21	Mingtang one point	○	○
22	Meichog two point	○	○
23	Rongchi two point	○	
24	Lonyin two point ^{iv)}	○	○
25	Zhongkui two point	○	○
26	Xuegie two point	○	
27	Yaoyan two point	○	○
28	Tnguan two point	○	○
29	Jiafeng two point	○	○
30	Rebai two point (Sanbai two point)	○	○
31	Huigi one point	○	○
32	Qijing ten point	○	
33	Heging two point	○	○
34	logxuan two point	○	○
35	Yindu eighthtwo point	○	○
36	Tingli two point	○	
37	Qimen two point	○	○
38	Yinyang two point	○	○
39	Jinggong two point	○	○
40	Zhigu two point	○	○
41	Jiaoyi two point	○	○
42	Dangyang two point	○	○
43	Yuyao two point	○	
44	Duoming two point	○	
45	Bizhun one point		
46	Rejian two point		○
47	Juquan one point		○
48	Haiquan one point		○
49	Ashixue		○
50	Shigu one point		○
51	Bailao two point		○
52	Nandi one point		○
53	Jianzhu two point		○

54	Zhoujian two point	○
55	Luxi two point	○
56	Zhongquan two point	○
57	Wuhu four point	○
58	Sifeng right and left ten point	○
59	Shixuan ten point	○
60	Yindou two point	○
61	Zigong two point	○
62	Fengshi two point	○
63	Yingchong two point	○
64	Zuneiguojian two point	○
65	Zuwaiguojian two point	○
66	Neidachong two point	○
67	Jiagen four point	○
Total		58
Total		39
Total		58

⁹⁾Because 30 of 97 (58 + 39) byulhyul points are common to both books, 67 points are listed in the table.

¹⁰⁾The names of the 67 byulhyul points are shown in romanized Chinese. For the 30 byulhyul points common to both books, the byulhyul point names found in *DongEuiBoGam* are shown in the table. Names in parentheses are the names in *ChimGuKyungHumBang*, which were written slightly differently from those in *DongEuiBoGam*.

¹¹⁾This byulhyul point was listed as two separate byulhyul points in *ChimGuKyungHumBang*.

¹²⁾This byulhyul point was duplicated in the original Acupuncture and Moxibustion section of *DongEuiBoGam*.

tant Korean acupuncture and moxibustion books in Korea during the late Joseon period¹³⁾ and later in Japan, as well. The latter is evident from the preface of *Chim-GuKyungHumBang* transcribed by Japanese physician Jun'an Yamakawa in 1725, the 10th year of the Kyōhō era (1716–1736).¹⁴⁾ The second edition of the Japanese version was published in 1778.¹⁵⁾

Conclusion

The establishment of byulhyul as a unique Korean acupuncture technique did not take place until the publication of the well-regarded acupuncture and moxibustion book *ChimGuKyungHumBang*. The present findings indicate that the book presented by DuMun Ki was *ChimGuKyungHumBang*. A future study should investigate whether byulhyul influenced the development of the extra acupuncture system.

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