



Yorqin NURMATOV,
Oriental universiteti katta o'qituvchisi
E-mail: nurmatovyorkin@gmail.com

Toshkent davlat sharqshunoslik universiteti, PhD. L.A. Sultanova taqrizi asosida

HISTORICAL ORIGIN FORMING OF ACUPUNCTURE AND ITS TERMINOLOGY.

Annotation

The theory of traditional Chinese medicine is totally different from that of modern medicine and has a unique system of its own. Some of the terms are rather difficult to express in other languages, nor is it easy to find an exact translation of the original. Some words that convey the concept of the Chinese terms convey it only in part.

Key words: Medical concepts, y⁻in-y[']ang (阴阳), z[']ang (藏), ideograms, f[']u (腑), w[']u c[']ai (五才), j⁻ing lu[']o (经络), va j⁻ing (经), Chinese medical concepts, English and Chinese terminology.

ИСТОРИЧЕСКОЕ ПРОИСХОЖДЕНИЕ ИГЛОУКАЛЫВАНИЯ И ЕЕ ТЕРМИНОЛОГИИ

Аннотация

Теория традиционной китайской медицины полностью отличается от теории современной медицины и имеет уникальную систему. Некоторые из терминов довольно сложно выразить на других языках, и нетрудно найти точный перевод оригинала. Некоторые слова, которые передают понятие термина «китайский», передают его лишь частично.

Ключевые слова: Медицинские концепции, y⁻in-y[']ang (阴阳), z[']ang (藏), идеограммы, f[']u (腑), w[']u c[']ai (五才), j⁻ing lu[']o (经络), va j⁻ing (经), китайские медицинские концепции, английская и китайская терминология.

AKUPUNKTURANING TARIXIY KELIB KELISHI VA UNING TERMINOLOGIYASI

Annotatsiya

An'anaviy xitoy tabobati nazariyasi zamonaviy tibbiyot nazariyasidan butunlay farq qiladi va o'ziga xos tizimga ega. Ba'zi terminlarni boshqa tillarda ifodalash ancha qiyin va asl nusxaning aniq tarjimasini topish qiyin emas. Xitoy terminlari tushunchasini bildiruvchi ba'zi so'zlar uni faqat qisman ifodalaydi.

Kalit so'zlar: tibbiy tushunchalar, y⁻in-y[']ang (阴阳), z[']ang (藏), ideogrammalar, f[']u (腑), w[']u c[']ai (五才), j⁻ing lu[']o (经络), va j⁻ing (经), xitoy tibbiy tushunchalari, ingliz va xitoy terminologiyasi.

Up until the second century B.C., disease was largely attributed to the work of ancestors, spirits, and demons, and it was prevented and treated by propitiating the ancestors, spirits, and demons. These beliefs in the influence of supernatural forces over human health have taken on different forms in time, but they have existed down to the present.

In the second and first centuries B.C., a new understanding of the body and its afflictions grew up along side the old one, and partly replaced it. According to the new view, health and sickness, rather being the result of ancestral or demonic spirits, conformed to natural laws rather, and mastery of these laws would permit intervention in morbid processes and restore the body to health. This revolution did not arrive spontaneously; rather it came in the wake of the flowering of philosophical thought, which viewed, among other things, the health of society as subject to natural laws of the D'ao. The three major schools of philosophical thought were the Daoists, the Legalists, and in many respects most importantly the Confucianists. According to Confucian thought, social stability could be ensured when each individual performed his social duties correctly, and health could be

preserved by adequate food and clothing, and a temperate lifestyle.

The internal structure of the body only revealed a limited amount of information concerning physiological functions. This was complemented by speculations originating outside the body. The theories that were applied were those of the y⁻in-y[']ang (阴阳) and five phase doctrines (五阶段学说), which are often called systems of correspondence by modern scholars. These systems of correspondence are thought to have their origin in magical notions of ontological connections between like phenomena (Unschuld 1985: 52; 1998: 13). The following quotation reflects a belief that rulers could influence the world through (阴阳) the y⁻in-y[']ang system of correspondence. The most important concern of the state, upon which hinges the preservation of natural and social order, is the marriage of the prince. If the union of the king and queen is not complete, the order of the universe is disrupted. If one partner oversteps his rights, eclipses of the sun and moon occur. "The son of the heavens controls the movement of the masculine principle [yang], his wife controls the movement of the feminine principle [yin]." Granet 1976: 51, quoted in Unschuld 1985: 56

Table 5. Y⁻in-Y[']ang in General Phenomena

Phenomenon	Y ['] ang	Y ⁻ in
Space	Heaven	Earth
Time	Day	Night
Season	Spring Summer	Autumn Winter
Sex	Male	Female
Temperature	Hot	Cold
Weight	Light	Heavy
Brightness	Light	Dark
Motion	Upward, Outward	Downward, Inward

	Evident motion	Relative stasis
--	----------------	-----------------

As the y⁻in-y^{ang} doctrine evolved into a deterministic doctrine, magical influence

gave way to cosmic resonance. Things and phenomena that had natural complementary opposites could be classified as either y⁻in or y^{ang} according to not only their nature, but also the relationship and interaction between the two. Examples are given in Table 5.

In medicine, y⁻in and y^{ang} classification of body parts, internal organs, and physiological substances and their

Table 6. Y⁻in-Y^{ang} in the Human Body

Y ^{ang}	Y ⁻ in
Exterior, back	Interior, abdomen
Bowels (藏 z ^{ang})	Viscera (腑 f ^u)
Skin, body hair	Bone, sinew
Q ⁱ and defence	Blood and construction
Agitation	Calm
Strength	Weakness

The y⁻in-y^{ang} doctrine notably fostered the discovery of important pathomechanical principles, such as 'when y^{ang} prevails, there is heat' 陽勝則熱 y^{ang} sh^{eng} z^e r^e) and 'when y⁻in prevails, there is cold' (陰勝則寒 y⁻in sh^{eng} z^e h^{an}), that have been influential to the present day.

The doctrine of the five phases was a system of correspondences that was based on five positions instead of the two of the y⁻in-y^{ang} doctrine. At first, there were apparently difficulties in applying the five-phase doctrine, since the internal organs were differently attributed to the phases by different writers and at different times (Unschuld 1998: 17). So long as the H^{an} Dynasty was associated with the earth phase, the heart, which already in the Zh^{ou} period had been designated as the most important organ, was

Table 7. Five Phases in Nature

Wood	Fire	Earth	Metal	Water
Sour	Bitter	Sweet	Acrid	Salty
Green-blue	Red	Yellow	White	Black
Birth	Growth	Transformation	Withdrawal	Storage
Wind	Summer-heat	Dampness	Dryness	Cold
East	South	Centre	West	North
Spring	Summer	Long Summer	Autumn	Winter

In medicine, the five phases were not only used to classify the main internal organs, but also other body parts, bodily substances, and bodily and mental functions.

Table 8. Five Phases in Man

Wood	Fire	Earth	Metal	Water
Liver	Heart	Spleen	Lung	Kidney
Gallbladder	Small Intestine	Stomach	Large Intestine	Bladder
Eyes	Tongue	Mouth	Nose	Ears
Sinew	Vessels	Flesh	Skin & body hair	Bone
Anger	Joy	Thought	Sorrow	Fear
Nails	Complexion	Lips	Body hair	Hair
Tears	Sweat	Drivel	Spittle	Spittle
Shouting	Laughing	Singing	Wailing	Moaning
Ethereal	Spirit	Ideation	Animal soul	Mind

The five phases in the past were often referred to in English as the five elements

because of a supposed similarity with the four elements of ancient Greece. Yet while the varied combinations gave rise to the material variety of the world, the Chinese phases represented types of activity. This notion is highlighted by the word 行 x^{ing}, 'movement', 'action', though belied by the symbols wood, fire, earth, metal, and water. An early generic name for the five was the 五才 w^u c^{ai}, the 'five materials', but in the philosophical and scientific application of the system, the notion of movement and activity predominated. Nowhere is this more in evidence than in the classification of the activity of nature in the seasons. Wood denotes the expansive movement of nature in the springtime; fire, the heat of summer; earth, the fructification in late summer; metal, the sharp curtailment of activity in the fall; and water, the dormancy of nature in winter. The association of the five phases with the seasons is clearly visible in at least

upward and downward, inward and outward movement in the body was combined with the understanding of basic physiological processes inferred from rudimentary anatomical observations. Y⁻in and y^{ang} did not shed much light on the detailed workings of the internal organs, but they furnished a productive basis for understanding relationships between them. See Table 6.

considered to belong to the earth phase. Yet with the beginning of the Later H^{an} period, fire came to be identified with this dynasty, and so the heart came to be equated with fire. The early confusion about the ascription of the organs to the five phases is evidence of the difficulties of imposing order on the obscure realm of the internal workings of the human body by means of the doctrine. Yet, after this initial period of changing attributions, a more or less definitive set of correspondences was found that remained unchanged to the present. One can only imagine that in time theoretical insights gained from the application of the five phases were integrated with empirical observations. The following table offers examples of correspondences in the realm of nature.

two of their connections with the five major internal organs. One example is the spleen and stomach. The spleen, it must be understood, was considered the internal [y⁻in] counterpart of the stomach [y^{ang}] apparently on the grounds of its proximity to the stomach. The spleen and stomach were considered to assimilate and distribute the 'essence of grain and water' (nutrients in foods) around the body. This understanding was apparently based on the analogy of earth as the source of crops that provide food. The kidney, associated with the bladder perhaps on anatomical evidence, was considered to be the viscus of water (urine). We might speculate that it was by the association of water with winter, the time when most plant life is 'stored' in the form of seeds, that the kidney was also considered to store the 'essence' of the body, which explained not only reproduction of the organism, but also the processes of development and aging. The five phases apparently facilitated a rather vague guess at the function of the liver. The

liver's q'ı is said to like 'orderly reaching' like the outward thrust of plant growth.

Five 'storehouses' (藏 z'ang), the lung, heart, spleen, liver, and kidney, and six 'mansions' (府 f'u), the small intestine, large intestine, stomach, gallbladder, urinary bladder, and triple burner, form the central functional units of the organism. In addition, a sixth storehouse, the pericardiac network, was identified, which was brought into play only when the application of the y-in-y'ang doctrine called for a six fold organisation of the central organs. The brain, the marrow, and the uterus were discussed as organs, but for numerical reasons, they were regarded as extraordinary mansions (奇恆之府 q'ı h'eng zh'ıf'u). The y-in-y'ang and five-phase doctrines did not determine the Chinese medical model in isolation. The formative period of Chinese medicine was not only influenced by a newly born determinism in social and health regulation; it was also influenced by economic, social, and political events in China in the Q'in (Unschuld 1985: 79–80; 1998: 20).

The system of channels and network vessels complemented an older conception of the blood vessels. For a long time, the blood vessels, visible under the skin, had evidently been a focus of diagnosis and treatment. Determining whether the veins were full or empty, and whether the skin covering them was smooth or rough furnished data about the state of the patient. Fullness was treated by bleeding and emptiness by the application of heat according to purely physical laws. Probably in the second century B.C., the Chinese came to recognize, in addition to blood, a vaporous agent, q'ı, to be of vital significance. Q'ı flowed, most importantly, in the channels permeating the deeper levels of the limbs and body, and was supplemented or drained not with the pointed blood-letting stone, but with fine needles.

The resemblance of the channels and network vessels to waterways that formed the mainstay of communications in the empire is reflected in much of the terminology describing it in early medical literature. Examples given in the list below are taken from *Medicine in China: A History of Ideas* (Unschuld 1985: 82) with my own additions.

Water Metaphor in the N'ei J'ing

湖 h'u, 'lake'	流 li'u, 'to flow'
海 h'ai, 'sea'	溜 li'u, 'flow'
澤 z'e, 'marsh'	灌 gu'an, 'pour'
池 ch'ı, 'pool'	溉 g'ai, 'irrigate'
泉 qu'an, 'spring'	注 zh'u, 'pour', 'flow'
源 yu'an, 'source'	瀉 xi'e, 'drain'
淵 yu'an, 'deep source', 'abyss'	滯 zh'ı, 'stagnate'
榮 y'ing, 'brook'	滲 sh'en, 'percolate'
漳 zh'ang, 'river'	渠 q'u, 'ditch',
'channel'	
川 chu'an, 'stream'	瀆 d'u, 'ditch',
'sluice'	
隧 su'ı, 'underground passage', 'tunnel'	衝 ch'ong, 'thoroughfare'
	輸 sh'u, 'transport'

Evidence of influence of the organization of human life on the understanding of

the human organism is by no means confined to transportation. The political and social spheres also left their mark. The following passage from the Hu'angd'ı N'ei-j'ing shows clearly the political and economic analogies that underlie the conception of the nature, function, and interaction of the internal organs. The body is considered to be like an empire, controlled by a hierarchy of officials with the emperor in supreme control.

LITERATURE

1. Chinese Acupuncture and Moxibustion. Foreign languages press Beijing
2. Fourth Printing 2003. <http://www.flp.com.cn>
3. WHO international standard terminologies on traditional
4. Chinese medicine. © World Health Organization 2022.
5. ISBN 978-92-4- 004233-9 (print version)
6. Essentials of Chinese acupuncture. Foreign languages press Beijing
7. First Edition 1980. www.bamboo-delight.com
8. The translation of Chinese medical terms into English.
9. Linguistic considerations on the language of TCM.
10. Facoltà di scienze motorie vol ii, fasc. 3, sez. 1, 2009
11. Dictionary of medicine 英汉双解医学词典
12. P.H. Collin. Foreign languages Teaching and Research Press 2000.
13. Chinese-English Medical Vocabulary: Arthritis and Osteoporosis
14. 醫藥詞彙中英對照: 關節炎和骨質疏鬆症
15. Fung Yu Lan 1966 A Short History of Chinese Philosophy, Free Press, New York.