The Overview Recent Studies of Hor Mongolian Moxibustion Therapy

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Abstract

A comparative study of Mongolian moxibustion therapy based on traditional medical literature will contribute to a cohesive comprehension of the theory and application of revitalizing obsolete treatments and exploring innovative solutions. This will also facilitate the investigation of traditional medicinal clinical disease studies as a sought-after treatment and the advancement of traditional medicine. It is essential to move forward. The study was conducted using methods of comparison, analysis, and summarization to clarify the differences in the terms and usage of Mongolian moxibustion therapy. We have discussed the historical origin, differences, and the usage of Mongolian moxibustion therapies and expressed my own opinion. The history of Mongolian moxibustion therapy was first recorded in Nangiad in the 2nd century BCE. It is considered a superior treatment for suppressing Wind disease. Over time, it has evolved from a simple traditional medicinal method to become one of the fundamental treatments in Mongolian traditional medicine, all while maintaining its core principles.

Keywords

Mongolian moxibustion, therapy, modern study

1. Mongolian moxibustion

Mongolian moxibustion is a type of traditional medical treatment with a long history of development. According to ancient records, the great ancestors of the Mongols, Ulhuan (2nd century BCE), “...burned grass and made people lie down, and placed heated stones on painful areas of human body...” was recorded in the ancient history of Nangiad [1], in the 2nd-3rd century Inner canon of Huangdi, which is a Chinese national medical record, it is also noted that "The moxibustion method came from north" [2]. Furthermore, in the 8th century CE (708-833), Yutig Yondongombo, a famous Tibetan medicaster, wrote regarding how it is spread in Tibet, and in his classic book on traditional medicine, The Four Medical Tantras, the Mongolian moxibustion therapy was described as "Hor ji me za" "Hor " means Mongolian, "meza " means moxibustion and it is not only written as Mongolian moxibustion, but also written in "Yazguur undes " as "...in the act of suppressing Wind with Mongolian moxibustion...". In the 18th-century Ish-baljiir's literature The Fall of the Spring, it is written the location, method, and size of the moxibustion therapy while in the 19th-century Luvsanschoimbol's The Noble Collection of Medical, it was written regarding the location of moxibustion therapy along with treatment indications. In the modern era, with the continuous development of science, quite a number of books have been published, and even though Mongolian moxibustion therapy has been improved and various types of treatment methods have been developed, it is a type of traditional medical treatment that is developing without losing the basic principles. Based on the research of some scholars, " Hor " contains ambiguous meanings such as (1) Mongolia; (2) Nomads; (3) Turkey, and " Hor " should not be equated with "Mongolian" which
is due to "Hor" referred to the Tuyuhun nation during Tang Dynasty, the Song Dynasty, the Huiqi during the Yuan Dynasty, the Mongols during the Yuan Dynasty, between Yuan Ming and Mongolians, and in the modern era, "Hor" means a tribe name, is a general denotation for the nomad lived north to the Great Wall, including Hun (Xiongnu), eastern Tartars (Donghu) and Xianbei people. "Hor Mongolian moxibustion" is considered to be a treatment method created by the northern "Hu" nomads [4] and in Minjuurdorj's The Four Medical Tantras "Huó ěr jiǔ " is translated as "Mënggù jiù " because "Hor" defines the meaning of "Mongol" and it is a name that was created after Chinggis Khan unified the northern ethnic groups and established the Mongol Empire. It has been noted that it will best match the historical facts [5]. Hor is derived from the Chinese word Hu, and due to this, it is used in connection with the northern nomadic people being called Hu in the ancient history of the Republic of China [6]. In the literatures that are used as source materials, research on the name of "Mongolian moxibustion" treatment, it is named differently as Mënggù jiù, Huó ěr jiù, Huó ěr mënggù jiù, Huò ěr, Huò ěr, Hù rén, Huò ěr, huò ěr mài, zàngyī hú ěr méi, zàngyī huò ěr mài, zàngyī tè sè huò ěr mài... etc., and the method of preparation and the structure of the recipe are various.

2. Clinical usage of Mongolian moxibustion therapy

Mongolian moxibustion is a unique type of treatment that uses Mongolian medicine and oil mixed and heated to cure diseases. Therefore, in clinical practice, in order to improve the clinical effect in accordance with the pathology, etiology, and condition, various mongolian medicine and oils are used.

2.1 Addition and subtraction of Mongolian moxibustion

Pumaocuo, Renqingdongzhi, Luosangdongzhi, Gacangduoji and Sanzhijiacuo crushed Myristica fragrans Houtt and Carum carvi into powder at a ratio of 2:1, wrapped it in gauze with a diameter of 1.52 cm and used with shortening oil for treatment [7], while in Jiangyongqiuzhuo and Dangcuoji's research, Myristica fragrans Houtt, Tibetan Foeniculum vulgare, Tibetan barley and aquilariae lignum resinatum were crushed into powder, then wrapped in gauze and fried in vegetable oil or butter to prepare for treatment [8]. In accordance with studies conducted by (1) Sarenqiqige, Wulantuva, Wuwijing; (2) Wulangerile, Tonghongxia; (3) Erikenbielige Bangtelaiichen Suyilei; (4) Aoequeileng, Baoeerdnchaoketu; and (5) Naheya, after grinding Foeniculum vulgare, heat the ghee in a metal pot to 40°C-50°C, and after frying the Foeniculum vulgare until golden brown, take them out and wrap them in white wool felt, 6cm × 8cm, and 0.2cm in thick which is used in Wind suppressing therapy [9, 10, 12-14]. According to research of Sarina, Xuri, Houyongmei, and Baojinrong, after thoroughly crushing the aquilariae lignum resinatum, mixed with and wrapped the ghee in clean sterile gauze and heat it in a pot on a warm fire, and then dipped the Mongolian moxibustion into the warmed ghee [11], and in Dangzhengxiangxiu's research, well-grounded Myristica fragrans Houtt and Foeniculum vulgare were placed on a white gauze measuring 8cm x 8cm, and the edge was wrapped with white sewing thread to form a flat square and then heated in oil [15]. In Lamaocuo's research, he used the method of thoroughly grinding Myristica fragrans Houtt, white quartz, and Foeniculum vulgare, wrapping it in gauze, heating it in shortening oil, and applying the remaining oil to the body [16]. In accordance with a study by Wuyunjiqige, Cirenquzong and Qiongjizhuoma, ghee heated after grinding Myristica fragrans Houtt, Foeniculum vulgare and Kaemferia galangal in white gauze was used for treatment [3, 17]. Moreover, Zhuomacairang, Wanmatai, Zerangzhhuoma, Dejichu, and Gesangpingcuo thoroughly ground and mixed Tibetan Myristica fragrans Houtt and Foeniculum vulgare, and heated the prepared Tibetan medicine package in vegetable oil and Chen butter [18-20]. Furthermore, in Dangzengcainrang, Yangzhoucuo's research, Myristica fragrans Houtt, Foeniculum vulgare, and aquilariae lignum resinatum are thoroughly ground and wrapped in gauze, then heated in vegetable oil, prepared for treatment, and the remaining oil is applied to the body [21]. In Huatai's research, Myristica fragrans Houtt and Foeniculum vulgare are thoroughly ground, mixed, and wrapped in gauze, heated in shortening oil or ghee, and apply the excess oil to the body [22]. In the study by Jinxueying and Gansheng, the authors took equal amounts of Myristica fragrans Houtt and “Guniu” (also Tibetan Foeniculum vulgare, Carum carvi) and mixed them thoroughly grounded them, wrapped with felt or gauze and dipped in melted shortening oil and used [23]. The special aspect of these modern studies is that different Mongolian medicines and oils are used depending on the diseases and their characteristics.

2.2 Mongolian moxibustion with added and subtracted formulas

In Gongboacaidan's research, Tibetan Myristica fragrans Houtt was added to Xingun-25 and “Baimaisan”, then grounded well and wrapped in gauze, then dipped in sesame oil to prepare the ointment [24]. In accordance with a
study by Renqingdongzhi and Limaocuo, Xingun-25 was added to the powder mix of Myristica fragrans Houtt, Carum carvi, and Strychnos nuxvomica, wrapped in sterile gauze, heated in sesame oil and used for treatment.\textsuperscript{[25,26]}

The special feature of these herbal preparations is that they are used together with additional recipes on the main herbal medicine.

3. Corresponding diseases

Mongolian moxibustion is an external treatment method for Wind diseases in Mongolian Traditional medicine, and it is considered to treat "Lóng bìng " in Tibetan medicine. Among them, Wind and Long belong to the same disease with different names in Mongolian and Tibetan languages. According to the recent clinical research, conducted by Orchlon and Erdenetsogt, titled «Observation of the Effectiveness of Treatment of Bladder Colds by Combining Mongolian Moxibustion Therapy with Mongolian Medicine», mixed Foeniculum vulgare with ghee in an iron pot and heated it until the color changed to yellow. It was reported that the general treatment rate reached 98.48% when moxibustion was applied to the small intestine point and bladder point once a day for 45 minutes/hour for 7 days. In accordance with a study by Renqingdongzhi\textsuperscript{[1]}, Li Maocuo\textsuperscript{[2]}, and Kazhe Jie\textsuperscript{[3]}, titled "Observation of Clinical Effectiveness of Treatment of 21 Patients with Scapulohumeral Periarthritis by Tibetan Medicine" Myristica fragrans Houtt, Carum carvi, Strychnos nuxvomica 20g each are thoroughly grounded and mixed, and 60g of Xingun-25 is added. Then, put on a sterile gauze, and close the mouth tightly, after heating 100ml of sesame oil to 100°C, dip the wrapped medicine bag, soak the medicine in the sesame oil, and apply it to the patient's shoulder painful area. It was reported that the general treatment rate reached 91% (P<0.05) after 7 days of hot moxibustion twice a day, 30 minutes/hour per treatment without burning the skin.

According to the above, the treatment of Mongolian moxibustion is widely used in Wind disease, decreased strength of the Bile, replacing the Bile with Phlegm, yellow water diseases, edema of the veins, depression, postpartum depression, psychosis, loss of memory, some types of addiction, gastric and pancreatic diseases, cardiac disease, renal disease, delirium, insomnia, hypertension, muscular dystrophy, tuberculosis, improving bleeding, suppressing colds, physical weakness, dizziness, tinnitus, fainting, etc.

3.1 Discussion

(1) From the point view of the historical development of Mongolian moxibustion, it is still a debate among scholars as to which country the moxibustion originated from. According to the notes of scientists from countries such as Mongolia, China, and Tibet, depending on the country in which the literature, monotheistic works, and academic works were published, the terms and contents of Mongolian moxibustion vary, and it is judged that it is used under a total of 13 terms. It can be learned more from a detailed study. As a researcher, I personally believe that the Four Medical Tantras and its commentaries have been recorded in more detail. Also, it can be seen that the medicinal raw materials used in Mongolian moxibustion therapy are made in accordance with the diseases being treated, depending on the country in which they are used.

(2) Regarding the use of Mongolian moxibustion, when comparing the original research materials, various types of treatment methods have been studied based on the ingredients of the medicinal raw materials contained in Mongolian moxibustion therapy. Among them are medicinal raw materials such as Myristica fragrans Houtt, Carum carvi, Foeniculum vulgare, Tibetan barley, Agar, Aquilariae lignum resinatum, Tibetan foeniculum vulgare, White Quartz, Kaemferia galangel, Xingun-25, “Baimaisan”, Strychnos nuxvomica. The most frequently used or mainly used are Myristica fragrans Houtt, Foeniculum vulgare. In terms of oil, ghee, shortening oil are the most frequently or mainly used among the following: Ghee, shortening oil, sesame oil, chen butter, and edible vegetable oil.

(3) According to the list of diseases treated by Mongolian moxibustion and distinguishing the most frequent co-occurring diseases by three sins, loss and excess of strength, the disease etiology is related to wind diseases which can be seen that it is widely used in white vein disease, depression, psychosis and some type of addiction. In this way, scientists are gathering under one opinion, and it is true that the Mongolian moxibustion is the superior therapeutic method to suppress wind.

3.2 Conclusion

(1) Comparing literature and monographs on Mongolian moxibustion therapy, the origin of the treatment is still controversial. According to the sources, it was used during the second century BCE. Based on sources such as "Inner canon of Huangdi and the Four Medical Tantras", it was enriched with modern literature and academic monographs with a total of 13 names such as Ménggù jiǔ, Huò ěr jiǔ, Huò ěr ménggù jiǔ, Huò ěr, Huò ěr, Hù rěn, Huò ěr, huò ěr.
mài, zàngyī huò ěr měi, zàngyī huò ěr mái, zàngyī hú ěr, zàngyī huò ěr méi, zàngyī tēsè huò ěr mái which shows that according to the theory of traditional medicine, this treatment is a external treatment method with an ancient history of traditional medicine.

(2) In addition, from the source materials of the research, Mongolian moxibustion is used by different methods and tools, and various types of treatment have been clarified during the research. Not only can it be clearly classified according to the difference of the therapy, but it is also revealed that it is related to the name of the treatment method and the wind-suppressing therapeutic method.

(3) The Mongolian moxibustion therapy most prevalent diseases that are treated by moxibustion treatment are mainly “Khūn Khungun”, “Khulburungu” “Nārin” and “Badganii Khuiten” “Mokhdog” belge chanar manifested by wind diseases and white vein diseases.

References


