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Locating and Clarifying the Country Called "Hor" Based on the Traditional Medical Sources on "Fire Moxibustion of Hor"

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ABSTRACT

This research investigates the traditional medical technique, "Fire Moxibustion of Hor," using the "Content Analysis" method based on the *Sorig Bumzhi* (gso rig 'bum bzhi) and the *Judshi* (rgyud bzhi), the resources of Tibeten Bon religion.

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Research Results

The term of "Hor" had been used for the common description of the early Mongolic polities spanning from 209 BCE to the Yuan Dynasty founded by Kublai Khan (1271 CE). The group of Mongol people, Tuyuhuns, a branch of the Murong Xianbei who migrated to the Khokh Lake of the Qinghai region in the early 4th century CE and subsequently established the Tuyuhun Kingdom, had being called and known as "Hor" by Tibetans. Furthermore, the fact that the Mongolians have being used for a long time "Fire Moxibustion" medical technology, according to the traditional theory, due to the high incidence of cold-related diseases among the nomadic Mongolians who is living in a harsh and cold climate, is confirmed by the event that the items used in the "Fire Moxibustion of Hor" are being still preserved in the everyday life and household items of modern Mongolians. This treatment technology was inserted in the "*Sorig Bumzhi*" source as a treatment method under the name "Fire Moxibustion of Hor" through the Tuyuhan Kingdom, and it was further transformed over time as a Tibetan traditional therapeutic method.

Background

The traditional Tibetan medical texts, the *Sorig Bumzhi* (gso rig 'bum bzhi) and the *Judshi* (rgyud bzhi), both deeply rooted in the Bon tradition, explicitly mention the therapeutic intervention known as "Fire Moxibustion of Hor" on four separate occasions. Notably, the meaning and application of this technique remain consistent across all these textual references, underscoring its perceived significance within the traditional Tibetan medical paradigm. Complementarily, historical accounts detail a pivotal medical convocation held at Samye Monastery, a prominent center of learning in Tibet. This assembly brought together physicians from nine neighboring polities-including India, Nepal, China, and Mongolia-to disseminate and deliberate upon their respective medical treatises. As documented by, this intellectual exchange significantly enriched the corpus of Tibetan medical knowledge and diversified its therapeutic repertoire [1]. The resultant synthesis of these diverse influences is manifest in the Tibetan medical compendium, *The Four Foundations of Medicine*, which incorporates a spectrum of therapeutic practices derived from multiple traditions. During this epoch, Tibetan medicine underwent a process of formalization, crystallizing into twenty fundamental treatment modalities that drew substantially from the Indian Vedas, the Arshi tradition, and both orthodox and heterodox Buddhist medical systems. These developments are chronicled in the biographical accounts of the esteemed Tibetan physician Yuthok Yonten Gonpo (g.yu thog yon tan mgon po) [2]. Further evidence of this syncretic approach is discernible in the compilation known as the "Brown Book of Spirit Healing," purportedly commissioned under the patronage of King Trisong Detsen. Historical narratives suggest that the king mandated the translation of the medical works presented by the learned individuals at the aforementioned conference, ensuring their preservation in a wooden-bark manuscript. This act effectively institutionalized a cross-cultural body of healing knowledge within the Tibetan medical tradition. While the aforementioned traditional texts frequently allude to the ancient geographical entities of Li and Zhangzhung, these regions have not been subjected to

exhaustive scrutiny in contemporary scholarship. A similar lacuna exists concerning the region or ethno-cultural group denoted as "Hor", a term that appears in several primary sources yet remains subject to ambiguous interpretations. For instance, the historian Zhalmobrugba identifies "Hor" as an ancient lineage potentially of Uyghur or Nepali origin, citing the *Ancient Records of Dunhuang* to suggest a possible ancestral connection to the present-day population of Xinjiang. The persistence of varied interpretations surrounding the term "Hor" into the present day underscores the imperative for a detailed historical and ethnographic investigation of its usage and significance.

Explanation of the Term "Hor"

Scholarly consensus regarding the precise denotation of "Hor" remains elusive. Some researchers employ the term broadly to encompass various non-Han Chinese ethnic groups inhabiting the northern regions of the Tibetan Plateau. Tibetan sources frequently associate both Uyghurs and Mongols with the designation "Hor"; however, this classification has been contested by contemporary scholars who emphasize the need for nuanced historical contextualization [3]. In a broader sense, the Tibetan term ཧོར། (*hor*) has also been utilized to describe the nomadic populations of northern Tibet who historically traversed the Mongolian Plateau. This diversity of interpretations underscores the fluid and evolving nature of the term's usage across temporal and cultural contexts. Consequently, a rigorous historical and linguistic analysis of "Hor" is imperative to elucidate its semantic range and to facilitate a more comprehensive understanding of its significance within Tibetan medical and cultural frameworks.

Objectives and Goals

Objective

The primary objective of this research is to elucidate the historical identity of the region designated as "Hor" and to establish its connection to the traditional therapeutic practice of "Fire Moxibustion of "Hor," a technique that is repeatedly documented within classical Tibetan medical texts.

Goals

- To determine the historical referent of the term "Hor" through an examination of historical sources from Tibet, China, and Mongolia, with particular attention to those sources that document "Fire Moxibustion of Hor."
- To investigate the potential historical and cultural connections between "Hor" and the Mongolic peoples, utilizing credible historical records and peer-reviewed scholarly literature.
- To synthesize information derived from primary textual sources and scholarly research in order to elucidate the nature, application, and material components of "Fire Moxibustion of Hor."

Research Method

This study employs a qualitative content analysis methodology. Content analysis, in this context, involves a systematic and interpretive examination of textual data to identify recurring themes, patterns, and relationships within the source materials [4]. This approach facilitates the extraction of latent meanings and the elucidation of interconnections between concepts embedded within the texts. The research process was structured into the following three principal phases.

Preparation

This initial phase involved the comprehensive collection of relevant primary and secondary sources, including classical Tibetan medical texts, historical chronicles from Tibet, China, and Mongolia, and existing scholarly literature pertaining to the topic.

Organization

The subsequent phase entailed systematic categorization and comparative analysis of information extracted from the identified textual sources. This process involved the identification of recurring terms, thematic elements, and contextual variations related to "Hor" and "Fire Moxibustion of Hor."

Reporting

The final phase focused on the clear and coherent articulation of the research findings. The aim of this stage was to present the complex information derived from the source materials in an accessible and insightful manner, ensuring clarity and facilitating comprehension for a scholarly audience [5].

Research Materials

This research draws upon the following key primary textual sources within the Tibetan and Mongolian traditional medical traditions:

- Volumes 6 and 7 of the *Series of Ancient and Rare Books of Tibetan Medicine*, published in the Tibetan language in 2003 by the Sichuan Province Ethnic Publishing Committee. These volumes represent a significant corpus of knowledge within Tibetan medical history.
- The Bonpo medical treatise *Existence of Four Hundred Thousand*, a valuable source for understanding the therapeutic practices and theoretical underpinnings of the Bon medical tradition [6].
- A bilingual (Mongolian-Tibetan) edition of *The Four Foundations of Medicine (Judshi)*, published in 2007 by the Beijing Ethnic Publishing House. This seminal work is traditionally attributed to Yuthok Yonten Gonpo, a pivotal figure in the development and systematization of Tibetan medicine [7].

Research Results

The content analysis of the selected primary sources revealed four distinct references to "Fire Moxibustion of Hor" within the Tibetan medical classics *Sorig Bumzhi* and *Judshi*. Notably, all four instances delineate an identical therapeutic methodology, thereby affirming the widespread recognition and consistent understanding of this practice within both the Bon and subsequent Tibetan medical traditions.

These findings suggest that "Fire Moxibustion of Hor" transcended the scope of a localized treatment modality, representing instead a firmly established therapeutic method with deep historical roots. The development of this technique was likely influenced by the rigorous environmental conditions and prevailing cultural practices of Mongolic populations. Furthermore, the consistent documentation of "Fire Moxibustion of Hor" across multiple texts implies that this practice was not only accepted but also valued to the extent that it was transmitted across generations and integrated into the formal pedagogical framework of Tibetan medical education.

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	Original	Translation	
Sorig Bumzhi	དཔྱད་ཏ་བསྒྲུབ་ཅེ་ཏོས་ཀྱི་ཞེ་བཙའ་དང་།	In 5th chapter titled Medical mind Bon, curing method of the Blue Sky Roots	Fire Moxibustion of Hor
	ཏོར་ཀྱིས་ཞེ་བཙའ་དགོར་ལེའ་གཟེར་འབྱུགས་འཇོམས།	In the curable diseases of black Bon's Cure for Common Fever's chapter 12	Partial stinging with fire moxibustionshall cure excruciating pain.
	ཆྭབ་སྲབ་རྩམས་ས་ཏོར་ཀྱིས་ཞེ་བཙའ་བྱ།	In the curable diseases of black Bon's Cure for Headache chapter 28	Apply fire moxibustion to sutures.
	ཁོལ་ཏུར་ན་ན་ཏོར་ཀྱིས་ཞེ་བཙའ་མཆན།	In the curable diseases of black Bon's Curing moving and non-moving poison's chapter 90	In a place with partial pain use fire moxibustion
Four foundations of Medicine	དཔྱད་ཏ་བསྒྲུབ་ཅེ་ཏོ་ཀྱི་ཞེ་བཙའ་དང་།	In both sources, there is a difference in the chapters due to the interchangeability of the roots, but no difference in the content and meaning	

Comparison of Historical Sources

The historical chronicle composed by Desi Sangye Gyatso, the former prime minister of Tibet, in 1703 (the Year of the Water Sheep), documents the history and dissemination of medicine in India and its subsequent propagation within Tibet. In the chapter titled "Manner of Spread of Medicine in Tibet," the term "Hor" (ཏོར།*hor*) appears on two occasions. The Lovong statement notes that the patron from Hor is to assist in the reinforcement of the legal code. Furthermore, the term "Hor Rgyal" (ཏོར་རྒྱལ།*hor rgyal*), denoting "King of Hor," is employed, although its precise semantic implications remain ambiguous. The *Lovong* statement also alludes to a period when the virtues and auspicious influences of Tibet were diminished, prompting the Hor to retreat into the Bhadma Shili cave. The dissemination of medical practices is attributed therein to Lovon Badamjunai, the founder of Samye Monastery in Tibet [8]. Another historical source pertaining to Tibetan religion identifies the "Mongolian path" as the "Horji path" and the Donghu path as the *Judsumji* sutra. This source posits that the term "Hor" encompasses a range of ethnic groups, including Uyghurs, Mongols, Sartuuls, and Turegs. This interpretation aligns with the contemporary usage among Tibetan scholars, who frequently employ "Hor" to refer to populations residing in northern Tibet. Moreover, the explicit designation of the Mongolian path as the "Horji path" lends further support to the interpretation of "Hor" as a term associated with Mongolic identity [9].

The esteemed Tibetan historian Geshé Jalmobrugpa posited that the King of Hor and the territory he governed were ancestral to the Uyghurs. He drew a parallel between the term "Hor" and the Chinese term "Heihe" (回纥*Huihe*), which denotes the historical Uyghur population, suggesting a continuity with the modern Uyghur population. In Tibetan, the term for "Fire Moxibustion of Hor" is rendered as "Hor gyi me btsa'" (ཏོར་ཀྱི་ཞེ་བཙའ།*hor gyi me btsa'*). Jalmobrugpa further asserted that the term "Hor" exhibits polysemy, encompassing references to Mongols, nomadic groups, and Turegs, contingent upon the specific historical context (Dge bshes chos kyis grags pa 1957:952). Historical records indicate that during the Tang and Song dynasties, "Hor" was employed to designate a diverse array of peoples, including Uyghurs, Mongols, Sartuuls, and Turegs. Similarly, it was used to refer to the pastoralist populations of northern Tibet and the Mongolic populations of the Qinghai region (Koko Nor). Historical documentation reveals that from the time of Songtsen Gampo onward, ancient Tibetans utilized "Hor" as a broad designation for nomadic groups inhabiting the northern regions [10].

In Chinese historiography, particularly during the Han Dynasty, the collective term "Hu" (胡) was applied to various groups, such as the Xiongnu and Donghu. This label encompassed nomadic tribes from the north and northwest, including the Tiele, Uyghurs, and various western states. Notably, the Xiongnu frequently self-identified as "Hu." The crown prince Xiutu of the Xiongnu (金日磾 *Jin Richan*) was designated "Hor" following his allegiance with the Han Dynasty [11].

The term "Hor" appears frequently in historical records from the Dunhuang region and Tibetan sources. Thomas notes the recurrent references to "Bzang Hor-gyi-sde," or the "Great Hor Tribe" [12].

Some scholars propose a phonetic relationship between the Tibetan term "Hor" (ཧོར་*Huo'er*) and the Chinese term "Hu" (胡 *Hú*). Ren Naiqiang, for instance, argues that "Hor" is a direct transliteration of "Hu," emphasizing that during the Tang and Song dynasties, the label carried no specific ethnic connotation but was applied broadly to northern nomadic populations or the Uyghur kingdom [13].

Alexander Csoma de Kőrös's English translation of *The Four Foundations of Medicine* includes a reference to "Fire Moxibustion of Turkestan" instead of "Fire Moxibustion of Hor." This mistranslation, attributed to the New Zealand physician Dr. Barry Clark, suggests a limited comprehension of the historical term's cultural and geographical significance.

Continuity of the "Hu" Clans and Their Cultural Legacy

Ancient Chinese historical records document the presence of "Hu" clans, including nomadic pastoralists, in the region corresponding to present-day Mongolia. Among these, the Xiongnu exhibit the closest ancestral ties to the Mongolic peoples, having established a dominant confederation by the 3rd century BCE. The Mongolic ethno-cultural identity evolved through a complex process of interaction and assimilation of various nomadic groups, including the Donghu, Xianbei, Rouran, Turegs, and Khitan. The consistent application of "Hu" by Chinese historians to denote northern nomadic populations likely contributed to the adoption of "Hor" within Tibetan linguistic and historical contexts [14].

The Russian scholar V.N. Vasiliev proposed that "Hor" functioned as a general ethnonym for ancient Mongolic tribes migrating between the Lake Baikal region and eastern Mongolia. The Buryat scholar Tsydendambaev observed that the Xianbei confederation employed "Hor" as a self-designation. Similarly, the 1346 *Red*

Book of the Tibetan scholar Tsalba Gungaadorji equates the Tuyuhun with "Hor Shar," suggesting a historical link between the Mongolic populations of Qinghai's Koko Nor region and the Sharai Gol people. Furthermore, the research conducted by Academician Ts. Damdinsuren on the Gesar epic situates the term "Hor" within the Amdo region of northeastern Tibet, positing that the Tibetan designation "Hor" was applied to the Mongolic tribes inhabiting this area [15].

Moreover, the *Red Book* records that three monks, fleeing religious persecution in Tibet, sought refuge in "Hor." Contemporary Tibetan cultural practices also provide evidence of this historical connection. For instance, the first month of the Tibetan New Year is referred to as "Khorda danbo" or the "First Mongolian Month," a custom that traces its origins to Chinggis Khaan's conquest of the Tangut kingdom in 1227. This designation commemorates a celebratory tiger hunt and subsequent lunar calendar reform, serving as a symbolic reference to that historical event. This cultural practice has persisted into the present day [16].

The Origin of "Fire Moxibustion of Hor" Treatment

In his 1542 treatise, Surkharva Lodoyjalba critiqued the misidentification of heated soapstones as authentic Mongolian moxibustion. He described a more traditional methodology involving the application of oil, derived from the preparation of ground cumin bread, to the body, followed by the heating of soapstones approximately the size of barley grains. These heated stones were then wrapped in felt and employed as a compress. According to Surkharva Lodoyjalba, ancient physicians considered this practice to constitute genuine Mongolian moxibustion [17].

In 1662, Luvsandanzanjantsan documented a technique involving the boiling of stones in oil. Subsequently, Desrid Sanjaajamts (1691) advocated for the mixture of ground cumin with oil, the subsequent heating of this preparation, its application to felt, and the wrapping of the affected area. Lunrig Dandar (1895) described the application of oil-mixed cumin to fluorspar stones, which were then utilized for hot compress therapy. These therapeutic practices were categorized within traditional medical sources as "Fire Moxibustion of Hor" [18].

Traditional medical texts classify therapeutic interventions into "harsh" and "soft" categories. While moxibustion employing moxa and sticks falls under the rubric of "harsh" treatments, "Fire Moxibustion of Hor" is generally classified as a "soft" or warm compress method. *The Origin of Enchantment*, in its discussion of the treatment of the 12th disease, prescribes: "Boil felt in oil and warm it, then apply ground cumin bread to it and use it as a compress." In the section addressing the treatment of qi-related illnesses, the text advises: "Boil sesame dregs, old bones, oily dough, and soapstones in liquor; warm and apply at the site of acute pain." It further specifies, "For qi pain, utilize oily felt and water stone compress; for heat and air pain, soak soapstone and old bones in liquor, heat, and apply as a compress." These are identified as traditional compressing methodologies of northern populations, aligning them with the practice of "Fire Moxibustion of Hor" [19].

The available evidence situates "Fire Moxibustion of Hor" within the broader tradition of warm compress healing. The ingredients employed in this practice-ground cumin bread, oil, soapstones, and felt-represent readily available household items within nomadic Mongolic communities.

Based on an analysis of historical sources and scholarly research, the following conclusions can be drawn:

- 1 "Fire Moxibustion of Hor" is employed in the treatment of cold-induced illnesses. Given that India is characterized by a warm climate, this therapeutic modality is unlikely to have originated within the Ayurvedic tradition.
- 2 Although cold-related ailments are prevalent on the Tibetan Plateau, traditional Tibetan medical sources explicitly designate this treatment as "Fire Moxibustion of Hor," suggesting its likely origin in the region designated as "Hor" by Tibetan populations.
- 3 The term "Hor" corresponds to "Hu," a designation employed in Chinese sources to refer to Central Asian nomadic groups, encompassing Iranian and Turkic-Mongol peoples. The cultural anthropologist Dr. Geller has emphasized the historical and cultural connections between these tribes and the northern Hu ethnic group [20].

In the Tibetan language, the suffix "ra" can be appended to the base word "Ho" or "Hu" to form "Hor," which can be interpreted as meaning "in Ho" or "in Hu." The Tibetan-Mongolian dictionary *Mingghi ghia mtso* translates "Hor" as Sharai Gol-a Mongolic tribe that settled in northern Tibet. The Sharai Gol are descendants of the Tuyuhun, a branch of the Murong Xianbei tribe, who migrated to the Blue Lake region in the early 4th century and established dominion over local Tangut tribes of Qiang descent.Tuyuhun (吐谷浑Tuyuhun) (313-663) is also known as the Tugoon State and is believed to have been founded by Muyun (慕容Mu rong), the leader of the ancient Xianbei tribe, after he migrated to the northwest [21].

The Chinese historical text *History of the Three Kingdoms* records that the Xianbei practiced moxibustion using wormwood, heated stones, or by placing the afflicted individual on heated ground [22]. The *Huangdi Neijing*, a foundational text of Chinese medicine composed over 2,200 years ago, posits that moxibustion originated in northern regions as a response to the prevalence of cold-related diseases [23].

Chinese sources dating from the 2nd century CE also document the Ukhuni, ancestors of the Mongolic peoples, treating patients through the application of heated ground or moxa wormwood [24]. This evidence of the historical resources provides that the Mongolians, based on their ancestors' tradition of moxibustion, created a different treatment method of the "Fire Moxibustion of Hor". This is because it is proven that the Huns and Xianbies have been ascended from a common ethnic group (Sukhbaatar G 2001: 170). According to Ruth I. Meserve, populations inhabiting the Mongolian and Manchurian steppes approximately 1800 years ago utilized fire and heat for wound cauterization and compress therapy, indicating the deep historical roots of these therapeutic practices [25].

The Buryat scholar Tsydendambaev noted that the Xianbei identified themselves as "Hor." The Tibetologist Ts. Dashbadrakh observed that elite guards within Chinggis Khaan's army were designated "horchin," and their commanders "horchi." These terms translate to "bow and arrow carriers," a designation also employed in a treaty between the Xiongnu and China in 198 BCE. This linguistic and historical evidence suggests that the identity of the "Hor" people as warriors and their association with this healing methodology were transmitted across generations. Their descendants include the Tuyuhun and the Togoon kingdom, who migrated early to the Blue Lake region and established contact with Tibetan populations [26].

In conclusion, "Fire Moxibustion of Hor" represents not merely a medical practice but a significant aspect of cultural heritage, originating from the ancient nomadic traditions of Mongolic and Xianbei peoples. This therapeutic modality reflects their adaptation to cold climatic conditions and their resourceful utilization of readily available natural materials to develop a uniquely efficacious healing method.

Conversely, King Songtsen Gampo (r. 617-650), despite his role in the subjugation of the Togoon Kingdom, significantly influenced the cultural and intellectual trajectory of Tibet. His reign witnessed the establishment of what is referred to as the "Old School of Medicine" [27]. Demonstrating a commitment to the advancement of medical knowledge, he facilitated the exchange of expertise by inviting physicians from diverse regions, including China, Greece, and India. These individuals were accorded prestigious titles, with the Chinese physician Hengbenkhandag honored as "Lord of the Land," the Indian physician Baradaza recognized as "Great Arshi," and the Greek physician Galino addressed as "Venerable Bodhisattva." King Songtsen Gampo also mandated the study and integration of Chinese, Indian, and Greek-Tibetan medical traditions, thereby establishing a foundational framework for the subsequent development of Tibetan medicine [28,29]. It is plausible that the "Fire Moxibustion of Hor" technique was introduced to Tibetans during this period of cross-cultural medical exchange and subsequently incorporated into their therapeutic repertoire.

However, many scholars contend that King Trisong Detsen (r. 730-785) was more profoundly influenced by Indian medical principles. Under his rule, a new "Tibetan School of Medicine" emerged, which represented a departure from the earlier syncretic approach and aligned more closely with the tenets of Indian Ayurveda.

During this era, a significant medical convocation was convened at Samye Monastery, a prominent center of ancient Tibetan Buddhism, where physicians from nine neighboring polities-including India, Nepal, China, and Mongolia-were invited. This grand academic conference facilitated the presentation and debate of their respective medical treatises, contributing significantly to the enrichment of the Tibetan medical corpus [1]. Consequently, twenty foundational medical principles were codified, drawing upon the ancient Indian Vedas, the Arshiyya system, and the diverse teachings of various Buddhist and non-Buddhist traditions.

Notably, the western region of the former Togoon territory, known as Zhanzhung-identified in the *Sorig Bumzhi* with the reference "Shanshungaddu" or Shanshung-played a crucial role in this intellectual milieu. It is believed that the foundational Bon medical text, the "*Sorig Bumzhi*" (Four Medical Tantras), was compiled in this region. This connection is particularly salient given that the Mongolian "Fire Moxibustion of Hor" treatment was first documented within the "*Sorig Bumzhi*" and subsequently preserved in the canonical Tibetan medical text, "*The Four Foundations of Medicine (Judshi)*." This textual lineage underscores the early integration and enduring significance of this therapeutic technique within the evolving landscape of Tibetan medicine.

Discussion

The Origin of "Fire Moxibustion of Hor"

The therapeutic practice designated as "Fire Moxibustion of Hor" is referenced in the biographical accounts of the esteemed Tibetan medical scholar Yuthok Yönten Gönpo, wherein it is stated: "There is a custom of moxibustion to alleviate diseases in the Garlog tradition." The Garlog tribe mentioned in this context represents an ancient Turkic group. However, it is important to note that this account originates from the reign of the Tibetan King Trisong Detsen (r. 730-785), placing it relatively late chronologically. Furthermore, scholarly consensus suggests that the biography of Elder Yuthok Yönten Gönpo underwent expansion by his disciples and was finalized by Lhundup Dashi. Notably, inconsistencies in Lhundup Dashi's accounts have been documented in both historical and contemporary Tibetan medical scholarship. It has also been posited that physicians adhering to the Bon tradition experienced marginalization or displacement by the time of King Trisong Detsen, which may account for the relative de-emphasis or neglect of Bon medical texts such as the "*Sorig Bumzhi*."

The Meaning of the Term "Hor"

Given the long-standing proximity and sustained cultural exchange between China and Tibet, it is plausible that Tibetans adopted the term "Hor" to designate the Mongolic peoples, influenced by the Chinese term "Hu," a broad designation for northern nomadic groups. The ancestors of the Sharai Gol Mongols-a branch of the Murong or Tuyuhun-migrated to the Blue Lake region in the early 4th century and established dominion over Tangut tribes of Qiang origin. These groups subsequently established the Togoon Kingdom. Consequently, Tibetan populations came to associate the term "Hor" specifically with the Mongolic peoples. The Togoon Kingdom, a formidable warrior state, was comparable in power and influence to other nomadic polities in Central Asia, such as the Murong Xianbei and the Toba [30]. Over time, "Hor" evolved into a widely recognized literary term denoting ancient Mongolic polities, spanning from 209 BCE through to the Yuan Dynasty founded by Kublai Khan in 1271. Scholarly consensus affirms that "Hor" became a standard literary designation for Mongols [15]. Contemporary descendants of early Mongolic tribes-such as the Bao'an, Dunxiang, and Monguor-continue to reside in regions like the Blue Lake area and Gansu, providing a direct link to the Tuyuhun and Togoon lineages.

"Fire Moxibustion of Hor" Treatment

In early Tibetan sources, "Hor" generally referred to nomadic peoples, with the Mongolic populations representing a significant component. Considering the Tibetan usage of the term, the traditional moxibustion practices of the Mongolic peoples, their migration to the Blue Lake region, and the complex interrelations among ancient Central Asian states, it is reasonable to hypothesize that "Fire Moxibustion of Hor" originated with the ancestors of the Sharai Gol Mongols-namely the Tuyuhun or Togoon nomads. Furthermore, it is plausible that Mongolic populations contributed to the development of fire-based therapeutic methodologies akin to those found in traditional medicine. Historically predisposed to cold-related ailments, Mongolic communities relied on "Fire Moxibustion of Hor," which employed heat and cauterization to treat disease. This practice reflects an understanding of the hot and cold etiology of illness and the therapeutic principle of employing opposites-heat to counteract cold-to restore physiological equilibrium. Such concepts suggest the existence of an early, sophisticated medical framework within Mongolic culture [5].

Contributions of the Mongolic Peoples to Tibetan Medicine

During the early Tang Dynasty, the Togoon state's administrative structure was divided into eastern and western regions. The western division, led by Dayan Manjiebo (达延芒结波), son of Duke Fuyun (伏允), was centered in Zhangzhung (鄯善), which was subsequently integrated into Tibetan territory [19]. Evidence of sustained contact and cultural exchange between the

Togoon Kingdom and Tibet includes the adoption of Mongolic moxibustion techniques to treat cold-related illnesses endemic to the Tibetan Plateau. Notably, when the foundational Bon medical text "*Sorig Bumzhi*" was compiled in Zhangzhung-considered the historical cradle of early Tibetan medicine-the "Fire Moxibustion of Hor" was specifically included, indicating its integration into the Tibetan medical tradition.

Conclusion

- Synthesizing historical records from Tibetan, Chinese, and Mongolian sources, the term "Hor" initially served as a broad ethnonym designating various nomadic groups situated north of the Great Wall. However, over time, this designation became increasingly and specifically associated with the Mongolic peoples.
- Drawing upon diverse historical and scholarly evidence, the Tuyuhun, a branch of the Murong Xianbei, migrated to the Blue Lake (Koko Nor) region in the early 4th century. They established dominion over local Tangut tribes of the Qiang lineage and subsequently founded the Togoon Kingdom. This polity engaged in mutual cultural and intellectual exchange with Tibetan civilization, facilitating the adoption of Hor (Mongolian) fire moxibustion into Tibetan medical traditions [27,29,31].
- The instruments and methodologies of "Fire Moxibustion of Hor" not only reflect aspects of traditional Mongolic nomadic life but were also documented within the "*Sorig Bumzhi*," a foundational text of the Bon medical tradition. During the formative period of the "New School of Tibetan Medicine" under the reign of King Trisong Detsen (r. 730-785), this therapeutic technique was preserved and transmitted within the canonical "*Four Foundations of Medicine (Judshi)*," underscoring its enduring significance within Tibetan medical knowledge [32-40].

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