

## **Manuscript articles**

### **Publication/Creation**

c.1905-1908

### **Persistent URL**

<https://wellcomecollection.org/works/ahryznyw>

### **License and attribution**

You have permission to make copies of this work under a Creative Commons, Attribution, Non-commercial license.

Non-commercial use includes private study, academic research, teaching, and other activities that are not primarily intended for, or directed towards, commercial advantage or private monetary compensation. See the Legal Code for further information.

Image source should be attributed as specified in the full catalogue record. If no source is given the image should be attributed to Wellcome Collection.



Wellcome Collection  
183 Euston Road  
London NW1 2BE UK  
T +44 (0)20 7611 8722  
E [library@wellcomecollection.org](mailto:library@wellcomecollection.org)  
<https://wellcomecollection.org>

Curiosities of the Healing Art in all ages  
a contribution to the history of pharmacy

Chapter I.

The genesis of medicine

The alleviation <sup>of</sup> ~~the~~ <sup>body</sup> pain & suffering was probably one of the earliest "pursuits" of man in the dim ages of antiquity. In this endeavour we have the genesis of the art of healing -

The relief of the sick by artificial means was doubtless the result of casual observation such as might be afforded by the external application of some substance, a fact which would be easy of discovery.

The effects arising from eating certain herbs & roots as foods



would also help to disclose various influences  
over the animal economy that would  
warrant attention & suggest a search for  
other remedial agents.

It can readily be conceived that those  
individuals whose inclinations led them  
to inquire into the properties of plants  
would progressively <sup>accumulate</sup> collect information  
which their fellows generally did not  
possess & hence ~~be so~~ acquire a  
rough skill & knowledge so that their  
advice & aid would be sought when  
the occasion demanded it. +

It is impossible to fix this beginning  
of the healing art in any particular  
country for it is probable that as  
soon as an community existed so the  
want was felt & at length supplied  
by some crude & simple method.  
as exists among the savage nations today.

+

The medicine man compounding his remedies  
no doubt in secret came to be regarded  
as a man of mystery & of superior  
knowledge & was held in veneration &  
respect beyond his fellows

His knowledge of simples enabled him to  
recognize certain forms of sickness &  
he probably treated the symptoms from  
the result of previous experience which  
he had gradually acquired



Similarly in the stone age when primitive man was wounded with a flint arrow or axe he sought the healing herb which probably he had observed some animal employ for a similar purpose. By this method also he doubtless discovered plants that had an evil <sup>effect upon the body</sup> as well as those that had a ~~good~~ <sup>positive</sup> effect were curative & found that by smearing his weapons with the former it increased their lethal effect.

It was probably a universal belief among primitive peoples that disease was due to the displeasure of ~~some~~ <sup>certain</sup> deities who caused evil spirits or demons to take possession <sup>of some part</sup> of the human body.

It was no doubt with the object of making a venthole through which the demon supposed to be in possession might escape that gave rise to

tréphining which was practiced in prehistoric times -

To this end also rites ceremonies & incantations were resorted to to appease the angry deity & expel the evil genius

The primitive Sumerians <sup>the earliest people whom we have used</sup> who inhabited

Babylonia recognized three distinct

classes of evil spirit who were ever ready to torment the body of man.

These were the disembodied human souls, the gruesome spirits half human & half demon & the fiends & devils who rode on the noxious winds & brought the pestilence.

To exorcise these the <sup>aid of the</sup> magician or medicine man was invoked who in addition to the spells & incantations he chanted used various substances of an animal vegetable or mineral nature which had a ceremonial importance.



Water was sometimes sprinkled over the head of a sick person at the conclusion of an incantation which had a double significance viz: the cleansing of the patient from the spell & the presence of the Great-Deity-Ea whose emanation was supposed to remain always in water.

Meteoric iron, lamurisks, reeds & other plants were also used in a similar manner.

A branch of lamurisk or the Date-Palm was held aloft in the hand during the exorcism to repel the attack of demons.

The hair of certain animals was also largely employed in these ceremonies.

A young pig <sup>goats' hair</sup> & a virgin kid or its hair being often mentioned.

Human saliva was supposed to be possessed with magical properties particularly in bewitching men.

The Assyrians hung certain plants over the doors of their houses to

prevent the entrance of disease demons as in-  
 stanced in the following <sup>extract</sup> ~~text~~ from a  
 cuneiform tablet-

"The fleabane on the lintel of the door I have  
 hung,

St- John's Wort, cypress & wheatears on the  
 latch I have hung".

To exorcise the demon of the plague the  
 doctor is instructed to

"Lay a sprig of masklakal on his heart;  
 With the water perform the incantation of  
 Exide

Sprinkle this man with the water,

Bring unto him a censor, a torch  
 That the plague-demon which rests  
 in the body of man,

Like the water may trickle away.

For heart disease it is directed to

"Take <sup>those</sup> the potent meteoric of heaven  
 Which by the roar of its awful night-



Remove all evil

Place him where the Thunder roar is uttered that  
it may help thee.

The Babylonians believed that Trachea was  
caused by the gnawing of small worms  
a belief that is still common in some  
parts of England at the present day.

To remove these creatures they repeated  
as an incantation their story of the  
Creation & after chanting it three times  
the gum was rubbed with a mixture  
of beer & a certain plant which  
was probably of a pungent nature  
together with an oil.

The Babylonian story of the Creation, <sup>or legend of the worm</sup> as  
translated from the Tablets is as  
follows.

"After Anu (had created the Heavens),  
The Heavens created (the Earth),  
The Earth created the Rivers,

The Rivers created the Canals,

The Canals created the Marshes,

The Marshes created the Woom.

Came the Woom swept before Shamash,

Before Ea came her tears:—

"What wilt thou give me for my food

"What wilt thou give me to devour?

"I will give thee dried bones,

"And I scented . . . . . wood"

"Nay, what these dried bones of mine thou

"And they I scented . . . . . wood?"

"Let me drink among the teeth,

"And set me on the gums;

"That I may devour the blood of the <sup>teeth,</sup> ~~teeth~~

"And of their gums destroy their strength.

"Then shall I hold the bolt of the door."

Some Tablets which were discovered in  
the library of Assurbanipal <sup>thru</sup> through  
an interesting light on the medical  
treatment of that early period—



One of them is a report to the King of his brother's health from a physician called Urad-nana. It reads as follows. —

... — "All goes well in regard to that poor fellow whose eyes are diseased. I had applied a dressing covering his face. Yesterday towards evening undoing the bandages which held it I removed the dressing. There was pus upon it the size of the little finger tip. All is well. Let the heart of my lord the king be of good cheer. Within seven or eight days he will be well." Another letter runs thus: "With regard to the patient who has a bleeding from the nose, yesterday there was much hæmorrhage. Those dressings are not scientifically applied. They are placed upon the alæ of the nose, oppress his breathing, and come off when there is hæmorrhage. Let them be placed within the nostrils, then the air will be kept away and the hæmorrhage restrained. If it is agreeable to my lord the king I will go to-morrow and give instructions; meantime let me know how he does." This is evidently an instance of a patient suffering from epistaxis. External compression had been tried and failed, whereas plugging the nares is recommended. The name of another Assyrian physician, Iqisa-Aplu, is known because he was by Royal command sent to minister to a famous general named Kudunu who lay ill at Erech, and he was able to report that he had cured his patient.

As civilisation advanced amongst primitive peoples the number of substances ~~used~~ used as remedial agents & believed to be possessed of curative properties increased until we find among the <sup>ancient</sup> Egyptians medicine commenced to have its own literature.



REPORT ON INSCRIPTIONS IN THE SECOND PORTION OF THE COLLECTION.

Although not so numerous the inscribed objects in the new collection are far more important than those in the first.

We find two very interesting inscribed stela which certainly are prior to the XVIII. dynasty, and probably may be assigned to the XII. about B.C. 2400.

In the latter section are two important texts, the first on a pyramidal shaped stone, which relates to an official attached to the temple of Amen Rai. The second is a square black which relates to the Theban gods, and especially to those attached to the temple of Mut in Ashur, that is, the temple of the mother goddess of Thebes, situated on the west side of the sacred lake which was enclosed some years ago by Miss Benson and Miss Gourlay. This inscription is most important from a religious point, as it gives us a list of the gods of the Theban trinity, and also some curious forms of the worship of the god Amen. On this latter monument mention is made of a certain priestess who was a sistrum player in the temple, and on the broken portion of a granite statue we have a portrait of her playing the sistrum.

Next in importance come three granite Ushabti figures. A large and a small one which belong to a Khar hab or reader in the temple of Amen, named Peta-Amen-apt-sheps, who is known to us from other inscriptions as being an official in the reigns of Queen Hatshepsu and Thothmes III. Both are inscribed with portions of the VI. chapter of the Book of the Dead. Another broken Ushabti is that of Mentu-em-hat, who was vizier of Hatshepsu.

I here give translations of some of the more important.

The stela of Sebek tatu

This stela which measures 20"x11" is of limestone. The work is coarse, and the drawing the same, but the inscription is clear.

It is divided into four tiers. In the upper one are the two Ut'at, eyes of Hours, and the symbol of eternal life.

In the next section is the inscription. The third shows Sebek tatu seated at a table of offerings, while his daughter stands before him holding a lotus flower.

In the fourth section we have a group of three children, two sons and a daughter.



The Inscription.

Make a royal offering in Tattu to Osiris dwelling in Tattu of funeral offerings of bread, beer, wine, oil and all things good and pure.

(May be given to him) the sweet wind (health) of life and glory in heaven, power on earth, and victory in the under world, to the double (soul) of the chief of the southern

Sebek-tattu deceased, born of Hat-Heru-em-Kha...deceased and born of the lady Eeba.

I shall give a full translation of the first Theban text in the catalogue but the list of gods is curious.



Translation.

- I. A royal offering give to Amen Ra, lord of the thrones of the world in Thebes.
- II. A royal offering give to Mut the great lady of Ashur (The Lake Temple.)
- III. A royal offering give to Khensu of Thebes Nefer Hetep.
- IV. A royal offering give to Amen Ra, bull of his mother in Thebes?
- V. A royal offering give to Mentu Ra, lord of Thebes, king of the gods.
- VI. A royal offering give to Amen-Ra Harmarchis, great god, lord of heaven.

This inscription is most interesting.

(1). In I., II., III. we have the Theban trinity of Amen (Father), Mut (Mother) and Khensu (Child). In IV., V., VI. we have an interesting proof of how the priests of Amen tried to absorb all the other gods into their one god Ra. Mentu was the old god of Thebes, , so he becomes Mentu+ Ra. Heru-en-Khuto or Horus on the Horizon, the god whose mother was the Sphinx, becomes Amen-Ra + Heru-Khati or Ra-Harmarchis.

(2). Khensu. The child god usually represented as a youth, with the lock of youth hanging at the side of his head is particularly interesting. He becomes the type of two older gods, both gods of healing. He takes in the Theban hierarchy the place of Im-Hotep, the Memphis god of healing. As the name of the former means "Giving or bringing peace and health" so the title of Khensu Nefer Hetep means "Good Peace"= Health. A proof of the healing powers of Khensu is afforded in the well-known stela of Bekhten, where the statue of the lesser Khensu is sent to heal the sick princess. Prior to going the old Khensu "made the passes" (ari ab) over his duplicate and infused into him his power (seni) which looks remarkably like a belief in hypnotism.

So also in Thebes Khensu took the place of Heru-pa-Kharb or Horus the Child or Harpocrates also a god of healing.

These two inscriptions are well worth having and quite make up for the very few forgeries I am glad to say in the collection.

As soon as I have succeeded in copying the others, some of which are very dirty, I will send notes on them.

January 10th, 1908.



## Report on Inscriptions in the Second portion of the Collection

Although not so numerous the inscribed objects in the new collection are far more important, than those in the first.

We find two very interesting inscribed stela which certainly are prior to the XVIII<sup>th</sup> dynasty and probably may be assigned to the XII<sup>th</sup> about BC 2400.

In the latter section are two important stelae.

The first is a pyramidal shaped stone which relates to an official attached to the temple of Amen Ra,

The second is a square block which relates to the Theban gods and especially to those attached to the temple of Mut. in Osiris, that is the temple of the Mother Goddess of Thebes situated on the West side of the Sacred Lake. which was

excavated some years ago by Miss Benson & Miss Gurney.

This inscription is most important from a religious point, as it gives us a list of the gods of the Theban Trinity, and also some curious forms of the worship of the god. Amen.

On this latter monument mention is made of a certain priestess who was a sistrum player in the temple - and on the broken portion of a granite statue we have a portrait of her playing the sistrum. Next in importance come three granite Ushebti

figures. A large and a small one which belong to a Kher heb or reader in the temple of Amen

named Peta-Amen-apt-Sheps who is known to us from other inscriptions as being an official in the reigns of Queen Hatshepsut and Thutmose III.

Both are inscribed with portions of the VI<sup>th</sup> Chapter of the Book of the Dead. Another broken ushabti is that of Mentu-em-hat who was Vizier of Hatshepsut.





I shall give a full translation of the first Theban list in the catalogue but the list of gods is curious

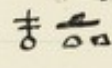
| I | II | III | IV | V | VI |
|---|----|-----|----|---|----|
|   |    |     |    |   |    |

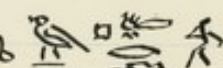
### Translation

- I A royal offering given to Amen Ra lord of the Thrones of the world in Thebes  
 II A royal offering given to Mut the great lady of Asher (the Lake temple)  
 III An offering given to Khonsu of Thebes Nefer Helepo  
 IV A royal offering given to Amen Ra bull of his mother in Thebes?  
 V A royal offering given to Mentu Ra lord of Thebes King of the Gods  
 VI A royal offering given to Amen-Ra Harmachis great god lord of Heaven

This inscription is most interesting

- 1) In I. II. III we have the Theban triad of Amen (Father) Mut (Mother) and Khonsu (Child) - In IV. V. VI we have another interesting proof of how the priests of Amen tried to absorb all the other gods into their one god Ra. Mentu was the old god of Thebes - so he becomes Mentu + Ra - Here, one Khonsu or Horus in the Horizon, the god whose mother was the Sphinx becomes Amen-Ra + Here - Khonsu or Ra-Harmachis
- II Khonsu The child god usually represented as a youth with the lock of youth hanging at his side of his head, is particularly interesting - He becomes the type of two older gods both gods of healing. He takes in the Theban hierarchy the place of In. Helepo the Memphite god

of healing - As the name of the form means "Coming or bringing peace or health" - so the title of Khemen.  "Never helps" means Good peace & health. A proof of the healing power of Khemen is afforded in the well known story of Bekhen where the statue of the lesser Khemen is sent to heal the sick prince. Prior to going the old Khemen "made the passes" (mi ab) over his dispirited and infused into him his powa (seu) which looks remarkably like a being in the position.

So also in Tibet Khemen took the place of  Hem-pa. Khant or Hous the Child or Harpocrates also a god of healing.

These two inscriptions are well worth having & quite make up for the very few forgeries I am glad to say in the collection.

As soon as I have succeeded in copying the others some of which are very dirty - I will send notes on them.

Jan. 10<sup>th</sup> 1908.

W. S. Chas. Roseman