

not thine affections upon pleasures and take care that the books fall not from thy hand. Exercise thyself in conversation and speak with thy superiors in learning. When thou shalt grow older thou wilt recognise how important this is: whoso is dexterous in his craft achieves power and fame"; and Lanth gives the following rendering of the reproof meted out to a student named Emena:—"It has been reported to me that thou neglectest thy studies and seekest only thy pleasure, wandering from tavern to tavern. But what profitest the odour of beer? Avoid it; for it drives people from thee; impoverishes thy wits, and likens thee to a broken oar on the deck of a ship." From which it is evident that the habits of the Egyptian medical student were not unlike those of his brother of fifty years ago.

The evidence which we possess of the medical attainments of the Egyptians during the palmy days of the native dynasties is derived from two sources—that from the writings of ancient historians and travellers (*external evidence*) and that obtained from the study of papyri, monuments, and other remains (*internal evidence*). To the first group belong the writings of Herodotus, Diodorus, Homer, Pliny, and Ammianus Marcellinus, as well as certain allusions in the Biblical books of Genesis, Exodus, and Jeremiah. From these it appears that over the whole of the then civilised world the Egyptian physicians had gained a renown, the origin of which was lost in the dim mists of antiquity. Herodotus, remarking on the great attention paid by the Egyptians to health, says that, as a consequence, they enjoyed immunity from disease; a statement with which Pliny does not agree, naïvely giving it as his opinion that from the number of doctors Egypt contained it must be a country productive of many maladies. The passage in Herodotus runs as follows:—"The Egyptians who inhabit that part of Egypt which is sown with corn are the best-informed of all with whom I have had intercourse. Their manner of life is this: They purge themselves every month, three days successively, seeking to preserve health by emetics and clysters, for they suppose that all diseases to which men are subject proceed from the food they use. And, indeed, in other respects the Egyptians, next to the Lybians, are the most healthy people in the world, as I think on account of the seasons, because they are not liable to change, for men are most subject to disease at periods of change, and, above all others, at the change of the seasons." Without doubt, the dry equable climate of Egypt is highly conducive to good general health, and the Arab tribes that spend their lives in the free air of the desert are singularly exempt from disease. Diodorus bears out Herodotus in his statement that the idea that the chief part of man's ills arose from indigestion and excessive eating was very prevalent, and that they endeavoured, by a strict

attention to regimen and diet, to attain immunity. In later days, however, luxury made them less careful, and leprosy, elephantiasis, and other diseases became more common. Not only excessive eating, but immoderate drinking, among women as well as men, was only too well known, and there are wall-paintings representing both sexes drunk and carried home by slaves.

Extreme cleanliness was a prominent feature of the Egyptian; it was, in fact, carried to such a length that they would neither eat with a Greek or other foreigner, or even touch him if they could avoid it. They bathed frequently, and for the sake of cleanliness practised circumcision, thinking, as Herodotus quaintly puts it, "it better to be cleanly than comely." It is very probable that Abraham merely imitated them when he introduced the rite amongst the Israelites, for this was done after his visit to the Egyptians, when he had to leave the country on account of the deception he practised on the Pharaoh.

The persons who practised the healing art were many, belonging to a priestly sect called *pastophori* attached to certain temples and academies. Such an academy, greatly famed for medical knowledge, was attached to the temple at Sais. It was a priest of this university who told Solon of the lost Atlantis, and so great was the reputation of the Saïte school that even Cambyces, son of Cyrus, patronised it, and was there initiated into the inner mysteries of the goddess Neith, as confirmed by the inscription on a statue in the Vatican. Another celebrated academy existed at Heliopolis.

Specialism may be said to have reached perfection in Egypt—a fact which has been put forward by some as an argument for their advanced medical knowledge in comparison with that of sister nations. "The art of medicine is thus divided among them; each physician applies himself to one disease and no more. All places abound in physicians. Some physicians are for the eyes, others for the head, others for the teeth, others for the parts about the belly, and others for internal disorders." When a patient required a physician he sent an account of his malady to the chief of the faculty at the temple, who sent that brother whose medical knowledge seemed most suited to the case. Accoucheurs were usually women, a conclusion to which we are led by sculptures and the Pharaoh's direction to the midwives as to the disposal of the Hebrew male offspring. In difficult cases, however, they sometimes called in a man. Dentistry was more or less advanced, and stopping the teeth with gold was practised, although this has been denied by some authorities. Artificial teeth of metal have been discovered in mummies.

The income of an Egyptian physician was fairly good. Each received a certain sum derived from the state revenues, and although they were not supposed to expect a fee, it was not illegal to take one,

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