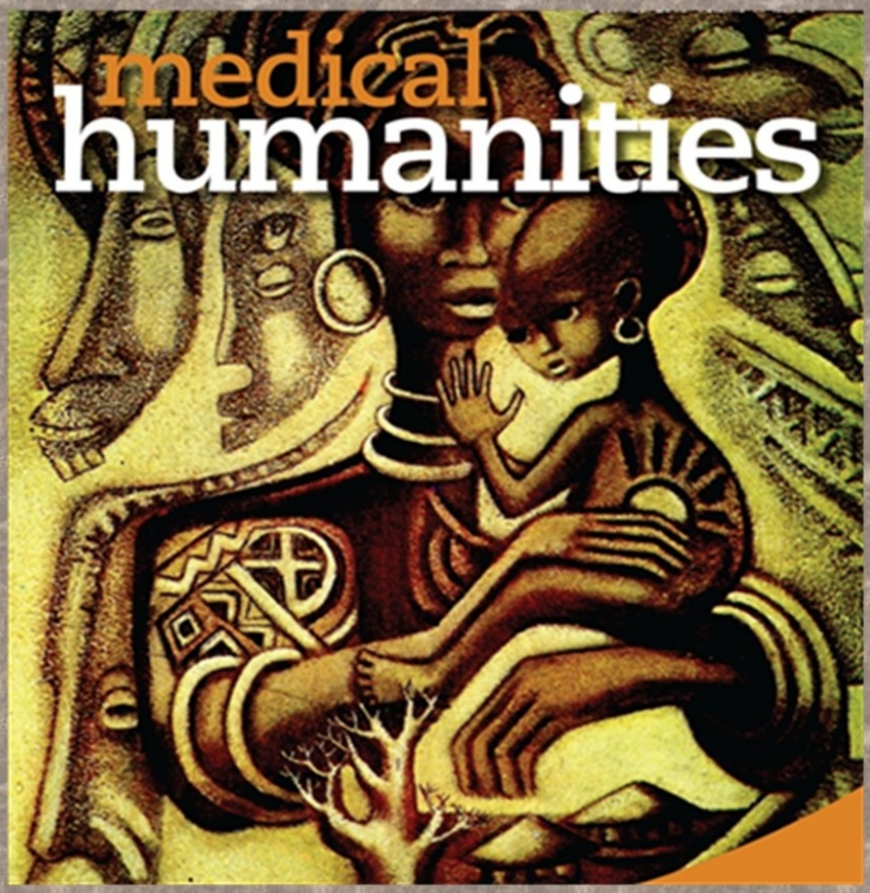
GRAND-DOMESTICATION OF AFRICAN CLASSICAL & TRADITIONAL MEDICINE

FROM HIPPOCRATES TO THE CONCEPT OF THE MODERN GENERAL HOSPITAL



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Dia Sokou Mari-Jata

Adinkra Symbol

(Ghana, West Africa, an interpretive rendering)

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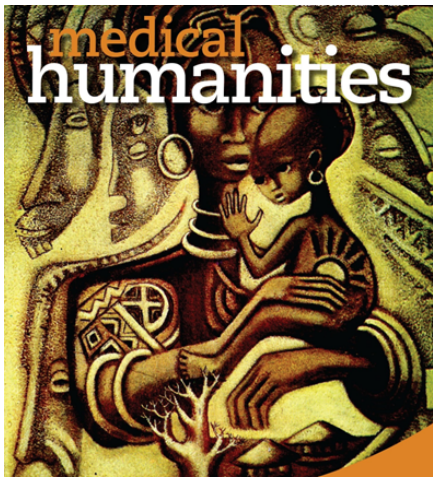

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GRAND-DOMESTICATION OF AFRICAN CLASSICAL & TRADITIONAL MEDICINE

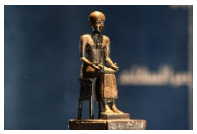
From Hippocrates to The Concept of The Modern General Hospital

By Dia Sekou Mari-Jata, Ed.D, D.Min.

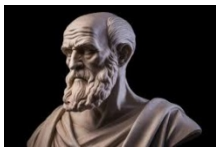
ABSTRACT

In this book I address and debate "the historical role of cosmopolitan medicine as an instrument of colonial power, state dominance, or social control within the Afro-Atlantic through the study of a variety of ethnographic and contemporary clinical contexts" ; an important topic in the course "Medicine, Religion and Politics in Africa and The African Diaspora" from MIT (Massachusetts Institute of Technology).

African traditional medicine has been in a life and death struggle with the advancement of Western medicine since before the onset of the African slave trade and the "Scramble for Africa" (1885 to 1914). Grand-domestication of African medicine in its classical form as developed by Imhotep (2667 BCE – 2600 BCE), the brilliant Chief Minister, architect, mathematician, poet, priest and physician for Pharaoh Djoser began some 2,140 years later during the classical Greek period; specifically with the Hippocratic writings (460 BCE and 375 BCE) centered at Cos, Greece. Greek classical medicine with Hippocrates credited for the writings and called the "Father of Medicine" is the direct ancestor of European *medica a setus*. However, the grand-domestication and colonial imposition which arrested African medical development and forced Africans to develop underground systems of traditional African medicine began with the Greek Empire founded by Alexander, the Great. With the reign of the Ptolemaic Greek Dynasty (305 BCE to 30 BCE) domination, exploitation, and segregation of Egyptian medical scholars and physicians from the City of Alexandria was the order of the day. The Greek rulers (Ptolemies) denied them access to their own writings containing African materia medica. Because of this cooption of classical African medicine, African traditional medicine lost any direct transmission from that classical body of knowledge stolen and arrested by the Greeks. The Greeks all of sudden were able to write on any scientific or medical subject in less than few decades that would have taken other nations centuries to accomplish, known as the so-called "Greek Miracle." That early Greek colonial imposition using grand-domestication separated African traditional medicine from its classical Egyptian roots. Later was interposed a modern aggressive hegemonic European and Euro-American medical system that marginalized all other medical knowledge that did not fit within its medical canon. African traditional medicine was therefore its target of distain denying it had any value or efficacy in and for the healing arts. During the Plantation Era and in much of the Americas African traditional medicine and its doctors and practitioners were held in suspicion and even feared because of the "secret" knowledge that could not only heal in a competitive mode with modern medicine but also kill by "magic" a combination of poisoning and auto-suggestion. Despite the hegemonic impact of European and Euro-American medicine practiced chiefly within the modern general hospital African traditional medicine has not only survived but in many ways, modes and within black controlled political space even thriving. Ghana is one political space where this assertion hold true as well as spaces like Haiti and even the Gullah Corridor and Sea Islands adjacent to South Carolina.



In this book we claim that European *grand-domestication* of African medicine and its healers (i.e. doctors, physicians, herbalist, and other kinds of African and African-American medical traditional practitioners) is the cause that disrupted and arrested the normal transmission of classical African *materia medica* from Egypt to the rest of Africa. We claim further that the rest of Africa could not avail themselves of Egyptian classical medical knowledge and tradition because of the imposition of European grand-domestication and so had to develop traditional medical systems to meet the health care needs of the local African communities that they were part.



This *arrested development* began during the classical Greek Period and continued down to development of the hegemonic modern general hospital system that is employed in North America, Europe and in Africa. This arrested development allowed modern white scholars to claim and affirm that the Greek *Hippocrates* [Ιπποκρτη], 460-377 B.C.E. rather than *Imhotep*, 2667-2648 B.C.E. living some 2,207 years earlier than Hippocrates is the **"Father of Medicine"** so that Africans and the African Diaspora are pressed to lay claim to the classical *material medica* that Imhotep developed and from the who the Greeks "borrowed."

Before continuing we must state what is meant by *grand-domestication* or *grand-domestication system* and then show how that hegemonic system has disrupted the normal flow of classical African medical knowledge from Egypt down to the rest of Africa forcing the rest of Africa and its Diaspora to seek local traditional cures for health care. In short grand-domestication can take a number of systematic forms of human oppression and/or exploitation, including slavery in its various forms (i.e. the Atlantic Slave Trade); the Scramble for Africa leading to dividing up a Continent and various colonial systems of control, where one group of men subjugate another group of men; acquiring anything of value and claiming it as their own.

Once this occurs then the general hospital system is set to dominate and marginalize local African traditional medical practice and practitioners forcing Africans and African-Diasporan's to become ever more depended on expensive modern medical care controlled by today's modern general hospital system that each day grows beyond their reach. According to Karl W. Luckert in his *Egyptian Light and Hebrew Fire* (1991) talks about the evolution of domestication of flora and fauna with the control of their life cycle leading to human consumption to grand-domestication of humans themselves for the ultimate exploitation and control of human ecology and their very life-cycle for the benefit of the new human domesticators who consume their wealth and life blood for their own benefit. Luckert states:

> The cultures of domesticators are marked by the activity of taking control over entire life cycles of plants and animals, from fertilization to consumption. The claimed ownership of seeds, plants, and livestock, and they paid their gods with sacrifices in kind --- often whole specimens of animals and sheaves. Creator gods vouched and bestowed titles to

> these properties. Domesticators also claimed ownership to dwellings and land; they roamed as less than nomadic hunters and built more permanent houses, especially where agriculture had become their primary basis for subsistence . . . Grand domestication began wherever ambitious domesticators, very often men of a herder tradition, have pushed beyond the limit of merely controlling the life cycles of plants and animals. They proceeded to also control groups of people, as human herds, together with those people's gods. Their most conspicuous methods for over-domesticating humankind were militarism, slavery, castration, and human sacrifice. Methods for domestication the gods of subjected peoples included the building of stately barns or temples, setting up their gods in form of statutes, feeding them on altars, and organizing the life of their subjected people by means of sacred calendars and festivals, their fixing the visiting and feeding hours for successfully sequestered gods. Many of these grand or over domestication schemes began innocently enough with the full collaboration of their subjects. Efforts of defense against other grand domesticator's hordes require district organization under some kind of King of kings and God of gods.[1]

Luckert's definition begs the question of how a medical system dedicated to the healing arts and the health care of the community it serves becoming a grand-domestication system serving the interest of some small unidentified group of human domesticators. Michel S. Laguerre in his *Afro-Caribbean Folk Medicine* (1987) has something to say about the modern General Hospital and how it functions as a grand-domesticator of human persons controlling their very life cycle and life blood for the purpose of institutional survival forcing even the marginalized Afro-Caribbean folk medicine to fall in life with its objectives. Laguerre states:

> In its marginal status, the Afro-Caribbean folk medical system participates in the general culture of capitalism. North American capitalism has produced a stressful environment and chemically induced diseases for which fold medicine has not yet been too helpful. In this milieu, the general hospital has been transformed into a kind of medical supermarket, a place where one goes to buy commodities ("health care"). The hospital now functions as a capitalist institution whose basic goal is not only to provide health care, but also to make a profit like any other type of business. . . In this context physicians are forced to become good businessmen and must maximize their profits to cover possible malpractice suits. The capitalist environment destroys much of the individuality of the physician, who is compelled to work under pressure and has very little time to talk personally with his patients. The patient, the physician and the hospital staff are part of a complex system of consumption.[2]

How did we get here? How did African traditional medicine both in African and in the Americas become marginalized in the life of Africans in favor of the General Hospital grand-domestication scheme. Strangely enough it began in Africa and well before the Atlantic Slave Trade and the colonial Scramble for Africa. The classical medical African tradition was established by Imhotep, royal physician, mathematician and architect, the *real Father of Medicine* between 2667 BCE – 2600 BCE) who by the Greeks to lay claim to his great medical knowledge and medical persona associated him with the mythical Greek god Asclepius. During

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[1] Karl W. Luckert, *Egyptian Light and Hebrew Fire*, 1991, pp. 21-23
[2] Michel S. Laguerre, *Afro-Caribbean Folk Medicine* (1987, 1991, pp. 9-10)

this period the Greeks spent a lot of time trying to become auditors (learners) of the black Egyptian professors, doctors and physicians, that is, those who would liberally past their knowledge on to foreign learners. Egyptian knowledge of any type was taught through the **Egyptian Mystery System** within the Egyptian temple schools run by African doctors and priests. For centuries Greek and other foreigners could not be admitted to this mystery knowledge as noted by George C. M. James in his book *Stolen Legacy* (1972):

> The Egyptian Mystery System was also a Secret Order, and membership was gained by initiation and a pledge of secrecy. The teaching was graded and delivered orally to the Neophyte; and under these circumstances of secrecy, the Egyptians developed secret systems of writing and teaching, and forbade their Initiates from writing what they had learnt. After nearly five thousand years of prohibition against the Greeks, they were permitted to enter Egypt for the purpose of their education. First through the Persian invasion and secondly through the invasion of Alexander the Great. From the sixth century B.C. therefore to the death of Aristotle (322 B.C.) the Greeks made the best of their chance to learn all they could about Egyptian culture; most students received instructions directly from the Egyptian Priests, but after the invasion by Alexander the Great, the Royal temples and libraries were plundered and pillaged, and Aristotle's school converted the library at Alexandria into a research centre. There is no wonder then, that the production of the unusually large number of books ascribed to Aristotle has proved a physical impossibility, for any single man within a life time.[3]

Before the invasion of Egypt Alexander (332 B.C.E.) establishing the Ptolemaic Dynasty (332 – 30 B.C.E.) Greek auditors could not avail themselves of this mode of acquiring medical knowledge. Some therefore blatantly ascribed to themselves as authors of books containing African classical *material medica* and other Egyptian sciences. The late Dr. Cheikh Anta Diop, Senegalese Egyptologist and Anthropologist makes the remark in his book *Civilization or Barbarism: An Authentic Anthropology* (1981) that "An Egyptian priest told Diodorus of Sicily that all the so-called discoveries that made Greek scholars famous were things that had been taught to them in Egypt and which they called their own, once they went back to their country" (Diop, 1981, p. 257). Further, Dr. Anta-Diop has this to say on the matter:

> Far be it for us to say that Archimedes or the Greeks in general, who came three thousand years after the Egyptians, did not go further than they in the different domains of knowledge; we simply want to say that as honest scholars, they should have, each time, put things straight by clearly indicating what they had inherited from their Egyptian masters and what they themselves contributed. But almost all of them failed to observe this elementary rule of intellectual honesty".[4]

In the *Timaeus*, section 22b Plato has Solon, Athenian statesman, lawmaker, political philosopher, poet and one of the Seven Sages of Greece, credited with laying the foundation for Athenian democracy, nevertheless reproached by an old Egyptian priest for bragging about the greatness of Greece, calling the Greeks children with "nor yet one science hoary with age."

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[3] C. M. James, *Stolen Legacy*, 1972, p. 1.
[4] *Civilization or Barbarism: An Authentic Anthropology* , 1981, p. 246.

> [22b] and by recounting the number of years occupied by the events mentioned he tried to calculate the periods of time. Whereupon one of the priests, a prodigiously old man, said, "O Solon, Solon, you Greeks are always children: there is not such a thing as an old Greek." And on hearing this he asked, "What mean you by this saying?" And the priest replied, "You are young in soul, every one of you. For therein you possess not a single belief that is ancient and derived from old tradition, nor yet one science that is hoary with age.

The Greeks were none too happy with this hegemonic attitude of the Egyptian scholars, doctors, and priests grudgingly had to admit that the Egyptian priests were superior in scientific knowledge as pointed out by Dr. Anta-Diop:

> Most of the scientist who have Greece its scientific fame were persecuted and had to flee from Greece to take refuge in Egypt. Almost all of them went to Egypt for training. Anexagoras, Socrates, Aristotle, Plato were persecuted or had to flee to escape persecution. Aristotle did not hesitate to testify to the fact that if the Egyptian priest reached such a high level in theoretical and speculative science, it was because they were free from material worries. And this was because the state supported them.[5]

"BUT THESE BARBARIANS RETAINED THE BEST PART IN THEIR OWN POSSESSION"

Complaint of Strabo(63 B.C.E. to 21 C.E.) against the Egyptian priest she called "Babarians" that withhold knowledge acquired in their Mystery System taught in the temple schools from Greeks and other foreigners

What of these so-called black "Barbarians"? Richard J. Gillings the author of *Mathematics in the Time of the Pharaohs* (1972) has this to say about these "Barbarians.":

> We may we express our admiration of the wonderful architecture of the Egyptian temples of Karnak and Luxor, at the grandeur and the immensity of the Pyramids and the construction of their magnificent monuments. Well may we wonder at the government and the economics of a country extending nearly a thousand miles north to south through which ran the longest river of the then-known world. And well may we marvel at the Egyptians' design of extensive irrigation canals, at their erection of great storage granaries, at the organization of their armies, the building of seagoing ships, the levying and collection of taxes, and at all the thought and effort concomitant with the proper organization of a civilization that existed successfully, virtually unchanged, for centuries longer than that of any other nation in recorded history. What we today call science and mathematics must have played an important role in the achievement of all this. I am reminded of a piece of wisdom attributed to Arnold Buffum Chace, the principal author of *The Rhind Mathematical Papyrus:*
>
> > I venture to suggest that if one were to ask for that single attribute of the human intellect which would most clearly indicate the decree of civilization of a race, the answer would be, the power of close reasoning, and that this power could

[5] Anta-Diop, 1981, pp.

> best be determined in a general way by the mathematical skill which members of the race displayed, Judged by this standard the Egyptians of the nineteenth century before Christ had a high degree of civilization. (Gillings, pp. 2-3)[6]

We are certain here that such a standard for civilization could also be applied to the Egyptians practice, praxis and knowledge of medicine as well. Why else would the Greeks have paid them a bit of attention and why would the Greeks seek to discover "all the knowledge of the Egyptians" despite some who called them "Barbarians"? Serge Sauneron in his *The Priest of Ancient Egypt* (1960) made it clear that the Greeks quite understood that the font of knowledge lay in Black Egypt. Sauneron states the following:

> It is thus in Egypt that the Hellenic historian can find the best sources of information. But this was not the only knowledge that the priests of Egypt could impart to their foreign guests. Thus Thales of Milet made a voyage to the priests and the astronomers of Egypt, and, according to his biographers, he seem s to have learned geometry from the Egyptians [Diogenes Laerce , Thales, 43 and Geometry and astronomy, these are the two disciplines to which the Greek authors most often refer in relation to the Egyptian priests. They sometimes add theology, when the priests agreed to reveal the mysteries to their guests which was not often. The priests did not always receive these questioning tourists with enthusiasm ; many a time they found them annoying, always indiscreet, too rigorously logical in their reasoning, occasionally skeptical, more inclined to credit faith to the reasoning of the spirit than to the fantastic stories of a thousand-year tradition. Instructed by several previous experiences with the intellectual tendencies of the curious Hellenes, the priests attempted to rid themselves of Pythagoras when, on the advice of Thales, he came to seek revelations of knowledge and faith among them. Porphyrius (233-304 A D) recounts the voyage of Pythagoras in these terms :Having been received by Amasis (the king of Egypt 568-526 he obtained from him letters of recommendation from the priests of Heliopolis, who sent him to the priests of Memphis as being older which was, basically, nothing but a pretext. Then, from Memphis, he was sent again for the same reasons to the priests of Diospolis (The *bes*). These, fearing the king and not daring to find an excuse to expel the newcomer from their sanctuary, thought to rid themselves by forcing him to submit to very bad treatment and to execute very difficult orders completely foreign to the Hellenic education. All that was thus calculated to push him to despair and finally to turn him from his undertaking. But as he executed with zeal all that was asked of him, the priests ended by conceiving a great admiration for him, treating him with respect and even allowing him to sacrifice to their gods, which had never until then been accorded to a stranger [Porphyrius, *Life of Pythagoras*, this zeal, this abstinence, this thirst for learning, ended in Opening all the doors to him which were at first resolutely closed, and winning the favor of the priests. Another biographer, Jamblicus, shows us **Pythagoras frequenting all the sanctuaries of Egypt with great ardor** , admired by the priests and soothsayers with whom he lived, instructed in everything with the greatest attention, seeking to know personally all those who were reputed for their intelligence, not missing any religious ceremony, and visiting every country where it seemed to him he could learn something new. It is thus that **he met all the priests, learning from each what he knew. And it is in these conditions that he passed twenty- two years in the temples of Egypt.** [Jamblicus, *Life of Pythagoras*, 4

[6] Richard J. Gillings, *Mathematics in the Time of the Pharaohs*, 1972, pp. 2-3.

,18] What were the disciplines whose elements he sought? Geometry above all, for 'one finds among the Egyptians many problems in geometry all line theorem s spring from it [Jamblicus] ,and astronomy, which he studied in the sanctuaries during his entire stay in Egypt. In brief, he acquired among the priests of Thebes and of Memphis 'knowledge for which he is generally considered a scholar' [Jamblicus], going as far as to secure in his own instruction the mysterious and symbolic methods which the priests were accustomed to practice [Plutarch, Isis and Osiris. Still other wise men, other Greek philosophers, came to learn in the Egyptian temples; we have occasional detail of what they derived 'from these stays. Oenopidus, for example, learned several secrets from priests and astronomers; in particular, that the sun has an oblique course (the ecliptic, oblique on the celestial equator), directed in away contrary to that of the other stars [Diodorus, I, Democritus, on his park -visited the priests five years to learn things related to astronomy [Diodorus,I, 9 8] and geometry [Diogenes Laerce, Democritus, As for Plato, he seem s to have sought in Egypt to learn both geometry and theology [anonymous, Life] , and o f the priestly knowledge in general [Olympiodorus, *Life of Plato*].He must have run into the same reticence that Pythagoras had already encountered : the geographer Strabo, in his description of Egypt [X VI] , I, 2 9] in fact speaks in these terms of his voyage to Heliopolis : We saw there the buildings dedicated formerly to the lodging of priests ; but this is not all: we were shown also the dwelling of Plato and of Eudoxus; for Eudoxus accompanied Plato this far: arrived at Heliopolis, they established themselves here and both resided there **thirteen years in the society o f the priests**: the fact is affirmed by several authors. These priests, so profoundly versed in the knowledge of celestial phenomena, were at the same time mysterious people, *seldom communicative*, and it was only due to time and adroit management that Eudoxus and Plato were able to be initiated by them into several of their theoretical speculations . . . **But these barbarians retained the best part in their own possession.** And if the world today owes to them its knowledge o f h o w m any fraction s of the day (from the entire day) must be added to the full 36 5 days to have a complete year, the Greeks were ignorant of the true length of the year and m any other facts of the same nature until translations in Greek of the Memoirs of the Egyptian priests spread these notions among the modern astronomers, who have continued up to now to draw largely from this same source as in the writings and observations of the Chaldeans.[7]

ARRESTED DEVELOPMENT OF BLACK KNOWLEDGE AND CIVILIZATION

It would not be long before these Egyptian *"Barbarians"* would pay the price for their intellectual arrogance and so ***"retaining the best part (of knowledge) in their own possession"*** where a Greek student would have to spend years upon years literally begging to obtain at minimum some scientific, mathematical, medical and astronomical knowledge to take back to Greece with them to claim as their own. Alexander, the Great and his teacher/mentor Aristotle would see to that. In 332 B.C.E. the Greek ruler Alexander the Great conquered Egypt. This was how Egyptian knowledge was forcibly passed (not only through military conquest, a systematic sequestering of Egyptian libraries in the temple schools to build the great Library of Alexandria, and a policy of residential segregation that allowed on the black priests into the city of Alexandria and only that for the purpose of teaching.) to the Greeks in a South to North

[7] Serge Sauneron, *The Priest of Ancient Egypt*, New York: Grove Press, 1960, pp. 114-116,

trajectory. But that is not all this Greek invasion did. Overtime it closed forever the North-east (Egypt)South-South trajectory of scientific knowledge toward Nubia and Ethiopia that had been re-established by the Nubian Pharaohs, beginning with the invasion of Kushite King Kashta to begin the 25th Dynasty of Egypt, known as the Nubian or Napatan Dynasty (754 B.C.E. to 656 B.C.E.). After this grand reassertion of black rule of Egypt centered at Thebes the Persians conquest began around 525 B.C.E. but was inconsequential in terms of transmission and direction of Egyptian scientific knowledge not only because it was short lived ending some 121 years later in 404 B.C.E. but because the Persians had no interest whatever in acquiring Egyptian knowledge and unlike the Libyans, and Nubians before them preferred to rule as foreign occupation force rather than as Egyptians, accepting their gods, way of life and material scientific foundation of that life. Egyptian could continue the development of their science, including the practice of medicine as long as they accepted the rulership of their Persian foreign lords. Through Greek conquests in 332 B.C.E. however things began differently with the eventual establishment of the Greek Ptolemaic Dynasty that lasted down to 30 B.C.E. The Greek from this period were able to establish their grand-domestication system of domination (with policies of securing Egyptian knowledge under their control and policies of racial segregation that prevented local Egyptian from learning and sharing their own knowledge. The Greek thus began to rapidly learn ideas after controlling Egypt and by forcing black Egyptian professors and doctors to teach them how to read their records down to 30 C.E. when the Roman conquerors came into Egypt. After the Roman invasion the Egyptians would never again be able to control their own scientific core of knowledge include their *material medica*. Before this period Egypt was the premier civilization from the date of its reunification 3100 B.C.E. to 332. B.C.E. Even under these conquerors and the pillage of their libraries the old Egyptian priests held out on the Island of Philae in their temples school until 525 C.E. when Emperor Justinian finally closed them down as being inimical to the rising orthodoxy of the Christian faith. The Temple complex of Philae was built in 280 B.C.E. during the reign of Ptolemy II (Egypt's Greco-Roman Period), the Temple of Isis at Philae is dedicated to Isis, Osiris, and Horus. "Many Egyptologists believe Philae was the last place in the country where the ancient religion was practiced. That era came to an end in the 6th century A.D., the temple was officially closed by Byzantine emperor Justinian I." From here the old Egyptian language itself survived into its final form within the Coptic church as a liturgical language. This ***arrested development*** and forced transmission of Egyptian knowledge north to the Greek mainland and the aborting of this knowledge South-south into Nubia and Ethiopian as yet has unknown impact on the acquiring of Egyptian classical knowledge including *material medica* South-south, then East-West into Central and West Africa through various routes of African migration. All once can posit is what I claim here that the impact was substantial due to policies of grand-domestication leaving the Egypt's southern motherland (i.e. the land of the God's as they called it) Nubia and Ethiopia bereft of its scientific knowledge that included medicine. That fact once substantiated would explain why little to no classical knowledge of medicine would reach the Central and West African hinterland, leaving these vast regions to develop their own African traditional medicine and its practice that would one day end up in the Western Hemisphere due to the Atlantic slave trade. What warrant or support do I have that the Greeks after the conquest of Alexander of Egypt in 332 B.C.E. instituted a policy of *grand-domestication* and succeeded in *arresting the development* of

classical scientific knowledge, which included the knowledge of Egypt's classical *material medica* developed by and during the period of Imhotep, especially in the South-south direction which was would have been a natural cultural transmission route for such knowledge? What warrant do I have for saying that the Greek Ptolemaic rulers principal policy was racial segregation? Isn't that some modern political mumbo jumbo based on modern racial proclivities and had nothing to do with the way the ancient Greeks thought about other people's, including the black Egyptians? In fact racial segregation especially in the City of Alexander was the cornerstone of their grand-domestication system and instituted to acquire exclusively for themselves the scientific knowledge that the Egyptians had acquired over thousands of years. I am extremely confident in the views, statements and conclusions held by the late Senegalese Dr. Cheikh Anta-Diop, anthropologist and Egyptologist. Anta-Diop states in and interview scholar Shawna Moore (1976) racial segregation did exist as part of Ptolemaic policy in Alexander although he believes "racism in the modern sense of the word would not have exercised by whites against blacks in the same way during antiquity." He believed this in part because:

> When we talk of racism in antiquity, it is important to understand that racism as we know it today could not have been expressed in the same way vis-à-vis blacks, for the simple reason that it was the blacks who had monopolized technical, cultural and industrial know how. The other races had to pattern their technological, cultural and religious development after the accomplishments of Egyptian technology, science, culture and arts. The Greeks were forced to come humbly and drink at the fountain of Egyptian culture. Therefore, the respect paid the black man at that time was immense.
>
> *Interview with Cheikh Anta Diop* with Shawna Moore in **Great African Thinkers**, ed. Ivan Van Sertima, Vol. 1, 1987, p. 241

Nevertheless a conquered people is a conquered people and ever how great there civilization what begs the question is how did they allow themselves to be defeated, subjected and finally their material civilization seized and so exploited? Certainly the question of who is really superior would have crossed the minds of the conquerors, and the question of race superiority here would be both a logical, convenient and a satisfying explanation to the Greeks that had so long been barred (except for a lucky few) from the fount of Egyptian knowledge so coveted by them.. Dr. Anta-Diop seems to recognize this and so states:

> The problem is complex since we find at the end of the Alexandrian period, and more specifically at the end of the Greek occupation of Egypt, decidedly racist discriminatory practices were enforced against Egyptian blacks in their own home. Such a phenomenon became all the more explicit with the Roman invasion and occupation of Egypt and North Africa. I must say that there was definitely a racist approach of Roman and post-Alexandrian Greeks. This racist outlook translated itself in clearly *racial discriminatory practices* of various sorts , , , Egyptians were even barred from entering Alexandria and living in certain residential areas. Residential segregation existed at the time predicated along racial lines. Both Greeks and Romans enforced it against the Egyptians. This is made explicit in the colonial legislation of the epoch. *Racism therefore existed in antiquity.* From the Greco-Roman period right down to the Middle Ages we can

document the progression. We all know the rest.[71]

Here George G. M. James in his book *Stolen Legacy* (1954) offers a caution offering a purely racial motivation behind Alexander's conquest of Egypt by the very fact in ancient times any conquered people stood the chance of having their most valued treasures looted whether that be gold, silver, libraries that had valuable knowledge and believe it or not *capturing the gods* of the conquered peoples were a pastime of the overall grand-domestication policies the conqueror put in place to more easily loot the conquered peoples *material asetus*. Capturing the gods and looting the wealth of the conquered peoples was a general and universal practice in ancient times and in ancient warfare. To capture ones gods and temples was a way of demoralizing the conquered people so that even from this source they could expect no help whatever. However, something was added to the Greek grand-domestication over Egypt. They found it somehow necessary to introduce residential segregation in the City of Alexander (where Greeks were pouring into the newly subdued land that once was only accessible by literally begging the black Egyptian priest to take part in) based on the color of the Egyptians skin as an added component needed to more thoroughly control and loot the Egyptians *material asetus* acquired over thousands of years and of course long coveted by the Greeks. The Greeks needed the black Egyptian priests to teach at the Alexandria Library where Aristotle set up his school but they did not want these black professors living with them in the city limits of Alexander. The sad thing about this is that the Romans after their conquest of Egypt in 30 B.C.E. continued this limited but still racial policy apparently for similar reasons. This racial element within these two grand-domestication systems is little talked about. It is shrouded in silence so that European historians and others can claim that the ancient white man was not a racist and so blame this charge falsely promoted by African-centric historian and scholars who they say see racism as *causa universal* everywhere and in everything. Here is how George G. M. James said this grand-domestication system worked and what the motive force lay behind it:

> The Persian invasion, did not only provide the Greeks with ample research, but stimulated the creation of prose history in Ionia. Heretofore, the Greeks had little or no accurate knowledge of Egyptian culture: but their contact with Egypt resulted in the genesis of their enlightenment.(Ovid Fasti III 338; Herodotus Bk. II p. 113; Plutarch p. 380; Eratosthenes ap Strabo 801-802; Diogenes Bk. IX 49). Just as in our modern times, countries like the United States, England, and France are attracting students from all parts of the world, on account of their leadership in culture; so was it in ancient times, Egypt was supreme in the leadership of civilization, and students from all parts, flocked tothat land, seeking admission into her mysteries or wisdom system. The immigration of Greeks to Egypt for the purpose of their education, began as a result of the Persian invasion (525 B.C.), and continued until the Greeks gained possession of that land and access to the Royal Library, through the conquest of Alexander the Great. Alexandria was converted into a Greek city, a centre of research and the capital of the newly created Greek empire, under the rule of Ptolemies. Egyptian culture survived and flourished, under the name and control of the Greeks, until the edicts of Theodosius in the 4th century A.D., and that

[71]*Interview with Cheikh Anta Diop*, pp. 231-242;

of Justinian in the 6th century A.D., which closed the Mystery Temples and Schools, as elsewhere mentioned. (Ancient Egypt by John Kendrick Bk. II p. 55; Sandford's Mediterranean World p.562; 570).Concerning the fact that Egypt was the greatest education centre of the ancient world which was also visited by the Greeks, reference must again be made to Plato in the Timaeus who tells us that Greek aspirants to wisdom visited Egypt for initiation, and that the priests of Sais used to refer to them as children in the Mysteries. As regards the visit of Greek students to Egypt for the purpose of their education, the following are mentioned simply to establish the fact that Egypt was regarded as the educational centre oft he ancient world and that like the Jews, the Greeks also visited Egypt and received their education. (1) It is said that during the reign of Amasis, Thales who is said to have been born about 585 B.C., visited Egypt and was initiated by the Egyptian Priests into the Mystery System and science of the Egyptians. We are also told that during his residence in Egypt, he learnt astronomy, land surveying, mensuration, engineering and Egyptian Theology. (See Thales in Blackwell's source book of Philosophy; Zeller's Hist. of Phil.; Diogenes Laertius and Kendrick's Ancient Egypt).(2) It is said that Pythagoras, a native of Samos, travelled frequently to Egypt for the purpose of his education. Like every aspirant, he had to secure the consent and favour of the Priests, and we are informed by Diogenes that a friendship existed between Polycrates of Samos and Amasis King of Egypt, that Polycrates gave Pythagoras letters of introduction to the King, who secured or him an introduction to the Priests; first to the Priest of Heliopolis, then to the Priest of Memphis, and lastly to the Priests of Thebes, to each of whom Pythagoras gave a silver goblet.(Herodotus Bk. III 124; Diogenes VIII 3; Pliny N. H., 36, 9; Antipho recorded by Porphyry).We are also further informed through Herodotus, Jablonsk and Pliny, that after severe trials, including circumcision, had been imposed upon him by the Egyptian Priests, he was finally initiated into all their secrets. That he learnt the doctrine of metempsychosis; of which there was no trace before in the Greek religion; that his knowledge of medicine and strict system of dieteticrules, distinguished him as a product of Egypt, where medicine had attained its highest perfection; and that his attainments in geometry corresponded with the ascertained fact that Egypt was the birth place of that Science. In addition we have the statements of Plutarch, Demetrius and Antisthenes that Pythagoras founded the Science of Mathematics among the Greeks, and that he sacrificed to the Muses, when the Priests explained to him the properties of the right angled triangle. (Philarch de Repugn. Stoic 2 p. 1089; Demetrius; Antisthenes; Cicero de Natura Deorum III, 36). Pythagoraswas also trained in music by the Egyptian priests. (Kendrick's Hist. of Ancient Egypt vol. I. p.234).

(3) According to Diogenes Laertius and Herodotus, Democritus is said to have been born about400 B.C. and to have been a native of Abdera in Miletus. We are also told by Demetrius in his treatise on "People of the Same Name", and by Antisthenes in his treatise on "Succession", that Democritus travelled to Egypt for the purpose of his education and received the instruction of the Priests. We also learn from Diogenes and Herodotus that he spent five years under the instruction of the Egyptian Priests and that after the completion of his education, he wrote a treatise on the sacred characters of Meroe. In this respect we further learn from Origen, that circumcision was compulsory, and one of the necessary conditions of initiation to a knowledge of the hieroglyphics and sciences of the Egyptians, and it is obvious that Democritus, in order to obtain such knowledge, must have submitted also to that rite. Origen, who was a native of Egypt wrote as follows:*"Apud Aegyptios nullusaut geometricastudebat, autastronomiae secreta remabatur, nisi circumcision esuscepta."* (No one among the Egyptians, either studied

geometry, or investigated the secrets of Astronomy, unless circumcision had been undertaken).

(4) Concerning Plato's travels we are told by Hermodorus that at the age of 28 Plato visited Euclid at Megara in company with other pupils of Socrates; and that for the next ten years he visited Cyrene, Italy and finally Egypt, where he received instruction from the Egyptian Priests.

(5) With regards to Socrates and Aristotle and the majority of pre-Socratic philosophers, history seems to be silent on the question of their travelling to Egypt like the few other students here mentioned, for the purpose of their education. It is enough to say, that in this case the exceptions have proved the rule, that ail students, who had the means, went to Egypt to complete their education. The fact that history fails to supply a fuller account of this type of immigration, might be due to some or all of the following reasons:

(a) The immigration laws against the Greeks up to the time of King Amasis and the Persian Invasion, (b) Prose history was undeveloped among the Greeks during the period of their educational immigration to Egypt. (c) The Greek authorities persecuted and drove students of philosophy into hiding and consequently, (d) Students of the Mystery System concealed their movements. Let us remember that Anaxagoras was indicted and imprisoned; that he escaped and fled to his home in Ionia, that Socrates was indicted, imprisoned and condemned to death; and that both Plato and Aristotle fled from Athens under great suspicion (William Turner's Hist. of Phil. p. 62;Plato's Phaedo; Zeller's Hist. of Phil. p. 84; 127; Roger's Hist. of Phil. p. 76; William Turner's Hist. of Phil. p. 126).

2. The Effects of the Conquest of Egypt by Alexander the Great

A. The Royal Library and Museum together with Temples and other Libraries are Looted

.

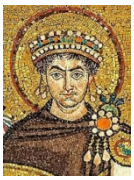
As elsewhere mentioned, it was an ancient custom of invading armies to loot libraries and temples in order to capture books and manuscripts, which were regarded as great treasures. A few instances would be enough to verify this custom: (a) we are informed that during the Persian Invasion beginning with Cambyses, the temples of Egypt were not only stripped of their gold and silver, but rifled for their ancient records. Every Egyptian Temple carried a secret library with secret manuscripts and books. (b) We are also informed that when Athens was captured by the Romans in 84 B.C. the library of books said to have belonged to Aristotle was also captured and taken to Rome. (William Turner's Hist. of Phil. p. 128; John Kendrick's Ancient Egypt vol. II p.432).Just as in the invasion of Egypt by the Persians, the invading armies stripped the temples of their gold, silver and sacred books; and just as in the capture of Athens by the Romans Sulla carried off the only library of books which he found; so it is to be expected of Alexander the Great, in his invasion of Egypt. One of the first things that he and his companions and armies would do, would be to search for the treasures of the land and capture them. These were kept in temples and libraries and consisted of gold and silver out of which the gods and ceremonial vessels were made, and sacred books and, manuscripts kept both in libraries and in the "Holy of Holies" of Temples. It is my firm belief that this indeed was the great opportunity which Alexander gave Aristotle and enabled him and his pupils to carry off as many books as they wanted from the Royal Library and to convert it into a research centre. Apart from the Royal Library at Alexandria, there was also another famous library nearby: The "Royal Library of Thebes"; "The Menephtheion", which was founded by Pharaoh, Setei. The Menephtheion was completed by Rameses II; but little

occurs in history about this greatest of Egyptian Royal Libraries. However, any invading army would first loot the Royal Library of Alexandria and then would turn their attention to the Menephtheion at Thebes. They would also visit the cities of Memphis and Heliopolis and likewise loot their libraries and temples. This was the ancient custom and certainly one of the ways in which the Greeks received their education from Egyptians.(Egyptian Mythology by Max Muller p. 187–189; 205; Diodorus 16, 51; Bunsen I p. 27; Ancient Egypt by John Kendrick vol. II 56; 432–433).It is therefore an erroneous belief that the Greeks, on Egyptian soil, and through their own native ability, set up a great university at Alexandria and turned out great scholars. On the other hand, since it is a well known fact that Egypt was the land of temples and libraries, we can see how comparatively easy it was for the Greeks to strip other Egyptian libraries of their books in order to maintain the new Library at Alexandria, after it had been already looted by Aristotle and his pupils. The Greeks (i.e., Alexander the Great, Aristotle's school and the succeeding Ptolemies) converted the Royal Library of Alexandria into a research centre, by transferring Aristotle's school and pupils from Athens to this great Egyptian Library, and therefore the students who studied there received instructions from Egyptian priests and teachers, until they died out. The difficulty of language and interpretation made it imperative for the Greeks to use Egyptian teachers. The Greeks did not carry culture and learning to Egypt, but found it already there, and wisely settled in that country, in order to absorb as much as possible of its culture.[9]

I would be intellectually dishonest to suggest that only the white man has developed systems of grand-domestication. In fact that it was the black man, that is, the ancient Egyptians that first introduced systems of grand-domestication over other peoples who met these ancient black men who presumed a superior civilization over the people they conquered North-west and South-south of their sacred territory centered at Thebes. Egyptologist, E. A. Wallis Budge has this to say in his book Osiris & The Egyptian Resurrection, Vol. II, Chapter XXVI “The Worship of Osiris and Isis in Foreign Lands:

> The raids made by the Egyptians into the Sudan and the Sinaitic Peninsula under the Ancient and Middle Empires, and the military expeditions into Western Asia made by the great kings of the New Empire, must have carried among the conquered peoples and tribes a knowledge of the gods of Egypt. And the foreign sailors and merchants who traded with Egypt in the Red Sea and Mediterranean Sea must also have carried back with them to the coasts, or islands, and homes accounts of the curious people whose gods were in the form of the bull, ram, cat, crocodile. . . . When the kings of Egypt ceased to raid countries, and began to occupy them effectively, and to work the mines in them by forced labour under military supervision, the vanquished peoples were brought face to face with men who worshipped these strange animal gods and emblems, and built temples for them, and they were obliged to obey these foreign rulers. The gods of the indigenous Egyptians and the Sudani tribes were I believe, in primitive times the same, and the worship of these formed a bond between Nubia and Egypt (p. 282).

[9] *Stolen Legacy*, pp. 41-47

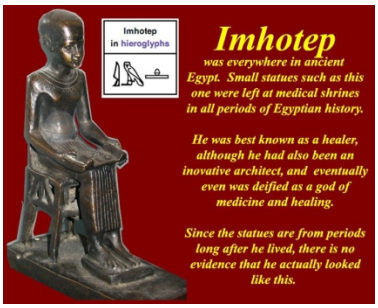
 History seldom provides a sure date and circumstance of the fall of a great civilization; but just as Egyptian civilization began in 4236 B.C.E. with the creation of the first solar calendar the world has seen; becoming a world Empire during the New Kingdom with many nations under its power; finally gave into the grand-domestication scheme and power of the Byzantine Empire of under Emperor Justinian calling them "Pagans." These so-called black" Pagans" that gave the world its arts and sciences took their final cultural and intellectual breath some 4,761 years later in 525 C.E. Here grand-domestication achieved its intended result, the subjugation of a whole people, its civilization, freedom of movement and thought, *and the capture of their gods just for good measure.* This cut the last remaining cultural link between Egypt and Nubia and thus the direct transmission of knowledge scientific or otherwise. E.A. Wallis Budge states the following:

> The Edit of Theodosius I (378-395) against Paganism was disregarded at Philae, and when Olympiodorus visited Nubia between 407 and 425 the people were still pagans, and the cult of Osiris and Isis flourished at Kalabshah, Primis, and other places in Nubia. When Maximus in the reign of Marcianus (450-457) went to punish the Nubians for a breach of their treaty obligations, they were still pagans. And in the new agreement which he made with them they stipulated that they should be allowed to visit Philae according to their ancient use and wont, and that they should be allowed to borrow the statue of Isis, and to take it to a certain place in their own country, so that they might make petitions to the goddess in their usual way. This custom was at least 250 years old when Priscus wrote. In the reign of Justinian (527-565) it seems that the Nubian tribes became restless, and began to stir up trouble in Egypt. This brought down upon them the wrath of Justinian, and partly for political reasons, and partly as the result of his hatred of paganism, he determined to put a stop to the worship of Isis and of the gods of her company at Philae. The Island, together with its immediate neighbourhood, formed a centre of conspiracy, unrest, and discontent. Effect was given to Justinian's decision by Narses the general, who when to Philae and closed the temple of Isis, and removed the statues of the gods from their shrines, and carried them off to Constantinople. He also confiscated the revenues of the sanctuary of the goddess, and threw her priests into prison. Thus the worship of Isis came to an end at Philae.(Osiris, Vol. II, pp. 284-285).

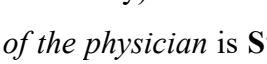
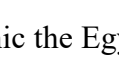
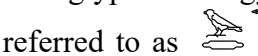
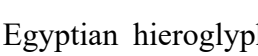
The Island of Philae: The Last Bastion of Black Intellectual and Cultural Heritage

Philae was situated south of Aswan and, therefore, strictly belonged to Nubia. Isis was worshipped by Egyptians and Nubians alike. Fantastic tales were told of her magical powers. It was believed that her knowledge of secret formulae had brought life back to her husband Osiris; that her spells had saved her son Horus from the bite of a poisonous snake; and that she was the protectress of all who sought her. Countless visitors came to the island, where the priests, appropriately clad in white vestments, claimed a knowledge of the mysteries. With carefully rehearsed liturgies and the necessary symbolism, they drew hordes of faithful. If these visitors were lucky they could view the image of the goddess during the spring and autumn festivals in her honour. This was when the death and resurrection of Osiris was enacted, in which Isis played a major role. It was Isis who found the body of her husband that had been locked in a chest and cast on the Nile by his wicked brother Set. It was she who made the body whole through her prayers. It was she who knew the secrets, the spells, and even the name of the Sun-god. Isis was the great goddess; she was at once mother-goddess and magician. It was believed that her single tear, shed for Osiris, caused the annual flood, which brought life to the land. *Philae: Journey to Egypt,* www.journeytoegypt.com

Egyptian Classical Medicine: A Look from the Bridge



Here we look more closely at the development of Egyptian classical *material medica* beginning with Imhotep (2667-2648 B.C.E.) to see what it consisted of and why certain Greek scholars like Hippocrates (460-377 B.C.E.) coveted that knowledge. In doing so we will show that the Greeks (some 2,270 years) later modeled their speculative and theoretical medical science and even its practice after that of the Egyptian physicians, many of who were priests in the temple colleges called **He-t ankh-t**[i.e. in Egyptian hieroglyphics] meaning *"house of life"* – the college of learned men attached to the temple (E. A. Wallis Budge, *Egyptian Hieroglyphic Dictionary*, Vol. 1, p. 454). These learned men or priests were called **Sem** [ ] and the overseer, head or director of these learned men was called with the hieroglyphic determinative meaning "mighty, powerful, direct, rule, emblem of authority, scepter" (Budge, Vol. 1, p. cxxxvi).The temple colleges were attached to the Temple of Osiris. Sem is likely were the English word "Seminary" is derived, however in these colleges a lot more than theology was being taught. They were learning the **Seven Liberal Arts** that consisted of the *Trivium* (consisting of grammar,

rhetoric, and logic) and the *Quadrivium* (consisting of geometry, arithmetic, music and astronomy). The sacred art of medicine, that is, medical matters, *the science of medicine, the art of the physician* is **Sun-t** in hieroglyphics is  and "physician" is **Sunu** (). Another hieroglyphic the Egyptians used for "physician" was  that is, **Senu**.The *chief physician* was referred to as  **Ur-Senu**. In Egyptian parlance for the "god of medicine" was the **man-god** (i.e. a real living historic man elevated to the status of a god) by name **Imhotep**. The Egyptian hieroglyphic for Imhotep is  that is, **Ai-em-hetep**.He was "a physician of Memphis who was deified and became the god of medicine and surgery and the art of embalming; he is called the son of Ptah and was the third member of the triad of Memphis (Budge, Vol. 1, p. 30).Since the medical arts are not subsumed within either part of *Seven Liberal Arts* it has to taken as a specialized profession or science for those who had already successfully completed the first degree of knowledge (i.e. the *Trivium* and *Quadrivium*) much like it is today before one enters a college of medicine, even though some liberal arts schools at the bachelorette level have pre-med programs. It should be pointed out here that the temple colleges were the first step into the *Mystery System* of knowledge and practice of ones profession in Egypt where it was Astronomy, mathematics, medicine and surgery, or mortuary science, architecture or the scribal writing arts where many Egyptian students earned a quick source of revenue for purposes of their daily needs. Almost anyone of them could fall back on this quick source of funds as they progressed toward their life profession, science or practice. In respect to the advance and practice of medicine as a ultimate life profession Dr. Cheikh Anta-Diop explains that classical Egyptian medicine had three levels of praxis (practical application of medicine); (1) paramedical body of healers who could both physician and magician in one: (2) general practitioners and specialist, and (3) military and royal court physicians. Anta-Diop describes the classical medical practice and praxis of the ancient Egyptians as follows:

> In Black Africa, we still witness the combined use of the magical incantatory formula and drugs. But in Egypt, with time, the formula was replaced by medical treatment, and thus medicine was born: the physician replaced the magician; in fact, the rationalization of Egyptian medicine was never complete; some medications were of divine origin, as in Black Africa; the sting of a scorpion was cured only by reciting magical formulas dedicated to Isis and Thoth. Medicine was practiced at three different levels:

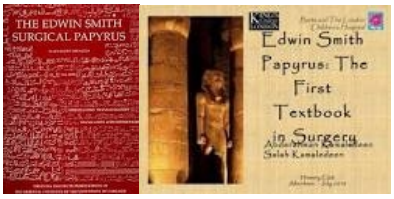
1. There was, besides physicians and magicians, the paramedical body of Sekhmet's priests who guaranteed celestial or miraculous healing as do our marabouts and the saints of revealed religions, or the water of Lourdes. One could be physician and magician in one. The Egyptian physicians were the one who first had the idea of taking the pulse.

2. There were general practitioners as well as specialist in different diseases. Medical practice, like the priesthood, was hereditary; just as the priest passed on his knowledge (sacred words, rites, etc.) to the one among his children chosen to succeed him after his death, so did the physician pass his knowledge on to the son who was to succeed him. Is it necessary to say that the situation is the same in Black Africa today? And it is the poor conditions of the transmission of this hereditary knowledge that bring about the frequent losses and that slow down the development of a true science. However, the physician

could complete his training at an educational institution called the "House of Life," where scholars lived who specialized in the different disciplines, as well as directors of workshops in charge of writing or recopying papyruses. That is how the papyrus were composed that have lasted until today.

3. Often, the physicians were officials who, in some cases, gave free treatment: on military expeditions, for instance. There was the court physicians, the chief physician of the North, of the South, etc. Clement of Alexandria cites, among other things, the works that the physician had to know.[10]

Imhotep, *the Father of Medicine* and the *Smith Papyrus*



In general terms we can claim that the ***Smith Paprus*** is all the evidence one needs to ascertain the high level of Egyptian knowledge, including the practice and praxis of medicine. This was a science first founded by Imhoptep and the Egyptian surgeons and physicians who lived and practiced this art and science for well over two thousand years before Hippocrates and in fact it can be shown that Hippocrates and other Greek physician practitioners copied some diagnosis and prescription of healing directly from the Smith Papyrus. The papyrus itself was produced around 2600 B.C.E. and therefore we can state without hesitation that surgery and medical diagnosis was founded and developed in Egypt and therefore in Africa before the European and Mediterranean world knew or understood the likes of it. According to Anta-Diop:

> The *Smith Papyrus* speaks of forty-eight cases of bone surgery and of external pathology. Its scientific conciseness has won the admiration of modern scientists. It is not a collection of prescriptions, but rather a veritable treatise on bone surgery. The method indicated by the papyrus for the treatment of the dislocation of the lower jaw was copied by Hippocrates and modern scholars. "The clinical observations have great precision and do honor to the surgeons of the Ancient Empire, 2600 C.E., who lived two thousand years before Hippocrates." They were the first to practice suturing and to use wooden splints for fractures. The African healer proceeds, as in the latter case, to treat a fracture. "The Egyptian surgeons had reached the peak of their art from the Memphis epoch onward, at least in the domain of bone surgery; everything about them is to be admired, their ingenuity, their good sense.[11]

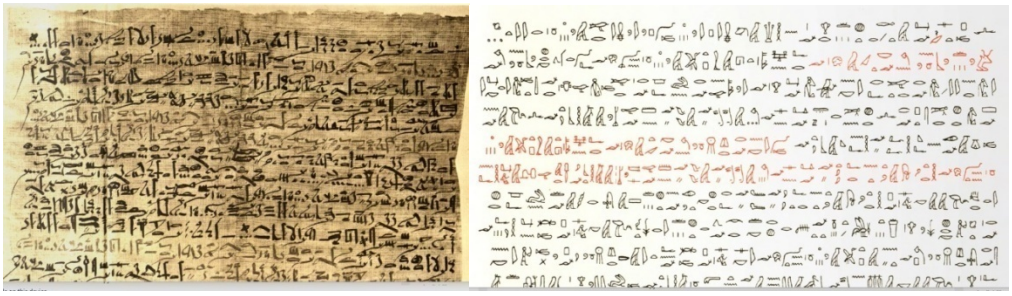
[10] Anta-Diop, *Civilization or Barbarism*, pp. 283-284.

Facsimile Sample Pages of the Edwin Smith Papyrus in Hieratic and Hieroglyphic

Long before 3000 B.C. the Egyptian scribes were keeping the records of business, government, and society in their rapid hieratic handwriting on papyrus, and vast quantities of manuscript documents were produced. Very few of them have survived. Our surgical treatise, and other material on the Edwin Smith Papyrus, were likewise written in hieratic . . . Similarly it is found practical and convenient to transliterate an Egyptian hieratic writing into the hieroglyphic pictures from which the hieratic signs originally developed, and which are thus seen to be roughly parallel with the letters we still print. . . Each column of hieroglyphic (on the right) faces the corresponding column of hieratic (on the left). The two columns correspond line for line, and also in arrangement of the sign within the line. All detailed correspondences may therefore be easily followed sign for sign, although this arrangement of the signs is not characteristic of hieroglyphic. The words printed in red in the hieroglyphic transliteration . . . are those originally written in red ink in the papyrus, where such rubrics are easily recognizable on the facsimile plates by their lighter colour, all the rest being in black ink.[12]

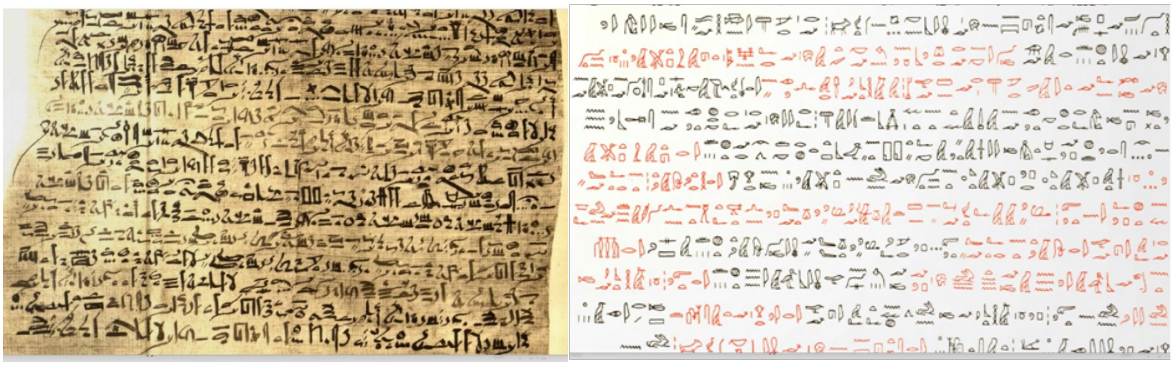
HIERATIC (CursiveScript **)** **HIEROGLYPHIC (**Ideographic Script **)**

One Page Facsimile of the Edwin Smith Papyrus in Hieratic and Hieroglyphic



[11] Anta-Diop, *Civilization and Barbarism*, p. 284

[12] *Edwin Smith Papyrus,* (oip3(1).pdf, p. xxii)



Ancient Egyptian Practice and Praxis of Medicine Revealed in the Origin, Character and Substance of the Surgical Papyrus Ascribed to Imhotep

(Known as the *Edwin Smith Papyrus***)**

The practice and praxis of medicine in Ancient Egypt is shown is shown to have reached a high level of specialization from the period of the Unification of Egypt in 3000 B.C.E. which demonstrates the scientific nature, character and substance of Ancient Egyptian medicine long before any other nation could even think to compare themselves to it. These terms can be found in *Edwin Smith Papyrus*.

> In this document, therefore, we have disclosed to us for the first time the human mind peering into the mysteries of the human body and recognizing conditions and processes there as due to intelligible physical causes. The facts in each given case of injury are observed, listed, and marshaled before the mind of the observer, who then makes rational conclusions based on the observed facts. Here then we find the first scientific observer known to us, and in this papyrus we have the earliest known scientific document. While the copy of the document which has come down to us dates from the Seventeenth Century B.C., the original author's first manuscript was produced at least a thousand years earlierand was written sometime in the Pyramid Age (about 3000 to 2500 B.C.). As preserved to us in a copy made when the Surgical Treatise was a thousand years old or more, a copy in which both beginning and end have been lost, the manuscript nowhere discloses the name of the unknown author. We may be permitted the conjecture, and it is pure conjecture, that a surgical treatise of such importance, appearing in the Pyramid Age, may possibly have been written by the earliest known physician, Imhotep, the great architect-physician who flourished in the Thirtieth Century B.C. In that case the original treatise would have been written over thirteen hundred years before our copy of the Seventeenth Century B.C. was made. We should mention in this connection the recent discovery of the Old Kingdom palace physician's tombstone at Gizeh by H. Junker. This court physician, who bore the name Iry, lived and died some eight hundred years before the surviving copy of our treatise was made, in an age when our unknown surgeon's autograph manuscript may possibly have been still in existence. Iry was not only the Pharaoh's place physician, but he was also chief of the medical corps in which the court physicians were organized. He was furthermore an important specialist, for he served also as "palace eye-physician," and "place stomach-bowel-physician," literally "palace physician of the belly, " in which capacity he bore the titles: "one understanding the internal fluids," and "guarding of the anus," showing that he was particularly versed in

internal medicine, and that he specialized in diseases of the digestive organs. This specialization in the Old Kingdom is further illustrated by the existence of the "palace dentist."[13]

Breasted (although an eminent Egyptologist) did not provide the actual **hieroglyphic teams** for these **medical specializations**. He just provided their meaning to describe the medical function. Below we provide some medical terms demonstrating ancient Egyptian understanding of various maladies of the body requiring specialization in the art of healing and the ancient science of Egyptian medicine in Africa remarkably more than 5000 years ago.

Uatch = *disease of the belly.* I won't be able to describe the medical meaning behind all of the medical hieroglyphs presented here because I am not an ancient Egyptian physician who would know immediately what the medical meaning of this hieroglyph meant during his period of time. The hieroglyph meant "corpses" or "something dead" or the something that "smells dead" to the nose. How that relates specifically to a person's stomach ailment only the physician would know; perhaps a bad odor coming out of the digestive system detected by the nose. The hieroglyphic for lotus flower suggests that it had medicinal use for the digestive system. In fact modern uses for parts of the lotus plant is medicinal for treating ailments insomnia, poor digestion, chronic diarrhea and such other ailments that might be related to the digestive system. What is remarkable about the grouped hieroglyphic is that any ancient Egyptian physician would immediately know what was likely wrong with the patient, that is, the **diagnosis** of a *"disease of the belly"* and the **prescription** (or *how to treat it*) with some medicinal properties of the lotus flower.

at-t is *inflammation of the eyes*; and **atit** is *disease of the eyes*;

usha is *a disease of the mouth*, itching of the mouth.

uha is *a disease of the bladder*; a stone in the bladder.

mer-t is "sickness, illness, pain, sorrow, cruelty, grief, fatal disease.

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[13] *The Edwin Smith Surgical Papyrus* compiled and translated by James Henry Breasted published by the University of Chicago Press, Vol. 1, 1980.

teng is a *defect of the ears.*

aa is a *disease of the genital organs.*

Bath the *Devil of Disease*.

Note: the Egyptians may have pursued the rational science of medicine and understanding its natural and physical causes and cures but this does not suggest for them at least that there were no supernatural causes behind the illnesses that plagued mankind then and now. They would be comfortable with the mix of the two notions and ideas one being natural and thus subject to natural scientific remedy and the other supernatural and subject to magical remedies. In the modern white world these two ideas or notions don't or should not mixed which is why African and African-American traditional medicine is misunderstood, ridiculed, feared even, and thus relegated to the realm of superstition and "black" magic, with no medicinal value whatever at its worst.

bath is a *sick man, one vexed with the devil of disease*.

Note: In the Bible such a person would be possessed by demonic powers as in Jesus healing the Gerasene Demoniac possessed by a Legion of demons whom Jesus cast out of the man (Luke 8:26-39). This did not keep Jesus from asking normal medical questions of those sick "what is your name" in a bid to understand what the person thought was ailing them. He said my name is *"Legion"* naming his illness, that is, the devils possessing and causing him misery. With such a question Jesus found out that the man was seriously ill and that a supernatural cure was called for. In other cases with the boy with epileptic seizures Jesus asked his parents *"how long had he been like this"* (Mark 9:14-29) a typical question asked by physician or traditional healer. In other cases Jesus used a mixture of natural and supernatural remedies as with the blind man. Here Jesus spat on the ground and made clay with the saliva; and anointed the eyes of the blind man with the clay. And he said to him, "Go, wash in the pool of Siloam" . . . So he went and washed, and came back seeing. Either Jesus believed that there was some medicinal qualities in the saliva and dirt mixture or he knew that the people of his time (including this blind man) believed it. This is not the only time that Jesus used both natural and supernatural prescriptions as a means of healing people of serious and some would say irreversible maladies. As a traditional healer (and don't forget a Rabbi believed by many in his day to be a prophet) Jesus healed a blind man again using spit directly on the man's eyes and essentially asked the man did "he see anything" and the man replied "I see men like trees walking" indication that the spit Jesus applied to his eyes only partially worked. Jesus the Scripture in Mark 8:25 states "Then He put His hands on his eyes again and made him look up. And he was restored and saw everyone clearly." This demonstrates two things: (1) Jesus cures were not always immediately successful, and (2) there was in some cases for him to adjust his prescription like all physicians have to do

when medical treatment does not seem to be working properly. Again like the Egyptian healers Jesus believes that there were more actors in the universe other and human beings and supernatural forces were acting in our world both for good and ill. In addition to this and maybe even because of this Jesus believed and addressed the levels of faith men and women he healed had to be healed; often telling them "your faith has made you whole" and again recognizing his ability to heal was limited by that fact "And he did not do many miracles there, because of their unbelief" (Matthew 13:58) with the other factor necessary for healing whether there was power from God present to heal in specific places such as when the Gospel of Luke 5:17 states "And the power of the Lord was present to heal them." Apparently, Jesus power to cure people as traditional healer was sometimes limited by their lack of faith and also if the Power of God itself was not present in the place or circumstances to effect a cure whether by a mixture of natural and supernatural means or not. However, it is to be noted here that Jesus like his black Egyptian ancestors was a **Heka Master** and could heal either from a distance or by his affirmative word only such as in the case of the Roman centurions servant that Jesus healed without entering the man's house (Matthew 8:5-13; Luke 7:1-10) because of the centurions enabling faith; and again directly by his word alone with enabling faith of the patients in Mark 10:51-51 which states: "What do you want me to do for you? And the blind man said to him, "Rabbi, let me recover my sight." And Jesus said to him, "Go your way; your faith has made you well." And immediately he recovered his sight and followed him on the way." Well, what is an Egyptian **Heka Master**? It is essential one who can manipulate supernatural forces present and cause things to done or even moved by essentially the word of this person alone; that is the ability to used Words of Power to cause supernatural powers present to do ones will. The Egyptians in the Bible referred to this supernatural power as the "Finger of God" or the ***"Two Fingers of God."***

In hieroglyphics the word **Heka** is meaning magic, the power of working magic, sorcery, casting spells, incantation, charm, or using words of power, where the hieroglyph is a rope of some kind and suggests the idea of "tying" and is the **Ka** or Human Spirit or Living Spirit, and where means "word" or "writing" or abstract notion as "rational thought" all together means someone enabled by God, the God-man, or Man-god to "tie up the spirit using words of power." The Egyptian *Heka* Master as healer could used the **Words of Power** or God's Power of the Word to achieve the desired result. However, in the use of this divine power the use had to be "beneficent" by use of "beneficent spells" that is for the good of the patient or for humanity in general, what we moderns would call "white" magic as opposed to "black" magic. Being a Heka Master was a spiritual or supernatural science for it required knowing and knowing how to use the **14 Words of Power** or as the Egyptians called it the **14 Kau of Ra** = as follows:

(1) = word of power

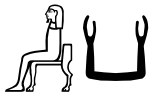
(2) = strength

(3) = light

(4) = power

(5) = vigour

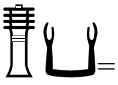
(6) = abundance

(7)  = majesty

(8) = burial

(9) = sight

(10) = preparedness

(11)  = stability

(12) = hearing

(13) = feeling, perception

(14) = taste[14]

Moses' mastery over the words of power is signified in both the Old Testament and the New Testament. In Moses bid to free the Hebrews from the Egyptian grand-domestication system of bondage, slavery and forced labor at God's command he entered into a gigantic contest with Pharaoh's magicians as it were between the gods of Egypt and the Yahweh, the God of the Hebrews. In so doing and after the display of a number of plagues brought on the Egyptians by Moses' use of the divine words of power Pharaoh's magicians after failing to create the plague of gnats "by their secret arts" as Moses did finally exclaimed to Pharaoh in Exodus 8:19 "This is the finger of God." It stands to reason that Moses would know how to use the words of power and the "secret arts" of the Egyptian magicians because he was raised in the House of Pharaoh under the care and protection of Pharaoh's daughter affirmed by Acts 7:20-22:

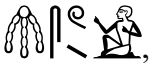
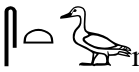
> At that time Moses was born, and he was no ordinary child. For three months he was cared for by his family. When he was placed outside, Pharaoh's daughter took him and brought him up as her own son. *Moses was educated in all the wisdom of the Egyptians and was powerful in speech and action*.

Educated in all the wisdom of the Egyptians means all the "secret arts" of the Egyptians as well as their classical education system of the Seven Liberal Arts. Being powerful in "speech and action" is a veiled reference to Moses expert knowledge in the use of the *Words of Power* and his ability to use them to manipulate material and supernatural forces by use of them and not his ability to speak well in ordinary speech, because Exodus 4 clears states Moses' reluctance to face down Pharaoh to free the Hebrew slaves because he was *not eloquent* and on top of that he was *slow of speech* perhaps having some kind of speech tamper or impediment completely contrary to the Acts 7:20-22 that declares Moses *was powerful in speech and action*. Both cannot be true one statement coming from the Old Testament in Exodus and a contrary statement coming from the

[14] E. A. Wallis Budge, *Egyptian Hieroglyphic Dictionary*. New York: Dover Publications, 1978, Vol. II, p. 783.

New Testament in the Book of Acts. The reference in Acts has to be link to his Egyptian classical education and ability to manipulate Words of Power as delineated above. The reference in Exodus has to refer not to Moses intellectual ability but to a really real physical impairment, Nevertheless, Moses said to God with God's angry reply (citing a number of physical human impairments) and God's non-medical but practical remedy for Moses following:

> "O my Lord, I am not eloquent, neither before nor since You have spoken to Your servant; but I am *slow of speech and slow of tongue*, So the Lord said to him, 'who has made man's mouth? Or who makes the mute, the deaf, the seeing, or the blind?' Have not I, the Lord? But he said, 'O my Lord, please send by the hand of whomever else You may send.' So the anger of the Lord was kindled against Moses, and He said: Is not Aaron the Levite your brother? I know that he can speak well. And look, he is also coming out to meet you. When he sees you, he will be glad in his heart. Now you shall speak to him and put words in his mouth. *And I will be with your mouth and his mouth* [giving them Words of Power] and I will teach you what you shall do. So he shall be your spokesman to the people. *And he himself shall be as a mouth for you, and you shall be to him as God."* (Exodus 4:10-16)

Two more things needs to be pointed out here; (1) Moses name was Egyptian and not Hebrew. It was Pharaoh's daughter who named him and not his natural parents. Moses name in hieroglyphics is  , that is, **Me-Su** or **Mesu**. The only way we can figure out why Pharaoh's daughter named the baby boy Moses (Me-Su) besides the Exodus 2:10 stating "because I drew him out of the water" is by breaking down the phonetic elements of his name Me = Mu and Su=Sa, where **Mu** is meaning "water" or "any large mass of water" for instance like the Nile River. Know the biblical statement "because I drew him out of the water" makes perfect sense but how did she know the baby was there? The second phonetic element of his name Su or Sa gives the clue. The second part of the phonetic expression of Moses name is **Sa-t**  meaning something like "little goose." But Pharaoh's somehow knew this little goose was in trouble because it "uttered cries" or "cried out" like a goose would that was disturbed or in trouble, that is **sa-geb** "one who quacks like a goose." It is obvious from this grammatical analysis that the baby Moses was "crying" out loud and drew the attention of Pharaoh's daughter. She therefore gave him a name indicating that she "drew him out of the water" as well as hearing "quack" or cry out (so to speak) like a goose that was in trouble or upset. Extra-biblical literature affirms the scripture statement that Moses was highly educated in Egyptian learning in the various arts and sciences. In fact he was an Osirian priest of Anu, facts affirmed by Flavius Josephus (37/38 C.E. – 100 C.E.) a Jewish scholar historian, in his *Against Apion*[15] Josephus is and important extra-biblical witness because he was born four years after the crucifixion of Jesus Christ, lived during as contemporary of many of Jesus' original Apostles and died in 100 C.E. seven years after the final book of the New Testament was written by Apostle John a book known as *Revelation* around 95-96 C.E.

[15] *Flavius Josephus, Against Apion,* Trans. By William Whiston (2008), Book I, para. 31.

Josephus wrote his *Antiquities of the Jews* around 94 C.E., just two years before *Cheremon* (Greek = Ξαιρημωϖ) died in 96 C.E. Josephus's book gives Biblical and extra-biblical historians valuable data and histories of the Jews from the perspectives of the ancestors of the people who enslaved them, that is, the Egyptians themselves in an apologetic attempt to discredit what these ancient Egyptian scholars said about Moses and the Hebrew people. The fact that Moses was educated as an Osirian priest with great knowledge of Egyptian hieroglyphics and that he was also an Egyptian nobleman and great military leader is preserved by Josephus, who grudgingly uses the Egyptian sources of Manetho and Apian to tell the 40 year back-story that Moses leaves out in the Book of Exodus. Below are fragments of the Moses = Musa's story during the so-called silent years that Josephus tries to misinterpret as much as possible. In doing so he provides Moses His-Story that he apparently felt the need to hide in order to more closely identify with the story of Abraham. Josephus likely acquired this back story from Egyptian sources now lost and/or from Hebrew oral traditions which he heard from the Hebrews themselves. It is not likely that the Hebrews could have been slaves in Egypt for nearly 430 years without Egyptian records of their origins. Josephus demonstrates that some of these sources on which Moses relied for Genesis and Exodus still existed down to the time of Jesus Christ and after until 70 C.E. the year the Roman's destroyed Solomon's temple as Jesus had predicted. Josephus (37 C.E. – 100 C.E.), born about 4 years after the crucifixion of Jesus Christ and died sometime after the Apostle John wrote the Book of Revelation, wrote the *Antiquities of the Jews* around 93-94 C.E., when he was about 56 years old and about the same time that the Apostle John wrote the Book of Revelations. Not long after that (around 100 C.E.) he wrote his apology for Judaism *Against Apion* in which refutes certain claims made by the Egyptian *Manetho*, *Cheremon*, and *Apion* concerning his statements about Jewish origins, which include the story of Moses. He uses the ancient Egyptian history of Manetho (the Father of History) in support of some of his claims but also to refute some of Manetho's claims about the Hebrew People and their origins.[16] Josephus begins his argument by stating:

"AGAINST MANETHO"

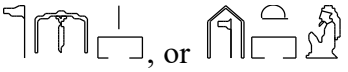
> It now remains that I should debate with Manetho about Moses. Now the Egyptians acknowledge him to have been a wonderful, and a divine person; nay, they would willingly lay claim to him themselves, though after a most abusive and incredible manner: and pretend that he was of Heliopolis, and one of the priests of that place, and was ejected out of it among the rest, on account of his leprosy; although it had been *demonstrated out of their records*, that he lived five hundred and eighteen years earlier, and then brought our forefathers out of Egypt into the country that is now inhabited by us. . . . Now indeed is that other notion of Manetho at all probable, wherein he relates *the change of his name*, and says, that "he was formerly called Osarsiph:" and this a name no way agreeable to the other, while his true name was Mouses, and signifies a person who is preserved out of the water, for the Egyptians call water Mou (i.e. Mu, my italics, my insertion). I think, therefore, I have made it sufficiently evident that Manetho, while he followed his ancient records, did not much mistake the truth of history; but that when he had recourse to fabulous stories, without any certain author, he either forged them

[16] William Whiston, trans. *Josephus: Complete Works*, Forward, p. ix.

himself without any probability, or also gave credit to some men who spake so, out of their ill will to us.[17]

It is certain here that Josephus knows some Egyptian hieroglyphics because he knows that the name Moses is derived from the Egyptian name for water = Mu. Yet he presumes that there must be some relationship between the name *Musa* = Moses and the name *Osarsiph*. Since he did not see any direct grammatical relationship between the two names he accuses Manetho or creating fraudulent historical documents, because of some ill will against the Jews. This goes against the general reliability of Manetho's Egyptian history and chronology, without which historians of Egypt and Israel would know little to nothing about the Egyptian dynasties and their proper order chronologically, nor the chronologies of most of the Ancient Middle Eastern nations and peoples. In fact there is no direct relationship between the name Moses = Musa and the name Osarsiph, because Musa is Moses' *personal name* given at birth, as we have shown and Osarsiph is the name given him after he became an Osirian priest at the *Temple of Anu* (i.e. Heliopolis = the City of the Sun God, the City *On* of the Bible, Ezekiel 30:17). It is easy to see that Josephus is making a strawman argument that has no substance here, since it is well known (even during the time of Josephus) that the Egyptians had a *system of naming* associated with birth, when Pharaohs ascended to the throne (i.e. Horus name, Royal name, Divine name, etc) and also when initiated into the Egyptian priesthood. There did not have to be direct link between one's personal name and the initiatory name designating what Egyptian lodge or order of priesthood one belonged too. With this understanding we may break down the Egyptian name and meaning of *Osarsiph*, given to Moses when he became a priest of Anu. We begin by dividing the name ***Osar + sipf*** as follows: The priest of *Anu* = *On* were worshippers of the Osiris-Ra = the God of the Underworld + the God of the Sun. Ra, the Son God traveled daily through the Underworld in his circuit from the Earth of Eternity through the Earth of Time. While in the so-called Underworld, where he shed his light temporarily on the dead, he was under the protection of Osiris. That is the general connection between the two and why it is that a priest of Anu = On = Heliopolis might be found wearing Osiris's name as an initiatory title. The titles that Moses took at initiation is significant in respect to the claim that he was at first a High priest of Anu and then latter a Shepherd of the Hebrews, who nevertheless maintained his priestly role being further initiated and trained for forty years by Jethro, the Priest of God at Median, whole lived near the Holy Mount of God where Moses would eventually receive the Ten Commandments from God. The Egyptian titles from which ***Osar + siph*** can be derived tells the story of both halves of Moses life, as a high Egyptian official and later as a Shepherd of the Hebrew people leading them to freedom and nationhood. Either title are Egyptian in origin, as follows: ***Asar-seh*** = , meaning *Osiris of the Council Hall.* We now know that the elements in this initiatory title are related to ***Neter seh-t*** =

[17] William Whiston, trans. *"Flavius Josephus Against Apion,"* Book I, sec. 25-31 *Josephus: Complete Works* [Grand Rapids: Kregel Publications, 1970], 620.

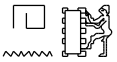
 , or = *Council-chamber of the god*, or the *Sacred House of the god*, in this case Osiris-Ra. These two names are the Egyptian ordinary name for their religious temples and the colleges associated with them. All one need do is append or sandwich this name between appellations referring to the name of their god, in this case Osiris-Ra or Ra-Osiris = . What follows is the second derivation of Moses initiative title as an Osirian follower of Ra, and by far the most telling and interesting, as follows:

Asar-sa = , meaning *Osiris the Shepherd* or *Son of Osiris, the Shepherd Leader*. Son of Osiris shows that Moses is Priest in the Order of Osiris at Anu and secondly that he is a Spiritual Leader of other Priests and People who are followers of Osiris-Ra. This is the precise position he held as Shepherd Leader of God's Chosen People, leading them to the Promise Land, and also he presided over the Aaronid and Levitical Priests of the Hebrew Nation. In the first case of the derived initiatory name the meaning suggests that Moses = Musa was a member of the ruling council of priest at the Temple College of Anu, and the second meaning suggests that he was an Egyptian Shepherd (Spiritual leader). These two roles he continued (albeit in different forms) as the *founder and priest-leader* of the Hebrew nation when he broke with the rule of then current Pharaoh. I guess we can hardly blame Josephus for not having this modern technical information regarding the hieroglyphics. Modern man just now deciphered this knowledge in the late19th Century, and we still have a ways to go in a more complete understanding. I presented this information to suggest that Josephus' apologetic arguments in favor of Moses being a Hebrew rather than an Egyptian as the Egyptians themselves claim are flawed and should be taken with a grain of salt since it is more clear that he held ill will against the Egyptians and their scholars than they held against the Hebrews. We should be extremely grateful to Josephus that he preserved some of the historical fragments of the ancient Egyptian writers and historians. If it were not for him we would not be able to presented what we have shown above and what we will present below. For all of that we need not accept on the face of it what he says about the origins Moses or the Hebrews since it is clear that it is an apology for the Jewish nation and therefore not entirely objective or even accurate. Accuracy and objectivity may have been sacrificed for the purposes of establishing or persuading his readers to the veracity of his arguments. Nevertheless, we continue a bit more on what he says about Moses based on the ancient Egyptian texts he obviously had access to from the Egyptian Cheremon.

"AGAINST CHEREMON"

> And now I have done with Manetho, I will inquire into what Cheremon says; for he also, sets down the same name for this king that Manetho did, Amenophis, as also of his son Ramesses, and then goes on thus :--"The goddess Isis appeared to Amenophis in his sleep, and blamed him that her temple had been demolished in the war; but that Phritiphantes, the sacred scribe, said to him, that in case he would purge Egypt of the men that had pollutions upon them, he should be no longer troubled with such frightful

> apparitions. That Amenophis accordingly chose out two hundred and fifty thousand of those that were thus diseased, and cast them out of the country: that *Moses and Joseph were scribes, and Joseph was a sacred scribe; that their names were Egyptian originally*; that of Moses had been *Tisithene*, and that of Joseph *Peterseph*: that these two came to Pelusium, and lighted upon three hundred and eighty thousand that had been left there by Amenophis, he not being willing to carry them into Egypt; that these scribes made a league of friendship, with them and made with them an expeditions against Egypt: that Amenophis could not sustain their attacks, but immediately fled into Ethiopia, and left his wife with child behind him, who lay concealed in certain caverns, and there brought forth a son, whose name was Messene, and who when he was grown up to man's estate, pursued the Jews into Syria, being about two hundred thousand men, and then received his father Amenophis out of Ethiopia." This is the account Cheremon gives us. Now, I take it for granted, that what I have said already hath plainly proved the falsity of both these narrations; for had there been any real truth at the bottom, it was impossible that they should so greatly disagree about the particulars; but for those that invent lies, what they write will easily give us very different accounts, while they forget what they please out of their own heads.[18]

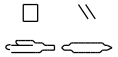
Let's dispose of the so-called Egyptian names of Moses = *Tisithene* and Joseph = Peterseph. Josephus wants to make hay out of the supposed differences in Egyptian names given by Manetho and Cheremon to show that because of these differences their accounts are inaccurate and even fraudulent. The reason he comes to these conclusions is because he does not know the hieroglyphics either at all or not well enough and is perhaps relying on Greek sources for Manetho and Cheremon and the Greek spelling of names. Once we see the probable Egyptian derivation of the names Cheremon gives Moses and Joseph we will see immediately that these are not their Egyptian names at all but derogatory appellations that fits Cheremon's story that they were both rebels and conspirators against the Pharaoh, which was a capital crime of treason, especially in the case of Joseph, whom Cheremon regards as a *sacred scribe*. We will see that what Cheremon did was equivalent to what we do when dealing with those persons who regard themselves as "freedom fighters." They are rather called by members of the state they are opposing as "terrorists," or "thugs," etc. Moses so-called Egyptian name is easiest to deal with. **Tisit-hene** is likely in the first hyphenated part the Greek derivation of the Egyptian word **Thesi-t** = , which means *a rising*, *revolt*, and *insurrection*.[19] The second hyphenated part **hene** likely comes from the domain for the Egyptian word **Hen** =  meaning *to overthrow,* and *to nod = agree, to bend = ascent to, to agree, make a sign of agreement, to incline the head, to lean heavily on someone.* Clearly Cheremon is giving Moses

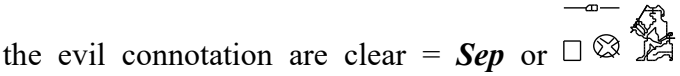
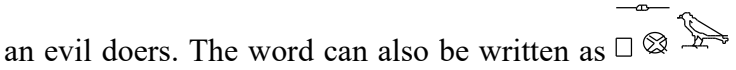
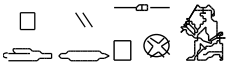
[18] William Whiston, trans. "Flavius Josephus Against Apion," Book I, sec. 32 **Josephus: Complete Works** [Grand Rapids: Kregel Publications, 1970], p. 620.

[19] Budge, *An Hieroglyphic Dictionary*, Vol. 2, p. 861.

an Egyptian derogatory name in line with Moses' supposed conspiracy with Joseph in Cheremon's story. Moses Egyptian conspiratorial name would be *Thesit-Hen* for the Greek *Tisit-hene*, that is, one who agrees and conspires in revolt or insurrection with someone else against legitimate governmental authority. We see below that Cheremon correctly identified the Pharaoh of the Exodus, that is, Amenophis, who had to deal with Moses slave revolt. However, how can he include Joseph in a revolt of the 18th Egyptian Dynasty, when he lived and died in the 12th Egyptian Dynasty, as we will see below? We must conjecture that Cheremon is referring to the fact that Moses is relying on Joseph's prophesy that he was given from God that the Hebrews would be set free in centuries to come and when that time came that they should take his bones with them out of Egypt. From Cheremon's Egyptian point of view Moses is *leaning heavily on Joseph's* prophesy that a revolt to liberate the Hebrew would take place and they would eventually be cast out. When that event occurred the Hebrews should take Joseph's body out of its Egyptian tomb. From an Egyptian's point of view this would be equivalent resurrecting Joseph and his Ka = Soul from the dead and call on him to assist the Hebrews in their revolt under Moses' leadership. In the last chapter of the book of Genesis Moses wrote down this prophesy of Joseph. Joseph was about to die at the age of 110 years old. He called together his brothers and stated:

> I am about to die; but God will surely come to you, and bring you up out of this land to the land that he swore to Abraham, to Isaac, and to Jacob. So Joseph made the Israelites swear, saying, When God comes to you, you shall carry up my bones from here. And Joseph died, being one hundred and ten years old; he was embalmed and placed in a coffin in Egypt. (Genesis 50:24-26).

It makes sense then that Moses should next write Exodus as the *sequel* to this end of Genesis, beginning with his birth. Genesis would then be Book I detailing the Abrahamic genealogy of Moses and Aaron's family plus the story of Hebrew enslavement and Exodus is therefore Book II detailing Moses' and Aaron's legitimate (God-called) leadership over the Hebrews, their liberation from slavery and how Moses began to form them into a Theocratic Nation = God-lead nation. Cheremon is focusing on the ending Genesis (Book I) where Moses is calling on the *Ka-Ba = Soul of Joseph* to come forth and help him in his revolt against the Pharaoh. This allows Cheremon to show the legitimate connection between Book I and Book II, that is, the end of Book I with the Joseph story, and the beginning of Book II showing the liberation of the Hebrews and the fact that they are leaving victoriously as they take the body = Ba + Ka = Soul of Joseph with them. In this case Cheremon's chronology in having Joseph resurrect from the dead in the 12th Dynasty to help Moses in his slave revolt in the 18th Dynasty makes perfect sense if you are an Egyptian and hold Egyptian belief's about the durability of the Soul. The Egyptian name that Cheremon gives to Joseph, that is, *Peter-seph* is revealing in this regard. The Egyptian word *Peter* or  = *basket made of plaited reeds or cord*, *lamp*, *wick* (to light the lamp). At first this does not look like some subversive appellation or derogatory name associate with rebellion until you look at the second hyphenated part of Joseph name *seph*

.[71] The Greek word *seph* is likely derived from the Egyptian word *Sep*. **Sep** has rich meanings dealing with *law*, *trial*, *behavior*, *actions*, *luck* (good or bad luck), *fact*, *time*, *occasion*. When this word is written as follows the evil connotation are clear = ***Sep*** or  with the determinative showing a human fiend who irrationally kills oneself in the service of evil that is influenced by Set and rewarded with the joys of homicidal *demonic experiences*, and is associated in addition with the domain for *ill-luck, fault, failure, a criminal offence*, court case dealing with *trespass*, or a case of an evil doers. The word can also be written as  with the determinative of the *brown bird of evil* carrying the same rich meanings listed above. The hieroglyphic element refers to country or nation and suggests that whatever evil that is going on is national in scope. ***Sep*** then means *ill-luck*, *calamity*, *fault*, and *failure*. *Peter-Sep* or  as taken together as derogatory of hyphenated appellation would mean one who *weaves together* or whose *bad behavior* and/or *illegal actions* that gives *occasion* leading to *national disaster* or bad *luck for* the *nation*. It also suggests one who *lights a lamp* to lead the way to *national calamity* and *failure*.

JESUS AND THE FINGER OF GOD

Was Jesus a Heka master like the great priest-leader Moses? The explanation and analysis that follows will show that Jesus was indeed a Heka Master trained like Moses in Egypt during his youth. Our analysis will make tenable the substance to the modern claim that Jesus is the "Great Physician" that has never loss a patient and that he frequently during his preaching and healing ministry used Heka Words of Power to heal and raise the dead. We will see that his use of such incantations as "receive your sight" or "take up your bed and walk" are nothing but his learned use of ancient Egyptian Words of Power = sight, or the for the deaf man in Mark 7:31-37 where Jesus "put his fingers into his ears" = hearing, restoring a lame man's ability to walk mark by = stability, which depicts a persons back bone restored, and finally his use of the word power itself = power, where the woman with the issue of blood for 12 years and who had spent all of her money on physicians to be healed by faith touched the hem of his garment and Jesus said "Who touched me? I know that someone touched me because power has gone out from me" (Luke 8:45-46). Some back ground of the life of Jesus from Scripture and extra-biblical sources, along with some grammatical analysis will make this argument tenable that Jesus was trained in the medical arts of the Egyptians and dispensed they way they would have done so understanding that the healing arts of the science of medicine has as spiritual component that really has been ignored by Western classical medicine especially that brand of medicine practiced in the modern general hospitals.

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[71] Budge, Vol. 1, p. 256.

Jesus parents took him to Egypt when he was about two years old. We note here that Jesus Christ probably ended up in Egypt within God's providence for the same purpose of initiation in Egypt as did Abraham. This would have to occur before he could begin his ministry of salvation among the Jews of his day, so that the Scripture which states, "Out of Egypt I called my son," [Matthew 2:15, NIV] could be fulfilled. The fulfillment would be the Old Testament prophesy, "When Israel was a child, I loved him, and out of Egypt I called my son," [Hosea 11:1, NIV]. In the New Testament, Jesus Christ goes down into Egypt as a two years old baby boy [Jesus born around 6 B.C. E., which is based on Herod's reason for killing the baby boys in Bethlehem two years old and under based on when the Magi from the East saw the star that led them to the Christ child in a house in Bethlehem, Matthew 2:16-18, calculated from Herod's death in and around 4 B.C.E.]. Jesus does not appear again in person until he is twelve years old, that is*, lost and found* by his parents, while sitting at the feet of Jewish doctors of the Law and scribes, both asking them questions and answering their examination questions [Matthew 2:13-23; Luke 2:41-50]. How was Jesus able to stand as an auditor or student being examined by the Jewish doctors of the Law of Moses? It was because he already had sat at the feet of the Doctors of the Osirian religion in Egypt before returning with his parents from Egypt to Israel, sometime after the death of Herod in 4 B.C.E. Cheikh Anta-Diop in his classic work ***Civilization or Barbarism: An Authentic Anthropology*** (1981) says that "Moreover, Christ, in his youth, took a trip to Egypt where he was initiated into the mysteries," [p. 336]. Jesus returned to Israel when he was a lad, somewhere between the ages of 4 and 12 years old. This was sometime after the Angel told Josephus that Herod was dead, that is, sometime during the rulership of Herod's son Archelaus over Judea, that is, from 4 B.C.E. to 6 C.E., depending on when the Angel told Joseph that Herod was dead and his discovery that Archelaus was ruling in Herod's, his father's place [Matthew 2:19-23]. Extra-biblical historical records show [Josephus, *Antiquities,* See Book 17, Chapters 8, 9-13, pp. 366-375] that Archelaus was disposed by Caesar in 6 C.E. because of complaints by the Jews. Since Jesus was born in 6 B.C.E. two years before Herod's death, and was taken to Egypt by his parents because his life was being threatened by Herod, who died in 4 B.C.E. (close to March 13th, 4710 of the Julian Calendar, the year of the eclipse of the moon, according to Josephus , *Antiquities*, p. 365) it is possible that Jesus return could have been anywhere between 4 B.C.E. and 6 C.E. The length of time from 6 B.C.E. to 6 C.E. is exactly 12 twelve years when Jesus is found in the temple with the Jewish doctors of the Law of Moses, that is, in the year Archelaus was disposed, and the last possible threat against his life from member of Herod's family eliminated. Jesus' stay in Egypt was at least 2 years according to Matthew's account. However, it could have been another six to eight years since there is no biblical data on when the angel of God actually contacted Joseph about Herod's death. All the account says is that Joseph got up and went back to Israel and apparently on his way to Judea, he was warned in a dream that Herod's son Archelaus was ruling in his father's, that is, Herod's place. Joseph therefore went to Nazareth out of the jurisdictional reach of Archelaus. If Jesus stayed in Egypt from age two to about twelve, he undoubtedly got the beginnings of an Egyptian education and considering how youth were educated in the Ancient East, he could have been sitting at the feet of Osirian theologians for at least six of those years as a novice in the Religion of the Hidden God, as was his ancestor Abraham in the story of Moses given in Genesis, beginning at chapter 12.

In fact we have it from an ancient Greek philosopher, Celsus, who wrote a book called the ***True Doctrine*** (170 C.E.), some 137 years after the death of Jesus, but nevertheless an apology against the account of the early Christian church, suggesting that Jesus' father was actually **a black Roman soldier by the name of Panthera = the Black Panther**, and that his mother Mary ended up in Egypt on the run from Joseph and certain death by stoning for her adultery. This story of course runs counter to the Matthean account but it is important and cannot be merely ignored in order to maintain the biblical orthodox view of Jesus' birth, because it is an extra-biblical source and testimony to the very fact that Jesus was a historical figure, irrespective of the veracity of the account itself. Theologically the account denies the doctrine of the virgin birth, and therefore would offend and disturb Christians (who read Celsus) in respect to the truth of traditional biblical account. What is important for our study of the historical Jesus here is that Celsus mentions that *Jesus grew up in Egypt*, became a hired worker as a young man, and apparently acquired his miraculous powers from what he learned from Egyptian priests and "there tried his hand at certain magical powers on which the Egyptians pride themselves; he returned full of conceit because of the powers, and on account of them gave himself the title the Son of God" [Robert L. Wilken, *The Christians as the Romans Saw Them* (New Haven: Yale University Press, 1984), 109]. Here we are not interested in the theological import of this claim but in the chronology, purpose and duration of Jesus stay in Egypt. The Matthean account would suggest that from about twelve to thirty years old, that is, about eighteen years, Jesus spent the time (the so-called missing years) studying the Old Testament Hebrew Bible. If Jesus did receive a prior Egyptian education it is likely that he spent the intervening year of whatever length relating his Hebrew education to his early education in Egypt, that is, *decoding it* and applying the two contextual intellectual traditions to the cultural and political environment, spiritual condition, and situation of his people under Roman oppression and Herodian indirect rule, the political puppets of the Roman authorities. In the meantime John the Baptist was preaching (holding down the fort so to speak, i.e. Just a Voice calling in the desert making straight the Way of the Lord, John 1:23) preaching and telling everybody during this eighteen-year period before the public ministry of Jesus, that the Messiah was on the way and people ought to get their house in order. Both John the Baptist and Jesus would ultimately die at the hands of the Jews for the preaching the Kingdom of God, (Already Come) in the person of Jesus Christ, a kingdom that would eventually overthrow all human kingdoms and demand the allegiance of all men to God, the Father and reconcile all men back to God. The preaching of the kingdom of God, even in its spiritualized form, so-called non-threatening form, is in fact an explicit threat against all earthly authorities, whether they take it serious or not, as in the case of Pilot, who at first tried to dismiss the idea that *Jesus is Lord!* (i.e. the Lord's Messiah) over against the claim by men that *Caesar if Lord!* However, even Pilot was convinced for both personal and political reasons that the implication of the Jesus Movement (i.e. the Way) was in fact political dangerous and that even though he washed his hands of the matter he must defend the *Pax Romana* (i.e. Roman Peace) grounded in the authority and sovereignty of Caesar over *all men* and all institutions whether secular or religious as can be seen in the religious titles that Roman emperors began to assume upon accession to the Imperium (e.g., *Pontifex Maximus*, the high priest of the College of Pontiffs, meaning "greatest pontiff" or "greatest bridge-builder". The title was subsumed within the Roman Imperial office of Caesar with Augustus and later applied to the Roman Catholic

Pope). In the end Pilot was concerned about Jesus' claims and the accusations of the Jews that he claimed to be the King of the Jews. The implications of this claim against Caesar's authority (both secular and religious) and what would happen to his career if he failed to do something about it were too much for him. Pilot could not afford to be classed as "No Friend of Caesar" if he let Jesus go. [See John 18:28-40; 19:1-16].

Finally, is there someway to reconcile the Matthean biblical account and that of the extra-biblical account of Celsus, so that the Matthean biblical account is not refuted but upheld, in respect to how long Jesus stayed in Egypt in support of my thesis that Jesus received an Egyptian theological education as a youth which empowered him to speak before the Jewish doctors of the law at twelve years old and latter do great miracles, reputed to be the domain and special province of Egyptian magical and medical wisdom? We can do this in part by analogy. The Hebrews stayed in Egypt for 430 years, or about six [6] generations, from when Jacob, whose name was changed to "Israel" in Genesis 32:27-28, prior to moving his entire family to Egypt, because of a famine in Canaan around 1876 B.C.E. to when Moses liberated them and brought them out in 1446 B.C.E. A generation in Hebrew reckoning is about 70 years based on Psalms 90: 10. The Hebrews stayed in Egypt for about 430 years [30 years free and 400 years as slaves] supported by Scripture in Exodus 12:40. This would make the sojourn 6.2 generations [that is, 430 divided by 70]. If this is applied typologically to Jesus sojourn in Egypt, we can say that Jesus was about 8 years old when he left Egypt [2 years old when he went and 6 years later, being 8 years old when he returned in around 3 C.E., the seventh year of Archelaus' reign in Judea. Are there other typological analogies that could support my thesis? Yes there are. First, Jacob was born in 2006 B.C.E. and went down to Egypt in 1876 B.C.E., making it 1.9 generations [2006 – 1876 = 130 year divided by 70 = 1.9, or about 2 years]. Jacob as Israel literally went down as a "baby" of about 2 years old and came to the Promise land as the nation of Israel with over 1.6 million people, whose typological age by analogy would be 8 years old, reckoned by 70 generational periods = 430 [that is, 430 divided by 70 = 6 + 2 = 8]. The Hosea prophesy in 11:1 and the Matthean affirmation of this prophesy in Mathew 2:15, that is, by analogy makes the story of Israel's liberation and exodus and Jesus' exodus from Egypt as a boy child the fulfillment of this prophesy, supports my thesis that Jesus likely left Egypt at a much later date than suggested by a first reading of the Matthean account, which traditional date is only arrived at by extra-biblical sources as well. My thesis that Jesus came back at about 8 years old (3 C.E.) rather than 4 years old (4 B.C.E.) is well within the purview of the Matthean account, because it does not violate the biblical record that shows that Jesus returned with his parents from Egypt during the reign of Archelaus, which did not end until 6 B.C.E., the year Jesus first appears publicly at age 12 before the Jewish doctors of the law. Secondly, since the nativity of Jesus is really a biblical narrative of salvation history surrounding the incarnation of the Son of God as the redeemer of mankind, and finally avenger of God's wrath against disobedient angels and men, where in the typology does Jesus missing four years fit in, culminating with his being in the temple at 12 years old conversing with the Jewish doctors of the law of Moses?

Continuing our mathematical analogy, from 8 years old to 12 years old Jesus would have been back in Israel, but raised in Nazareth. However, his parents annually went to Jerusalem for

the Passover feast, around the period of time the Jews call for a young man's *bar mitswah* = barmirtzvah [about 13 years of age], literally the "son of duty," or the age of responsibility. This goes along with Jesus' stern reply to his mother, who chided him for disappearing for three days from the caravan home and spending that time in Solomon's restored temple [rebuilt by Herod the Great] talking with the Jewish doctors of the law, saying "Why were you searching for me?" he asked. "Didn't you know I had to be in my Father's house?" [Luke 2:49, NIV]. Other translations say, "must be about my Father's business," [KJV], with the verse 52 saying "And Jesus grew in wisdom and stature and in favor with God and men," [NIV]. Jesus was merely replying to his mother that he was becoming a "son of duty" to God the Father, which his mother nor his father Joseph at the time understood. He was claiming that he was the Son of God, the "Kinsman-Redeemer" and "Avenger," that is, the *Golim* of God. Where within the 4 generational periods of 70 years x 4 = 280 years after the Exodus of the Children of Israel. This corresponds typologically to Jesus age of from 8 years old to 12 years old and so we find the biblical record pointing to Jesus as the "Redeemer" and "Avenger" of God, that is the "One who ransoms" the lost or saves the lost from the captors? The corresponding 4 generational period would be 1166 B.C.E. This puts the typological period during the time of the Book of Ruth, that is, about 1200 to 1150 B.C.E. What happened that points to Jesus Christ as the redeemer? Without recounting the whole story of Ruth, the Scriptures show that she had a son named Obed by her husband Boaz, the kinsman-redeemer of Naomi, Ruth's mother-in-law. The Scripture is clear that Obed was the father of Jesse, who was the father of David, the spiritual line of descent through which Jesus came. But more importantly than this, Obed is called the "Kinsman-Redeemer." The women in celebrating his birth says to Naomi, "Praise be to the Lord, who this day has not left you without a kinsman-redeemer" [Ruth 4:14b, NIV]. In other words this ancestor of Jesus was born in the likeness of Jesus, the spiritual kinsman-redeemer of all mankind. What was Obed? He was in Hebrew גָּאַל ga'al. This Ga'al or Golim means **"one who redeems,""one who ransoms from slavery," or "one who avenges the oppressed"** that is, those who are oppressed under human *grand-domestications systems*. We note here that this birth occurred in the 12th generational period from the birth of Jacob, renamed "Israel" [from 2006 to 1166 B.C.E.] the same age of Jesus at 12 years old, whose typology the story of birth of Obed points too. It is not to be missed here that Jesus later at age 30 inaugurated his ministry of redemption and reconciliation (telling men to repent because the Kingdom of God was at hand) with the words of Isaiah *"The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor"* (Luke 4:18-19, NIV).

However, is Jesus the avenging Ga'al as well? Yes, but he must be cautious in making this claim so he did not finish the verses in Isaiah 61 that would suggest that his purpose went beyond spiritual renewal of the people but also their actual liberation from Roman oppression. Isaiah 61:1b-3 says: *"He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the Lord's favor and the day of vengeance of our God, to comfort all who mourn, and provide for those who grieve in Zion—to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair"*. A full reading of Isaiah 61 will show the political implications of Jesus ministry for opposition to the Roman Imperium that

final ended his life with the charged that he was the "King of the Jews." This King of the Jews however would rise from the dead, a fact that shocked the world and propelled a new religion onto the world scene making the claim about resurrection from the dead; a direct assault on the purveyors of fear and death (non-existence) with their various systems of grand-domestication because this claim about resurrection fostered the notion about the **durability of the human person and human personality** *beyond death* (threatened *non-existence*) that was within the power of the grand-domesticators like the Greeks, Romans, and even Egyptians before them. At least the Egyptians understood that the death that grand-domesticators used to bring fearful men to bow before them was limited in both its scope and nature. The endominatable human-divine or divine-human spirit could survive it and even triump over it which was the meaning behind Jesus' death and resurrection, which the modern world derides because it does not understand its truth and true nature. Our black ancestors the Egyptians did.

THE KA-SOUL & DURABILITY OF THE HUMAN PERSON AND PERSONALITY

What does the Ka-Soul have to do with Egyptian classical medical science (rightly understood)? Both Moses and Joseph understood Egyptian medicine and its relationship to magical incantation used especially within mortuary science. Joseph and Moses are separated in death by 330 years between the 12th and 18th Dynasties. Adolf Erman gives a full explanation of the Egyptians belief about the *Ka-Soul* of a person. The physicians that were in the service of Joseph were in fact learned Doctors of Medicine according to Erman and were called ***Sunu***, = *royal body physicians*. They knew more than modern students of mortuary science. Erman states: "These ancient doctors laid the foundation for all later medicine."[21] Erman goes on to describe the Egyptian belief about the Ka-Soul, as follows:

> From the earliest ages it was an article of faith amongst the Egyptians that man existed after death, but where and how he existed was not so clear to their minds. . . . Yet the Egyptians never clearly explained how the various parts of the human personality were connected together after death. They did not consider man as a simple individuality; he consisted of at least three parts, *the body* , *the soul* , and the *ghost, the image, the double, or the genius* (my emphasis), according as we translate the Egyptian word *ka*. The *latter is evidently the most important*; it is an independent spiritual being, living within the man, and through its presence bestowing upon the man "protection, intelligence, purity, health, and joy." No man nor god was conceivable without his *ka*, which grew up with him and never left him. The *ka* of a child assumed a childlike appearance, and like the child wore the youthful side-lock. He is his faithful companion, and when the gods are represented bearing the new-born prince in their arms, they also carry his double with him. . . . After the death of a man, just as during his lifetime, the *kawas still considered to be the representative of his human personality*---it is not clear to us, nor perhaps was it even to the Egyptians, what part the "living soul" played in the

[21] Adolf Erman, *Life in Ancient Egypt*. Translated by H. M. Tirard. New York: Dover Publications, Inc., 1971, p. 357.

> matter. The *ka* was supposed to exist after death under very different conditions from those he had enjoyed upon earth; it was therefore necessary to take many precautionary measures to avoid every mischance. The body had to be preserved that the *ka* might take possession of it when he pleased. A statue of the deceased had to be kept in some safe place that the *ka* might find in that image those individual features which the corpse had lost. His favorite household goods had to be provided for him, that he might live in the tomb as he had lived on earth. Finally and chiefly, food and drink had to be placed for the *ka* on the table of offerings in the tomb, for otherwise he might suffer hunger and thirst, or even, so the Egyptians thought, be obliged to feed on his own excreta. . . . In consequence of this belief they mummified their bodies, they built their indestructible tombs, they established endowments for the sacrifices for the dead, they preserved statues and household goods in the tombs, --- in short it is to their faith in the *ka* that we owe all our knowledge of the home life of the people. . . . . the people believed that Osiris was murdered by Set, avenged by his son Horus, and that afterwards he rose to new life. A similar fate was to be desired for each mortal man; those who were left behind hoped that, like Osiris, the deceased would rise to new life; and that in his son, who took care of his tomb and honoured his memory, as worthy a successor would arise as Horus had been to Osiris.[22]

It is clear from Erman's description that belief in the *durability* of the *human personality* beyond death was due to the belief in the existence of the *Ka-Soul* of the human person that lived with it during life and after death; that the life of the *Ka-Soul* depended somehow on the *preservation of the flesh body* (mummification) and image of the human person it once inhabited as it's house; further that this belief engendered the hope of the *resurrection from the dead*, based on the belief in the resurrection of Osiris, the Egyptian god of the dead in Amenta = Hidden land. This resurrection was facilitated by the Horus-Christ but in order for this to occur for men the *Ka-Soul* had to be preserved as a living entity associated closely with the mummified human corpse in the tomb. Budge in his *The Egyptian Book of the Dead*, which contains a translation of the *Per-em-Hru* ("Book of One Coming into the Light") points out that not only is the *Ka-Soul* still alive and well, but the dead *body* = *khat* = (i.e. like a rotten fish that has a bad smell) of the human person nevertheless has potential life in it that can be transformed into an incorruptible spiritual body called the *sahu* by means of *words of power* and *prayer*. Budge states:

> But the body does not lie in the tomb inoperative, for by the prayers and ceremonies on the day of burial it is endowed with the power of changing into a *sahu,* or spiritual body. This we have such phrases as, "I germinate like the plants, My flesh germinateth," I exist, I exist, I live, I live, I germinate, I germinate," "thy soul liveth, thy body germinateth by the command of Ra himself without diminution, and without defect, like unto Ra for

[22] Erman, pp. 306-308.

every and ever. The word *sahu* though at times written with the determinative of a mummy lying on a bier like *khat*, "body" indicates a body which has obtained a degree of knowledge and power and glory whereby it becomes henceforth lasting and incorruptible. The body which has become a *sahu* has the power of association with the soul and the holding converse with it. In this form it can ascend into heaven, and dwell with the gods, and with the *sahu* of the gods, and with the souls of the righteous. (Budge, pp. lix-lx).

We can see then that *body* and *soul* and all of its associated parts were sacred to the Egyptians and a durable nature and character, *which ought not be tampered with* like Moses wanted to do with Jo-Seph by removing (i.e. resurrecting) his Ba-Soul and disconnecting it from it tomb where all the things it had been familiar with in life was stored. This Egyptian understanding of the human body in respect to its so-called death sheds light on how Jesus, who obviously had some training in Egypt in the use of *heka = words of power,* could believe, even after four days, that Lazarus was not really dead and that he could in fact with the *Finger of God* (i.e. *Heka* Words of Power) raise Lazarus back to life. The Gospel of John states the following:

> After saying this, he told them, "Our friend *Lazarus has fallen asleep, but I am going there to awaken him*." The disciples said to him, "Lord, if he has fallen asleep, he will be all right." *Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, "Lazarus is dead"* . . . . When Jesus arrived, he found that *Lazarus had already been in the tomb four days*. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that *God will give you whatever you ask of him*." Jesus said to her, *"Your brother will rise again."* Martha said to him, *"I know that he will rise again in the resurrection on the last day.* Jesus said to her, *"I am the resurrection and the life.* Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this? She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world. . . . . When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died. When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus began to weep. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?" Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. *Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?"* So they took away the stone. And *Jesus looked upward and said, "Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that*

they may believe that you sent me." When he had said this, *he cried with a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go."* (John 11:11-44, NRSV).

A number of events and sayings in this story demonstrates that Jesus believe that *Sahu* = *spiritual body* of Lazarus was still present and that his *Khat* = *flesh body*, which was slowly rotting away was just *germinating*, so that it was not really dead. Jesus indicates his belief about this because he started out by saying that Lazarus was *merely asleep* and that he was going to *awake him from his sleep*. From the natural perspective none of Jesus' disciples or the Jews who were present including Lazarus' sisters (Martha and Mary) understood spiritual nature of Lazarus condition. With the exception of Jesus they none present understood the Egyptian knowledge of the composite physical and psychic nature of the human person in relationship to their body. Jesus understood this knowledge and so knew what the Egyptians had known for centuries in respect to the durability of the human personality and its relationship to the physical body. Secondly, Jesus speaks directly to Lazarus as if his *Sahu* (spiritual embodiment), and/or *Ba-Ka Soul* was still hanging around the Khat (physical body) of Lazarus and it could hear Jesus' *heka* command "Lazarus, Come out!" I believed Jesus used the *heka words of power* (he learned from the Egyptians) translated from Aramaic to Greek as **δυερο εχω** (i.e. *deuro exo!* = "Come out!" or "Come forth!"). The equivalent *heka words of power* in Egyptian hieroglyphs would be , that is, ***Atur***, meaning *"come out!," "to flow," "to march."* The emphasis in this hieroglyph is a one-word command to the person spoken too as you notice the double emphasis put on *"walking"* or *"running"* with the glyph flowed by the determinative . It also is not too much of a semantic stretch to suggest that Greek *deuro* and Egyptian ***Atur*** grammatically correspond as follows: **De-ur-o** could form **A-t-ur-o** first dropping the *A* to make **t-ur-o,** then changing the **t** into **d** (as grammatical possible in most languages) to make **d-ur-o**, and then finally dropping the **o** to make **dur** out of **A-t-ur** so that we get **dur** (from Egyptian *A-tur*) correspond to **deur** (from Greek *De-ur-o*).We believe Jesus got his knowledge of *heka words of power* that corresponds to the Hebrew "Finger of God" and the Egyptian "Two Fingers of God" from the Egyptians during the silent years of his life as one of their students. The silent years constitute his age first from 2 years old to 12 years old (where Jesus is trying out his Egyptian knowledge on the Doctors of the Law in Jerusalem) and then from 12 years old to about age 30. A Greek philosopher writing during Roman times around 170 C.E. by the name of Celsus was a deadly critic of the underground Christian Movement or Church during the Second Christian Century. Celsus wrote an apology against the Christian Church, which nevertheless is very revealing claiming that Jesus was a Jew that had been trained as an Egyptian *Heka Master*, who used magical words of power and did miracles which

demonstrated that he had access to the power inherent in the *Finger of God*, which we will described below as the *Fourteen Kau's of God* = God's 14 attributes of divine power. Robert L. Wilken in his *The Christians as the Romans Saw Them* (1984) writes:

> Celsus is the first critic to call Jesus a magician and charge the Christians with practicing magic. It may be that this view was already adumbrated in Suetonius, who spoke of Christianity as a "new and criminal (*maleficus*) superstition." The term *maleficus* can mean "magical." And used as a noun it designated a magician. If so, Suetonius foreshadows what later became a common charge. Celsus is, however, explicit. "It was by magic that he [Jesus] was able to do the miracles which he appeared to have done" (c. Cels. 1.6). Further, he says that "Christians get the power which they seem to possess by pronouncing the names of certain daemons and incantations" (c. Cels. 1.6). The practice of magic was a criminal offence in the Roman Empire and the word *magician* a term of opprobrium and abuse. . . . Many of the things recorded about Jesus in the Gospels were similar to the things magicians did . . . . miraculous provision of food (Mark 6:35), *making oneself invisible* (John 8:59), knowledge of the thoughts of others (Mark 2:8). . . . Celsus did not dispute that Jesus performed miracles. What he wanted to know was: by whose power was he able to accomplish such wonders? From his reading of the Gospels he knew that Jesus was reported to have spent some time in Egypt. From this he concluded that Jesus "was brought up in secret and hired himself out as a workman in Egypt and after having tried his hand at certain magical powers he returned from there, and on account of those powers gave himself the title Son of God" (c. Cels. 1:38). Here Celsus raises a point that will become central to his attack on Christianity. Did Jesus' ability to work wonders mean that he was the son of God, or was he simply another successful magician like others who could be found in the cities and towns of the Roman Empire? To Celsus the answer was evident. Jesus belonged among the "sorcerers who profess to do wonderful miracles . . . who for a few obols make known their sacred lore in the middle of the market-place and drive daemons out of men and blow away diseases and invoke the souls of heroes" (c. Cels. 1.68).[23]

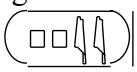
The idea Celsus held was that *heka* masters (magicians) could invoke the souls of heroes is pertinent. Invoking souls of heroes likely means *raising their Ka-Souls from the dead* as Moses was feared to want done with Joseph, a *dead hero* to both the Egyptians and Hebrews, and Jesus was about to do with Lazarus. To Jesus Lazarus' khat = flesh body was still germinating even after four days being in the tomb. To Jesus and of course to Almighty God Lazarus was not dead. To the natural eye and natural senses Lazarus was dead because his khat smelled of death, which is exactly what the Egyptian hieroglyphic shows = a dead fish = that smells to the nose = that it is rotten, thus dead. To the Egyptian doctors, scribes and priests the smell of just a dead body only meant it was germinating and therefore still had some life in it as long as its

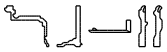
[23] Robert L. Wilken in his *The Christians as the Romans Saw Them*, 1984, pp. 98-100.

sahu was present and the appropriate prayers were said over it as Jesus evidently prayed to Almighty God that he might raise Lazarus from the dead. All this meant to Jesus was that God would permit Lazarus' , *sahu* = *spiritual body* to reunite with his *khat* = (decaying) *flesh body*, that is, *resurrect* or *awake* from the dead. When this reuniting of the *sahu* with the *khat* occurred Lazarus would resurrect from the dead and "come out" of the tomb. It is also clear from the John 11 that Jesus believed that he was the receptacle of God's divine power of resurrection, because he said "*I am the resurrection and the life*." It is clear as well that that prayer = *Words of Power* said over or concerning the dead person was necessary to reunite the *sahu* with the *khat* as the Egyptians had taught, and finally that the true source of this divine resurrection power was Almighty God, so that the person who raised the dead did so using the *Finger of God* = the Resurrection Power of God, grounded in God's *14 kau's of divine power*, as we will explain below. By Jesus saying he was *the resurrection and the life* he was making the claim that *he had life in himself, but not apart from the Finger and Power of God!* Jesus directed his prayer to God the true source of life eternal. So how could Jesus say that he was the resurrection and the life and still demonstrate that God was its true source. Jesus was not making a claim to *absolute sovereignty* apart from the *Power and Finger of God*. The following Scripture makes this clear: ***For as the Father has life in himself, so he has granted the Son to have life in himself*** (John 5:26, NIV).

Jesus is indeed the *resurrection and the life = has life within himself and can grant it to anyone he pleases, however, God is the source of this grant of eternal life, even to Jesus, because he and the Father are One.* When Moses wrote about his dual with the Egyptian heka masters he puts the phrase *Finger of God* in their mouth but this does not mean the phrase is of Hebrew origin. In fact it is from the Egyptian Original texts long before Moses wrote his five books. We will demonstrate this below.

The word for ***finger*** in Hebrew is אֶבְסַתְאָצְבַּ: in Egyptian hieroglyphics, *tcheba* i.e. ; in Ancient Ethiopic (*Ge'ez*) it is , *`ashbāt*, and in Coptic the word "finger" is ⲧⲃⲉ̀ⲫ, *têbe,* to show the closeness in form and sound, with the Egyptian being the most ancient form and sound. In fact the Coptic probably gives the correct sound of the Egyptian word for *finger.* The full expression *finger of God* in Egyptian hieroglyphics is (*tcheba Neter*); in Coptic the phrase is ⲧⲃⲉ̀ⲫ ⲃⲉ̀ⲟⲣⲍⲧⲃ (*têbe-pnoute*); in Ancient Ethiopic the phrase is :: (*'ashba 'agzi'abaher = God,* lit. *the Master of the Land*, in the same domain with Ge'ez words for *divine,* and *divine nature of God*, See Wolf Leslau, *Comparative Dictionary of Ge'ez (Classical Ethiopic*), Harrassowitz Verlag-Weisbaden, 2006, p.12); in Hebrew the phrase is פְּחוֹצבשֶׂחֶלהימ (*'estba elohim*, i.e. *finger of God*, See Exodus 8:19); in Greek the phrase is δακτυλῳ θεου (*daktulo Theos*, See Gospel of Luke 11:20). Moses himself did not originate this phrase but rather this expression (to describe the *Soul-Power* of God) comes from Egyptian sacred literature, which are hundreds of years older than the Book of Exodus in the Old Testament. Budge quotes a passage from the *Pyramid Text of Pepi I*, a 6th Dynasty sacred text, which states:

"Pepi has gathered together his bones, he has collected his flesh, and Pepi has gone straightway into heaven by means of *the two fingers of god* who is the *Lord of the Ladder*" (Budge, The Egyptian Book of the Dead: The Papyrus of Ani, p. lxxi, Dover, 1967). *Jacob's Ladder* = Divine Portal = Divine Stairway to Heaven is the portal that Jacob saw angels ascending and descending from heaven to earth and from earth into heaven, Genesis 28:12). This text found in Pepi I's,  tomb was written 833 years before Moses used the phrase *finger of God* in his own writing in the Book of Exodus 8:19. Pepi I died in 2283 B.C.E. and the Book of Exodus was written around 1450 B.C.E. This Egyptian text was also written 2,316 years before Jesus uses the same phrase *finger of God* in the Gospel of Luke 11:20. The phrase is used in the Old Testament three times, that is, in Exodus 8:19 in connection with Moses dual with Pharaoh's heka masters, Exodus 31:18 , and Deuteronomy 9:10 in connection with God writing the *Tablets of the Testimony* (so-called Ten Commandments) with His own finger, and once in the New Testament Luke 11:20, where Jesus explains the source of his power to cast our demons as proof that the Kingdom of God has come down among men. This shows that the phrase survived for over *two thousand years*, and even though the phrase is rarely used, significantly it is used in connection with miracles or other direct or indirect intervention of God's Soul-Power. Both Moses and Jesus used it as mediums of God's Soul-Power in manipulation of material essences or to change apparently unalterable conditions, such as death (i.e. raising the dead). It appears then this is a phrase used by religious specialists (i.e. healers, miracles workers, etc.), whom we have identified as *Heka Masters*.

However, we need to remember that the oldest use of the phrase *finger of God* is found in the *Pyramid Text of Pepi I*, describe above. Although it refers to the *two fingers of God* it is essential the same phrase and is used in the same context of the miracle, in this case the transformation and resurrection of the *Ka-Soul of the human person* (Pepi I) by means of the powers the *Ka-Soul of God*, that is, by means of the *fingers of God*. The Egyptian hieroglyphic for the *two-fingers* [of God], that is, *tcheba* in its dual form is  , where we notice that the determinative is for *two fingers*. In this grand dual of *Ka-Souls* trained in the arts of *Heka* = Magic, Pharaoh's Heka Masters three times were able to duplicate the magical feats of Moses (1) turning his walking staff into a snake, which swallowed theirs; (2) turning the water of the Nile into blood; and (3) making frogs come up out of the Nile in order to plague the land. Neither Pharaoh nor his Heka Masters were initially impressed with what Moses could do until he *caused gnats to be created out of dust* and plague the land of Egypt. When Pharaoh's Heka Master's tried to do the same they could not. They were astonished and finally recognized that Moses was their superior, because his power source was from God Himself or that he had a special and perfect access the God, who has in His possession the *14 Ka Soul Powers* that we described above. After all they knew that Moses was once an Osirian priest trained at *Anu* = *Heliopolis* = City or Nome of *On* in the Bible, Ezekiel 30:17). From their perspective the Egyptian god ***Tehuti***, = The Word = The *Divine Heka* or source of All God's *Heka* or *Divine Soul-Power*, creates things by the *Word of His Mouth*, that is, from

the ***Medu Neter*** = *Sacred Words*. Pharaoh's Heka Master's then made this admission: **"And the magicians said to Pharaoh, "This is *the finger of God*! But Pharaoh's heart was hardened, and he would not listen to them, just as the Lord had said.** (Exodus 8:19, NRSV). As we have already shown above, this statement about the ***finger of God*** is both ancient and has its origins in Egypt. Again, it is only mentioned one time in the New Testament, but it is significant since Jesus said it. The phrase is also significant because Jesus had been trained as a young child in Egypt, and it underscores where he believed his power to do miracles came from. Jesus lays claim to the same source of divine spiritual empowerment as did Moses, and therefore may be considered a *Heka Master* as well. Jesus says to the Jews: **"Now if I cast out the demons by Beelzebub, by whom do your exorcists cast them out? Therefore, they will be your judges. But if it is by *the finger of God* that I cast out the demons, then the kingdom of God has come to you."** (Luke 11:19-29, NRSV).

Jesus was a more powerful Heka Master than even Moses was. Moses did all of his miracles *through his walking staff*, including the parting of the Red Sea. Jesus would often just speak the Word! Biblical scholars like to suggest that Pharaoh's Heka Masters were using *magic tricks* to duplicate the plagues of Moses. However, nothing in the Hebrew suggests that their power was not real. Notice that in the above text Jesus acknowledges that some Pharisees had the power of exorcism and could in fact cast out demons, as he could. However, Jesus makes the point that he was doing so with the *Soul-Power* or *Ka-Power* of Almighty God, that is, by the *Finger of God*. The source of their power likely came from Satan (e.g. their father the Devil, as Jesus said of them) the very Set-being they accused Jesus of acquiring his power from. If we apply this understanding to the contest Moses had with Pharaoh's Heka Masters, we can see that they had *real power*, however, the source Moses used was the same source Jesus used centuries later, the *Soul-Power of God* given verbal expression as the *Finger of God*. Whatever source Pharaoh's heka masters used they either inadequate access to the Ka-Soul Power of God or their source was from some inferior albeit powerful spiritual being subordinate and subject to the power of God. The highest level Heka Master in Egyptian training were those who could use *Words of Power* = to manipulate the material universe and reorder it according to the Word without even being present in or near the situation, for example in the healing of a person. Jesus did this very thing on a number of occasions which demonstrates that Jesus was a more powerful Heka Master than Moses was, who had to use his staff for most miracles. Notice that Moses could have availed himself of the primary Soul-Power of God to just speak the word, but his anger got the best of him and struck the rock at Meriba with his staff, so it appeared it was because of his own strength and not the *Ka-Power of God* that achieved the miracle of water gushing out of this rock. This action of Moses stole away the glory of God and resulted in God telling him that he would not be able to enter the Promise Land with the Children of Israel (See Numbers 20:6-13). On this occasion God said to Moses: *"Take the staff, and you and your brother Aaron gather the assembly together. **Speak to that rock** before their eyes and it will pour out its water. You will bring water out of the rock for the community so they and their livestock*

can drink" (Numbers 20:8, NIV). Moses should have done what God said and just "Speak to the Rock" to demonstrate to the people the Power of God and that he had direct access to that Power of Power which would have glorified God and demonstrated that he was indeed a superior heka master who could just speak the Word and had *ashe* (the power to make things happen). This would have been a miracle indeed but he allowed his emotions of anger temporarily disconnect him from God's 14 Ka-Soul Powers. Even though Jesus used the *Ka-Power of God* more effectively in respect of *Speaking the Word* and the thing spoken would happen; where people lacked faith his ability to actuate this Heka spiritual power was limited. In one statement this is made very clear when he visited his hometown and the people there began to be offended at him and began to question his power to heal or at least the source of his power to heal and do other miracles with the Soul-Power of God (i.e. by means of the *Finger of God*):

> He came to his hometown and began to teach the people in their synagogue, so that they were astounded and said, 'Where did this man get this wisdom and these *deeds of power*? Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? And are not all of his sisters with us? Where then did this man get all this? And they took offense at him. But Jesus said to them, 'Prophets are not without honor except in their own country and in their own house.' And he did not do many *deeds of power* there, because of their unbelief. (Matthew 13:54-58, NRSV).

Another statement shows that Jesus *deeds of power* relied on the *external power* of God, referred to by the Egyptians as the *Finger of God,* and suggests that he could not perform miracles or *deeds of power* unless the *Finger of God* was present: "One day, while he was teaching, Pharisees and teachers of the law were sitting nearby (they had come from every village of Galilee and Judea and from Jerusalem); and the *power of the Lord was with him to heal*" (Luke 5:17, NRSV). It is apparent that it is God's prerogative to allow His heka master's excess to His 14-Powers of the Soul, because God is the sole owner of His divine Ka-Power, or Soul-Power. We notice that Jesus could not claim this all-inclusive power until his resurrection, when he declared that *"All power in heaven and on earth has been given to me"* (Matthew 28:18, KJV). This should not be taken to mean that Jesus' power now supplanted God's power, since **1 Corinthians 15:18-28** states that even Jesus Christ, Himself will be subordinated to God, the Father in the New Dispensation, as follows:

> But Christ has indeed been raised from the dead, the first fruits of those who have fallen asleep. . . . so in Christ all will be made alive. But each in his own turn: Christ, the firstfruits; then, when he comes, those who belong to him. Then the end will come, *when he hands over the kingdom to God the Father* after he has put all his enemies under his feet. The last enemy to be destroyed is death. For he has put everything under his feet. *Now when it says that "everything" has been put under him, it is clear that this does not include God himself, who put everything under Christ. When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all*.

It is very clear from this that when Jesus says that he now has *"All power in heaven and in earth in his hands"* it could only mean God, the Father gave Jesus unlimited access to His *14 Ka-Powers* or *Soul-Power* in order to allow Jesus Christ to put the enemies of God temporarily under his feet in advance of the new and final dispensation to come. What this means is that God has determined to share with Jesus God's *Fourteen Ka-Powers* or *Soul-Powers*, and that Jesus Christ has unlimited access to the same in order to carry out the will of God for the final battle between good and evil. Jesus Christ no longer has to be concerned whether the *Soul-Power of God* or the *Finger of God* is with him to carry out God's will. The *risen Christ* now has direct access to that divine power, including the grant of life within himself, given by God as well: *"For as the Father has life in himself, so he has granted the Son to have life in himself"* (John 5:26, NIV). However, when Jesus Christ accomplishes the task of destroying God's enemies, the last one being death, then Jesus Christ himself will turn the Kingdom of God over to God, the Father alone, and be subordinated once again to the Ka-Power or Soul-Power of God, so that God alone will be *"All in All.* "While on earth, Jesus could in fact just *Speak the Word* and miracles could be accomplished if human faith was present, and God's *Soul-Power* was made available to him. The most well know case of Jesus *Speaking Words of Power* in order to actuate = gain access to God's *Soul-Power* is raising Lazarus from the dead, which we have already described in full. However, another instance is very instructive. One biblical passage showed how a Gentile recognized Jesus as a superior *Heka Master* over both spiritual and material powers, because the Gentile recognized that Jesus could just *Speak to the Rock* and the *living water of life* would gush out, allowing him heal people without even being present, as follows:

> There a centurion's servant, whom his master valued highly, was sick and about to die. The centurion heard of Jesus and sent some elders of the Jews to him, asking him to come and heal his servant. When they came to Jesus, they pleaded earnestly with him, "This man deserves to have you do this, because he loves our nation and has built our synagogue." So Jesus went with them. He was not far from the house when the centurion sent friends to say to him: "Lord, don't trouble yourself, for I do not deserve to have you come under my roof. That is why I did not even consider myself worthy to come to you. *But say the word*, and my servant will be healed. For I myself am a man under authority, with soldiers under me. I tell this one, 'Go,' and he goes; and that one, 'Come,' and he comes. I say to my servant, 'Do this,' and he does it." When Jesus heard this, he was amazed at him, and turning to the crowd following him, he said, "I tell you, I have not found such great faith even in Israel." Then the men who had been sent returned to the house and found the servant well. (Luke 7:2-10, NIV).

In this case all Jesus need do was just *Speak the Word*! However, sometimes Jesus needed to touch the person in order to demonstrate his own faith in the *Soul-Power of God*, something Moses failed to do at the *Waters of Meriba*, as shown when God said to Moses and Aaron: "Because you did not trust in me enough to honor me as holy in the sight of the Israelites, you will not bring this community into the land I give them" (Numbers 20:12, NIV). However, Jesus showed himself superior to Moses in regard to his faith in the = *Words of Power* in the *Ka of Ra* = Soul-Power or Ka-Power of God. For example: *A man with* ***leprosy*** *came and knelt before him and said, "Lord, if you are willing, you can make me clean."* ***Jesus reached out his hand and touched the man****. "I am willing," he said. "Be clean!" Immediately he was cured of his*

leprosy (Matthew 8:2-3, NIV). Jesus used the heka words of power *"Be clean!"* but he did more or had to (in this case) do more. No Jewish priest, scribe or Doctor of the Law in Jesus day would dare *touch* a leper in order to heal him. On another occasion Jesus had to demonstrate the same level of faith in order to actuate God's *Heka* = the *Soul-Power of God*: *As he approached the town gate, a dead person was being carried out-- the only son of his mother, and she was a widow. And a large crowd from the town was with her. When the Lord saw her, his heart went out to her and he said, "Don't cry."* ***Then he went up and touched the coffin****, and those carrying it stood still. He said, "Young man, I say to you, get up!" The dead man sat up and began to talk, and Jesus gave him back to his mother* (Luke 7:12-15, NIV). No Jewish priest, Levite, scribe or Doctor of the Law would dare *touch* a dead person or their coffin for fear of being made ritually impure. However, Jesus could have just pronounced the words of power *"I say to you, get up!"* as he said to *"Lazarus, Come out!* "Looking back from the use of the *Finger of God* by Jesus and how Moses used it during the Exodus we can see that this expression and the equivalent hieroglyph = *Words of Power* both have shared origins in Egyptian understanding *Heka as words of power (Cf. ashe*, "the power to get things done" vouchsafed for Olorun in Yoruba religion) or even magical *utterances to make things happen*. The highest spiritual art of this so-called magic was manipulating the material essences of the world by the *spoken Word* with the divine source being the *Finger of God* or God's *Fourteen Soul-Power(s)*. The fact that Moses had excess to this divine power would have made him a dangerous person in the eyes of Pharaoh's Heka Master's. Pharaoh himself was finally convinced that Moses had access to God's *Ka-Soul-Power* only when by the *Finger of God* allowed the *Angel of Death* to kill all of the first born of Egypt, that is, any Egyptians and/or Hebrews that would not acknowledge God's *Soul-Power* by smearing the lintels of their doors with the blood of the Lamb.

The *Ka-Soul of Moses* coupled with the *Ka-Soul of Joseph* grounded in the *Ka-Soul-Power of God* would have frightened any Egyptian and would certainly be a subject that no Egyptian historian could pass over when discussing the reasons for the Exodus of the Hebrew Jews. Could Moses even use this Ka-Power to raise the dead back to life? Could Moses again raise up the powerful Joseph to life if allowed to take his body from Egypt into the desert? Certainly, other lesser prophets like Elisha brought dead people back to life (2 Kings 4:32-37; 8:5), and so Moses using the Ka-Power of God could have done the same. Moses certainly was to be feared by Pharaoh and his Heka Masters, and other officials of state, because he threatened their system of grand-domestication of the Hebrew slaves. Nevertheless, it was not on the basis of this *Ka-Soul* understanding, or even Egyptian chronology that Josephus makes his arguments. Josephus hardly knew anything about either one. He certainly would not have been able to break down Manetho's Egyptian chronology. Josephus based his arguments purely on the contradictions between Manetho, who wrote his *Aegyptiaca* = **History of Egypt** sometime during time of Ptolemy III Euergetes (246-222 B.C.E.), perhaps in 200 C.E. and the history of Egypt written by Cheremon. In *Aegyptiaca*, Manetho coined the term **dynasty**, which in the Greek is *dynasteia*. This term means "governmental power" and represents certain groups of

rulers with a common clan, family, or Nome origin. Cheremon, an Egyptian priest likely followed the history of Egypt by Manetho, but inserted his own ideas concerning Egyptian chronology. Cheremon was contemporary with Josephus, and a teacher of Roman Emperor Nero. He wrote his *History of Egypt* sometime between 30 and 65 C.E., according to Pieter Willem van der Horst in his *Cheremon: Egyptian Priest and Stoic Philosopher*.[24]

Egyptian Classical Medicine and "Magic" in Traditional Practice

We have already suggested that Egyptian classical medicine as a practical science included incantations and the use of spells as a serious set of prescriptions in the art of healing especially for Egyptian traditional healers that practice their medical arts for the common people but not as much in Pharaoh's Royal Palace and among the Palace Physician Corps. Breasted in his comments on the *Edwin Smith Papyrus* has this to say about the use of magic in Egyptian classical medicine and finally how the Greeks excluded or ignored magic in that praxis and practice studying Egyptian medical arts apart from any magical or spiritual application of magic in healing. Breasted states the following:

> These discussions demonstrate the [Egyptian] surgeon's scientific interest in the human body as a field of observation, and disclose him to us as the earliest scientific mind which we can discern in the surviving records of the past. The current view, that in all cases Egyptian medical practices invariably employed magic devices, a view in which I formerly also shared, is quite evidently wrong. There was, indeed, surviving from primitive times a large body of traditional practices in medical treatment wholly or chiefly magical which never disappeared. Such practices, universally and implicitly followed by the common people, forming what we may call "demoniacal medicine," always had its devotees, the descendants of the old "medicine men," with their rolls of ancient hocus-pocus, like the medical papyrus of the British Museum, or the "Charms for Mother and Child" in the other well-known roll Berlin. . . . The author of our treatise was one of a group of men who will likewise inevitably have been children of their time. We cannot conceive that they ever ceased to believe in the power of magic [i,e, Words of Power or as Westerns refer to as "Spells" my insertion]; but they learned that in surgery and medicine they were confronted by a great body of observable phenomena, which they systematically and scientifically collected, sometimes our of interest in the salvation of the patient, sometimes out of pure interest in scientific truth. The class of men thus revealed to us are the earliest natural scientists of who we know anything, who, confronting a world of objective phenomena, made and organized their observations and based inductive conclusions upon bodies of observed fact. The current conclusion regarding the mind of the ancient Egyptian, a conclusion in which I have myself shared, has been that he was interested in scientific principles, if at all, solely because of the unavoidable necessity of applying them in practical life [as an applied science to practical problems, my insertion] . . . . In the field of Egyptian mathematics Professor Karpinski of the University of Michigan has long insisted that the surviving mathematical papyri clearly demonstrate the Egyptians' scientific interest in pure mathematics for its own sake. I have now no doubt that Professor Karpinski is right, for the evidence of interest in

[24] Van Der Horst, *Chareremon: Egyptian Priest and Stoic Philosopher/The fragments collected and translated with explanatory notes*. E. J. Brill, 1984, p. ix.

> pure science, as such, is perfectly conclusive in the *Edwin Smith Surgical Papyrus*. Astronomy and medicine are the oldest sciences. Both arose, as we have seen, in remote ages, still clouded by the darkest superstition, and in the closest association with magic, religion, and theology, which may be said both astronomy and medicine at first really formed a part. The complete dissociation of medicine from magic and religion was the achievement of the Greeks. It was not an achievement which they completed at one stroke, but a slow transition, a gradual process. The Hippocratic School, in spite of notable ability in observation, and a spirit of admirably rational in the main, did not succeed in wholly divesting themselves of superstition. . . In the history of Greek medicine there is still far too much obscurity to permit a rapid survey such as might serve to furnish the connection between Greek medical science and the earlier knowledge of medicine which arose and was in general use in the ancient Near East at least 2,500 years before the age of Hippocrates.[25]

Dr. Cheikh Anta-Diop in his Civilization and Barbarism (1981) gives us a distinctly clearer view of Egyptian medicine necessarily and seriously intertwined with magic and incantation which was part of the Egyptian religious and spiritual belief system that was distinctly African and not Western and thus just as valid for Africans as Western medical practice and praxis is for the Western world. We will come across these notions again in discussion transmission of Egyptian medical knowledge to the rest of Africa and African traditional medicine was not completely cut off from Egyptian classical medical practice and praxis dispite the imposition of the Greek Grand-Domestication System that forced the greater flow of Egyptian medical knowledge to turn and flow to the West through Greece and then Rome. Diop has this about Egyptian medical practice and magic and its relationship to African traditional medicine practice and praxis:

> The healing of the possessed was supposed to be accomplished through the simple incantation of magical formulas as in Black Africa. The incantation works of its own accord, with any pharmaceutical treatment: this is the psychological method. But often, in order for the magical formula to be effective, it had to be supplemented with a drug. The following incantation, which identified the patient with a burned Horus, was used to treat a burn. “My son Horus is in flames on the barren plateau. There is no water there, I am not there, I am bringing water (coming) from the shore of the pool in order to put out the fire.” “The formula is to be recited over the milk of a woman who gave birth to a boy,” . . . One would believe oneself in today’s Black Africa. The sick person is healed by the power of magical words [of power]. In Black Africa, we still witness the combined use of the magical incantatory formula and drugs. But in Egypt, with time, the formula was replaced by medical treatment, and thus medicine was born: the physician replaced the magician; in fact, the rationalization of Egyptian medicine was never complete; some meditations were of divine origin, as in Black Africa, the sting of a scorpion was cured only by reciting magical formulas dedicated to Isis and Thoth.[26]

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[25] *The Edwin Smith Surgical Papyrus*, with translation and commentary by James Henry Breasted. Chicago, Illinois: The University of Chicago Press, 1930, Vol. 1, pp. 14-16.

[26] Anta-Diop, pp. 283-284.

> Universal knowledge runs from the Nile Valley toward the rest of the world in particular toward Greece which served as an intermediary. As a result, no thought, no ideology is foreign to Africa which was the land of their birth. Consequently, Africans must draw from the common intellectual heritage of humanity, guided only by the notions of what is useful and effective . . .Our young philosophers must understand this and develop as rapidly as possible the necessary intellectual means to re-establish themselves with the home of philosophy in Africa instead of becoming involved in a false combat of ethno-philosophy. In re-establishing a connection with Egypt we will discover one day and historic perspective of 5,000 years which makes possible diachronic study on our own land of all the scientific disciplines that we can integrate into modern African thought.
>
> (Anta-Diop in Civilization or Barbarism, Reviewed by Leonard Jefferies Jr. "The Legacy of Chiekh Anta Diop in Great African Thinkers, Vol. 1, ed. By Ivan Van Sertima (1987), pp. 149-150).

There is widely held and near automatic presumption by European and American classical scholars that the Greeks are the founders of the **Seven Liberal Arts**. A typical response to the question "what is the origin the liberal arts" is something like the following: "The idea of the liberal arts originated in ancient Greece and was further developed in medieval Europe." There it is. Nothing else need be said on the matter. However, some European scholars trying to be honest as they can put forth as cautious nod to Egypt *vis-a vis* the Greeks. One classical scholar put it this way without taking away the unique contribution the Greeks made to the development of classical medicine the most important being establishing debates on "the causes of diseases and the nature of medicine itself." G.E. R. Lloyd, the editor of the *Hippocratic Writings* (Penguin Books, 1983) has this to say on the subject in a footnote:

> The question of the debts of Greek medicine to the medicine of their ancient Near Eastern neighbors, particularly the Egyptians, is obscure and controversial. The famous Edwin Smith papyrus, which dates around 1600 B.C. but incorporates much earlier material, shows that detailed case-histories had begun to be collected in Egypt long before medicine became established in Greece. It has also recently been argued that the Cnidian school of Greek doctors in particular derived certain pathological doctrines from Egypt. Yet though the remains of Egyptian, Assyrian and Hittite medicine are impressive, there is nothing comparable with the systematic debates on, for example, the causes of diseases and the nature of medicine itself that we find in the Hippocratic Corpus. They, so far as we can judge, were a new phenomenon. (*Hippocratic Writings,* 1983, p. 13, footnote).

Nevertheless, the editor of the *Hippocratic Writings* admits the "suggestions that it was put together, in the main, by scholars working at Alexandria at that time offers the most likely explanation of its origin."[27] This means that the so-called Hippocratic Corpus of Medicine was not written by Hippocrates at all making the appellation "Father of Medicine" as another feigned attempt by the Greeks to ascribe to themselves the glory of scientific discovery and priority in knowledge and invention. Rather as it turns out the *Hippocratic Writings* were put together by an anonymous group of Greek scholars in Egypt who had the privilege granted by the Greek grand-domestication system sat up in Alexandria that allowed them to pillage at will the knowledge of the black Egyptian professors, doctors, and physicians who by the way learned Greek and ironically translated much of the medical papyri for the Greeks under a system that forced them

[27] *The Hippocratic Writings*, p. 11.

for the first time to reveal much of their knowledge that heretofore was kept secret and hard to come by except for some early Greek students like Pythagoras and some others we have already mention. It is clear that the Greeks in many cases copied Egyptian medical practice and methods down to both diagnosis and prescription. For instance Anta-Diop in his *Civilization and Barbarism* (1981) states:

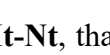
> Theophrastus, Dioscorides, and Galen perpetually cite the prescriptions that they received from the Egyptian physicians, or specifically, as Galen says, tht they had learned by consulting the works conserved in the library of the Temple of Imhotep at Memphis, which was still accessible in the second century A.D., and where, seven centuries before, Hippocrates the "father of medicine," was taught. Right or wrong, the method indicated in the Carlsbery Papyrus 4, designed to diagnose sterility in a woman, was copied word for word by Hippocrates: "Insert a clove of garlic in the vagina for one night, if the odor comes out of her mouth, she will bear children."[28]

I don't want to lay the whole ethical and moral burden and responsibility for telling the truth on European classical scholars because after all the ancient Greeks themselves began cleverly presenting works of Egyptians as their own from the very beginning. They began this false narrative that modern scholars have accepted without much rebuttal and merely states the narrative as true. The Greeks did not leave anything to chance but affirmed the divine nature of their claim by saying that among the twelve gods of the Greek Parthenon was **Athena**, the *goddess of knowledge* obtained this attribute being born fully grown from the head of Zeus having all wisdom, knowledge, whose iconic symbol among the Greeks is the owl representing the wisdom that she possesses. Of course this Greek goddess who lives on Mount Olympus with the other eleven gods gave this knowledge and wisdom liberally and directly to her favorite children the Greeks. All counter claims are greeted with silence and any claim that Greek scientific knowledge of the seven arts and sciences came from the Egyptians would appear incredulous and any Africanist making such a claim would be dismissed or laughed to scorn. There is also no mention that Athena is the exact representation of the Egyptian goddess **Neith** who existed before her in the lore and mythos of the Egyptians for thousands of years. The Egyptian goddess Neith or Neit was part of the ancient Egyptian pantheon [paut]. She was worshipped early in the Predynastic era (from 4236 B.C.E. down to the re-unification of Egypt under Pharaoh Namer (3100 B.C.E.) down to the end of the Greek Ptolemaic period in 30 B.C.E with the arrival of Roman rule over Egypt. Neith or Neit was the goddess of creation, wisdom, weaving, and war, including the mortuary goddess who led the Egyptian in funeral procession of worship. Martin Bernal in *Black Athena: The Afroasiatic Roots of Classical Civilization,* Vol. 1 (1987) makes it plain that Nieth not only had the priority over Athena, but they are one and the same goddess.

> Chapter V is devoted to one city, Athens. In it I argue that both the city name Athenai and the divine name Athene or Athena derive from the Egyptian Ht Nt. In Antiquity, Athena was consistently identified with the Egyptian goddess Nt or Neit. Both were virgin divinities or warfare, weaving and wisdom. The cult of Neit was centred on the city of Sais in the Western Delta, whose citizens felt a special affinity with the Athenians. Sais

[28] Anta-Diop, *Civilization or Barbarism*, p. 283.

was a secular name, the city's religious title being HtNt (Temple or House of Neit). This name is not attested in Greek or Coptic, but the toponymic element Ht- is transcribed as At- or Ath-. It was also extremely common for Egyptian words to have what are called prothetic vowels before the first consonant. In this case the likelihood that Nt was preceded by a vowel is increased by the name 'Anat, given to a very similar West Semitic goddess; hence, it would seem legitimate to propose a vocalization of At(h)anait for Ht Nt. The lack of **i** in Athene, Athana in the Doric dialect and A-ta-na in Linear B would seem to be a problem. However, Attic and Doric have the variants Athenaia and Athanaia, while the full Homeric form is Athenaie. And as final –ts were dropped in both Greek and Late Egyptian, the letter's non-appearance in Athenai and Athene should be expected. If the phonetic fit is good, the semantic one is perfect. As I have said, the Ancients saw Neit and Athena as two names for the same deity. In Egypt it was normal for a divinity to be addressed by the name of her or his dwelling, and this would explain the Greek confusion between the names of the goddess and her city. Finally there is the statement, by Charax of Pergamon in the 2nd century AD, that 'the Saitians called their city Athenai', which makes sense only if they saw HtNt as a name for Sais. . . . Sais was on the frontier of Egypt and Libya and was sometimes part Libyan, which explains Herodotos' detailed description of Athena's association with Libya; it is also clear that this first great Greet historian thought the Egyptians and some Libyans were black. On the other hand, the earliest Greek representation of Athena is that from Mycenae, in which her limbs are painted, in line with the Minoan convention –taken from Egypt – of representing men as red/brown and women as yellow/white. Nevertheless, it is the conjunction of Neit/Athena's Egypto-Libyan origins, Herodotos' awareness of the connection, and his portrayal of the Egyptians as black, that has inspired the title of this series. (Bernal, Vol. 1, pp. 51-53).

Bernal demonstrates in his grammatical analysis that the Greek for "Athena" is Αθηνα is little more than a Greek transliteration of the original hieroglyphic form for Neith, Neit, that is, Ht-Nt where the Greek vocalization would be "Atanait." The Greeks were obliged to write Neith in Greek as **Νηιθ** "a self-produced perpetually virgin-goddess, who gave birth to the Sun-god; originally she was the goddess of the chase. The center of her cult was at Sais where she had four forms." (Budge, Vol. 1, p. 399). We will get closer to Bernal's understanding if we pursue the actually hieroglyphic for both elements **Ht-Nt**, that is **Het-Net** () meaning the temple of **Neith** or **Net** at Sais. The goddesses proper Egyptian name is **Net** in hieroglyphic . The problem with the Greek Athena is that does not represent the proper name of the goddess but they took the name of the temple Het-Net as her proper name to get aspirated **h** in H'at[h]ne making the final **t** silent or dropping it altogether to get 'Athene or Athena. The ancient Greeks had a strong infinity toward this Egyptian mortuary goddess as the goddess who was born full grown with all the knowledge of the Seven Liberal Arts which they coveted. Again we are not implying that in regard to Egyptian medical science that the Greeks made no original contribution to the development of classical medical science and cognate healing arts. Far from saying this the Greeks did everything they could to rid Egyptian medical science of its so-called irrational reliance or inclusion of magic and incantation or spells infused with what was clearly a first class science of healing. This rationalist aspect of medical science (shorn of any taint of magic) is what the West has adopted from the ancient Greeks so claiming that it was the Greeks

that developed classical rationalist medical science. Nevertheless, some Western scholars grudgingly give priority to Egyptian classical medicine over that produced by the Greeks but nevertheless want to carve out a space of originality for the Greek advance of medical science. In the *Hippocratic Writings* ed. by G.E. R. Lloyd he states in a footnote (again pointed out above) "Yet though the remains of Egyptian, Assyrian and Hittite medicine are impressive, there is nothing comparable with the systematic debates on, for example, the causes of diseases and the nature of medicine itself that we find in the Hippocratic Corpus. They, so far as we can judge, were a new phenomenon."[29] Yet even the Greek practice and praxis of medicine mirrored that of the practice and praxis of classical Egyptian medicine and for a time included magical practices as well, In other words the Greek practice of medicine was not in the beginning a complete rationalist art of healing. Greek medicine for a time mirrored nearly every aspect of the practice and praxis of medicine in Egypt. The editors of the *Edwin Smith Papyrus* attest to this fact:

> The complete dissociation of medicine from magic and religion was the achievement of the Greeks. It was not an achievement which they completed at one stroke, but a. slow transition, a gradual process. The Hippocratic School, in spite of notable ability in observation, and a spirit admirably rational in the main, did not succeed in wholly divesting themselves of superstition. Even the vision of the intellectual colossus, Aristotle, was now and then obscured by them is ts of ancient superstition, and a the present day, one may still be surprised by the lurking superstitions which persist and survive in out-of-the-way corners of some modern mind, otherwise thoroughly emancipated and scientific in attitude and outlook. In the history of Greek medicine there is still far too much obscurity to permit a rapid survey such as might serve to furnish the connection between Greek medical science and the earlier knowledge of medicine which arose and was in general use in the ancient Near East at least 2,500years before the age of Hippocrates. Nor is a brief introduction like this the place for such a comprehensive presentation. Nevertheless we may here call attention to a few salient facts observable in any consideration of the possible relation between early Greek medicine and that of Egypt. In the first place we have already noticed that the greatest of the Greek medical investigators, at the climax of Greek achievement in medical science in the Third Century B.C., lived in Egypt, as so many of the intellectual men of Greece had for centuries before that time traveled and studied in Egypt. The effect of this intimate contact is visible at many points in Greek life and science, which cannot even be summarized here .[30]

The editors of the *Hippocratic Writings* assert that there is no "reason to doubt that many of the treatments employed from the sixth century onwards, including such as difficult and dangerous one as the practice of trephining, had been used not only in Greece itself, but also in other areas of the Near East long before" but the editors want to make it clear that the "first sustained critical investigations into the causes and treatment of diseases" and the "first attempts to define and defend the status of medicine" during this same period "as a rational discipline or *techne*" belongs to the Greek genius and ingenuity. But they are careful not catapult Greek medicine at this time into the slick science it would become in modern times, reminding

[29] *The Hippocratic Writings*, ed. by G.E.R. Lloyd, Penguin Books, 1978, p. 13.
[30] Edwin Smith Papyrus, pp. 15-16.

everyone that it was hardly more sophisticated in practice than ordinary folk medicine and its praxis. What the Greeks obtained to even get them this far was the conquest of Egypt and thus the grand-domestication of its knowledge, a kind of monopoly that the Egyptians literally kept to themselves for over five thousand years. It is no way the Greeks or any nation could have acquired this much scientific knowledge that had within the short period of time they did (that is from 600 B.C.E. to 30 B.C.E.) without the political gall, political will, and military might to seize Egypt once the opportunity presented itself to the full in 332 B.C.E. with the conquest of Alexander the Greek. Following him into Egypt was his mentor Aristotle who designed the grand scheme of building a library at Alexandria (a new city) and forcing the black priests and scholars to put nearly all of their philosophical and scientific scrolls into this one place and then forcing these black Egyptian professors to teach Greek students its material medica contents along with other kinds of sciences and knowledge. The Greeks acquired access to knowledge and absorbed it quickly as its own know that they were masters over this great black civilization that took five thousand years to build. As we can learn from the editors of the *Hippocratic Writings* the Greeks still had to learn for themselves how to use this new found treasure especially in the art and practice of healing and as an applied art and science. That did not happen overnight and the Egyptians could not teach them applied medical praxis within the context of the medical needs and medicinal resources available in Greece. The editors made the following statements in this regard:

> It is important to recognize that at the outset, however, just how precarious the practice of medicine was at the time when the Hippocratic authors were writing. Although we may speak loosely of those who engaged in medical practice full-time as professional doctors, medicine was not a profession in the fullest modern sense of that term. The essential point is that, unlike the his modern counterpart, the ancient doctor possessed no legally recognized professional qualifications. *Anyone* could claim to heal the sick, and the doctors were in competition not only with midwives, herbalists and drug-sellers, but also with the type of 'purifiers' and sellers of charms and incantation who are criticized and rebutted in *The Sacred Disease*. Again, the distinction between the doctor and the gymnastic trainer was an important part of the training for many of those who practiced medicine and surgery in ancient Greece. The insecurity felt by doctors about their own position is evident in the way the Hippocratic writers frequently find it necessary to uphold the claim that there is such a thing as medicine and that it is a genuine *techne*, the Greek term whose range covers both what we should call arts and crafts and what we should call sciences. Indeed the whole of the treatise *The Science of Medicine* is devoted to this theme and to defending medicine against its detractors.[31]

This is a rare glimpse into the early development of Greek medicine that found itself in the same position that African traditional medical practitioners find themselves in having to "defend their medical folk art of healing" against there detractors who are in control and practitioners in the modern General Hospital grand-domestication system. The Greek detractors of developing Greek medicine as against Greek folk medicine and its practitioners already in place fought against its development for the same reasons Greeks at first fought against philosophy being taught in Greece, because *it was foreign,* that is, *from Egypt.* The Greek folk

[31] *The Hippocrates Writings*, Pp. 13-14.

practitioners were not about to move aside for the newly minted Greek physicians to come in with their Egyptian understanding of medicine no matter their claim *"we know what is best for you!'* That why that began to write critical propaganda pieces defending their new understanding of medicine in such writing as *The Sacred Disease* (400 B.C.E, possibly written by Hippocrates or ascribed to Hippocrates) and *The Science of Medicine* and showing that their medical competitors are nothing of mere charlatans. The Hippocratic writers in his medical apology says this:

> It is thus with regard to the disease called Sacred: it appears to me to be nowise more divine nor more sacred than other diseases, but has a natural cause from the originates like other affections. Men regard its nature and cause as divine from ignorance and wonder, because it is not at all like to other diseases. And this notion of its divinity is kept up by their inability to comprehend it, and the simplicity of the mode by which it is cured, for men are freed from it by purifications and incantations. But if it is reckoned divine because it is wonderful, instead of one there are many diseases which would be sacred; for, as I will show, there are others no less wonderful and prodigious, which nobody imagines to be sacred. The quotidian, tertian, and quartan fevers, seem to me no less sacred and divine in their origin than this disease, although they are not reckoned so wonderful. And I see men become mad and demented from no manifest cause, and at the same time doing many things out of place; and I have known many persons in sleep groaning and crying out, some in a state of suffocation, some jumping up and fleeing out of doors, and deprived of their reason until they awaken, and afterward becoming well and rational as before, although they be pale and weak; and this will happen not once but frequently. And there are many and various things of the like kind, which it would be tedious to state particularly. They who first referred this malady to the gods appear to me to have been just such persons as the conjurors, purificators, mountebanks, and charlatans now are, who give themselves out for being excessively religious, and as knowing more than other people. Such persons, then, using the divinity as a pretext and screen of their own inability to of their own inability to afford any assistance, have given out that the disease is sacred, adding suitable reasons for this opinion, they have instituted a mode of treatment which is safe for themselves, namely, by applying purifications and incantations, and enforcing abstinence from baths and many articles of food which are unwholesome to men in diseases. Of sea substances, the surmullet, the blacktail, the mullet, and the eel; for these are the fishes most to be guarded against. And of fleshes, those of the goat, the stag, the sow, and the dog: for these are the kinds of flesh which are aptest to disorder the bowels. Of fowls, the cock, the turtle, and the bustard, and such others as are reckoned to be particularly strong. And of potherbs, mint, garlic, and onions; for what is acrid does not agree with a weak person. And they forbid to have a black robe, because black is expressive of death; and to sleep on a goat's skin, or to wear it, and to put one foot upon another, or one hand upon another; for all these things are held to be hindrances to the cure. All these they enjoin with reference to its divinity, as if possessed of more knowledge, and announcing beforehand other causes so that if the person should recover, theirs would be the honor and credit; and if he should die, they would have a certain defense, as if the gods, and not they, were to blame, seeing they had administered nothing either to eat or drink as medicines, nor had overheated him with baths, so as to prove the cause of what had happened. But I am of opinion that (if this were true) none of the Libyans, who live in the interior, would be free from this disease, since they all sleep

> on goats' skins, and live upon goats' flesh; neither have they couch, robe, nor shoe that is not made of goat's skin, for they have no other herds but goats and oxen. But if these things, when administered in food, aggravate the disease, and if it be cured by abstinence from them, godhead is not the cause at all; nor will purifications be of any avail, but it is the food which is beneficial and prejudicial, and the influence of the divinity vanishes. Thus, they who try to cure these maladies in this way, appear to me neither to reckon them sacred nor divine. For when they are removed by such purifications, and this method of cure, what is to prevent them from being brought upon men and induced by other devices similar to these? So that the cause is no longer divine, but human. For whoever is able, by purifications conjurations, to drive away such an affection, will be able, by other practices, to excite it; and, according to this view, its divine nature is entirely done away with. By such sayings and doings, they profess to be possessed of superior knowledge, and deceive mankind by enjoining lustrations and purifications upon them, while their discourse turns upon the divinity and the godhead. And yet it would appear to me that their discourse savors not of piety, as they suppose, but rather of impiety, and as if there were no gods, and that what they hold to be holy and divine, were impious and unholy. [32]

The Greek physicians would eventually overcome their traditional medical competitors; but that so only because they had as a source (seemly endless) a five thousand year classical African medical tradition to fall back on (coming up with cures and procedures that Greek traditional practitioners could not compete with and also the determination of the Hippocratic writers and Egyptian trained Greek medical practitioners to foster their new Egyptian knowledge of medicine onto their countrymen in direction competition with Greek folk medicine and traditional medical practitioners. In Ann Ellis Hanson's essay "Hippocrates: The Greek "Miracle" in Medicine" she affirms this was the goal and aim of the Hippocratic writers, to make the new and foreign classical medicine the dominant and only proper way to practice and understand medical science and the art of healing. In face of this new medical knowledge the old traditional medical practices had to be done away with as dangerous, ineffective, and thus scorned much like the practitioners in the modern General Hospital grand-domestication system laugh at and hold in suspicion cures (especially African ones) from traditional folk medical practitioners, derided as filled with magic and superstition:

> ***IV. The Hippocratic Physician***
>
> This picture of the ancient physician coincides with what we know about doctors from the Eighth to the Fifth Centuries B.C. in other sources. Already in Homer's *Iliad* Podaleiris and Machaon, sons of Asclepius, accompany the Greek armada to Troy, where they fight and heal [military physicians similar to the Egyptian physicians that traveled with the Pharaoh's armies into foreign wars as healers]. Machaon's skill draws the admiring remark that *a healer is worth many men in his ability to cut out arrows and smear soothing medicaments on wounds* (*Iliad* XI.514-515) A nascent theory of bodily humors, such as we see fully developed in the *Corpus*, operates in the epics: balance is a sign of health, imbalance, a harbinger of disease. *Cholê* is both

[32] *On the Sacred Disease* By Hippocrates Written 400 B.C.E Translated by Francis Adams https://classics.mit.edu/Hippocrates/sacred.html

Achilles' anger and the inner juice his body has accumulated in excess ever since his days as a nursling at the breast. Although medicine is an old *technê*, Hippocratics burst upon the medical scene of the later fifth century as full participants in the intellectual discussions and debates that mark the later Classical Period. They were agonistic in stance and concerned with self-conscious presentation of their medical *technê* and with its ability to guide the doctor in a logical movement from theory to practice; that is, from nosological cause of diseases and intellectual constructs for human physiology to the administration of proper curative remedies.

V. Hippocratic Medicine

In common with other intellectuals in the Greek city-states, Hippocratics are interested in ethnography and far-away places and peoples, in epidemic diseases and plagues, in the origins of man and embryology, and in valetudinarian dietetics. Like their contemporaries Euripides and Aristophanes, Hippocratics are quick to pounce upon causes and remedies that they consider irrational, and they too express their scorn for earlier ways of thinking. The writer of *Sacred Disease* criticizes "witch-doctors, faith-healers, quacks and charlatans," whose etiology for epilepsy and sudden seizures invokes attacks from the gods and whose therapies consist of purifications, incantations, prohibition of baths, lying on goat-skins and eating goats' flesh (*Sacred Disease* 1-2). The writer of *Diseases of Young Girls* censures women who follow commands from Artemis' priests to dedicate costly garments to the goddess in the effort to cure madness in the premenarchic young girl. Both medical writers ground their etiology for the diseases in blockage of inner vessels by a bodily humor; both consider sitting still and having your feet go to sleep an appropriate analogy for the numbness that extinguishes the senses in the diseases. Both base treatment on the evacuation of the noxious fluid from vital areas of the body: the epileptic is to take a phlemagogue to move excess phlegm gradually from his head so that its sudden descent into his body doesn't overwhelm his senses, and the young girl is to sleep with a man as soon as possible to remove the impediment at the mouth of her uterus, while pregnancy will bring her long-lasting cure by opening up her body so that her excess fluids can move about freely.

VI. The Hippocratics and "Rationalized" Medicine

Hippocratics find it important to absorb all human diseases within their medical *technê*, including the very difficult sicknesses of sudden seizures and premenarchic madness, and to this end they not only assign mechanical causes that interact with the anatomy and physiology they endorse, but they also employ therapies that reverse a diseased condition in accordance with the same mechanical principles. "Opposites cure opposites" is a deliberate intellectual stance in opposition to the "like cures like" of sympathetic magic. Hippocratics know how to speak the language of science, and they are certainly the first in the Western tradition to write medical science in a form that has survived to our time. They formulate questions that the West has continued to ask: What makes this person sick? Do women get sick in the same way as men? We can object that neither a descent of phlegm from the head as an etiology for epilepsy, nor a fantasy membrane at the mouth of the uterus in the young girl, is an empirically visible phenomenon; and we can dismiss the medical content of their science. We cling, however, to some of their deontology and medical ethics, as summarized in the Hippocratic Oath. What is important here is that these medical writers are asking not "Who causes this sickness?" but rather, "By what process does this sickness occur?" However imaginative their mechanistic explanations

> may be, Hippocratics can defend them with arguments that appeal to process, not to a capricious or malevolent deity, and they can explain the therapies they prescribe in terms of the actions that their medicaments set in motion.[33]

It was not until the discovery of homeopathic medical *techne* [praxis] that Western medicine began to see value in the *"like cures like"* in sympathetic magic of the traditional healer rather than the classical Greek medical view that rather it is *"opposites cures opposites."* "Homeopathy, also known as homeopathic medicine, is a medical system that was developed in Germany more than 200 years ago. It's based on two unconventional theories: "Like cures like"—**the notion that a disease can be cured by a substance that produces similar symptoms in healthy people**."

Transmission of Egyptian Medical Knowledge toward Africa South-South and West Africa

Here is a big question for this section of my paper: "Did Greek grand-domestication of Egyptian medical arts and sciences completely cut off the rest of Black Africa from receiving its knowledge and blessings?" Some scholars believe it did, others are uncertain, and some Africanist subscribe to the notion as credible even though there is much work and research to do to definitively affirm that it is true, even including West African regions as beneficiaries. One notion we can dispense with immediately is that grand-domestication systems however systematic and threatening cannot completely and fully prevent humans that are subjugated by it from finding ways to exercise their freedoms, maintaining the light of hope in darkness. I think a full study will find that even though humans seemingly subjugated find ways within their traditional culture to survive and even resist. For example, any study of Egypt when it was under threat of conquest had the very bad habit for retreating deeper into Egypt to Thebes and even Meroe if they had to survive the attempted conquest or regroup to retake and reunify Egypt. In addition to that Egyptians would find way to haul their *materia ad setis* with them as they moved deeper south either to outwait the invaders or rebuild the armies to fight back. This seems to be a general practice of blacks when they were dealing with superior forces. We note to that the Egyptian priests whose knowledge was sequestered in the Alexandria Library moved what material assets they had left and moved to the Island of Philae that actually belonged to the Nubians and their by treaty with the Greeks, then Romans and Nubians set up the Temple of Isis to worship the "Old Time Black Religion" their way until Justinian closed it down in 525 C.E.

Ethiopia hide as much of their sacred books and articles from the invading Mussolini armies hiding their precious ancient books and artifacts in caves to keep the Mussolini from seizing them and putting them in Italian Museums. The Africans of Mali did the same thing in hiding thousands of their books and works of art from groups of ISIS marauders intent on destroying these precious works forever wiping the history and knowledge of Medieval Mali these contained. Another way Africans living in the Nile Valley tried preserve their culture and folkways was by migrating out of the Nile Valley toward Central and West Africa taking with

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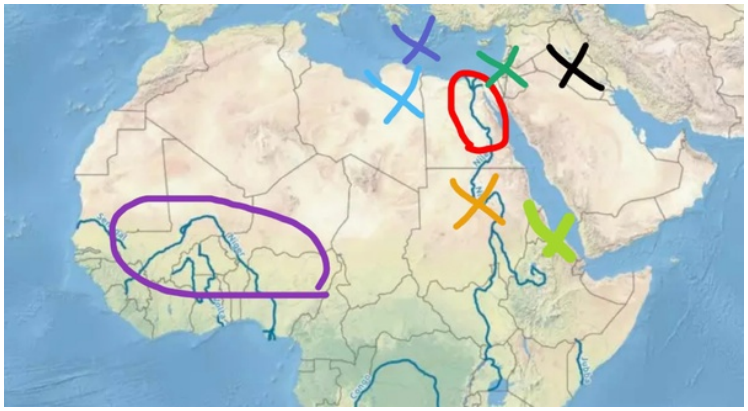
[33] Ann Ellis Hanson, *The "Greek Miracle" in Medicine* (The University of Michigan, Ann Arbor} in **Medicina Antiqua**, https://www.ucl.ac.uk/~ucgajpd/medicina%20antiqua/sa_hippint.html

them various aspects of Egyptian cultural and even scientific knowledge they had already acquired before leaving. I think I can demonstrate this claim as tenable. But first I want to briefly look as some views others hold in this respect of African migration from the Nile Valley Civilizations to West African in particular using some maps:

Movement South-South

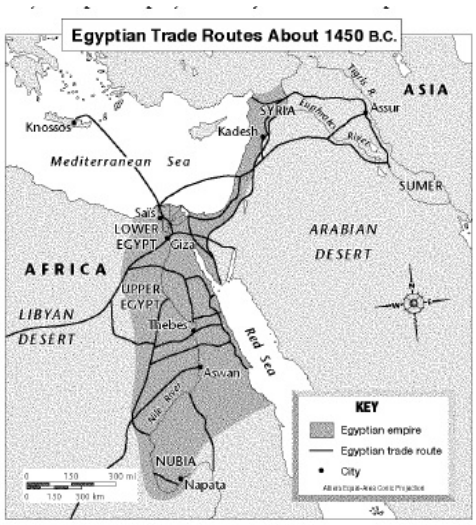
Possible Movement to West Africa



In the red circle, we have Egypt, and in the purple circle, we have the area where west African state societies were common. As you can see, there's quite a bit of distance between them, and most of that distance is a desert. The Egyptians mostly kept to themselves and their immediate neighbours. They interacted most with the Nubians (orange x), the Libyans (turquoise x), and the Canaanites (green x). They also had some relations with the kingdoms of Mesopotamia (black x), as well as trade contacts with Crete (blue x), and Punt (light green x). Bear in mind, for the Egyptians, Crete and Punt were the most exotic furthest reaches of their world (largely because Egypt was not a seafaring society). If the furthest an Egyptian can imagine going is Greece or Eritrea, what is the likelihood of regular Egyptian contact with far away west Africa? Probably close to 0%.That's not to say there was no contact at all. There was some indirect contact, though that contact was often through civilizations that were much more comfortable in the open sea than the Egyptians, namely the Greeks and Phoenicians. The Phoenicians in

particular were known to trade regularly as far south as Senegal and as far north as Britain, as well as with their next door neighbours the Egyptians. It is certain that west African goods reached Egypt via the Phoenicians, maybe even people. However, because the Phoenician trade routes were their lifeblood, it's also certain that the locations and stories of their trading partners on what they perceived to be the edge of the world were safely guarded secrets.The Egyptians did not really gain extensive knowledge of the world beyond the eastern Mediterranean and the Red Sea until the Ptolemaic era when trade contacts with India and Rome were established. By this point they may have known that west Africa existed, but even then, there was probably little to no trade or interaction between them. Actual large scale contact with west Africa probably did not begin until the late Roman or Islamic periods, and even then it was through the filter of Amazigh nomads. This isn't to say that interaction with sub Saharan Africa was that rare, after all, Egypt's primary trade partner was always Nubia, and the Nile makes a good pathway straight down into sub Saharan east Africa. West Africa though was too remote to be easily reached or contacted by Egypt, and we must remember that the distance between Egypt and the Niger River Valley is the same as the distance between New York City and Los Angeles, or between Madrid and Moscow, or Tokyo and Yangon. The distance is immense and Egypt never really had a reason to traverse the immense and inhospitable Sahara desert because they had trade partners who would bring pieces of west Africa to them, like the Phoenicians or the Nubians.[34]

Geodetic Cultural & Trade Relationship Between Nubia And Ancient Culture When Transmission Of Knowledge Was Possible



The Kush Empire traded with the other civilizations that were settled along the Nile River. The river made trade easy for all settlements. Nubia was a region along the Nile River. Its history can be traced from c. 2000 BCE to modern day. It was culturally close to ancient Egypt, and the two regions had periods of both peace and war.Nubia consisted of two major regions along the Nile River, from Aswan to Khartoum. Upper Nubia sat between the Second and Sixth Cataracts of the

[34] From and essay by Anthony Magallanez, MA in History & Linguistics, Arizona State University (Graduated 2016).

Nile (modern-day central Sudan), and Lower Nubia sat between the First and Second Cataracts (modern-day southern Egypt and northern Sudan).

The Nubian Region: These two maps shows the ancient and modern-day location of Nubia.

Nubian history can be traced from c. 2000 BCE onward to 1504 AD, when Nubia was divided between Egypt and the Sennar sultanate and became Arabized. It was later united within the Ottoman Egypt in the 19th century, and the Kingdom of Egypt from 1899 to 1956.

Nubia and Egypt: A Cultural Look from the Bridge
(When Egyptians Saw Themselves as the Same Race as the Nubians)

This painting from the tomb of Ramses 111 (1200 BC) shows that the Egyptians saw themselves as Blacks, and painted themselves as such without possible confusion with the Indo-Europeans [Caucasoids] or the Semites. It is a representation of the races in their most minute differences, which insures the accuracy of the colors. Throughout their entire history, the Egyptians never entertained the fantasy of portraying themselves by types B or D.

A) The Egyptian seen by himself, black type
B) The "Indo-European"
C) The other Blacks in Africa
D) The Semite

Depiction of Nubians Worshipping: This painting shows Nubians at worship.

Nubia and Ancient Egypt had periods of both peace and war. It is believed, based on rock art, that Nubian rulers and early Egyptian pharaohs used similar royal symbols. There was often peaceful cultural exchange and cooperation, and marriages between the two did occur. Egyptians did, however, conquer Nubian territory at various times. Nubians conquered Egypt in the 25th Dynasty. Egyptians called the Nubian region "Ta-Seti," which means "The Land of the Bow," a reference to Nubian archery skills. Around 3500 BCE, the "A-Group" of Nubians arose, existing side-by-side with the Naqada of Upper Egypt. These two groups traded gold, copper tools, faience, stone vessels, pots, and more. Egyptian unification in 3300 BCE may have been helped along by Nubian culture, which was conquered by Upper Egypt. Nubia was first mentioned by ancient Egyptian trading accounts in 2300 BCE. Nubia was a gateway to the riches of Africa, and goods like gold, incense, ebony, copper, ivory, and animals flowed through it. By the Sixth Dynasty, Nubia was fractured into a group of small kingdoms; the population (called "C-Group") may have been made up of Saharan nomads. During the Egyptian Middle Kingdom (c. 2040-1640 BCE), Egypt began expanding into Nubian territory in order to control trade routes, and to build a series of forts along the Nile.

Depiction of Battle with the Nubians: This painting shows Ramses II battling Nubians from his war chariot.

The Egyptians called a certain region of northern modern-day Sudan, where ancient Nubians lived, "Medjay." This name gradually began to reference people, not the region. Those who lived in this region worked in the Egyptian military as scouts, later as garrison troops, and finally as elite paramilitary police. Some Egyptian pharaohs were of Nubian origin, especially during the Kushite Period, although they closely followed the usual Egyptian methods of governing. In fact, they were seen, and saw themselves, as

> culturally Egyptian. The two cultures were so close that some scholars see them as indistinguishable. Nubians appear to have been assimilated into Egyptian culture.[35]

However, we need more than pictures and commentary on their meaning to ascertain that Egyptian knowledge was widely spread and found itself alive in places in Africa and in other parts of the world that one would never suppose possible. Since we will be examining the work of George E. Simpson, that is, *Yoruba Religion & Medicine in Ibadan* (1980) it would be worth looking at some aspects of Yoruba culture to show definitively that Egyptian religion played an enormous role in the formation of Yoruba culture and religion. We need to know how this transmission (thought improbable by some Western scholars) took place, whether by migration from war or direct trade contact or both. In fact we will show that Yoruba religion exactly mirrors ancient Egyptian religious practice and Egyptian gods; and if this is true about Yoruba religion then what is the probability that aspects of Egyptian medicine also must have filtered in with Yoruba religious practice and praxis since even in classical Egyptian medicine magic still had a place in the praxis of the healing arts. This could very well be the reason that African traditional healers still to this day mix in magic, incantations with practical and scientific prescriptions to heal certain diseases of African people both in the cities and in rural areas of African countries throughout the Continent. An these mixed medical practices are still alive and well and even better organized despite the modern General Hospital systems of grand-domestication that give priority to Western medicine and *techne*. The resurgence of African traditional medicine has recently become so powerful that even the United Nations are advancing the idea of giving a place with the General Hospital medical system for African traditional medicine and its practitioners that by the way are organizing themselves into medical associations and creating formal education for such healers, especially herbalist. We don't want at this point to go into the meat of this subject as we try to focus on how Egyptian religion and perhaps medical knowledge was directly and indirectly transmitted to far away regions in West Africa, because we will delve fully into the grand-domestication system of the General Hospital taking its cue from the ancient Greek battle of the Hippocratic medical practitioners in their early attempts to eclipse traditional medicine even in Greece to make its understanding and praxis of Egyptian medicine their own and force these foreign notions on its own people we the grand-domestication formula "We know what is best for you!" In this respect we mention here Michel S. Laguere view of the General Hospital and its attempt even through organizations like the WHO (the World Health Organization) to subsume and absorb (in order to control) traditional medicine within the General Hospital system: Laguere does not agree however well intentioned this scheme may seem leading to inferior second rate medical service for the masses. He states:

> Because the general hospital has become a highly bureaucratized institution, there have been various efforts aimed at de-institutionalizing the health care system and institutionalizing some aspect of the folk medical system. The most recent attempt has been a policy statement issued by the World Health Organization suggesting that third world countries should use and integrate into their health care delivery systems those forms of proven folk medications and folk healers, such as midwives, that can easily be recouped. It is an efficient way to tap these resources in the developing countries where

[35] *World Civilizations I* (HIS 101) – Biel - https://courses.lumenlearning.com/suny-fmcc-boundless-worldhistory/chapter/nubia-and-ancient-egypt/

> cosmopolitan medicine is not readily available. . . . Despite the good intention of this very respectable institution, the proposal smacks of neo-colonialism at best and is reactionary at worst. Instead of promoting national identity, it will perpetuate inequality and injustice leading to the masses to second-rate health care. It will assume a cover-up for the state's failure to provide health care to its citizenry and will encourage current national practices of unequal resource allocation. . . . Obviously, it is not expected that, should the folk healers have their offices in the hospital, the local elite will eventually avail themselves of their services. Clearly they will be used primarily by the lower class.[36]

Arguments For and Against Migration from the Nile Valley

Jock M. Aqai, in his essay *"Did the ancient Egyptians migrate to ancient Nigeria?"* (2014) summarizes the arguments for and against Africans from the Nile Valley migrating to West Africa, in particular to areas now incorporated in the country of Nigeria. We present some of those here in his words:

> The debate on whether the ancient Egyptians[1] influenced or migrated to West Africa has been studied by various scholars for a long period of time (cf. Parrinder 1951:198). Writers of West African history, who have an interest in the Yorubas of Nigeria, are of the opinion that there were migrations between Egypt and Yorubaland, yet others refute this theory. Some say that the Yorubas came from Israel and landed in Yorubaland. However, the theory that the Yorubas originated in Israel has rather made little or no impact on the Yorubas because the Israelites' culture, especially about the afterlife beliefs (cf. Agai 2011:195; Lucas 1970:382-388) and linguistic phraseology differs immensely from those of the Yorubas (Parrinder 1951:199).
>
> Reverend Samuel Johnson has been writing the history of the Yorubas for about 20 years and his manuscript *The history of the Yorubas: From the earliest times to the beginning of the British protectorate* was first sent for publication in 1899 but was published only in 1921 and reprinted in 2001 (Johnson 1921:viii). A number of writers of the Yoruba history especially from the beginning of the early 20th century until the present, rely on the writings of Johnson as a fundamental source of knowledge with regard to understanding the Yoruba connection with ancient Egypt (cf. Akintoye 2004:3). Johnson relied on some cultural similarities between the Egyptians and the Yorubas (Johnson 1921:6-7). He also relied on Yoruba's oral history as his main source of information concerning Yoruba origins; some of his sources are renowned Yoruba oral historians like Josiah Oni, Venerable Lagunju (the Timi of Ede) and many more (Johnson 1921:viii). . . . Johnson argues that past historians, including Yoruba oral historians, say that the Yorubas originate from the east and he agrees with these statements as their culture proves. However, Johnson explains that the east, according to the understanding of Yoruba historians did not literally mean Mecca as it was perceived but Egypt in North-East Africa. Johnson regards Sultan Mohammed Bello as one of the earliest writers of Nigerian history, whose writings apparently influenced the Yorubas to begin to think that they originated in Mecca instead of Egypt (Johnson 1921:1:5-6). Johnson maintains that the ancestors of the Yorubas were Coptic Christians from Egypt (Johnson 1921:6-7).

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[36] Laguerre, *Afro-Caribbean Folk Medicine* (1980), p. 10.

Another prominent writer of West African history, who linked the Egyptians to the Yorubas, is the Venerable Archdeacon J. Olumide Lucas. He was a former Pastor of St. Paul's Church, Breadfruit in Lagos, Nigeria***. Lucas discusses the various forms of spirits, gods and ancestors worshipped by the Yorubas. He argues that these same deities were worshipped in ancient Egypt.*** *Furthermore, Lucas believes that ancient Egyptian hieroglyphics, emblems, symbols and formulae have survived in West Africa.* He claims that some of the survivals are traced back to different periods of ancient Egyptian history: firstly the predynastic period; secondly, the dynastic period as well as the Greek and Roman times. Lucas notes that the survivals are still in use especially in the form of a metaphysical outlook on life, notably amongst the Ashanti, in Togoland, Yorubaland and Ekoiland (Lucas 1970:iii). . . . An opponent of the Egyptian theory of the Yoruba origin is Leo Frobenius who was a trained anthropologist and explorer. Frobenius thinks that the , , ... or culture of the Yorubas is not of Egyptian origin but Etruscan which was centred in North Africa. He calls this culture or theory the 'Atlantic theory'. By implication, Frobenius is of the opinion that the Yorubas are not of Egyptian origin and hence the Egyptians did not migrate to Yorubaland (cf. Frobenius 1913:336). . . .

One of the implications for the writings of these early 20th century writers of West African history is that the minds of many contemporary Yorubas have been influenced to think that their ancestors originate in Egypt or Arabia.[4] Folorunso (2003:83) for example, thinks that Yoruba ancestors came from Egypt, in other words, Folorunso believes that the Egyptians migrated to Yorubaland. Agai (2013a:1-2) states, that whilst in Yorubaland, he discovered that many Yorubas attributed their origins to ancient Egypt and other Yorubas he interviewed said they originated in Arabia. Umoh (1971:116) says that even the Yorubas themselves believe that they originated in Egypt. The religions of Christianity and Islam, colonialism, the ideology that Egypt was the cradle of human[s] recognized, the Yoruba creation of myth and many other factors might have influenced the minds of these early 20th century writers of West African history to begin to think that Egypt had had contact with Yorubaland, yet these factors will not be discussed in detail in this research. This research discusses the theories of the Egyptian contact with the ancient Nigerians especially with the Yorubas. The researcher attempts to answer the question: did the ancient Egyptians migrate to ancient Nigeria?[37]

Who were the Egyptians that migrated to Nigeria?

Aqai presses on with his central question: *did the ancient Egyptians migrate to ancient Nigeria?* :

Pre-dynastic and dynastic Egyptians

It has been speculated that most of the contact between West Africa and the ancient Egyptians took place on the whole during the pre-dynastic and dynastic periods. This theory is mainly propagated by Lucas and Parrinder both of whom accept the view that there was direct communication between Egypt and West Africa during these two

[37] Jock M. Aqai, *"Did the ancient Egyptians migrate to ancient Nigeria?"* Department of Religion, Philosophy and Classics, University of KwaZulu-Natal, South African in *Verbum Eccles.* (Online) vol.35 n.1 Pretoria Jan. 2014

periods: 'I imagine that this is not contested. Western black Africa has its communications with the western basin of the Mediterranean, directly, across the Sahara' (Parrinder 1951:200). Parrinder thinks that only the predynastic and dynastic Egyptians made serious impacts on West Africans, and that these impacts became less, giving way to Islamic and Arabian impacts especially amongst the Yorubas (Parrinder 1951:205-209). He saw similarities of pre-dynastic and dynastic Egyptian cultures with those of the Yorubas, and these cultures included: lack of attempts at mummification, probably no clothing except by ruling families who made knickers of goat and deer skins, used animal skins for clothing, tattooing of their bodies with lines and animal figures, and totemistic beliefs (Parrinder 1951:202-203).

Both the ancient Egyptians and the Yorubas recognized the existence and the supremacy of a supreme deity but worshipped local deities and ancestors. In both cultures, kings were regarded as divine authorities, certain animals as sacred, and certain forms of festivals involving dancing and singing were practiced. Magic and the use of amulets were important in the daily lives and in the afterlife beliefs of both cultures. Body mutilations practiced in ancient Egypt also found their way to the Yorubas, these practices included: circumcision, excision, shaving and piercing of ears and nose. These kinds of Yoruba cultures were also practiced during the predynastic and dynastic periods of ancient Egypt (Agai 2013a:14; cf. Lucas 1970:412-413). However, Parrinder (1951:200) admits that archaeological evidence for migration between Nigeria and Egypt, particularly during the predynastic and dynastic periods is lacking. The routes and the means of travel those ancient Egyptians assumedly used to journey to Nigeria cannot be proven. Despite the presence of some Egyptian cultural remnants in western Nigeria, people who could be identified clearly as remnants of predynastic and dynastic Egyptians in Nigeria are lacking.[38]

Oduduwa

This theory is based on a Yoruba legend. The presence of Egyptian culture found amongst some Nigerian tribes and especially the Yorubas, made some writers observe that the Yorubas were of Egyptian origin or that the Yorubas were highly influenced by the Egyptians through some form of physical contact in Yorubaland. If Oduduwa is actually of Egyptian origin, and considering his monarchical and possible genetic influences on the Yorubas, it can be assumed that the Yorubas are mixed remnants of the Egyptians in Nigeria. This is so because Oduduwa met some inhabitants in Yorubaland and interbreeding might have taken place between Oduduwa, his followers and those early inhabitants of Yorubaland. This view is not proven scientifically and the origin and authenticity of the Oduduwa legend itself is still under scrutiny. . . .

Direct Contact in Yorubaland by Ancient Egyptian Adventurers and traders

One astonishing report about an early relationship between Nigeria and ancient Egypt is the one presented by Flora Shaw. She noted that there had been an old record which says that Egyptian Pharaohs visited Nigeria long before the advent of Christianity: I abridge from Macrizi an account of an eleven years' expedition of one of the Pharaohs into the west and south, which seems definitely to confer upon Borgu the honour of connecting

[38] Aqai.

the existing territory of British Northern Nigeria with the Egypt known to us in the Old Testament. The expedition took place some 1700 years before Christ. The Pharaoh was king of Egypt when 'a young Syrian, of the name of "Joseph the Truthful", was sold by his brothers into Egypt.' The Pharaoh of Joseph was known by many names. Amongst them the Copts gave him the name of 'Barkhou'. (Folorunso 2003:78). Folorunso (2003:78) admits that even though Shaw did not expatiate on this statement, yet, the statement suggests that an Egyptian pharaoh visited northern Nigeria - not Yorubaland - for trade or adventure long before the advent of Christianity. It also seems that the purpose of the visit was not to settle in Nigeria. The known periods that Egyptians travelled to Nigeria are after the advent of Christianity; for example, history taught that an Egyptian adventurer Rabeh in 1870 was given Negro soldiers by the Arabs. He led the soldiers towards the shores of Kordofan, Wadai until they arrived at Borno in northern Nigeria. In 1893, Rabeh chased away the Sultan of Borno and held the province in a state of subjugation until he was attacked and killed in 1900 (Lucas 1970:400-401). Other historical records reveal that Nigerians had travelled to Egypt as well for religious reasons. For example, it has been recorded that in the 11th century CE, the people of Kanem Borno, from whom Borno derived its dynasty of kings as well as a large proportion of its population, had a settlement of their own at Cairo. Ever since, thousands of Muslim pilgrims from West Africa have annually visited and even settled in the Egyptian Sudan (Lucas 1970:400-401).[39]

Were there specific migration routes from Egypt to Nigeria?

With regard to the ancient Egyptian journeys to West Africa and especially to Nigeria, only little information is available in this regard, and this information is centred on Egyptian journeys long after the advent of Christianity. The specific routes those Egyptians choose and the exact distances between ancient Egypt and Nigeria either by road or by sea were not known according to modern means of measurement. This is why many researchers rely on cultural similarities between Nigerians and the ancient Egyptians; and to some of these researchers, the presence of certain Egyptian culture in some parts of Nigeria suggests that the Egyptians had inhibited those regions of Nigeria (Agai 2013a:7). Although Lucas did not provide any archaeological evidence, he maintains that it was possible to travel by sea and also by road from Egypt straight to the Sudan and to Nigeria: 'evidence is available that the transmission of the ancient Egypt[ian] culture followed a trans-continental route from Egypt to the western shores of Africa' (Lucas 1948:352).[19] Parrinder (1951:198) also thought about probable routes of communication from the Upper Nile, skirting the tropical forest eastward along the Sudan to the old western Sudanese kingdoms, such as Gao, Ghana, Djene, Timbuktu (in Mali) to the coast of Guinea and to the Bight of Benin (in Nigeria) (Agai 2013a:6). Parrinder thinks that the best route for the ancient Egyptians who came to Nigeria was by sea, yet these means of travel is tampered with today: The gap of desert between the Upper Nile and Nigerian Sudan is now impassable except by modern means of transport owing to the lack of water, but there are signs of ancient wells, at intervals, that might have allowed a crossing in the distant past. ... hence there may have been earlier communications, possibly in the pre-dynastic and early dynastic Egyptian periods. (Parrinder 1951:198). . . Lucas (1948:351) on the other hand suggests that the reason why the ancient Egyptians

[39] Aqai.

did not live permanently in the Sudan was because of the unfavourable weather conditions of the Sudan, and hence to him, the Egyptians passed through the Sudan and lived in Yorubaland where the weather encourages permanent settlement (cf. Agai 2013a:8). Lucas and Johnson argue that the Egyptians went to live in Nigeria, and likewise Parrinder admits to this notion but Frobenius states that North Africa and not Egypt influenced Yorubaland. However, none of these writers have succeeded in providing any archaeological evidence showing specific routes of the travels between ancient Egypt and ancient Nigeria.[40]

YORUBA AND THE ANCIENT EGYPTIAN CONNECTION

We now present a perspective on the question of migration of black people coming out of the Nile Valley on various cultural affinities found in countries like Nigeria, particularly among the Yoruba. While archeology is important in telling this story of migration which admittedly is scant; but we much continue reviewing the evidence we have until other paramount evidence from archeology becomes availability. The lack of archeological evidence does not mean such a migration did not happen across the great Sahara toward West Africa. This is the view held by Rossikk in his book *Yorubas and the Ancient Egyptian Connection*. Rossikk writes as follows:

> In the first chapter, we talked about the aboriginal nature of the Yoruban peoples. In this chapter, we shall talk of a possible migration from ancient Egypt. Many traditions point to a fact that an alien group (Egyptians) immigrated to Yoruba land and mixed with the original population. Many oral traditions are replete with these stories. The Awujale of Ijebu land has shown that the Ijebus are descended from ancient Nubia (a colony of Egypt). He was able to use the evidence of language, body, scarification, coronation rituals that are similar to Nubians' etc, to show that the Ijebus are descendants of the Nubians. What the present Awujale claimed for the Ijebus, can be authenticated all over Yoruba land. The Awujale even mentioned (2004) that the Itsekiri (an eastern Yoruba dialect) are speaking the original Ijebu language. Since the Nubians were descended or colonized by the Egyptians, the Ijebu, and by extension, all Yoruba customs, derived from the Egyptian. Many traditional Yorubas have always claimed Egypt as their place of original abode, and that their monarchical tradition derives from the Egyptians'. Apostle Atigbiofor Atsuliaghan, a high priest of Umale-Okun, and a direct descendant of Orunmila, claimed that the Yorubas left Egypt as a result of a big war that engulfed the whole of Egypt. He said the Egyptian remnants settled in various places, two important places being Ode Itsekiri and Ile-Ife.Chief O.N Rewane says "Oral tradition has it also that when the Yorubas came from South of Egypt they did not go straight to where they now occupy. They settled at Illushi, some at Asaba area – Ebu, Olukumi Ukwunzu while some settled at Ode-Itsekiri,." (O.N. Rewane Royalty Magazine A PICTORIAL SOUVENIR OF THE BURIAL AND CORONATION OF OLU OF WARRI, WARRI 1987). Since these oral traditions are passed on by very illiterate people, we can augment whatever is recorded with written sources. Concerning the migration of some of the Yoruba ancestors from the east, Conton says: "The Yoruba of Nigeria are believed by many modern historians to be descended from a people who were living on the banks of

[40] Jock M. Aqai, *"Did the ancient Egyptians migrate to ancient Nigeria?"* Department of Religion, Philosophy and Classics, University of KwaZulu-Natal, South African in *Verbum Eccles.* (Online) vol.35 n.1 Pretoria Jan. 2014

the Nile 2,000 years ago, and who were at the time in close contact with the Egyptians and the Jews. Sometime before AD 600, if this belief is correct, this people must have left their fertile lands, for reasons which we cannot now discover and have joined in the ceaseless movement of tribes west wards and south-wards across our continent. We can only guess at the many adventures they and their descendants must have had on their long journey and at the number of generations which passed before they arrived. All we can be certain about is that they were a Negro people (of which ancient Egypt probably had at least one community as we have seen) and that one of the many princely states they founded on their arrival in West Africa…..was Ife.' Conton WF (1960. 71). Although we agree with Conton that some of the Yoruban ancestors migrated from Egypt, we tend to toe the scientific line of Cheik Anta Diop, that the ancient Egyptians were pure Negroes. Aderibigbe, an indigenous scholar, also accepts that the Yorubas migrated from Egypt. He says: "The general trend of these theories, most of them based on Yoruba traditions, is that of a possible origin from "the east". Some scholars, impressed by the similarities between Yoruba and ancient Egyptian culture – religious observation, works of art, burial and other customs – speak of a possible migration of the ancestors of the Yoruba from the upper Nile (as early as 2000BC 1000BC) as a result of some upheavals in ancient Egypt". (AB ADERIBIGBE 1976). Unlike Conton, Aderibigbe was able to pinpoint a cause for the Yoruban migration – war. Olumide Lucas did a lot of job to show similarities and identities between the ancient Egyptians and the Yoruban peoples. The date that Aderibigbe gave (2000BC – 1000BC) is much earlier than that given by Conton. Aderibigbe's date corresponds to that of the Hyksos invasion of Egypt 2000-1500BC. On the possible eastern origin of the Yorubas, Tariqh Sawandi says: "The Yoruba history begins with the migration of an east African population across the trans-African route leading from Mid-Nile river area to the Mid-Niger. Archaeologists, according to M. Omoleya, inform us that the Nigerian region was inhabited more than forty thousand years ago, or as far back as 65,000BC. During this period, the Nok culture occupied the region. The Nok culture was visited by the "Yoruba people", between 2000BC and 500BC. This group of people was led, according to Yoruba historical accounts by king Oduduwa, who settled peacefully in the already established Ile-Ife, the sacred city of the indigenous Nok people. This time period is known as the Bronze Age, a time of high civilization of both of these groups. According to Olumide J. Lucas, "the Yoruba, during antiquity, lived in ancient Egypt before migrating to the Atlantic coast". He uses as demonstration the similarity or identity of languages, religious beliefs, customs and names of persons, places and things. In addition, many ancient papyri discovered by archaeologists point at an Egyptian origin. (Tariqh Sawandi: Yorubic medicine: The Art of divine herbology – online article). Ademoyega commented that the Ekiti section of the Yorubas must have migrated to their present area around 638AD when the Muslims took over Egypt and forced some of the Yoruba people to migrate to their present area. So, we see that the Yoruba did not come in one migration, but in many different migrations – in waves. The first possible migration might be connected with the Hyksos invasion. Some words in the Yoruban vocabulary echo the words used in Egypt in predynastic times and in the early dynastic periods. Some Egyptian gods of this period have strong identities with Yoruban deities. For instance, gods such as Adumu (Adumu) Hepi (Ipi) Ausar (Ausa), Horise (Orise), and Sámi (Sámi) Nam (Inama) are present in Yoruba. All these gods existed in the pre-dynastic and early dynastic periods of Egypt. TODAY, AMONG THE ITSEKIRI-YORUBAS ,THESE GODS CAN STILL BE PHYSICALLY SEEN, AT LEAST, ONCE A YEAR! Neighbouring peoples are already initiated into the various gods systems and beliefs in Yorubaland.the agban ancestral worship was first organized in Urhoboland during the funeral ceremony of chief Ayomanor of Sapele (1949). The Ipi system was first organized in Urhoboland in March 11, 2005. We can also see words that

existed in the Graeco-Roman period in some of the Yoruban dialects. When the Romans took over Egypt, they infiltrated the Egyptian area with their language. In present Yoruba, we can still find words of Roman descent. For instance, the Yoruba called the palm frond 'Mariwo'. This word is derived form the Latin Rivus (River). One of the declensions of river is Rivo (by the river).Since the Yoruban possesses no "V", the word become riwo. Thus, the word "Omariwo" means the child by the river. Some other words like Sangi (blood in Itsekiri-yoruba dialect) thought to have been derived form the Portuguese were actually brought as a result of the Roman Conquest of Egypt. Sangi is blood and the Latin term is Sanguis. Some eastern Yoruba use the term "Ihagi" which is clearly a corruption of the Roman Sanguis. A Christian army in 540AD invaded Egypt and some persons believed to have reached Yoruba land were driven from Egypt. With the commencement of the Arab period in Egypt, some indigenous Egyptians who never wanted to accept the Islamic religion escaped to present Yoruba land. It was probably in this period that words such as Keferi (Kafri pagan in Arab) infiltrated into the Yoruboid vocabulary. **All said and done, more than fifty percent of the Yoruboid vocabulary of today can be deduced either directly or indirectly from the ancient Egyptian.** These are the original ancient Egyptian language devoid of Arab and Latin words that are very few in the Yoruboid vocabulary. It is not really certain when king Oduduwa came from Egypt. He must have come in one of the many migrations. But since the Yoruba religious discourse has a lot of identities with Egyptian, Oduduwa would have left Egypt at a very early period perhaps after the Hyksos invasion of 2000-1500 BC , but not later than 30 BC.[41]

THE H'ORISHA in YORUBA LAND

Here we demonstrate or show that Yoruba Religion exactly mirrors the later Egyptian system of Osirian religion. We are interested in this subject because (1) it shows that some kind of way Egyptian cultural and maybe its sciences entered West African, either through migration as perhaps result of war in the Nile Valley or direct trade between West African groups and Nile Valley dwellers; and (2) if this is true then some aspects of Egyptian medical science entered West Africa as well because Egyptian medical science even in its classical form still carried with it unapologetically magic, incantations and other aspects of Egyptian religion that had to do with the gods. Deeper and further research along these lines are needed to ferret out what aspects or residue of Egyptian classical medicine ended up being absorbed in West African traditional medical traditions its various healing arts. The worship of the **Orishas** in Yoruba religion is a case in point, the name of **Horus**, the Son of Osiris found its way somehow in Yoruba Religion as **H'Orisha**, with the aspirated H' dropped as silent turning that name into **'Orisha**, the worship of the gods below the Creator God Olodumare. We will see that Yoruba religion may be described as a "diffused monotheism" based on the Egyptian notion of the **"One and the Many"** in this case where the Creator God Olodumare has under his authority functional deities or **Orishas** that carries out the commands and will of the One Creator God.

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[41] Rossikk. *Yorubas and the Ancient Egyptian Connection*. Feb 07, 2013. https://www.nairaland.com/1189190/yorubas-ancient-egypt-connection#14209575

We will see that there is an arch-deity or arch-Deity under Olodumare that specifically presides over Yoruba Land and all the other smaller deities named Orisha-nla. We will see where this makes since once we know that Horus in the same manner under Osiris is the arch-Deity over all of Egypt. We can there imply the name of Orisha-nla is really *H'Orisha-Nla*. We will define the specific function of some of these Orishas momentarily but they are not autonomous self-created spiritual beings but created by Olodumare for his purposes in maintaining and sustaining the created order. These many functional deities are reflective of the many forms and functions of Horus the Egyptian god where the H'Orishas got there name and why functional forms ended up in the Yoruba religious system. Here we look as some of the functional forms that Horus takes to understand why his name is associated with the Yoruba deities. First as stated above Horus as the "god of all Egypt" is **Heru-Un-nefer**, that is, "Horus, the God" of Egypt, in hieroglyphics ; **Heru-Ur** would be that is, "Horus the Great." Further we have **Heru-pa-khart** *Harpokrates* (Gk) meaning "son of Osiris and Isis."

A functional form of Horus was **Heru-uru** Horus, the warrior god, where "war" is signified by the hieroglyph for "soldier" and the divine axe representing as a determinative for the "Neter" or the god's "power" to wage war or defend those waging war on behalf of the Neter, in this case Horus, the god of Egypt. Another of the many, many forms of Horus is **Heru-aa** "Horus, the god of travelers." So if you were an Egyptian warrior or soldier you prefer to call on not just any form of Horus but **Heru-uru**, *the god of war* for protection on the field of battle. And if you were a lone traveler or even traveling in a caravan, you would invoke the Horus form **Heru-aa** to protect you and yours from bandits, robbers and slave hunters. The Egyptian functional way of worship was to worship those Egyptian deities whose forms pertained to their specific and immediate needs. This is in fact the same way the Yoruba worship the **Orishas** or the **One and the Many** in their various functional forms according to their immediate needs and circumstances. The Egyptian god Horus as the representative on Earth for Osiris and Isis had many functional forms literally in the hundreds. Even so Egyptologists are beginning to recognize Egyptian religion as a diffusive monotheism worshiping the**One and the Many** or the worshiping the One through the Many. Christianity as a Trinitarian religion with later add or counter with the notion of the **One and the Only** so that all the religious functions and forms came through Jesus Christ, the**All in All**.

Horus, also known as **Heru**, **Har**, **Her**, or **Hor** in Ancient Egyptian, is one of the most significant ancient Egyptian deities who served many functions, most notably as the god of kingship, healing, protection, the sun, and the sky. He was worshipped from at least the late prehistoric Egypt until the Ptolemaic Kingdom and Roman Egypt. Different forms of Horus are recorded in history, and these are treated as distinct gods by Egyptologists. These various forms may be different manifestations of the same multi-layered deity in which certain attributes or syncretic relationships are emphasized, not necessarily in opposition but complementary to one another, consistent with how the Ancient Egyptians viewed the multiple facets of reality. He was most often depicted as a falcon, most likely a lanner falcon or peregrine falcon, or as a man with a falcon head. The earliest recorded form of Horus is the tutelary deity of Nekhen in Upper Egypt, who is the first known national god, specifically related to the ruling pharaoh who in time came to be regarded as a manifestation of Horus in life and Osiris in death. The most commonly encountered family relationship describes Horus as the son of Isis and Osiris, and he plays a key role in the Osiris myth as Osiris's heir and the rival to Set, the murderer and brother of Osiris. In another tradition, Hathor is regarded as his mother and sometimes as his wife. Claudius Aelianus wrote that Egyptians called the god Apollo "Horus" in their own language. However, Plutarch, elaborating further on the same tradition reported by the Greeks; specified that the one "Horus" whom the Egyptians equated with the Greek Apollo was in fact "Horus the Elder", who is distinct from Horus the son of Osiris and Isis (that would make him "the Younger").[42]

Some scholars still mistakenly mark Egyptian religion, Yoruba religion with the worship of the Orishas as **polytheism** but that would be flat out wrong. In respect to Yoruba religion Idowa (1960:49) states that Yoruba religion is a ‘implicit monotheism” that is a “diffused monotheism.” In Yoruba belief “the existence of one God who is Supreme” but there is “also the divinities who are his representatives on earth.” This is clear as mud since this *diffusion of the gods* is not explained. In fact the One Yoruba God, that is, Olódùmarè is the Creator of God of all living being and all things, including the ‘Orishas that are “diffused” from his actual being and carry out functional duties under the Creators demands. The ‘Orishas no matter their function and role in the created order, especially in Yoruba Land do so under the authority of the Creator God Olódùmarè. One of the big questions is are the ‘Orishas self-existent and Olódùmarè is the One God that controls them through his supreme power or they created deity made by Olódùmarè himself responsible solely to him in carrying out his will throughout creation? We have already mentioned that Orisa-nla is the arch-divinity of Yoruba Land like unto Horus being the arch-divinity of Egypt and that it is likely that ‘Orìṣhà-nla likely got its name from Horus when one replaces the silent aspirated “h” in the name H’Orisha-nla. Now we can look more closely at the role and function of ‘Orìṣhà-nla from the work of E. Bolaji Idowu in *Olódùmarè: God in Yoruba Belief* (1994). Idowu writes:

Orìṣà-nlá is the supreme divinity of Yorubaland. As his name implies he is the great or arch-divinity. It is sometimes said that he is the father of all the *orìṣà* of Yorubaland and that it was he who gave each one of them the name *orìṣà*, thus naming them after himself. Thus, the title “father” here denotes his relationship to the other divinities as well as

[42] **Horus**, Article. Wikipedia, the free encyclopedia

suggests that he was the original divinity from who at least a number of them derived. He is automatically the senior and head of them all. He is called **Ọbàtálá**, the name which has been variously interpreted as Ọba-tí-ó-nla --- "The king who is great"; or **Ọba-ti-àlà---"King in white clothing**". According to our oral traditions, Orìṣà-nlá is very ancient. He was the very first to receive a definite characterization, and that will explain why he is described by some of our elders as the image or symbol of Olódùmarè on earth. Yoruba theology also calls him the off-spring of Olódùmarè in the sense that he derived immediately from him and that the attributes of Olódùmarè are revealed through him. The oral traditions give much emphasis to the teaching that he takes after Olódùmarè in many essential attributes: he is called by some Olódùmarè's very significant appellations. For example, he is known as *A-tẹ́-rẹrẹ-k'-diye*---"He who spreads over the whole extent of the earth"; he is called *ẹlẹ́dă*---"maker", since Olódùmarè has committed to him the creation of the physical part of man, as also the creation of earth and the arrangement of its trappings. He is the sculptor-divinity who has been given the prerogative to create as he chooses, so that he makes man of shapely or deformed features. The hunchback, the cripple, the albino, are regarded to be special marks of his prerogative, either signifying his displeasure at the breach of some *tabu*, or to show that he could do as he likes. . . . Orìṣà-nlá is called Alámọ̀ rere---"The one who deals in choice clay"---the clay with which he moulds man . . . The *Orìṣà* is also called Alábălaṣẹ---"The proposer who wields the scepter". This title belongs to Olódùmarè, But our oral traditions say that when Orìṣà-nlá was coming down to the world, Olódùmarè invested him with something of this attribute in order to fit him for his work of creation and ordering of the earth's trappings. What he gave is called *Odù*. In this case it means an endowed attribute of supreme authority to speak and act and be implicitly obeyed. This *odù* involves *àṣẹ*---"The scepter". . . . He is called and known as Ibìkejì Edùmàrè---"Deputy Olódùmarè". Yoruba theogony, besides emphasizing that Orìṣà-nlá is the offspring of Olódùmarè, claims also t4hat he is Olódùmarè's vicegerent here on earth. *Orìṣà-nlá represents to the Yoruba the idea of ritual and ethical purity, and therefore the demands and sanctions of high morality. Immaculate whiteness is often associated with him---this symbolizes "holiness" and purity*.[43]

YORUBA AND EGYPTIAN EQUIVALENT GOD AND GODDESSES

The late British Egyptologist E. A. Wallis Budge (1857-1934) had to overcome a lot of ingrained scholarly and racialist assumption to come to the conclusions arrived concerning equivalency between Egyptian and Yoruba deities. Budge demonstrates that Egyptian and Yoruba major (eight in all) and minor deities are equivalent both function and character so that one set mirrors the other nearly perfectly. We can say that these similarities and equivalences would and could not be possible with some direct and/or indirect contact between the Nile Valley and Yoruba Land. And if such contact is affirmed and tenable then it is possible that other aspects of Egyptian culture were transmitted as well, including Egyptians arts and sciences, which include medicine, the art of healing. Budge writes the following in his book *Osiris & the Egyptian Resurrection*, Vol. I:

> Among the Yoruba tribes the word for superhuman being or god is "orisha," which is used equally to express images and sacred objects, and also the idea of "holy" ; it

[43] E. Bolaji Idowu. *Olódùmarè: God in Yoruba Belief.* (Brooklyn, New York, A&B Books Publishers, 1994), pp. 71-73

corresponds exactly to the Tshi term *bohsum*. Their principle gods are: **1.** Olorun, the sky god, who is the personification of the firmament ; he is the equivalent of the Nyan-kupon of the Tshis, Nyonmo of the Gas, and the Mawu of the Ewes. The Egyptian equivalent was **Pet,** . The Yorubas, like the Egyptians, believed the sky to be a solid body, which curved over the earth so as to cover it like a vaulted roof. Compare the figure on stelae Olorun is too distant, or too indifferent, to interfere in the affairs of the this world. He has no images, symbols, priests or temples, and is only involved in times of calamity when the lesser gods will not answer their worshippers. **2. OBATALA [**i.e. *Orìṣà-nlá***]**, who was made by Olorun, and manages the heavens and the earth for him. He is a sky-god with human attributes. He made the first man and woman out of clay, and his equivalent among the gods of Egypt is **Ptah**, whom we see at Philae fashioning a king on a potter's wheel. As a judge he possesses some of the attributes of the Egyptian god Osiris. **3. ODUDUA**, the wife of Obatala is always represented as a seated woman nursing a child; in this respect she resembles the Egyptian goddess **Isis**, but as the patroness of love her Egyptian equivalent is **Hathor**. **4** and **5**. Odudua bore her husband a boy and girl called **AGANJU** and **YEMAJA**, who represent Land and Water respectively. The brother and sister married, and their son was called **ORUNGAN**, i.e., Air. The following gods were the fruit of the unlawful intercourse of Orungan with his mother Yemaja: **DADA**, a vegetable god; **OLORUN**, sea-god; **OLOSA**, lagoon-god; **OYA**, Niger-god; **OSHUN**, river-god; **OBA**, river-god; **ORISHA OKO**, god of agriculture; **OSHOSI**, god of hunters; **OKE**, god of mountains; **AJE SHALUGA**, god of wealth; **SHANKPANNA**, smallpox-god; **ORUN**, the sun; and **OSHU**, the moon. **OSHUMARE**, the rainbow, is a servant of **SHANGO**, and his messenger **ARA** is the thunderclap; his slave is **BIRI**, the darkness. Shango hanged himself, but did not die, for he went into the earth and there became a god (*orisha*). **6. IFA**, god of divination, who causes pregnancy, and presides over births. **7. ELEGBA**, a phallic divinity; his symbol is a short knobbed club, which was originally intended to be a representation of the phallus. Circumcision and excision are connected with his worships. **8. OGUN**, war-god. The priests of Ogun take out the hearts of human victims, dry and powder them, mix them with rum, and sell them to people who wish to acquire great courage.

It is important to note that this company of gods resembles in many respects the Egyptian company of gods of which Osiris was an important member. Olorun is the equivalent of Temu, Aganju of Keb, Yemaja of Nut and Tefnut, Orungan of Shu, Obatala of Osiris, and Ododua of Isis, and he group of gods which were the offspring of Yemaja and Orungan may be compared to Nephthys, Set, Anubis, and the other gods of the cycle of Osiris. The Yoruba gods, other than those of Olorun's cycle, are represented by the chief local deities of Egypt, whose existence was taken for granted. The priests of the Yoruba gods are divided into grades, as were the priests of Egypt, and as intermediaries between gods and men they prepare and sell charms, amulets, etc.; this also did the priests of Egypt. In Yoruba and Egypt the office of priest was hereditary. The temple is called "lle Orisha," *i.e*., "house of the god" ; in Egypt also the temple was called "house of the god," . The temple is a clay hut with a thatched roof, with the interior painted the colour sacred to the god, and the door, shutters, posts, etc., carved. The primitive temples of Egypt were probably of the same class. The spirits who enter the

images of the Yoruba gods to receive the sacrifices and prayers of the faithful are worshipped, not the images themselves. Sacrifice is the most important part of ceremonial worship, and no god can be consulted without it. The Oni of Ife said that the sacrifice made at Ife was for the benefit of the whole human race, the white man not excepted.[44]

YORUBA TRADITIONAL MEDICINE: SEEKING OUT THE KOLO

Budge is correct to say that African traditional healers are organized on a pattern closely resembling that of ancient Egyptian physicians and other kinds of healer. Nevertheless the truth of this argument Yoruba healers and other African traditional healers throughout the Continent, especially West Africa have always organized their various kinds of healers into grades, ranks, and formed "secret" societies of healers like "secret" societies formed as "blacksmiths" to advance African technological knowledge and only passed it along to the initiated to protect its secrets and advance its knowledge of their technology crafts. This not only preserved the purity of the knowledge transmitted but kept a monopoly on that knowledge thus the income earned that came from having such knowledge as being a part and member of such class of craftsmen of whatever level or grade. For example, in Yoruba traditional medicine to basic classes of healers have their own names for the medical crafts they employ. In Simpson's book *Yoruba Religion and Medicine in Ibadan* (1980) he states that "It is not uncommon to hear educated Nigerians as well as expatriates in Ibadan, distinguish between "herbalists" and *babaláwo* and other diviners. The former are said not to use divination and to rely on medical history and symptoms for diagnosis." He then quotes another author by name Prince saying "Generally . . . these *oniseguns* are considered more respectable by the Westernized Yoruba."[45]

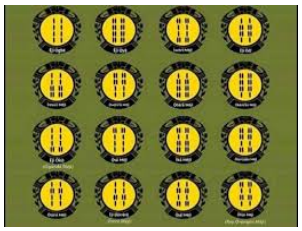
Here *we are seeking truth from the Kolo nut tree*, that is, the *kernel of truth* where "a core accuracy at the heart of a claim or narrative which is also thought to contain dubious or fictitious elements." In Yoruba religion kolo nut is used as both and offering to the orisha and as an instrument of divination.. The idea getting to the "kernel of truth" within the kolo nut is that in every so-called fictitious narrative (story) or claim there is always "a kernel of truth" that has to be sought out in order to understand the story or claim. Divination using the kola nut seeks to get at the truth of a person's illness or cause of suffering, and then after the diagnosis of the illness, whether of body, mind, or spirit then further using the kola nut in combination with **Ifa divination** and readings one or more of the 256 *ODU corpus* to suggest a medical or spiritual prescription for healing. It is within this Ifa divination system in Yoruba traditional medicine we find two general classes of healers in Yoruba Land, that is, *babaláwo* that use divination in their medical diagnosis and prescription and *oniseguns*, who are generally understood to be herbalist and generally (as some believe) do not use divination in their diagnosis and prescriptions for the healing arts. Here we can also see subtle *grand-domestication* propaganda being played out in that Western educated Yoruba have more respect and confidence in the *oniseguns* than they do the *babaláwo* often referred to as "witch doctors" nominally correct but with bad connotations, as people who delve in "black magic" rather than as healers that heal people in the community who are the subject of attacks by people that trade and indulge in "black magic" to do harm to

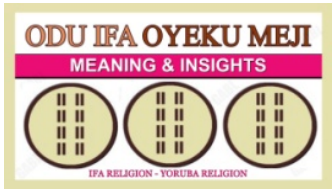
[44] E. A. Wallis Budge, *Osiris & the Egyptian Resurrection,* Vol. I, (New York: Dover Publications, Inc., 1973). Pp. 372-374.
[45] George Simpson. *Yoruba Religion and Medicine in Ibadan* (Nigeria, University of Ibadan Press, 1980), p, 93.

people out of revenge or for the sake of earning money. The *babaláwo's* true name is **"Father of the Religion"** and are truly those who heal people from the effects of "black magic" thus they are known as *witch* "doctors" variously misunderstood as the evil opponents and protagonist in the old Tarzan and Jane movies, thus the bad press and the subtle effects of grand-domestication to deride what they cannot control directly. The Yoruba hold to a Uni-theological system of thought that recognizes a Second Power to Oludumare, that is, Orunmila, whose authority of course comes from Olodumare as the Power of Powers. This would be similar to the Egyptian Skemui = the Two divine Powers or Powers of Two. Yet the Yoruba priests, that is, the **Babalowa = Father of the Secrets/Father of the Religion** honor daily Orunmila with this prayer we quote from *The Sacred Ifa Oracle* (1995), translated with commentary by Afolabi A. Epega and Philip John Neimark:

> Orunumila! Witness of fate, Second to Olodumare (ORUNMILA! Eleri Ipin, Ibikeji Olodumare, my insertion, my emphasis) [God]; Thou are far more efficacious than medicine, Thou the Immense Orbit that averts the day of Death. My Lord, Almighty to save, Mysterious Spirit that fought death [e.g. Jesus Christ that overcome death for mankind by means of the resurrection, my insertion] To thee salutation is first due in the morning, Thou Equilibrium that adjusts World Forces, Thou art the One whose exertion it is to reconstruct the creature of ill-luck, He who knows thee becomes immortal [e.g. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2), my insertion]. Lord, the undeposable king, Perfect in the House of Wisdom! My Lord Infinite in knowledge! For not knowing thee in full, we are futile. Oh, if we could but know thee in full, all would be well with us [e.g. "I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, and so, somehow, to attain to the resurrection from the dead" (Philippians 3:10-11, NIV), my insertion].[46]

In the Yoruba religious world the practical everyday events on the Earth (the visible material world) have a direct relationship to the events and disposition within the kingdom of heaven (i.e. the invisible divine abode). In the sacred Ifa Oracle it predicts that Olofins children (i.e. the Children of God) will not suffer dis-ability (i.e. lack ability and/or power) nor would their success be hampered it they would but make the appropriate sacrifices ordered by Heaven.





[46] Afolabi A. Epega and Philip John Neimark, *The Sacred Ifa Oracle* (San Francisco: HarperCollins Publishers, 1995), pp. xi-xii. "The first English translation of the Complete Sacred Texts of Ifa --- the Ancient African Religion Underlying Santeria, Candomble, and Vodun" (from book cover).

Oracle 2 of the Odu named *Oyeku Meji* which is the second Odu in the Ifa corpus allows one to understand "darkness and light." It symbolizes the concept of darkness, which can represent both the literal absence of light as well as the metaphorical darkness of ignorance or even negative energy. It is the power of adaptability and change, introspection and self-reflection, including the relationship between human persons and the divine, balance and harmony, power of prayer and incantation, etc. This Odu states:

> When I woke up in the morning, I saw a host of children. I inquired after the kingdom of the earth. I met the elders in great splendor. I inquired after the kingdom of heaven. Orisa-nla was going to visit Orunmila. He asked: How about your children I am taking with me to the world? Should there be cold, Should there be headache, Should there be malaria and other ailments, What should I do for them" Orunmila ordered him to mark Odu Oyekumeji on iyeirosun powder. Pluck some your peregun leaves and grind them. Mix them together with shea butter and use it for rubbing their bodies. Ever-green peregun will pour water on the raging death. Ever-green peregun will pour water on the raging diseases.[47]

This practical concern for wellbeing and healing for his children that the supplicant in the kingdom of Earth seeks from Òrunmìlà (i.e. God) while orientated toward material conditions and circumstances is solved by following the sacrificial (and notice the practical medical) prescriptions provided by God (i.e. Òrunmila) in the kingdom of Heaven, or course coming through the Ifa Babalowa priest who is interpreting the oracle governing the supplicants life in that moment of need. For the Yoruba then their material visible universe has a direct positive relationship to the invisible divine universe where God resides and gives human direction and sustaining power to overcome their disabilities and things that would hamper their success. Bottom line is that they look to God for the power to get things done and God is not cut out of ordinary practical needs of humans in the kingdom of Earth. The visible material world is very much dependent on the invisible divine world where God resides and is the source of all life and all life (especially human life) looks to God for its sustenance and care that unseen spiritual power that is really real and is the power behind all things that exist. According to the Yoruba scholar Dr. E. Bolaji Idowu (1994) in his *Olódùmarè: God in Yoruba Belief* :

> In our account of Yoruba theogony and cosmogony, we have learnt that the divinities were brought into being by Olódùmarè and that the work of creating the earth was commissioned by Him. Everything in heaven and on earth owes its origin to Him. In His capacity as Creator He is known as Ẹlẹ́dă---"The Creator", "The Maker", He is the Origin and Giver of life, and in that capacity He is called Ẹlẹ́mĭ---"The Owner of the spirit", or "The Owner of life", He made the rain to water the earth and to give drink to all. . . . Times and seasons owe their origin to Him. He is the Author of day and night.[48]

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[47] *The Sacred Ifa Oracle*. Translated by Afolabi A. Epega & Philip John Neimark. (HarperSanFrancisco, 1995). Pp. 8-9.

[48] E. Bolaji Idowu. *Olódùmarè: God in Yoruba Belief.* (Brooklyn, New York: A & B Books Publishers, 1994), p. 39

Why wouldn't people that believe such a Being is *really real*, pray, sacrifice, and is accordingly due oblations too that is the source of all power and empowerment in heaven as well as earth. Other African religions suggest similar ideas and notions. This means that even the Yoruba herbalist cannot afford to simply dismiss divination aspects of the healing arts and in fact George Simpson found in his studies in Ibadan that

> Our efforts to find "pure" herbalists in the sections of Ibadan in which we worked were unavailing. Some of the traditional healers that we interviewed were not involved in or had minimal involvement in traditional religion, but none could be called "pure" herbalists in the sense that they had no concern about divination, witchcraft, or sorcery. It is possible to distinguish among traditional doctors in such matters as skill in healing, reputation, concern about the witches, and so forth, but, in my view, dismissal of all healers who have anything to do with divination and related aspects of traditional belief as "quacks" is too sweeping a judgement. Undoubtedly, some practitioners use herbs and plants without having much knowledge of their properties. Also, there are medicine peddlers who appear at markets or go from door to door selling native medicine, Aspro, patent medicines, and, in some cases antibiotics. Perhaps those who fall in this latter two categories could be called "quacks", In most cases, traditional healers see their clients in a room reserved for consultation. Some of the "offices" are orderly and clean, others are cluttered and dirty. . . . A framed Native Doctor's certificate from Ile-Ife was hung on the wall of his office, and he said he belongs to the Oluawo Herbal Company of Ibadan. . . . A *babaláwo*, aged 40, who lives in a substantial, well-maintained house in Lalupon, conducts most of his healing practice in the sight of any persons who happen to be present. He has not schooling. He inherited his position from his father, his mentor both in Ifa worship and in the art of healing, and he had chosen one of his sons for training in these fields. . . . An Ibadan man, aged 70, became a Muslim at about the age of 30 and now holds and important office in the Kudeti Mosque. At first *insisting* that his religion is Islam and that he no longer worshipped the *Orìṣà*, he said later that formerly he had been a hunter and that it was necessary, therefore, for him to participate in the annual ceremony for Ògún. Eventually he acknowledged that he participates in ceremonies for Ifá, Egúngún, and Ẹgbẹ (Elérikò) as well as Ògún, and he is thoroughly familiar with the rites for these and other *Orìṣà.* This informant once used Ifá divination in healing (his father was an Ifá priest), but he now uses sixteen numbered checkers.[49]

Diagnoses, Causes and Treatment of Illnesses

According to George Simpson nearly "all of the traditional Yoruba healers , , , rely mainly on some type of divination in diagnosing illnesses of their clients, and a divinatory technique may also be used in determining the appropriate treatments" as well.[50] Traditional Yoruba healers also use observation of their patient in consultation sessions to diagnosis illnesses often without going into their medical history; taking pride in their observation skills after years of medical practice. However, medical histories are not totally ignored. According to Simpson states "At times some of the healers we knew took some medical "history", paid some attention to symptoms, or closely observed patients." Simpson also points out that Yoruba traditional healers are not just limited to herbal prescriptions but also used both **surgery** and **isolation** in their medical treatments. Simpson goes further to state:

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[49] Simpson, pp. 93-94

[50] Simpson, p. 97.

> The most common methods of treating patients consist of medical preparations made of mixtures of roots, leaves, barks, fruit, parts of animals, and so forth, and rituals involving offerings to the *Orìṣà* or the witches, or both. The medical preparations are administered orally, in ointments, by bathing, or through scarification. . . . probably the main efficacy of these medical mixtures is derived from "faith and belief in them." This is not to say, however, that none of the ingredients used have any value pharmacologically. . . . In 1964, Professor O. Onuaguluchi of the Department of Pharmacology, Medical School of the University of Ibadan, told the writer that his analyses showed that certain plant materials used by traditional doctors are effective. For example, one plant is used in preparing a worm expellant, another in making an anti-convulsant, and a third for treating diuretics. In commenting on various herbal infusions that are used in treating malaria, Ajose writes that they ". . . often include the leaves of *Cassia accidentalis* (*réré*), *Rauwolffia vomitoria* (*asoʃéyẹjẹ*), and Morinda (*òrúwo)*, a very bitter leaf. *Cassia* contains anthraquinone derivatives which have purgative properties; *morinda* also is said to contain anthraquinone derivatives and, being bitter, it will have stomachic and tonic properties as well. The third common constituent, *rauwolffia*, is used for the treatment of high blood-pressure and as a sedative in neuro-psychotic conditions". Other types of traditional treatment include *surgery* and *isolation*. Most of the surgery in Western Nigeria is carried out by the Hausa and they travel around the country practicing their trade. Uvulectomy and blood-letting are very commonly done. Ajose reports that smallpox cases are isolated and that only those who have had a previous attack, including the smallpox priests, are allowed to attend those stricken with the disease. He points out that, regardless of the mythological explanation of the causes of smallpox, its infectious nature is recognized and it is treated accordingly. In addition to isolation, disinfection may be carried out by fumigating a house with smoke from certain logs, or by spraying the walls and washing the floor with herbal preparations. Fomites (substances capable of absorbing and transporting germs, for example, woolen clothes) are burned.[51]

Many of the Yoruba traditional healers belong to medical associations in order to claim legitimacy for the medical practice. According to Simpson (1980) "Several hundred practitioners are at least nominal members of the *Oluawo Herbal Company* in Ibadan. Members meet from time to time in the areas of the city in which they reside, and the business transacted at monthly meetings includes reading the rules and regulations of the organization, settling quarrels among members, and disciplining members."[52] Many belong to the *Nigeria Universal and Beneficial Cures Society* displaying on the walls of their consultancy medical certificates from such associations for patients and clients to see. There apparently is little oversight of their medical practices but this medical association provides its members with a *Guide of Native Doctors, Herbalists, and Alagmus Certificate of Membership* and according to George Simpson (1980) "provides a placard listing ten rules for its members" laying out basic medical principles for medical practice and praxis, some like the *Hippocratic Oath* laid out for Greek physicians and other practitioners of the healing arts. Simpson notes five of these, where the Yoruba medical healer;

1. **Must not use poison (the idea here is to "do no harm").**

[51] Simpson, p, 97.
[52] Simpson, p. 95.

2. **Must not tell lies that we can make or use medicine to become money (sic) or to find money there. [**the idea here is not to promise a medical prescription that would insure ones wealth or make one wealthy, that is, using a clients greed in order to get their business. Medical ethics is the norm here.**]**

3. **Doctor must not combine with thieves [**the idea here is not to defraud or steal from ones patient or client.**]**

4. **If a woman is brought to this doctor, he should not have connection with the woman or marry her [**the idea being to get ones focus objectively on healing the person and not seeking sexual benefits for ones services**].**

5. **If a conceived (sic) woman comes to the doctor, the doctor must not use bad medicine for the woman or to damage the condition of the woman [**the idea apparently is again to "do no harm" in this case to the woman or her baby *in order to change her condition* suggesting here the caution against helping the woman get rid of the baby by using bad medicine. All kinds of cultural normative concerns arise here because doing so would be to violate social norms that the child belongs to the mother's family as well as the father of the child and his family. It would not be as today about the rights of the woman to choose.**]**[53]

Traditional Yoruba Medicine and Symptoms of Illnesses

One could talk about illnesses "common to man" but this would be a generalization that would not apply to all humans everywhere. Common illnesses could also depend on where in the world a person lives and then under what conditions, so that each locality is a human ecosystem of medical conditions and problems associated with that area in the world alone. So when one looks at the Yoruba and the people of Ibadan for instance what needs to be taken into account is the environment, economic conditions, and general access people have to health care and health care systems, including in this case access to practicing traditional healers who understand the flora and fauna that is part and parcel of the human ecosystem. What we are saying here is that some illnesses suffered by the Yoruba in a certain locale depends on the environment in that local and the medical resources for cures, including but not least the peoples on belief system about what their illness is and what is the root cause. For this questions many seek out the so-called "root" doctor (*onisegun* = herbalist) or for deeper spiritual and psychosomatic malize a *babaláwo* = Father of the Religion who can guide the person to a better life as well as better health going beyond their pharmacological needs to the deeper needs and ailments of the spiritu and soul. You might want to call the *babaláwo* "physicians of the soul" or "Soul Fathers." Here the *babaláwo* would like be as adept as the *onisegun* in the pharmacological sources needed for certain physical illnesses but is also to address his prescriptions as a mixture for the body and the soul of the person suffering. Later we discover that the *babaláwo* is also adept at address not only body and soul (i.e. ailments of the deeper human spirit) but body and mind as well. The *onisegun* does not denounce or decry the practice and praxis of the *babaláwo* as Western educated Yoruba might suppose but seeks to stay in their own lane of herbal medicine and likely

[53] Simpson, p. 95.

will refer a person more deeply disturbed or ill to the *babaláwo* more adept at diagnosing psycho-somatic human illness, that is, emotive and spiritual ailments that begin to effect the physical health of a human person. According to George Simpson (1980) the following are the kinds of symptoms these two classes of medical healers (*onisegun* and *babaláwo*) might run into:

> Among the symptoms of illness which are regarded by Yoruba healers as illness themselves are backache, constipation, convulsions, cough, dizziness, fainting, gas pains, headache and stomach-ache. Various explanations of backache are given, including impure blood, worms in the backbone, and injury to the backbone when the patient was young. Constipation is blamed on "rotten food". In one cure for constipation the roots of *aka*, *aringo*, and *òrúwọ* are cut into small pieces and put into a bottle with some Gordon's gin. In some cases, a healer who speaks of convulsions is referring to lockjaw (tetanus). The patient is said to be "too stong" and to be likely to close his mouth so that it is difficult to get it open. Three formulas for "convulsions" follow. *In the first*: the root of *òlòragbó*, with the barked removed, is ground with the bones of *aṣa* (a type of fowl) and them mixed with *àdí* (palm-kernel oil). The patient licks this mixture. *In the second prescription* the roots of *iɟón*, *tude* and *ipẹ̀ta*; onion leaves; *eru* seeds and *ánàmọ́*, *iṣu*, and *ọ̀gẹ̀dè ọ̀jọ̀* leaves are pounded together and water is added. The mixture is squeezed and sieved. For and adult, the dose is four tablespoons; for children it is one spoonful. *In the third* remedy, *itàkùn ato* (a climbing plant), kola-nuts, bitter kola-nuts and an alligator pepper are all cut into bits and put into a bottle with water and a small quantity of Gordon's gin (to preserve the mixture). For some healers, "cough" covers colds, influenza, pneumonia, and tuberculosis, and the trouble is attributed to worms. Cures for headache, fever, sore throat and related complaints may be tried. Dizziness is believed to be due to worms or to bad blood. No explanations were obtained for fainting. Gas pains were said to be caused by tiny red worms. A number of reasons were given for common complaint of headaches, including impure blood, worms, worms inside the blood, worms in the head, constipation, and smallpox. In one cure for headaches, *twọ̀ ọ̀sun* root, *ẹ̀rà* fruit, and native soap are pounded together, and the patient's head is washed with the mixture. *In another formula*, *ogbọ́* leaves and shea-butter are mixed and rubbed on the patient's head. *A third remedy* calls for placing seven seeds of an alligator pepper in cotton wool, lighting the material and inhaling the smoke. Or a healer may squeeze *èkùyá* leaves and pour the liquid on the head and eyes of the client. Stomachaches are blamed on worms or impure food. A favourite remedy consists of a mixture of cow's urine, onion leaves, dried tobacco leaves, and water. The dose is one spoonful. One healer cooks together the following barks: *epo, irà, òri, idi* and *ẹ̀rù,* and asks a patient to drink some of the decoction. For a stomachache caused by witches, one practitioner grinds the black seeds of dried *eyo* fruit with the bones of òkété (large rat).[54]

Traditional Yoruba Medicine and Mental Illnesses

Mental illness is one of the biggest medical issues that African and African communities had and still has today. And as strange as it might seem to say the African traditional healers are well suited to handle these maladies of the mind which is an ancient inheritance from classical medical physicians from ancient Egypt down to the traditional healers in the medieval period of African history. What I am saying mental illness in Africa, African-America, and Afro-

[54] Simpson, pp. 98-99.

Caribbean life is not just a factor resulting from the African Slave Trade followed by Colonialism. Africans already believed before these great tragedies (**Ma'afa** = Swahili for ") that there were more actors in God's universe than just humans; and even humans that had pasted on were still alive referred as the **People of Heaven** or the **black ancestors** as moderns refer to them today. And they also understood before they saw one white man that not all of these unseen spiritual beings (made by God but in rebellion against is cosmic order or His *Good Earth*) were benevolent, In fact many were malevolent or acted that way and any African traditional religion one can observe already had spiritual systems in place to ward off the bad or evil effects of these malevolent spiritual beings that act as the enemies of God and Man. Their world view on evil and its spiritual existence in the world was *really real* to them before the latest expression that arrived on their shores implementing grand-domestication schemes to exploit, dominate, and enslave other men. The coming of the white man to Africa was just the late and latest expression of this form Evil that Africans had been dealing with spiritually since the beginning. The tragedies of the Atlantic Slave Trade followed by European Colonialism just accelerated the problems of mental illnesses that already were being dealt with as just a part of normal human living and circumstances even in times of relative peace and tranquility. These two tragic eras in African history and the systems of grand-domestication they employed only made Evil concrete which African traditional healers had already recognized in the communities they served.

The Great Ma'afa and its Mental Impacts on African People

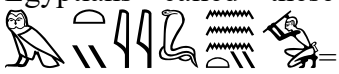
We have not said anything about **Ma'afa** until this point which may seem odd but understanding here will do two things: (1) make the reader understand and sense the full impact that the African Slave Trade and European Colonialism as a constituent and implement part of what Europeans needed to make these two grand-domestication systems work to their advantage, and (2) help the reader understand why African traditional healers were important during these two tragic periods of African history, given the fact that modern general hospital systems or hospitals period were not available to African communities to help them deal with the ill physical, emotive, and mental effects when one group of people dominate one the other. Some people cannot over long periods of time deal with being dominated by other men and sense subjugation engenders fear the one way human person deal with it is creating alternate realities that appear real to them but bring about psychological maladies that the healing arts adequate or not has to try and deal with. Therefore, before we move on to how African traditional healers dealt with mental illness within their localities we need to look at the concept of **Ma'afa** briefly. A basic definition of the Swahili word **Ma'afa** means "great disaster" or "great tragedy," and is used *"to refer to the centuries-long enslavement and murder of millions of Africans by white Europeans, North Americans, and others --- and the lasting impacts on African People and the descendants of those who were enslaved."* Further we can say the following from my book *The Nu African Calendar* (2022). We have to admire Dr. Dona Richards for her use of the Swahili word **maafa** in an *histo-graphic* sense to describe the European and Euro-Amerikan Slave Trade in black people taken by force from the Continent of Afrika to the Americas. Dr. Richards used the term **maafa** to give expression to the catastrophic suffering of black people during and after this Trans-Atlantic crossing, resulting in the nearly complete degradation of black human beings. She explains how black spirituality overcame these odds against Hue-Man development, which discussion can be found in an essay she wrote called *"The Implications of African-American Spirituality"*, xiii. While Dr. Richards (1990) first used the term in connection with the Atlantic

slave trade it was, according to Dr. Molefi Kete Asante, first popularized by writer and scholar Marimba Ani (1994). Dr. Asante states in his essay *"The African American Warrant for Reparations: The Crime of European Enslavement of Africans and Its Consequences"* found in *Should American Pay? : Slavery and the Raging Debate on Reparations* edited by Dr. Raymond A. Winbush (2003) that:

> Maafa (pronounced Ma-AH-fa). A Kiswahili word meaning "disaster." It is used to describe over five hundred years of warfare and genocide experienced by African people under enslavement and colonialism and their continued impact on African people throughout the world. Until now words such as "Diaspora" and "holocaust" had been appropriated from outside African culture and therefore do not embody the experiences of the African reality. The term was first popularized by the author Marimba Ani in her book Yurugu: *An African- Centered Critique of European Cultural Thought and Behavior* (1994), Africa World Press, p. 25 in Herbert Aptheker, ed. *Documentary History Of The Negro People In The United States: From The Reconstruction To Era To 1910,* vol. II (Citadel Press Book, 1951], 582. Xiii.

Dr. Richards' discussion is on the subject of Afrikan-Amerikan spirituality and how that black cosmological view and cultural specific quality of the Nu Afrikan People overcame maafa, i.e. the political, social and cultural disaster of enslavement and transportation from their original homeland, and not on the term **maafa** itself as a *histo-graphic* term descriptive of the period in question. Dr. Richards does not actually use the term **maafa** in the body of her work, except to give the term its Swahili translation, which means disaster or great misfortune. These two circumstances, on first reading, would militate against the conclusion that Dr. Richards fully understood the implications of the term **maafa** as a histo-graphic designation. However, i believe such a conclusion would be unwarranted because to Dr. Richards' everlasting credit the word *maafa* was equated with the word *holocaust* as the subsection title within the body of Dr. Richards' essay. Nevertheless, after making the brilliant connection between the term **holocaus**t and the term **maafa** she stops short of continuing the logical use of the term. Unfortunately, Dr. Richards continued to use the word holocaust, a Jewish specific cultural designation in the remainder of her essay to describe black suffering and cultural shock brought on by the destructive effects of enslavement and separation of Nu Afrikans from their homeland. Dr. Richards then equates the word holocaust with this new "order of slavery "= "...evil order of white supremacy and black exploitation...," which was in her opinion, "...chaos to the African sensibility." One need not take a giant mental leap to comprehend that Dr. Richards is using the word holocaust as a histo-graphic term to describe a new era, a new epoch, a new period or change in time, circumstance and place effecting forever the Nu Afrikan and Afrikan People. Thus connecting the term **maafa** with the term holocaust, Dr. Richards has coined (maybe without fully realizing it) a new histo-graphic epoch that can be cast in an Afrikan-centered calendrical and chronological framework for use in historical studies. Because of her seminal idea maafa can now be used as a direct histo-graphic descriptive of the new order of white supremacy with its object the complete destruction of black civilization. **Maafa** is therefore a term more appropriate for Nu Afrikan and Afrikan History than the Jewish cultural specific descriptive term **holocaust** used by black historians to describe in one word the centuries of genocide and enslavement of the Afrikan and Nu Afrikan People. It would be best for Nu African scholars to leave the word "holocaust" to the Jews. The word describes their demonic experience of grand-domestication under Hitler as a living death and they have used it well in

their fight for Jewish self-determination. Now we have our own word **"maafa"** which describes our demonic experience of a living death at the hands of Setian men and it too can be used well for our own fight to obtain Nu African self-determination, whether given expression in its cultural, social, economic, religious, or political forms. However, Dr. Richards histo-graphic concept of **maafa** does not include the period prior to our general enslavement in **Asiento 1517 C.E.** Here we believes that any histo-graphic notion of Afrikan and Nu Afrikan History must take in the entire history of the black struggle for survival. Without that no part of our history can be truly understood or make sense. For instance, the European and Euro-Amerikans did not just decide one day to go to Afrika and capture black slaves. It must be understood that events in their history and events in our history prior to Asiento 1517 C.E converged at this point in world civilization leading to this woeful tale of **Hue-Man** disaster and misfortune, i.e., **Maafa!**

Here we can also take our cue from the work of Dr. Chancellor Williams, *The Destruction of Black Civilization* [1974]. Dr. Williams, to whom we say *Asante sana*, demonstrated that the destruction of black civilization by *Setian* white people began long before the period described by Dr. Richards as **maafa**. He showed that white Asians, white Arabs, and last white Europeans, along with their black unmixed and mixed blood Setian cohorts, devotees, and acolytes were all involved at one or another point in this woeful tale of inhumanity. The Egyptians called these people (white or black) worshipers of Satan = Set, the  = **Meti** = *"fiends"* or *lovers of demonic experience by means of violence and homicide* against God's *Good Creation*, and against all sentient created living being, as denoted by the presence of the *deadly copra in the hieroglyph and irrational act of putting an axe through their own heads,* (as denoted by the hieroglyphic determinative for this type of human being). These *Setian* men were responsible for the destruction of nearly every notable black civilization we can discover in our history. Dr. Williams points out that not only were black civilizations destroyed, but millions upon millions of Afrikans died during attacks by Setian demonic forces over the long centuries, and millions more were captured and enslaved in foreign lands in the Middle and Near East, as well. Last but not least, this same pattern of Hue-man destruction continued in the Americas. This mass murder and enslavement of black people is not just some ancient past phenomenon having nothing to do with our current modern history and circumstances either. In fact, this process continues right up to this writing in various parts of the world![55] What has not been studied thoroughly has been the mental psychological and emotive impact on the African and Nu African people along with a study to show that Africans and Nu Africans had no modern access or little or no access to medical resources other than their local Traditional African healers, that is, the and to deal with African and Nu African maladies of the mind and those suffering from emotive dislocation as a result of the Trans-Atlantic Slave Trade. Here these African traditional healers must be counted as unsung heroes that fended off total mental collapse of the African People as a whole, where it can be said without exaggeration *it was nothing short of a miracle* the African and Nu African People survive at all. Now we can continue looking at what kind of mental illnesses African traditional healers in Yoruba Land were dealing with, how they diagnosed them and what prescription that provided or attempted to provide as cures. Here we continue with George Simpson's work *Yoruba Religion and Medicine in Ibadan* (1980). Simpson states that there are:

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[55] 26 Raymond A. Winbush, Ph.D., Should America Pay? Slavery and the Raging Debate on Reparations (HarperCollins Publishers Inc., 2003), p. 9, footnote. xiv Richards, Sawa, pp. 214-215; from *The Nu African Calendar A Civil Numeric Perpetual Calendar From 2000 C.E. To 2104 C.E.*, p. 29

Fifteen expressions in the Yoruba language which are used to designate psychiatric disturbances, eight for psychoses and seven for psychoneuroses. The research team of the Cornell-Aro Mental Health Research Project in the former Western Region of Nigeria found that the view of healers and other Yoruba differ most widely from the ideas of psychiatrists on the causes of mental illness. Some of the causes given by the team's informants are accepted by psychiatrists, but many, including those to which the Yoruba attach major importance, are not. The project report organizes the various causes into a limited number of categories and presents them in the Yoruba order of importance as: malignant influences, superhuman and human; drugs and medicines; Heredity; contagion (not germ theory, but belief that many illnesses can be acquired from a sick person); violation of one's destiny; fate; cosmic forces; physical traumata; and psychological trauma. It is pointed out that Yoruba theories of causes in illness are complex and are "part and parcel of the whole magic-religious-hereditary cluster of sentiment patterns which vary considerably from one group to another within the tribe.

Illnesses named by the healers interviewed in Lalupọn and in Ibadan as "mental" include: *àbíkú, ẹ̀gbá, mágùn*, mental illness (madness), epilepsy, "internal smallpox" *ọdẹ orì, ògún òru*, poison worry, and witch-caused illness. And *àbíkú* is thought to be re-incarnation of a sibling of the same sex who has died recently. Such a chief may be born four or five times before he survives (decides to stay) more than a few days, weeks, or years. No special symptoms are given for an *àbíkú* ; a woman is said to know that she has given birth to such a child. No causes for "abiku-ness" were given by my informants except that a child born after the death of a sibling of the same sex is highly vulnerable and steps must be taken, therefore, to prevent its departure. The anxiety is felt most strongly by the mother. Treatment for *àbíkú* consists of attaching a charm to the child and seeking the advice of a *babaláwo* or other diviner about additional precautions. *Ẹ̀gbá* (paralysis) is revealed in a "twisted" tongue, hand, or leg, and is said to be caused by an "evil wind" or a whirlwind. Proper treatment is sought through divination. A man suffering from *mágùn* somersaults three times. This illness comes from "medicine" given to a woman whose husband suspects her of infidelity. A man who has sexual intercourse with here will become ill. The remedy consists of a mixture of hen fat (a pigweed or goose foot plant) and the root of *kanranjángbọ́n*. Mental illness (mental trouble, madness) is discovered by seeing behavior that, is "not normal" (walking around aimlessly, laughing abnormally, throwing stones, acting like a drunkard, and so forth), or by the patient's own report. Such trouble are due to evil spirits, especially to meeting *Ṣànpọ̀nnà* in the sun at mid-day, sorcery, the witches, a heart attack, or a "brain attack." *Asoƒẹ́yeje* or *olóorà igbó* (rauwolfia) alone or in a mixture includes its leaves and roots, new leaves of *ipansa* (a climbing plant) *tyèré* (hot as pepper), and the water of snail is used as a tranquilizer. A teaspoon of this concoction is added to a glass of water and given to patient to drink. Another formula includes pounding together ọ̀bọ̀ bark and six seeds of alligator pepper and having the patient inhale the fumes of this medicine. The symptoms of epilepsy are falling down and foaming at the mouth. It is attributed to sorcery, heredity, to the shaking in the patient's stomach of an animal which, when vomited, looks like a toad without head or legs (called by one traditional doctor a "worm"). No treatment formulas were given other than those for "mental trouble." . . . .

Many cases that the traditional healer calls "internal small-pox" would be considered schizophrenia by Western psychiatrists. The onset of such illness . . .

is marked by complaints of internal heat, weakness and bizarre somatic complaints.

Ọde orí is and illness in which the patient feels that something is walking around inside his head. In addition to the crawling feeling, the patient hears sound in his head and in his ears. This affliction is believed to be due to "worms".

Ògún òru refers to an illness which attacks one during sleep. The sufferer is unable to sleep and is said to cry "like a goat". A person who believes he has been poisoned behaves nervously and blames his illness on any enemy. A traditional doctor determines whether a mental illness has been caused by witches by his power to detect witchcraft, that is, by divination or by observing the reactions of a client to native medical compounds. The displeasure of the witches is incurred by speaking ill of them or annoying them in some other way. Usually the treatment consists of making offering to them.

In his extensive study of indigenous Yoruba psychiatry, Raymond Prince found that the psychotherapeutic elements in Yoruba healing are similar to those reported in other investigations of "primitive" medicine. These elements include (rituals, magical gestures, and symbolic objects), sacramental elements involving body contact especially contact with the head; sacrifice; *manipulation of the environment* (patient may be asked to move to a new compound or to change his occupation);[56] *ego-strengthening* elements (patient may be told to join *òrìṣà* cults and he may gain a sense of protection from "being watched over" by his ancestors or the *òrìṣà*); abreaction and group therapy through possession and masquerade; and personality-growth factors. Prince saw very little evidence in Yoruba psychiatry that attempts were made to change the individual, but he adds that the insight and personality-growth functions of psychotherapy are very recent elements in Western psychiatry.[57]

Traditional Yoruba Medicine and Other Illnesses

[56] As a hospital chaplain I have seen physicians put this notion into practice, that is, manipulation of a patient's environment in order to aid the patient's healing. There was a person I visited a number of times who was horribly burned over most of their body and been in this state for months in the general hospital. The person told me in one visit that they agreed to be moved to another facility temporarily to see if the change in environment would help their depression because of so many surgeries and so their help their healing process, the physicians acknowledging that there was a psychosomatic (i.e. mine/flesh) relationship between body and mind in the healing arts. The person did go to another medical facility for a while and when they came back told me that they felt a change in environment did them no could. Tragically, the next time I went to visit this wonderful but suffering person they had died. The point being made here is that modern medicine in some respects in terms of basic medical care of human persons is no different in method and/or prescription that what African traditional doctors might prescribe or recommend. Failure therefore of what they prescribe is no indication that what they propose as a treatment is any more "primitive" as what one would might find in modern general hospital, when for instance all else fails. All physicians lose patients from time to time and their treatments whether traditional or modern can be found to be after all is said and done ineffective. If I had not say "environmental manipulation" practiced in a modern general hospital I might attribute this practice of traditional African medical practitioners as perhaps "primitive" and so an acknowledgment that they did not have a *real cure*.

[57] Simpson (1980), pp. 99-100.

General – Simpson states the following: "A residual category of illnesses given by these twenty-two healers includes *dysentery*, *dropsy*, *ẹ̀ṣẹ́* , eye trouble, *goiter*, *gonorrhea*, *guinea worm*, *"yellow fever"* (actually jaundice or hepatitis), worms, *kùúmú* (hernia}, leprosy, malaria, *nárun,* pain in the joints (*arthritis*), *rheumatism*. *smallpox*, *swollen scrotum*, and *yaws*." This he goes on to described these and other diseases and the remedies used by traditional healers, as follows:

Dysentery - "Worms" are said to be the cause of dysentery. One remedy is prepared by cooking *asáràgbá* leaves and *kánhún bílálà* in *ògì* (an oat-like plant) water. The patient drinks this medicine on the second day of the illness.

Dropsy – is described as "swelling *in* all parts of the body", is attributed to "worms inside the blood". One traditional doctor said that ẹ̀ṣẹ́ (swelling of glands **in the** neck) comes from impure blood, another blamed this trouble on the witches. Eye trouble (eye waters and is whitish) is thought to be caused by worms in the eye. No explanation was obtained for goiter.

Gonorrhea - The symptoms of *gonorrhoea* are variously described as pain in the penis, pus on penis, and difficulty in urinating. The cause is given simply as sexual intercourse or as a "disease contracted from women". One healer claimed that "everyone has gonorrhoea, but it becomes a disease when the impure blood of one person mixes with the germs of gonorrhoea of a person of the opposite sex". One remedy for gonorrhoea consists of mixing the ground fruit of *àwòrònsó* with *àdì* (palm-kernel oil) and putting a spoonful of this mixture in pap made of oats.

Guinea Worm - The adult guinea worm (filaria medinensis), a worm from one to six feet long lives in the connective tissue of human beings just under the skin, The itching in the abscesses caused by the presence of the parasite is exceedingly painful. Traditional healers attribute the presence of the guinea worm to walking in dirty water. remedy consists of rubbing on the affected area a mixture of equal parts of Menthol Balm (a patient medicine) and Schnapps. Or one of the formulas for the treatment of *kòkòrò* (worms in general) may be utilized on a guinea worm patient.

Yellow Fever - The Yoruba use the term "yellow fever" to refer to any type of jaundice. The main symptom is brownish eyes, and tile cause is thought to be "bad food". One medicine is made by cooking *ímí-eṣú* and onion leaves with *èrú* fruit, palm-oil, and water. Liquid is drunk and is used in bathing.

Kòkòrò - The Yoruba believe that many illnesses are due in whole or in part to "worms" *Kòkòrò,* the general term for worms, 1s given as an illness or as a cause of a wide variety of illnesses. Frequently the worms are said to be "in the stomach" or it may be said that "the abdomen is hard". One formula for treating *kòkòrò* calls for steeping the following ingredients in water for three days: *ahún ewúro,* locust bean, and *agbọ́* roots, plus *enu opiri* leaves. The liquid is drunk cold. *Kòkòrò,* a skin disease (*èélá*) is believed by some persons to be inherited. One treatment consists of grinding *ogirísako* (an inedible yam), adding Schnapps, and rubbing the mixture on the affected parts.

Hernia (Kùúnú) - *Kùúnú* (hernia), also said to be inherited, is treated with *àsùnwọ̀n* leaves which hive been wrapped in fresh broad leaves, covered with hot ashes until heated, mixed with *èkuru* (bean paste) and eaten. Another collection of new *àsùnwọ̀n* leaves is squeezed into water and this decoction is drunk. One healer added that "people

should be near to watch effects of the medicine on the patient". Among many other diseases, leprosy is blamed on "worms". A rather complicated remedy involves cooking in a new clay pot the roots of the *arójòkún, ọ̀ṣúnṣún, àrìngò, abo,* and *òrúpa* plants with wood ashes and water. Several *oṣa* fowls are fed in a cage, their feces collected and added, with *àlúpàyídà* leaves, to native soap. The patient is bathed in a pit (to prevent the water from flowing away and thus spreading the disease) with the liquid mentioned above and native soap.

Malaria - In cases of *malaria*, often called "fever", the eyes are "brownish" and the urine is brown coloured. Although several healers said they did not know the cause of malaria, approximately one-seventh of the non-healers interviewed in ljaye, Lalupon, and Ibadan attributed this disease to "mosquito bites." In one prescription, *iṣin* bark red pepper, locust beans, and salt are ground together, and the patient adds this mixture to pap every morning and evening.

Itching - Itching is a symptom of *nárun,* an illness attributed by some to the ubiquitous worms "inside the blood", but several informants who are non-healers think that *nárun,* which they say is an excess of a substance which everyone has to some degree in his body, comes from eating vegetables which have not been cooked in enough palm-oil. According to a member of the teaching staff of the Medical School, University of Ibadan, *rárun* is a filarial infection.

Joint Pain - Pain in the joints (arthritis) is charged to “a red worm" or to constipation. The signs of rheumatism are swelling. pain, and aching of bones. This trouble is ascribed to "'impure blood", inheritance, and "bad fats in the body". To treat *rheumatism* pound together the roots of *làkàsìn, gbongún, ẹ̀gbẹ̀sì* and *inabìrì,* and add a pint of Gordon's gin, mix with pap and take two tablespoonfuls twice a day.

Smallpox – Smallpox is widely attributed to "meeting evil spirits," that i.e. to meeting Ṣànpọ̀nná. Smallpox victims have fever and chills, pains and swellings, dream and do not eat well. In one type of treatment, a mixture of oil of lavender, *kánfọ̀* (camphor), and *sèbé* water is applied to smallpox sores. Another palliative is made of juice from *ljòyúm* leaves and shea-butter, a mixture which is rubbed on the patient. To **appease** Ṣànpọ̀nná, a *babaláwo* may advise a client or his family to give a ceremony with animal and other offerings.

Yaws - a contagious skin disease, is thought to be caused by worm, In addition to the illnesses which they said they treat most frequently, the traditional healers consulted in Lalupọn and Ibadan prescribe for such complaints as *gbọ̀fungbọ̀fun,* lockjaw, sore throat, *lobutu,* and snakebite. The symptoms of *gbọ̀fungbọ̀fun* are a dark-coated tongue and loss of appetite, and the remedy consists of pounded *lpèta* roots to which dry gin is added.

Lockjaw - One formula for treating lockjaw calls for cutting onion leaves and *ọ̀gẹ̀dẹ̀-ọ̀jọ̀* leaves into bits and adding camphor and *káfúrd* (copper sulphate). The patient takes one spoonful each day. Another remedy includes pounding a dried rat and dried chameleon into powder, adding some of the roots and leaves used in treating convulsions and lime juice. A teaspoon of this liquid is given at intervals of several hours.

Sore Throat - For sore throat, *ìpèta* roots, *ìrà* bark and *kánhún bílálà* (hard potash) are pounded together, one pint of Gordon's gin is added, and the mixture is used as a gargle.

Lóbùútù - is described as a painful type of swelling, especially on the thigh, and one in which the affected part is very hot. The following ingredients are cut into bits and boiled in a pot: *ẹnu opìrì* leaves, *tangíìrì* fruit, the roots and leaves of *agbárì ẹtu* a bunch of *ẹ̀ẹ̀rùn àwọ̀nká* and the roots of a male pawpaw. The water is drained through a sieve into a container and an equal amount *of* Gordon's gin is added. This remedy is used both internally and externally.

Poison - A medicine intended to counteract poison. especiallv snakebite. but useful also in treating rheumatism and similar aches is given in a booklet in the possession of and endorsed by an lbadan healer. According to this booklet [Iwe Iwasan by Samuel L. Abiko, p. 77] . . . . This medicine is said to neutralize the effect of poison as water puts out fire. It calls for grinding together the leaves of *àṭòmọ́, ajede, orìjì, arójòkú;* the roots of *ìpẹta,* the head of a cobra; two whole alligator peppers; the faeces of a parrot; and the root of *ojú ológbò.42* The medicine is applied to incisions made around the affected part.

The formulae given for the treatment of the illnesses listed here are not highly standardized. Leaves, roots. barks, seeds, nuts, fruits, some of them purchased in the market, together with non-plant materials, are mixed together. An infusion may be made by steeping the ingredients in water or gin, or by boiling or incinerating them. At a given time the combination of elements may be determined by some type of divinatory procedure.[58]

Traditional Medicine and the General Hospital

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Note: *Author Visited Cape Coast Teaching Hospital in 2021*;
Traditional healers are allowed by Ghana Law to practice here and at the four other teaching hospitals they have in the country.

One of the *grand-domestication schemes* of modern medicine as organized in the general hospital system in Africa and elsewhere is to refer to African traditional medicine as "Alternative Medicine" supposedly giving it some legitimate role in the healing arts but at the same time relegating it to a subordinate role. The next scheme is to include this "alternative medicine" within the general hospital scheme if it is well organized as it is in Ghana, Nigeria, and some other West African countries but in a

[58] Simpson, pp. 102-103.

subordinate auditor role under the watchful eye of Western trained African physicians. This recognition is not all bad from our perspective but some scholars like Michel S. Laguerre believes these kinds of schemes will lead to Africans and Afo-Caribbean people receiving less quality medical care, although even he believes the general hospital itself is grand-domestication system in and of itself. The only reason the general hospitals in Africa and in other developing countries are willing to recognize traditional medicine and its practitioners is because they pose a threat to the advancement of the general hospital scheme, so the best way to deal with this "alternative threat" is to include and absorb it within the general hospital scheme as long as it is under its control. He argues that inclusion of traditional medicine within the general hospital scheme is just making it part of its medical supermarket. Laguerre the section of his book entitled *"Marginalization of Folk Medicine"*:

> The marginal status of folk medicine is reflective of its relationship with modern medicine and its perceived role by mainstream society in the context of peripheral social formations. Its marginalization is the outcome of a rapport of domination in which it represents the subjugated pole of the equation. As a marginal medical ideology, it can be understood both in the inherent organizational structure and in its relations with the mainstream ideology. . . . In its marginal status, the Afro-Caribbean folk medical system participated in the general culture of capitalism. North American capitalism has produced a stressful environment and chemically induced disease for which folk medicine has not yet been too helpful. In this milieu the general hospital has been transformed into a kind of medical supermarket, a place where one goes to buy commodities ("health care"). The hospital now functions as a capitalist institution whose basic goal is not only9 to provide health care, but also to make a profit like any other type of business. . . Because the general hospital has become a highly bureaucratized institution, there have been various efforts aimed at de-institutionalizing the health care system and institutionalizing some aspects of the folk medical system. The most recent attempt has been a policy statement issued by the World Health Organization suggesting that third world countries should use and integrate into their health care delivery systems those forms of proven folk medications and folk healers, such as midwives, that can easily be recouped. It is an efficient way to tap these resources in the developing countries where cosmopolitan medicine is not readily available. . . . Despite the good intention of this very respectable institution, the proposal smacks of neo-colonialism at best and is reactionary at worst. Instead of promoting national identity, it will perpetuate inequality and injustice, leading the masses to second-rate health care. It will assume a cover-up for the state's failure to provide health care to its citizenry and will encourage current national practices of unequal resource allocation. Clearly they will be used primarily by the lower class. The proposal fails when it assumes that healers want to function in a bureaucratic institution like the general hospital, or that the patients, given the opportunity to choose between the healer and the medical doctor, will continue to use the healer.[59]

In this paper we cannot completely go along with Laguerre's complete view although he clearly describes the general hospital as a "medical supermarket" where if he is right African can come and choose to purchase either modern medical treatments and services for their ailments or traditional treatments from traditional African healers. To Laguerre this is a neo-colonial scheme that would shunt poorer Africans toward receiving "second-rate" care from traditional healers while those African or Afro-Caribbean folk that can afford it will more like choose modern cosmopolitan medical treatment in this so-called "medical supermarket." All we saying here is that Laguerre has a strong argument for rejecting such a proposal but the outcomes he suggests

[59] Michel S. Laguerre. *Afro-Caribbean Folk Medicine* (1987), pp. 9-10.

does not necessarily have to be that way. A de-institutionalized and inclusive medical system could possible work if the proponents of the both the modern and traditional recognize the dangers of grand-domestication posed by the "medical supermarket" itself, I have personally seen it work in Ghana as part of a medical team of African-American doctors, nurses, social workers, chaplains and other medical practitioners, where Ghana has given legislative authority to allow its medical system to incorporate both modern medicine in with traditional medicine with respect for both modern and traditional practitioners of the healing arts. In addition traditional healers and herbalist are well organized and many are highly educated and trained in their own medical healing art and praxis including the formation of institutions of higher education to foster and advance the traditional healing arts. As long as all medical practitioners (modern and traditional) recognize the dangers that Laguerre points out this synchronistic medical scheme is better that having to autonomous competing medical systems of healing or where one dominates the other remembering that the goal is providing better medical treatment and affordable services to African and Afro-Caribbean citizens belonging to various developing countries. Two African scholars disagree with Laguerre in calling African and Afro-Caribbean Traditional medicine. Maurice M. Iwu and Erick Gbodossou argue that **"Traditional medicine is not an alternative to modern medicine, but a complement"** and that **"Although the precise mechanism of the observed effects may still not be properly understood, therapeutic synergism will eventually be achieved through parallel practice and research"** that is, with modern medicine and tradition medicine moving in the same parallel trajectory and the same gold of providing good and assessable health care to African and Afro-Caribbean folk. They hardly project African traditional medicine and its practitioners as the unwanted step-child of modern medicine and its General Hospital System, which after all cannot fulfill all of the health needs of African and Afro-Caribbean People, primarily because it is not rooted in the emotive and psychological and spiritual needs of the people it seeks to provide health care for. African traditional medicine is closer to the emotive, psychological and spiritual needs of its patients and clients, because many of their psychosomatic maladies are rooted these three areas of human phenomenon that can be experienced as discordant and even evil as cause. Further Iwu and Gbodossou believe that African-traditional medicine and its practitioners should be included and allowed to practice their art of healing within African hospital systems whether it is called a "medical marketplace or not. Iwu and Gbodossou go on to say in their essay *"The Role of Traditional Medicine"* as part and parcel of essays devoted to discussing *"Alternative Medicine in Nigeria"* and so make the following statements:

> **Al t h o u g h** recent advances in molecular biology and physiological chemistry have greatly enhanced our understanding and treatment of diseases, a large segment of the population still depends on traditional medicine or so-called alternative medicine as the preferred form of health care. In industrialised countries, health-promoting cultural practices such as meditation, acupuncture, relaxation, moxibustion (burning of herbs over acupuncture points), hypnosis, and qigong (energy healing) are becoming increasingly popular as alternative or complementary techniques to western scientific medicine. Herbal-based therapies, once used only in traditional medical systems, are now recommended for the treatment of several degenerative disorders and chronic conditions where modem pharmaceutical agents have prove d inadequate. The acceptance of these techniques as standard health-care options will have a tremendous impact in the cost of health-care interventions, preventive medicine and self-healing. Many practitioners of evidence-based medicine view the increasing recognition of traditional health systems as a failure by modem medicine to satisfy the health-care needs of society. Some

practitioners of biomedicine even feel threatened by a system that they view as unscientific and beyond rational categorisation. Traditional medicine, they argue, is steeped in spiritual and magical practices based on rituals, whereas biomedicine is derived from the belief in materialism and mechanism anchored on experiments and verifiable theories. By this logic, the two forms of health care are seen as direct opposites--systems that cannot collaborate in any meaningful way for the greater interest of the population. The issues are often reduced into two intractable questions: should health-care providers permit the introduction of healing ceremonies, charms, music, and incantations into modern health-care clinics? Is it ethical to allow costumed Masquerade dancer casting out evil spirits medicine men and medicine women with their elaborate rituals, feathers, pipes, drums , beads, and egg-shells to further scare and confuse distraught patients when one should be looking for the mutant gene that may be responsible for the illness? The answer in both cases is "yes", because it is now obvious that no medical intervention will be complete if it does not recognize and accommodate the socio-logical context in which the patient, the healer, and the remedy exist. Traditional medicine is not an alternative to modern medicine, but a complement. Although the precise mechanism of the observed effects may still not be properly understood, therapeutic synergism will eventually be achieved through parallel practice and research. Perhaps the inability to develop a unifying framework for the use of both traditional medicine and scientific biomedicine in human health-care practice has greatly undermined the global resolve to accomplish total health and medical-care coverage for all by the year 2000. After more than 200 years of biomedicine, it is evident that the system is best applied in disease conditions attributable to material factors such as infection, physical trauma, poisoning, nutriti9n, or personal and environmental hygiene. Bio-medicine has often failed in conditions where behavioral, emotional, or spiritual factors have a dominant role in disease causation. It is in the latter conditions that traditional medicine has made demonstrable contributions. With increases in diseases due to psycho-somatic disturbances, especially in industrialized countries, traditional medicine should be made more available as complementary therapy. Modern medicine cannot afford to continue to ignore the social dimension of illness. Developments in human genomics have shown that no two individuals are identical in their composition, yet in a fundamental sense, all living organisms share the same building units. This new insight into the nature of life is more in accordance with the traditional belief in the role of biological energy systems and order in healing, which raises the hope that, some day, science may develop a method for proper assessment and understanding of traditional medical practices. Herbal remedies are increasingly being accepted as therapeutic agents in modern biomedicine. Such herbal ingredients can be assessed rationally by studying their pharmacology and chemistry, but their use in such a reductionist manner obscures the real value of a system of medicine that is based on persistent faith in the natural order of the world and in healing symbols that serve as points of contact between the physical world and the spiritual realm. The treatment of diseases is not a matter that rests only between the healer and his patient. The healing ritual, whether pharmacological or spiritual, only reflects a recognition or identification of what stage of the multilayered matrix of human life and existence has become dysfunctional and at what layer the treatment is being targeted. In many less-developed countries, health-care providers are bewildered by the seemingly contradictory behaviour of patients living in cities where conventional hospital medicine is available, who shuttle between modern and traditional health-care services. This eclectic behaviour is an acceptance of the fact that although modern medicine may be effective in addressing the symptoms associated with several human diseases, it is only traditional medicine that can heal conditions whose roots can

be traced to social or spiritual disorders.[71]

Interaction between Traditional and Modern Medicine in African Teaching Hospitals

The basic approach of some but not all African western trained physicians practicing at African teachings hospitals like Ho Teaching Hospital (Ghana), Cape Coast Teaching Hospital (Ghana) and Ibadan University Teaching Hospital (Nigeria) is to simply ignore their patient's references to traditional African medicine, their folk healers and their treatments, which on the whole is part and parcel of attitudes inculcated in them by their training within the grand-domestication system of the Western General Hospital and its advocates of the superiority of Western classical medicine and the market approach to dispensing medical resources and the proper ways and means of treating disease. Simpson makes this clear in the case for Ibadan western practitioners:

> Not all the physicians in Ibadan with whom we talked take into consideration the traditional beliefs of many of their patients. A professor in the Medical School at the University of Ibadan who is also a member of the UCH staff said that UCH doctors do not have to worry about utilizing popular concepts of interpreting modern medical treatment and preventive measures to patients. Since there is no fee relationship between physicians and patients, doctors do not try to build up a personal relationship. They do not expect or want, he said, to see the patient again; the patient needs the physician, the doctor doesn't need the patient. Those who are admitted to UCH are willing and ready to cooperate. Although private practitioners and some of the other hospitals make concessions to traditional beliefs and practices, this hospital makes very few. As an example of minor concession, this doctor remarked that one might say, in giving something to relieve pain to a patient who claimed that he had worms in various parts of his body, that the medicine cures worms. A physician at Adeoyo Hospital said that he ignores patients' beliefs in sorcery, witchcraft, and the orisa, goes ahead and treats his clients, thus showing them that there is another kind of medicine that is more powerful than the traditional variety. A physician at one of the other government hospitals said that medical practice is affected by traditional medicine, almost always adversely. He cited the belief that tuberculosis can be acquired from the medicine which someone puts on one's chewing stick. This doctor discountenances the traditional beliefs mentioned by patients, trying to explain that they are not true. He finds that some patients are not convinced by his explanations, and, even though he cures them, they often go back to a healer for other illnesses.[61]

Immediately we can see in the attitudes of some western trained African physicians that they carry with them the prejudice inculcated by the grand-domestication system that "We know what is best for you!" The problem goes deeper than just the notion that a person's belief and world view does not matter. The real problem is that these Western trained physicians do not see that a person's belief system and world view has a direct relationship to the success in healing the person. The competitive notion like the "physician at Adeoyo Hospital said that *he ignores patients' beliefs in sorcery, witchcraft, and the orisa*, goes ahead and treats his clients, *thus showing them*

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[71] Maurice M. Iwu and Erick Gbodossou. *The Role of Traditional Medicine* in Alternative Medicine: Nigeria (Lancet Perspectives, Vol. 356, 2000).

[61] Simpson. Pp. 157-158.

that there is another kind of medicine that is more powerful than the traditional variety. This kind of disregard and medical hubris may lead to the sick person getting healed but in the end they do not believe they are healed because no reference was made by the Western trained African physician to the deeply held belief and feelings the patients holds in respect to their spiritual understanding of healing. The Western trained physician addressed the patients physical illness but the not the notion they would carry with them that "it could happen to them again without appeasement to the *orisa*.

Black Healers and Afro-Caribbean Remedies

According to Michel S. Laguerre (1987) the "use of folk medicine in the slave quarters can be studied at three levels (1) self-medication, (2) medication by a member of one's own family or by a friend, and (3) medication by a healer." Laguerre points out that black slave were able to take care of their own medical problems without resort to a traditional healer, relying on their own knowledge and past medical experiences. Minor illnesses like colds, headaches had remedies that were commonly known and used by the black slaves. There was no need to call upon a healer for these common ills along with the expense involved. The second way to deal with illnesses was to rely upon relatives known to have some medical skills beyond the common fare. "In the case of children's illnesses, their mother might take charge of the cure, or another member of the family might intervene---specifically, a grandmother or an adult female whose role might have been to care for the children in the absence of their mothers." [62]

When I was about nine years old (1957-58), I had a bad fever. My mother was worried to death and during this time in Cleveland, Ohio black people would not normally or casually just walk into an emergency room like we do today because of the bad and demeaning way we were treated by nursing staff and physicians at what was once called "City Hospital." My mother had no idea what to do but my grand-mother came to my rescue. She simply took some Morgan David wine and some cut up onion and boiled the mixture on the stove. She made me drink the mixture and then put two heavy lumber-jack shirts on me and covered me up in bed. I don't remember going to sleep. I was simply knocked out. I guess the wine acted like a anesthetic. Nevertheless, when I woke up the two shirts I was wearing were drenched through and through with my sweat. So was the bed clothing, but the fever was gone. Grandmother had "sweated" the fever out of me. She never said the reason for shirts but later I figured out that she knew I would have an awful sweat and was protecting me somehow from getting sicker by having "open pores." She never shared her recipe with my mother in the way of verbal teaching but you learned by watching what she did with specific illnesses that would come to the family from time to time. There was no medical recipe book for treatment that she had but it was all in her head and experience that she herself learned the same way from somewhere else, likely by her mother or grand-mother. We will talk about this kind of transmission of folk medical knowledge below. Obviously, there were some illnesses in our family that were beyond my grandmother's knowledge, but really you never knew what knowledge she had until a medical need arose. However, in situations where black people could not heal themselves someone in the family or in the community knew where to secure the serves of a **"Witch-Man"** a **"JuJu Man"** that is someone who could prepare a "a fetish [**Ju ju**, a Bantu term] against danger or harm" as defined in Clarence Major's book Juba to Jive: A Dictionary of African-American Slang (1974, 1990), p. 264. Laguerre has another name for these black healers. He called them *traiteurs*. Laguerre has this to say about them:

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[62] Laguerre. *Afro-Caribbean Folk Medicine* (1987), p. 26.

According to an ex-slave from Creole Louisiana, "On nearly all plantations there were *traiteurs*" (Genovese 1974: 227). William Newkirk, a former slave, recounts "Well, the root doctor [herbalist or herb doctor] was all we needed. They [were] better than the doctors nowadays. There wasn't all this cutting and when you [were] sick, the root doctor would make some tea and give you . . . something to rub with and that's all. Then before you [knew] it, you [were] all right" . . . Pinckard (1806, 1: 389) complains that "the Negro doctors of the estates justly vie with (white physicians) , , , in medical knowledge." In Jamaica, "slave doctors usually confined their work to their own particular plantation" (Braithwaite 1978: 162). However, the better known ones were often called upon by people living outside the plantation. The situation was not that different in the Southern cities of the United States. Wade (1964: 138) writes that "another Savannah slaveholder noted that bondsmen placed great faith in 'the ability of some persons among the Negroes to take the place of physicians in the cure of certain diseases common among them.' For many ills, they believed that 'some Negro man had the ability to prescribe . . . concoctions of certain nature surpassing medicine prescribed by the most skilled among white men of the medical profession.' Some of those healers had exercised the profession in Africa, while other had learned the techniques in the New World. According to Genovese (1974: 228), "The best of the practitioners were untrained only in the formal, professional sense, for they studied their subject during many years and drew on a lively oral tradition and on training by older slaves." Historian Lawrence Levine (1978: 65) notes, "Some slaves spoke of having learned their medical lore directly from their African forebears." A former slave, Jack Waldburg reported that he learned the techniques from his African-born grandmother: 'She was the one [who taught] me [how] to make medicine from root(s). She [was] a midwife and [told] me the king to use" (cited in Levine 1978: 65).[63]

Black Healers Dealing With Illnesses of Supernatural Origins

One stark difference between African and Afro-Caribbean Medicine and so-called modern medicine subscribed to in the General Hospital System, especially in Western hospitals is the distrust and denial of medical value in the use of magic and a mix of incantations and herbal remedies, described as "unscientific" and so having little to no value in either diagnosis or treatment (prescriptions) for cures. Yet Laguerre points out that such mixed treatment is thought to have value both to the black healers and their patients. In addition these healers that deal with magic and incantations are specialized. While they are "root doctors" in the sense that they know how to make and mix herbal concoctions just like the ***traiteurs*** they are expects in the medical field of magical diagnosis and psychosomatic illnesses where the spiritual condition of a person somehow effects their physical heal (i.e. psycho = mind and soma = flesh). These specialists are referred to as **conjurers** and are equivalent to the role and status of the **Babalowa** among the Yoruba, that is *"Father of the Religion"* trained over many, many years equivalent to those modern physicians pursuing advance medical specialization in the New World. Laguerre describes the role of this kind of black healer as well and states:

In any case, the healer might have expertise in illness of natural magical, or supernatural origins. It was the role of some as both medicine men and religious men that made them at once popular and feared in the slave community. An ex-slave from South Carolina recalled that "in slavery times there [were] men like that [who were] regarded as being dangerous. They [would] make charms and put bad mouth on you . . . Some [of] them old

[63] Laguerre, pp. 26-27.

> conjure people [made] lots of money for charm[s] against . . . crippling or dry[ing] up the blood." (Yetman 1970: 115-116). The medicine man, known also as Voodoo [Vodun, my insertion] man, obeah man, or conjurer, was popular to the extent that he could relieve sick slaves of their pain and help them to recover their health. But he was also feared because of his perceived ability to place a hex on any individual of his choice (Edwards 1793, 2:83). The conjurer dealt with magic and was the only folk medical practitioner who was known for casting hexes. The role of the conjurer in the slave quarters was threefold. First, he was the person to whom one turned to seek cures for those illnesses that, according to the general belief of the slave community, white doctors could not treat (Edwards 1793, 2: 83). Second, he was the person who could use his knowledge to inflict an illness on anyone. A sudden illness was likely to be believed to be the result of a conjurer's action. The victim could be the conjurer's enemy or someone else's enemy. Third, he was the person who could remove a spell or a hex from someone who was sick or on the verge of an illness. It is in those capacities that the conjurer played an ambivalent role in the everyday life of the plantation (Patterson 1967: 191). **Conjurers** were found on various plantations in the New World and known as **hoodoo doctors** in the United States, **myal** and **obeah men** in the Anglophone Caribbean islands, **Voodoo priests** in Haiti,, and ***quimboiseurs*** or **magicians** in French Antilles. It would be an exaggeration to imply that all slave medical practitioners were conjurers. In fact, many were not. Some were exclusively herb doctors, who along with midwives, were not known to deal with magic in their general practice.[64]

We must say without apology that conjurers were indeed dangerous and you had to be careful in your relationships with them and especially careful what you received from their hands. They of course could do both good and evil with both the medical and magical knowledge they possessed. The Hoodoo doctor in the United States would carry a bag [Hoodoo bag] "containing graveyard dust and/or other magic potions used in conjuring" according to **Juba to Jive: A Dictionary of African-American Slang** (1994). Further it defines Hoodoo as "the spirit of essence of everything: an early African-American religion with origins in West African spiritual life; magic; a conjurer; charm; jinx; spell . . . . Example: "Andrew going round here swearing up and down he can fix anybody---make a wife leave a husband, make a child turn on a mother---like he got the gift of hoodoo."[65] These Hoodoo doctors and even their protégés under their training could be very dangerous and even vengeful. Under conditions of slavery it was not beyond some of them to strike out against their oppressors within this grand-domestication system. This was not a systematic effort but likely very personal and for personal injuries or affronts, like the plantation owner taking a black woman's child and selling them off for profit the mother never to see them again. Black women in such circumstances as these could be deadly and knew how to use a *mix of poison* and *auto-suggestion* to make a plantation owner both suffer and die. There are old tales of a black women working in the plantation owner's house crushing up glass into a fine power and introducing this power into the eggs of her Master. This concoction would over time start to cut up his stomach lining and intestines inducing bleeding and fever. Once the plantation master is bed ridden from being sick this "empathetic" slave woman would continue to feed him this concoction in various portions of his food like soup day by day and then introduce the use of **auto-suggestion** to finish him off : *"Well, I sah Massa notin'g old doctor Jake gave you is helping you. You looking worst now than the day*

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[64] Laguerre, p. 27.

[65] Clarence Major, ed. *Juba to Jive: A Dictionary of African-American Slang*. New Yory: Penguin Book (1994), p. 240.

before. Is dah anything else I can do for yah? Sure wish you could get better. Don't know what we po' slaves gon do without you." Next day this house slave would pass the word to the rest of the plantation: *"Ole White Devil dead! Hope next one know better, do better!"*

The Black Healer and Mental Illness in the New World

We have already looked at how African traditional healers diagnosed and treated mental illness in Africa. Here we do the same for Afro-Caribbean traditional healers. Laguerre explains the role of Afro-Caribbean healers in this crucial area of health care during the slave era and what it meant for the slave as well as his productivity that affected the economy and wealth of the *Slaveocracy* the name used too described the *grand-domestication system* during what black people called the *Red Time*. Laguerre states:

> The role of the healer was to cure not only physical illness but mental illness as well. It was especially with the latter that his intervention was crucial, as most cases were handled through his good offices. What did it mean to be crazy or insane in the slave quarters? It certainly meant that the slave had breached a contract with a spirit, and to recover his mental health he had to find ways to develop a good rapport with his spirit protector. This was the domain of the healer, who could serve as an intermediary between the mentally ill and the spirit. It also meant that the crazy slave could not work and could be dangerous to the lives of other slaves. However, as Taylor (1963: 121) explains "A mild form of insanity might not prevent a slave, under plantation discipline, from being a satisfactory hand." On many plantations, the planter depended on the help of a slave doctor and the slave community to solve the problem of the insane slave (Owens 1976: 46).[66]

Laguerre points out under plantation conditions where the slave community and its traditional healers were allowed to practice empirical understanding of their medical craft improved and the plantation (all things being equal) prospered when there were less sick slaves and so he states:

> In the Caribbean and in Brazil rituals were performed within the context of traditional religions as a way of helping the mentally ill to regain their mental health. Cult leaders were also known to be spiritual healers or folk psychiatrists. In the South of the United States, the role of spiritual healer was bestowed on the slave preacher, who with the imposition of the hands was believed to have the power to exorcize (Raboteau 1978). . . . The household of the slave and the free black also became workshops were empirical medical knowledge was tested and accumulated as a result of the medical experience of the members of the family. It also provided a context where individual experience took on a meaning shaped by the medical and religious traditions of the household.[67]

But Laguerre also points out that where slave plantation conditions were harsh and slaves openly practicing their religion and medical healing crafts were forbidden by the Slaveocracy the practice of medicine had to be done in secret because the its presumption was that the slaves body was chattel and not his/her own; and so one could imagine that empirical medical

[66] Laguerre, p. 28
[67] Laguerre, p. 28.

knowledge among the slaves suffered and the plantation economy was the poorer for it. Laguerre states:

> Slaves often practiced their medicine in secret on plantations where such activity was forbidden. In the situation of bondage, slaves were supposed to have little control over their bodies. It was expected that the master would provide them with medical care whenever they needed it. The master was the principal figure who would decide when a slave was sick and who should treat him. In the South of the United States, on some plantations an overseer was sometimes trained to care for sick slaves. It is legitimate to observe that ordinarily the health condition of the slave was under the control of an individual---the planter or an overseer---who was not himself a healer or physician . . . Slaves on some of the southern plantations tried to first cure themselves before informing their masters of their illnesses. Sometimes the master was contacted only when they could not find cures through the use of home remedies. This practice had the unfortunate result that slaves might inform their masters only after the illnesses were uncontrollable, thus causing needless deaths . . . . Why did slaves fail to inform their masters in the early development of an illness? For a number of reasons. Some feared that the masters would believe that they were lying or lazy. There are a few cases in which slaves are reputed to have feigned sickness in order to avoid a day's work on the plantation.[68]

Nevertheless, left to themselves to heal themselves their own way the black slave community and its black healers prospered and advanced their medical knowledge and became so good at the healing arts as to have both black and white clientele as well as some instances of securing their freedom by virtue of their medical knowledge that benefited not only the slave community but the wider plantation community of both blacks and whites. Laguerre points how whites at the highest levels of government began to recognize the value of black traditional healers to the community as a whole. Laguerre states:

> The clientele of the black healer comprised both white and black patients (Acosta Saignes 1961: 91). I am referring here not only to general practitioners, but also to specialists such as midwives and others who had expertise in cures of specific illnesses. According to Postell (1951: 112-114), "Telfair of Savannah, Georgia, instructed his overseer that the slave Elsey was to be allowed to serve as a midwife for both black and white in the neighborhood." Some slaves were set free because of their medical discoveries. Cesar, who knew a cure for rattlesnake bite, was one such slave. According to Marais (1967: 13), "Cesar was given his freedom by the General Assembly of South Carolina for his discovery of a remedy to cure the bites of a rattlesnake. In addition, the colonial legislature granted him and annual stipend of a hundred pounds sterling and ordered the South Carolina Gazette, a Charleston newspaper, to publish the prescription for the benefit of the general public. This was done on February 25, 1751." In that same vein, Duffy (1953: 235) refers to "a recipe for the curing of venereal diseases discovered by a Negro man in Virginia [who] was freed by the government, and had a pension of thirty pounds sterling settled on him during his life."[69]

Transmission of Afro-Caribbean Medical Knowledge

[68] Laguerre, pp. 28-29.
[69] Laguerre, pp. 29-30.

Now we seek and answer to the question as to ways and means black traditional healers in the Afro-Caribbean used to transmit their medical knowledge under the general harsh conditions of the Slavorcracy grand-domestication system. According to Laguerre there are five "specific institutional niches that serve for the transmission of folk medical knowledge and practices. These niches have been identified as follows: (1) the household, (2) the multi-household, (3) the ethnic church, (4) the folk clinic, and (5) voluntary associations. It is generally within these settings that folk medical knowledge is handed down from one generation to the next."[70] Here we will concentrate on what Laguerre has to say about the "folk clinic" and the "voluntary associations" because they closely parallel the way and means African traditional healers transmit medical knowledge in Africa. In fact the idea of the "folk clinic" and the "voluntary associations could have been directly transferred from the African Continent as would a whole cloth institutional forms based on the apprenticeship/journeyman practices of African healers and their protégées and African secret societies that were volunteer associations of African practitioners in various technological, scientific and craft skills formed like today's modern unions, but closely tied to type of craft and descent. Laguerre says the following about the "folk clinic":

> What we call the 'folk clinic' in this context is simply the place where the folk healer chooses to receive his patients. Often it is either in his home or in the temple where he is the cult leader. In traditional Caribbean and Brazilian religions such as Voodoo and Candomble, the folk healer is also a religious leader (Bastide 1978; Laguerre 1980). Here, information is gleaned on the curing of illnesses originating in the supernatural, as well as knowledge pertaining to the mythology of spirit possession. The clinic can also be a training and apprenticeship center. In any case, it provides a context in which folk medical knowledge can be assimilated. Sometimes through participation in voluntary associations folk medical information can be taught (Laguerre 1978). These associations provide appropriate settings for people to discuss health matters. Through a personal request for help or through simply listening to others, there is a channel for acquiring additional knowledge of folk medicine.[71]

My Personal Experience with Black Traditional Healers

Here allow me to present my own perspective and view of the primary question from a personal angle (i.e. those so-called "coincidental" things that originally began to raise the primary question in my mind in the first place). My grandfather "Henry" whom I loved dearly partially raised me in the coal mining town of Aminot, West Virginia. "Henry" was considered a "root doctor" in the small coal mining town of Coalwood, West Virginia, where he married "Margaret" (my grandmother) and where his five children were born (who among them was my mother "Clara"). When I was about five to six years old I was brought back home to Cleveland, Ohio where my mother put in my grandmother's care. Sometime later "Henry" (now retired from the mines) came to Cleveland, Ohio and took over my daily care while my mother worked. As a child living with him (in West Virginia and in Cleveland, Ohio) I heard about and saw with my own eyes some of the unbelievable things he did which defy so-called scientific explanation. I

[70] Laguerre, p. 35.
[71] Laguerre, p. 36.

learned from him that the Candomble and Vodun religious faith practice is a living religion and is practiced (for the most part) out of public sight (accept for the faithful) and oft-times beneath layers of conventional religion (as explained by Joseph M. Murphy (1988) book *Santería: An African Religion in* America); but nevertheless its mysterious nature (grounded in personal initiatory praxis and communal worship of the *Orisha*) is yet vibrant and alive directed toward overcoming *Evil* within one's personal life and in the community of black saints. I don't believe my grandfather was at the level of the *Babalowa* (i.e. "Father of the Religion", equivalent in practice to professional level Doctor of Ministry) because he sought the help of a higher level practitioner than himself when he healed my grandmother from deadly disease of the legs that some jealous woman (wanting my grandfather) had succeeded in placing on her (based on her own testimony to me). However, my Grandfather was certainly among ordinary divination priests in locale black communities "rooting out" *Evil* by using traditional folk medicine which included understanding the religious psychology of black people in order to bring forth what goodness there is to be found within a natural order influenced by evil spirits.Some of the remedies my grandfather and other such men used (in lieu of black people's inability to access modern medical care at the time) can be found in *Afro-Caribbean Folk Medicine* by Michel S. Laguerre (1987).Yet my grandmother made it clear to me that my grandfather could be a mean and even dangerous man. My grandmother told me how my grandfather would scare her to death by cutting the throat of a hog and then drink its warm blood right in front of her. At the time I doubted what my grandmother said but later when I read Robert Farris Thompson's (1983) book *Flash of the Spirit: African & Afro-American Art &*Philosophy I realized what my grandmother described was *really real*. There it was on page 190 (Plate 119) a Haitian female Vodun priestess of the religion (sword in hand) drinking down the warm blood of a hog she had just killed as she invoked the *Orisha* on behalf of the faithful as seen in **Fig. 1** and **2** below:

Fig. 1

Fig. 2

The image and representation of the painting above is by the late Haitian artist Castera Bazile (1923-1966). He was born in Jacmel, Bazile and painted several murals in the Holy Trinity Cathedral in Port-au Prince. He won the grand prize at the Caribbeans International Competition in 1955. Braile died in 1966 in Port-au-Prince. The representation of his work above (black and white from Robert Farris Thomspson's *Flash of the Spirit*, 1984 (p. 190, plate 119)

and the color painting is from the online image for the Milwaukee Art Museum Collection. This painting is an interpretation of Castera Bazile's understanding of the Petno Ceremony Commemorating *Baw Kayiman*. An explanation of this ceremony is summarized online by Milwaukee Art Museum Collection introducting Bazile's work:

> According to lore, the Petwo ceremony was a ritual enacted at Bois Caiman (Kayiman) during the Haitian Revolution. A Vodun priestess sacrificed a black pig and partook of its blood to evoke spirits linked to social and economic matters. The act encouraged the Vodun priest Boukman to declare war on the French colonialists, thereby leading to the end of slavery. Castera Bazile's interpretation fuses history and a revivalist spirit to document the past and simultaneously bring to life the emotion of the moment. Concealed within a room and surrounded by the paraphernalia of Vodun rites, the participating rebels beat drums while the Black Serpent Damballah, symbol of coolness and wisdom, climbs the back-right wall. Elevated in the center of the painting, the priestess, brandishing a knife and a beaker of blood, bestrides the sacrificial pig.

My grandfather would not have been aware of any of these details but apparently he knew more about this tradition than we could accept or even understand. He probably came across it as a child somewhere in the South. He very likely saw it practiced and later became a Vodun initiate. However he used it inappropriately to scare the daylights out of my grandmother and perhaps other people in the West Virginia community where he and my grandmother lived with their five children. My grandmother told me directly that "Henry" was feared even among men in the small West Virginia town they lived in. According to her he was a womanizer and had even beat her with a live chicken to keep her in line so she would not bother him about "his women." I learned this part of the story from her because she complained she could never sleep on a pillow stuffed with chicken feathers (as some homemade pillows were manufactured in her day). She said if challenged by some man about his "connection" with the man's wife that man would never challenge "Henry" again. My grandmother witnessed this herself: One man (she said) got the courage to openly challenge "Henry" one day outside in the street in front of their home. The man did not try to fight "Henry" directly but picked up a brick and threw it with all of his might at my grandfather. My grandmother told me that the brick struck my grandfather directly in the center of his forehead (she heard the thud) but the brick fell from "Henry's" head to the ground without even leaving a mark or any blood whatever. My grandfather just stood there glaring at the poor man trying to defend his wife's honor. My grandmother said the man's eyes bucked open and with an expression of great fear he fled from my grandfather's presence screaming "Devil!!!" My grandmother was a very soft spoken and Christian woman and it was hard to get her to talk about her past; but in this rare moment she told me all this while we were sitting at my mother's kitchen table and it was like she was somewhere far off but yet present once again at this terrifying event pulling me with her to the scene and what it was like being married to "Henry." I loved my grandfather (who later became a Holiness preacher) and so these two factor perhaps led my grandmother to tell me these things to let me know who "Henry" really was or use to be. *It was her experience with him as his wife* so I never openly challenged her in this remarkable story. Her story however did signify that some of our people had

extraordinary excess to supra-natural power or *ambivalent* power(s) (neither good or evil, but *neutral*) that lived among us and in us, and that we very likely brought *them* from the Motherland with us. We knew that we could *choose to use these neutral powers either for good or for evil*. The black men with this spiritual and cosmic knowledge base did not always use these neutral powers for the good of the community; but like "Henry" some of them exploited them to terrorize our communities and abuse women for their benefit, lending to the darkness and evil side of African traditional customary and medical praxis. (See *Yoruba Religion & Medicine in Ibadan* by George E. Simpson (Ibadan University Press, 1980; and the book that connects the dots from this African background to black life in the American hemisphere *Flash of the Spirit: African & Afro-American Art & Philosophy* by Robert Farris Thompson, 1984).

Before the white women's so-called "Me Too!" movement human evils like what happened to my grandmother and other black women happened to them first. They had to endure these sexual and physical abuses *alone* and fight against them *alone.* During their time of great suffering there was no *PC societal sentiment* to *"believe the woman"* outright and *"condemn and crush the male perpetrators"* in order to wreck vengeance on them in a *serial fit of blind to due process blood lust* ; receiving immediate satisfaction of witnessing careers upended and destroyed, whether these men did what was claimed or not. Yet, for *hundreds of years* black women had no such *societal sentiment* on their side. They had to endure the evil of sexual abuses and exploitation of both white men and black men (whose role should have been their defenders) rather than their exploiters. When I was a boy-child I would hear whispers of such things happening to black women; but later I understood that I had been shielded by the black women in my family from directly seeing or experiencing the horrors perpetuated against them and others by their own men. I would hear too how they courageously fought back (in their own way) against these evils to retain some modicum of human dignity and sanity. Some black men with good sense feared them and after beating up on them in some drunken fit knew to keep one eye opened while he slept. These black male abuses heard stories like I did how black women during slavery (after being sexual abused, i.e. raped by the white Massa) would crush up glass into a fine powder and mix it in the white man's food and as he got sicker and sicker she (with a knowing grin of comfort) would end up feeding the same food to him at his bedside. The white Massah never knew as he lay dying why he was bleeding from the rectum as the fine power cut his intestines to pieces. The bottom line is that black women had to fight back with the tools learned from their female ancestors as they endured an intolerable amount of mental and sexual abuse for our sakes so we (their children) could live. My grandmother's five children were the recipients of her determination not to allow her abuse to continue without a fight against societal sanctioned evils. I myself witnessed the dark side of my grandfathers "profession" after he retired from the coal mines of West Virginia and came to live with my mother, sister, and me. As he got older he became fearful of *evil spirits* and began to place bones in certain configurations and orientations in our home (e.g. in the window seal, etc.). He began to cook foul smelling *uneatable* concoctions. The stuff he made was not meant to eat. I guess *the smell* was meant to drive away *evil spirits* he believed to be in our home. It certainly drove my mother crazy as she

tried to care for my grandfather who no longer displayed a sound mind. He was still a believer but no longer had at his command the prowess, the natural elements of his praxis andthe knowledge of *the religion* that had served him and the black community aimed at warding off *Evil*. Of course as I have plainly showed "Henry" did not always use the "neutral" powers of traditional African religion for good but sometimes he did. My grandmother (after telling me how bad and mean my grandfather was) admitted that he could show compassion (to her). Once she remembers becoming deathly sick. Her legs became so swollen that flesh of her ankles came down over her feet. The flesh folding around her ankles were like rubber. She was bed ridden and could not walk. My grandfather seemed to know just what had happened to her. He went outside and dug up a pair of her stockings that were rotting under the steps my grandmother had to walk up every day. "Henry" told her without hesitation that one of "his women" must have put them there to "hex" her. The only way this "woman" could have gotten a pair of my grandmother's stockings is if she had been in my grandmother's house with "Henry." Nevertheless, my grandfather seemed very upset that my grandmother was attacked in this way seeing how sick she was. My grandmother told me my grandfather went and brought in another "man" (somebody that undoubtedly knew more than him about traditional medicine). This man took the rotting stockings and right at the foot of my grandmother's bed placed them on the floor. He took some kind of white powder and set it ablaze. This frightened my grandmother (not so much because of the fire) but because the fire which was blue seemed to take up a kind of life of its own. And in addition to that the fire went counterclockwise until it consumed the rotting stocking (as if turning back time itself to destroy the source and beginning of the hex). My grandmother said she got better day by day after that and finally was able to walk. She said that this was first and only compassionate thing "Henry" ever did for her. Nevertheless, she had to leave him. She was too frightened of him to stay and left him and the five children; but later came back and forth to from Cleveland, Ohio (where she found a meek packing job) to pick up her children one or two at a time (while my grandfather was working the mines). Needless to say my grandmother's stories about "Henry" got me interested in my African heritage in general and African traditional religion in particular. I soon found out that African oral history and the essence of black religion is hidden in the African languages (and it is best to unlock it that way than relying solely on Western sources and their perspectives of what they say it is.) I have been driven (since talking with my grandmother) to try and understand our history and heritage; and to know what dark destructive homicidal power of Evil stands *behinds* the scenes of our black life (outside us and within us) that is trying to destroy us.

Overcoming the Grand-Domestication of Black Folk Medicine: From Plan to Planet

We are also too dependent on the white medical institutions and heal/healing systems, which has separated us from the home care that black traditional medicine use to provide for us with little charge, especially Midwifery (a lost art among our older women for the young women) that also gave the younger women life skills of how to deal with their bodies in relationship to their men and children, just a vital aspect for growing a powerful black nation of

people grounded in respect for our women by their men at every age level. The lost arts surrounding how we acquired knowledge and healed ourselves must be recovered so that we can disengage as much as possible from the costly medical and pharmaceutical institutions that are not advancing our overall health and at the same time bleeding us dry of vital financial resources we can ill afford to part with as we need every dime (in many cases) to survive on day to day. Relying on "Mr. Lincoln" [i.e. the "Government" whoever is in charge] has been one of the biggest tragedies that has happened to our people [besides lynching] since the end of the Civil War and the failed promises of the Reconstruction Acts. To begin building these black *life-giving, life-saving* institutions we can begin in *every black community* to holding informal adult educational workshops and/or seminars around to get acquainted once again with *traditional black medicine and practice* including getting some of people interested in research of these topics using such works as *Afro-Caribbean Folk Medicine* by Michel S. Laguerre (1987) and *Yoruba Religion & Medicine in Ibadan* by George E. Simpson (1980). For those who reach the level of practice in black healing arts certainly will have to be careful and be knowledgeable about drug laws (i.e. what is a drug and what is not; what can be administered and what cannot is of course part of our self-education) but we must get away from the white *Voodoo* that we cannot do anything to heal ourselves without getting a prescription or permission from a physician or have to use the costly drugs to get healed which makes the pharmaceutical companies way beyond being rich. And at any rate most of the traditional healing for our people came from black men and women who knew the *properties of herbs* and therefore a firsthand knowledge of *herbal science* to deal with some of the ordinary everyday ills that we get running to white medical institutions for. Our traditional herbal sciences has little or nothing to do with using drugs which is really a *white thing* as the use herbal science to *extract the essence of healing properties in herbs* to turn them into *costly drugs*, which is how they started but they have advance to synthetic drugs that are not based on herbs at all, making the most dangerous kinds of drugs which of course the state and government must and will regulate to help protect us and our children from death dealers on our streets. Black herbal science and practice has nothing to do with this death otherwise we could not be calling it a *life-giving, life-saving institution*. I remember at about nine years old that I had an awful fever. My grandmother wrapped me up in two flannel shirts and put poured a bottle of Morgan David wine in a sauce pan with onions. She made me drink that and covered me up to the neck under a quilt. Not only did it anesthetize me and put me to sleep but when I awoke in the morning I was drenched and had sweated through both shirts *but the fever was gone! Didn't need a doctor for that! Didn't need the emergency room or a shot!* All I needed was my grandmothers "home grown" knowledge about what would heal me. Along these lines we need to get back to learning *herbal science and the properties of herbs* and *how and what they tend to heal in our bodies*. Too bad this knowledge is nearly lost because are old parents are died or dying and of course never wrote anything down accept a few "recopies" they learned from their parents. However, with such works as*The Old Herb Doctor: An Old Catalogue of Traditional Folk Remedies* (1981). However, we can start the recovery. Please note here that being afraid to learn herbal science and make supplements from it has never affected white folk who are making millions and millions of dollars doing so. In many cases our ancestors taught them about the healing properties of herbs but just like everything else we generously have shared with them they take it and make an industry out of it to help and advance

financially their *kith and kin*. What the hell is wrong with our thinking? Even if we are "afraid" to relearn *traditional African* or *Traditional African-America medicine* which is grounded primarily in understanding the *natural properties of plants* because we are afraid of the white man and what he thinks (and perhaps merely because we have grouched this knowledge within magical systems or mystery systems and so we are "embarrassed' to bring to light and use it for the good it actually did in healing); we certainly should not be so afraid of what the white man says or "will do to us" if advance the knowledge of *traditional black food preparation*. Surely a *Nation within a Nation* has the right to determine what they eat what is good for us and not good for us. Have we lost our minds and every ounce of self-respect left to us as a national group. Should not we ask ourselves the question why is it that every nation in the world develops to perfection it national foods and makes plenty of money doing it?It not just for the money even though for them that is a great motivator they have national pride is making their traditional foods, improving on them, studying them, and making them more appealing to the modern palate. We should be doing the same. We can start by studying and practicing the art of black food preparation by researching the following works: *How to East to Live* by Elijah Muhammad (1967); *African Holistic Health* by Llaila O. Afrika (1983); *Foods that Heal: A Guide to Understanding and Using the Healing Powers of Natural Foods* by Dr. Bernard Jensen (1988); *200 Years of Black Cookery* (1978); and *Stirrin' the Pots on Daufuskie* complied by Billie Burn (1985).

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Dr. Dia Sekou Mari-Jata, Ed.D, D.Min., is currently working on completing work at the ***Africa Teachers Certificate (TAT) program Boston University African Studies Center K-16 Educational Program,*** which in part is the reason for this book. He is also a dual citizen of the United States & Sierra Leone, West Africa, holding an ECOWAS passport which allows him to travel to 15 West African countries with the ECOWAS community without visa requirements. Dr. Mari-Jata is a self-published author of the following works *The Nu African Calendar*, *Ontology of Evil*, and *Our Ancestors Have Names.* After countless years of working on these manuscript projects they were published on December 6, 2022, in Freetown, Sierra Leone on the very day Dr. Mari-Jata was conferred Sierra Leone citizenship. Dr. Mari-Jata has taught college and university students for many years and after retiring became a professional hospital chaplain. Dr. Mari-Jata has two earned doctorates in Education and Religion and published his dissertation for the Ed.D in 2012 with the short title *"Clinical Pastoral Education and Phenomenology of Suffering"* at Union Institute and University, Cincinnati, Ohio. He also earned the Doctor of Ministry at Northern Theological Seminary (Chicago) in 2007 with dissertation "Macedonian Call to Speak Truth to Power: Confessional Preaching on Economic Justice to the African-American Working Poo," Mari-Jata worked for a number of years as doctoral researcher and CPE student at The Christ Hospital in collaboration with Union Institute and University (2009 –2014) and as a professional chaplain at UC Medical Center (2021-2024). Dr. Mari-Jata is joyfully married to his wife Wanda for over 41 years. Wanda is a graduate of Xavier University, Cincinnati, Ohio, with a Bachelors Degree in Professional Communication. Both are parents of a blended family of four children, and by God's blessings have created a family of 21 grand-children and 3 great-grand-children, some of whom have already entered and graduated from college, with one adult son earning a Master's Degree in Public Administration (University of Central and another son in hospital environmental management. Other male grand-children have college degrees in Computer Science, and Computer-aided Design. Dr. Mari-Jata so proud of all of the male adult children for staying out of trouble with the law, and most of all for working hard to take care of their families and respecting their parents. May God the Father continue to watch over them and bless them in all that is good and right. To God be the Glory, Great things He has done

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