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# The Gynaecological Papyrus Kahun

*Helena Trindade Lopes and Ronaldo G. Gurgel Pereira*

## Abstract

The Papyrus Kahun is oldest known Egyptian medical document addressing issues of midwifery, dating back to the second Millennium BC. Here it follows a study of the papyrus, featuring hieroglyphic text and its transliteration and translation versions. This work also features commentaries regarding the papyrus' medical substances and some linguistic evidences on the intimacy between spiritual and physical spheres in the Egyptian therapeutics. After the papyrus text, there is an Egyptian-English glossary.

**Keywords:** History of Medicine, Papyrology, Kahun, Ancient Egypt, Gynaecology

## 1. Introduction

The Gynaecological Papyrus Kahun<sup>1</sup>, the oldest known medical papyrus, was discovered by W. M. Flinders Petrie in 1889, in a place near the modern city of Lahun, in Fayum [1]<sup>2</sup>. The papyrus was in a very bad state of preservation, therefore it had to be carefully restored, in 1890, by Francis Griffith so he could, finally, be able to make the first hieroglyphic transcription of the hieratic text and its publication<sup>3</sup> still in 1898 [2]. Nowadays it is conserved in the Petrie Museum of Egyptian Archaeology, University College London (UC 32057), in London, United Kingdom.

The papyrus Kahun, dated from the kingdom of Amenemhat III, circa 1825 BCE<sup>4</sup> (Middle Kingdom, dynasty XII), is one of the biggest papyri of that period, with about 1 m long for 32 cm high, and features the oldest known treaty of gynaecology and obstetrics, which addresses issues such as fertility, pregnancy, contraception, and gynaecological diseases.

<sup>1</sup> The term Kahun was the name given by Petrie to the site of the city of Lahun, which, under the reign of Amenemhat III and his successors, would have been a very prosperous city.

<sup>2</sup> Nunn, 1996, p. 34.

<sup>3</sup> **The texts were published in facsimile, with hieroglyphic transcription and translation into English by Griffith.** Cf. Griffith, F. Ll. (1898). *The Petrie Papyri: Hieratic Papyri from Kahun and Gurob*. London: Bernard Quaritch, p. 5-11 and pl. V-VI.

<sup>4</sup> A note on the reverse of the gynaecological papyrus is dated to the year 29 of Amenemhat III, *Ibidem*.

The work comprises three pages, is divided into 34 horizontal columns, oriented from the right to the left, that have a common format: begin with a brief report of the symptoms; then, the doctor is advised on how to approach the patient to present his diagnosis and, finally, treatment is suggested. However, no mention is made of the likely prognosis. This process of symptoms, diagnosis, report and treatment described makes up the various sections. Naturally, as in other medical works, Papyrus Kahun refers to an enchantment<sup>5</sup>.

The suggested treatments are diverse and include fumigations, massages, and medications introduced into the body as pessaries or as a liquid to be drunk or rubbed on the skin. Donkey milk and perfumed oils are part of the medical material to be used in these procedures.

The text does not refer to any proposed surgery. The final paragraphs of the text are dedicated to pregnancy, presenting teachings related to conception which include the use of incense, fresh oil, dates, and beer, to contraception, suggesting the use of crocodile manure and also honey and natron and, again, gynaecological treatments.

After the publication of the Papyrus Kahun by Griffith [2] at the end of the XIX century, only in the second half of the XX century, the text is again the subject of study and publication within the scope of the most important investigation of medical papyri coordinated by H. Grapow [4], between 1954 and 1973. A hieroglyphic transcription of the papyrus Kahun is done in volume V and the translation and commentary of the text is presented in Volume IV.

In 1975, J. Stevens [5], presented an English translation of the text, and in 1995, Th. Bardinet, also presented his translation of the papyrus [6] and some comments on the text.

In 2002 Stephen Quirke published his transliteration and translation of the text online [7] and shared that translation again in the work he produces with M. Collier [8] in 2004.

Finally, in 2017, Didier Fournier introduced us to [9], where he performs the hieroglyphic transcription, transliteration, and translation of the papyrus as well as medical comments and lexical, syntactic and semantic considerations to the text. The work also reproduces the text in hieratic from facsimiles proposed by Griffith in 1898.

In addition to the publication and translation of the papyrus, the studies dedicated to the gynecological treatise presented in Papyrus Kahun are also very small. In 1952, C. D. Leake makes the first references in [10]. In 1992, C. Reeves in a small essay [11] also dedicates two pages to it. Four years later, J. F. Nunn in [1] introduces the papyrus and makes some comments on the text. Finally, in 2011, Lesley Smith published the latest article on the gynaecological papyrus Kahun [12]. Other references, in general works, although very reduced, happen in Strouhal, E., Vachala; B., Vymazalová [13], dated from 2014.

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<sup>5</sup> In paragraph 30. The works on medicine in Ancient Egypt refer to the belief in a holistic dimension of life, in which the disease is understood, naturally, as a disturbance of an inner order that is reflected, a posteriori, physically [3]. Hence, the use of magical practices that could help harmonizes the patient.

There are multiple semantic definitions and explanations for cure. Some of them are also based on mythical systems. In fact, this work assumes that cure is a double-folded concept. On one hand, the semantic meaning of cure manages to assert a cultural identity and a gender delimitation: Healthy vs. Diseased; Favoured by the gods vs. Abandoned by the gods, etc.

This approach of the Papyrus focuses on the so-called supernatural elements that, by any means are being mentioned in the therapeutics. We understand the separation between magic and medicine was unknown in Ancient Egypt, as they are the product of modern Egyptology problematization. The Egyptian medicine coordinates natural and supernatural elements in their therapeutics. Thus, we shall investigate the ontological specificities of the ancient Egyptian cure process. From the diagnosis to the therapeutics.



2. Commentaries

2.1 On the papyrus

The papyrus was composed in Hieratic, using a simple and direct language. It was probably compiled from some personal notes or a *vade mecum*.

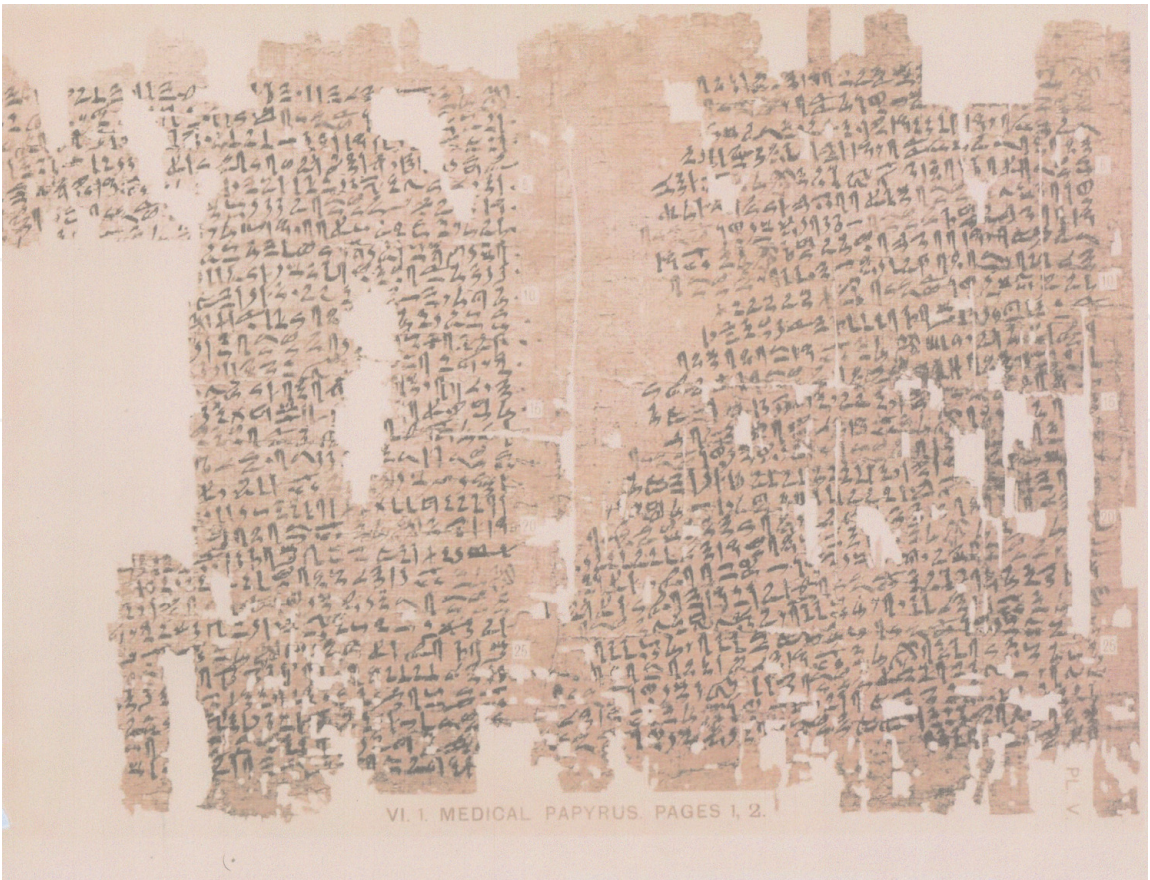
There are 34 cases, along 3 columns of horizontal text, written from right to the left. Its first column (**Figure 1**) has 33.5 cm of height and starts the gynaecological tractate. This section has 29 short lines of text in good conditions.

The second column (**Figures 1 and 2**) has 38.5 cm of height and presents heavy damage on the central area of the page, between lines 26 and 59. So, only 7 lines out of its original 30 are complete. The second column also presents longer lines of text than the first one.

The third column (**Figure 2**) measures 33 cm of height and is also heavily damaged. Its 28 lines of text are the longest of the tractate. However, only one line is complete, from the beginning to the end. This column is divided into fragments A and B. Fragment B is just a small scrap with 4 incomplete illegible lines. Therefore, this work will deal with column 3 - fragment B only.

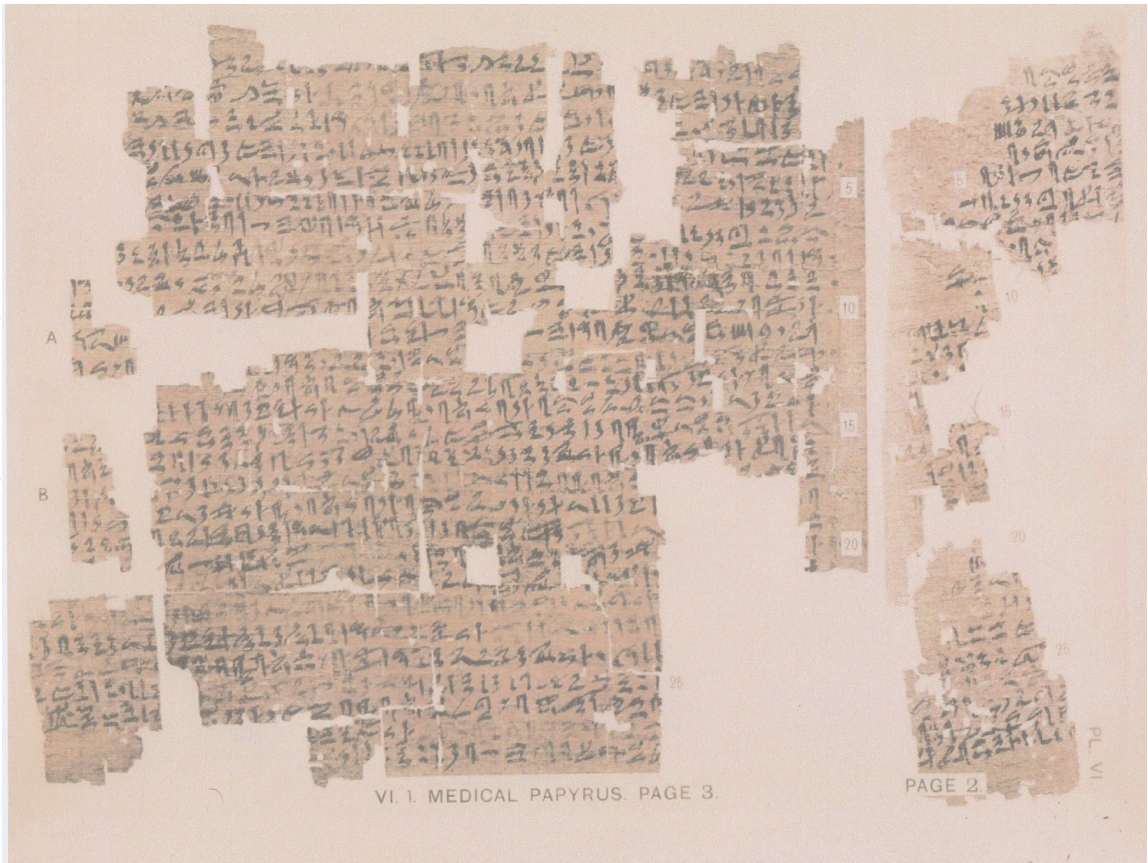
Another point of interest concerning column 3 is the transition to a totally different style of heading and organization of the treatments. That suggests column 1 and 2 have the same origin, while column 3 was copied from a different source.

For didactical matters, we decided to revert the text direction when we established the hieroglyphic matrix of this version. We also decided to present the



**Figure 1.**  
Plate VI.1 (columns 1–2).





**Figure 2.**  
*Plate VI.2: (columns 2–3).*

source in a format case-by-case for reasons of practicality. The present version of the text was originally built in Portuguese [14], and then, translated into English.


## 2.2 On the therapeutics

The 34 cases described in the papyrus are normally divided into mini-sections with the support of red ink. First, the disease is described. After making the diagnosis directly to the patient, a treatment is given.

The treatment presents the ingredients and, occasionally, the precise dosage of each element. Interestingly, this papyrus gives preference to generic measures, such as “spoon” or “jar”. Then, the method of preparing the ingredients is concluded by the way the medicine must be applied to the patient.

Medicines are always taken orally, inserted into the vagina, or applied on the skin using massages or bandages. Fumigation seems to be the most common therapy, always incorporating various ointments with incense. There is great concern about therapy with the patient’s uterus. Virtually all the diseases described are somehow linked to an origin in the uterus, and it is through the uterus that they seek to treat them [15].

The translation of this document took care to compare hieroglyphic versions established by British authors with Griffith’s (1898) slides of hieratic text. It is interesting to note that all the translations previously cited reproduce the text in hieratic from facsimiles proposed by Griffith.

Hence, we found that the present version promoted “corrections” in the vocabulary proposed by previous works. The reader will find two diagnoses of incurable diseases (cases V and XIII), that are normally left aside by English translations. There is a short discussion on the spiritual dimension on Egyptian medicine (2.4). Further contributions are the identification of ingredients in the *materia prima* section (2.5), and of the procedure of verifying the patient’s arterial pulse  mnj3 (cases XXIX and XXXII).

2.3 P.Kahun as an educational text

From its 34 cases, there are 18 occurrences (1–17 & 25) where the papyrus actually can be used as a didactic textbook. In those texts, there is an approach aiming to guide the reader across each step of the therapeutic process. Such texts adopt the sequential sdm.hr = f (“then, he should listen”) providing the reader with the “what follow next” for each section. It is possible to summarize this pattern as the following:

- A heading to identify each new case (e.g. “A treatment for a woman who suffers A, B, C, etc.”). A diagnostic is proposed to the reader. Then, the text concludes the first section with the recommendation: “then you should say to her” and announce the treatment.
- The diagnosis is described via a nominal identification sentence: “Disease-D” pw (this is a disease-D);
- Finally, the papyrus proceeds with the next step with the sayings: “then you must prepare for her” (here translated as “(then,) you should treat her), followed by the prescription of ingredients for each case and the right way of its application.

The didactic structure of this papyrus fits with the features of typology 4a, as proposed by [15], from which the table below is based on (Table 1).

I.	Heading	šs3w s.t hr mn A, B, C etc.	“Treatment/Experiences on a woman who suffers from A, B, C, etc.”
II.	Investigation	not present in typology 4a	
III.	Outcome		
a	introduction	gd.hr = k r = s	“Then/consequently, you should say to her (on this regard)”:
b = d	diagnosis = <i>causa</i>	“D” pw	“This is a D-disease!”
c	reasoning	not present in typology 4a	
IV.	Treatment	jrj.hr = k r = s	“Then/consequently, you should do for her (or even: ‘then, you should do against it’)”.

Adaptation from Pommerening, 2014, p. 32.

Table 1.  
Text structure of typology 4a.







It is possible to divide the medical *materia prima* in two greater groups, by distinguishing ingredients of anthropic nature (it needs to be manipulated and transformed by man) *versus* ingredients that can be found in its natural milieu [18]. Thus, the Egyptian pharmacopeia is composed by hundreds of products collected and/or transformed from local flora and fauna.

In fact, Egyptian vegetal ingredients are mostly related to endemic specimens. However, out lack of knowledge about the Egyptian vegetal world posits a great obstacle to connect Egyptian names to actual plants. Therefore, traditional works by Egyptologists keep the Egyptian names untranslated [1, 18, 19].

A small lexicon follows, which complements the glossary at the end of this work.

Vegetal

- Vitex (*vitex agnus castus*). Case XIII - Its leaves, flowers, seeds and roots can be consumed with food or as an elixir. There is clinical evidence that it works to treat premenstrual tension [20].
- White Mullberry (*Morus alba*). Cases X, XII e XVI - Its extract has several medicinal properties. Here we highlight its effect with antibacterial, and in the treatment of hyperuricemia [21].
- Onion. Case XXVIII
- Beer. Case VI (to avoid it)
- Sweet beer. Cases XX e XXIV
- Fermented/ardent beer. Case X – Normally that term is translated as “djadjat-beer”. It is a beer, fermented in some specific way. As the term djadjat is synonymous with “ardent”, it can be a particularly strong beer.
- Cowpea (*Vigna unguiculata*). Case XXXIII
- Ripe figs. Case XVI
- Fruit (any). Cases III e XVII
- Fruit of the Onenu-tree. Case XX – Thus far an unidentified tree.
- Fruit of Egyptian balm (*Balanites aegyptiaca*). Case XVI - It was necessary to resort to the Hieratic text to propose the replacement of the unknown term  for . The sacred “ished” is a mythical tree referred to in the Book of the Dead spell 335. That passage mentions that it grows in the domain of the gods. A possible translation of “ished” is pistachio (*Pistacia vera*). However, the Egyptian balm is still used in Africa as a medicinal plant. It is employed to fight parasitic infection, headaches and liver disorders. Plus, its fruit is also indicated for stimulating lactation, while the bark of the tree is a natural abortive [22, 23].
- Fat/oil/unguent. Cases V e XVI
- Incense. Cases I, V, XX

- Watery porridge. Case VI
- Vegetal mucus of fermented mucilage. Case XIV
- Vegetal mucus of mixed mucilage. Case XIV
- Fermented vegetal mucus. Cases XX, XXI e XXIII
- Pulp of date (for syrups). Case XXIV
- Dregs of sweet beer. Cases XVII e XXVII
- Myrrh resin. Case XII
- Chufa (*Cyperus esculentus*). Cases III, X, XIII
- Oil/unguent (new). Cases I, IV e XX
- Grapes. Case XVI
- Date syrup. Cases XVII, XX e XXVII

#### Animal

- Cow milk. Cases III e XV
- Donkey/ass liver (fresh). Case I
- Honey. Case XXII
- Lard/fat of goose's leg. Case I
- Milk. Case XVIII

#### Mineral

- Donkey/ass urine. Case V
- Fermented beer. Case X
- Malachite powder. Case XV - This is a magical ingredient [18]. The mineral was used as a pigment for the green colour. In Egyptian, the same word can be used for naming “vigor”, “vitality” and “freshness”. Thus, by consuming the green pigment, one also acquired the properties that the magic pun (*rebus*) [24] provided in via “*sympatheia*”.
- Mud. Case VII
- Natron. Case XXIII
- Spring water. Case XXV

### Unidentified origin

- Emetic. Case XI (Its ingredients are not described)
- Fresh fat rancid oil. Case XII (It is not clear whether the fat is animal or vegetal).

## 2.6 Index of cases

### COLUMN 1:

- I – Pain in the eyes and throat; vision problems (lines 1–5);*
- II – Pain in the uterus (lines 5–8);*
- III – Pain in the lower limbs (lines 8–12);*
- IV – Abdominal and genital pain (lines 12–15);*
- V – Pain in the teeth and neck (lines 15–20);*
- VI – Pain in the limbs and eye sockets (lines 20–22);*
- VII – Pain in the feet and legs when walking (lines 23–25);*
- VIII – Pain in the throat, ears and groin; hearing problems (lines 25–27);*
- IX – Pain in the limbs, vulva and entire body (lines 27–29);*

### COLUMN 2:

- X – Urinary problems (lines 30–34);*
- XI – A woman who cannot get out of her bed (lines 34–36);*
- XII – Pain in the legs (lines 36–40);*
- XIII – Pain in the legs and on the side of (a) ... (lines 40–47);*
- XIV – Thirsty for ... (lines 47–49);*
- XV – Swelling in the groin (lines 49–50);*
- XVI – Pain in the limbs and in the eye sockets (lines 51–54);*
- XVII – Hemorrhage ... (lines 54–59);*

### COLUMN 3:

- XVIII – Sexual stimulant (line 1);*
- XIX – Pregnancy diagnosis (lines 2–3);*
- XX – Intoxication due to pregnancy medication (lines 3–6);*
- XXI – Prevention of ... (line 6);*
- XXII – Contraceptive (line 7);*
- XXIII – Treatment for ... (lines 7–8);*
- XXIV – Muscle cramp (trismus) of the uterus (lines 8–9);*
- XXV – Fever (lines 9–11);*
- XXVI – Pregnancy diagnosis (lines 12–14);*
- XXVII – Pregnancy diagnosis (lines 15–17);*
- XXVIII – Pregnancy diagnosis (lines 17–19);*
- XXIX – Pregnancy diagnosis (lines 19–20);*
- XXX – Pregnancy diagnosis (lines 20–23);*
- XXXI – Pregnancy diagnosis (lines 23–24);*

*XXXII – Pregnancy diagnosis (lines 24–26);*

*XXXIII – Prevent trismus during childbirth (lines 25–26);*

*XXXIV – Urinary problem (lines 27–28).*

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### 3. Hieroglyphic text, transliteration and translation

#### COLUMN 1

##### No. I

<sup>1</sup> 

<sup>1</sup> šš3w s.t jr.tj=sj mr n(j) m33.n=s hr mn nhb.t=s [ ... ]

<sup>2</sup> 

<sup>2</sup> dd.hr=k r=s h3w pw n jd.t m jr.tj=sj jr(j).hr=k r=s [ ... ]

<sup>3</sup> 

<sup>3</sup> k3p sj hr sntr hr mrh.t-m3w.t k3p

<sup>4</sup> 

<sup>4</sup> k3.t=s hr=s k3p jr.tj=sj hr jns.wt n.t gnnw

<sup>5</sup> 

<sup>5</sup> rdj.hr=k wnm=s mjs.t n.t 3 w3d

#### Translation

<sup>1</sup> Treatment of a woman whose eyes are aching till she cannot see, on top of aches in her neck: <sup>2</sup> you should say to her: "it is discharges of the womb in your eyes!"

You should treat her: <sup>3</sup> fumigate her with incense and fresh oil, fumigating <sup>4</sup> her vulva with it, and fumigating her eyes with goose leg fat. <sup>5</sup> Then, you should give her to eat a fresh donkey liver.

##### No. II

<sup>5</sup> 

<sup>5</sup> šš3w s.t mr n(j) <sup>6</sup> jd.t=s m hp(j) dd.hr=k r=s ptr ssn.t(=t)

<sup>7</sup> 

jr dd=s n=k jw=j <sup>7</sup> hr ssn.t 3šr dd.hr=k r=s nmsw

<sup>8</sup> 

pw n jd.t jr(j).hr=k r=s <sup>8</sup> k3p sj hr ssn.t=s nb.t m 3šr




#### Translation

<sup>5</sup> Treatment of a woman in pain. Her <sup>6</sup> womb does not deliver (its period). You should say to her: "What do you smell?". If she says to you: "I <sup>7</sup> smell some roasting."

Then you should say to her: "This is some effusion of the womb!". You should treat her: <sup>8</sup> fumigate her with anything it smells like roast.

##### No. III



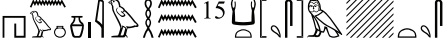
<sup>8</sup> 

<sup>8</sup> šs3w s.t hr <sup>9</sup> mn ph(.wj)=sj kns=s w3bw n mn.tj=sj  
  
dd.hr=k r=s <sup>10</sup> h3w pw n jd.t jr(j).hr=k r=s wch š3š3 qd  
  
<sup>11</sup> jr.t t hnw 1 pf srf sqbb jr(j) m htjw w.t <sup>12</sup> swrj  
  
m dw3.t 4

**Translation**

<sup>8</sup> Treatment of a woman <sup>9</sup> aching in her hear, groin and perineum. You should say to her: <sup>10</sup> “These are discharges of the womb!”.  
Then, you should treat her: 1 qd of chufa (*cyperus esculentus*), 1 qd of fruit, 1 hin of <sup>11</sup> cow milk. Boil, let it cool down, <sup>12</sup> drink on 4 mornings.

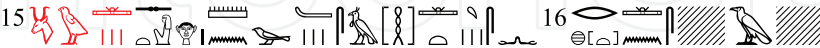




No. IV

<sup>12</sup>   
šs3w s.t hr kns=s k3.t=s <sup>13</sup> d3d3.t n.t k3.t=s jmj.tj hpd.w(j)=s(j)  
  
dd.hr=k r=s s3 wr <sup>14</sup> n ms(j).t jr(j).hr=k r=s mrh.t m3w.t  
  
hnw 1 jwh <sup>15</sup> k3[.t=s] m [ ... ].t=s

**Translation**

<sup>12</sup> Examination of a woman: regarding her groin, vulva and <sup>13</sup> the circuit of her vulva, between her buttocks. You should say to her: “Big dilatation <sup>14</sup> of birth!”.  
Then, you should treat her: 1 hin of fresh oil. Pour on her <sup>15</sup> vulva and her [ ... ].

No. V

<sup>15</sup>   
<sup>15</sup> šs3w s.t hr mn jbh.w=s nh.t=s n(j) <sup>16</sup> rh[.t] ns(q)  
  
r(3)=s dd.hr=k r=s tj3w pw n jd.t jr(j).hr=k r=s <sup>17</sup> k[3]p.jn=k sj  
  
hr mrh.t sntr m d3d3w jwh m <sup>18</sup> [ ... ]=s mwy.t  
  
n.t 3 qm3y snw=f hrw 1 n wš=f sj <sup>19</sup> [ ... ] j[r]  
  
mn=s [kn]s=s r mn [m] h3[b]w=s r mn m hpd.w=s

20 

<sup>20</sup> btw pw

## Translation

<sup>15</sup> Treatment of a woman aching in her teeth and throat to the point that she <sup>16</sup> cannot bite or [ ... ] her mouth. You should say to her: “It is a trismus of the womb!”.

Then, you should treat her <sup>17</sup>: after fumigating her with incense in a djadjaw-pot, pour on her <sup>18</sup> [ ... ] the urine of a donkey that has “created its second” the day after it was feed. <sup>19</sup> If her pain is situated from the bellybutton to her buttocks, it is a demon (untreatable).

## No. VI

[illegible]

<sup>20</sup> ṣš3w [s.t] mr n ʿ.wt=s nb.t ḥr mn b3b3w n

[illegible]

<sup>21</sup> jr.tj=sj dd.hr=k r=s g3.t pw n.t jd.t n hpr nn sswrj

[illegible]

ḥnq.t [ ... ] <sup>22</sup> qd m ms(j).t w3d.t jr(j).ḥr=k r=s ḥsb 1 n 3ḥ ḥr mw

𓆎 𓆏 𓆑 𓆒 𓆓 𓆔 𓆕 𓆖 𓆗 𓆘 𓆙 𓆚 𓆛 𓆜 𓆝 𓆞 𓆟 𓆠 𓆡 𓆢 𓆣 𓆤 𓆥 𓆦 𓆧 𓆨 𓆩 𓆪 𓆫 𓆬 𓆭 𓆮 𓆯 𓆰 𓆱 𓆲 𓆳 𓆴 𓆵 𓆶 𓆷 𓆸 𓆹 𓆺 𓆻 𓆼 𓆽 𓆾 𓆿 𓇀 𓇁 𓇂 𓇃 𓇄 𓇅 𓇆 𓇇 𓇈 𓇉 𓇊 𓇋 𓇌 𓇍 𓇎 𓇏 𓇐 𓇑 𓇒 𓇓 𓇔 𓇕 𓇖 𓇗 𓇘 𓇙 𓇚 𓇛 𓇜 𓇝 𓇞 𓇟 𓇠 𓇡 𓇢 𓇣 𓇤 𓇥 𓇦 𓇧 𓇨 𓇩 𓇪 𓇫 𓇬 𓇭 𓇮 𓇯 𓇰 𓇱 𓇲 𓇳 𓇴 𓇵 𓇶 𓇷 𓇸 𓇹 𓇺 𓇻 𓇼 𓇽 𓇾 𓇿 𓈀 𓈁 𓈂 𓈃 𓈄 𓈅 𓈆 𓈇 𓈈 𓈉 𓈊 𓈋 𓈌 𓈍 𓈎 𓈏 𓈐 𓈑 𓈒 𓈓 𓈔 𓈕 𓈖 𓈗 𓈘 𓈙 𓈚 𓈛 𓈜 𓈝 𓈞 𓈟 𓈠 𓈡 𓈢 𓈣 𓈤 𓈥 𓈦 𓈧 𓈨 𓈩 𓈪 𓈫 𓈬 𓈭 𓈮 𓈯 𓈰 𓈱 𓈲 𓈳 𓈴 𓈵 𓈶 𓈷 𓈸 𓈹 𓈺 𓈻 𓈼 𓈽 𓈾 𓈿 𓉀 𓉁 𓉂 𓉃 𓉄 𓉅 𓉆 𓉇 𓉈 𓉉 𓉊 𓉋 𓉌 𓉍 𓉎 𓉏 𓉐 𓉑 𓉒 𓉓 𓉔 𓉕 𓉖 𓉗 𓉘 𓉙 𓉚 𓉛 𓉜 𓉝 𓉞 𓉟 𓉠 𓉡 𓉢 𓉣 𓉤 𓉥 𓉦 𓉧 𓉨 𓉩 𓉪 𓉫 𓉬 𓉭 𓉮 𓉯 𓉰 𓉱 𓉲 𓉳 𓉴 𓉵 𓉶 𓉷 𓉸 𓉹 𓉺 𓉻 𓉼 𓉽 𓉾 𓉿 𓊀 𓊁 𓊂 𓊃 𓊄 𓊅 𓊆 𓊇 𓊈 𓊉 𓊊 𓊋 𓊌 𓊍 𓊎 𓊏 𓊐 𓊑 𓊒 𓊓 𓊔 𓊕 𓊖 𓊗 𓊘 𓊙 𓊚 𓊛 𓊜 𓊝 𓊞 𓊟 𓊠 𓊡 𓊢 𓊣 𓊤 𓊥 𓊦 𓊧 𓊨 𓊩 𓊪 𓊫 𓊬 𓊭 𓊮 𓊯 𓊰 𓊱 𓊲 𓊳 𓊴 𓊵 𓊶 𓊷 𓊸 𓊹 𓊺 𓊻 𓊼 𓊽 𓊾 𓊿 𓋀 𓋁 𓋂 𓋃 𓋄 𓋅 𓋆 𓋇 𓋈 𓋉 𓋊 𓋋 𓋌 𓋍 𓋎 𓋏 𓋐 𓋑 𓋒 𓋓 𓋔 𓋕 𓋖 𓋗 𓋘 𓋙 𓋚 𓋛 𓋜 𓋝 𓋞 𓋟 𓋠 𓋡 𓋢 𓋣 𓋤 𓋥 𓋦 𓋧 𓋨 𓋩 𓋪 𓋫 𓋬 𓋭 𓋮 𓋯 𓋰 𓋱 𓋲 𓋳 𓋴 𓋵 𓋶 𓋷 𓋸 𓋹 𓋺 𓋻 𓋼 𓋽 𓋾 𓋿 𓌀 𓌁 𓌂 𓌃 𓌄 𓌅 𓌆 𓌇 𓌈 𓌉 𓌊 𓌋 𓌌 𓌍 𓌎 𓌏 𓌐 𓌑 𓌒 𓌓 𓌔 𓌕 𓌖 𓌗 𓌘 𓌙 𓌚 𓌛 𓌜 𓌝 𓌞 𓌟 𓌠 𓌡 𓌢 𓌣 𓌤 𓌥 𓌦 𓌧 𓌨 𓌩 𓌪 𓌫 𓌬 𓌭 𓌮 𓌯 𓌰 𓌱 𓌲 𓌳 𓌴 𓌵 𓌶 𓌷 𓌸 𓌹 𓌺 𓌻 𓌼 𓌽 𓌾 𓌿 𓍀 𓍁 𓍂 𓍃 𓍄 𓍅 𓍆 𓍇 𓍈 𓍉 𓍊 𓍋 𓍌 𓍍 𓍎 𓍏 𓍐 𓍑 𓍒 𓍓 𓍔 𓍕 𓍖 𓍗 𓍘 𓍙 𓍚 𓍛 𓍜 𓍝 𓍞 𓍟 𓍠 𓍡 𓍢 𓍣 𓍤 𓍥 𓍦 𓍧 𓍨 𓍩 𓍪 𓍫 𓍬 𓍭 𓍮 𓍯 𓍰 𓍱 𓍲 𓍳 𓍴 𓍵 𓍶 𓍷 𓍸 𓍹 𓍺 𓍻 𓍼 𓍽 𓍾 𓍿 𓎀 𓎁 𓎂 𓎃 𓎄 𓎅 𓎆 𓎇 𓎈 𓎉 𓎊 𓎋 𓎌 𓎍 𓎎 𓎏 𓎐 𓎑 𓎒 𓎓 𓎔 𓎕 𓎖 𓎗 𓎘 𓎙 𓎚 𓎛 𓎜 𓎝 𓎞 𓎟 𓎠 𓎡 𓎢 𓎣 𓎤 𓎥 𓎦 𓎧 𓎨 𓎩 𓎪 𓎫 𓎬 𓎭 𓎮 𓎯 𓎰 𓎱 𓎲 𓎳 𓎴 𓎵 𓎶 𓎷 𓎸 𓎹 𓎺 𓎻 𓎼 𓎽 𓎾 𓎿 𓏀 𓏁 𓏂 𓏃 𓏄 𓏅 𓏆 𓏇 𓏈 𓏉 𓏊 𓏋 𓏌 𓏍 𓏎 𓏏 𓏐 𓏑 𓏒 𓏓 𓏔 𓏕 𓏖 𓏗 𓏘 𓏙 𓏚 𓏛 𓏜 𓏝 𓏞 𓏟 𓏠 𓏡 𓏢 𓏣 𓏤 𓏥 𓏦 𓏧 𓏨 𓏩 𓏪 𓏫 𓏬 𓏭 𓏮 𓏯 𓏰 𓏱 𓏲 𓏳 𓏴 𓏵 𓏶 𓏷 𓏸 𓏹 𓏺 𓏻 𓏼 𓏽 𓏾 𓏿 𓐀 𓐁 𓐂 𓐃 𓐄 𓐅 𓐆 𓐇 𓐈 𓐉 𓐊 𓐋 𓐌 𓐍 𓐎 𓐏 𓐐 𓐑 𓐒 𓐓 𓐔 𓐕 𓐖 𓐗 𓐘 𓐙 𓐚 𓐛 𓐜 𓐝 𓐞 𓐟 𓐠 𓐡 𓐢 𓐣 𓐤 𓐥 𓐦 𓐧 𓐨 𓐩 𓐪 𓐫 𓐬 𓐭 𓐮 𓐯 𓐰 𓐱 𓐲 𓐳 𓐴 𓐵 𓐶 𓐷 𓐸 𓐹 𓐺 𓐻 𓐼 𓐽 𓐾 𓐿 𓑀 𓑁 𓑂 𓑃 𓑄 𓑅 𓑆 𓑇 𓑈 𓑉 𓑊 𓑋 𓑌 𓑍 𓑎 𓑏 𓑐 𓑑 𓑒 𓑓 𓑔 𓑕 𓑖 𓑗 𓑘 𓑙 𓑚 𓑛 𓑜 𓑝 𓑞 𓑟 𓑠 𓑡 𓑢 𓑣 𓑤 𓑥 𓑦 𓑧 𓑨 𓑩 𓑪 𓑫 𓑬 𓑭 𓑮 𓑯 𓑰 𓑱 𓑲 𓑳 𓑴 𓑵 𓑶 𓑷 𓑸 𓑹 𓑺 𓑻 𓑼 𓑽 𓑾 𓑿 𓒀 𓒁 𓒂 𓒃 𓒄 𓒅 𓒆 𓒇 𓒈 𓒉 𓒊 𓒋 𓒌 𓒍 𓒎 𓒏 𓒐 𓒑 𓒒 𓒓 𓒔 𓒕 𓒖 𓒗 𓒘 𓒙 𓒚 𓒛 𓒜 𓒝 𓒞 𓒟 𓒠 𓒡 𓒢 𓒣 𓒤 𓒥 𓒦 𓒧 𓒨 𓒩 𓒪 𓒫 𓒬 𓒭 𓒮 𓒯 𓒰 𓒱 𓒲 𓒳 𓒴 𓒵 𓒶 𓒷 𓒸 𓒹 𓒺 𓒻 𓒼 𓒽 𓒾 𓒿 𓓀 𓓁

```
swrj dw3[.t] 1 [+ x]
```

## Translation

<sup>20</sup> Treatment of a woman aching her limbs and <sup>21</sup> eye-sockets. You should say to her: “It is some deprivation of the womb! No beer-drinking <sup>22</sup> shall grant a healthy birth!”.

Then, you should treat her: 1 hsb of watery porridge. Drink it on 1 [+ x] mornings.

## No. VII

23 

<sup>23</sup> šs3w s.t ḥr mn rd.wj <t>=sj wʿr.tj=sj m-ḥ.t šm.t

[illegible]
$$\underline{d}d.\dot{h}r=k\ r=s^{24}\ \dot{h}3^{\epsilon}w\ pw\ n\ j\dot{d}.t\ j\dot{r}(j).\dot{h}r=k\ r=s\ ^{\epsilon}m^{\epsilon}m\ rd.wj=sj$$

25






$$w^c r.tj = s_j^{25} m^c m^c.t r snb.t = s$$

## Translation

<sup>23</sup> Treatment of a woman aching in her feet and legs after a walk. You should say to her: “It is a <sup>24</sup> discharge of the womb!”.

Then, you should treat her: rub her feet and legs<sup>25</sup> with mud until she is well.

No. VIII




<sup>25</sup>  <sup>26</sup>   
šs3w s.t hr mn nhb.t=s kns=s<sup>26</sup> msdr.wj=sj (n)n sdm.n=s mdw.t  
 <sup>27</sup>   
dd.hr=k r=s nrw pw n jd.t jr(j).hr=k r=s<sup>27</sup> mjtt n tf3 phr.t n.t dr  
  
sh3w n jd.t [ ... ]

**Translation**

<sup>25</sup> Treatment of a woman aching her throat, groin and (so much) <sup>26</sup> her ears that she does not hear what it is said. You should say to her: “This is a tremor of the womb!”.

Then, you should treat her with <sup>27</sup> the same prescription for expelling residuals from the womb [ ... ].

No. IX

<sup>27</sup>  <sup>28</sup>   
<sup>27</sup> šs3w s.t hr mn<sup>28</sup> k3.t=s nb.t mjtt hw(j).t dd.hr=k r=s [ ... ]  
 End of Column 1  
pw n jd.t jr(j).hr=k r=s<sup>29</sup> wnm mr[h].t=s [r] snb.t=s

**Translation**

<sup>27</sup> Treatment of a woman aching in her <sup>28</sup> vulva and all her limbs, as if she had been beaten. Then, you should say to her: “It is [ ... ] of the womb”.

Then, you should treat her: <sup>29</sup> eating fat (a fat diet) until she is well.



COLUMN 2

No. X

[illegible]

<sup>30</sup> śs<sub>3</sub>w s.t [h<sub>r</sub>] mn mwy.t mj [ ... ] mwy.t d<sub>3</sub>dy.t

dd.hr=k r=s<sup>31</sup> h3w [pw n jd.t] jr(j).hr=k r=s jwry.t pr[.t]-šnj

mw.t n.t gyw <sup>32</sup> nd sn[<sup>cc</sup>]w ḥr ḥnq.t n d3d3.t

[illegible]

hn[w] 1 ps swrj dw3.t 4 <sup>33</sup> wrš[=s] sdr.t hqr.t

[illegible]

dw3(.t)=s r swrj [hn]w 1 n-mjtt jrj wrš=s<sup>34</sup> hqr.t r

A horizontal sequence of twelve black-and-white pictograms. From left to right, they are: a bird-like creature standing on a small mound; a jagged, sawtooth-shaped object; a bird-like creature standing on a small mound; a circular object with a central dot; a rectangular box with a handle on top; a vertical rectangular object; a bird-like creature standing on a small mound; a jagged, sawtooth-shaped object; a jagged, sawtooth-shaped object; a jagged, sawtooth-shaped object; a bird-like creature standing on a small mound; and a simple oval shape.

$$jw(j).t \text{ nw } s_3 - j^c w - r(3)$$

## Translation

<sup>30</sup> Treatment of a woman aching when urinating, as if [...] burning/fermented. You should say to her: “This is <sup>31</sup> discharges of the womb!”.

Then, you should treat her: beans of white mulberry (*morus alba*) and chufa (*cyperus esculentus*).<sup>32</sup> Grind it and dilute in 1 hin of fermented beer. Boil and drink on 4 mornings. May she<sup>33</sup> spend the day fasting on her bed after drinking 1 hin of the same. May she spend the day<sup>35</sup> fasting until the moment of washing her mouth.

No. XI

[illegible]

<sup>34</sup> šš3w s.t ḥr mr.t n(j) dwn=s n(j) jw=s <sup>35</sup> ḥr [sd]3.t=f

A long horizontal sequence of various symbols, including birds, geometric shapes, and abstract forms.

$\underline{d}d.\dot{h}r=k\ r=s\ 3mmw\ pw\ n\ [jd.t]\ jr(j).\dot{h}r=k\ r=s\ rdj.t\ swrj=s\ hnw\ 2\ n$

36 










<sup>36</sup> h3wj rdj q3<sup>c</sup>=s st hr-<sup>c</sup>.wj

## Translation

<sup>34</sup> Treatment of a woman bed-bound, without standing or <sup>35</sup> moving. You should say to her: “This is a weakness of the womb!”.

Then, you should treat her: let her drink 2 hin of<sup>36</sup> emetic and have her to throw it up at once!

No. XII

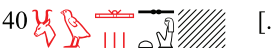







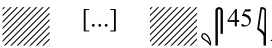



 <sup>36</sup> šs3w s.t hr mn w<sup>r</sup>.tj=sj rdj.hr=k r=s  <sup>37</sup> stpw n h3tjw  
 [...]  <sup>38</sup> thb m 'ntjw [...] st [...] <sup>38</sup> ndm m jr(j).n=s  
 [...]  <sup>39</sup> h.t nb.t snb pw jr jjjw [...] pw n jd.t jr(j).hr=k r=s <sup>39</sup> mhwj  
 [...]  <sup>40</sup> n mr[h.t] m3.t jwh [...] =s <sup>40</sup> rdj 'ntjw  
  
m [...] =s r-s3 jrj.t nn

Translation

<sup>36</sup> Treatment of a woman aching in her legs. You should give to her <sup>37</sup> bandages soaked in resin of myrrh [...] it [...]. [If ...] <sup>38</sup> sweet, after she has done all that, it means health. If what leaves is [...] “This is [...] of the womb!”.

Then, you should treat her: <sup>39</sup> fresh rancid oil. Pour over her [...]. Place resin of myrrh on her [...] after doing this.

No. XIII

 <sup>40</sup> šs3w s.t [...] w<sup>r</sup>.tj=sj  <sup>41</sup> w3.t=s w<sup>r</sup>.t [...] w=s  
 [...]  <sup>42</sup> dd.hr=k r=s q'hw [...] pr.t- <sup>42</sup> šnj s'3m mw.t  
 [...]  <sup>43</sup> n.t gyw [...] w3.t <sup>43</sup> mn.t=s st hr=s [rdj sdr]=s hr=s jr  
 [...]  <sup>44</sup> phr r [...] 2 <sup>44</sup> wš'=s s[...] hsb 2 psš m  
 [...]  <sup>45</sup> [...] =s <sup>45</sup> jr wš=s [...] m jr(j).n=s h.t nb.t [...] =s  
 <sup>46</sup> šfw.t <sup>46</sup> rdj.hr=k db3=k hr=[s r gm]m=k st rwd(.t) [...] hr  
 <sup>47</sup> jd.t [...] <sup>47</sup> btw pw

## Translation

<sup>40</sup> Treatment of a woman [ ... ] her legs and on <sup>41</sup> one side of her [ ... ]. You should say to her: “(This is a) bulge [ ... ]”.

[Then you should treat her:] beans of white <sup>42</sup> mulberry (*morus alba*), chaste-tree (*vitex agnus castus*), and chufa (*cyperus esculentus*) [ ... ] on the side she <sup>43</sup> aches, and let her lay down on her side. If [ ... ] circulates [ ... ] 2, <sup>44</sup> divided in her [ ... ]. <sup>45</sup> If she itches [ ... ] it means she did all things [ ... ] a swollen, <sup>46</sup> then you should place your finger on it until you find it firm [ ... ] on the womb, it is a demon (untreatable).

### No. XIV

<sup>47</sup> [...] <sup>48</sup>

<sup>47</sup> šs3w s.t jb.t [ ... ] jr(j).hr=k r=s <sup>48</sup> hs3 šbb jmj

[...] <sup>49</sup>

hs3 wy.t [ ... ] <sup>49</sup> hr-qd

## Translation

<sup>47</sup> Treatment of a woman thirsting [ ... ].

Then, you should treat her: <sup>48</sup> vegetal mucus of a mixed mucilage and vegetal mucus of a fermented mucilage [ ... ] <sup>49</sup> completely.

### No. XV

<sup>49</sup> [...] <sup>50</sup>

<sup>49</sup> šs3w s.t kns=s šf(w) [ ... ] jr(j).hr=k r=s <sup>50</sup> w3gdw qd (1) nđ

[...]

sn<sup>c</sup> ps hr jrt.t mh[r] [ ... ] 3 (+ x)

## Translation

<sup>49</sup> Treatment of a woman with a swollen groin [ ... ].

Then, you should treat her: <sup>50</sup> (1) qd of malachite powder. Grind, refine and boil in 1 jar of cow milk [ ... ] 3 [+ x].

### No. XVI

<sup>51</sup>

<sup>51</sup> šs3w s.t hr mn t nb.t b3b3w.w nw jr.tj

[...]

[ ... ]=s km.t <sup>52</sup> dd.hr=k r=s km.wt pw n jd.t jr(j).hr=k r=s

[...] <sup>53</sup>

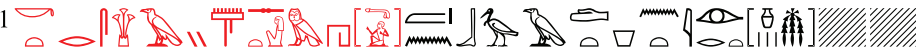
mrh.t jmj [ ... ] j3d <sup>53</sup> j3r.t nq wt





COLUMN 3

No. XVIII

<sup>1</sup> 

<sup>1</sup> k.t r sh3j s.t m h3j gs n b3d.t n.t jrt.t [ms ...]



b3d.t [...] <sup>2</sup> smn jwh m k3.t=s

Translation

<sup>1</sup> Another one, for unveiling a woman while copulating. Half of a scoop of milk [...] scoop [...] <sup>2</sup> let it stabilize. Pour it in her womb.

No. XIX

<sup>2</sup> 

<sup>2</sup> sj3 ms.tj=sj m jd.t n.t s.t jr ʿnn 3bd ʿq [...] <sup>3</sup> [...] nw



sbn.t [...]

Translation

<sup>2</sup> Noticing a child inside the womb of a woman. If month ends and month starts [...] of nursing [...] <sup>3</sup> [...].

No. XX

<sup>3</sup> 

<sup>3</sup> jr hw(j).t m phr.t n.t sjwj hr-s3 fdq ʿnnw.t [p ...]

<sup>4</sup> 

<sup>4</sup> nḏ sn<sup>c</sup> s[h3k]w m [h]bsw hr ḥs3-ʿwy.t



jwh m h3yw [...] <sup>5</sup> snṯr mrh.t [bnj]w



ḥnq.t nḏm.t rdj m-ḥnw šdj m tk3w k3p.hr[=k ...]

<sup>6</sup> 

<sup>6</sup> m nḏm-r(3)

Translation

<sup>3</sup> If a woman was stricken by some prescription for pregnancy. After severing the fruit of an Onnw-tree, [...] <sup>4</sup> Grind and refine, by filtering with a clothing with fermented vegetal mucus. Bath with waves [...]. <sup>5</sup> Incense, new oil, date syrup and sweet beer. Give it to a burning vessel. Then, you should burn [...] <sup>6</sup> as a sweetener of the mouth.

No. XXI



<sup>6</sup> tm [ ... ] ḥs msh wgp ḥr ḥs3 ʿwy.t

 [...]

thb [ ... ]

**Translation**

<sup>6</sup> For preventing [ ... ]. Crocodile dung. Pound it with fermented vegetal mucus, immersed (in) [ ... ].

No. XXII



<sup>7</sup> k.t phr.t hnw [n] bj.t jwh [m] k3.t=s jr(j).t nn ḥr shm



n ḥsmn

**Translation**

<sup>7</sup> Another prescription: (1) hin of honey. Pour it into her vulva. This is to be done together with a natron contraceptive.

No. XXIII



k.t [ ... ] <sup>8</sup> ḥr ḥs3 ʿwy.t [j]wh m k3.t=s

**Translation**

Another one [ ... ]. <sup>8</sup> with fermented vegetal mucus. Sprinkle inside her vulva.

No. XXIV



<sup>8</sup> dr tj3w pw n jd.t wḏ n bnjw ḥr [ ... ] <sup>9</sup> qnqn



smnh ḥr (sic) ḥnq.t nḏm.t rdj ḥms(j)=s ḥr=s wpw mn.t(j)=sj




**Translation**

<sup>8</sup> This is for removing muscular pains of the womb. Date palm pulp with [ ... ]. <sup>9</sup> Crush it and reduce it in sweet beer. Let her sit on it with her legs apart.

No. XXV




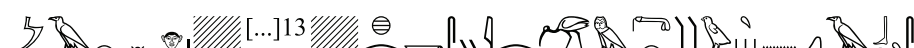




<sup>9</sup> šs3w s.t t3w [ ... ] <sup>10</sup> jw jr.tj=sj d3y(.t) ḥpr-wr ḥ3

 [...] <sup>11</sup>   
 hr j3b n ms(j)-t3 š jwh fdq [ ... ] <sup>11</sup> dw3.t 4 rdj.hr=k  
 [...]  
 hms=s hr mw n š rdj [j ... ]

### Translation

<sup>9</sup> Treatment of a woman burning (with fever) [ ... ], <sup>10</sup> her eyes are harmed. Wild carrot. Spread on the left side of the “msta” (birth brick?) with spring water. Sprinkle and sever [ ... ]. <sup>11</sup> 4 mornings. Then, you should let her sit on the water of [ ... ] spring water. Give [ ... ].







### No. XXVI

<sup>12</sup>   
<sup>12</sup> sj3 ntt r jwj r ntt nn jwr [jr(j)].hr=k mrh.t  
 [...] <sup>13</sup>   
 m3.t hr [ ... ] <sup>13</sup> [ ... ].hr=k sj jr gm(j) mtjw n q3b.t=s  
 End of Line 13  
 h3š3 dd.hr=k r=s ms(j).t pw  
<sup>14</sup>   
<sup>14</sup> jr gm(j)=k [s]t knkn dd.hr=k r=s jw=s r ms(j).t wdf jr  
 [...]  
 swt gm(j) sj mj jrn [ ... ]

### Translation

<sup>12</sup> Determining a woman who shall conceive from one who shall not. You should prepare: new fat and [ ... ]. <sup>13</sup> Then, you should [ ... ]. If the muscles of her breasts are showing some bulging, you should say to her: “This is pregnancy!”. <sup>14</sup> If you find it in a normal state, you should say that she will give birth late. However, if you find her something like [ ... ].

### No. XXVII

<sup>15</sup>   
<sup>15</sup> ky-sp rdj.hr=k hms=s hr s3tw shr m t3h.t n.t hnq.t  
 [...] <sup>16</sup>   
 ndm.t rdj dq3 [ ... ] bnjw [ ... ] <sup>16</sup> qjs jw=s r ms(j).t jr  
  
 grt tnw qjs nb ntj r pr(j).t m r(3)=s tnw  
 [...] <sup>17</sup>   
 ms(j) [ ... ] <sup>17</sup> [jr] gr.t tm=s qjs nn ms(j)=s r nhh

**Translation**

<sup>15</sup> Another time. You should let her sit on the ground prepared with dregs of sweet beer. Put some fruit [...] date syrup [...]. <sup>16</sup> vomits, she will give birth. Indeed, every time some vomit leaves her mouth it means a birth. <sup>17</sup> However, if there is no vomit at all she will never give birth.

No. XXVIII

<sup>17</sup>  [...]

<sup>17</sup> ky-sp rdj.hr=k t3 n h3w r(3) m h.t [...] =f jm [...]

<sup>18</sup> 

<sup>18</sup> s[...] gmy=k sw jm=f dd.hr=k r=s jw=s r ms(j).t



jr tm=k gm(y=k) [...] hn.t=s [...] <sup>19</sup> nn [ms(j)=s r nhh]

**Translation**

<sup>17</sup> Another time. You should give an onion bulb on the mouth (entrance) of her belly [...] it [...] there. <sup>18</sup> [...]. (If) you find in it, then you should say to her that she will give birth. If you do not find [...] her face [...] <sup>19</sup> she will never give birth.

No. XXIX

<sup>19</sup>  [...]

<sup>19</sup> ky-sp ndr.hr=k r=s hr šsp=s hn.t-db=k hr-hrjw mnj3=s [...] (n)hq [...]

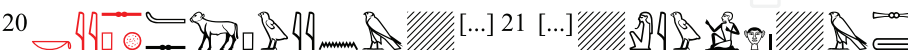
<sup>20</sup> 

<sup>20</sup> j[r ...] tm nhq nn ms(j)=s r nhh

**Translation**

<sup>19</sup> Another time. You should press her hand with the tip of your finger on her point of pressure. [...]. Pain [...]. <sup>20</sup> If [...] there is no pain, she will never give birth.

No. XXX

<sup>20</sup>  [...]

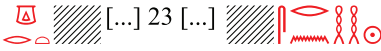
<sup>20</sup> ky-sp bhs pwy n Hr [...] <sup>21</sup> [...] jw=j hr [...] Hr ts-phr(w)



h3(j)=k r bw n [...] =k jm dd.tw r(3) [...] <sup>22</sup> [...] jr



h3(j) m šr.t=s jw=s r ms(j).t jr h3(j) m k3.t=s jw=s r ms(j).t jr



gr.t [...] <sup>23</sup> [...] =s r nhh



## Translation

<sup>20</sup> Another time. Oh that calf of Horus! [...] <sup>21</sup> that I am with [...] Horus and vice-versa. Go down to the place which you [...]. The formula to be said is: [...] <sup>22</sup> [...]. If it comes down from her nostril, she will give birth. However, if it comes down from her vulva, so [...] <sup>23</sup> [...] she will never (give birth).

No. XXXI

<sup>23</sup> 

<sup>23</sup> ky-sp jr m33=k hr=s w3d m w3d swt gmy=k h.t hr=s



mj [...] <sup>24</sup> [...] =j jr gr.t m3.n=k h.t hr jr.tj=sj nn



ms(j)=s r nhh

## Translation

<sup>23</sup> Another time. If you see her face fresh with brilliance, but find something on her like [...] <sup>24</sup> [...]. If you find anything on her eyes, she will never give birth

No. XXXII

<sup>24</sup> 

<sup>24</sup> sj3 ntt jw(y.t) [...] <sup>25</sup> [...] mjtt pf3 db hr mnj3

## Translation

<sup>24</sup> Determining the one who will conceive [...] <sup>25</sup> [...] like that of the finger on the pressure point.

No. XXXIII

<sup>25</sup> 

<sup>25</sup> tm rdj tj3 s.t [...] jwy.t nd m [...] <sup>26</sup> [...]



[...] =s r nhd.t=sj hrw n ms(j)=s dr tj3w [pw]



šs-m3 h n (sp)

## Translation

<sup>25</sup> Preventing contractions in the chewing muscles of a woman. [...]. Cowpea (*vigna unguiculata*). Grind it with [...] <sup>26</sup> [...] for her teeth the day she gives birth will drive away the pain on her chewing muscles. This is something really good, (tested) a million (times).



#### **4. Some final remarks**

The ancient Egyptian medical papyri are an important source to understand the Egyptian approach to health treatment. Ancient Egyptian therapeutics were as equally familiar with pharmacy as they were with medicine and incantations. Thanks to the medical papyri, we know details about many of their treatments and prescriptions for diseases. They call for the treatment of many disorders and the use of a variety of substances, plant, animal and mineral.

However, the essential nature of Egyptian healing is deep-seated on religious notions. Hence, magical practices are wholly integrated with empiric-rational approaches to form an integrated but multi-faceted medical therapy.

Traditionally, Egyptology reproduces ideological prejudices regarding the ancient Egyptian medicine empiricism. All supernatural elements are normally treated as mere superstition or, in the best cases, a tool for some placebo effect. On the other hand, though a neurolinguistic approach it becomes clear how intimate was the relation between physical health and spiritual order (in opposition to the cosmic forces of chaos).

One of the main problems on dealing with medical papyri is that they usually do not check or advance with the study of the provided vocabulary. An interesting point for the benefit of Egyptology would be the review of all medical papyri in search of better information about their technical vocabulary, pharmacopoeia, medical substances, and the like.

Such study also considers the proposition of an ontology and semantic analysis. Per definition, ontology, describes the concepts of medical terminologies, practices, and the relation between them, thus, enabling the sharing of medical knowledge. Ontology-based analyses are associated with a tool to represent medical knowledge, thus relying more on the computer science-based understanding of medical terms. This approach is useful for a data entry system, in which the users merely need to browse the hierarchy and select relevant terms.

The language (logos) is the key for a culture's mentality (nous). Thus, it is impossible to deal with language without analysing the thought it's portraying. A Semantic approach aims for the real-world scenario of dealing with grammatically complex terms, which are documented in the ancient Egyptian native language.

The essential nature of Egyptian healing links religious notions and so-called magical practices wholly integrated with empiric-rational approaches to form an integrated but multi-faceted therapeutic.

There are three points to be debated by our source's analysis. Firstly, the usage of a noun, usually translated as "demon", as a synonym for incurable diseases. In case the word is taken literally, then the treatment would be incomplete. Since a "demon" could have been identified and/or exorcized, the therapeutics rather closed the case and move on. Thus, it is most likely the term is here employed as a "harmless" technical term for an untreatable condition.

Secondly, there is a verb, which is synonym with "exorcizing" (evil spirits), although it is here employed in the technical sense of dismissing pain and the expelling of any material residuals from the patient's uterus. By the second time,

the term assumes a non-magical usage as a technical jargon. Then, the *materia prima* identifies a magical ingredient: malachite powder. This ingredient would act via the principle of *sympatheia*, as it would restore one's health, thanks to a magical pun (*rebus*) relating malachite, the green colour, and the Egyptian word for "vigor" and "freshness".

Finally, another case shows a fragment of a prayer to Horus in its therapeutics; listed as part of the recommended treatment.

During the preparation of this conclusion, our first impulse was to reduce the words "demon" and "to exorcize" as metaphors, embedded by something as an Ancient Egyptian medical terminology. Then, oppose them to the hymn to Horus and the malachite powder as "magical" elements. However, that would just replicate our prejudice against Egyptian medicine, as we would reproduce the labels of "natural" and "supernatural" as necessary and antagonist categories.

The lack of exorcisms, indexes of demons and magical ingredients (such as amulets) does not "purge" the papyrus from its divine, mythical and magical aspects. The concept of cure is different from the semantic field of the word cure. The cure also performs a transcendent effect, for it changes the patient's destiny. Such effect presupposes some previous formal divine consent.

Therefore, the therapeutics consists of attempts to change the individual destiny. Thus, the transcendent world was unequivocally behind the success or failure of any medical treatment.

## Acknowledgements

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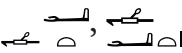
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IntechOpen

Glossary

Numerals

 w<sup>c</sup>.t – one (feminine)


 snw – second

 1


 2

 3

 4

 hh – a million


Fractions

 gs 1/2 (half)


Measures

 hsb – hesb (20, later, 16 hekat)

 qd – (1/4)3 de hekat = 1/64 hekat


 hnw – hin (1/10 hekat)


Generic measurements


 b3d.t – spoon


 mh[r] – jar

3 -

 3bd – month


 3mmw – anemia


 3h – porridge


 3šr – roast

J -

 =j – suffix pronoun: I, my


 j3b – left hand/side

 j3r.t – grape






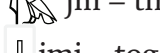
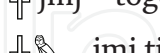
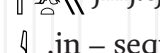

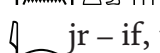
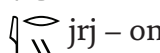
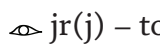

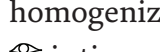
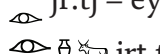

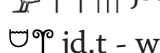

 j<sup>c</sup>(j) – to wash; to clean

 jjjw – to leave


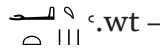





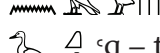
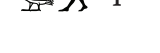
 jw – Subordination marker

 jw(j).t – to come



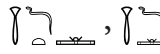


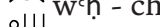
 jwh – to hydrate, to wet


 jwr(j) – to conceive, to be impregnated  
 jwry.t – beans, cowpea (*vigna unguiculata*)  
 jwhw – fruit  
 jbh.w – teeth  
 jb.t – to be thirsty  
 jm – there  
 jmj – together with  
 jmj.tj – in between (of two referential objects)  
 .jn – sequential verbal affix: “after x”  
 jns.t – tight  
 jr – if, when, in case of  
 jrj – on that regard, about that, that  
 jr(j) – to do, to deal, to treat  
 jr(j) m htjw wꜥ.t – to make a sole masse (to mix, to homogenize)  
 jr.tj – eyes (dual)  
 jrꜥ.t – (cow) milk  
 jšd – Egyptian balm (*balanites aegyptiaca*)  
 jd.t – womb


‘ -


 3 – donkey, ass  
 ʿwt – arms, members, limbs  
 ʿwy.t – fermented mucilage  
 ʿmꜥm – to lubricate, to rub  
 mꜥ.t – mud  
 ʿnn – to leave  
 ʿnnw.t – fruit of the Onenu-tree  
 ʿntjw – resin of myrrh  
 ʿq – to enter


W -


 w3bw n mn.tj=sj – the root of her tights (perineum?)  
 w3.t – lateral; side  
 w3d – green, fresh, vigor, vitality, freshness  
 w3dw – malachite powder  
 wꜥr.tj – legs  
 wꜥh – chufa (*cyperus esculentus*)

 wpw – to separate

 wnm – to eat, to consume

 wnn – to exist


 wrš – to spend the day


 wš – to scratch

 wš<sup>c</sup> – to chew

 wš<sup>c</sup>w – to feed, to devour (for animals)


 wgp – to smash, to triturate

 wd<sup>c</sup> – pulp of dates


 wdf – to hesitate, to be late

B –

 b3b3.w – cavities

 bw – local

 bnjw – date syrup


 bhs – calf


 bṭw – evil doer (demon); untreatable disease


P –


 pw – demonstrative pronoun: this (is); copula particle


 pwy – demonstrative pronoun: this (is) vocative

 pf – that


 pr(j).t – (to) exit

 pr[.t]-šnj – white mulberry (*morus alba*)


 ph(.wj) – tail, back, back side

 phr – circular

 phr.t – prescription, medication


 ps – to heat, to boil, to cook

 psš – to divide


 ptr – what (is)


F –


 =f – suffix pronoun: he, his

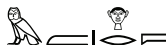
 fdq – to sever

M –

 m – in, with, as, like, from

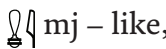
 m-ḥ.t – after

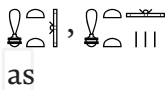
 m-hnw – inside

 m-gs-hr(j) – upside


 m33 -to see


 m3w.t – new, recent


 mj – like, as


 mjtt, mtt – the same way, similar, likewise, just like that, the same as


 mjs.t – liver

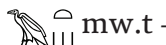
 mw – water


 mwy.t – urine, to urinate

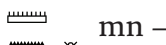
 mwy.t m s.t qsn.t – to urinate with local pain or difficulty


 mw.t – mother


 mw.t-rmt – mother of persons (twins?)


 mw.t – tuberculum


 mn – pain, aching, suffering

 mn – to situate


 mnj3 – point of pulse


 mr – pain


 mr.t – to be in love with a bed (to be bedridden)


 mrh.t – oil, fat, ointment, unguent

 mrh.t-m3w.t – new oil


 mhwj – rancid oil

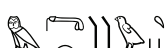
 mn.t(j) – upper tights


 msh – crocodile

 ms(j).t – to give birth

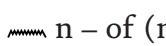
 ms(j).t(j)=sj – the birth of two children (dual)

 ms(j)-t3 – birth-earth (?)

 mtjw – tendon, muscle

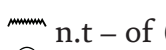
 mdw.t – what is said

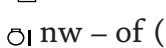
N –


 n – of (masculine or common); .n – verbal affix (indirect conjugation)

 n-mjtt – according to, the same as, like
































 n(j) – negative particle

 n.t – of (feminine)





















 nw – of (plural)

 nw – time, moment















 nb – substantive: lord, owner; adjective: all, entire, each, any  
 nb.t – substantive: lady, owner; adjective: all, entire, each, any  
   nmsw – effusion  
 nn – this, those, these  
 nn – negative particle  
   nrw – tremor; convulsion  
  nhq – pain  
  nhb.t – throat, neck  
   nhd.t – tooth  
   nq<sup>c</sup>.wt – ripe figs  
   ndm-r(3) – sweetener of the mouth (breath candy)  
 ntj – which, that, who (masculine)  
 ntt – which, that, who (feminine)  
  nd – to grind  
  ndm – sweet  
  ndr – to press, to force







R –


 r – for, to, than  
   r-nhh – forever, eternally (in negative sentences, never)  
  r-s3 – after  
  r(3) – mouth  
  [...] Fim da coluna 2  
   rwd(.t) – rigid; firm; hard  
  rh[.t] – to know, to be able to  
  rdj – to give, to allow, to apply (medicine)  
   rd.wj – feet


H –

   h3(j) – to go down, to move, to come  
  h3j – to copulate  
  h3w – to go out  
   h3yw – waves  
  hrw – day (24 hours)


H –


   h3tjw – bandages  
   hw(j).t – to be beaten


 [h]bsw – tissue


 hms – to sit

 hnq.t – beer

 hnq.t n d3d3.t – fermented beer


 [hnq.t]-ndm.t – sweet beer


 hn.t-end, extremity, edge


 hn.t-db – finger point

 Hr – Horus

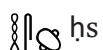
 hr – on, over, about, that, which, whose


 hr-<sup>c</sup>wj – immediately

 hr-qd – completely

 hr-s3 – after

 hqr.t – fasting

 hs – excrement


 hs3 – vegetal mucus


 hs3-<sup>c</sup>wy.t – fermented vegetal mucus

 hsmn – natron


H –

 h3<sup>c</sup>w – excretion


 h3wj – emetic

 h3š3 – bulging

 hp(j) – to deliver, to menstruate

 hpr – to manifest

 hpr-wr – wild carrot (*daucus carota*)

 hpd.w(j) – buttocks


 .hr – verbal sequential affix: “and then x”


 h.t – something, thing.

 h.t nb.t – anything, everything

 htjw – mass

H –

 h3 – to pulverize

 h3[b]w – bellybutton

 h.t – belly, body

S –

𓆎 =s – suffix pronoun: she, her

𓆎𓆏 =sj – suffix pronoun: she, her (dual)

𓆎𓆑 st – it, this, that

𓆎𓆒 sw – he, him

𓆎𓆒𓆑 s3tw – ground, floor

𓆎𓆒𓆑 sj3 – to distinguish, to notice

𓆎𓆒𓆑 sjwj – pregnancy

𓆎𓆒𓆑 swrj – to drink

𓆎𓆒 swt – in fact, really, after, then

𓆎𓆒 s3 – to dilate

𓆎𓆒[𓆑] s3m – vitex (*vitex agnus castus*)

𓆎𓆒 sbn.t – to nurse, breastfeeding

𓆎𓆒[𓆑] sn[cc]w – to reduce, to dilute

𓆎𓆒 snb – health

𓆎𓆒 snb.t – to be healthy

𓆎𓆒 smn – to stabilize

𓆎𓆒 smnh – to reduce

𓆎𓆒 snf – blood

𓆎𓆒 sntr – incense

𓆎𓆒 srf – to heat, to warm

𓆎𓆒 sh3j – to reveal, to expose

𓆎𓆒[𓆑], 𓆎𓆒[𓆑] sh3w – residual(s)

𓆎𓆒 shm – contraceptive

𓆎𓆒 s[h3k]w – to filter

𓆎𓆒 shr – to clean, to prepare

𓆎𓆒 ssn.t – to cause an odor

𓆎𓆒 sš – nest

𓆎𓆒 sqbb – to cool down

𓆎𓆒 s.t – woman

𓆎𓆒 s.t-t3w – woman with fever


𓆎𓆒 s.t – local


𓆎𓆒 s.t-qsn.t – local difficulty

𓆎𓆒 stpw – bandage


𓆎𓆒 [sd]3.t – to move

𓆎𓆒 sdm.wj – ears


 sdm – to hear, to listen


 sdr.t – to be laying down

Š –



 š – fountain

 šš – fruit

 š bb – mixed mucilage

 šm.t – to walk, to stroll

 šfw.t – swollen

 šr.t – nostrill,  šs-m3<sup>c</sup> – something really good (effective)

 šs3w – treatment, diagnostic, examine

 šsp – palm of hand


 šdj – vessel, container


 šdj m tk3w – burning vessel (brasier, ashtray, incensory)


Q –

 q3<sup>c</sup> – vomit

 q3b.t – breast


 qjs (= q3s) – to vomit, to puke

 q'hw – arching


 qm3y – to engender, to create


 qnqn – to triturate

 qsn.t – ill-feeling; difficulty (symptomatic)

 qd – to assure; to grant


K –

 k3p – to fumigate

 k3.t – vulva

 km.t – illness, disease

 knkn – normality, normal estate

 kns – groin

 ky – (an)other (masculine)


 ky-sp – another time

 k.t – (an)other (feminine)


G –

 g3.t – privation, deficiency, lacking


 gyw – chufa (*Cyperus esculentus*)

 gm(j) – to find

 gnnw – fat from the leg of a goose

 grt – in fact, really

T –

 t3 – land


 t3w – to heat

 t3h.t – residual, dregs


 t3w – painful muscular contractions, trismus,


 tf3 – that


 tm – negative verb (to prevent, not to do)

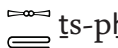
 thb – wet, soggy

I –


 t3 – bulb

 t3 n hꜥw – onion bulb


 tnw – each (each time x happens ... then each time y results)


 ts-phr(w) – vice-versa (circular link)

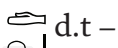
D –

 dw3.t – early morning


 dwn – to stand


 dr – to keep away, to exorcise, to expel

 dq3 (= dqr) – fruit

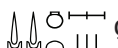
 d.t – hand


D –


 d3y(.t) – wound


 d3dy.t – fermented/burning beer

 d3d3w – special pot to prepare medicines

 d3d3.t – around

 dbꜥ – finger

 d3d3 – top, head

 dd – to say, to tell



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## Author details


Helena Trindade Lopes<sup>1\*</sup> and Ronaldo G. Gurgel Pereira<sup>2</sup>

<sup>1</sup> Nova Faculdade de Ciências Sociais e Humanas, FCSH, Universidade NOVA de Lisboa/CHAM - CHAM, Faculdade de Ciências Sociais e Humanas, FCSH, Universidade NOVA de Lisboa, Lisboa, Portugal

<sup>2</sup> CHAM, Faculdade de Ciências Sociais e Humanas, FCSH, Universidade NOVA de Lisboa, Lisboa, Portugal

\*Address all correspondence to: [mh.lopes@fcs.unl.pt](mailto:mh.lopes@fcs.unl.pt)

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