

İSTANBUL SERİRİYATI

Ayda bir çıkar

İçindekiler

Constantine The African	<i>L. Lahut Uzman</i>
Bir Lösemi vak'asında üretanın tesiri	<i>Cevad Genceli</i>
Harpten sonra seyahat	<i>Mazhar Osman Uzman</i>
Spazmodik felç hastaları için bir İngiliz kurulu	
Yeni kitaplar	

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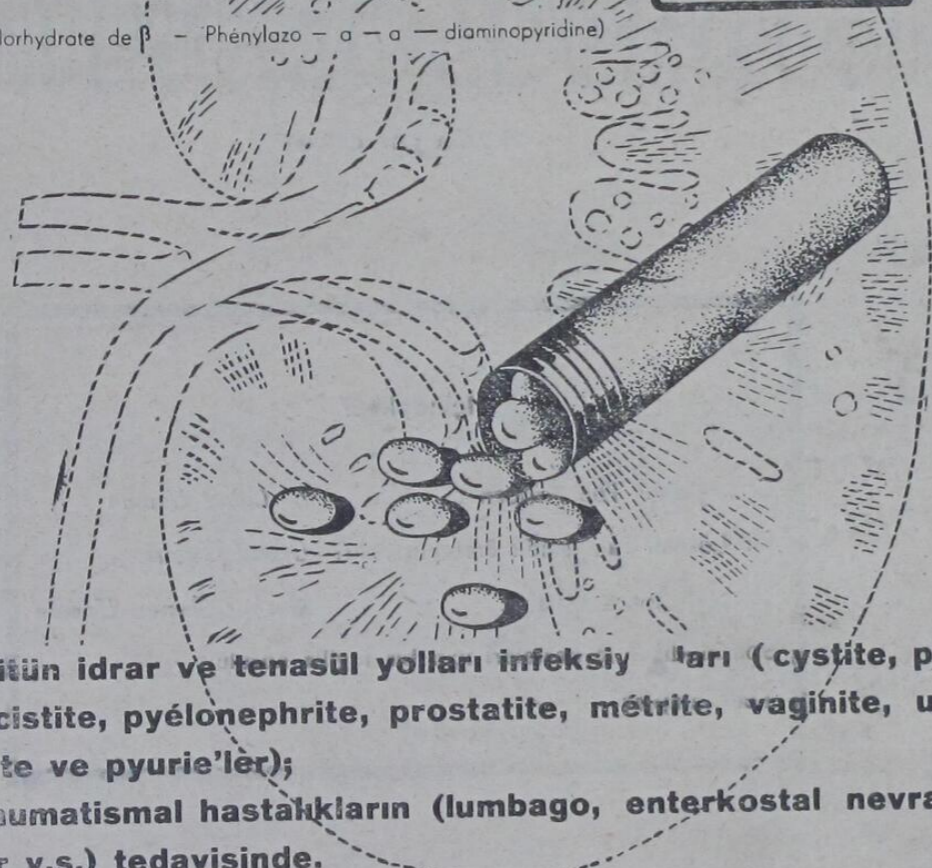
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İSTANBUL SERİRİYATI

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Constantine The African

Magister Occidentis and Plagiarist par excellence.

Dr. L. Lahut Uzman, Boston.

To the casual observer the mural painting decorating the solemn Grand Amphithéâtre of the Ecole de Médecine de Paris is truly an imposing sight. One cannot help feeling impressed by the austere portraits of the great physicians who have made medicine what it is today. Rhazes and Albucassis and Avicenna are there, together with fifty-three other great figures, all emphasizing the long and difficult paths that medicine has followed in its development. In the foreground is the solitary figure of a hooded monk, engaged in writing in an in-folio with a goose-quill tilted at a meditative angle. Urbain Bourgeois, the artist, has succeeded in capturing in those simple lines the whole story of the man whose life is as obscure as his work important in the modeling of European medicine. The erudite student at your side will hastily answer your enquiring glance. Yes, that man is Constantine the African.

As is the case with most of his contemporaries, we have no detailed information of his activities or any reliable account of his earlier years which he is said to have devoted to travelling and compiling material for his

later work. He was born in Tunis, in the city of Carthage, about the year 1010. We know nothing of his parents or his childhood. According to Petrus Diaconus, one of his earliest - and incidentally his best-biographers, he left his native city in early manhood with an unquenchable thirst for knowledge. He is said to have visited Egypt, Syria, Palestine, Arabia, Babylonia, Persia and India, lingering in the famous centers of learning of the Orient where Science, and especially Medicine, was at the zenith of its glory. During his wanderings he seems to have been especially interested in the philosophie and medical teachings of his time, thus acquiring an almost encyclopedic knowledge of all that the Arab World had to offer. Nowhere, among all his writings, is there a hint of the places where he studied or the masters whose discourses he attended. The preparation and sale of herbs, drugs and various pharmaceuticals seems to have provided him with the necessary funds during his long pilgrimage to the eastern seats of learning [1]. After an absence of about four decades he returned to his native city, only to leave it again in a few months, this time for ever. What caused him to leave Carthage for the second time and seek refuge at Salerno? Was it the overpowering urge to bring to the West,

[1] Creutz, R. and Creutz, W.-Arch. f. Psychiatrie, XCVII, 244, 1982.

the wealth of learning he had acquired in the East? Or should we believe the not too improbable story that he had to flee for his life from the murderous assaults of his native professional rivals? These questions unfortunately remain unanswered. He landed in Salerno in 1076, a lonely penniless old man. Creutz and Creutz state that he brought with him the priceless arabic medical manuscripts which he was to translate during the remaining ten years of his life.

At Salerno he was recognized by the younger brother of the King of Babylon, in spite of his mendicant's garb [2]. The young prince had come to Salerno to «admire the glory» of Robert Guiscard, the Norman Duke of Salerno, who had only recently triumphed over the Saracens. The Duke is said to have rejoiced at finding a man of Constantine's qualifications, and appointed the latter as his personal secretary. Regarding this episode, De Renzi refers to a MS in the Medici Library, translated from the greek :

a Constantino Rhegino primo a segretis
Παρά Κωνσταντίνου πρωτασηκρήτου του Ρηγίνου

Bendini Cat. MSS. graecos bibl. Florent. Vol. III, p. 142. A similar document is said to be found in the Vienna Library (Nessel. Catal. Bibl. Vindob. Part III, p. 31). We have here indirect information on Constantine's earlier life. The fact that he was immediately recognized by the young prince, notwithstanding his mendicant disguise, points undoubtedly to Constantine's intimate familiarity with the court of Babylon in earlier days. He must also have been highly esteemed for his learning even before he became famous through his contributions to the western medical world.

[2] De Renzi, Collectio Salernitana, Vol. I, p. 165.

During his sejour at Salerno, Constantine embraced the Christian Faith. We do not know whether this step was taken on Duke Robert's coercion, or as a matter of convenience. The conversion of a moslem to christianity during the eleventh century is rather an unusual occurrence. One is tempted to believe that Constantinus Africanus, as he was thereafter to be known, was too much a cosmopolite and too devoted to the pursuit of learning to allow himself to be hindered by religious difficulties in the Italy of the Middle Ages. He was perhaps convinced that thus, at last, he might obtain the peace and comfort necessary for his work. Whatever may have occasioned his conversion, his writings fail to reflect any pious fervour for his newly adopted faith.

After a short stay at Salerno, he was accepted into the Benedictine Order, and retired to the benedictine monastery of St. Agatha of Aversa [3]. It appears self-evident that he must have stayed there only a very short time, because in 1077, we find him at the Abbey of Montecassino where he was to spend the remaining years of his life (1077—1087). There is no actual record of the date of his arrival at Salerno, but as De Renzi (p. 167) points out, it is highly improbable that he landed before 1076, since the city fell to the domination of Duke Robert Guiscard only in 1075. At Montecassino he formed a close friendship with the Abbot Desiderius to whom the Panthechni is dedicated :

Reverendissimo Patri domino Desyderio
Abbati Montis Cassinensis totius ordinis
Ecclesiastici decori precipuo, Constantinus
Africanus omnia fecunda exoptat.

He was also on amical terms with the Arobi-

[3] Leo Ostiensis, Chron. Cas. Lib. III, Cap. 35: in hoc Coenobio positus transtulit de diversorum gentium linguis libros quamplurimos etc.



J. R. GEIGY A. Ş.

KİMYA MADDELERİ FABRİKASI

Bâle (İsviçre)

Irgafène

N₁-3,4 Diméthylbenzoyl-Sulfanilamide

Diğer sülfamidlere nazaran gayet az günlük miktarlarla müesir sülfamid müstahzarı.

KOMPRİME AMPUL TOZ

Irgamide

N₁-Diméthylacroyl-Sulfanilamide

Bakteri enfeksiyonlarına karşı dahili ve mevzii tatbikata mahsus sülfamid müstahzarı.

KOMPRİME AMPUL MERHEM
GOZ MERHEMİ TOZ

Désogène

Dodécyle-méthyle-phényle-triméthyle-ammoniumméthosulfate

Lâtif kokulu ve tahriş husule getirmeyen dezenfektan mayi.

MAHLUL

Médomine

Cycloheptényléthylmalonylurée

Alışkanlık ve tali tesir husule getirmeyen uyku ilacı.

TABLET

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P. K. 1176 - İSTANBUL



ECZACI NIZAMETTİN MİREL İstanbul Ankara Caddesi
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shop Alphanus [4] of Salerno to whom Constantine dedicated his *De Stomacho*.

Amid the grey walls of the austere edifice that crowned Montecassino, Constantine settled down to translate, and occasionally edit, the arable version of the greek medical writings of antiquity, the propagation of which was to constitute the medical counterpart of the Renaissance in Europe. Many can deny his claim to the authorship of the works that proved so crucial to the development of european medicine, but none can minimize the effect he had in determining the path that medicine in Europe was to take. As George Sarton (p. 309) so aptly puts it: «The Salernitan physicians of the twelfth century derived their knowledge almost exclusively from older translations by Constantine the African and John the Saracen. It is for that reason that Constantine's activity is so important in the history of medicine, it marks a turning point, and one speaks commonly of the pre-Constantinian and post-Constantinian medicine. Constantine opened the sluice gates to admit the first large stream of Arabic knowledge.» Attempts at evaluating Constantine's position in the history of medicine lead to highly controversial subjects like his influence on the development of the School of Salerno, and the charges of plagiarism brought against him by various critics (Oudin, Gesner, Fabricius, Haller, etc.) throughout the ages. We prefer to tackle these two points only after having made a survey of Constantine's works themselves, because such a course would render the evaluation of the first point much easier, at the same time enabling us to look at the second with better historical perspective.

[4] Creutz, *Der Arzt Constantinus, Studien u. Mitteilungen* N. F. XVI (1929), 1-44. See also P. Kristeller, «The School of Salerno», *Bull. Inst. Hist. Med.* 17; 138, 1945, for excellent account on Alphanus.

Of his remaining years admittedly little is known. That he actually taught at Montecassino seems fairly well established (De Renzi). His two disciples Atto and Johannes or Giovanni were to play a major role in the promulgation of the master's works. According to Petrus Diaconus [5] Atto, who later became chaplain to the Empress Agnes, «ea quae Constantinus diversis linguis transtuleret, cothurnato sermone in Romanam linguam descripsit.» On the other hand, Johannes, or John the Saracen (Sarton), or Johannes Afflacijs Saracenus as he is sometimes known, seems to have been instrumental in bringing his works to Salerno (P. Diaconus): «qui obiit apud Neapolim, ubi omnes libros Constantini magistri sui, reliquit.» Although deeply venerated at Montecassino, there is no record of Constantine's receiving any civil or ecclesiastic honors during his lifetime. The assertion by Portal [6], that he was rewarded with the Papacy under the name of Victor III, is entirely fallacious. Thus, in the person of Constantine, we behold the now legendary typical medieval sage, who sought and obtained no reward other than the gratification that learning itself bestows on those willing to seek it alone.

The large number of Constantine's translations has given rise to the assumption, as is also the case with Gerard of Cremona, that he was assisted by a team of collaborators. Of these Atto and John the Saracen are the

[5] Petrus Diaconus: *De viris ill. Casin.* Cap. 24 et 35.

[6] Portal, Vol I: «d'ou quelques auteurs disent qu'il fut tiré. Pour être fait Pape sous le nom de Victor III»; as De Renzi justly observes (Vol I. p. 166) Portal is obviously confusing Constantine with the Abbot Desiderius, who actually became Pope Victor III, but F. Cunha (*Am. J. Surg.* XLV, 161, 1939) claims Victor II to be in question. manifold historical errors in Cunha's work make this assertion unreliable, since he fails to state his sources.

only ones known (Sarton, Vol. II, p. 338). Constantine has dedicated some of his works to these disciples, and the Liber Aureus is sometimes attributed to Johannes Afflacius Saracenus himself[7]. Many of Constantine's writings seem to have been lost, the various extant manuscripts bear striking discrepancies, while his printed works are often fragmentary and show obvious omissions. One of the earliest catalogues of the African's writings is provided by his biographer and a fellow monk, Leo Ostiensis [8]:

1. Pantegni, divided into twelve books,
2. Practica, an exposé of the ways in which the physician preserves the health, and cures the maladies of his patients,
3. Graduum simplicium
4. Dieta ciborum
5. Februm (Leo adds superfluously that this was translated from the arabic)
6. De urina
7. De interioribus membris
8. Viaticum, divided into seven parts
9. De instrumentis
10. De stomachi et intestinorum infirmitatibus
11. De languore hepatis, renum, vesice, splenis et fellis
12. De his, quae in exteriori cute nascuntur
13. Expositionem Aphorismi
14. Librum Tegni, Magategni, Microtegni
15. Antidotarium

[7] Steinschneider - Virchow's Archiv XXXVII, 353, 1866.

[8] Leo Ostiensis - Chron. Casinens. Lib. III, cap. 85, as quoted by De Renzi, Coll. Sal. Vol. I, p. 167.

16. Disputationem Platonis et Ypocratis in sententiis

17. De simplicium medicamine
18. De Ginecia
19. De pulsibus
20. De experimentis
21. Clossas herbarum et specierum
22. De oculis.

This list constitutes ample evidence for the ungrammatical and miss-spelled Latin so prevalent in medieval works. Strange as it may seem, Constantine appears to have sagaciously avoided this common weakness of the times.

The Opera Constantini, printed in Basilea (Basle) from 1536 to 1539 by Henricus Petrus, bears the title «Summi in omni Philosophia viri Constantini Africani medici operum reliqua haecenus desiderata», and as indicated by the 'haecenus', is incomplete. His other works are to be found in the Opera Isaaci, printed at Lyons in 1515, containing the translations by Constantine from the works of Isaacus Judaeus, an arab-jewish physician of the tenth century living in Egypt. Some of the minor works not contained in the two editions mentioned above are available in the treatise by Diaconus. Creutz and Creutz[9] assert volumes of the Opera Isaaci to be much rarer than the Opera Constantini. As far as America is concerned, I have found rather the reverse to be true. Steinschneider has published a comparative tabulation of Constantine's works which we feel to be quite helpful in integrating his various writings.

[9] Creutz, R. and Creutz, W., Arch.f. Psychiatrie und Nervenkrankheiten XCVII, 224, 1932.

Digilanat

AMPUL VE DAMLASI



MESUT

**KALP ADALESİNİN
SPESİFİK İLÂCI**

KİMYAGER

Dr. İbrahim Etem Kimya Evi
İSTANBUL - ÇEMBERLİTAŞ

ALBOSAL

SUPPOSITOIRE : Stréptocoque ve Staphyloçoque intanlarının Spécifique ilâcudur.

Yılancık, Doğum humması v.s. Hastayı Enjeksiyon zahmetinden korur.

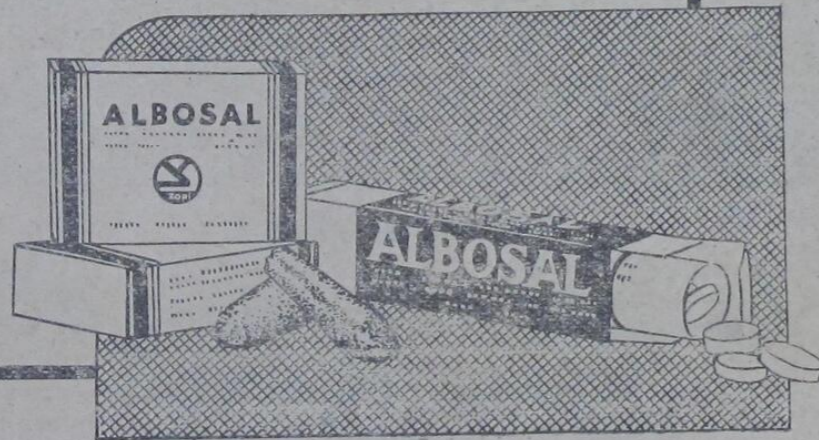
COMPRIME: Streptocoque ve Staphyloçoque intanlarının spécifique ilâcudur.

Doğum humması, yılancık, septik boğaz ve kulak hastalıkları v. s.

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Tahtakale, Prevuayans Han - ISTANBUL



GRAFIKA

Opera Isaaci	Opera Constantini	Petr. Diaconus
1. De definitione		
2. De elementis f. 4		
3. Diæt. univers. f. 11		Diaeta ciborum
4. De practica f. 103		
5. De Urin. f. 156		
6. De febris f. 203		
7. (Ali ben Abbas) Pantegni theor. libri X T II, f. 1	De communibus medico cog- nito necessar. locis T. II, f. p. 1	libri XII
8. Pract. libri X, f. 58		
9. Constantin de gradibus (alphabetical) f. 78	— I, p. 342	lib. XII graduum
10. Isaac (Ahmed) Viaticum f.144	De morborum cognitione etc. I, p. 1	de medicam. oculor.
11. Const. (Pseudo-Galen?) de oculis f. 172		
12. Const.-De stomacho f. 178	De stomach. affection. «liber vera aureus» I,215	
13. — de virtut. simpl. med. f. 187		
14. — Compend. Megatechni Galen. f. 189		
15. — De oblivione, f. 209		
	16. De remediis aegrit. cogn. lib aureus (J. Afflatii ?)	
	17. De urinis p. 208	
	18. De victus ratione varior. morb. (Hippocrat. ?) p. 275	
	19. De melancholia p. 280	
	20. De coitu p. 299	
	21. (Costa) de animae et spir. discriminae p. 308	
	22. De incantat. p. 317	
	23. De mulier. morbis sive de matrice p. 321	Gyneecia
	24. Chirurgia (Part of ≠ 8)	
	25. De humana natura p. 313	
	26. De Elephantiasi p. 322	
	27. De animalibus (Sextus Placitus Papiriensis)	
		28. De inter. membris
		29. Expon. Aphorismi (Hippocrates)
		30. Tegni (Galen)
		31. Microtegni
		32. Antidotarium
		33. Disput. Platonis et Hippo- cratis
		34. De pulsibus
		35. Prognostica (Hippocrates)
		36. De experimentis (Galen ?)
		37. Glossae herbarum

For an extensive analysis of Constantine's works, the reader is referred to the excellent publications by Sudhoff, Creutz, Neuburger, George Sarton, De Renzi and Steinschneider. Yet even a cursory review of the works cited in Steinschneider's table is quite adequate to impress us with the magnitude and importance of Constantine's undertaking.

According to Steinschneider (p. 354), in some MSS the authorship for the translation of Isaac's *De Definitione* and the *De Elementis* is attributed to Gerard of Cremona^[10]. Both are fragmentary philosophical works of no medical significance. The original MSS of *Diaet. univers.* and *de practica* are at Munich, but few of Constantine's critics seem to have studied them.

The *De Urinis* is the latin translation by Constantine of the *Kitab-el baul* (Sarton, Vol. II, p. 75) by Ishaq-el Israili or Ishaq ben Salomon al-Israili, better known to latin christendom as Isaac Judaeus. The Greek doctrines on the urine were collected and reorganized by Theophilus Protospatharius (first half of seventh century). It seems improbable that medieval urological concepts should have been directly derived from Theophilus (or Philarethus, or Philotheus as he is sometimes called). According to Sarton, the evidence lies strongly in favour of its reaching latin christendom through Constantine's translation of Isaac's work. There are numerous Hebrew translations of this

[10] Zeitschr. f. Mathematik X, 477, Anm 38. P. Kristeller (cit. p. 158) Does Steinschneider injustice, since the latter has clearly voiced the suspicions regarding Constantine's authorship. Jacop Guttman (Die Philosophischen Lehren des Isaak ben Salomon Israeli, Beitrage zur Geschichte der Philosophie des Mittelalters X, no. 4, Muenster 1911) is the chief proponent for Gerard's claims.

work. Of these, the Oppenheim MS 1185 (fol. Bl, 69) and the MSS 1125, 1182, and 1186 of the Paris Codex bear marked discrepancies. It seems important to note, in view of the question of plagiarism to be discussed later, that the Cod. Munich 123 (Steinschneider) shows the story of «the young fevrous patient», which Constantine quotes from Galen's *ad Glauconem*; to be claimed by Isaac as an original cure by Ruh ben Abi Ruh el-Jemeni!

The *De Febribus* has received little attention so far. There is doubt regarding Isaac's authorship, and the question deserves further investigation. The content reflects quite briefly the Hippocratic and Galenic concepts of fever.

The *Pantechni*, containing «all that a physician should know», constitutes one of the works of major importance. As mentioned previously, it is dedicated to the Abbot Desiderius, and is a translation of the theoretical section of a great arabic encyclopedia, the *Kitab al-Maliki* (*Regalis liber*) of Ali Ibn Abbas. An entirely new translation was later made by Stephanus Antiochus (1127). Sarton (p. 236) claims that the terms *pia mater* and *dura mater* were first used by Stephen. Yet we know that they are to be found in the Salernitan anatomy, *Anatomia Porci* (twelfth century), ascribed to Magister Copho, which contains passages taken in extenso from Constantine's *Pantechni*, and also in Constantine's *De interioribus membris*. There is little reason to doubt that the terms *pia* and *dura mater* were introduced into latin terminology by Constantine, he having coined them from the literal translation of the arabic 'um-al-dimagh': mother of the brain. Examination

reveals the *Chirurgia* (no. 23 in the table), considered by De Renzi (I, p. 171) as a summarized version of Paulus of Aegina, as a part of Liber IX of the *Practica*. In the Montecassino MS 200, 43 chapters of this work are ascribed to Constantine himself, while the remaining 67 chapters are credited to «quodam Saraceno», probably meaning Johannes Afflacijs, also known as Saracenus. Although the general consensus of opinion (Sarton, Sudhoff, Creutz and Steinschneider) credits Ali Ibn Abbas with the true authorship of the *Pantechni*, there are strong arguments to the contrary which cannot be completely ignored^[11]. Thierfelder (Janus II, p. 685) strongly maintains the authorship as belonging to Isaac and is supported in this contention by Ch. Daremberg^[12]. Freind (p. 214 of 1734 ed.) had suggested earlier that the *Pantechni* be credited to Isaac, and titled «sive Complementum Medicinae». Steinschneider (p. 358) fails to find any reference in arabic and hebrew writings to a work of Isaac's that could pass for the *Pantechni*. Regarding Constantine's choice for the title of this work, the following explanation seems appropriate: the arabic title of the work by Ali Ibn Abbas can be translated as «Complectens totam artem medicam» and the greek word was probably chosen by Constantine who had Galen's *Macro- and Microtechni* in mind. Steinschneider feels that the solitary reference in the *De febribus*: quod utrumque explanabimus in nostro libro pantegni..., must be an addition of the tran-

[11] An authoritative and detailed discussion is given by Steinschneider, «Constantinus Africanus und seine Arabischen Quellen», Virchow's Arch. XXXVII, 857, 1866, yet this fails to render the issue any clearer.

[12] Ch. Daremberg, Notices p. 80, Archives des missions scientifiques.

slator Constantinus, and should not be considered as a claim of authorship by Isaac. Constantine never mentioned the author of the *Pantechni*, implying it to be his own work. In the preface to the *Viaticum* [he explicitly states having undertaken the *Pantechni* for «literatores et proveciores» and for «others» the *Viaticum*, «Quia quidam horum alieno emulantes labori, quum in eorum manus labor alienus venerit, sua furtim et quasi ex latrocinio supponunt nomina», thus providing for his critics a strong charge of plagiarism against himself!

The perusal of the *De Gradibus* brings to light many discrepancies between the *Opera Constantini* (1536) and the *Opera Isaaci* (1515). Even the introductory passage at the end of the *Pantechni* is perplexing: quia complevimus doctrinam de electione et custodia simplicis medicinae, necessarium est ut medicus in electione et custodia simplicis medicinae sit studiosus, etc., Steinschneider has called attention to the difference in the texts at the beginning of the *De Gradibus*:

Opera Constantini

Opera Isaaci

Cum disputationem simp. med. liber, prout ratio postulabit explebimus, cuius virtus est in quator gradibus, oportet prius disputare de antiquorum dictis qualiter ipsi intentionem de quator gradibus habuerint. Unde...

Quoniam simplicis medicinae disputationem prout ratio postulavit, explevimus, restat ut ordo sequatur de unaquaque specie singulariter. Unde

In this book that was to claim an eminent position in the medical practice of the subsequent two centuries, Constantine mentions Alexander, Bedigorus (?Pythagorus), Cleopatra, Dioscorides, Galen, Hippocrates, Paulus, Rufus of Ephesus and Stephanus. Aristoteles is frequently mentioned in the section on minerals,

and the expression «Arabum in libro» found on page 360 of the Opera Constantini and in f. 81 col. 4 of the Opera Isaaci is said to refer to Aristoteles. Of the arabic physicians only Costa filii Lucae is mentioned under Myroballani.

The Viaticum of Constantine is a translation of the Zad-al-Musafir by Ahmed Ibn al-Jazzar of Kairowan, also known as al-Afriki (the African), who died in the second half of the tenth century. Ahmed is said to have been a very famous figure of his time, but Puccinotti denies this on the grounds that he was unknown to his contemporary Ali Ibn Abbas [13]. The Zad-al-Musafir was later again translated into latin by Stephen of Saragossa (Sarton, II, p. 440) and into hebrew by Moses Ibn Tibbon. According to the classification of Petrus Diaconus [14], the content of the Viaticum is swelled considerably, while De Renzi recognizes only parts I and II as belonging to the Viaticum. Neither of these divisions seems justified. Steinschneider excludes only part VII on the basis of its identity with the De febribus, both beginning with «expletis in superiori particula membrorum interiorum passionibus». The controversy regarding the division, the various parts and the manuscripts of the Viaticum is most confusingly complicated, if not perplexingly so.

[13] Puccinotti (p.319) does not seem to realise that this is quite possible without being any reflection on Al-Jezzar's fame, since the former resided at Baghdad, a five-month journey by caravan in those days. Furthermore, as Steinschneider has pointed out, Al-Jazzar is mentioned in the works of his spanish-arabic contemporary Ibn Dscholdschol (Dugat-Journal Asiatique serie V, Vol. I, p. 300, 1853).

[14] «Viaticum quem in septem divisit partes, primo de morbis in capite nascentibus, deinde de morbis faciei, III de instrumentis, IV de stomachi et intestinorum infirmitatibus, V de infirmitatibus epatis, renum, vesicae ei fellis, VI de his quae in generativis membris nascuntur, VII de omnibus quae in exteriori cute nascuntur.»

Of the actual authorship of Al-Jazzar there seems to be little doubt. Yet many passages of the Viaticum are not to be found in the Zad-al-Musafir. Where did Constantine borrow these? A careful study of a wealth of arabic, latin, spanish and hebrew MSS has only contributed confusion. The miss-spelling of names, only too common in translated MSS, has introduced new factors and personalities whom historians have spent a life-time in tracing to some well-known figure. One cannot help mentioning this, because it is the most prominent feature of the manifold difficulties that the student of Constantinian medicine has to deal with [15].

The Viaticum was translated in Sicily into greek, and became known under the title of «Ephodia». But this version is so full of errors that it surpasses the traditional margin of translatory tolerance. It is sufficient to mention that (I,14 Lethargia) instead of Johanna ben Maseweih of the original text (Dugat, p. 332) and Joannes Damascenus of Constantine, the greek text has Δαμασκηνός, ἰωάννης ὁ μοναχός, and in the Meerman MS (Daremborg p 155), even Isaac the Jew is mad into a monk!

With his De Oculis Constantine contributed to latin christendom the only treatise on the subject known up to the thirteenth century. It consists of 30 chapters and begins with the laudable comment: Proemium. Volen-

[15] See Opp. Const. V, 13, «Fledius vel feledius alexandrinus», V, 12, «Feldius». Fabricius is exasperated and remarks (p. 159) «vede an sit ille rusticus!» Steinschneider (p. 372) compared this with his MS of the hebrew translation by Moses Ibn Tibbon, and found this to be «Paladius» who is quoted by Ibn Ali Oseibia as one of Galen's commentaries. The error here is due to the fact that the arabic script has no (p) but must replace this with (b) or (f). Hence also «Bedigoros» for Pythagoros. Creutz and Creutz are unable to find, little wonder, anywhere else a reference to such a person as Fledius Alexandrinus (Arch. f. Psychiatrie XCVII, 258, 1932).

tes oculorum infirmitatum curare; decet sanorum naturam cognoscere. This beginning however bears a suspicious similarity to Pseudo-Galen (X, Chart. 504): Opportet medico oculorum cura habere volentem prius eorum natura. Yet, the texts show striking differences, Constantine's having much more additional material. Steinschneider (p. 396) gives the Pseudo-Galenic text as the source for the De Oculis. Nevertheless, the ophthalmological treatise by Hunain Ibn Ishaq is generally accepted as Constantine's immediate source for this work. The monumental treatise, whose original arabic text was discovered only recently in 1908 by Max Meyerhof and published in 1928 in Cairo [16] contained all the arabic knowledge available at the time. Part of its content was to be found in the Kitab-al-Maliki of Ali Ibn Abbas. Hunain's treatise is really a collection of ten treatises preserved pseudonymously. Nine of them are to be found in the Liber de Oculis of Constantine (Opp. Isaaci, 1515) and all of them in the Galenide oculis libera Demetrio translatus (included in the nine Juntine editions of 1541—1625). Thus all this information became available in latin before the middle of the twelfth century mostly through Constantine's contribution.

The De Stomacho (No. 12 in the table) has been the object of much admiration both for the wealth of its content as well as for the organisation and presentation of the material. The concepts of the viscera and digestive system depicted in this text are definitely greek, with only occasional arabic terminology as reminders of Constantine's immediate source for the translation. For example, the word «meri» is used to denote oesophagus, being adopted from the arabic «mari», and

[16] Isis XIII, 106—109, 1928.

«zirbus» derived from the arabic «tharb», is substituted for omentum. Steinschneider strongly refutes the authorship of Isaac and suggests Joannes Damascenus as a major source for this work. Other possible sources are Rhazes Hawi, in which passages from Alexander's De Stomacho are quoted, and the work by Ibn ol-Dachezzar (Dugat, p. 305). In this respect, Constantine's De Stomacho should be considered a compendium rather than a translation, since the work is an excellent review, in the modern sense, of all the available knowledge on the subject at the time.

One of the less studied works is the De virtutibus simpl. medicin (no. 13 in the table) consisting of 70 chapters. The work has raised many doubts as to Constantine's having actually penned it. A reason for this attitude is its identity with an anonymous work of the same time, a MS of which was published by Henschel (Janus I,76) as quoted by De Renzi (Coll. Sal. II,24). The tone and style of the «peroratio» at the end of the work sounds quite foreign even to authorities like Steinschneider, and deserves further study [17]. Furthermore, even the most cursory perusal demonstrates the similarity of this work with the De Gradibus, being a rather monotonous listing of therapeutic agents, whose diversity and the naively serious tone in which their respective merits are enunciated, must evoke an amused smile from

[17] «Hoc itaque opusculum librum virtutum intitulavi: quia in eo medicinarum simplicium virtute secundum antiquorum ad calcem sum executus: et ad unguem explicavi. Hoc tantum recolo, quod medicine actio secundum proprietatem subiecti frequenter immutatur. Verumenimvero proventis et introductis hunc librum expono; neophitos et introducendos ab eius separans communione. Sciendum quoque est paulo ante perscripsimus, verum in viatico et passionario: et pluribus aliis libris non modicam parere utilitatem. Explicuit liber virtutum.»

the modern medical student to whose prototype Constantine dedicated his whole work. Of particular interest are the chapters on *de laxativis, de provocantibus menstrua* and *de cibis qui cito digeruntur*! Like the *De Stomacho*, the *De Virtutibus* must have been compiled from several sources rather than being a translation from a single work. Sarton's (II,440) claims crediting John of St. Paul with the original authorship of this work, probably based on the studies of Balzac (V, 399), still await conclusive proof.

The *De Oblivione* and the *De Remediis* merit only a brief mention, the former is really a sort of consultation rather than a medical work *per se* [18]; while the latter, also known as the *liber aureus*, is credited to John Afflacijs (De Renzi I,59) a disciple of Constantine. Its omission from the catalogue of Constantine's works, as compiled by Leo Ostiensis and Petrus Diaconus, seems highly suggestive to De Renzi (I,178)[19]. A critical evaluation of this claim neither proves nor disproves it. Although the Latin style of the text is not in any way different from that of Constantine, it is quite probable that his disciple, as is so often the case, underwent that strange self-effacement of personality, accompanied by an unconscious identification with the master, that seems so prevalent among the junior members of Schools in the Middle Ages and even in the Renaissance.

Beginning on page 208 of the *Opera Constantini*, we find nine short chapters reserved

[18] It begins: «Eventit ad nos epistola tua, manifestans quid tibi acciderit de nimia oblivione, etc.» Steinschneider (402) suggests «Ribandes» mentioned in the text, to be a miss-spelling of the name of Oribasius.

[19] De Renzi (I,75) would attribute the *De febris* also to John the Saracen.

for a discussion of the composition, nature and pathological significance of the urine (*De urinis*, no. 17 in the table), starting with the statement «*Urina est aquositas sanguinis, a sanguine, natura hoc facientia separata*». This work may be regarded as a supplement to the *De urina*, translated from the *Kitabel-Baul* of Isaac Judaeus. In the Breslau Codex however (De Renzi II,797), it appears incorporated with the *De febris*. Constantine's source for this work remains unknown.

In Constantine's *De Melancholia* we have the first true contribution to western psychiatry. If Constantine's humane and rational therapy had been heeded, the mental patient would not have had to undergo undescribable mistreatment for another seven centuries until his eventual emancipation by Pinel. A German translation of this work, together with an excellent discussion has been published by Creutz and Creutz. The authenticity of their text is supported by two MSS, F286 and Q395 of the Amplon collection in Erfurt, to which the authors had access. Strange as it may seem, Constantine readily admits the source for his work (Opp. Const. p. 285): «*Invenimus Rufum clarissimum medicum de melancholia fecisse librum, et dixisse multa quae melancholici patiuntur (p. 297) Sufficit de diaeta, et ordine, in melancholica secundum auctoritatem antiquorum, Galeni, Rufi et caeterorum*». Surely, the mention of the book on melancholia by Rufus of Ephesus should absolve Constantine from charges of plagiarism, at least in this instance. Yet, the fact that this book has never been found gave rise to serious doubts. For example, Steinschneider questions its existence: «*nur aus Constantin allein habe man eine Idee von diesem Buche*»; while P. Kristeller (p. 152, footnote) tacitly concurs with this doubt. Nevertheless, we

cannot ignore the fact that such a work was well known to the Arab writers Ishak Ibn Amran and Bekr Mohamed Ibn Zakariya al Razi (Creutz and Creutz) as well as its having received this laudatory comment by Galen himself (Ed. Kuhn V, p. 105): «*among the younger physicians, the best script on Melancholia belongs to Rufus of Ephesus*»! Furthermore, of the 374 fragments from Rufus patiently quoted by Daremberg [20], nos. 127 and 128

are almost identical with the ideas expressed by Constantine in the *De Melancholia*. Added to Constantine's direct assertion, these indirect evidences establish with considerable certainty the existence of a book on melancholia by Rufus of Ephesus. The question whether this work was used as a source for the *De Melancholia* is settled by Constantine himself: [21]

Ishak Ibn Amran

The physician Ishak Ibn Amran refers to this work in order to support his views regarding a disease known by the name of melancholia. Ibn Amran states that he knows no work of antiquity on this disease that would satisfy anyone, except that by Rufus of Ephesus. This composition consists of two parts, reflecting the mental acuity of the author and including his extensive studies on the treatment of melancholia, of which he recognizes two kinds...

Examination of these data brings to light two inexorable facts. First, that Constantine used Rufus for his main source, giving him due credit, and adding his own experiences to the text; and secondly, that he was preceded in a similar venture in Arabic by Ishak Ibn Amran. In this instance therefore, the suspicion of any plagiarism is entirely unfounded. Creutz and Creutz are convinced that although Ishak, Al Razi and Constantine, all three, borrowed extensively from the work of Rufus, the question of plagiarism cannot even remotely be entertained. The text of the *De Melancholia* is divided into two parts, the first dealing with the etiology and symptomatology, and the second with the therapy of mental disease, which was collectively called «mel-

Constantine, in both Amplon Codices

1, Constantine, have produced this little book by compiling texts from the works of our physicians most experienced in this field, and by introducing into this work all the passages that seemed most important, in the form of extracts. We see that Rufus, the famous physician, wrote a book on melancholia, and mentioned in the first part of this work many symptoms of the melancholics. Rufus wrote chiefly on the hypochondriac form, but he mentioned, and knew about, the two other forms. «*Nos itaque, ut idem faciamus, eum sic imitemur.*»

ancholia» by the ancients. It is interesting to note that Constantine advises the use of music and massage, an Arabic addition to Greek medicine, besides diets and pharmaceuticals in the treatment of patients afflicted with this disease.

A work difficult to conceive as one suited to the pen of a medieval monk is Constantine's book on *De Coitu* (Opp. Const. p. 299) being a short treatise, the source of which is unknown. Steinschneider (p. 404) quotes the Cod. Merton 3245, and mentions Alexander as a possible source. The value of this work as a contribution to pre-Constantinian western

[20] Daremberg, Ch.-Oeuvres de Rufus d'Ephèse, p. 678, Paris 1876.

[21] I have translated the following from the passage quoted by Creutz and Creutz (p. 261).

medical knowledge is quite doubtful.

The *De animae et spir. discr.* has been falsely ascribed to Constantine. The author of the arabic original is undoubtedly Costa ben Luca, while the latin translator is said [22] to be Johannes Hispalensis. Another work, the *De incantatione* (Opp. Const. p. 317) has been ascribed to Constantine without any justification whatsoever. Galen and Avicenna have been mentioned as its author [23]. Puccinotti (p. 317) assumes the *De mulier. morbis sive de matrice* to be a compendium by Constantine, chiefly assembled from the gynecological works of Soranus of Ephesus and Celsus Aurelianus. Yet, we also find this book printed under Pseudo-Galen (VII, 873) *de Gynecais. de passionibus mulierum!*

Twenty unnumbered chapters constitute Constantine's book on *De humana natura, vel de membris principalibus corporis humani* (Opp. Const. p. 313). The chapter on page 320 (*de septem planetis*) deals with the influence of the planets on the development of the embryo! In general, the content of the book can be regarded as a good example of Galenic conceptions of anatomy and physiology.

In the book dealing with elephantiasis (*De Elephantia*), Constantine gives a short exposé of the condition, then proceeding with the suggestion of two cures for the disease. This book has been mistaken (Puccinotti and others) as a part of the *Viaticum*, and thus wrongly attributed to Isaac. Elephantiasis is only briefly mentioned in relation to lepra in the *Pantegni*, and then only in its theoretical aspects. There is no record of any

[22] Steinschneider (1866) quotes Catal. libr. hebr. p. 1403, no. 6, also the Codex De Rossi 1390 (Parma).

[23] De Renzi, Coll. Sal. I, p. 62.

source for this work, and I am inclined to regard it as an original contribution of Constantine. On the other hand, the *De Animalibus* is very far from being a work from the pen of the African. The dedication beneath the heading *de taxione: «Regi Aegyptiorum Octaviano Augusto salutem, etc.»* is evidence enough against Constantine's authorship.

The *de interioribus membris* (No. 28 in the table) is in reality a part of the *viaticum*, and deals chiefly with the galenic concepts of human anatomy. These, and especially those dealing with the anatomy-physiology of the encephalon, have received due attention in the treatise by Soury. I would like to make a slight digression here and point out a significant mistake in the Basilea edition of the *Opera Constantini*, which to the best of my knowledge, has escaped comment up to the present. In the copy of this work owned by the Boston Medical Library, Cap. XI dealing with *de compositis membris interioribus ut cerebro* begins on page 55. On page 57 we find

«Unde ab anatomicis vena vocant quia vivente homine sanguis ibi recipitur, dum vero morit' ingrossatur et coagulatur. Hunc locum torcular vocavit Heraclius, quia est concavus. Ubi coadunatus sanguis in dependentia currit.»

This is Constantine's description of the *confluens sinuum*, known to every anatomist as the *Torcular Herophili*. Tracing this error, possibly back to Constantine himself, appeared to me to be quite an interesting venture. Yet so far, I have not had the opportunity of comparing this passage in the printed text with any manuscript. I was unable to find a similar passage in the thirteenth century MS of Isaac's *Viaticum* owned by the Boston Medical Library [24].

[24] Formerly MS. 508 of the Prince Dietrichsen collection.



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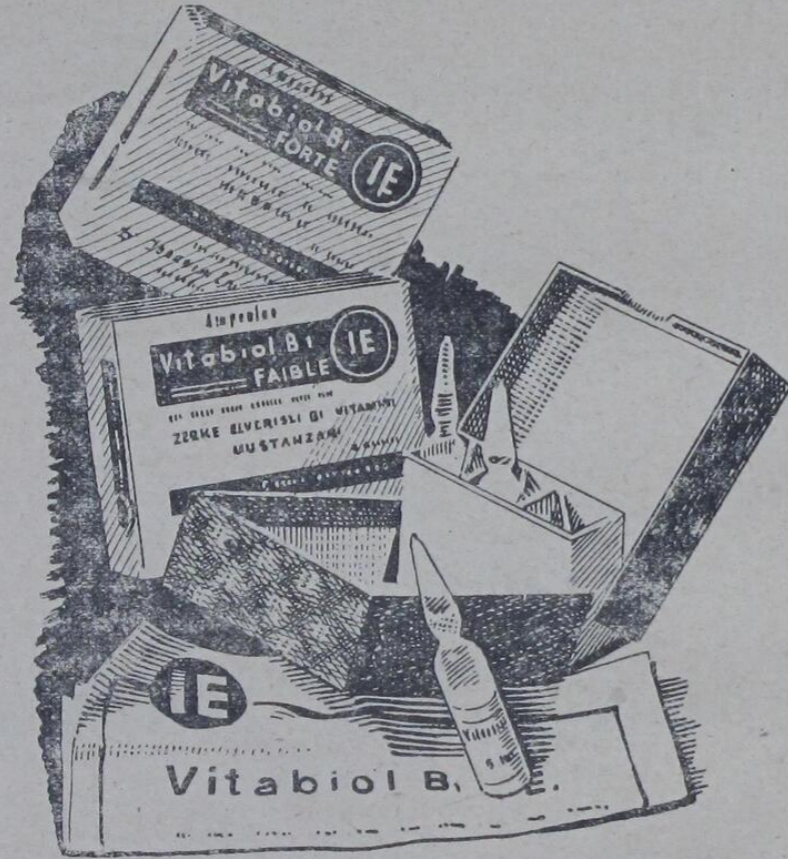
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supponitur, sed in medio cerebro ingrossatur, quia ibi duplicatur, quoad in
osse lambda finiatur. Inde duplex descendit in cerebrum per locum scilicet
illum quem duræ arteriæ condescendunt. De hoc enim uentriculo duæ ar
teriæ ascendunt, quæ per lambda latera uadunt, & in fine eius se iungunt u
bi terminantur prora & puppis. Illi quoque accedit altera extremitas uentri
culi, quæ iuncta grossiorè quater reddit quàm in cæteris locis. Cui una non pul
satiua occurrit, & per longum uadit in prora cerebri. Quæ licet non sit ue
na, tamen quia est cõcaua, & sanguinem portat, uena uocatur arteria, quia
duabus arterijs in duram matrem descendentibus quædam cõcauitas rema
net, quam ista sanguinem habens replet. Vnde ab anatomicis uena uocat, quia
quia uiuente homine sanguis ibi recipitur, dum uero morit ingrossatur &
coagulatur. Hunc locum torcular uocauit Heraclius, quia est concauus.
Vbi coadunatus sanguis in dependentia currit. Super hoc torcular duplex
adiacet uena, quæ diuisa & postea iuncta, aliud torcular uidentur confice
re. Quæ in loco uidentur lambda supposito. Dura mater non craneo solu
datur, sed potius suspenditur, & ab eius foraminibus egreditur. Ingressu
huc illucq; dilatatur. Vnus solus efficitur panniculus intercutaneus. Fit au
tem hæc dura mater propter tres necessitates. Vt matrem piam craneo sup
positam custodiat à duricia cranei uel ut prora & puppis per eam differant,
uel ut cooperimentum & defensio sit uenarum, & arteriarum, quæ sunt su
per cerebrum & earum adiuicè ligamentum, ipsarumq; diuersa suppleat
spaciola, uenarum inquam & arteriarum epar circundantium. Quia hæc ad
iuicem sunt cõmixtæ in modum telæ. Quarum spacia panniculi implent
subtilissimi, ut nihil uacans remaneat in eis. Similiter mater subtilis ex am
babus conficitur uenis, ab exteriori craneo ad cerebrum descendentibus &
ad exterius ambabus à tela reti assimilante exeuntibus. Hæc panniculus ha
bet uacuum earum spaciū replentes sicut & in secundina, & propter hoc hi
panniculi uocantur secundini. Hæc autem pia mater duræ matri supposita est
quæ cerebro coniuncta undiq; ipsum circundat, & se spargit per concauita
tem cerebri. Hæc mollior est in substantia quod mater dura, & durior cere
bro cui est coniuncta, sicut cutis carni conglutinata. Differens à dura matre
paruo quodam intersitio, sed tamen in quibusdam cõiungitur illi, sicut cū
uenæ craneum ingrediuntur & cum cerebrum dilatatur, & stringitur pri
ma. Subtiliatur mater pia, quia cerebri uenas & arterias colligat, ne forte
sint suspensa, earumq; uacuitates oportet suppleat. Secundo ut cerebrum coi
adunet, ne dispereat, & operiens à dura matre defendat, utpote à cranei du
ricie ipsa defenditur dura matre. Tertio ut cerebrum nutriat, per has quas
habet uenas, & spiritum det per arterias, quas in se continet. Hi sunt duo
panniculi cerebrum cooperientes, neruosq; adiuuantes, & dum intra ipsos
sunt protegentes. Post enim nudi & soli exeunt duriciem cranei. Vnde cer
H rebrum

The Aphorismi Hippocratis, the Prognostica and the de regimine acutorum (this last one is almost identical with the de victus ratione, no. 18 in table) are regarded as the Constantinian translations of Hippocrates and Galen's commentaries. What arabic sources Constantine may have used for these translations remains a mystery, There is a great controversy as to whether the hebrew translations of the same works were made directly from the arabic or from the latin version of Constantine. Examination of various MSS by Puccinotti, and later by Steinschneider has failed to shed any light on this issue.

To conclude our brief and rather panoramic survey of Constantine's works, we should mention his Tegni, Microtegni, Disputation. Platonis, De pulsibus and the De Experimentis. All are translations from unknown arabic versions of the works of Galen. The Codex Merton 324, f. 134-136 shows the De pulsibus to be dedicated (Qua te devocione teneam mi) to a certain Johannes, probably his disciple Johannes Afflacijs. The De experimentis seems to be a translation, with considerable modifications, of Galen's De medicinis experimentatis.

Constantine's claims to the works ascribed to him are undoubtedly only those of a translator. Through his translations he has acquired an almost unique place in the history of european medicine. Yet, the fact that he neglected, or purposely omitted, to state his sources has also earned for him the notoriety of an unscrupulous plagiarist. He must have known that sooner or later, with the influx of the original texts of his translations into Europe, his misdeed would have to stand the censure and ordeal of careful scrutiny. Then

why did he pass the severest of judgements on himself? [25] It was indeed not long before Constantine was denounced to the world as a plagiarist. Stephanus of Atioch (1127), in the searing preface [26] to his own translation of the Kitab-al-Maliki, accused Constantine with misappropriating the authorship. The rapidity with which this denunciation echoed throughout Europe has led Steinschneider (1867, p. 393) to suggest that Stephen might have been the citizen of an «Antiochia» in Spain, rather than that of the famous levantine city! Fortunately, such accusations could not detract from the value and popularity of Constantine's works. Later historians (among them Oudin, Gesner, Fabricius, Haller, etc.,) compiled overwhelming evidence against the African.

Nothing is further from our purpose than defending or justifying the course Constantine adopted in the creation of his works. This has been attempted with great enthusiasm, but with very little success, by R. Creutz [27]. Thus, denying these charges of plagiarism, that have been so well documented through the years, seems rather a futile effort. Whereas, trying to understand the circumstances that may have induced Constantine to omit mentioning his sources appears more to the point. As Puccin-

[25] In the preface to the Viaticum: «quidam horum alieno emulantes labori, quum in eorum manus labor alienus venerit, sua furtim et quasi ex latrocinio supponunt nomina.»

[26] «Alteram vero interpretis callida depravatam fraude, nomen enim auctoris titulumque subtraxerat: seque qui interpres extiterat et inventorem liberi posuit: et suo nomine titulavit...»

Quare magis arguendus est quod cum alterius librum de lingua in linguam transferret perfidentia seu impudentia nescio qua et illi quod elaboraverat abrogare et sibi usurpare non erubuit.»

[27] Creutz, R., Der Arzt Constantinus Afrikanus von Montekassino, Studien u. Mitteilungen, N. F. XVI, I, 1929, and Die Ehrenrettung Konstantins von Afrika, Ibid. N. F. XVIII, 25, 1931.



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otti (chapter 18) so indignantly cries : «Is it right to single out the Monk of Montecassino amongst all the Byzantines, Salernitans and Arabs of the eleventh century, for a charge of plagiarism?» It is only fair to judge Constantine according to the standard and moral code prevalent in his time. Gariopontus (Gariopotus, or also Warnipotus), one of the earliest masters of the School of Salerno, compiled his *Passionarius* from Galen without hinting at the fact.²⁸ Roger, another salernitan, freely used the works of Abulcasis, who in turn is said to have appropriated the work of Poul of Aegina without due credit (Darembert, I, p. 381). Gundisalvo used the *Posterior analytics* of Aristoteles in his *De immortalitate animae* without bothering to mention the fact. He himself, in turn, was plagiarized by the thirteenth century writer William of Auvergne. Constantine's contemporary and close friend, the worthy Alphanus, Archbishop of Salerno, failed to indicate that his philosophical work, the *Premnon Physicon* was a translation from the greek (Kristeller, p. 152). As every student of arabic medical history knows, borrowing freely from earlier works, and especially from those of the more prominent masters of their own schools, was quite a common practice among arab writers. Scholars could quote innumerable examples of this kind of conscious or unconscious plagiarism, but critics would justly argue that precedents are a poor excuse for a felony. Yet, in the case of Constantine, a very special situation has to be considered. How would the Christian World of the eleventh century, excluding a few tolerant centers of learning, have received the works of moslem heretics, if these were boldly labeled as such? Generous and open-

[²⁸] De Renzi, Coll. Sal. I, 137.

mined though he be, how could the worthy Abbot Desiderius, head of an ecclesiastical order and a prospective Pope, accept the dedication of a work originally written by an Egyptian Jew? One should remember that the enlightened, tolerant spirit of the Renaissance would need another three centuries to mature. Even a century after Constantine, Pietro d'Abano was to suffer a lifetime of persecution by the Inquisition for being a supporter of Avorroism, which conflicted with catholic theological philosophy. It required the genial touch of St. Thomas Aquinas (also once of Montecassino) to render Aristoteles assimilable by the Christian Church. Is it then too far-fetched to assume that the monk of Montecassino, bound by gratitude and the exigencies of monastic rules to the Christian Church and the Benedictine Order, deemed it wiser not to brand the works, which he had destined to spread throughout latin christendom, with the handicaps of heresy? If such indeed were Constantine's thoughts, history shows that he succeeded only too well. What mattered a name, when the wealth of knowledge to be transmitted to posterity was so great?

A critical analysis of all the medical knowledge transmitted to Europe through Constantine's works would entail a detailed consideration of greek medical concepts, as well as the additions made to these by the arabic masters, when the works of antiquity disappeared from Western Europe following the barbarian inasions, and were entrusted, by the clemency of fate and the inherent respect for learning of the Arab, to the care and use of arabic culture. Evaluating such a momentous question is beyond the scope and aim of this study. Suffice it to say that Constantine represents the first stage of the process by which Europe's heritage of learning

was restored, after having been kept in trust, for about four centuries, by the Arab world. It should be mentioned however, that a few of the greek medical works were available throughout the Middle Ages before the influx of their latin translations from arabic versions. Among these, Galen's letter to Glaucon and his commentaries, Hippocrates' Aphorisms, Prognostica and the treatise on acute diseases occupy the most important position. Anonymous latin translations of the Byzantine treatises by Theophilus and Phlaretus were extant during the period of transition from late antiquity to the middle ages. The greek medical works were scattered throughout the east, and were translated into various languages. The researches of Wenrich, Flügel, Munk and Renan have shown that the Nestorian Christians were responsible for the translation of the greek works into Syrian and Arabic, the arabs and jews themselves being ignorant of the greek language. Naturally, in the process of translation and re-translation there occurred additions, omissions and distortions of the texts. In the light of modern analysis, this appears inevitable. Yet, however mishandled the works may have been, they constituted an immense heritage of knowledge which Medieval Europe had temporarily lost.

One would assume that the reappearance of these works on the european horizon through the efforts of Constantine would be greeted with intellectual avidity if not frenzy. Nevertheless, it took quite some time before the scope of Constantine's contributions was realized. At that time Salerno was already developing from an embryonic seat of medical practice into a flourishing school of medicine. Although the date of the actual foundation of the School is highly debated [29], some of its

[29] P. Kristeller, Bull. Inst. Hist. Med. VII,

masters, like Gariopontus [30], had already distinguished themselves before the arrival of Constantine. Regarding the direct effect of Constantine's works on the School of Salerno, there is a considerable amount of controversy. Some writers, like Sudhoff [31], tend to be over-enthusiastic. Others, amongst them Creutz [32], have demonstrated the scanty use made of Constantine's works by his contemporaries of Salerno. The evidence at hand leads us to the conclusion that Salerno became acquainted with the African's works only after his death, when his disciple John the Saracen moved to Naples and offered his master's works for the use of the School; «Johannes medicus supradicti Constantini Africani discipulus et Casinensis Monachus, vir in physica arte dissertissimus et eruditissimus: post Constantini transitum aphorismos edidit Physicis satis necessarium. Fuit autem supradictibus Imperatoribus (Alexii, Henrici, etc.)... Obiit autem apud Neapolim, ubi omnes libros Constantini sui magistri reliquit. [33] During the twelfth century Constantine's influence on the School of Salerno became quite manifest. The impact of the African's works on the Salernitan school imparted an impetus that was to place Salerno in the vanguard of the medical schools during the following three centuries. In fact, «thanks to the intellectual apathy of most physicians, and the inertia of early printers» (Sarton), Constantine seems to have been their sole authority until the end of the sixteenth century. The earliest Salernitan anatomy, the *Anatomia Porci*, dating from the be-

188, 1945, also Sudhoff, Arch. f. Gesch. d. Med. XXI, 1929 and Ibidem, XXVII, 1934.

[30] De Renzi, Coll. Sal. I, 137.

[31] Geschichte d. Medizin, 1922, p. 173

[32] Sudhoff's Arch. XXXI, 51-69, 1938.

[33] Petrus Diaconus, De vir. ill. Cas. p. 51, as quoted by De Renzi Vol. I, p. 175.



Kuvvetsizliğin ve kansızlığın en güzel ilâcı

300 g. lık şişelerde

Kimyager
Dr. İbrahim Ethem Kimya Evi
İstanbul



TABLET

FITOFOR

Phytine, glycero-phosphate de chaux, fer, arrhenal, poudre de rhubarbe ihtiva eden kan kuvvet iştah ilâcıdır. Yirmi tabletlik tüplerde

Kimyager

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gining of the twelfth century and sometimes ascribed to Magister Copbo, is regarded as a good example of abrupt transition, combining traces of latin and arabic influence. The terms *pia* and *dura mater*, first introduced by Constantine, make their timid appearance in this work. Similarly, the so-called Second Salernitan Demonstration, anterior to 1150, contains passages borrowed in extenso from Constantine's *Pantechni*. A later salernitan work, the *Anatomia Mauri*, is largely based on the African's work, while the *Regulae urinarum*, also by Magister Maurus, is derived from the works of Theophilus Protospatharios and Isaacus Judaeus, through Constantine's translation on that subject. As has been pointed out by Steinschneider [34], the detailed arabic classification of medicinals in Constantine's *De virtutibus* is faithfully reflected in the section on *Indicationes variae* of the *Regimen Salernitatum* [35]. The *Viaticum* became a model of theoretical and practical medicine, a source of reference to the Salernitans (Puccinotti, pp 362, 371). Among other contributions to modern medical terminology, the word *lepra* was first given its specific modern connotation by Constantine [36]. Prior to this, the word was used to designate any scaly disease, and although Constantine's description is far from being a medical classic, it is clear that it is correct in its fundamental points [37].

[34] Virchows Archiv XXXVII, p. 401, 1866. Also De Renzi, Coll. Sal. Vol. I, p. 498 and Vol. V, p. 74, vers. 2588.

[35] *Regimen sanitatis Salerni sive Scholae Salernitanae de conservanda bona valetudine*. Jo. Chr. G. Ackermann, Stendal 1790.

[36] Castiglioni, A., *History of Medicine*, p. 73.

[37] Constantine fully recognizes the difficult therapeutic problem presented by this disease but, quite undaunted, gives (Opp. Const. p. 187) two

Besides these direct and tangible evidences of Constantine's influence on the School of Salerno, the later trends and developments in european medieval medicine tend to ascribe a much greater indirect effect to the African's writings. The introduction of the greek and arabic concepts of anatomy, patho-physiology and therapeutics, however erroneous they may appear to-day, gave medieval european medicine a sounder and more objective basis, thus paving the way for the truly european era based on observation and experimentation. Pre-Constantinian medicine, which was a quaint mixture of legend, superstition and distorted facts had, by historical necessity, to pass through the phase of Constantinian transition before this stage could be reached. By Constantine's own testimony, we know that at the time of his landing at Salerno Europe was unacquainted even with the basic facts contained in Galen's sixteen books! Yet, doesn't the «*sanguinis draconis*» [38], constantly recurring as an ingredient in Constantine's prescriptions, sound strongly reminiscent of the dark ages? This peculiar blending of the factual with the legendary, the theoretic with the empiric, and knowledge with faith is the key-note of Constantinian writings.

Bitter though his critics may be, we find them grudgingly admitting his importance in the evolution of medicine. The magnitude of his contribution seems only to increase in the process of careful analysis. Some are generous enough to give vent to an uninhibited admiration [39]. Leclerc (II, p. 363) echoes Darem-bergs recipes for its cure. Also, in his *De Melancholia*, Constantine wisely observes: «leprous patients may also be affected by melancholia, but melancholia does not cure them of leprosy».

[38] Opp. Const. p. 187, Cap XL, Vol. II, De Lepra, Basilea 1536.

[39] Daremberg, Notices, 86. Archives de missions scientifiques.

berg's enthusiasm and joins the latter in suggesting that a monument be dedicated to the memory of Constantine somewhere around the gulf of Salerno, or on the summit of Montecassino! May we humbly observe that the most fitting token of admiration would be a correct appreciation of the Opera Constantini themselves?

A fellow-monk and early admirer once described him in these terms: «Philosophicus studiosus plenissime eruditus: Orientis et Occidentis Magister: novusque effulgens Hippocrates» [40]. Almost nine centuries have now passed since that day in 1087 when Constantine's frail body was lowered by the mourning Benedictine Brothers into his unpretentious grave at Montecassino. Whatever his faults may have been, time did him justice. His contributions to the advancement of western medicine have raised his name above the sphere of petty jealousies, and as the mist of historical confusion gradually clears, his figure emerges as the «Magister Occidentis» that he truly was.

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Istanbul Alman Hastanesi
 İç hastalıkları servisi :

Bir Lösemi vak'asında ÜRETAN'ın tesiri

Dr. Cevad Genceli

Üretanla lösemi tedavisi Haddow ve Sexton'un hayvanlar üzerinde yaptıkları tecrübeler sırasında hayırlı bir tesadüf eseri olarak meydana çıkmıştır. Bilginler bu ilacı kanser hücrelerinin neşvünümasını durdurmak maksadıyla kanserli hayvanlara verdikleri zaman lökositlerin sayısının azaldığını görmüşlerdir. Bu müşahede üzerine Paterson, Haddow, Thomas ve Watkinson 1943 de aynı ilacı lösemi-

de kullanmaya başladılar. 19 myeloid ve 13 lenfoid lösemi vakasında iyi sonuçlar elde ettiler.

Istanbulda bizim vakadan başka 3 ünlü iç hastalıkları kliniğinde birkaç lösemilinin üretilen tedavi edildiğini öğrendik.

Bizim vak'a komplike olmakla beraber sahneye lösemi tablosu hakim olduğu için bir yandan diğer tedaviler yapılırken bir yandan da üretan vermeyi münaşip bulduk.

Vaka: Bayan H.S. 53 yaşında. 3 ay kadar önce üst çene dişlerinden birinin kuru düştü. Aldırmıyor. Fakat zaman geçtikçe diş ağrımağa başlıyor. İki buçuk ay önce diş çektiliyor. Bu sırada ağzını açamaz olmuş. Boğazı ve yüzü şişmiş. Gıda olarak ancak biraz süt içebiliyormuş. Üç dört gün sonra da sol bacağı ağrıyıp şişmeğe başlamış. Bu hali ile iki gün ayakta dolaşmış. Ağrı fazlaşmış ve yatmak mecburiyetinde kalmış. Kendisini muayene eden doktorlar filebit teşhisi koymuşlardır. Bacak atele konmuş. Nisai muayene yapılmış fakat birşey bulunamamış. Bacağına siyah bir merhem sürmüşler ve birkaç gün içinde 1,000,000 ünite penicillin yapmışlar.

Şimdiye kadar hiçbir hastalık çekmemiş. 5 tane çocuğu 2—3 aylık iken düşmüş, bir tanesi ölü olarak doğmuştur. Ailesi efradı arasında önemli bir hastalık olup olmadığını bilmiyor.

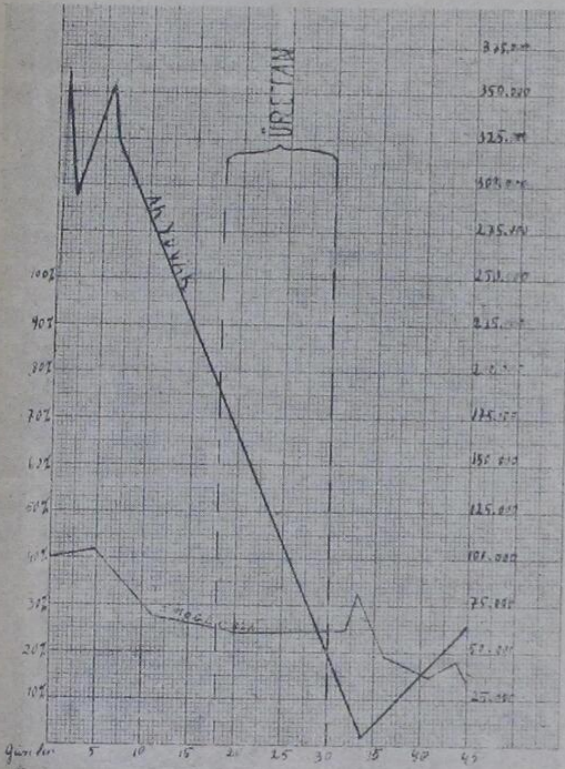
Klinik muayenede sağ bacakda pek az, sol bacakta fazla ödem bulunuyor. Karnın alt tarafında da ödem mevcuttur. Dişlerde ve boğazda bir şey yoktur. Dalak ve karaciğer ele gelmiyor. Boynun iki tarafında ve kasıklarda mercimek ve ufak nohut büyüklüğünde bir iki ukte vardır. Sternum'un bilhassa üst tarafı fazla hassastır. Göz muayenesinde: Göz diplo-rinde emorrajiler mevcuttur. Diğer cihazlarda kayda değer bir bulguya rastlanmıyor.

Hastahaneye geldiğinde ateş 37.6, lökosit

209.000, Hb. 40 %, eritrosit 2.100.000, F. İ. 0.95 ve polilerin sayısı 3 % idi.

Geldiğinin ikinci gününden itibaren yüksek doz irgafen vermeğe başladık. 8 günde 27 gramla lökositler 190.000'e düştü. Fakat ateş gine 37.2 ile 38.4 arasında kaldı.

12/9/46 da konsültasyon yapıldı ve irgafen yerine penicillin yapmaya karar verildi. 5 günde 500.000 ünite penicillin şırınga edildi. Fa-



kat bu ilacın ateş üzerine tesiri olmadığı gibi, beşinci günü akıyularlar da tekrar 216.000 i buldu. Eritro. ve Hb. de ise muntazam bir düşüş göze çarpıyordu.

22/9/46 da üreten tedavisine başladık. Paterson ve arkadaşları günde 5 grama kadar üreten vermişlerdi (Schweizerische Medizinische Wochenschrift S: 821). Biz günde 4 gram verdik. 4 gün ateş 36.9 ile 38.5 arasında seyrettikten sonra 36.6 ile 37.5 arasında gitmeğe

başladı. İlk üreten günü lökositler 198.000 idi. İkinci günü 315.000'e kadar çıktı ve üçüncü günden itibaren muntazam bir şekilde inmeğe yüz tuttu. Son üreten günü 19.000 bulundu. Bu düşme üreteni bıraktıktan sonra da devam etti ve ilaç kesildikten 3 gün sonra 5.000 oldu. Hastanın servise yattığı günden beri (üreten tedavisinden evvel) azalmakta olan eritrositler 1.300.000 olmuşken üreten verdikten sonra 1.600.000 e çıktı. Hb. üreten başladıktan sonra dahi 24 % e kadar düştü ve üreteni bırakışımızın ikinci günü 32 % ye çıktı. Poliler ise hemen hemen aynı kaldı. Kırmızı yuvar ve Hb. nin azlığı göz önünde bulundurulurken hastaya devamlı şekilde solarson ve exatrop da yapıldı. Fakat bunların da hemen hiçbir tesiri olmadı denebilir.

18/9/46 da yapılan sternal ponksiyon'da birkaç lenfoblast, ve megakaryosit ve mebzul normoblast görüldü. İlk günden itibaren iyi giden genel durum bütün hastalık müddetince devam etti. Fakat gerek eritrosit, gerekse Hb. nin azalması üzerine (eritro. : 0.9 mil. Hb. : 15 %) 15/10/46 ve 16/10/46 günleri iki defa kan verildi ise de ancak iki günlük ufak ve geçici bir yardımı oldu. Nihayet 19/10/46 günü exitus'la bitti.

Vakamızda göze çarpan mühim noktalardan biri de tek nüveli hücrelerin baştan sona kadar aynı patolojik şekli muhafaza etmeleridir. Bunlar protoplazması az, azür granülasyonu olmayan ve daha çok lenfoblastları andıran hücrelerdir.

Gerek bizim vakada gerekse Paterson ve arkadaşlarının yazdığı vakalarda alınan neticelere bakarak miyeloid lösemilerin daha müsait seyrettiğini söylemek mümkündür. Fakat hasta sayısı pek az olduğu için böyle bir hüküm vermekte acele etmenin doğru olmayacağı fikrindeyiz.

Gündelik Kan Formülü

Gün	Löko.	Eritro.	Hb. %	F. İ.	Poliler %	Einkernige %	Mono %	Sedimentation
5. IX. 46	209.000	2.1 mil.	40	0.95	3	83	14	35/55
6.	366.000							
7.	295.000							
9.	320.000		42					
10.	356.000							
11.	320.000		34					
12.	190.000							
13.	189.000							
14.	198.000							
16.	142.000		28					
17.	216.000							
18.	210.000							
19.	180.000	1.3 mil.	28	1.01	4	86	10	
20.	186.000							
21.	196.000							
u22.	198.000							
u23.	315.000		26		3	87	10	
u24.	282.000	1.2 mil.	26	1.07	2	87	11	
u25.	195.000	1.2 mil.	24					
u26.	176.000	1.2 mil.	24					
u27.	170.000		24					
u28.	137.000	1.4 mil.	24	0.9	5	85	10	
u39.	99.000	1.42 mil.	24					
u30.	73.000		24					
u 1. X. 46	70.000		25					
u 2.	44.000		25					150/155 mm.
u 3.	32.000	1.6 mil.	25					
u 4.	19.800		25		4	80		
5.	15.300							
7.	9.200		32		5	85		
8.	5.000				3	79	18	
9.	6.800	1.4 mil.	25					
10.	8.400		19		2			
12.	10.000		19					
14.	13.200	1.2 mil.	16		3	97		
15.	14.000	0.9 mil.	15	0.8		100		Transfusion 350 cc.
16.	18.000	1.0 mil.	15			100		Transfusion 120 cc.
17.	16.800		16					
18.	26.800	1.2 mil.	18			100		
19.	65.000	0.9 mil.	14					

Analgin

Kaşeleri ve Komprimeleri
(Günde 4 tane)

**Baş ağrısının en tesirli
ilâcıdır.**

**Gripi ve Nezleyi hemen
önler ve eyi eder.**

**Sinir ve rumatizma
ağrılarına faydası
mücerrebdir.**

Yıl XXVIX — No. 2 - Şubat 1947

İSTANBUL SERİRİYATI

Sahibi: Dr. Mazhar Osman Uzman

AYLIK TIB
MECMUASI

Adres: İstanbul, Babıali caddesi 23

Harpten sonra seyahat

IV

M. O. Uzman

İsviçreden Parise giden kötü trende emekli bir fransız miralayile tanıştık, tam hürmete layık ve aradığımız tiplerden kibar bir fransız...Vaşingtonda yerleşmiş, ticaret için Avrupayı dolaşiyor. Bizim bu esnada Amerikaya gidecek uçak buluşumuzu hayretle karşıladı. Bize Vaşingtondaki adresini verdi. Vaktile Ankarada ve İstanbulda da bulunmuş. Çok defa seyahat esnasında tanışma devamlı bir dostluğun mebsi olur. Bu zatla da öyle oldu. Gar de Liyona geldik. 1939 da harb başlamadan iki gün evvel de bu istasyondan perdeleri inmiş bir trenle karanlıklara dalmış ve Paristen uzaklaşmıştık. Yedi sene sonra yine Paris.. Pazar günü idi. İstasyonda tek bir araba yoktu. Evvelce oda rezerve etmelerini yazdığım Otel istasyondan çok uzaktı.Şanzelizede idi. Nasıl gideceğimi düşünmeğe başladım. Kolonel dostum imdadıma yetişti. Bavullarımızı bir hammala yüklettik, yer altına girdik, metro ile Beşinci Jorj istasyonuna çıktık, otelimize kadar bizi götürmek ve yerleştirmek nezaketinde bulundu, hatta ertesi gün otele bir kart da bırakmıştı. İşte böyle insan adamlar ufak bir jest ile milletinin büyüklüğünü gösterir ve memleketine dost kazandırır.. Parise varır varmaz sefarethanede Numan Memencioğlunu ziyarete gittim. O zaman mahud

konferans toplanıyordu. Sefarethanede herkes tayyare bileti alıyını hayret ve tereddütle karşılayordu T.W.A şirketine telefon edildi. Böyle bir bilet satıldığına dair haber yoktu. Zürihe vagonliye telefon ettik. Pazar olması sebebiyle belki bir gün gecikmiştir, emin olunuz, yerimiz hazır diye teminat verdiler. Akşam üstü tayyare şirketi biletimizin geldiğini bildirdi. Lakin yine bedbinane sözlerle karşılaşıyorduk. Bu tarzda bilet verirlermiş ama beş altı ay adamı bekle-tirlermiş... tekrar yeise kapıldık. Her gün tayyare şirketini akşam sabah birer defa ziyaret ediyorduk. Muayyen günde otele bir mesaj.. tayyarenin gelmesi gecikti. Bunu da kimi kazaya atfediyordu, kimi de başka müşteri alıp gittiğine...otel kapısına sıkı sıkı tenbih etmişdik gecenin hangi saatinde mesaj gelirse gelsin, hemen bizi haberdar edecekti. Uyurken his hayalile uyanıyordum, telefon çaldı zannederek yatağımdan fırlayor, makineyi açıyordum. Aşağıda kapı nöbetçisi telefonu açmadığını ve böyle bir mesaj olmadığını söylüyordu. Sabahleyin mesaj geldi, bizi şirkete davet ediyorlardı. Uzun uzadı hüviyetimizi ve sairiyi yazdılar, suallerin içinde bir tanesi midemi bulandırdı. Bir kazaya uğrarsak kime haber vermek icabedeceğini sordular, sefaret ve konsoloshanemizle beraber İstanbuldaki çocuklarımızın adresini verdim. Herkes tayyare kazasından ürküyordu, ben tayyare tutmasından ve tansiyonumdan... Kadıköyle İstanbul arasında bile lodostan müteessir olurudum. Bir eczaneye girerek tayyare ve deniz tutmasına karşı ilâolar

aldım. Akşam üstü Türk dostlarımla Bolonya ormanına giderek Kaskatta çay içtim, sakkarinle yapılmış bir iki kötti pasta yedik. Yağmur yağmıştı, hava serindi. Amerikadaki çocuğuma, İstanbuldaki evlâdlarıma mektup yazdım. Envaldde dostlarımızdan ayrıldık, resmi muameleler yapıldı, tartıldık, eşyamız tartıldı, otobüslere bizi tayyare meydanına götürdüler. Sinemalarda olduğu gibi merdivenle tayyareye çıktık.. biletimiz numarasına göre yanyana bizi oturtular. Tayyarede otuzsekiz kişi idik, o sırada sinemalarda gördüğümüz bütün tayyare kazaları gözümün önünden geçiyordu. Zaten bir kaç defa hayat arkadaşşıma İstanbula çocuklarının yanına dönmesini rica etmişdim. İsrar edemezdim, oğlunu görmekten de mahrum etmek isteyemezdim. Mukadderatımız müşterekti.. Alaha sığınarak yola düzeldik. Uçakta kızıl salibe bağlı güzel bir kızcağız yardımımıza koşuyordu. Daima güler yüzlü, çok nazik bir melekti, onun tebessümü ve sevimliliği bizden korkuyu almıştı; gri renkli fistanı ve caketi, başındaki küçük şarlakı ile sinemalarda gördüğümüz Amerika ordusunun yardımcı askerlerinden... iki saatte Manşı geçtik. Hiç sallanmıyorduk. Birer kişilik sağlı sollu ikişer koltuğun arasındaki dar koridorda dolaşan kız koltuğumuzu düzeltiyor. Düğmelere basarak koltuğu öne arkaya getiriyor, belimize kemeri bağlıyor, dizlerimizi örtmek için battaniye veriyor, yanımızda fazla eşyayı istirahatimiz için alıp arkadaki vestiyere koyuyordu. Herşey fevkalâde idi. Yukarıda tam bedir halinde ay, altımızda bulutlardan bir kaç kilometre aşağıda deniz, tayyaremiz denizle ve bulutların üstünde rahat rahat uçuyorduk...ne deniz tutuyordu, ne tayyare .. en güzel asfalt yollarda, en iyi otomobillerde bile böyle sarsıntısız seyahat etmemiştim. İki saat sonra öndeki pilotun üstünde kırmızı ziya ile bir yazı okunuyordu: «sigara içmeyiniz, kuşaklarınızı bağlayınız» yükselirken

ve inerken kaza çok olduğunu duymuştum. Yavaş yavaş iniyorduk, gördüğümüz elektrik lambası ziyalarından toprakla yaklaştığımızı anlıyorduk. Nihayet İrlandada bir hava meydanına indirdiler, gece yarısı idi, hava çok serindi, tayyare yolcuları için barakalar vardı. Tertemiz kıyafetli kız garsonlar bizi karşıladı. Herkes önündeki menüye bakarak yumurta, süt, et suyu, bure, jambon ısmarlıyordu. Ne yemek parası aldılar, ne de bahşiş... bunlar bilete dahilmiş. Adam başına beşyüz dolara yakın bilet parasına iki üç öğünlük yemek sokulabilirdi. Yeniden tayyareye bindirdiler, yükselmeye başladık. Kız gülererek irtifa haber veriyordu.. üç bin, dört bin, beş bin, yedi bin.... tubafı.. hiç bir fenalık hissetmiyorduk. Beşikteki çocuk bile bu kadar rahat olamazdı, uykuya daldım. Öndeki sıradaki Newyorklu bir tacirin sigara dumanları olmasa rahatımıza diyecek yoktu. Artık korku hissi büsbütün silinmişti. Okyanusu sakin ve mehtaplı bir havada Ağustos ayında geçiyordum... arasına uyanıyordum, yukarıda bedir yüzüme gülüyordu, boşluk nurlar içinde... tayyaremiz beyaz bulut dağlarının üstünde muttasıl ilerleyiyor. Sabah oldu... yavaş yavaş herkes uyanıyor. Gececi az, gündüzü çok bir seyahat... her kes koltuğundan kalkıyor, tayyarenin arkasındaki tertemiz tuvalete gidiyor, yüzünü yıkıyor, traş oluyor, hanımlar saçlarını kılığını kıyafetini düzeltiyor, herkes güler yüzle koltuğuna dönüyor. O sırada bize kumpanyanın memur ettiği meleküseyane küçük hanım hiç eksik olmayan zarif ve kibar tebessümü ile mikadan küçük bir tepsi içinde sütlü kahve, kızartılmış ekmek, tereyağ reçel, yumurta, hatta limonata getiriyor. Gök yüzünde ne nefis bir kahvaltı.. bu dakikadaki hatıramı tesbit etmek istedim, cebimden defterimi çıkardım, tayyarede şunları not ettim: «11-8-46 Atlantigi geçiyoruz, bulutlar arasında, veya üstünde uçuyoruz. Bin korku ve bin tereddütle

MAZ. NAZ.

Bellergal



TERKİBİ:

Bellafoline, Gynergene ve
Phényléthylmalonyluree

Vagosempatik cümlelerin iştirakle müterafık umumî inhitat veya asabiyet halleri: DIMAĞI YORGUNLUK, ASABI TAHARRUŞİYET, FARTI TEESÜRİYET, MERAK, UYKUSUZLUK ve GECELERİ GELEN ZİCRET HALLERİ. NEVROZLAR ve NORO VEJETATİF MUVAZENESİZLİKLER. YARIM BAŞAĞRILARI. Hipertiroldismin bütün tezahüratı: ÇARPINTI, TERLEME, HALECANI KALB, DEVERAN TEŞEVVÜŞLERİ, BULÜG ve MENOPOSA AİT CÜMLELİ ASABİYE NEBATİYE TEŞEVVÜŞATI.

GÜNDE 4-6 DRAJE





Tesiri kati rakipsiz sinir ilâci

Nevrasteni, devamlı uykusuzluk, ruhi teheyüç, âsabî rahatsızlıklar, sar'a, âsabî çarpıntılar, iç sıkıntısı, baş ağrıları ve bayılmalardaki tesiri mütehassıs hekimler tarafından tecrübe ve takdir edilmiştir.

Büyüklere günde 3 - 4 tatl kaşığı
Küçükler > 1 - 2 > >

Her eczanede bulunur.

Galata Posta Kutusu 1288

bindiğimiz tayırede vücutta rahat, ruha müsterih yeni dünyaya doğru gidiyoruz. Motörün yek nesak gürültüsünden başka bir şey duyduğumuz yok... ne sarsıntı, ne baş dönmesi... hatta ne de gittiğimizi, uçtuğumuzu hissediyoruz. En düzgün asfaltta en iyi otomobil bu kadar huzur veremez. Eski endişelerimizden eser kalmadı. Bu seyahati en keyifli bir gezinti sayıyoruz. Uçuyoruz, konuşuyoruz, elimizdeki mecmuaları okuyoruz, yazıyoruz, şakalaşyoruz. İstikbale dair plânlar tasarlıyoruz. Kim bilir kaç minare boyu aşağıda dağların üzerindeki kar yığınları gibi duran bulutları seyrediyoruz. Kimbilir deniz bu bulutların daha ne kadar altında...Helallaşarak, herkesle vedalaşarak korka korka bindiğimiz bu uçak seyahatine o kadar alışık ki... avdette de bu yolculuğu tercih edeceğimize şüphesiz yok. Ne deniz fırtınası ve tutması, ne şimendifer pisliliği...her şey temiz.. oturduğumuz koltuk arkaya doğru az çok itilebiliyor, adeta yatak işini görüyor, mışıl mışıl uyuyorsunuz, belki de horluyorsunuz ... sesi-miz motör gürültüsüyle örtülüyorsabah gözünüzü açtığımız vakit sevimli, güler yüzlü, terbiyeli Amerikalı bir genç kızın mini mini mika tepsiyi önünüze uzattığını görüyorsunuz. Rüyada değilsiniz, hakikat aleminden başlıyorsunuz. Dünyada cennettesiniz. Göklerde uçuyorsunuz, nurlu bir fezada... İşte size bir huri hizmet ediyor, size lütfen diye kahvaltınızı uzatıyor, siz bu hizmeti basit bir teşekkürle karşılıyorsunuz, mika tepside neler yok. Kağıttan güzel kadehler tuzluklar, bir kağıt kılıf içinde naylon saplı bıçak, çatal, kaşık.. tepside daha neler yok ki... büyücek goble bir bardak kahve, küçük bir goble süt, bir goble içinde buz gibi su, diğer bir goble de portakal suyu, ayrıca yarım portakal, tertemiz kağıt kesecikte şeker tozu... iki sandviç, dört beş bisküvi...gözünüzü açar açmaz gördüğünüz ter temiz hazırlanmış kahvaltı tepsisini size uzatan

sinema yıldızları fasilesinden bir melek... işte medeniyetin yarattığı konfor... kısa hayatı me-sudane geçirmenin yolunu bilen büyük bir mil-letin bulduğu huzur kaynakları.. İstanbulda bin zorlukla ve kabalıkla karşılaştığımız yontul-mamış hizmetoileri hatıramdan atmağa çalışı-yordum. Artık bu saadet içinde ölmeği bile kor-kusuz düşünmeğe başladım. Ölüm nasıl olsa in-sana mukadder... yatakta aciz tıbdan afiyet dilenerek, iki rahmetin biri dercesine gözünüzün içine bakanlardan yardım yalvararak sürünmek-tense bu cennetten bir saniyede düşüp Atlantiğe gömülmek daha iyi değilmi? hep bunları düşünmeğe düşünmeğe dalga geçiyordum! güzel bir niyetle yola çıktığım seyahat ne güzel geçiyor, her dakika allaha şükür ediyordum... o gün öğleye doğru Terre Neuvee isminde bir adacığa indik. Ormanlar ortasında geniş bir vaha...üzerinde beş on askeri baraka.. öğle yemeğini de orada ikram ettiler. Haritaya baktım, burası kutba yakın... yine aynı ted-birlere riayet ederek yükseldik...dört saat sonra kızcağız Amerika üzerindeyiz dedi, epi alçal-mışdık. Bostonun gölleri, ormanları, pek küçük görünen evleri üzerinde uçuyorduk, bir saat sonra Nevyork tayyare meydanına indik. Yolcu-ların akrabası, dostları karşılamaya gelmişti. En güc zamanda bin güclükle karşılaşılarak bu topraktan feyiz almağa gelen oğlumuz da bunla-rın arasında idi, uzaktan şapka sallarken gör-dük...kısaca bir gümrük suallerinden sonra halka karışdık. Ana baba iseniz o dakikadaki lahutli neçemize vakıfsınız, onun şiiirini mahdud belâ-gatimle bozmayayım, değilseniz nasıl anlatabi-lirim?...en iyisi müsaadenizle susmak...

Spazmodik felç hastaları için bir İngiliz kurulu

Son günlerde, spazmodik felç hastalığının ızdırıp çekenlerin tedavisi, himaye ve terbiyesi hakkında esaslı tedbirler almak üzere, Londrada, Londra Hıfzıssıhha mektebi müdürü Prof. Macintosh'un riyasetinde bir heyet kurulmuştur.

İngilterede mezkûr hastalıktan ızdırıp çeken çocukların ve büyüklerin adedi, belki, binlere baliğ olmaktadır. Şimdiye kadar hastalığın tedavisi için belli başlı bir usul bulunmadığı gibi, hastanelerde dahi bunlar için ayrı bir yer veya koğuş bulunmamaktadır. Kurulun esas maksadı mezkûr hastalıktan muztarip olanların tedavisi, talim ve terbiyesi hakkında teşkilâtlar meydana getirerek en iyi teşhis ve tedavi usulleri bulmak, mekteplerde ve hastanelerde bunlara hususî dikkat ve itina temin etmektir.

Bu hastalığa tutulan çocukların ızdırabı büyük olup bunlardan pek azı Orthopaedic (çocuktaki sakatlıkları düzelten) hastanelerden mahdut bir yardım görmekte ve mahalli mekteplerde dahi pek az dikkat ve itina celbetmekte olduklarından, büyük bir kısmı yardımsız kalmakta, ve son zamanlarda tıp bilgisinin gelişen ve ekseriyetle büyük faydalar temin eden yeni yeni tedavi usullerinden istifade edememektedirler. Kurulun en birinci vazifesi bu çocukların adedini öğrenerek, hangilerininin tedavi sayesinde iyileşeceğini tesbit etmektir.

Kurul, Tıp mektepleri, Terbiye ve talim müesseseleri, mahalli idareler, Millî Eğitim Vekâleti vesaire gibi bir çok müesseselerin mümessillerinden teşekkül etmiş olup, mezkûr müesseselerin yardım ve himayesini temin etmiş bulunmaktadır.

Kurul, bütün İngiltere ve Şimalî İrlandada, bu hastalıktan muztarip olanların merkezi bir istişare Komitesi mahiyetini haiz olup, bu hastalığa karşı halkın alâkasını çekerek hususî mektepler ve klinikler açmak ve bu hastalıktan muztarip olan çocukların tedavisi, talim ve terbiyesi için kadrolar hazırlamak ve hastalık hususunda daha fazla incelemeler yapmak vazifesini üzerine almıştır.

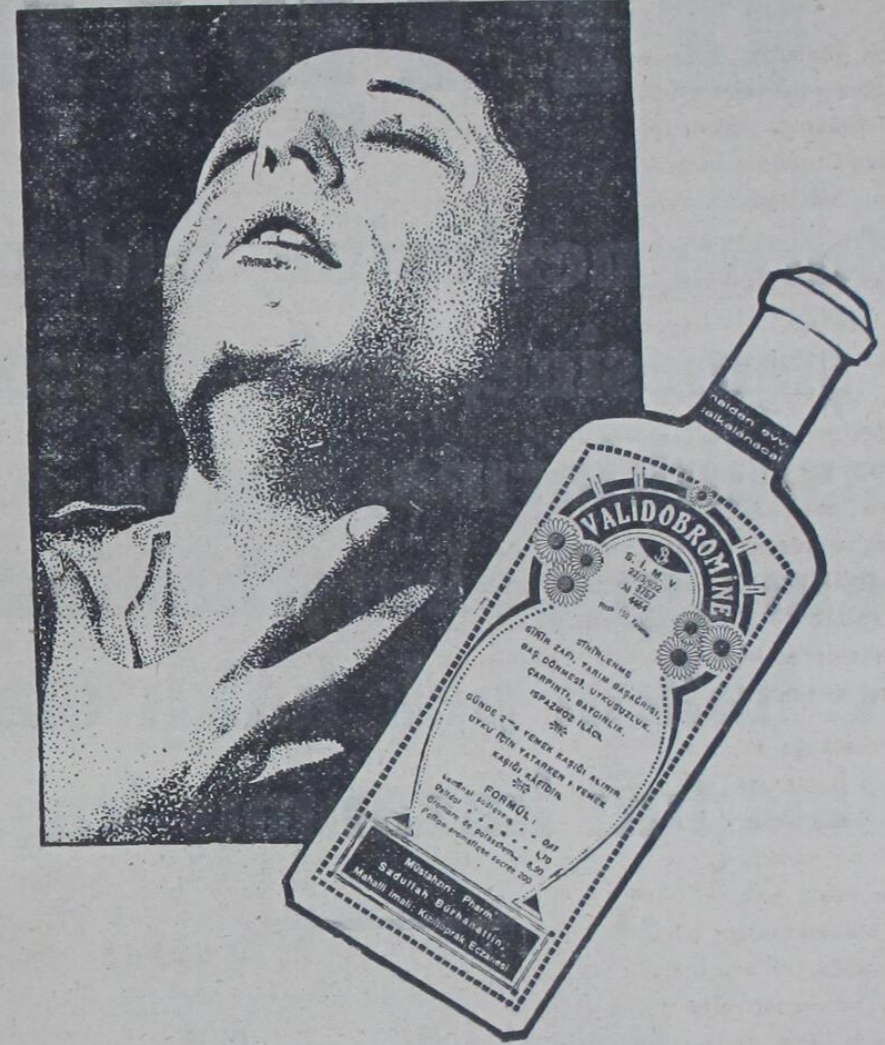
Halen, bu maksat için vücade getirilen bir kadro mevcut olup, bu sayede spazmodik felç hastaları için biri Londrada, Croydon civarında, diğeri de Birminghamda olmak üzere iki hususî mektep açılmak raddesine gelmiştir. İki veya üç ileri gelen Orthopedy operatörü, bir fizioterapist ve diğeri bir doktor, yeni tedavi usullerini öğrenmek üzere Amerika'ya gidip gelmişlerdir. Bunlardan maada, talim ve Terbiye psikolojisi mütehassısı bulunan Miss Dundson dahi Amerikayı ziyaret ederek, meflûc hastalar için yeni öğrenim metod ve usulleri getirmiş bulunmaktadır.

Yeni kitaplar

Ügenic hakkında düşünceler

Dr. Perihan Çambelin pek faydalı bir kitabı. İrkin ıslahı son asrın en mühim mefkûresi... «Wellborn» eyi doğmuş nesil eyi yetişir. Bedstok'un azalması meselesi her asırda mütefekkirleri uğraştırmıştır. Hastalıklı, sakat nesilden kurtulma çareleri araştırılmıştır... Perihan Çambelin kitabı eyi bir étude ün, şuurulu çalışmanın yarattığı mühim bir eser... kıymetli arkadaşımızı biraz da tekkitetmek isteriz. Son zamanlarda anormal bir atlayışla yapılan lisan inkılabını bu eserde daha müfritane görüyoruz. Mubarririn eski ve selis

VALIDOBROMINE



Sinir hastalıklarına karşı rakipsiz ilâc

Günde 2 - 4 komposto kaşığı alınır.
Formül: Validol, Luminal, Bromure.

Gripin

Burun nezlesine, bademcik şişmesine, nefes borusu hastalıklarına, soğuk algınlığına, gripe karşı hekimlerin ve halkın pek haklı olarak itimadını kazanmış kaşeler.

Radyolin

Emsalsiz diş macunu.

Uslubu yerine, hepimiz gibi biraz muakkat ve çetrefil Türkçe...anlarken insan yoruluyor, adeta sıkı ayakkabı geymiş bir adamın yürüdüğü gibi.. Muhterem doktorumuz da bu moda kusurundan kurtulamamış,adeta birinciliğini göstermek istemiş. İkinci takılmak istediğimiz nokta ögenic'in esas meselesi olan ruh hastalıkları cihetini pek kapalı ve kısa geçişidir. Ondört sene evvel Üniversitenin büyük salonunda ilk defa bu mevzu dair ilk konferansım, daha sonra Ankara Millî Tıp Kongresindeki raporlar ve Profesör Ali Esadın konferansı yazılmamıştır, bir çoklarımıza da fazla semihane ve müsrifane iltifat payı ayırmışlardır. Nazik doktorumuza çok teşekkür ederiz. Genç muharririn çok kültürlü başından daha pek güzel eserler bekleriz. Eugenic hakkındaki ettüdlerin okumağı her münevvere tavsiye ederiz.

Tababeti Ruhiye

İkinci cilt

Mazhar Osmanın 1909 senesinde ilk defa basıldığı Tababeti Ruhiye eserini üçüncü defa Üniversite basdırmıştır. Eserin birinci cildi iki sene evvel basılmıştı. İkinci cildi de şimdi basıldı ve beş liraya satılıyor. İkinci cilt beşyüz sahifaya yakın traité'dir. İçindeki fotoğraflar orijinaldir. Bu cilt ruh hastalıklarının arazlarına hasredilmiş. Zekâ, idrâk, hafıza bozuklukları, cinsel dalâletler mufassal yazılmıştır. Dördüncü defa basılmakta olan Akıl Hastalıkları (Psychiatria) muhtasar bir ders kitabıdır, halbuki Tababeti Ruhiye, mufassal bir traité dir. Talebe ve doktorlara çok lâzımdır. Her münevvere, edibe, psychologue ve mektep hocalarına da lâzımdır.

ABSTRACTS OF WORLD MEDICINE

Ayda bir çıkar — Seneliği £ 3.3.0

ABSTRACTS OF WORLD SURGERY OBSTETRICS AND GYNAECOLOGY

Ayda bir çıkar — Seneliği £ 2.2.0

1 Ocak 1947 de hazırdır

British Medical Journal idaresinde
ve B. M. A. tarafından neşredilir.

Abonmanlar için müracaat :

British Medical Association, B. M. A. House
Tavistock Square, London, W. C. 1

lyodopepton kâzım

Tababette şüphesiz iyod emlâhı kadar sahai tatbikatı geniş olan bir dava yoktur. Bu müessir ilâcın en kolay alınanı, en güzel tesir edeni iyodopeptondur, on yedi seneyi müteceviz bir hayati maziye malik lyodopepton Kâzım da yegâne payidar olan ve hekimlerimizin itimadını kazanan müstahzarmızdır. Çünkü ciddi bir sayın mahsulüdür. Bu ilâç damar sertliğine, rumatismaya kalbe karşı kullanılır.

POLYBROM

[Effervescent Şinasi]

Bromun potassium, sodium, ammonium, stronsium gibi dört mühim milhle karışık olarak yapılmış bir tozdur.

Stronsiumun bromla karışık verilmesi son hekimliğin pek kıymet verdiği bir meseledir. Onun için polybrom hekimlerimiz tarafından büyük bir âlâka ile karşılanmış, hiç bir müstahzarın göremediği rağbete bir kaç hatta içinde nail olmuştur.

KINAMALT FOSFATE

Fosfatlı ve kınakınalı bira hülâsası.

Yapıldığı yer: Münir Şahin tıbbi müstahzarlar laboratuvarı
İstanbul — Karaköy

SIROP HEMOGLOBIN TEGE
FAZLA KAN ZAYI ETME HALLERİNDE,
KANSİZİKLARDA, GENEL ZAFİYETTE,
HALSİZLİK, TAKATSİZLİKDE KULLANILIR.
REÇETESİZ SATILIR.



TERKİBİ: Salicylate de methyle - Chloroforme - Essence de girofle - Essence de Terebenthine - Teinture de Jusquiamme - Teinture de belladone - Glycerine - Alcool de 95°



DILER TİBBİ MÜSTAHZARLAR LABORATUVARI