

The use of mummy in traditional medicine in different countries:
historical excursion

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Medicines of natural origin are becoming more and more popular among a wide circle of the population, providing, with a high degree of safety, not only therapeutic, but also a mild regulatory effect on various systems of the body. Many of these drugs have come into modern medical practice from traditional medicine in different countries, where their effectiveness in various nosological forms of diseases has been tested sometimes for centuries.

I. Introduction

Among the most mysterious and "tenacious" means of traditional medicine are the mummy, or the so-called elixir of life. The history of its medicinal use goes back almost 40 centuries [15; 17]. However, until now, this unique natural product retains its popularity both among the population and among specialists in traditional and academic medicine from around the world. Taking into account the specifics of our institution and the scientific tasks facing it, the mummy has been the object of scientific research of the Center since 1994. This publication opens a series of articles containing the results of information-analytical, physicochemical and experimental-clinical studies of mumiyo, carried out at the FNECC TIDL of Roszdrav for almost 15 years. The purpose of these studies was to objectify the effectiveness and safety of mummy,

At the first stage of research, we collected and processed all available domestic and foreign bibliographic sources, as well as unpublished information available in the archives of the Pharmacological State Committee of the USSR Ministry of Health, devoted to the study and practical use of mummy. It turned out that the first ideas about its origin and medicinal properties were very primitive and based mainly on oral traditions.

As a result of the translation of numerous ancient oriental manuscripts from various national languages (Arabic, Persian, Sanskrit, Uzbek, etc.), very extensive information was obtained about the origin and therapeutic effect of mumiyo, methods of preparing dosage forms and their medical use. At the same time, almost all bibliographic sources contained some kind of poetic chanting, as well as religious and superstitious ideas about the miraculous effectiveness of the mummy.

This informational and analytical study of the historical aspects of the medical use of mummy in different countries of the world.

II. Ancient legends

Since ancient times, the origin and medicinal use of the mummy has been surrounded by an aura of supernaturalism and many legends, which are reproduced in many literary sources of the late XX century.

According to an ancient legend cited by A.Sh. Shakirov (1964), several military leaders of the Iranian king Firidun went hunting. One of them, having tracked down the gazelle, shot arrows. The first hit the animal in the back, piercing the ridge, and the second - in the leg. The hunters saw how the gazelle, having reached the mountain, disappeared into the cave. All attempts to find him were unsuccessful. Another time, these same generals accidentally reached a cave where a wounded goitered gazelle disappeared. They saw an animal with an arrow in its back, calmly eating grass by the cave. The hunters caught and examined the gazelle. The wounds were smeared with a black waxy substance that was later found in the cave. The substance was collected and taken to Firidun, who ordered the sages to study it. It turned out that a black liquid substance seeps out of the cracks in the rocks, flowing down and accumulating. This substance is licked by animals and birds, thus curing diseases, mainly wounds and bone fractures. The king ordered to block the entrance to the cave with a large stone and to guard it. The entrance was opened only once a year, the accumulated mummy was collected, processed (method not specified) and sent to the royal treasury [15].

There are legends trying to explain the origin, nature and numerous synonyms of the mummy.

According to a number of authors, the word mummy is an abbreviation of "mummy", which means "preserving (s) body" [9; 13; 15 - 17], "protecting (s) organism" [14] or "defender of the organism" [13]. This interpretation is associated with the erroneous assumptions of ancient medical scientists about the existence in nature of two types of mummy: mineral and artificial.

They also referred to the latter the so-called human mummy, about the origin of which there are numerous legends.

In ancient times, mummies mixed with honey, tar and extracts from medicinal plants (onions, garlic, medicinal dandelion or various types of eucalyptus) were used to mummify corpses, which were later called mummies. Mummies have been kept for centuries. Due to natural disasters, they were carried away by streams of water into rivers, seas and thrown ashore. As Hacklite (1599) writes, "these dead bodies are mummies, which doctors and pharmacists make us swallow against our will" (Quoted from A.Sh. Shakirov [17]). In the literature, there are other testimonies of the middle of the 18th century about the use of corpses in medical practice. Thus, a friend of Muhammad Husayn traveled to Europe and Africa. While traveling in Egypt, he saw Tabib, who used a mummified corpse as an external remedy for bone fractures (Cit. by A.Sh. Shakirov [15]). Subsequently, some researchers of Egyptian culture considered the mummy to be the primary reason for the looting of the Egyptian pyramids and other burials.

An interesting legend about the origin of the mummy, described in mineralogical

the writings of Abu Reikhan-Muhammad ibn-Ahmed al-Biruni: "... bees seal their honey and children with wax and cover the sealed area with something very black, with a pungent odor similar to wax, and this is one of the strongest medicines for bruises and wounds; it is expensive and rare and is called mumiyya in Persian. " The word mumiyya means "water wax", but no one knows where it comes from and where its source is [6]. The legend about the origin of some synonyms of mummy is very beautiful. In India, it is called shalaja after the name of the rare fish shalajma that lives in the Indian Ocean. Melted fish fat, shaken up in an earthen pot and refined, under the influence of sunlight becomes similar to red honey and is effective, according to folk legends, for bone fractures [6].

III. Shilajit in ancient and medieval European medicine

The first descriptions of the medicinal properties of mummy are found in the works of the ancient Greek philosopher, pharmacologist, teacher Alexander the Great -Aristotle (384-322 BC). For nosebleeds, he prescribed nose drops from a mixture of mummy with camphor or marjoram juice. When stuttering, he smeared his tongue with a mixture of mummy and honey. In case of ear ulcers and suppuration, he recommended instilling a mixture of 0.035 g of mummy with pure rose oil and juice of unripe grapes into the ear. The same mixture was used by Aristotle to treat congenital deafness. Currently, the effectiveness of mummy in this pathology is considered to be very exaggerated [2].

The mummy did not receive much recognition in the medical world of Europe. There is even a case when the famous French surgeon Ambroise Paré (1508-1580) succeeded in banning the sale of mummy in pharmacies, arguing that neither the doctor, nor the pharmacist, nor the patient knew the origin and dosage of this substance.

Only after almost 4 centuries in Russia, as a multinational country with unique natural resources, the mummy experienced a rebirth, as evidenced by literary sources of the late 19th and early 20th centuries [16; 17].

IV. Shilajit in oriental medicine

Historically, the mummy has been the most popular in oriental medicine.

Brilliant Central Asian scientist, physician and encyclopedist Abu Ali ibnSina, known in Europe as Avicenna, (980-1037) in the medical treatise "The Canon of Medicine" ("Al-Qanun-fi-Tibb") describes the essence of the mummy as follows: and other conifers, perhaps even a resin of mineral origin) and bitumen mixed together, but only it is more perfect and brings great benefits "[1].

He refers to the mummy as a remedy with "diluted and absorbable properties", which helps from "mucous tumors." In the form of "drinking" and rubbing mummy, according to Avicenna, is an excellent remedy "for pain in dislocation and fracture, from falling and impact, with general paralysis and paralysis of the facial nerve" [1].

Avicenna widely used mummy mixed with some vegetable oils as an external means for rubbing with bruises, dislocations, bites by poisonous insects or for resorption of tumors [1]. The methods of using mummy recommended by Avicenna for many diseases are given in section V.

The great physician, chemist and philosopher Abu Bakr Muhammad Zakariya ar-Razi (865-925) widely used mummy at a dose of one khabba (0.071 g) for trauma, headache, chills, facial paralysis, epilepsy, dizziness, chronic alcoholism [2; 15-18]. He also notes the effectiveness of the internal use of mummy mixed with honey, egg yolk and juice of some plants in case of inferiority of spermatozoa [2; 15-18]. Abubakr Rabi al-Bukharon (960 AD) in a textbook for students of medical art described a mixture of mummy with honey as an effective remedy for the treatment of bone fractures, dislocations, wounds and other injuries [2; 15-18].

The brilliant scientist-encyclopedist from Khorezm Abu-Raikhan-Muhammad ibn-Ahmed al-Biruni (973-1048) described the healing properties of the mummy as follows: "Mountain resin (mummy) in some respects corresponds to amber and aromatic resins and deserves that we keep it for its value and to help someone whose body breaks any - some bone "[6]. He notes that in the "Book of Institutions" there is evidence of the inclusion in the list of medicines issued from the Khosroev stores as needed to the indigent, mountain resin in pure form or in the form of compounds and potions [6].

In the medieval treatise "Lazzatul-niso" by Muhammad Tabib (XIII century), devoted to the issues of sexology, sexual hygiene, obstetrics and gynecology, mummy in the amount of 0.2-0.3 g mixed with honey belongs to the means that enhance sexual function [2; 15-18].

The Armenian physician A. Amasiatsi (15th century) believed that "the mummy helps if you eat it, drink it [with water] or lubricate the body" [3]. It has a tonic, wound healing and antitoxic effect [3]. A single dose is half a dram, that is, 1 g 471 mg [3].

In the Tibetan treatise "Blue beryl" (XVII century) indicates the existence of five varieties of mumiyo (or "rock melts, mineral resins"), which are found in the crevices of the rocks of Mount Malaya, where "the forces of the sun and moon are also equal" [4]. These types of mumiyo "are useful for all kinds of fever diseases, especially in the treatment of fever in the stomach, liver and kidneys." For example, the "golden" mummy - red-yellow color, bittersweet taste, cool and oily strength, heals the disease of "pneuma-bile". "Silver" mummy - white, bittersweet taste, cool and dry strength, effective in diseases of the "yellow water". "Copper" mummy has the color of a peacock's neck, bitter taste, cool and light strength, helps with diseases of "phlegm-bile". "Iron" mummy of black color, bitter-salty taste, hot and sharp force, heals diseases of "phlegm".

The same treatise describes the effectiveness of the mummy when carrying out the so-called "juicing" procedure, in other words, slowing down aging,

allowing to restore physical strength, memory, intellectual acuity, normal functioning of the senses, sexual potency, improve digestion and return the former timbre of voice [4].

Rejuvenation of the body is most appropriate at the age of 60 to 70 years, and then a person "acquires the body of a 16-year-old boy, the dexterity of a lion, the strength of an elephant, the longevity of the sun and moon, the beauty of a peacock and the speed of a riding horse" [4]. These data are consistent with the recommendations of "Vaidurya-onbo", which state that the systematic use of "nine best juices", one of which is mummy - the juice of the earth, helps to eliminate senile ailments [5; nine].

Increase "Corporal forces" and longevity help pills, prepared from mixed in an iron vessel powder of gold, silver, copper, iron and "properly prepared" and well "tamed" mummy [4].

Muhammad Arzani (1735) used mummy mixed with rose oil, sour grape juice or wine made from persimmon (*Diospyros* [15]) to treat bruises, wounds and bone fractures [2].

The healing properties of mummy are described in detail in the book "Treasury of Medicines" ("Mahzanul-Adwiya") by Muhammad Hussein Shirazi (1762) [2; 13; 17]. In this treatise, mummy refers to drugs that affect the nervous, cardiovascular, respiratory systems and the gastrointestinal tract. Positive results are observed in hemorrhoids, female diseases, headaches, paralysis, rheumatism, trauma, bone fractures (inside or in the form of lubrication and rubbing) [13]. There is evidence that an oil solution of mummy, instilled into the ear, improves the outflow of pus and restores hearing well in case of purulent otitis media. A mixture of mummy with rose oil, taken internally or used to lubricate the nostrils 3-4 times a day, helps with a cold [13].

According to Al Komuz Mukhit (1795), the Arabs used "al-mummy" internally or externally for various diseases of the bones, joints, internal organs, chest injuries [2; 13].

Many physicians of the East, already in the 19th century, successfully continued to use mummy in the complex therapy of patients with paralysis and organ lethargy [15-18]. So, Alkakhim Muhammad Khusain Alaviy (1888) in the book "Magzanul-Adviya", translated by A.Sh. Shakirov, describes the efficacy of mummy for joint diseases, rheumatism, fractures, dislocations, tendon and muscle diseases, skin lesions, and paralysis of the upper and lower extremities [8, 15].

Sadik Ali Razavi (1885) noted the effectiveness of mummy in allergic diseases, bronchial asthma, inflammation of the mammary gland, muscle strain, stomach ulcers, diseases of the liver, spleen, infertility, poisonous insect bites [2; 13; 15].

In great detail, the types of action of shilajit (in India so called mummy), the nosological forms in which it is effective, the methods of application and dosage are described by the doctor KM Nadkarni in "Indian materia medica" [19]. The author, referring to the studies of ancient scientists and the traditional experience of using mummy in India, notes the following types of action of shilajit: analgesic, antimicrobial, anti-inflammatory, local antiseptic,

tonic, mild laxative, choleric, diuretic, stimulating respiration, litholytic, antispasmodic, anthelmintic, abortive and detoxifying (antidote) [19].

A wide range of types of pharmacological activity confirms the words of the Indian physician Charak (1st century AD) that there is no such disease that would not be treated with the help of a mummy [19]. The Indian physician Chopra explains most of the pharmacological properties of shilajit by the presence of benzoic acid and benzoates, which, in his opinion, are the main active ingredients [19]. Shilajit is still widely used by Indian doctors for acute and chronic bronchitis, especially in pediatric practice and gerontology, bronchiectasis (expansion of limited areas of the bronchi); asthma in patients with liver disease and indigestion (dyspepsia); asthma in people with gout. Weidiaz prescribed shilajit for pulmonary and intestinal tuberculosis and tuberculosis in diabetic patients [19].

V. Dosage forms of mummy

Ancient doctors considered art not only the healing process itself, but also attached great importance to the method of preparing medicines.

Our informational and analytical research indicates that at all times raw mummy was not used in its original form. Extracts were obtained from it by water extraction, mostly thick, sometimes dry.

The classic method of making "khanda from mummy" (thick extract mumiyo) is described in "Chzhud-shi". Mumiyo-raw materials are crushed and insisted in water. The thus obtained aqueous extract is separated from the insoluble part, filtered and thickened [14].

Another method of preparing mummy extract is found at KM Nadkarni [19]. A hot water slurry is prepared from raw shilajit raw materials, which is repeatedly exposed to the sun. The supernatant is decanted and stored. The collected shilajit extract is dried in the sun and purified with absorbent decoctions. triphal and dashmula [19].

The obtained extracts were used by doctors of ancient and medieval medicine both in pure form and in a mixture with milk, grape juice, honey, bacon (cow, pork, bear or wolf), and other oils of vegetable and animal origin. The extracts were applied internally and externally in the form of rubbing, lotions, applications, were used for preparation of various dosage forms [19].

In oriental medicine, pills and candles of the most diverse shapes with mummy extract. For example, with a total weakness, fractures, pills consisting of 3 parts of mummy, rose water, 1.5 parts of gum arabic and 4.5 parts of crystalline sugar were used. For pain arising from urinary retention, the use of suppositories made of flour with mummy was considered useful [7; 19].

Pills of the following composition: shilajit - 2 parts, creeping anchors - 5 parts and honey - 2 parts, were considered effective in diseases of the genitourinary

system, scanty urine and cystitis. The dose ranged from 10 to 15 grains [14]. Shilajit, as a means of increasing the general tone of the body, was used in oriental medicine and in the form of unusual dosage forms. One of them is candy called yogaraja [19]. For their preparation, we used shilajit, pre-purified iron, iron pyrite, silver - equally divided by 5 parts, three myrobalans, ginger (*Zingiber* [20]), black pepper (*Piper nigrum* L. [20]), long pepper (*Piper longum* L. [20]), graphite root, embelia seeds (baberang - *Embelia ribea* Burm. F) - 1 part each and sugar - 8 parts. Everything was ground to powder, mixed and made with honey candies.

The dose of this original drug was half a tol (the Indian unit of weight is 180 grains). The sweets could also be used for anemia, jaundice, general exhaustion, chronic fever (nervous excitement), skin diseases, diseases of the genitourinary system, hemorrhoids, etc. [19].

Another very original medicinal form of ancient and medieval medicine was the so-called cakes. According to traditional ideas, cakes, in terms of their usefulness, occupy an intermediate position between powders and medicinal cereals. It was believed that the strength of their action lasts up to four years. When making cakes, some components are ground, others are dissolved, then everything is combined together, cakes are made and dried in the shade [1].

Powder named Pachanabheda Churna, made from equal amounts of shilajit, iron carbonate and lime, long (capsicum) pepper, cucumber trichozant were used for gonorrhoea, leukorrhoea and other diseases accompanied by mucus secretion, at a dose of 10 to 15 grains [19].

A detailed description of the technology for preparing mixtures of mummy with various oils, juices, decoctions of medicinal plants are given by Muhammad Khodi Alukaimi and Khodikhon Muhammad Husayn (1857). According to his description of the technology, the preparation of medical mixtures with the mummy must necessarily be carried out in a water bath, and the mummy is always placed in a solvent, and not vice versa.

The solution is stirred only with a glass or metal rod until a homogeneous mass is obtained [2; ten; 15].

Vi. Recipes

In many works of ancient and medieval medicine, specific recipes based on mummy are given, used for various diseases.

In the collection of medical knowledge Avicenna notes the ability of the mummy to have an irritating effect on the stomach, which is "disgusting to nature." Therefore, patients are disgusted with the mummy, often accompanied by reflex vomiting. In this regard, when preparing medicines, it is recommended to combine mummy with other medicines to reduce its bitterness and give the medicine a pleasant taste [1].

This work also provides prescriptions for complex medicines used to correct various pathological conditions.

This work provides information about the usefulness of the mummy for all "organs

head " with migraine and cold headache, epilepsy and dizziness. " WITHfor this purpose, it was recommended to take it with marjoram juice intranasally in the amount of one khabba (0.059 g) [1].

The following intranasal mixture was considered effective for headache. An equal amount (1 dirham = 2.975 g) of substances is taken: mummy, nutmeg, amber, camphor, musk. Each substance was initially ground separately, then mixed with lily oil and a small amount of balsam oil, which was obtained by cutting with an iron object the balsam tree *Commiphora opobalsamum* Engl. and *Balsamodendron gileadense* Kunth. An incision was made after the appearance of Sirius in the sky, and the protruding drops were collected with a piece of cotton [1]. The resulting mixture in the amount of six hubbs was soaked in some liquids (which are not specified) and sucked into the nose [1].

For "helmet" (a type of headache covering the head) and chronic headache, one khabbe of mummy and a beaver stream (secretion of the paired male gland of a male beaver - *Castor fiber* L.) were administered intranasally with ban oil (*Moringa pterygosperma* Gaertn. Or *Moringa aptera* Gaertn . - wingless moringa) [1].

For pain in the ears, it was recommended to use a mixture of one mummy hubba with jasmine oil. For suppuration from the ear, one sha'ira (0.059 g) of mummy was used in pink oil and in the juice of unripe grapes on a wick [1]. With the "heaviness of the tongue" - one kirat (0.236 g) mummy in a decoction of Persian sa'tar (thyme or oregano) [1].

Shilajit was considered a very effective remedy for diseases of "organs breathing ". According to surviving documents, the three sha'ir mummies in strong nabize (wine or generally an intoxicating drink made from dates, raisins, honey, and various cereals) stopped bleeding from the lung [1]. The cough was very successfully cured with a mixture consisting of one tassuj (0.18 g) of mummy in jujuba juice with barley water and cordia (*Cordia* [20]), which was used on an empty stomach for three days. In case of false croup, even in the absence of spasms, it was also recommended to use shilajit [1].

For sore throat, it was considered advisable to use one mummy kirat in condensed mulberry juice (*Morus* [20]) or lentil broth, and a proven remedy for sore throat - one kirat (0.236 g) mummy in sikanjubin (condensed juice or squeezed juice turned into jam) [1].

For "heart failure" one kirat mummy was prescribed in the juice of cumin (*Cuminum cyminum* L. [20]), azhgon (*Trachysperum* [20]) and caraway seeds (*Carum* [20]) [1].

Good results when using mummy are described for various diseases of the "food organs": with a weak stomach - a mixture of one mummy kirat in the juice of cumin, azhgon and caraway seeds, "from mucous nausea and falling on the chest, stomach or liver" - 1 mummy kirat in the mixture with Armenian (dark red) clay (2 danaks) and saffron - *Crocus sativus* L. [20] (1 danak - 0.495 g) in nightshade juice (*Solanum* [20]) or laxative cassia (*Cassia* [20]). For hiccups they gave 1 khabbu mummy in a decoction of celery seeds (*Apium* [20]), and for pain in the spleen - 1 kirat with sugar water [1].

In the initial stage of childhood cirrhosis, shilajit was used in conjunction with other hologogs, similar to the juice of the leaves of *andrography paniculata*

(*Andrographis paniculata* (Burm. F.) Nees [20]), Indian kayana (pigeon peas) (*Cajanus indicus* Spreng. [20]) or *Nyctantes* (sad tree, night jasmine) (*Nyctanthes arbor-tristic* L. [20]) ...

The best dissolving agent for blows and falls on the liver, in the presence of bleeding and the need to "dissolve blood", was considered to lubricate the wounded area with a mixture of mummy and lily oil [1] or a mixture of: 10 dirhams of *muriafiliyun* (unknown remedy), 7 - washed lacquer, 4 - Chinese rhubarb, 3.5 - saffron, 4 - thyme (*Thymus capitatus* Hoff. [20]), 7 - black chickpea (*Cicer arletinum* L. [20]), 5 - myrrh, 10 - Armenian clay soaked in iris oil (*Iris pallida* Lam., *Iris florentina* L. - iris or "violet root" [20]), in which a mummy was placed (the mixture was used to make cakes, taken "in drinking" in a single dose of three dirhams [1]).

Until now, in India, it is believed that in biliary colic, shilajit has a milder and more prolonged analgesic effect than morphine injections. At the same time, exhibiting pronounced analgesic, choleric and mild laxative effects, mummy does not harm the liver [19]. The classic treatise of Tibetan medicine "Chzhud-shi" describes the use of mummy for all types of heat, especially the "heat" of the stomach and liver [14]. It also describes a multicomponent mixture used for intestinal colic, which includes mummy [14].

There are indications about the use of mummy for diseases of the "organs of eruption" [1] and the "heat" of the kidneys [14]. In case of ulceration of the urinary canal and bladder, the mummy was taken orally as a drink in the amount of 1 kirat. It was believed that candles made from a mixture of mummy and flour help with pain that occurs during urinary retention [1]. For difficult or painful urination, shilajit was used with other diuretics and means that reduce irritation, like a decoction of creeping tribulus (ground tribulus) (*Tribulus terrestris* L. [20]), licorice (*Glycyrrhiza glabra* L. [20]), etc. [19]. With difficulty urinating due to a cold nature, 1 miskal (4.25 g) of mouse feces with mummy was injected; there is evidence of a diuretic effect of a mixture of pigeon feces with mummy [1].

In case of uterine bleeding, a medicine consisting of equally divided (1 dirham) was considered very effective: mummy, printed (*Terra sigillata* or *Terra lemnia*, in composition close to ocher) and Armenian clay, alum, gall and dragon blood (red resin obtained from dragon tree - *Dracaena draco* L.). Two camphor hubs and one danam (0.495 g) of musk were added to the mixture, the resulting composition was diluted in one ukiyya (29.75 g) of myrtle wine and taken orally [1].

For functional menorrhagia complicated by jaundice and hepatic dysfunction, mummy was prescribed with a decoction of emblic myrobalans or combined with astringents - acacia catechu (*Acacia catechu* (LF) Willd. [20]), abundant woodfordia flowers (*Woodfordia floribunda* [20] Salisb), syrup from the shoots of red lily (*Lilium* [20]) [19]; in case of proteinuria and lymphuria - with decoctions that suppress secretion, like acacia catechu, more powerful (*Shorea robusta* Roxb. [20]), juice from Indian kayan leaves or juice of garlic (*Allium* [20]) [19].

With cracks in the anus, a composition from the brain of the lower leg helped well

cows and deer (1 ukiyo - 29.75 g each), deer fat (1 ukiyo), mummy (0.5 ukiyo), sesame (*Sesamum*) oil (2 ukiyo), starch (1 ukiyya) and tragacanth (1 ukiyya) [1].

For sexual weakness, mummy was usually prescribed with *Asvagandha*, at spermatorrhea - with grape juice or infusion of three myrobalans; for chronic gonorrhoea and chronic gonorrhoeal urethritis in India, a mixture of shilajit with oxides of tin, lead, silver, etc. is still used [19].

Many ancient physicians advised for articular rheumatism, sprains, fractures, after bruises and other injuries to apply internally and externally a mixture of mummy (in an amount of 0.5 to 0.75 g) with any vegetable oil, usually peach oil, with the addition of a decoction of Crimean beans and the yolk of 3-4 eggs [2, 13, 15].

In "Chzhud-shi" a multicomponent mixture with mummy is described, which was used for aching pains and goosebumps ("Resin-10") [14]. Even a positive effect of using mummy for lethargy was discovered - after boiling it in an amount of 0.15 g with a decoction of thyme and elecampane (*Inula helenium* L. [20]) [2; 13; 15]. In case of leucorrhoea exhaustion, mummy was prescribed with milk or other astringent agents [19].

In case of hysterical neurosis, according to HC Sen, mummy is usually used with an infusion of *Valeriana Jatamansi Jones* (*Valeriana jatamansi Jones* [20]) or common camel thorn (*Alhagi maurorum* Medik. [20]). Until now, in India for psychosis, it is used with a decoction of three myrobalans or a decoction of *dasamula* [19].

It was believed that the mummy is extremely effective in poisoning with "meat poison" and protection "from poisons from stones and their suppression" [14]. For the neutralization of poisons (antidote therapy), it is useful to use 2 hubb mummy in the hasak broth (*Tribulus terrestris* L. - *Tribulus* [20]) and smelly ferula (*Ferula assa - foetida* L. [20]) [1]. For a scorpion bite, 1 mummy kirat in pure wine was prescribed as an antidote, and a mixture of 1 mummy kirat with cow oil was applied to the bitten site [1]. Medieval teacher Rishi (sage) *Vidyazhnyana* advised in case of illnesses caused by combinations of vices, to use a composition of myrobalan (*Terminalia catappa* L. [20]) and mummy, in which "all primary elements are well balanced" [14].

Vii. Conclusion

The peoples of different countries of the world, regardless of religion, traditions, level of development of medicine, have been using mummy preparations for medicinal purposes for almost 4 thousand years, which undoubtedly testifies to its effectiveness. Despite the fact that the empirical data of ancient and medieval doctors were not substantiated either experimentally or clinically, and a wide list of indications for the use of mummy in folk and traditional medicine in different countries contributed to the emergence of the myth of miraculousness around it, the pharmacological effect of mummy is quite real. This is evidenced by the results of experimental and clinical studies obtained by specialists in various branches of science in the 20th century. The relevant materials will be presented in subsequent publications.

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