

The origins of ancient medicine - in the Northern Black Sea region  
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Sources of ancient medicine - in north black sea region  
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#### RESUME

Is there a serious error to a great extent distorting the veritable process of appearance and development of ancient medicine and touching a fundamental question: by "Whom, when and where were her bases" created? Many data of ancient sources and finds of archeologists, not entered until now in medical historiography, show convincingly, that the initial stage of development passed not in actually to Greece, and on the north banks of the Black sea. Main acting persons of this process is Prometheus, Apollo, Asclepius, Achilles had the not Greek origin were, probably, by the most ancient leaders-shamans.

Keywords: traditional medicine, Prometheus, Apollo Doctor, Asclepius, Achilles, shaman, North black sea Region, Indo-Europeans.

#### SUMMARY

There is a serious misconception that largely distorts the true process of the emergence and development of ancient medicine and concerns the fundamental question: "By whom, when and where were its foundations created?" Many data from ancient sources and archaeological finds, which have not yet been introduced into medical historiography, convincingly show that the initial stage of development took place not in Greece itself, but on the northern shores of the Black Sea. The main characters in this process - Prometheus, Apollo, Asclepius, Achilles - were not of Greek origin and were probably the most ancient shaman leaders.

Keywords: traditional medicine, Prometheus, Apollo Physician, Asclepius, Achilles, shaman, Northern Black Sea region, Indo-Europeans.

Practitioners of traditional medicine today should not forget the most important points. First, all the most authoritative traditional systems were formed in antiquity, i.e. before the turn of our era. Secondly, according to traditional views, a medicine has always been considered capable of defeating a disease only if the healer knew not only the history of the origin of this medicine, but also the history of the origin of this disease, based on the evolution of everything from the beginning of time [23, p. 32-33]. This is mandatory today for traditional healers all over the world, regardless of the region, and serves as the main indicator of the consistency, the depth of their training - often effective, no matter what they say in the civilized world. It follows that the specialist

Traditional medicine is simply obliged to know the history of ancient medicine, at least - of the region from which this or that system of treatment and prevention originates. On the other hand, it should be recognized that the awareness of modern doctors, including domestic ones, about the true history of medicine in the Ancient World, when not only knowledge and skills were accumulated, but also scientific thinking was formed, is very small. Textbooks on the history of medicine, which are now used by first-year students who have not even touched on the understanding of the nature of medicine, are compiled in accordance with outdated ideas about the insufficient ability of young people to perceive complex information. Therefore, information about the achievements of the ancients is reported, as a rule, only in the form of unreasoned theses and ideologically consistent. This clearly does not correspond to today's characteristics and capabilities, the needs of future specialists, especially in the context of the perspectives of integrative medicine. Practicing doctors are not in the best situation either - after all, they were "introduced" to the history of ancient medicine, as a rule, in the same way. A systematic approach is required to study the origin and development of medical knowledge and skills, to the history of the formation of scientific approaches in medicine. Instead, we are offered only a certain list of the "fathers of medicine" taken from Western sources more than a century ago, with the attachment of fragmentary information, often erroneous, about their individual achievements. This tradition is very old. So, summing up the most important medical achievements of the ancients, the last antique mythographer Hyginus briefly reports: "The centaur Chiron, son of Saturn, was the first to heal with herbs and discovered the surgical healing art, Apollo was the first to heal the eyes, while Asclepius discovered general healing "[4, p. 170, 293]. And if for the ancients this, apparently, was enough due to knowledge of the issue, today such a fragmentary approach does not lead to systemic knowledge, but to a misunderstanding of even basic things.

For example, there is a serious misconception that largely distorts the true process of the emergence and development of ancient medicine and concerns the fundamental question: "By whom, when and where were its foundations created?" Textbooks here begin the story, almost immediately with Hippocrates, briefly mentioning medical schools, some of which, by the way, were very developed long before him. However, if we turn to ancient Greek sources, then we have a picture of events that occurred almost a millennium earlier, at least in pre-Homeric times. The fact is that the Greeks, unlike most peoples, in the myths preserved real information about their prehistoric past. The most serious researchers believe that, in order to avoid fundamental mistakes, one should get away from a primitive, "fairytale" interpretation of myths, and to perceive them as the most serious and important historical source [12, p. 17-19, 144]. To reconstruct preliterate history, including medicine, it is imperative to take the position of the most ancient ideas, according to which the gods and heroes were real historical figures, the memory of which was preserved among the Greeks, despite the "cultural revolution" of Homer and the harsh persecution of dissidents in classical Athens. The leaders of the proto-Greek tribes for the success of all their activities are simply obliged despite Homer's "cultural revolution" and the harsh persecution of dissidents in classical Athens. The leaders of the proto-Greek tribes for the success of all their activities are simply obliged despite Homer's "cultural revolution" and the harsh persecution of dissidents in classical Athens. The leaders of the proto-Greek tribes for the success of all their activities are simply obliged

were to be, as in any "primitive" community, shamans-healers - this pattern has long been shown by experts [19, p. 92, 99, 160, 165, 197, 248, 306]. The medical aspect of the deeds of a number of archaic gods and heroes (by the way, according to the unanimous testimony of ancient authors, blue-eyed blondes), who later became "Greek", suddenly turns out to be closely connected with the same region. These are the North-Western Black Sea Region - Thrace (today's Bulgaria and part of Romania) and the Northern Black Sea Region (the steppes of Ukraine and Russia).

Chronologically, the first in the history of medicine is the great titan Prometheus, who acted in this area before all other gods and cultural heroes, even archaic ones. The most important evidence of this we find in the tragedy of Aeschylus "Chained Prometheus." Prometheus himself says here: "The most important thing first. Before there was no / Salvation from disease. / No such herb, / No ointment, no drink was known to mortals / And died without medicine until / I didn't show any mixtures of painkillers / I didn't show them to stop any ailment "[24, p. 189]. So, Prometheus is the discoverer of medicine, and he calls it the most important of the large list of knowledge and skills given to people. The activity of Prometheus clearly refers to a primitive society, since Aeschylus also points out that people then "lived without light in the depths of the caves." Although Prometheus was chained "to the Caucasus Mountain within Scythia" as a punishment for helping people, but in his biography, various ancient authors mention the northern coast of the Black Sea - from Macedonia to the Caucasus. And here, most likely, was the cradle of world civilization - after all, it was from here, at least, from the turn of the 3rd and 2nd millennia BC. migration of Indo-European tribes to Greece, India, northwestern China began, radically changing the cultural appearance of these regions [7, p. 463-464; 8, p. 106]. northwestern China, which radically changed the cultural appearance of these regions [7, p. 463-464; 8, p. 106]. northwestern China, which radically changed the cultural appearance of these regions [7, p. 463-464; 8, p. 106].

Numerous nicknames of Apollo are associated with a variety of functions that he was endowed with - from the demon of death and at the same time a healer at the latest stages of the archaic to a wise mentor in many crafts and arts at the stage of Olympic mythology [10, p. 92-96]. But about the cult of Apollo the Doctor, oddly enough, the general medical community still knows almost nothing, although it is with the words "I swear by the doctor Apollo" (and only then "Asclepius, Hygieia and Panacea") that the original text of the Hippocratic Oath begins [5, p. ... 45]. It is significant that Apollo the Physician was the main god of emigrants from Ionia to the Northern Black Sea region. But numerous studies show that neither in Asia Minor nor anywhere else in Greece there is not a single evidence of the cult of Apollo with this epithet! Apollo the Doctor was recorded by ancient sources and archaeological finds in general only in the northern Black Sea colonial cities - Olbia, Istria, Panticapaeum. In the second half of the 7th century. BC. with the beginning of the colonization of the North-Western and Northern Black Sea regions, the Greeks came into contact here with the Scythians and Thracians, whose spiritual culture was permeated with shamanistic ideas. It is important that according to the legend, the mother of Apollo - Leto arrived in Greece from the far North - from Hyperborea. Here are the roots of the fact that the nature of the northern Black Sea cult of Apollo the Doctor is largely clarified by its similarity with the cult with the beginning of the colonization of the North-Western and Northern Black Sea regions, the Greeks came into contact here with the Scythians and Thracians, whose spiritual culture was permeated with shamanistic ideas. It is important that according to the legend, the mother of Apollo - Leto arrived in Greece from the far North - from Hyperborea. Here are the roots of the fact that the nature of the northern Black Sea cult of Apollo the Doctor is largely clarified by its similarity with the cult with the beginning of the colonization of the North-Western and Northern Black Sea regions, the Greeks came into contact here with the Scythians and Thracians, whose spiritual culture was permeated with shamanistic ideas. It is important that according to the legend, the mother of Apollo - Leto arrived in Greece from the far North - from Hyperborea. Here are the roots of the fact that the nature of the northern Black Sea cult of Apollo the Doctor is largely clarified by its similarity with the cult

Apollo of Hyperborean, the connection of the mythical cycle of which, in turn, with the Scythian shamanic epic has long been brilliantly traced by K. Meili [25]. In addition, it has been convincingly proven that the roots of this cult must be sought among the peoples who lived north of the Greeks. Hyperborea was considered the sacred country of Apollo and was described in the form of areas "north, cold, darkness, snow" near the Ripean (Ural!) Mountains by many ancient authors already in the 7th – 4th centuries. BC. And in the ancient Indian astronomical treatise "Surya-siddhanta" it is said that after sunrise it is visible on Mount Meru for six months. Bhaskara-acarya asserted that "on Meru, six months is a constant day, six months is a constant night." This great mountain is in the far north. Earlier texts located the Meru Ridge all over the north of the Earth from west to east, in a distant cold zone: "Here are the gods, asuras, kinnaras, gandharvas, snakes, various divine beings, celestial nymphs, excellent healers - Ashvins. " There is no doubt that these areas, incl. Hyperborea should be associated with areas from North-Eastern Europe to the Trans-Urals [2, p. 32–35, 40]. The result of contacts with the Ural-Altai religious ideas was, according to K. Meili, the appearance in Greece of a number of iatromancers - soothsayers, magicians-healers and religious teachers, moreover, if not all of them are associated by the Greek tradition with the North, then absolutely all of them reveal obvious shamanic features [21, p. 171-172]. The result of contacts with the Ural-Altai religious ideas was, according to K. Meili, the appearance in Greece of a number of iatromancers - soothsayers, magicians-healers and religious teachers, moreover, if not all of them are associated by the Greek tradition with the North, then absolutely all of them reveal obvious shamanic features [21, p. 171-172]. The result of contacts with the Ural-Altai religious ideas was, according to K. Meili, the appearance in Greece of a number of iatromancers - soothsayers, magicians-healers and religious teachers, moreover, if not all of them are associated by the Greek tradition with the North, then absolutely all of them reveal obvious shamanic features [21, p. 171-172].

The shamanic nature of Apollo's medicine is emphasized by the deeds of his disciples, who were not doctors, but acted like typical sorcerers using healing sympathetic or contagious magic. The most famous of them is Aristeus, and the myth considers his visit to Thrace as his last accomplishment. An exceptionally curious episode about the "flight" of Aristeus to a country beyond the great northern mountains stands out from the scattered information of ancient authors - a rather typical story about a great shaman-hero, almost a god, where there are many travels and cultural exploits, but in terms of medicine, the predominance of magical techniques [22]. In a later tradition, a message has been preserved that "Aristeus, of his own free will, could supposedly separate his soul from his body, and then call it back again." In particular, the Stoic philosopher Maxim of Tirsy (II century A.D. ) describes the "flight" of Aristeus to the Hyperboreans. Let us recall that "flying" is a typical form of shamanic practice in an altered state of consciousness. Herodotus has a very short and very skeptical story [3, p. 196] that another shaman - Abaris "wandered all over the earth with the arrow of Apollo in his hand and at the same time did not eat anything." With the help of this arrow, he stopped epidemics, healed diseases, predicted earthquakes, wrote religious poems, serving Apollo Hyperborean. It is also important to note the close connection between Abaris and Pythagoras, who was considered either a student or a teacher of Abaris [21, p. 318]. Very important in this regard is Plato's news about Abaris, as well as about the Thracian shaman god Zalmoxis, as well as the mention of epics, i.e. ritual chants or incantations with which the Thracian followers of Zalmoxis "aimed at the soul."

heritage. "I learned it (the healing conspiracy - V.L.) when I was there, with the army, from a Thracian doctor from the students of Zalmoxides: it is believed that these doctors give people immortality. If prudence is already inherent in you, and you are reasonable enough, in this case you do not need any conspiracy - neither Zalmoxidov, nor the one that Abaris-Hyperborean has, but you just need to give you a medicine for the head; if it seems to you that you need conspiracies, then you need to pronounce the conspiracy before taking the medicine "[16, p. 344-346]. There is a known demon-healer Darron, whose name is inseparable from the name of the Thracian Derron tribe. One of the ancient Thracian coins shows the head of Apollo with the inscription Derron, which, according to a number of scientists, indicates the identity of the derron god-healer with Apollo [21, p. 172].

An attempt to evaluate the activities of Apollo from the point of view of rational medicine can be undertaken by analyzing the corresponding fragments of Homer's Iliad [6, p. 96, 109], where Pean, like an ordinary military doctor, acts with the usual medical methods in the event of a serious injury not to anyone, but to the god of war Ares himself:

"... the fatal arrow

She stood in a powerful Aydesov frame and tormented her soul.

God Pean showered with medicine that soothes pains, Soon he healed him, not for a mortal born life "...

... "the thunderer ordered Pean to heal him. Pean's ulcer with medicine that relieves pain, showered,

Like fig juice mixed with white milk, Liquid knits when it is quickly shaken by mixing,

With equal swiftness, Pean healed the wounded god. "

But the epithet Pean only conditionally belongs to Apollo. The largest researcher of ancient mythology A.F. Losev emphasizes: "In Homer, the doctor Pean is still different from Apollo and, therefore, goes back to other sources. In some places, Pean is mentioned without any hint of Apollo at all. Only in the tragedy Pean and Apollo are often identified "[11, p. 291]. All this means that even before Apollo, there was a great healer Pean. Recall that the god of war Ares "was borrowed by the Greeks from the Thracians [21, p. 173], and Troy, the scene of the Iliad, was relatively close to Thrace. In general, the veneration of Apollo the Doctor is much more connected with the southern territories of Ukraine and Russia than with Greece itself. It is difficult to argue with the fact that Apollo the Doctor is a purely Black Sea deity with pronounced non-Greek features [21, p. 196]. The healing function of Apollo the Doctor was nothing more than one of the functions, and the most important, of the great shaman-leader of deep antiquity, capable of influencing the spiritual and material world not only of his fellow tribesmen, but also of other peoples who had similar beliefs. These peoples, the Indo-European Aryans, were already widespread, at least by the turn of the 3rd-2nd millennia BC, over vast areas, from Europe to the western borders of China, from the Russian North to Mesopotamia and India.

The greatest contribution to the development of ancient medicine was made by the heroes sung by the ancient Greek epic. Great poet of the 5th century BC. Pindar says [15,

with. 11] about one of them, Asclepius: "Come to him, who has lived with the ulcers that have eaten themselves, / Who is wounded by faded copper or a distant stone, / Who is gnawing by the cold and summer heat, - / He allowed their passions, removed from torment, / He courted some with soft tunes, / Others with a peaceful drink / Or a potion that wrapped around a wound, / And others were saved by a knife cut. Three types of treatment are stated here: magic spells ("soft tunes"), drug therapy, and surgery. Legends are associated with the wife of Asclepius that characterize the nature of the then medical measures: Epion sang sacred songs while preparing medicines. Thus, there is sufficient evidence that the medicine of Asclepius (and his followers) was predominantly magical in nature. This is confirmed by the late Greek and Roman sources, which talk about medicines, the use of which had to be accompanied by all means, to ensure effectiveness, the performance of sacred hymns. Let us also remind that the main method of healing in the healing temples - asclepeion, was not rational methods, but incubation sleep.

Significant clarifications are required regarding the region of Asclepius' activity. The ancient Greek historian Apollodorus reports: "Having become a skillful healer and having accumulated a great deal of experience in this occupation, Asclepius not only saved them from death, but also resurrected the dead. He received from the goddess Athena blood from the veins of the Gorgon, which flowed out from the right side, to save people: with the same blood he raised the dead "[1, p. 96]. Here it is necessary to make an important remark - the Gorgon Medusa (this name means, by the way, the Lady, which can mean a large figure of the times of matriarchy), was not at all some kind of monster. Legends are unanimous that she, the only one of the three Gorgon sisters, was mortal, and a beauty, and according to some information [7, p. 436] had the body of a horse. All this, together with healing blood, makes her very similar to the great shaman-healer of the centaur Chiron (by the way, the teacher of Asclepius and Achilles), who also combined the powers of the underworld and the power of returning to life. Medusa, according to legends, lived and was slain by the hero Perseus (who is often identified with Apollo) in the North-Western Black Sea region. Information about the use of her blood by Asclepius directly testifies to the shamanic nature of his activities. It is impossible to neglect the data that Asclepius was killed by Zeus among the Hyperboreans [20, p. 195]. This very weightily emphasizes the belonging of the cult of Asclepius not to Greece itself, but to the northeastern territories in relation to it, in particular - Thrace. Comparative mythology, as the outstanding researcher of Indo-European migrations L.S. Klein [7, p. 320], gives even more impressive results. The Greeks, and the Aryans have an archer god who sends sickness and silent death with his arrows. For the Aryans it is Rudra, for the Greeks - Apollo. The sacred animals of Rudra and his son Ganesha are a mouse and a mole. The sacred animals of Apollo and his son Asclepius are the mouse and the mole. And this means that the cult of gods-healers was inherent in the entire Indo-Aryan community, having arisen in Eastern Europe and spreading to India.

Achilles, judging by many sources, was originally revered as a god, but later the rhapsodists, for the sake of the triumph of Olympic mythology, turned him into just a hero of the Trojan War, even a great one. However, Homer himself

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believed Achilles to reign in the country of the Cimmerians, i.e. in the Northern Black Sea region. In the verse of Alkeia (the turn of the 7th-6th centuries BC), Achilles is called "the ruler of the Scythian land." Byzantine historian of the 10th century Leo the Deacon pointed out [9, p. 78-9]: "The son of Peleus, Achilles was a Scythian and came from a town called Myrmikion, which lies near Lake Meotids (the Sea of Azov!)". According to legend, after his death near Troy, his body was taken from the funeral pyre to White Island or Levka, not far from the mouth of the Dniester. The latest data show that this island is Berezan near present-day Ochakov. It is characteristic that it is here that archaeologists have found ancient inscriptions, where Achilles is called the Scythian ruler. The main thing was pointed out by Pindar: "Where Achilles reigns <...> - on the Euxinian (Black Sea!) Brilliant island" [15, p. 128]. Howbeit, it was this place that became the pan-Greek center of veneration for Achilles. Here, at his temple, there was a cult of dreams and a special institution for medical incubation. There were performed rituals that contribute to the healing of the sick, as in the asklepeion [13, p. 106-107]. According to documents, the first patient here at the beginning of the 6th century. BC BC, Leonim, had a serious chest wound. In Delphi, in the main sanctuary of Apollo (who was guilty of the death of Achilles at Troy!), He was advised to go to Leuka. There he completely recovered, like his fellow countryman Avtoleon, who suffered from gangrene after being wounded in the thigh [14, p. 263-264]. In the absence of any indications of rational methods of treatment here, this testifies not only to the belief in the power of magical medicine, but also to the effectiveness of the incubation measures carried out in the temple of Achilles. Thus, Achilles appears as a healing shaman,

The earliest of the surviving indications of Achilles' knowledge of rational medicine is given in the Iliad: "Cut an arrow out of my thigh, wash it off with warm water / Black blood and healing ulcers with medications, / Healthy; you, they say, learned from Peleev's son, / Whom Chiron taught, the fairest of all of the centaurs [6, p. 201-202]. Peleev's son is none other than Achilles. Pliny the Elder reports: "Achilles, a disciple of Chiron, found an herb that can heal wounds, therefore it is called Achilles. Others say that he was the first to come up with the use of copperhead as a very useful remedy for plasters "[17, p. 160, 878]. Recall that Achillea millefolium - yarrow is still used for many diseases. The cult of Achilles gradually disappeared in classical times, but with the establishment of Roman rule in the Black Sea region, the worship of him in the former sanctuaries was resumed, but in a different form, like Achilles Pontarchus - the ruler of the Black Sea [18, p. 75-78]. It would be simply unthinkable if there were no ancient evidence of the existence in these parts of the great leader Achilles, and not a Greek at all! He is not only one of the main characters in ancient legends about the northern Black Sea region, but also embodied the features of common Indo-European gods and heroes [17, p. 118]. but also embodied the features of common Indo-European gods and heroes [17, p. 118]. but also embodied the features of common Indo-European gods and heroes [17, p. 118].

## CONCLUSION

Thus, many data from ancient sources and finds of archaeologists, which have not yet been introduced into medical historiography, convincingly show that

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where the initial stage of development of "ancient Greek" medicine really took place. Apparently, it originated not in Greece itself, but on the northern shores of the Black Sea, since at least Apollo and Asclepius were unconditionally considered by the ancient Greeks to be the founders of medicine. Later, in the process of Indo-European migrations, nothing prevented the spread of not only the memory of the founders of medicine, but also the ideas that formed the basis of early medicine, to the southwest (to Greece), to the southeast (to India) and to the east (to China). But this is already the subject of our further research.

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