

Formation of the foundations of medicine of ancient civilizations in the process of addition  
Indo-European community

V.G. Lazarenko

(Faculty of advanced training for doctors Izhevsk State  
Medical Academy, Izhevsk)

Formation of the medical basics of the ancient civilizations in the during development  
of Indo-European community

VG Lazarenko

Doctor retraining faculty, Izhevsk state medical academy (Izhevsk, Russia)

### RESUME

Shows the origin of medicine in the North Pontic region on the background of the formation of the Indo-European community. Investigated contribution in this process of Prometheus, Meduza, Peanos, Zalmoksis, Achilles, Apollo, Asclepius. The role of Indo-Europeans and their migration from the North Pontic region in the formation and distribution of the philosophical foundations of the future ancient medical systems of Greece, India and China.

Keywords: medicine, North Pontic region, Indo-Europeans, Prometheus, Apollo, Achilles.

### SUMMARY

The origin of medicine in the Northern Black Sea region is shown against the background of the formation of the Indo-European community. The contribution to this process of Prometheus, Medusa, Peanus, Zalmoxis, Achilles, Apollo, Asclepius is investigated. The role of Indo-Europeans and their migrations from the Northern Black Sea region in the formation and dissemination of the ideological foundations of the future ancient medical systems of Greece, India and China is emphasized.

Key words: medicine, Northern Black Sea region, Indo-Europeans, Prometheus, Apollo, Achilles.

Medical achievements, which then formed the basis of traditional medicine, are an integral and very significant part of the culture of the great civilizations of antiquity. However, between the beginnings of medicine, which arose in the Stone Age, and the works of Alcmeon and Hippocrates, Bian Qiao and Zhang Zhongjing, there are thousands of years that are almost not reflected in world medical historiography. But it was then that animistic ideas were formed, which not only became the basis of the most ancient shamanic medicine. They then transformed into natural philosophical categories, without the use of which it is unthinkable to imagine either the famous medical schools of Ancient Greece, which, of course, did not appear from scratch, or the great achievements of ancient Chinese doctors. About two years ago, we published materials that, to a certain extent, testify to

where the origins of ancient medicine were localized [11]. This article caused quite lively discussions, in which prominent medical historians and specialists in ancient culture took part. At the same time, a number of polar opinions were expressed - from a complete denial of our conclusions drawn on the basis of ancient sources, and accusations of an attempt to "refute what has long been studied and open to us, that is, arrogantly rewrite history" to expressing confidence that "further research by the author will lead to a revision of the theory of the emergence of medicine." Such a variety of opinions is understandable, since the reconstruction of events that preceded the emergence of medical systems of antiquity and related to prehistoric (preliterate) times is impossible only on the basis of an analysis of mythological information, although many of them are recognized as quite historical. An interdisciplinary study is required with the involvement of data from at least archeology and ethnology, and sometimes other sciences. Otherwise, we will operate only with extremely superficial ideas about some "gods of medicine" and continue fruitless discussions. The author of the present work, of course, did not set as his task to rewrite history, since there is nothing to rewrite yet. It is completely insufficiently studied in terms of the pre-literary stage of the development of medicine.

Since the events preceding the formation of ancient medicine, we localized in the Northern Black Sea region, where, in addition, in the opinion of the overwhelming majority of scientists, an Indo-European community was formed, to prove our assumption, a multilateral analysis of evidence of the early stages of medicine was undertaken, involving all possible sources. ... It was based on a general historical context - after all, a historian of medicine, first of all, must be a historian in general and to a certain extent own the relevant material, otherwise his conclusions run the risk of being one-sided and poorly substantiated. First of all, these are archeological data. No less important information is also provided by linguistics, which helps to understand through etymology (names of names) and toponymy (names of localities) a lot hidden in the names of tribes, names and epithets of their leaders - gods and heroes, as well as in the names of the localities with which their activities were associated. However, a huge array of data accumulated by archaeologists does not give a clear answer to the questions of interest to us. The key ones are: when and where were the first medical achievements recorded by the most ancient epic made, with what archaeological cultures could they be associated, and most importantly, how did they then spread along the migration routes? Here archaeologists, especially in the problem of migration, polemicized almost throughout the entire XX century. Fortunately, in recent decades, the newest branch of genetics has been born - DNA genealogy. Her extremely accurate biochemical methods provided anthropology, archeology, linguistics with a specific and very persistent "mark" that is not assimilated in populations, as anthropological indicators, languages, culture, religion. It represents a specific set of markers in male Y chromosomes, which is called a haplotype or haplogroup. It became a reality to distinguish a member of a particular genus even thousands of years after the life of his ancestors, and a clear reference point for migrations appeared, since the gender of ancestors is determined by male

lines. In addition, certain haplotypes turned out to be largely associated with specific territories. In terms of our research, such a territory is the Hyperborea of ancient authors, associated to a large extent with the Northern Black Sea region, the Caspian region and the Urals. Hyperborea, of course, is inseparable from the phenomenon of Apollo Hyperborean, closely associated, in turn, with the image of Apollo the Physician. Gods and heroes, in particular related to medicine, often have a real history, being the leaders of the most ancient tribes. One of their main functions, according to ethnological data, was healing. Therefore, it is advisable to consider them as shaman leaders, since shamanic methods of treatment are recognized as the most ancient in medicine.

The first of the European (in the future) haplogroups in the regions associated with the ancient ideas about Hyperborea, about 6–7 thousand years ago (hereinafter - BP) appears haplogroup R1b [8, p. 192, 221]. This time - the Eneolithic, corresponds to the Khvalynsk archaeological culture, which stretched from the Eastern Caspian region and further, through the forest-steppe regions of present-day Russia, up to the Penza region in the west and Chuvashia in the north. Then they ("Buzzards", according to M. Gimbutas) performed during the IV millennium BC. a swift invasion raid in the Northern Black Sea region, forming the culture of Sredny Rick II. DNA genealogy data clearly show the direction of further distribution of carriers of the haplogroup R1b: it was discovered 6 thousand years ago. in today's Turkey, 5.5 thousand years ago. in the Middle East, then in North Africa (3.8), in the Pyrenees (3, 6) gives a reasonable idea of the times and direction of migration of this genus - from east to west [8, p. 671]. Since other European haplogroups in the forest-steppe and steppe regions of Russia and Ukraine are 7–6 thousand years ago. was not, the tribes of the cultures listed above (they are practically synchronous in archaeological chronology) are logically attributed to the haplogroup R1b. We have recently shown, through a comprehensive analysis of the data of the epic, archeology and linguistics, that nothing prevents them, given the vast occupied territory, and, accordingly, the large population, to be the very "countless Hyperboreans", as stated by the ancient Greeks, and Apollo Hyperborean - their the most ancient leader [9]. Since other European haplogroups in the forest-steppe and steppe regions of Russia and Ukraine are 7–6 thousand years ago. was not, the tribes of the cultures listed above (they are practically synchronous in archaeological chronology) are logically attributed to the haplogroup R1b. We have recently shown, through a comprehensive analysis of the data of the epic, archeology and linguistics, that nothing prevents them, given the vast occupied territory, and, accordingly, the large population, to be the very "countless Hyperboreans", as stated by the ancient Greeks, and Apollo Hyperborean - their the most ancient leader [9]. Since other European haplogroups in the forest-steppe and steppe regions of Russia and Ukraine are 7–6 thousand years ago. was not, the tribes of the cultures listed above (they are practically synchronous in archaeological chronology) are logically attributed to the haplogroup R1b. We have recently shown, through a comprehensive analysis of the data of the epic, archeology and linguistics, that nothing prevents them, given the vast occupied territory, and, accordingly, the large population, to be the very "countless Hyperboreans", as stated by the ancient Greeks, and Apollo Hyperborean - their the most ancient leader [9].

Another European haplogroup, R1a, appears in the Northern Black Sea region only at the beginning of the Bronze Age - about 4800 years ago, its carriers, the future Indo-Aryans, come here from the Balkans, where they already lived 10-12 thousand years ago. [8, p. 540]. It should be especially noted that the Balkans are famous for the first proto-urban civilization in world history - the Vinca culture, which left written monuments several centuries older than Sumer [19, p. 85–87, 136–138]. It is also known that some of the world's first centers of agriculture and metallurgy were located here. The latter was reflected in the legends about Prometheus, in turn, closely associated with the Northern Black Sea region. It is extremely important, according to Aeschylus (Aeschyl. Prom. 478-483), that Prometheus appears to be none other than the creator of medicine: "The most important thing first. Before there was no / Salvation from disease. No such herbs, / No ointment, no drink was known to mortals / And died without medicine until / I have any mixtures

## painkillers / Didn't tell them to stop any ailment. "

Quite naturally, a tough conflict arises in the new territory between the bearers of different cultures - the R1b and R1a tribes, which have become components of the emerging Indo-European community. A clear reflection of the struggle of these tribes in mythology is the confrontation between Apollo (whose very name, as you know, does not find a satisfactory explanation in Indo-European languages) and characters, one way or another connected with the cult of the Great Goddess, typical at that time for the Balkan-Danube tribes. Researchers have long applied the term "Thracian" to them, and Thrace is the modern territory of Bulgaria and parts of Romania. Although the main of the "gods of medicine", at least in the VI-V centuries. BC, for the Greeks was Apollo, it is quite remarkable that his cult with the epithet "Doctor" was recorded only in the Northern Black Sea region. Moreover, judging by ancient sources, the healing functions, belonging to other characters in mythology, were assigned to Apollo long before the penetration of Greece proper. For example, in the Iliad (V 399-402, 899-904), the wounded god of war Ares (by the way, of Thracian origin) heals, using rational rather than magical methods, the Thracian deity of healing - Pean. Apollo and Pean are also divided by Hesiod (Frg. 3.307). But later we see Apollo Pean. The discovery by archaeologists in Bulgaria of antique coins with the inscription "Apollo Darron" is very indicative. Darron is the name of the Macedonian demon-healer, which is inseparable from the name of the Thracian derron tribe [23, p. 172]. This unambiguously testifies to the artificial "identity" of the derron god-healer with Apollo. A similar question arises when studying the cult of Apollo the Doctor - in the Northern Black Sea region on the island of Berezan, dedicatory graffiti IHTPOΣ (Doctor) attributed to Apollo were found, but for some reason they are not accompanied by his name. This "Doctor" could well have been an ancient local deity [23, p. 174], especially since in the Crimean Panticapaeum graffiti was found, which reads - "God the Doctor" [20, p. 102]. The rapprochement, through the history of Pythagoras (Porphy. Vit. Pyth. 28-31), Apollo of Hyperborean and the Thracian god-healer Zalmoxis, who may have been a real, but heroized shaman of the past for the Pythagoreans, is also curious. E.R. Dodds believes that Zalmoxis' students were specially selected people, a kind of "spiritual elite." At the same time, he emphasizes that for the Greek of the Archaic era, tattoo was always associated with Thrace, where it was worn by noble people, especially shamans; Zalmoxis had a tattoo on his forehead [3, p. 148, 151, 170]. It is appropriate to recall, in this regard, the clay heads of half-beasts, half-humans (quite possibly shamans), abundantly covered with an ornament resembling a tattoo, from the monuments of the Neolithic Vinca culture in the Balkans. Thus, almost all known evidence of Apollo's healing functions is associated with the Northern Black Sea region, and not with Greece itself. At the same time, the healing of Apollo had a distinctly magical character, which has been shown by many researchers, starting with K. Mayley, incl. us [10, p. 109-115]. This is emphasized by the deeds of his students, who were not doctors, but acted like typical sorcerers using healing sympathetic or contagious magic. The most famous of them is Aristey- especially shamans; Zalmoxis had a tattoo on his forehead [3, p. 148, 151, 170]. It is appropriate to recall, in this regard, the clay heads of half-beasts, half-humans (quite possibly shamans), abundantly covered with an ornament resembling a tattoo, from the monuments of the Neolithic Vinca culture in the Balkans. Thus, almost all known evidence of Apollo's healing functions is associated with the Northern Black Sea region, and not with Greece itself. At the same time, the healing of Apollo had a distinctly magical character, which has been shown by many researchers, starting with K. Mayley, incl. us [10, p. 109-115]. This is emphasized by the deeds of his students, who were not doctors, but acted like typical sorcerers using healing sympathetic or contagious magic. The most famous of them is Aristey- especially shamans; Zalmoxis had a tattoo on his forehead [3, p. 148, 151, 170]. It is appropriate to recall, in this regard, the clay heads of half-beasts, half-humans (quite possibly shamans), abundantly covered with an ornament resembling a tattoo, from the monuments of the Neolithic Vinca culture in the Balkans. Thus, almost all known evidence of Apollo's healing functions is associated with the Northern Black Sea region, and not with Greece itself. At the same time, the healing of Apollo had a distinctly magical character, which has been shown by many researchers, starting with K. Mayley, incl. us [10, p. 109-115]. This is emphasized by the deeds of his students, who were not doctors, but acted like typical sorcerers using healing sympathetic or contagious magic. The most famous of them is Aristey- 170]. It is appropriate to recall, in this regard, the clay heads of half-beasts, half-humans (quite possibly shamans), abundantly covered with an ornament resembling a tattoo, from the monuments of the Neolithic Vinca culture in the Balkans. Thus, almost all known evidence of Apollo's healing functions is associated with the Northern Black Sea region, and not with Greece itself. At the same time, the healing of Apollo had a distinctly magical character, which has been shown by many researchers, starting with K. Mayley, incl. us [10, p. 109-115]. This is emphasized by the deeds of his students, who were not doctors, but acted like typical sorcerers using healing sympathetic or contagious magic. The most famous of them is Aristey- resembling a tattoo, from the monuments of the Neolithic culture of Vinca in the Balkans. Thus, almost all known evidence of Apollo's healing functions is associated with the Northern Black Sea region, and not with Greece itself. At the same time, the healing of Apollo had a distinctly magical character, which has been shown by many researchers, starting with K. Mayley, incl. us [10, p. 109-115]. This is emphasized by the deeds of his students, who were not doctors, but acted like typical sorcerers using healing sympathetic or contagious magic. The most famous of them is Aristey- resembling a tattoo, from the monuments of the Neolithic culture of Vinca in the Balkans. Thus, almost all known evidence of Apollo's healing functions is associated with the Northern Black Sea region, and not with Greece itself. At the same time, the healing of Apollo had a distinctly magical character, which has been shown by many researchers, starting with K. Mayley, incl. us [10, p. 109-115]. This is emphasized by the deeds of his students, who were not doctors, but acted like typical sorcerers using healing sympathetic or contagious magic. The most famous of them is Aristey- resembling a tattoo, from the monuments of the Neolithic culture of Vinca in the Balkans. Thus, almost all known evidence of Apollo's healing functions is associated with the Northern Black Sea region, and not with Greece itself. At the same time, the healing of Apollo had a distinctly magical character, which has been shown by many researchers, starting with K. Mayley, incl. us [10, p. 109-115]. This is emphasized by the deeds of his students, who were not doctors, but acted like typical sorcerers using healing sympathetic or contagious magic. The most famous of them is Aristey- At the same time, the healing of Apollo had a distinctly magical character, which has been shown by many researchers, starting with K. Mayley, incl. us [10, p. 109-115]. This is emphasized by the deeds of his students, who were not doctors, but acted like typical sorcerers using healing sympathetic or contagious magic. The most famous of them is Aristey-

hyperborean [24]. The role of Apollo in the formation of medicine should be recognized as insignificant. As noted by the outstanding researcher of mythology R. Graves: "The Greek god Apollo most likely started as a demon mouse in pre-Aryan totemistic Europe, gradually rising <...> to the patron saint of music, poetry and the arts" [2, p. 12].

Let's return to the confrontation between the "Buzzards" who came to the Northern Black Sea region from the east and the bearers of the Mother Goddess cult - the R1a clan. A descendant of the early pre-Olympic (i.e. pre-Greek) gods Medusa, contrary to the well-known terrible appearance (he was often given by the Greeks to representatives of foreign tribes), often appears as a beauty, the daughter of a very wealthy leader of the farmers Fork. When he died, "Medusa inherited the kingdom, and Perseus killed her and took the kingdom from her" (Myth. Vat. II 28. 1-5). The agriculture of the archaic period in the Northern Black Sea region, which is also mentioned by Pseudo-Skilak (841-845), could only be associated with the tribes of Balkan-Danube origin, since the newcomers from the east were nomadic herders. The root "med" - "to heal", and at the same time "to rule" and "to reflect" has long existed in the language of the Indo-European Aryans, which shows the initial unity of the functions of the leader and the healer [1, p. 313-317]. Therefore, Medusa (it is recognized that she is the personification of the Mother Goddess) is quite possible to consider as a powerful shaman mistress, especially since for the Northern Black Sea region the definition of Bitiae is fixed (Plin. VII-17) - "a woman who kills with a glance", formed from the Indo-European root "Bhei" - "to beat" [22, p. 36]. Killer of Medusa - Perseus is often associated directly with Apollo. On the other hand, the former greatness of Medusa, the likely leader of the R1a tribes, is marked by her images (very often not terrible, but quite pretty!) On many archaic coins of a number of cities in the Northern Black Sea region. The medical side of the image of Medusa is preserved in the legends about Asclepius. According to Apollodorus (III 10. 3): "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 those who had already died. He received from the goddess Athena the blood that flowed out of the veins of the Gorgon, and used the blood that flowed out of the left side of the body for people to perish, the same blood that flowed out of the right from the right side to save people: with the same blood he raised the dead".

Another ancient, pre-Olympic image is associated with agriculture, and, consequently, with the tribes of carriers of the haplotype R1a. This is the famous healer, the centaur Chiron, who taught this art to the greatest heroes - Asclepius, Achilles and Jason. He was sometimes even recognized as the creator of medicine (Isid. Etym. IV. 9.12; Myth. Vat. II. 2.3). The name "centaurs" is very difficult to interpret by linguists, but one of the Indo-Aryan interpretations is "canal organizers"; the ancient construction of artificial canals was established in the so-called Sindian Scythia (Scythia Sindica) - in the lower reaches of the Southern Bug and north of the Crimea, as well as in the lower Kuban (according to Pliny and Strabo), which suggests a long settled life and a high level of agriculture [22, with. 237, 21]. At the same time, Strabo speaks of such channels in the area, inhabited by the Dandarii - the direct descendants of the Indo-Aryans (Strab. XI. 2. 11). And one more remarkable detail. Mythological centaurs are known to be half-humans, half-horses. "The Lord of Horses" is one of the most important

epithets of Poseidon, who wanted to make Medusa his wife, and in the process of killing her wonderful horses were born. Meanwhile, it was in the Northern Black Sea region that horses were domesticated during the formation of the Indo-European community.

Apollo in the Iliad appears as an enemy of the Achaeans, who lived, according to ancient authors, in the Northern Black Sea region (also direct descendants of the Indo-Aryans - V.L.), and Achilles, whose cult was unusually developed here, in contrast to the rest of Greece. Homer himself in the "Odyssey" believed (before the start of Greek colonization!) That Achilles reigns in the country of the Cimmerians, that is, in the Northern Black Sea region. In the verse of Alcaeus, who lived at the end of the 7th - beginning of the 6th century. BC. when the first colonies already existed in the northern Black Sea region, Achilles was called "Lord of the Scythian land" (Alcaeus. fr. 14D). The same wording is found in the form of dedicatory graffiti of the ancient Greek Northern Black Sea region. This title of Achilles, apparently, so confused the researchers that its origin was not constructively discussed. Only the works of academician O.N. Trubachev was given the opportunity to bring some clarity here. His convincing linguistic argumentation gives the basis for "Scythia" in this case to understand not the territory of the modern Greeks nomads, but the "Old Scythia" of Herodotus. We are talking about the areas inhabited by the "old Aryans", i.e. the Aryans who remained here after the departure of their main mass to the east in the III millennium BC. They formed in the Northern Black Sea region a rather extensive relict enclave (Dandarii, Taurus, Achaeans, Sindi, Meots), which has survived in historical time - from modern Odessa to Krasnodar Territory, as well as in the Crimea [22, p. 99-102]. Thus, this confirms our recently expressed opinion that Achilles should be considered the "ruler of the Aryans" - the R1a tribes [12]. Given by O.N. Trubachev's analysis also explains the origin of the name "Ionians" - "young, young" as opposition to the "old Aryans". This helps to understand why in the VII century. BC. The Ionians rushed from the comfortable western coast of Asia Minor to the harsh conditions of the Northern Black Sea region - they returned to their homeland. Most likely, they were carriers of the R1b haplotype, which entered Asia Minor, as shown above, long before the start of colonization processes. Therefore, it was no coincidence that they brought the cult of Apollo to the Northern Black Sea region as opposed to the local cult of Achilles, which they never managed to oust.

It is no coincidence that the ancient places of worship of Achilles were located in the Northern Black Sea region on the capes facing the west (Kinburn, Tendra, Beikush) [16]. Recall that it was from the west, from the Balkans and the Danube, according to DNA genealogy, that carriers of the haplogroup R1a came here. It is no coincidence that one of the most important places of worship of the Achilles Drome is still called the Tendra Spit. HE. Trubachev convincingly showed the origin of this name as a relic of the name of the Indo-Aryan tribe of Dandarii - "reed Aryans" who lived in the Northern Black Sea region even in historical time [22, p. 40-41]. L.S. Klein states: "Before penetrating into the epic, Achilles belonged to the patron heroes who arose from successful leaders after their death. <...> So, somewhere in the end of the image there was, apparently, a real leader with the then common name Achilles. <...>

334-335]. If we completely agree with the first part of the statement about the reality of "the successful leader Achilles, who amazed the imagination of his fellow tribesmen," then we are ready to give our answer to the last. A critical analysis of the entire body of available information, from the verses of Alcaeus to the data of DNA genealogy, leaves little doubt that Achilles was a great shaman-leader of the Black Sea tribes of Balkan origin - carriers of haplogroup R1a, who worshiped the Mother Goddess. The latter is substantiated by the fact that, as is known, in all cases the paredras of Achilles (Iphigenia, Helena, Medea) represent her hypostasis in the afterlife aspect [23, p. 189]. It is not surprising that the cult of Achilles turned out to be especially stable in the Northern Black Sea region, transforming already in Roman times into the cult of Pontarchus - the Ruler of the Black Sea. This clearly speaks of the huge role of Achilles here in the previous ones, incl. pre-Greek, periods of history.

The earliest indication of Achilles' knowledge of rational medicine, taught by Chiron, is in Homer in the Iliad (XI 827–831, XV 893–894). It testifies to Achilles' possession of the skills of military field surgery using anesthetic and healing herbal remedies, as well as psychotherapeutic effects. Pliny specifies what mineral and herbal medicines Achilles used (Plin. Nat. Hist. XXV 19.42; XXXIV 45.152).

Medea is widely known as a dark sorceress. Much less is known about the close connection of this image with the Northern Black Sea region - her hometown was sometimes even located "at the entrance to the Pontus of Euxine, that is, to the Black Sea" [14, p. 289; 15, p. 322], as well as about her healing achievements. She was a companion of the healer Achilles on his sacred island of Leuka near the mouth of the Danube, where the famous temple of Achilles was located, which had medical and incubation functions. In addition, a remarkable place in the Bosphorus Strait is known, which is reported by Dionysius of Byzantium, the author of the geographical work "Voyage across the Bosphorus [Thracian]": "... the bay named by the Farmakiada from the Colchian woman Medea, who left boxes with potions in this place", and this place is identified with the modern bay with the telling name Therapy [15, p. 286]. Diodorus Siculus in the "Historical Library" (45.4; 46.1) indicates that Medea's sister "Kirka, devoting herself to the study of all kinds of medicinal potions, discovered all kinds of properties and incredible powers of roots. Of course, she borrowed a lot from her mother Hecate, but she discovered even more herself, thanks to her zealous research, so she did not leave others the opportunity to surpass her in her knowledge of medicinal potions <...> They say about Medea that she learned everything from her mother and sister properties of potions ". It is noteworthy that the famous cult Grove of Hecate was located not far from the places of worship of Achilles on the Kinburn and Tendra spits [5, p. 187–189], and the Kirki island with sufficient probability can be identified as the modern Berezan island near these very spits. Apollonius of Rhodes in "Argonautics (III, 843-872) describes a potion, which included the "Promethean root", which Medea collected for medicinal purposes. Considering these data, it should be borne in mind that the name of Medea, like Medusa, is based on the above Indo-European root

## "Med" - "to heal", but at the same time "to rule" and "to reflect".

In the classical period, the authority of such a "god-doctor" as Apollo began to gradually decline, apparently due to his insignificant personal contribution to medicine. It was necessary to urgently create his "son" - Asclepius, who, according to many sources, has, however, an independent Thracian origin. At the same time, Apollo for some reason did not teach the "son" medicine, but entrusted this to the centaur Chiron, whose image goes back to the most ancient animistic ideas of the Balkans. In classical Greece, official medicine dominated, concentrated in the Asclepeion. It was in its essence magical, without the systemic use of rational means, which were used in temples only with a "cleansing" purpose in the context of magical, at the root of shamanic manipulations. This largely retarded the progress of ancient medicine, since the cults of the "healing gods" Apollo and Asclepius were state ones. It is characteristic that the beginning of the famous "Hippocratic Oath" in the original sounded like this: "I swear by the doctor Apollo, Asclepius, Hygieia and Panacea." This means that these "gods" and their children-followers were perceived by the Pythagoreans (the oath is considered their work today) and, of course, by the Asclepiades as equal carriers of the same art, i.e. there was a direct continuity in the preservation of the purely shamanistic methods of Apollo. But this is the official version of the keepers of his traditions. In fact, for example, according to Pindar (Pyth. 48-54), we see at least three types of treatment in Asclepius: not only magic spells ("soft songs"), but also drug therapy, as well as surgery. "I swear by the physician Apollo, Asclepius, Hygieia and Panacea." This means that these "gods" and their children-followers were perceived by the Pythagoreans (the oath is considered their work today) and, of course, by the Asclepiades as equal carriers of the same art, i.e. there was a direct continuity in the preservation of the purely shamanistic methods of Apollo. But this is the official version of the keepers of his traditions. In fact, for example, according to Pindar (Pyth. 48-54), we see at least three types of treatment in Asclepius: not only magic spells ("soft songs"), but also drug therapy, as well as surgery. "I swear by the physician Apollo, Asclepius, Hygieia and Panacea." This means that these "gods" and their children-followers were perceived by the Pythagoreans (the oath is considered their work today) and, of course, by the Asclepiades as equal carriers of the same art, i.e. there was a direct continuity in the preservation of the purely shamanistic methods of Apollo. But this is the official version of the keepers of his traditions. In fact, for example, according to Pindar (Pyth. 48-54), we see at least three types of treatment in Asclepius: not only magic spells ("soft songs"), but also drug therapy, as well as surgery. Asclepiades as equal carriers of the same art, i.e. there was a direct continuity in the preservation of the purely shamanistic methods of Apollo. But this is the official version of the keepers of his traditions. In fact, for example, according to Pindar (Pyth. 48-54), we see at least three types of treatment in Asclepius: not only magic spells ("soft songs"), but also drug therapy, as well as surgery. Asclepiades as equal carriers of the same art, i.e. there was a direct continuity in the preservation of the purely shamanistic methods of Apollo. But this is the official version of the keepers of his traditions. In fact, for example, according to Pindar (Pyth. 48-54), we see at least three types of treatment in Asclepius: not only magic spells ("soft songs"), but also drug therapy, as well as surgery.

Speaking about the Balkan-Danube tribes R1a, led in pre-Greek times in the Northern Black Sea region by Achilles (or his local prototype), we are talking about the ancestors of the Greco-Aryans, the first carriers of Indo-European culture - for this region V. Porzig quite reasonably showed the proximity of the Greek and Aryan languages by the II millennium BC [17, p. 238]. From here, the Proto-Greeks and Aryans began their epic migrations. In the Northern Black Sea region, in a decisive way - among the R1a tribes, the Indo-European worldview system was born. This is evidenced, in particular, by the ancients' ideas about Medusa as a universe - a single symbol that unites death and birth and expresses the idea of a symmetrical Cosmos [18], like the Chinese monad yin-yang. Academician V.N. Toporov, who brilliantly showed the pre-Greek origin of the image of Achilles, "many features can be reconstructed as deep archaisms, remnants of the cosmogonic" pre-Achilles ", showed his role as a "mediator between Heaven and Earth "(that is, the great shaman - V.L. ), standing in the center of the primary movement [21]. We believe that all this already speaks of the formation of the beginnings of natural philosophy - the doctrine of dualism and the primary elements of all that exists. Moreover, we found a significant similarity in a number of theoretical positions of some of the medical schools of ancient Greece and traditional Chinese medicine [13], which suggests a common primary source for them. Such, apparently, became the Indo-European system of worldview, which originated in the Northern Black Sea region and was largely based on the pre-Greek image of Achilles. Moreover, in the basin of the Tarim River in North-West China, numerous burials of people with the R1a haplotype and dated to time were discovered,



coinciding with the "sudden" emergence of civilization in the Yellow River Valley in the first half of the 2nd millennium BC. The dissemination of primary natural-philosophical ideas along the centuries-old paths of Indo-European migrations to India and China would be difficult in the absence of methods for their fixation and transmission. It could be a complex tattoo, extremely characteristic of the followers of the above-mentioned great Thracian shaman Zalmoxis. No less complicated is the ornamentation of ceramic vessels from the Catacomb culture of the 3rd millennium BC, which is quite suitable for the "encoding" of rather complex concepts. Also very curious is a set of about 200 special sticks, painted with red and black stripes of different widths and dots, discovered during excavations of a burial of the same time in a barrow in the Odessa region, in numerous combinations [4, p. 50]. Quite possibly,

On the other hand, the genus R1b, in the course of its movement from east to west, created not Indo-European, but European culture. By the way, this haplotype is especially widely represented today in Western Europe, and not in Eastern Europe and anywhere else in general. At the same time, haplogroup R1b became associated with Indo-European languages only starting from the 1st millennium BC. [7]. On the other hand, the Indo-European languages in the territory of modern Ukraine, Russia, Iran and India in ancient times are associated only with carriers of the haplogroup R1a. The decisive role of this haplotype for the Northern Black Sea region is emphasized by the fact that R1a is recorded today in almost half of the inhabitants of Ukraine and neighboring regions of Russia, and R1b is found there about 10 times less often [8, p. 724].

Thus, all the ancient data on the early period of medicine are in one way or another connected with the Northern Black Sea region. The formation of pragmatic medicine took place in the process of the formation of the Indo-European community, which began in this region from the 3rd millennium BC, which is confirmed by archaeological and linguistic information, as well as DNA genealogy data. A reconstruction of events carried out on this basis shows that the medicine of Apollo and his followers was exclusively magical. On the other hand, the shaman leaders of the R1a tribes, associated mainly with the Northern Black Sea region (Prometheus, Medusa, Pean, Asclepius, Achilles), used mainly rational methods of treatment. Both of these areas of medicine were then used to varying degrees by various medical schools of ancient Greece.

#### Literature

1. Benveniste E. Dictionary of Indo-European social terms / per. with fr. - M.: Progress - Univers, 1995.-- 456 p.
2. Graves R. The White Goddess: Historical Grammar of Poetic Mythology / per. from English - Yekaterinburg: U-Factoria, 2007.-- 656 p.

3. Dodds E.R. The Greeks and the Irrational / per. from English - M. ; SPb. : University book, 2000 .-- 318 p.

4. Ivanova S.V., Petrenko V.G., Vetchinnikova N.E. Mounds of the ancients cattle breeders between the Southern Bug and Dniester rivers. - Odessa: Publishing house of KP OGT, 2005 .-- 207 p.

5. Zubarev V.G. Historical geography of the Northern Black Sea region according to ancient writing tradition. - M. : Languages of Slavic culture, 2005 .-- 504 p.

6. Klein LS Anatomy of the Iliad. - SPb: Publishing house of the St. Petersburg State. University, 1998. - 560 p.

7. Klesov A.A. Haplogroup R1b. Part 2. Haplogroup R1b by country and regions // Bulletin of the Russian Academy of DNA Genealogy. - 2010. - 3. - No. 3. - S. 406-475.

8. Klesov A.A., Tyunyaev A.A. Human origin (according to archeology, anthropology and DNA genealogy). - M. : Russian Academy of Sciences; White Alves, 2010 .-- 1024 p.

9. Lazarenko V.G. Archaic Apollo and early Eastern European migration // Science Newsletter. Issue 3.33. Historical sciences. - Nikolaiv: National University IM. IN. Sukhomlinsky. - 2013 .-- S. 31-37.

10. Lazarenko V.G. Ancient science and modern integrative medicine. - Izhevsk: Izhevsk State Technical University Publishing House, 2011. - 502 p.

11. Lazarenko V.G. The origins of ancient medicine - in the Northern Black Sea region // Traditional medicine. - No. 1 (28). - 2012. - P.51-56.

12. Lazarenko V.G. The cult of Achilles as a reflection of the formation processes Indo-European community in the Northern Black Sea region // Materials of the III International Scientific and Practical Conference (26-27.04.2013 p.). - Nikolaiv: National University IM. IN. Sukhomlinsky. - 2013. - P.61-64.

13. Lazarenko V.G. The similarity of the theoretical provisions of the traditional Chinese medicine and some medical schools of Ancient Greece // Traditional medicine. - No. 3 (26). - 2011. - P.55-59.

14. Latyshev V.V. News of ancient writers about Scythia and the Caucasus // Bulletin ancient history. - 1947. - No. 3.

15. Latyshev V.V. News of ancient writers about Scythia and the Caucasus // Bulletin ancient history. - 1948. - No. 2.

16. Otreshko V.M. Dedication to Achilles Pontarchus as one of the criteria defining the boundaries of the Olbia state // Monuments of ancient cultures of the Northern Black Sea region. - K., 1979. - P. 80-87.

17. Porzig V. Membership of the Indo-European language community / per. with him. - Ed. 2nd, corrected. - M. : Editorial URSS, 2003 .-- 332 p.

18. Savostina E.A. Pediment of an archaic temple: the image of the universe - Medusa Gorgon // Image - meaning in ancient culture. - Moscow: Pushkin Museum, 1990. - pp. 134-150.

19. Safronov V.A. Indo-European ancestral homelands. - Gorky: Volgo-Vyatskoe book publishing house, 1989 .-- 398 p.

20. Tolstoy I.I. Greek graffiti of the ancient cities of the North Black Sea region. - M. ; L. : Publishing house of the Academy of Sciences of the USSR, 1953 .-- 154 p.

21. Toporov V.N. On the archaic layer in the image of Achilles (Problems

reconstruction of prototext elements) // Image - meaning in ancient culture. - M.: Pushkin Museum of Fine Arts, 1990. - P.64-95.

22. Trubachev O.N. Indoarica in the Northern Black Sea region. - M.: Nauka, 1999 - 320 s.

23. Yu.I. Shaub Myth, cult, ritual in the Northern Black Sea region (VII-IV centuries BC AD) - SPb.: Publishing house of the St. Petersburg State. University, 2007. - 484 p.

24. Shcheglov D.A. Aristeus from Proconnes: facts and interpretations // Aristey. - T. I - M.: Dmitry Pozharsky University, 2010. - P.9-34.

Author's address

Ph.D. Lazarenko V.G.

Faculty of advanced training for doctors.

meds@istu.ru

---

Lazarenko, V.G. Formation of the foundations of medicine of ancient civilizations in the process of addition of the Indo-European community / V.G. Lazarenko // Traditional medicine. - 2013. - No. 3 (34). - S.47-53.

[To favorites](#)