



Psychological Traumas Induced Mental Disorders in Ancient Egypt

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ABSTRACT

This study aims to discuss the effect of psychological traumas on the mental health of ancient Egyptians. It also seeks to clarify the concept of mental disorders in ancient Egypt and the difference between their understanding and our modern one. It examines mental disorders, which are mentioned in the medical papyri, literature texts and scenes on the walls of tombs, by showing the literary expressions and physical movements of the afflicted. It aims to study the adverse effects of periods of disorder on the mental health of the ancient Egyptians, especially during the First and Second Intermediate Periods. It also aims to examine the effect of the endless conflict between the ancient Egyptians and Asiatics on the mental health of ancient Egyptians. This study sheds some light on the effect of brain injuries on the mental health of Egyptians. It also discusses some mourning rituals, which were common in ancient Egypt, and their negative impact on mental health, and it clarifies the feeling of sadness and its effect on the mental health of Egyptians.

ARTICLE INFO

Article history

Received 5 February 2023

Received in revised form 1 October 2023

Accepted 28 October 2023

Available Online 10 January 2024

KEYWORDS

Mental disorders;
Depression;
Nightmares;
post-traumatic stress disorders;
Ancient Egypt

INTRODUCTION

People living in ancient Egypt suffered from mental disorders, like other societies. Thus, the ancient Egyptians realized the importance of the physical and psychological health of individuals and society; therefore, the medical papyri recorded several prescriptions and remedies for healing the related diseases. The Egyptians relied on tests, and observation, enriching Egyptian medicine and many experts in this field.

The medical papyri in ancient Egypt did not record physician's titles related to mental diseases. Still, they recorded mental symptoms, which are mentioned in some medical papyri, such as the Ebers Papyrus. This papyrus contains a section called the (heart book), which describes a few mental disorders. (Bou Khalil and Richa 2014, 275-275) There are 14 prescriptions associated with mental disorders, in which the heart means the mind. (Okasha and Okasha 2000, 413-424)

Furthermore, the Kahun Papyrus recorded some symptoms of hysteria, in which the author recommended fumigation. (Collier and Stephen 2004)

The ancient Egyptians knew the brain was enclosed in a membrane recognizing and it as a site of mental function. According to The Edwin Smith Papyrus, the ancient Egyptian observed that the brain is the center of nervous control because he noticed that injuries in the skull disturbed the normal control of various parts of the body.

According to Okasha, some pieces of evidence were known in ancient Egypt, which resembled the concept of Freud of the unconscious or the concept of the invisible. (Okasha and Okasha 2000, 413-424)

The ancient Egyptians believed that every personality had an inner self because each had two names: one is known and the other is hidden. The real name of the object was identified with the object itself. Nothing existed that had not received a name, and the one who lost his name would lose his personality and independence. According to the Torino Papyrus, deities try to hide their secret name, which gives power over them, because every being, including the deities, is vulnerable through his or her name. (Stadler 1999, 76-110)

• MENTAL DISORDERS

The APA Dictionary of Psychology defines mood disorders as a psychiatric condition in which the principal feature is a prolonged and pervasive emotional disturbance. Mental disorders are included in this mental health category, which affect not only emotions but also thoughts and physical functioning. (Mental Disorder 2007)

1. The Concept of Mental Disorders in Ancient Egypt

Mental disorders were considered as mysterious physical diseases which were caused by superpowers.

This definition is a result of several beliefs, which were prevalent in ancient Egypt, such as the belief that, a demon called (*nist*) , caused epilepsy. Prescription 209 in the Ebers Papyrus stated that, (*nist*)-demon could enter the body and he could stay in the right half of the belly. (Nunn 2002, 104)

*Prescription 209 "Another to treat an obstruction in the right belly-half that has crossed by a (*nist*) demon..."* (Ghalioungui, The Ebers Papyrus: A New English Translation, Commentaries and Glossaries 1987, 72)

Another unknown malignant influence is recorded in Prescription 855y in the Ebers Papyrus. This malignant influence was called (*neba*), which entered from outside to live in the heart and causes demonic actions in it. The heart in this prescription means mind. (Nunn 2002, 104-105)

*Prescription 855y: "To be (*neba*) because something that entered from outside. This means that his heart is (*neba*) as a result of something having entered from outside".* (Ghalioungui, The Ebers Papyrus: A New English Translation, Commentaries and Glossaries 1987, 228)

Mt (w)  were unjustified dead, who were not admitted to the Kingdom of the Dead, therefore, they became demons. They used to provoke the living in every way. (Borghouts 1978, 22) This behavior is confirmed in The Leyden Papyrus 731 (plate VII, VIII), which contains a letter from a man to his dead wife. (A. H. Gardiner 1928, 8-9)

 (*wpwty.w*) demons were sent to the earth to serve the Gods. They play a positive or negative role against those, who face them. These demons are mentioned in magical and ritual texts from The Old Kingdom until the Ptolemaic and Roman Periods. These demons can cause ineluctable misfortune to humans without orders from the gods. (Scalf and al. 2017, 135)

The roles of those divine messengers as punishers are recorded in chapter 163 of the Book of the Dead.

"ir ir.tw md3t tn hr tp t3 nn Kf3.tw.f in ipwty.w th nty.(w) irr(w) sw3w n t3 dr.f"

"If this text is used on land, he shall not be seized by the messengers, who attack those, who commit wrong in the whole earth." (R. Lucarelli 2006, 205)

Furthermore, those demons were considered as the reasons for mental diseases or symptoms, demonic possession and internal diseases. Those demons could attack and enter the human body, not only at night during sleep but also by day, causing what is known as demonic possession. (Lucarelli 2010)

Therefore, the ancient Egyptians related the mysterious diseases to demons, which infect their victims through breath, messengers and by a blow. The incubus was one of the instruments of demons, who falls on its victims during their sleep, when they are unprotected, and he impregnates them with his poisonous-seeds. (Ghalioungui, The Ebers Papyrus: A New English Translation, Commentaries and Glossaries 1987, 259)

There is an opinion that suggests, (aaa-disease) (ꜣꜣ)  was an evil spirit in the form of an incubus that impregnated its victims with its poisonous semen while they were asleep. This opinion is supported by the fact that there is a verb (*aaa*) with the same determinative which means "to discharge semen" (Faulkner 1964, 38). Thus, (*aaa*) appears to be a toxic substance introduced into the body by magical means, and it was considered the cause of various diseases. (Nunn 2002, 63)

The form of this incubus is represented by a clay figure in the Berlin Museum of a human-footed donkey raping a woman. (Ghalioungui, The Ebers Papyrus: A New English Translation, Commentaries and Glossaries 1987, 259)

This opinion is confirmed by the threatening spell in the Dream Book "The donkey will cohabit with you and your wife..." (Manniche 1977, 11-24)

The author of the Ebers Papyrus stated that, "*aaa*" (ꜣꜣ) was the cause of a disease similar to dementia in Prescription 227. (Okasha and Okasha 2000, 413-424)

"Prescription 227, Another to the (ꜣꜣ) a poison matter on the heart (h3.tj), to eliminate forgetfulness of heart (ib), stitches of the heart(ib)..." (Ghalioungui, The Ebers Papyrus: A New English Translation, Commentaries and Glossaries 1987, 77)

Dementia is a chronic disease; it is a progressive deterioration of intellectual capacity, which is associated with the widespread loss of nerve cells and the shrinkage of brain tissue. This disease is most commonly seen in the elderly, although it is not part of the normal aging process and can affect anyone of any age. (Dementia 2019)

2. Post-Traumatic Stress Disorder (PTSD)

It is as ancient as humankind and can occur in everyone. The term Post Traumatic Stress Disorder was introduced in 1980s. Post-Traumatic Stress Disorder (PTSD) is a disorder which may result when an individual lives through witnessing an event, in which the person believes that there is a threat to life or physical integrity, or he faces experiences of helplessness, fear or terror. (American Psychological Association 2007)

Several causes lead to (PTSD), such as assault, natural disasters, wars, domestic abuse, child abuse and acts of terrorism. (Post-Traumatic Stress Disorder (PTSD) 2010)

Thus, the exposure to traumatic events can happen in one or more of these ways. Someone experienced the traumatic event, someone witnessed a traumatic event that occurred with

another person, someone learned of another one close to him, the traumatic event threatened someone, or someone is repeatedly exposed to the graphic details of traumatic events. (What is Posttraumatic Stress Disorders (PTSD)? 2022)

2. A Terror of Predators

The horror of the crocodile was prevalent among ancient Egyptians, probably due to witnessing repeated crocodile attacks on humans (O' Dell 2008, 103) or perhaps because they learned of crocodile attacks, which occurred to close family members or friends. (What is Posttraumatic Stress Disorders (PTSD)? 2022)

The Instruction of Dua-Khety or The Satire of the Trades Papyrus is a warning instruction based on experience and observation. This papyrus recorded the blindness as a result of the terror of crocodiles in the description of the bird-catcher's job, which probably resulted from a real experience that had already occurred. (O' Dell 2008, 119)

"nn dd n.f iw mshw ꜥḥꜥ šp.n sw sndw.f ir pr.f ḥr mw pw p3 ꜥdw" (Helck, Die Lehre des DW,-Htj 1970)

(He can never be told "there are crocodiles surfacing. His fear has blinded him.) (Simpson, The Literature of Ancient Egypt 2003, 435)

In The Instruction of Dua-Khety, in the description of the bird-catcher's job, the author stated that the hunter's excessive terror due to the possibility of a crocodile near him led to temporary blindness. (O' Dell 2008, 103-104) This temporary blindness might be a result of trauma, or it might be as a result of organic disease. (Blindness 2022)

2. B Horror from Asiatics

The ancient Egyptians suffered from repeated Asian attacks on their possessions, which probably caused them traumatic disorders. Therefore, the ancient Egyptians were terrified of the Asiatics as much as they claimed to subdue and terrorize them.

Anxiety as a result of the terror of Asiatics and lions is recorded in The Instruction of Dua-Khety (The Satire of the Trades). This feeling of anxiety is recorded in the description of the trader's job, which probably was a result of an actual experience. Therefore this was the way the author wanted to represent it to his son.

"shḥty ḥr prt ḥ3st swd.n.f 3ḥt.f n msw.f snd ḥr mziw ḥnꜥ ꜥ3mw..." (Helck, Die Lehre des DW,-Htj 1970)

"The trader goes out to the hill-land, after bequeathing his goods to his children, fearful of lions and Asiatics..."

The author recorded that the trader, who must go abroad after handing over his property to his children, because of his fear of lions and Asiatics. This fear led to his anxiety because he could not go back to his home. (O' Dell 2008, 103-104) The author considered the terror of Asiatics equivalent to the danger of lions.

The terror of Asiatics is confirmed in The Prophecies of Neferty, which recorded the misery of the east when Asiatics seized the oxen at the plough and terrorized the hearts of farmers.

"iw.f mḥ.f ḥr ḥprt m t3 iw.f sh3.f kni n izbtt ḥpw ʿ3mw m ḥpšw.sn sh.sn ibw n ntyw ḥr šmw nḥm.sn ḥtrw ḥr sk3 dd.f ḥws ib.i rm.k t3 pn š3^c.n.k im.f gr m iwḥ."

"He gathered his thoughts on the events in the land; he recalled the turmoil of the east, the rampage of Asiatics with their force, disrupting the hearts of those at harvest, seizing those oxen in plough. He said stir yourself, my heart, as you weep for this land where you started silence would be refreshment." (Helck 2000)

2 C. Sesostris I Trauma due to the Assassination of his Father

The instruction of King Amenemhet I to his son Sesostris I was written during the reign of Sesostris I because Amenemhet I was killed in the thirteenth year of his reign. This text is distinguished by bitterness, which was a result of the treachery of subjects.

Furthermore, this bitterness refers to the trauma of Sesostris I due to the assassination of his father, Amenemhet I.

"s3k tw r smdt r.f tmt ḥpr"

"tmmt rdi ib m-s3 ḥr.s"

"m tkn im.sn m waw.kwi"

"m mḥ ib.k m sn m rḥ ḥnms"

"m shprw n.k akw nn km iry"

"sdr.k s3w n.k ib.k ds.k" (Lopez 1963, 29-33)

"Gathering yourself against followers who are no bodies, nothing comes of it. Anyone puts their heart in the direction of their fear. Never approach them alone. Trust is not a brother. Make no friends. Create no intimates, it is worthless. When you lie down, guard your heart yourself." (Lichtheim 2019, 135-136)

2.D Terror of Sailing

Post-traumatic disorders appeared in the tale of Amasis and the Skipper. In this tale, the king sent the skipper to Daphnae, but he returned with a terrible storm before him. He becomes afraid of being in the river during the storm. As a result, he became unable to drink in his customary manner.

Moreover, when he went to lie down with his wife, he was unable to touch her to have sex with her because of the severity of the sickness from which he was suffering.

Therefore, his wife stated, "Oh, may he be cured from the fear of the river" (Simpson, The Literature of Ancient Egypt 2003, 450-452)

There is no doubt that, his inability to drink or have sex occurred as a result of the trauma of the river, which caused emotional numbness and anxiety. Furthermore, this trauma forced him to avoid anything linked to the original trauma. (O' Dell 2008, 100-106)

3. DEPRESSION IN ANCIENT EGYPT

Melancholia is the archaic name for depression, which is a negative affective state, ranging from discontent and unhappiness to an extreme feeling of sadness, despondency and pessimism, which interferes with daily life.

Various cognitive, physical and social changes tend to co-occur, which include altered sleeping or eating habits, lack of motivation or energy, difficulty making decisions and withdrawal from social activities. (Depression 2007)

According to Jane, *"No one in ancient Egyptian society was immune from experiencing grief or sadness. Kings, Gods, and common people alike could also suffer from grief or melancholia."* (O' Dell 2008, 210)

In ancient Egypt, depression was considered as a disease. It was known as *"sadness of heart"*, which influences the movement of all limbs of the body, senses of sight, hearing, taste and smell. Moreover, the sadness of the heart infects the feelings and the condition of the soul.

Thus, there are several prescriptions recorded in the Ebers Papyrus, such as prescription 855W: *"As to his heart (ib), it is shrouded in darkness and he (patient) tastes his heart (ḥ3.tj). This means that his heart (ib) is narrowed and dark in his belly as a result of (ḏnwd), it causes fits of powerlessness."*

According to the translation of Ebbell, this prescription says, *"as to his mind it is dark (melancholic?) And he tastes his heart: this means that his heart is contracted, there being darkness in his interior through (ḏnwd), and he makes the deed to consume his mind."*

Prescription 855f, *"As to his heart (ib) feels indignant, this means that his heart (ḥ3.tj) is weak because of the heat of the anus..."*

Prescription 855v says, *"When a whirl has fallen on his heart (ḥ3.tj). This means that a whirl has fallen on his heart (ḥ3.tj). This is a frequent weakness. This means that he becomes powerless as a result of (ḏnd). It is the fullness of his heart (ḥ3.tj) with blood that does it. It arises through drinking water and eating hot (sbj.t)-fish is what causes it to arise."* (Ghalioungui, The Ebers Papyrus: A New English Translation, Commentaries and Glossaries 1987, 221, 229)

Prescription 855u, *"When the heart (ib) is perished (3k) and is forgettable (mh), behold it is the breath of the priest that causes it through the hollow of his hand. It penetrates right down to the rectum in such manner the heart (ib) comes forth and loses its way under the disease."*

The expression "perishing heart" could be understood as a mental disorder, although these descriptions did not allude to the term depression. (Hsu 2020, 54-55)

In these prescriptions, the author tends to relate the occurrence of affective disorders to a dysfunction in the cardiovascular system. (Palazidou 2012, 127-145)

According to Chauvet-Gélinier, major depressive disorder is associated with an increased risk of cardiovascular disease through direct biological mechanisms. (Chauvet-Ge'linier, et al. 2013, 103-110)

Therefore, the author of the Ebers Papyrus was not completely wrong when he treated the heart in patients with depression. (Bou Khalil and Richa 2014, 275-275)

Moreover, there is a conversation between a man and his wife, indicating that, the man is suffering from depression.

"She huddled up in his clothes and lay, not knowing where he was. His wife inserted her hand under his clothing... She said: "My brother, no fever in your chest and limbs, but sadness of the heart. The man responded, now death is to me like health to the sick, like the smell of a lotus, like the wish of a man to see this house after years of captivity". (Ghalioungui 1983, 79)

In the text of the Debates of a Man and his (B3), the man fights with (B3) about whether or not he is justified in killing himself.

The man is concerned that his (*B3*) will leave him when he dies, and therefore he comes up with a solution. The man stated:

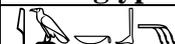
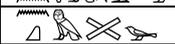
"nn di.t h3.f wi dr ntt.f m ht.i m šnw nwh"

"He will not be allowed to resist me since he is in my belly in a rope." (Allen 2010, 28-29)

The ancient Egyptians believed that, the day of death is referred to as the day of anguish. The man's (*B3*) must accompany them in the afterlife to ensure their happiness in the afterworld. In the text of the Debates of a Man and his (*B3*), the man views death as the only way to escape his sorrow.

"My (B3) is senseless in disparaging the agony in life... And yet the west will be pleasant for me, for there is no sorrow there ... (lit. is it misery?-rhetorical question implying a negative response) So trample down my illusions, for my distress is endless" (O' Dell 2008, 218)

(Table 1) Words Used for Depicting Depression and Feelings of Sadness (Faulkner 1964, 9,110, 135, 232, 141, 164)

Egyptian Hieroglyph	Transliterate	English meaning
	(<i>izkb</i>)	To mourn
	(<i>mr</i>)	Pain, to be very sad
	(<i>nhp</i>)	To mourn
	(<i>snm</i>)	To mourn
	(<i>nkm</i>)	To suffer
	(<i>hwb</i>)	To mourn

3.1 Factors caused Depression

There were many factors led to depression, which include physical, psychological, and environmental factors. (Kumar, et al. 2012, 37)

3.1.A Traumatic Brain Injuries (TBI)

Traumatic brain injuries can cause depression and mania, depending on the case, whether there was brain tissue exposition or not. (Schwarzbold, et al. 2008, 797-816)

Skull fractures were common on construction sites and battle sites. (Ghalioungui, Magic and Medical Science in Ancient Egypt 1963, 66) Thus, The Edwin Smith papyrus recorded nine prescriptions for healing wands penetrating the bones of the skulls such as Case 3. (Fig.1)

"Instruction concerning a gaping wound in his head, penetrating to the bone (and) perforating his skull"

Examination

"If thou examines a man having a gaping wound in his head, penetrating to the bone, and perforating his skull; thou should palpate his wound; should thou find him unable to look at

his two shoulders, and his breast and he is suffering with stiffness in his neck..." (Breasted 1930, 125, 127)

3.1.B Traumatic Loss of a Loved One

The pain of losing a loved one is considered one of the factors which could harm mental health and lead to depression. (Berry, et al. 2008)

The Leyden Papyrus 731 (plate VII, VIII) is a letter from a man to his dead wife. This letter explains the depression which afflicted the husband after the death of his wife.

"To the excellent spirit Ankhere; what evil thing have I done to thee that I should have come into this wretched state in which I am?"

"I have passed three years dwelling alone without entering into a house, although it be not right that one like me should be caused to do it."

"And behold, the sisters in the house, I have not entered into one of them."

The husband suffered isolation, which is one of the most important signs of depression because he did not visit anyone for three years, and he was in a wretched state. Moreover, he was not married after the death of his wife, despite the fact that several women were in his house.

"And now, behold, thou dost not suffer my heart to take comfort. I will be judged with thee, and one shall discern wrong from right."

"I will lay a complaint against thee in the presence with words of my mouth, in the presence of the Divine Enned of the West. And it shall be decided between thee and me."

The husband believed that the soul of his deceased wife was the cause of his grief; therefore, he decided to complain to her in the court of another world. (A. H. Gardiner 1928, 8-9)

Although there are no scenes on the walls of tombs indicating depression, because the ancient Egyptians were only interested in depicting the perfect life, which they wanted to enjoy in the other world. However, there are several scenes depicting the state of pain as a result of the death of a beloved one. This feeling of pain, if it lasted too long, could lead to depression. A mourning scene is depicted in the Tomb of Ankhmahor in Saqqara, which dates back to the Sixth Dynasty. That scene represents a group of men and women inside and outside the home of the deceased, and the body of deceased is taken away. The caption of women expresses the drama of the scene, *"i tf.i i nb.i" " Oh, my father. Oh, my lord."*

Some mourners are depicted sitting with their head on their knees and raising their arms over their head, which refer to grief and mourning in ancient Egypt. In the upper register, one man is lying down, and two men are helping him, one of whom catches his left hand, and the other is holding up his torso. A woman is lying down in the lower register, and two women are pulling her up. Those two individuals have fallen because of their extreme grief. (Fig.2) The mourners in that scene are making significant physical contact, placing their hands on one another while their limbs overlap. (Hsu 2020, 117)

3.1.C Cruel Environment

It is considered a factor which leads to sadness and depression. Thus, several texts that describe the towns as very unpleasant places; people had to endure hardship every day. The Leiden papyrus I 344 recto (In Admonitions of an Egyptians Sage) or (Ipuwer Papyrus) recorded several statements referring to the cruel environment and their desire to die during the First Intermediate Period, such as

"Mrj-j mwt-j hrđw ktty hr tmw sw r r-^c nḥ"

"Forsooth, great and small say, I wish I could die. Young children say it is finished about life."

"N k3j-tw m nḥ"

No one has planned on living. (A. H. Gardiner 1909, 36)

The author described the dire conditions in Egypt during the First Intermediate Period and their desire to die.

Petersburg Papyrus m6B

"Nn rm-tw n mwt jb n zj m-s3-f nn sđr-tw ḥkr n mwt"

"No one will weep at death; no one will sleep hungry for want of death." (Hsu 2020, 76)

The author considered death as a part of life, and each one was waiting for death.

3.2 The Consequences of Depression in ancient Egypt

According to ancient Egyptian literatures, several consequences resulted from depression, such as despair and the desire for death, painful and fearful emotions, and insomnia.

3.2.A Despair and the Desire for Death

The depressed person may lose his willingness to live and may seek closure. These negative ideas are described in "*The debate between a man and his B3*" in which the man debates his (B3) about misgivings and frustrations. However, he was unable to express his desire for death. At first, the (B3) tried to convince the man not to fear death and that death is the release from a painful life. Then the (B3) tried to drag him towards death and threw him on a fire. (Hsu 2020, 76)

The sense of despair is illustrated in detail in the following:

"iw mt m ḥr-i m min (mi) snb mr mi prt r ḥntw r s3 himt"

"Death is in my eyesight today, like a sick man gets well, like going outside after mourning."

"Iw mt m ḥr-i min" "mi st ntiw" mi ḥmst ḥr ḥt3w hrw t^cw"

"Death is in my eyesight today, like the smell of myrrh, like sitting under sails on a winding day."

"iw mt m ḥr-i min" "mi st sšnw" mi ḥmst ḥr mryt-nt-tḥt

"Death is in my eyesight today, like the smell of lotuses,

like sitting on the shore of the land of drunkenness."

Iw mt m ḥr.i min mi w3t ḥwyt mi iw s m mš^c r pr.sn

Death is in my sight today, like the ebbing of a flood, like a man comes home from an expedition.

"iw mt m ḥr.i min mi kft pt mi s šḥt im r ḥmt.n.f"

Death is in my sight today, like the clearing of sky like a man enmeshed thereby to what he has not known."

"iw mt m ḥr.i min mi 3bb s m33 pr.sn ir.n.f rnpwt š3t it m ndrt

Death is in my sight today, like a man longs to see home, when he has spent many years taken in captivity." (Allen 2010, 100-105)

Similar expressions are included in other texts such as, the Lieden Papyrus I 344 recto 4, 2-3,

"Mri-i mwt-i hr dw ktty hr tmw sw r r-^c nḥ"

"Oh, yet great and small (say): "I wish I could die." young children say: it is finished about life."

"n kzi-tw m nḥ"

"No one has planned on living."

The author wishes to die because young children say: it is finished about life. (Hsu 2020, 76)

3.2.B Despair and Desire for Social Withdrawal

Feeling of hopelessness is a common manifestation of depression. It leads to neglecting the duties of their lives as dull, meaningless, or burdensome and wanting to escape from them.

Despair appeared in the debate between the man and his (B3), in which he was suffering from self-despair,

"mi.k b^{ch} rn.i mi.k r st 3sw m hrww šmw pt t3.t"

"Look, my name is reeking, look, more than carrion's smell on harvest day, when the sky is hot." (Allen 2010, 78-79)

This feeling is recorded in the Leiden I 344 recto 2, 13-14,

"Iw ms rmtw ndw dd sn-f m t3 m st nbt"

"O, yet the people are few; he who places his brother in the earth is everywhere."

"It was the end of humankind; without conception, without birth."

"The land would be silent of noise, without (brawler) (tumult)" (Hsu 2020, 74)

3.2.C Painful and Fearful Emotion

Several statements were recorded in the (Leiden papyrus I 344recto 15, 14-16,1), which refer to painful and fearful emotions.

"m-tn ḥnw hr snd(t) m-g3wt"

"Look, the residence is fearful because of want."

"Iw ḥbs-sn ḥnt(.i)-sn n snd n (dw3)yt"

"They cover their face through fear of the row." (Hsu 2020, 68)

3.2.D Insomnia

In a depressed mood, sleep is disturbed, in which insomnia is one of the vivid, typical symptoms of depression. Petersburg Papyrus m6B 35 recorded

"Tw r snbt kdd m irti sdr hr iwin rs-kwi"

"The sleep will slide away from the eyes. You spend the night with words, I am awake" (Hsu 2020, 76)

4. NIGHTMARES (*rsw.t dwt*) AND DISTURBING PARASOMNIAS IN ANCIENT EGYPT

Parasomnias are sleep disorders which involve undesirable physical events which occur while falling asleep or waking from sleep. Probably, they involve abnormal movements, perceptions, and dreams. They commonly produce psychological disturbance, adverse health effects and disturbed sleep. Behaviors of parasomnias are disconnected from conscious awareness, and they are devoid of sound judgment. There is no conscious, deliberate control of these actions. Nightmares are disturbing mental experiences, which tend to occur during (REM) rapid eye movements sleep, which often result in awakening from sleep.

They are cohesive dream sequences that seem real and become increasingly more disturbing as they unfold.

There are several emotions associated with nightmares, which include anxiety, fear, terror, anger, rage, embarrassment, and disgust. (Nightmares&Other Disturbing Parasomnias 2008)

4.1 Causes of Parasomnias and Nightmares

Traumatic events lead to reliving the traumatic event, perhaps in the form of nightmares or intrusive memories.

According to Freud, there are motivations behind all types of dreams or nightmares. This motivation connects dreams with the unconscious psychological life.

These dreams probably result from instinctive repressed desires or repressed feelings, which are stored in the subconscious. These desires or feelings make their way during sleep from the subconscious to the conscious, and they reveal themselves as dreams.

He added that some ideas exist before consciousness, these ideas contain conflicting motives, and thus, these ideas receive support during the time that an individual is sleeping from one of the emotional elements. Therefore, the dreams may be emerging from the ego.

Freud stated that, the formation of a dream involves two main contents: visible content and hidden content. The ideas of a dream and dream content are two sides of the same topic and the same matter in two different languages. (Freud and Strachey 1900, 295-296)

4.2 Hein's Nightmares

The ancient Egyptians believed that nightmares were caused by the roaming dead (*mt.w*) . They are malevolent spirits, which were the manifestations of deceased humans in the netherworld. They acquired their supernatural status only after a metaphysical transformation generated by death and ritual. (Lucarelli 2010)

There is a letter from Heni to his father; this letter dates back to the Old Kingdom. At the beginning Heni recorded his offering to the soul of his father. Heni was bothered in a dream by his father's servant (Seni), who is also dead. Therefore, Heni wrote this letter to deny his responsibility for hitting this servant Seni, and he asked for protection from his father to prevent Seni from entering his dreams. (Ahmed 2020) Probably, Heni felt (survivor guilt), which is a common reaction emanating in part from a feeling of having failed to do enough to prevent the event or to save those who did not survive. (Survivor Guilt 2007).

5. HYSTERIA IN ANCIENT EGYPT

It is a mental disease with emotional disorders and sensory nerves related to movement. Such disorders involve chronic emotions that lead to the emergence of physical symptoms. These symptoms have no organic basis. They occur to run away from psychological conflict, anxiety

or painful situations without realizing the motive for it; the lack of awareness of the motive distinguishes a patient with hysteria. (Merskey and Potter 1989, 751-753)

5.1 Causes of Hysteria

There are several factors that lead to hysterical disorders, such as worry, fear, depression, mental strain, severe mental trauma, prolonged sickness, physical hurt, in the past, death or loss of a loved one, unexpected failure of business, meeting an undesirable person. Interestingly, heredity may also be a cause of hysterical disorders. (Amin 2019, 23-26)

5.2 Hysteria in Medical Papyri

Hysterical disorders are recorded in the Kahun Papyrus under the term "*movement of the uterus*" or "*Aching in the uterus*", the Egyptian physician recommended physical and mystical therapeutics. (Merskey and Potter 1989, 751-753)

Title of Case: - "*Case 2, Column 1, lines 5-8 Aching in the uterus*"

*"šsꜣw st mr idt.s m ḥp
ḏd.ḥr.k r.s ptr ssnt
ir ḏd.s n.k iw.i ḥr ssnt ꜣšr
ḏd.ḥr.k r.s nmsw pw n idt
ir.ḥr.k r.s kꜣp sy ḥr ssnt.s nbt m ꜣšr"*

Examination: - "*A woman who is ill from her uterus wandering*".

Diagnosis: - "*You should say of it, what you smell? If she tells you (I smell roasting, and you should say) it is wrapping (?) of the uterus*". (Collier and Stephen 2004, 58)

The Egyptian physicians recommended fumigation to treat the hysterical symptoms. They fumigated the uterus by the use of sweet-smelling substances to attract the womb. Moreover, they recommended the inhaling of foul-smelling substances to repel the organ and drive it away.

The Ebers Papyrus contains a chapter called (Diseases of Woman), this chapter deals with hysterical symptoms. (Veith 1965, 3-4) This chapter recommended six prescriptions to help the uterus of the woman return to its place.

Prescription 789 in the Ebers Papyrus says, "*Remedy to let the uterus of the woman return (ḥꜣj) to its place. Pine sawdust, added to dregs (tꜣḥ.t), a tile of (dꜣjw)-cloth, is smeared (gs) with it, you should let her sit on it.*"

Prescription 790 recommended, "*Earth from under (pddw) 1, left to stand in honey, the pubic region, (kns) of the woman is smeared (gs) therewith.*"

Prescription 791, "*(ḥꜣt nt inj) existing on the wood of a boat; rubbed in lees (tꜣḥ.t) of excellent beer. Cause her to drink it.*"

Prescription 792 "*Ochre (stj) 1, left to stand in fresh (ꜣntjw)-resin; applied to her umbilicus, a small rag (gw) of cloth, moistened with (ꜣntjw)-resin is placed on the upper side thereof.*"

Prescription 793 "*Dry human excrement (šꜣw); added to terebinth-resin (sntr); the woman is fumigated therewith, and the fumes are caused to penetrate the inside of her vagina (iwf).*"

Prescription 795, "*Another to cause the uterus to return to its place (ḥꜣj). An ibis of wax placed over charcoal; its fumes are caused to enter into her vagina (iwf).*"

(Ghalioungui, The Ebers Papyrus: A New English Translation, Commentaries and Glossaries 1987, 201-203,209)

The prescriptions and the medical methods in the Ebers Papyrus show the highly imaginative approaches which were used to control the hysterical symptoms. The author recommended ineffective substances to cure hysterical symptoms, such as the wood of a boat and human excrement. Furthermore, the author relied on the power of the gods to heal the hysterical symptoms in prescription 795. The author recommended an Ibis of wax placed over charcoal; this ibis was a symbol of the God Thoth. (Veith 1965, 5)

CONCLUSIONS

The research illustrated the impact of trauma on the mental health of ancient Egyptians, and it illustrated the concept of mental disorders which resulted from trauma. This research reached several results, the most important of which was that the ancient Egyptians believed that these mental disorders were the result of superpowers. They held this belief to be acceptable to their understanding, which is currently called the defense mechanism. Furthermore, they used simple therapeutic methods which were suitable as far as they understood. The ancient Egyptians not only used therapeutic substances and magical techniques, but they also used other methods to treat these issues, such as sending letters to their deceased, which is a method to unload their negative feelings and their suffering.

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(Fig. 1) Injuries penetrating the skull of Seqenenra. (After, Nunn, J. *Ancient Egyptian Medicine*, P. 175).



(Fig.2) Mourning scene from the Tomb of Ankhmahor in Saqqara dates back to the 6th Dynasty. After, "*The Emotions in Ancient Egypt and Mesopotamia*", P. 116, Figure 5.5"

Psychological Traumas Induced Mental Disorders in Ancient Egypt

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المخلص

تهدف هذه الدراسة إلى مناقشة تأثير الصدمات النفسية على المصريين القدماء، وتوضيح مفهوم الاضطرابات العقلية، و الفرق بين مفهوم الاضطرابات النفسية قديما وحديثا. كما أن هذه الدراسة تهدف إلى فحص الاضطرابات العقلية، و التي ذكرت في البرديات الطبية والنصوص الأدبية ومناظر المقابر، و ذلك بعرض التعبيرات الأدبية و الحركات الجسدية للمصابين. ويهدف هذا البحث أيضا إلى دراسة التأثيرات السلبية لعصور الفوضى على الصحة النفسية للمصريين القدماء، خصوصا خلال فترات الانحدار الأولى و الثانية. كما أنها توضح الصراع الطويل بين المصريين القدماء والأسياويين، ومدى تأثير هذا الصراع على الصحة النفسية للمصريين. وتسلط هذه الدراسة الضوء على تأثير إصابات المخ ومدى تأثيرها على الصحة النفسية للمصريين. وتناقش بعض الطقوس الجنائزية التي كانت سائدة في مصر القديمة، وتأثيرها السلبى على الصحة النفسية، وتوضح تأثير الشعور بالحزن على صحة المصريين النفسية.

الكلمات الدالة

الاضطرابات العقلية،
الاكتئاب، الكوابيس، اضطرابات ما بعد
الصدمة، مصر القديمة.