

Egyptian remedies in the Greek medical sources

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Introduction

Egypt has always been regarded by the ancient Greeks as the homeland of famous and effective φάρμακα (an ambiguous word, meaning either “medicaments” or “poisons”), not to say as the very birthplace of medicine. So Homer’s *Odyssey* IV 229-230 Αἴγυπτι, τῇ πλείστα φέρεי ζειδορος ἄρουρα / φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρὰ “The life-giving land of Egypt produces lots of remedies, many good mixtures and many baneful”. And Pseudo-Galen’s *Introduction or the Physician* 1 ascribes to the Egyptians the invention of several medical branches (pharmacology, internal surgery, ophthalmology, intestinal hygiene).

The influence of Egyptian medicine on its Greek counterpart is well recognisable, especially in terms of ingredients, well before but above all after Alexander the Great’s conquest of Egypt in 331/1 BC, which gave rise to deeper interconnections between the two traditions. It is not surprising, therefore, that several medicaments recorded by the Greek medical authors are labelled or recorded as “Egyptian,” as either a memory of their true origin or a simple trade mark (see Gal. *Meth.med.* X 822, 13 τὸ παρὰ τοῖς Αἰγυπτίοις εὐδοκιμοῦν “the one most esteemed among the Egyptians”).

This preliminary presentation focuses on a selection of famous Greek remedies taken – truly or allegedly – from ancient Egypt. I excluded from this survey the ingredients (simple substances) of Egyptian origin, which are too much widespread to be taken into consideration. The most used were natron (νίτρον), alum (στρωπτήρια), mastic (μαστίνη), the Egyptian bean (κόσμος, often used as a weight unit as well), and many others. Future comparison between Greek and Egyptian medical sources will likely prove useful from many viewpoints, for example the long-lasting issue of many products of Egyptian pharmacopoeia.

The Egyptian / Mendesian perfume aka Egyptian / Mendesian oil

As early as in the Hippocratic corpus (5th/4th century BC), in particular in some gynaecological treatises (*Nature of women, Female diseases*), we find many mentions of a product called “Egyptian oil” (τὸ Αἰγύπτιον ἔλαιον), sometimes in a type called “white” (ἄλειον Αἰγύπτιον λευκόν). Its main use is as a calming ointment for the so-called hysterical suffocations. These products are explained by Galen (2nd cent. AD), *Explication of Hippocratic vocabulary* XIX 70, 11-14 Kühn, as follows: Αἰγύπτιον ἔλαιον: ὅπου αὐτοὶ κολλοῦσι κίκινον. (οἱ μάλιστα καλοῦσι ἐκ τῆς κίκινος καὶ κίκινον.) Αἰγύπτιον ἔλαιον λευκόν: τὸ ἀπὸ τῶν κρίνων σκευαζόμενον, ὅπου καὶ κρίνινόν τε καὶ σούσιον ἔλαιον ὀνόμαστα “Egyptian oil: what the same call *kikimon* (i.e. ‘kiki-oil’, castor oil). The ancient indeed say that kikimon comes from kiki. Egyptian white oil: the one produced from the lilies, which is also called *krinon* (i.e. ‘lily-oil’) and *sousinon*.”

According to Erotian (1st AD), *Hippocratic vocabulary*, p. 96, 7-10 Klein, the Egyptian oil was to be identified with another known product, called “Egyptian perfume”: μύρον Αἰγύπτιον· οἱ μὲν ἐδέξαντο τὸ λεγόμενον ἀπὸ σκάφης· ἔστι γὰρ θερμαντικόν. οἱ δὲ τὸ μαλαθῆριον. οἱ δὲ τὸ Μενδήσιον. καὶ γὰρ ἐν β’ Γυναικίων τὸ αὐτὸ φησὶ ἔλαιον Αἰγύπτιον “Egyptian perfume: same take that from the bowl, it is indeed heating. Some call it *malabathron*, some Mendesian, and in the second book of the *Female diseases* the same is said Egyptian oil.”

There is in fact some confusion. We do indeed find an ingredient called μύρον Αἰγύπτιον “Egyptian perfume” in Galen’s *Composition of medicaments by place* XII 569, 15; 648, 16; XIII 346, 14-16 K., used as an emollient ointment for headache and other similar diseases. At XII 570, 1-8 Galen says that τὸ δὲ Αἰγύπτιον μύρον οὐκ οὕτω μόνον, ἀλλὰ καὶ Μενδήσιον ὀνομάζεται. τινὲς δὲ αὐτὸ καὶ μεγαλὸν κυλεῖσθαι φασιν, ἀπὸ τοῦ συντεθέντος αὐτῷ Μεγάλου τὴν ἐπωνυμίαν ἐκείνῳ λαβόν, ἀπὸ μὲν αὐτοῦ τοῦ κατ’ ἐκείνου ὀνόματος· ἐν τῇ τῶν καλομένων παρουσίῳ ἰδὲα, ἀπὸ δὲ τῆς περιόδου αὐτοῦ Μενδήσιον. ἔστι δὲ χαλαστικόν τε καὶ ἀνοῦδον “The Egyptian perfume it is called not only like that, but also Mendesian. It is said that some also call it *megaleion*, and both derivatives (i.e. *Mendesian* and *megaleion*) are taken from Megalos, who created it, on the one hand from his name, in the so-called derivative manner, on the other hand *Mendesian* from his homeland,” which is of course the city of Mendes or the Mendesian district in Egypt. The Mendesian perfume itself (μύρον Μενδήσιον) appears as an ingredient in Gal. *Comp.med.loc.* XII 448, 6; 528, 5-7; 530, 6; 572, 13; Aet. VI 58, 60.

This may seem a confirmation of Erotian’s identification of the Egyptian oil/perfume with the *Mendesian*, but Galen in fact introduces a distinction in *Voc.Hipp.* XIX 70, 15-71, 4 K. Αἰγύπτιον μύρον λευκόν: ὅπου καὶ Μενδήσιον ὀνόμαστα, σκευαζόμενον διὰ τε κρίνων καὶ ἀρωμάτων, διὰ τοῦτο καὶ μύρον, οὐκ ἔλαιον προσγορεῖται: τὸ δ’ αὐτὸ καὶ κρίνιμον καὶ σούσιον μύρον ὀνόμαστα. Αἰγύπτιον μύρον: τὸ μύρον διὰ τοῦ ἄνωθις τῆς ἀκνῆς Αἰγύπτιας, ὅπου καὶ μελιόπιον ὀνόμαστα “Egyptian white perfume: what is also called Mendesian, prepared with lilies and spices, for which it is addressed as perfume and not as oil: the same is also called *krinon* (i.e. ‘lily-perfume’) and *sousinon*. Egyptian perfume: the perfume from the flowers of the Egyptian acacia, which is called also *metopion* (i.e. ‘for the forehead’, emollient against headache).” Galen therefore distinguishes the Egyptian perfume *tout court*, aka Mendesian, produced from the acacia flowers, from the white type, which is basically identical to Hippocrates’ Egyptian white oil.

Dioscorides (1st AD), however, goes further in the issue, stating that the *Mendesian* (*Materia medica* 159, 3) λεγόμενον ἐκ τε βυλάνου ἔλαιου καὶ σμύρνης καὶ κασσίας καὶ ῥητίνης σκευάζεται. ἐνοῖ δὲ μετὰ τὸν κατασταθμισμὸν κινώσιμον μικρὸν προσεπιβάλλουσαν ἀνοσείας· οὐκ ἐκδοῖσιν γὰρ τὰ μὴ συνενηγημένα τὴν δύναμιν. ἐμφερὴ δὲ ἔχει τὴν ἐνέργειαν τὸ μελιόπιον, ἦτονον μόνον καὶ οὐκ οὕτως ἐπιτεταμένην “is said to be produced from the *balaninon* oil (i.e. oil from the nut of the ben-tree) and from myrrh, cassia, and resin. Some, after weighing out the ingredients, add a small quality of cinnamon, but to no useful purpose, for substances that have not been cooked together do not release their properties. Its activity is similar to that of *metopion*, although to a lesser degree, nor does it last as long.” This is to be compared with later authors like Aetius of Amida (6th AD) and Paul of Aegina (7th AD). The former (I 126) states that Μενδήσιον μαλακτικώτατον ἐστὶ καὶ χαλαστικὸν σομάτων καὶ πνοσίων· συντίθεται δὲ ἐκ μυρβοβυλάνου ἔλαιου καὶ σμύρνης καὶ κασσίας καὶ ῥητίνης “The Mendesian unguent is the most emollient and laxative for the bodies and favours discharge; it is produced from ben-tree-nut-oil, myrrh, cassia, and resin.” The latter (VII 20, 31) defines Μενδήσιον· εἴρηται μὲν διὰ τὸ ἐν Αἰγύπτῳ εὐρηθῆαι, ἔνθα καὶ ὁ μόνος τρέφεται, λαμβάνει δὲ ἔλαιον βυλάνου λι. <> (ἐν ἄλλω ξ <>), σμύρνης κασσίας σμύρνης ἀνά F <>, τερεβινθίνης λι. <> (ἐνοῖ <>), κιννάμου F <>. τοῦτο οὐκ ἐνεργεῖ, ἀλλ’ ἐμβληθέντα ἐπὶ κνεῖται ἐπὶ ἡμέρας <>, εἴτα ταξεία ἢ τερεβινθίνῃ ἐκ μέρους τοῦ ἔλαιου ἐμβάλλεται, εἴτα πάλιν κνεῖται ἑτέρας ἡμέρας <> καὶ οὕτως ἀποτίθεται “*Mendesian*. It is said like that because it has been discovered in Egypt, where indeed the *mendes* grows. Take 10 pounds of *balaninon* (in total 10 *kestai*), 3 ounces each of myrrh and cassia’s quill, 1 pound (some say 10) of turpentine resin, 3 ounces of cinnamon. Do not boil that, rather stir the dried ingredients up after putting them together for 60 days, then melt the turpentine resin and put it in the oil by turns, then stir up again for other 7 days, and thus stow away.” The reference to the *mendes* is here perhaps a popular etymology, or a reminiscence of the traditional goat nurtured at Mendes in honour of Khnum, which was called Mendes himself according to Herodotus II 46, 4.

From these passages we thus learn a different origin of the Mendesian unguent than the so-called Egyptian white perfume. There is a clear confusion in the sources, certainly due to the existence of several similar products, all coming from Egypt, all composed of aromatic substances, and all used as emollients to cure comparable diseases.



The Kuphi

Kuphi (κῦφι, κῦφον) is perhaps the most known Egyptian ‘perfume’, which was burnt in the temples during the daily divine cult. Its occurrences in the Greek literature have already been discussed by Maria Carmela Betò, *Il kuphi e i suoi ingredienti*, “Egitto e Vicino Oriente” 14-15 (1991-92), 43-53, so that I can avoid to report here the main sources (Dioscorides, *Materia medica* 125; Plutarch, *Isis and Osiris* 81; Galen, *Antidotes* XIV 117, 10-119, 8 K. from Damokrates; Oribasius, *Synopsis* III 220 Raeder; Aetius, XIII 99; Paul of Aegina, VII 22). Betò studies the recipes provided by the Greek authors, stressing the fact that they hardly correspond to the original Egyptian indications, being a mess of all the possible exotic spices, further charged of symbolic values (e.g. the ‘solar’ kuphi made up of 36 ingredients recalling the 36 decans, the ‘lunar’ kuphi made up of 28 ingredients with reference to the days in a lunar month).

To her discussion, we may add that kuphi is cited several times in the Greek medical literature as an ingredient or a medication (Gal. *Loc.all.* VIII 207, 3; *Comp.med.loc.* XII 561, 3; many passages of Paul. [Gal.] *Rem.parab.* XIV 452, 5; many passages of Aetius, Archigenes, p. 17, 15; [Gal.] *Succ.* XIX 733, 17 – Paul. VII 25, 10, 34; Alex. *Therap.* II 91, 10; Aet. XI 29, 108) and sometimes a further type (beside *σεληνιακόν* “lunar” and *ἡλιακόν* “solar”) is recorded, the so-called “hieratic kuphi” (κῦφι ἱερατικόν; Gal. *Comp.med.loc.* XIII 184, 2; Alex. *Therap.* I 573, 8-10; II 299, 29; *Lumbr.* II 595, 4). A further recipe is provided by Archigenes, p. 17, 15-18 Brescia. Its medical use – almost unattested in the Egyptian sources – was as an aromatic substance against headache, epilepsy, worms, etc.

The Greek sources interestingly mention a whole category of medicaments called κωποειδῆς, “kuphi-like” (e.g. Gal. *Comp.med.loc.* XIII 198, 10-199, 4; 202, 15203, 8 K.; Paul. III 45, 6, 8-9 ἰσχυρὸν δὲ θόνην, φησὶν, τὸ ἐν κίσεια ἐκδοῦσιν καὶ τὸ κῦφι καὶ αἱ κωποειδῆς ἀντίδοτα “also the kuphi and the kuphi-like antidotes are said to be effective to heal the ulcers at the bladder”), which is probably connected to the fact that several different and successful products with compositions and properties similar to kuphi circulated: see the plural form *πῦφι* κωποειδῆς κωφίων attested by *Suda* μ 142 as the title of a work by an *ἀρχιερεὺς* of Mendes called Manetho. It is noteworthy that this Byzantine lexicon seems to recognise in Manetho the very inventor of kuphi (ε 2797 κῦφι· τοῦτο Μάνεθος ὁ Αἰγύτιος κατέσκευε), which cannot fail to remind us of Megalos of Mendes, the alleged inventor of the Mendesian unguent discussed above.

A curious papyrus letter from 2nd century AD Oxyrhynchites (P. Warr. 13) is perhaps an unfortunately fragmentary witness to the circulation of several different recipes of this renowned product: fr. A (...) λέγει (I λίαν) μακροσφύγγιον ἐπιτεταμένον ἐν τῷ κῦφῳ μου· πῦφι· πολλὰς γὰρ (...) [ἔξ ὁ κῦφος ἦτον· Ἀρχιμήδης ἔβηλεται παρ’ ἐγὼ λαμβάνει τὸ κῦφι· ἀνταναγὰς [πῦ] | ἐκ τῶ κῦφι βυλάνου μετὰ ἀποβόλ(ου) | καὶ ῥητίνης· ἔξ ἡς ῥητίνης τεύελας | καὶ βυλάνου (I βυλάνου) | τὸ ἀνώγειος καὶ σημάτω (I σημάτω) | σοὶ τὸ φθόν· ἴνα ἀναπαύσῃς τὸ ἴσιν τοῦτο (...)” ... I am very astonished and annoyed by this, sir. How derisive (...) often ... that our lord Harpebeks with great pleasure receives the kuphi from you? You have sent all the ingredients which are put into the kuphi together with bitumen and resin. You wished that from this resin the sufficient quantity should be added and that we (?) should announce you what has been taken (?), in order that you could send the copy of the recipe?!”

Two facts must be noted: (1) the general ‘confusion’ about kuphi recalls the same phenomenon that we perceived apropos of the Egyptian/Mendesian perfume/oil mentioned above, and which probably affected all such products coming from the mythical homeland of medicine; (2) kuphi is not attested in the Hippocratic corpus: the term very likely came to Greek in the Hellenistic age, after Alexander’s conquest of Egypt, when the Egyptian and the Greek languages came in closer and closer contact.



The achariston eye-salve

A very famous remedy in Greek and Roman medicine was the effective eye-salve called ἀχάριστον “unmerciful” due to its strength. In the passage providing its recipe, Galen underlines its Egyptian origin and describes its successful use in the Egyptian countryside. He also provides a second recipe created by himself, which attests to different versions of this remedy (elsewhere he also mention an *achariston* named after Philoxenos, *Comp.med.loc.* XII 731, 1 ἐκ τῶν Φιλοξένου ἐπὶν ἀχάριστον; see Aet. VII 79, 31-32 Φιλοξένου ἐπὶν ἀχάριστον). Gal. *Comp.med.loc.* XII 749, 13-750, 11 τὸ ἀχάριστον ἐπιμαρτυρούμενον, πρὸς τὰς μαγίας ἐπιφορὰς· μόνον τοῦτο ἐν Αἰγύπτῳ οἱ ἰατροὶ χρονοῦσι ἐπιμεροῦσι καὶ μάλιστα ἐπὶ τῶν ἄγροικότερον, κομμάτιας ὀφθαλμῶν ἰστ. ἀκασίας ʒ η· χαλκοῦ κεκαυμένου καὶ πεπλεγμένου ʒ η· ὀπιοῦ ὄραχμιάς δ· σμύρνης ʒ δ· ἐρείκης καρποῦ ὄραχμιάς δ· σμύρνης ʒ δ· κόμμοος ὄραχμιάς ἰστ. ὕδατι ἀναλύειν. ἢ χρῆσις διὰ γάλακτος γυναικείου, ἢ κράσις μέση, ὅπου δὲ ἐστὶ περὶ τοῦ ὀφθαλμοῦ διήθησις, ἀπέχσθαι δεῖ τοῦ κολλυρίου, ὃ δ’ αὐτὸς ἐξηράνῃν ἔχει οὕτως. ἢ κομμάτιας ὄραχμιάς ἰστ. ἐρείκης καρποῦ ʒ β· χαλκοῦ κεκαυμένου ὄραχμιάς δ· ὀπιοῦ ʒ β· σμύρνης λαμνῆν μίαν, ἀκασίας ʒ στ· κόμμοος ὄραχμιάς ἢ ὕδατι ἀναλύειν, ἢ χρῆσις δὲ ὁλοῦται, ἄλλο. ἢ κομμάτιας ʒ στ· ἐρείκης καρποῦ ὄραχμιάς δ· ὀπιοῦ ʒ στ· λάμναιον ὄραχμιάς β· σμύρνης ʒ η· ὄραχμιάς ὄραχμιάς β· ἀκασίας ὄραχμιάς η· χαλκοῦ κεκαυμένου καὶ πεπλεγμένου ʒ δ· κόμμοος ʒ κ· σκευαζεῖ καὶ χρὸ κατὰ προερίηται “The so-called unmerciful, against the big tear overflows. Only with this the Egyptian physicians successfully heal, especially among country people: zinc oxide, drachmas 16; acacia, drs. 8; burnt copper, drs. 8; poppy juice, drs. 4; erica fruit, drs. 4; myrrh, drs. 4; gum Arabic, drs. 16. Take with water. The usage is with women’s milk. The temperature is middle. If there is a disease around the eyes, this eye-salve is not to be used. The one I myself used is as follows: zinc oxide, drachmas 16; erica fruit, drs. 2; burnt copper, drs. 4; poppy juice, drs. 2; myrrh, dr. 1; acacia, drs. 6; gum Arabic, drs. 8. Take with water. The usage has been described. Another one: zinc oxide, drs. 6; erica fruit, drs. 4; poppy juice, drs. 6; frankincense, drs. 2; myrrh, drs. 8; tale, drs. 2; acacia, drs. 8; burnt and washed copper, drs. 4; gum Arabic drs. 20. Prepare and use as aforesaid.” Aetius, VII 104, 106-108, provides an almost parallel version of Galen’s formulations (ἐρικυθρὸν τὸ ἀχάριστον προσσυρομένου, πρὸς τὰς μαγίας ἐπιφορὰς· μόνον τοῦτο ἐν Αἰγύπτῳ χρονοῦσι ἐπιμεροῦσι καὶ μάλιστα ἐπὶ τῶν ἄγροικότερον κτλ. “the eye-salve made of Erica which is appealed unmerciful, against the big tear overflows. Only with this the Egyptian physicians successfully heal, especially among country people, etc.”). See also Oribasius, *Syn.* III 122 (κολλύριον τὸ ἀχάριστον πρὸς τὰς μαγίας ἐπιφορὰς, ποτεῖ μάλιστα ἐπὶ τῶν ἄγροικότερον κτλ. “the unmerciful eye-salve against the big tear overflows. It is especially effective on the countrymen”).

Recipes of various types of *achariston* eye-salves have been recovered in the Greek papyri from Roman Egypt, both following Galen’s prescriptions or showing different compositions (O.Bodl. II 2182, Thebes, 2nd/3rd AD; MPer XIII 3, 2nd/3rd AD; P.Ross.Georg. V 57, early 3rd AD; GMP I 13, Arsinoites, 3rd AD; P.Oxy. LXXX 5249, Oxyrhynchus, 3rd AD; GMP I 14, 4th/5th AD; P.Horak 14, 5th AD). The attestation frequency shows how widespread this remedy was in the Roman Empire. P.Greif. I 52 (3rd AD) bears also the very title ἀχάριστον. Most remarkable is P.Princ. III 155 (2nd/3rd AD), a papyrus sheet with a recipe of *achariston* copied on one side, and a milder version of the eye-salve, with reduced quantities, titled παιδικόν (“pediatric, for children,” which of course explains the need for a ‘less unmerciful’ preparation).

The plaster “Isis”

Another meaningful example of an Egyptian remedy adopted by Greek medicine is the plaster called “Isis.” The reference to the great Egyptian goddess is certainly not random-based: the medication did come from priestly environments, just as other cases of similar products (the Mendesian perfume created by archpriest Manetho, the ‘hieratic’ kuphi). The Isis plaster is frequently mentioned by Galen, who stresses its Egyptian origin (*Comp.med.gen.* XIII 758, 5-6 K. τὸ Αἰγύτιον φαρμάκιον, τὴ ἰσοὶ κολλομένη “the Egyptian medication called Isis) and its effectiveness for healing skin diseases (*Meth.med.* XI 126, 1-5 K. ἐπιπλαστὸν φάρμακον τῶνδε ἰστίαι, καθάπερ τὸ τε τοῦ Μαχάριονος καὶ τοῦ Ἐπιγόνου καὶ τοῦ προσσυρομένου “Isis εἰς τὴν τῶν ἐμῶν χρῆσις “such plasters as the one of Machairion and the one of Epigonos and the so-called Isis are absolutely effective for the use of tonsps”). Discussing the origins of its name, Galen makes it clear that Isis came from the temples of Egypt (*Comp.med.gen.* XIII 518, 9 ἐκ τῶν ἱερῶν τῶν ἐν Αἰγύπτῳ κομισθῆναι); elsewhere he reports that some said it came from “the inner rooms of the Heptaisteion in Egypt” (XIII 776, 18-19 ἐκ τῶν αὐτῶν ἐναι καὶ τῆος κατὰ τὸ Ἡοῖστειον ἐν Αἰγύπτῳ), that is the temple of Ptah at Memphis. Various types of Isis existed, one called “orange” (XIII 736, 16-19 ἢ ἴσιν λεγομένη κίβδη ὀφθαλμοῦ ἐπιτεταγμένου πρὸς τὰ ρευματικά καὶ χροῦνα καὶ κοκκοῦ καὶ οὐσαλθῆ καὶ μάλιστα ἐπὶ τῶν ἀκροτηρίων “The remedy Isis called ‘orange’ is effective against rheumatic and chronic diseases, malignant and deadly sores, especially at the extremities”), one called “green” (XIII 794, 4 ἢ ἴσιν γλάρο, one called “for the head” (XIII 747, 3 ἢ ἴσιν κεφαλῆ πρὸς τὰ χερσόνια καὶ οὐσαλθῆ “The Isis for the head, against malignant and deadly sores”). Some called it “of Epigonos” (XIII 774, 10-11 ἢ ὅτι τινῶν μὲν Ἐπιγόνου λεγομένη, ὅτι τινῶν δὲ ἴσιν; “it is called ‘of Epigonos’ by some, Isis by others”) and it was a versatile remedy (774, 7-8 κολλήριστον ἔστι φάρμακον) against all types of wounds (774, 11-12 ποῖσθρα πρὸς πᾶν τρώμα).

Some other examples of medicines called Aigyptia

Many other remedies recorded in the Greek literature are identified with the attribute Αἰγύπτια (“Egyptian”), which clearly denotes their provenance. There is for example a medication for the ears (ὄτις), which is said Αἰγύπτια πρὸς τὰς αὐτὰς διαθέσεις (Gal. *Comp.med.loc.* XII 639, 5-6 “Egyptian, for the same conditions”); a liquid opthalmic eye-salve (ὕψη ὀφθαλμική) called Αἰγύπτια πρὸς τῶσιν καὶ λευκόματα (Gal. *Comp.med.loc.* XII 737, 5-6 “Egyptian against calli and leucomas”; also XII 737, 11-12 ὅλη Αἰγύπτια πρὸς τῶσιν καὶ λευκόματα καὶ κερκονομασμένας διαθέσεις “another Egyptian against calli and leucomas and chronic conditions”); a remedy for the mouth (Αἰγύπτια στοματική, Paul. VII 14, 9); and so on. Some remedies for bleeding wounds are called Egyptian though they are ascribed to names of Greek physicians: Gal. *Comp.med.gen.* XIII 643, 2-3 Λυδιστάριον Αἰγύπτια ἔνυμνος τρωματικῶ, ὡς Ἀσκληπιδῆς ἀνεγέγραφε “Andromachos’ Egyptian for bleeding wounds, as is recorded by Asklepiades”; XIII 645, 5-6 Κλαυδίου Φιλοξένου χερσόνια Αἰγύπτια πρὸς τὰς προσημασμένας διαθέσεις “Surgeon Claudius Philoxenos’ Egyptian, against the aforesaid conditions.” This may mean that even medications created by Greek scientists were labelled ‘Egyptian’ in order to guarantee their effectiveness (see Gal. *Comp.med.gen.* XIII 649,2-12 ἀμελεῖ τὴν ἰσοὶ Ἀσκληπιδικοῦ πρῶτον τῶν τριῶν ἢ ἐμῶν γερρημένων ἐπιπλαστῶν Αἰγύπτια, ἦν καὶ οὕτως τὸ Ἀνδρομάχου φησὶν ὑπάρχειν κτλ. “For instance the first (remedy) of the three (recorded) by Asklepiades and transcribed by me, the Egyptian plaster, which he also says to belong to Andromachos...”).