

# Bible and Literature: Bible as the Urtext of Medical Sciences

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**Abstract:** *African and European literary scholars focus on serious issues in the society ranging from love, horror to challenges in the world especially leadership and their excesses through their writings. However, scanty attention has been paid to synergy between Literature and Medicine. Therefore, this paper deciphers both Literature and Medicine particularly the benefits of Bible as Literature to Medicine vice versa considering few verses in the Pentateuch. According to Allen Graham's view of intertextuality, a text or idea that emanates from existing texts as urtext is considered to be the source of new text ( knowledge, or discipline). Findings revealed that Semmelweis Ignaz, a medical expert (father of hand washing in Gynecology) got his research from Bible- Leviticus 15:13 as Supreme Being instructed Moses to ask people to cleanse or wash themselves from any sickness or ailment with water. In addition, Zipporah, one of the earliest surgeons in Exodus 4:25 used a sharp stone to cut off the foreskin of her son successfully without complication(s). This could serve as urtext to modern surgery. Therefore, this paper reveals the synergy between Literature or Bible and Medicine. It is recommended that literary scholars and medical experts should always read Bible to navigate for successful and promising Literature and Medicine.*

**Keywords:** intertextuality, urtext, literature and medicine, biblical inscription

## INTRODUCTION

Literature and Medicine are twin-discipline that few scholars or academics are unaware of, especially using positions and knowledge of characters and events in the Bible as therapies. This is obvious in the position of Adams (1888), who killed and sprinkled the blood on a leper as a healing strategy. One of the strategies as argued by Adams was from Homer's *Iliad* that 'it is not to be wondered Homer attributes so much skill to the army surgeons before Troy and even to Achilles and other Grecian generals.' Nature, climate or change in weather as read in most of the literary texts can serve as symptoms and causes of sicknesses or diseases in man as submitted by Adams. However, certain histories: family history, social history and medical history that physical physicians (poets, singers, dramatists and historians) and technological

physicians (surgeons and gynaecologists) should adhere to, as solutions to preserve and save lives of their patients, or clients.

## LITERATURE REVIEW

In this paper, some relevant existing studies are reviewed in explaining literary therapy, narrative medicine and other related disciplines to Literature and medicine. William (1919), submits that humanists and medical experts need to learn from one another. In his submission, 'the so-called humanists have no enough science, and science sadly lacks humanities.' The argument here is that humanities need science and science also required humanities to flourish, contribute to humanity and bombard world with surprising innovations with the assistance of science.

Sarton (1931) reveals the birthdate of European mathematics was due to radical growth of intellectualism before 1202 that Fibonacci wrote his mathematical work titled *Liber abaci*. He narrates the genesis of Mathematics that, 'The Fiber abaci contains many novelties, e.g., the earliest example of the so-called series of Lane, and new theorems on prime numbers; also the first complete explanation in Latin of the Hindu numerals and their use.' This proves the reasons some numbers especially roman numerals and others are of western origin (Latin of the Hindu numerals as proved by Sarton). He further acknowledges that any humanist must learn from other disciplines to function excellent. To him, 'A true humanist must know the life of science as he knows the life of art and the life of religion.' Sarton's encourages that every expert in every discipline could not do without arts, (religion) and sciences because they have been the origin of humanity and development of all disciplines.

Sarton (1931) argues that Greek and Arabic knowledge especially the work of Aristotle called *Meteorological* improves and connects works like 'the whole of optics, geometrical and physiological all the problems connected with light and darkness, shadows, vision, color etc, meteorology proper, and finally the miscellaneous astronomical, geological, even chemical queries.' The quote here reveals that few of sciences emanated from humanists as Aristotle was one of them cutting across Arts and Sciences as Sarton submits earlier that a true scientist must also be a humanist vice versa. In addition, the summary of contributions of intellectuals to virtually all disciplines according to Sarton from different people from different beliefs or faiths. To him, surgical novelty was introduced by Hugh and Theodoric Borgognoni, medical regulations by Frederick II, Salernitan medicine by William of Conches and others, human bones, lower maxillary and Sacrum by Abd al-Latif, instruction for coroners by Sung T z'u and *materia medica* by Ibn al-Baitar.

In addition, Sarton (1931) argues on the origin of philology that two grammatical poems, titled 'Graecismus, and Labyrinthus' were written by Flemming, Eberhard of Bethune. Historically, he narrates how Erasmus used 'Labyrinthus' and John of Garlands's 'Dictionarius' was a list of words similar to the 'De utensilibus' of Alexander Neckam.

Sarton (1948) views science as more technical and practical in nature than most fields in arts and humanities. He makes his submission about humanities and science as follows:

To be sure, in the domain of pure science, progress has now  
become far more rapid because the value of discoveries is no

longer judged by the crowds from an irrational point of view,

but by experts from purely technical one.

He would have posited that science also dealt with irrational but the result of its rationality produces physical or visible results to humanity or other fields of study in scholarship. He further argues that elements of nature like all disciplines or fields of endeavours are processed with brain as the 'generator' that powers all disciplines.

Mountains and seas and even desert plains are smaller

obstacles to the diffusion of ideas than the unreasonable

obstinacy of man. The main barriers to overcome are not

outside, but inside the brain.

The submission of Sarton in the above excerpt is one-sided because if there are no elements or nature, can brain work effectively without settings or milieus that inspire what to write? In other words, without nature, brain may only become empty slate, *tabularasa*.

Sarton (1959), posits that his Hellenistic Science and Culture centres on true depiction of the growth of the spirit of man in 'its natural background.' This, in other words, points out that man's spirit can not be caged but to link other disciplines to his or chosen discipline(s). In addition, he stresses the importance of Greek language as the most universal 'the vehicle of higher culture' that medical scientists of the Hellenistic times learnt it. This could be inferred that medical scientists of the periods learnt History and Greek Literature to boost their medical knowledge. To him, the origin of the word 'magic' was from Iranian origin that

Iranian origin but was promptly adopted in Greek (magos).

It first meant a Zoroastrian priest, then a wise man, especially

One who interpreted dreams. Its use in the New Testament

(Matthew 11:1) popularised it in Christendom. The *magoi* became

the three kings. The words magic, magician are derived ultimately

from *magos*. Wisdom and magic were confused.

This proof reveals the essentiality of how scientists, medical students and experts learnt Greek History, Greek Literature, and Iranian History.

Sarton (1959), argues that the word *cosmopolites* was first used by Diogenes of Sinope, the Cynic, not any Greek as Diogenes was asked where he came from and answered, 'I am a citizen of the world.' He further points out the 'seven wonders of the world' as the scientists, medical students and experts knew this from History and Western Literature that these wonders are 'the hanging gardens' of Babylon, the Pyramids, the Statue of Zeus, the Clossos of Rhodos, the Walls of Babylon, the Temple of Ephesos, and the Mausoleion of Halicarnassos.' From these wonders, medical personnels and scientists of the ages had the knowledge of

history and Literature as additional knowledge that shaped their reasoning faculty in the field of medicine. Furthermore, he views 'muse' (musai) in Literature as the origin of the word 'museums' and some muses such as that relate to art and sciences are avered such as Cleio, muse of history, Thaleia, muse of comedy, Urania, muse of astronomy, patron, goddesses of humanity, and Calliope, the muse of Epic poetry.' From the list, it stands to reason that there has been synergy between medical sciences or disciplines and humanities.

Sarton (1969) reveals two early poems that centre on science especially astrology or the reading of rotation of earth as he describes that

There are two such poems, the *phainomena* and the *Diosemia* (weather forecasts), the first derived from Eudoxas of Cnidos (iv-2 B.C), the second, largely derived from Theophrastos of Erestos (iv-2 B.C.). The *Phainomena* describes the northern constellations and the Zodiac, he begins with the north pole and the Bears and then proceeds southward, then returns to the Bears and works down again to the zodiac. He deals altogether with thirty northern constellations and with fifteen more south of the Ecliptic, these descriptions are combined with mythological references.

The presentation of science as a discipline has its origin from poetry and mythologies as cited in the two poems depicted above: *phainomena* and *Diosemia* which describe weather prediction popularly termed weather forecast in Astrology. It is no doubt that the humanities and sciences go hand in hand. Therefore, humanists such as historians, litterati and scientists such as astrologists and medical doctors need to collaborate to move the humanity and the world at large forward.

Sarton (1988), identifies the attitude of humanists of the past towards the inventions of the scientists of the period.

The attitude of many of the old humanists towards science is hardly more intelligent and more generous. It is as if their minds were obsessed by the gigantic prizes which scientific research has brought to some fortunate inventors.

It is conspicuous that humanists of the period (Hellen) were just consumers of any scientific products and production but recent scholarship encourages interdisciplinary study as humanities and sciences like

medical humanities work together having synergy between them proves unique and valid exploration to both disciplines, humanity and science.

Sarton (1988) argues humanity as the source of all knowledge especially science that without studying nature science is nothing and meaningless because human intellect and reasoning are humanities.

Personal idiosyncrasies can and must be eliminated but humanity  
itself cannot science is nothing the human mirror of nature. In a way  
we always study man, for we can see nature only through man's  
studying nature, for we cannot see man without it.

The argument of Sarton is in line with William Wordsworth's view that 'poetry is the study of man and nature.' This reveals that Literature (poesis/poesy) is the source of all disciplines, medical sciences inclusive.

Charon (2006) acknowledges importance of storytellers and their professionalism to narrative medicine as a new discipline in Medicine.

Doctors, nurses and social workers began turning for help  
in these areas to people who know about narratives, which  
can be defined as stories with a teller, a listener, a time course,  
a plot, and a point. Teachers of Literature, novelists, storytellers,  
and patients who have written about their illnesses have been  
collaborators at our medical centers in teaching health professionals  
the skills needed to listen to narratives of illness, to understand what  
they mean, to attain rich and accurate interpretation of these stories,  
and to grasp the plights of patients in all their complexities.

Literature teachers, literary writers and storytellers are seen as collaborators, contributors and assistants to the field of narrative medicine as the medical experts learn the art and act of/in Literature to solve 'blemishes' in medical practices. It is crystal clear from the above extract that the position of storytellers and literator to solve some untapped medical ethics is undenied as Narrative medical personnels use techniques in narratology to limit blames and insults on Narrative medical professionals.

Charon (2006) further reveals the essentiality of Literature to Narrative medicine as Literature takes away some predicaments even from other disciplines too.

Narrative medicine can help answer many of the urgent charges  
against medical practice and training- its lack of social conscience.

Narrative medicine recognizes that some of the skills currently missing from medicine are, in fact, narrative skills that we know how to teach them .

To Charon, Literature and narrative strategies assist Narrative medicine and its professionals to overcome 'urgent charges against medical practice and training which can be called 'the art and act of relation and morality through texts' that only Literature is endowed with.

Charon et al (2017) reveal the genesis of Narrative Medicine especially the contribution of literary theory, narratology, continental philosophies, aesthetic theory and cultural studies as foundations for the success of the discipline Narrative Medicine today. In addition, they submit their three movements of/in Narrative Medicine which are *attention*, *representation*, and *affiliation*.

By attention, we mean the state of heightened focus and commitment that a listener can donate to a teller- a patient, a student, a colleague, a friend. Rare, demanding, and rewarding, *attention* uses the listening self as a vessel to capture and reveal that which teller has to tell. *Representation*, usually in writing but also in visual medicine confers from on what is heard or perceived, thereby making it newly visible to both the listener and the teller. And *affiliation*, which results from deep attentive listening and the Knowledge achieved through representation, binds patients and clinicians, students and teachers, self and others into relationships that support recognition and action as one stays the course with the other through whatever is to be faced.

Although they provided three movements of Narrative Medicine to solve patients problems, they fail to explore situation(s) where patients are unable to utter words during their direful conditions. However, their submission of giving three movements of Narrative Medicine contributes immensely to Narrative Medicine or Literary Medicine or Poetic Medicine as histories of patients such as family history, social history and medical history are essential to achieve better success in patients and society in general.

They further reveal that Narrative Medicine goes beyond healthcare settings as it has migrated to law schools, grammar schools, and corporate healthquarters. Many who taught in grammar schools could not write later knew they could. From their position, it can be summarised that Narrative Medicine as a discipline makes people to discover themselves (their hidden or undiscovered talents). This shows that Narrative Medicine a discipline that provides therapy or healing to people of 'dormant talents' as they later

discovered their true selves with the assistance of humanities to Narrative physicians/doctors. Through the position of Charon et al (2017), six learning outcomes are avered from Narrative Medicine. (1) recognition of emotion, (2) perpetual sharpness, (3) tolerating uncertainty, (4) decreasing burnout, (5) improving healthcare team function (teamwork), (6) deepening individual clinicians' knowledge of individual patients' situations. In addition, they provide the vision of Narrative Medicine as a discipline that those who seek care and those who give care can unite and achieve a better healthcare outcome.

Charon et al (2017), submit that close reading is required as 'the signature method of Narrative Medicine that six rules are required- (1) action towards social justice, (2) disciplinary rigour, (3) inclusivity, (4) tolerance of ambiguity (5) participation and nonhierarchical methods, and (6) relational and intersubjective process. They conclude that readers need to note all these and pay close attention to them during their study (clinical work) in their laboratory (reading of texts).

### **Theoretical Framework**

This paper draws insights from Allen Graham's intertextuality and other related theories propounded Hutcheon, Kristeva, Kubler, Focilon, and Worton. Allen's (2000), intertextuality as the new critical idiom submits that a new text emanates from existing texts which makes the text at hand original text as the urtext is considered to be the source of the current text.

Allen (2000) expounds the distinction between literary interpretation and intertextuality as he posits that intertextuality has its root from existing writings or readings, codes and traditions.

Works of literature, after all are built from systems, codes  
and traditions established by previous works of literature.

The systems, codes and traditions of other art forms and  
of culture in general are also crucial to the meaning of a  
work of literature. Texts, whether they be literary or non-  
literary, are viewed by modern theorists as lacking in any  
kind of independent meaning. They are what theorists now  
call intertextual.

To Allen, intertext or intertextuality is moving from former texts or independent texts to a network of textual relations as a new text is inspired by already existing texts read by a critic, writer, or author as well as essayist or memoirist.

Allen (2000), views intertextuality as a misunderstood term that scholars, theorists, and critics used interchangeably which requires more clarifications to make it unique depending on what any critic or theorist perceives it to be.

Intertextuality is one of the most commonly used and misused



terms in contemporary critical vocabulary... Intertextuality, one of the central ideas in contemporary literary theory, is not a transparent term and so, despite its confident utilization by many theorists and critics, cannot be evoked in an uncomplicated manner. Such a term is in danger of meaning nothing more than whatever each particular critic wishes it to mean.

The argument of Allen is valid because intertextuality could be interpreted to mean or refer to some similar terms such as interdiscursivity that points to diverse genres, styles in a work of art. Intertextuality from the above position could be interpreted based on the experience or ideology of critic or theorist as no any work is original on its own but a strand from either known or unknown existing works.

Hutcheon (1985), argues that nature and function of manifestation are important in any modern parody especially at the theoretical level. 'I too believe that any consideration of modern parody at the theoretical level must be governed by the nature and function of its manifestations in actual work of art.' From the position of Hutcheon, it could be inferred that nature precedes text while manifestation is the present text that has been adapted from the former. In addition, she argues that idea in modern parody is to teach art as well as criticism. She does not perceive it to be intertextuality because the aim of any teacher or critic is to make reference to existing works, titles, excerpt and even codes. Therefore, nature and function as submitted by Hutcheon talk about intertextuality in form of prequel and sequel.

Kristeva (2024), alludes the position of Satre that any author has more to offer in his or her work as though he or she consults 'parts of the book.' She further views text as 'subject' or 'rifle' against political excesses.

The text is a practice that could be compared to political revolution: the one that brings about in the subject what the other introduces into society. The history and political experiences of the twentieth century have demonstrated that one cannot be transformed without the other.

To Satre as cited by Kristeva, 'text' is a weapon against political imbalances as well as 'being' that controls and protests against excesses of tyrants and selfish leadership.

Kubler (1962), considers intertextuality from different angles as he posits that 'symbol, form, and duration' are the texts that assist a scholar to present his or her work(s).

Every meaning requires a support, a vehicle, or a holder. These are the bearers of meaning, and without them no meaning would pass across from me to you, or from you to me,



or indeed from any part of nature to any part.

The above extract only discusses intertextuality as a meaning or vehicle that drives society and without 'power relation in words' there would not be comfortable life as meaning and relationship would be in misunderstanding and confusion which susceptibly cause cataclysm among human beings.

Kubler (1962), in his book, *The History of Things*, submits that everything in life emanates from history or history of art as this could be termed to be intertextuality.

Let us suppose that idea of art can be expanded to embrace  
the whole range of man-made things, including all tools and  
writings in addition to the useless, beautiful, and poetic things  
of the world. By this view the universe of man-made things  
simply coincides with the history of art.

The submission of Kubler expounds history to be the source of intertextuality as writers navigate into others works in the history of things around them with undeniable creativity through the assistance of history. Urtext and history are similar as urtext could not exist without history and history can only be history without being field, History. In other words, urtext assists History as a discipline because if relating to existing works is in mirage or doubt, there will never be History but history.

Focilon et al (2018), consider hand as intertextuality as its use assists everything to work in life. It does not talk about hand perse but functions of hand to any profession in life.

As they are, hands have not only granted the wishes of man, but  
they have also helped them come to fruiton, they have given them  
shape and form. Man created the hand, I mean, he helped it deviate  
from the animal world little by little... Hands have enabled certain  
contacts with the universe which other organs and other parts of  
the body have not.

To Focilon et al, the use of hands is more fruitful than other parts of man's body as this is another meaning and importance of intertextuality because hands do more to transform the world as 'hands do more contacts in the universe.' In other words, hands perform and connect with world or universe symbolically in Africa especially as the Yoruba say, '*Atelewo eni kotan ni je.*' This is translated to be, *one's hand or palm is the source of one's success.*'

Worton et al (1990), view intertxtuality as a term or vocabulary that cuts across all disciplines as they posit that it borrows from psychoanalysis, political philosophy, and from Economics. They further submit that scholars or practitioners in/of intertextuality enjoy playing with new word in their writings which they

called ‘newly coined.’ They submit, intertextuality is an age-long term that Julia Kristeva coined it in her seminal work, *Word, Dialogue, and Novel*. However, Aristotle, Plato, Socrates, Horace, Rousseau and Bakhtin’s works centre on intertextuality as they have no knowledge of their own but borrow from the existing ones.

Worton et al (1990) submit that any quotation, reference, excerpt or extract are intertextualities as the original sources are referenced and new or present writer becomes ‘the original writer.’

The use of italics or inverted commas certainly signals  
a repetition and a ceding of authorial copyright; it also  
points to an obligatory intertext, to a conscious manipulation  
of what Barthes calls the circular memory of reading.

The above excerpt posits that intertextuality is ‘circular memory of reading.’ In other words, intertextuality is circular and reading from the ideas or ideologies of others and using it differently or unconsciously is intertextuality as the ideas or presentations come from others as this could be verbal to written, or symbolically presented.

Worton et al (1990) aver levels of intertextuality as argued by scholars as they alluded to three kinds of intertextuality- *aleatory intertextuality* which centres on the prism of how readers read through ‘the prism of all and familiar texts, ‘but *circular memory intertextuality* centres on memory of readers reading others’ works and infusing them into his or her own without mentioning whether one text is familiar or not as this may allow *calque* (loaning a term from one language or foreign tongue to a new text or environment). In addition, *obligatory intertextuality* ‘demands that readers take account of a hypogrammatic origin.’ This kind of intertextuality was not explained by Worton et al but it refers to original text written below of the new work while the urtext retains the originality of the idea which may seem as ‘sub-text’ to critics as no any writer, or author owns the originality of any work (of art).

Gaal-Szabo (2017) perceives intertextuality, intersubjectivity and narrative identity as words or concepts with similar meanings but with slight or little difference.

Intertextuality, intersubjectivity, and Narrative identity take  
the reader across time and space, from the times of slavery,  
through modernism to postmodern realms, and from the  
cultural spaces of Hungary to those of Britain, Ireland, and  
America, offering perspectives of and entailing intertextuality  
and intersubjectivity.

The obviousness of intertextuality as a term with synonym of intersubjectivity and narrative identity as contexts would determine the borrowing of words to survive or navigate. In addition, narrative identity calls

for intertextuality as narrator or writer borrows from other languages and experiences to discuss his or her own idea which may give room for syncretism, or hybridity.

### **Synergy Between Bible/ Literature and Medicine**

Analysis in this paper considers pentateuch in the Bible that is first five books of Moses especially few verses (Leviticus 8:22-23; 13:58;11:7; Genesis 2:21; 35:18; Exodus 12:29-30; 4:25) are explicated to answer position of Medical experts such as Semmelweis Ignaz (father of hand washing), Taylor Swaine (medical experts in Toxicology), and Callahan et al (experts in Obstetrics and Gynecology).

In the autobiographical introduction, Semmelweis (1983) expounds Medicine to be the highest duty and discipline to save human and his threatened life. He further points out that mother and child would not survive if everything about them is left to nature. He was unable to expatiate why treatment of mother and child could not be left to nature alone. Semmelweis would have submitted that nature (man) and his action (knowledge), and creative and moral behaviour (relationship with patients) would be the solution to save mother and child and world in general. He reveals that puerperal fever as endemic (mother and child fever) could not be attributed to seasons and climate. In other words, seasons and climates have no negative impact on child delivery by any mother.

According to Semmelweis (1983), the stoppage of puerperal fever among the mothers and infants in Vienna hospitals is conspicuous in the excerpt below which the world follows as far as medical sciences are concerned.

After the introduction of chlorine washings, nursing infants  
in the foundling home ceased to die of childbed fever. Dr. {Alois}  
Bednar, then head of physician of the Imperial foundling Home in  
Vienna, wrote: ‘Sepsis of the blood of newborns has become a great  
rarity. For this we must thank the consequential and most noteworthy  
discovery of Dr. Semmelweis, emeritus assistant of the Viennese first  
maternity clinic.

This new discovery of hand washing with chlorine ceases childbed fever among the mothers and infants in their hospitals. In addition, the proof of running water to washing of hands ceases the fever as other means had been tried and applied but the meticulous intervention of Semmelweis ceases germs that kill both mothers and infants in the hospitals.

It should be noted that the origin of hand washing for proper hygiene comes from the Bible as Supreme Being commands the children of Israel to learn the act and art of hand washing (Leviticus 13:58);

‘And when he that hath an issue is cleansed of his issue;  
then he shall number to himself seven days for his

cleansing, and wash his clothes, and bathe his flesh in

running water, and shall be clean. (KJV, Authorised Version)

It is conspicuous from the above extract that Medicine as a discipline is rooted from the Bible as the Supreme Being recommends to people of Israel to always use running water to bathe, to wash clothes and wash every part of their bodies. Clinically, the use of water can not be underestimated; washing of hands after taking delivery heals and sends germs away from any mother and her infant(s). In addition, the use of running water especially bathing causes therapy to any person who possibly experiences stress during day (or activities of day). From another lens, water is essential after eating or coming from a hospital especially to both physician and patient for proper hygiene or wellness. Therefore, Semmelweis gets his inspiration from the ancient book called Bible as the source of all knowledge and wisdom as it has been explored above.

Semmelweis (1883) re-examines patients in the hospital wards to know whether the cause was truly lack of running water or chlorine, washing their hands.

In the labor room they were examined in rows by persons whose hands

Were contaminated with cadaverous particles, the germ of the future

Puerperal fever, and the disease occurred among them sequentially.

After chlorine washing was instituted, sequential cases of the disease  
ceased.

Obviously, re-examination and re-application of chlorine and running water to washing of both hands of doctors and patients together with infants ceases the pandemic disease called childbed fever. Semmelweis (1883), posits that "infection occurs most often during dilation". In addition, he submits that during delivery, infection rarely occurs that injuries and contact with unclean linen after birth may cause childbed fever.

After birth, infection can also occur when the genitals,  
injured by the passage of the fetus, are brought into  
contact with bed linen that is contaminated with decaying  
animal-organic matter.

From the observation of Semmelweis, infection occurs after giving birth to a baby but not before giving birth to a baby. In other words, after coming out of a baby both mother and infant are affected as their bloods are contaminated because of lack of knowledge of the cause.

According to Taylor (1875), neurotic poisons affect the brain, spinal marrow and nerves. The results of these after poison has been swallowed are headaches, paralysis, giddiness, stupor, delirium, insensibility and convulsions. In addition, he explains the cause of meningitis or cerebro-spinal meningitis that it causes by inflammation of the membranes of the brain and spinal cord as well as poison consumption. Furthermore,

he avers symptoms of meningitis- fatigue, headache, pain in the neck, back, along the whole of the spine, stiffness of the jaws, and with difficulty in swallowing.' To Taylor, the above listed points are mild but violent meningitis shows serious headache as it might later become violent, great sensitivity to light and sound, delirium and convulsions.

Sudden death can be traceable to the Bible when the Egyptian first sons were smitten to death as a punishment to the stubbornness of Pharaoh (Exodus 12:29-30);

And it came to pass, that at midnight the Lord smote all the  
firstborn in the land of Egypt, from the firstborn of Pharaoh  
that sat on his throne unto the firstborn of the captive that  
was in the dungeon; and all the firstborn of cattle. And Pharaoh  
rose up in the night, he and all his servants, and all the Egyptians;  
and there was not a house where there was not one dead.

From the two verses above, it could be inferred that some diseases or ailments that kill people at night as seen in the firstsons of the Egyptians during the era of Pharaoh in the Bible are obvious. Again, the killing of Egyptian firstsons reveals, various kinds of diseases and shocks engendered from word or anger of Supreme Being appears as poison against the recalcitrants like Pharaoh in the Bible. Medically, stubbornness, anger, and keeping malice with a person harms the one who keeps all these. Therefore, keeping malice, anger and exercising stubbornness kills persons both emotionally and psychologically that might eventually affect them economically, intellectually, politically and later lead to their physical death.

Taylor (1875) further uses 'embolism' to explain sudden death as it is used in Medicine and Toxicology and symptoms are as follows, debility, exhaustion, croup in pregnant women or puerperal conditions. From the above submission, it could be deduced that the idea of sudden death or embolism was derived from the Bible not from Medicine as Bible was said to have been written around 5th to 6th Century BC (Babylonian exile).

Callahan et al (2013), explain the importance of initial visit of any pregnant woman before delivery time that there are certain things that need to be put in place.

Nutritional requirements increase during pregnancy and  
breastfeeding. An average woman requires 2,000 to 2,500 Kcal/day.  
The caloric requirement is increased by 300 Kcal/day during pregnancy  
and by 500 Kcal/day when breastfeeding. It is the responsibility of each  
prenatal care provider to review diet and exercise during pregnancy.

From the position of Callahan et al, it is obvious that Jacob as recorded in the Book of Genesis 35:18; 'And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father

called him Benjamin' is not a good and competent care provider. Possibly, he does not care to know about health care which later causes the death of his wife, Rachael. Although Jacob acts well by changing the bad name (Benomi) given by Rachael during 'faint period' to Benjamin, *the child of my right hand* he ought to have called any health provider or experienced woman to assist his wife, Rachael. If he had done that, Rachael would have survived it and possibly given birth to more children. In addition, it could be inferred that Jacob lacks good relationship with his neighbours. Or his neighbour might hate him because he is a servant of Supreme Being- his wealth might be the cause while people refuse to come to his aid possibly he has not been assisting them financially.

Callaham et al (2013) proffer solutions to problems of pregnancy especially back pain during pregnancy. They suggest the following practices:

During pregnancy, low back pain is quite common, particularly in the third trimester when the patient's center of gravity has shifted and there is an increased strain on the lower back. Mild exercise-particularly stretching- may release endorphins and reduce the amount of back pain. Gentle massage, heating pads, and Tylenol can be used for mild pain. For patients with severe back pain, muscle relaxants or, occasionally, narcotics can be used.

Physical therapy can also be helpful in these patients.

The above position, medically is lacking in the life of Jacob as he does not have knowledge of massaging and other practices during the delivery of his wife. Although medical science has been in mirage as there was no knowledge of heating pads and Tylenol and others during the era of Jacob, Jacob should have taken steps of saving his wife instead of looking at her dying.

Adams (1888) reveals the origin of medicine especially from the Bible as he alludes to the ancient treatment of healing as demonstrated by Moses which was later used by a doctor as the source of medicine as a discipline.

The doctor killed one of the birds in an earthen vessel over running water. He then dipped the living bird, the scarlet cloth, the hyssop and cedar wood into the blood that flowed into the earthen vessel from the bird he had killed. He then sprinkled the leper seven times with the blood and let the live bird go. In seven days all the hair must be shaven from the leper's body not missing even

the eyebrows...the doctor dipped his finger in the blood  
and applied a little to the tip of the right ear of the patient,  
also to the right hand thumb and the big toe of the right foot.  
For the balance of the treatment and its wonderful results the  
Young student is referred to the books of oriental literature,  
Such as the pentateuch, the Sanscrit, the Targums and other  
Oriental written on 'Sacred History.'

It is obvious that the above position of Adams was derived from the Bible. In the book of Leviticus 8:22-23, Moses used the blood of ram to anoint Aaron and his sons especially their right ears, right hands and right toes as medications to boost their strength. It is undeniable that early physicians from the revelations of Adams got their inspirations and knowledge from the Bible especially anointing the right parts of their bodies which was the possible genesis of testing patients blood using needles to pinch their right thumbs to know their blood conditions.

Adams (1888), views anaesthetics as a reliever of human beings from pains after they are operated upon. He says, 'in medicine, anaesthetics of great value as a relief from severe and exhausting pains as toothache.' It stands to reason that Bible is the urtext especially in the book of Genesis as the Supreme Being *operated* Adam and took out one of his ribs to form Eve (Gen.2:21). In addition, he argues that anaesthetics has advantages that make it *sui generis* unit in Medicine that, 'many operations can now be easily performed where perfect quiet is demanded of a patient.' Bible as urtext reveals that Supreme Being performed operation on Adam when he was deep asleep. 'And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof (Gen. 2:21). This reveals that the Bible is both urtext and prequel to Medicine and medical personnels (anaestheticians) learn the art of calmness during operation.

Adams (1888) expounds surgery as the branch of health that involves the use of hand, operations, or manuals. He further posits that in modern medicine, some surgical operations need not the use of instruments. Biblically, manual healing could be termed to be operations as experts administering it can be called earliest or ancient surgeons as this is evident in Moses' wife, Zipporah (Exodus 4:25) who takes a sharp stone and cuts off the foreskin of her son and casts it at his (her husband, Moses') feet. 'Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.' Without doubt, Zipporah's action could be termed origin of operation which shows creativities of Jews and earliest people as 'surgeons of old' who new or modern surgeons learn from.

## CONCLUSION

Synergy between Literature and Medicine is explored in this paper. The researchers posit that Literature and Medicine have synergy as they submit that they have contributed to nothing and something as other scholars would continue from where they rest their pens in this paper. This goes in line with Yoruba maxim as 'African theory of progressive' that, '*Oni nkoja lo, inu Ola ndun, Ola komo pe oun pada bowa*



*dana'*{transl- Validity of today's research is undeniable but later it would be less relevant in the future}. This paper without any doubt contributes to scholarship especially Clinical Literature as it is essential to note that the researchers have succeeded in demonstrating the link Literature and Medicine. To the researchers, intertextuality is a form of interdiscursivity or 'genres within genres' as there are texts that overlap into a new text which is considered to be original but not urtext.

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