

Information About How to Care Newborn in Hazâ'inü's-Sa'adât: A Sample Manuscript From XIV-XVth Century*

Hazâ'inü's-Sa'adât'ta Yenidoğan Bakımı Hakkında Bilgiler: XIV-XV. Yüzyıldan Bir Yazma Eser

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ABSTRACT

The author of this manuscript is Eşref b Muhammed, who was said to be a physician during the reigns of Sultan Murad II and Sultan Mehmed the Conqueror. Hazâ'inü's-Sa'adât dates from the late 14th century or the early 15th century. Eşref b Muhammed explained the title's meaning as follows: —In a the dictionary, health corresponds to happiness. That is why I called this pamphlet Hazâ'inü's-Sa'adât (The Treasuries of Happiness). — Hazâ'inü's-Sa'adât is mostly about preventive medicine. The work, in accordance with the conventions of the period, begins with basmala (in the name of God). It consists of four parts. In the first part, the author explores the principles of both theoretical and applied medicine. The chapter on theoretical medicine explains the concept of the four humors and the body fluids. The chapter on applied medicine is divided into two subsections: the first section defines health and informs about the care, feeding and diseases of newborn infants according to embryological information.

In this study we aim to evaluate the —newborn in Hazâ'inü's-Sa'adât The text includes information about newborn and infant care, the temperature and light advisable in the newborn's room, cleaning, newborn clothing, how to feed newborns and how to bathe them. The pamphlet provides a list of drugs to be used for diarrhea, constipation, infants tooth cutting, coughing, aphtha, sty, stomach ache, sneezing, spots, herniation and dysentery, in addition to information about breastfeeding, its importance, and drugs that increase breast milk.

Key Words: Hazâ'inü's-Saadât, Newborn, 15 th Century

Öz

Eşref bin Muhammed tarafından yazılan Hazâ'inü's-Sa'adât, XIV. yüzyılın sonuna ya da XV. yüzyılın başına tarihlenmektedir. Eşref bin Muhammed, eserinin isminin anlamını şöyle açıklamıştır: “Sözlükte sağlık, mutluluğa karşılık geliyor. Bu yüzden bu kitapçığa Hazâ'inü's-Sa'adât (Mutluluk Hazineleri) adını verdim.” Hazâ'inü's-Sa'adât çoğunlukla koruyucu hekimlikle ilgilidir. Eser, dönemin kurallarına uygun olarak besmele (Allah adına) ile başlamakta ve dört fasıldan oluşmaktadır. İlk üç fasılda, yazar teorik ve uygulamalı tıp ilkelerini tartışmıştır. Teorik tıp ile ilgili bölüm, dört humor ve beden sıvıları teorisini açıklamaktadır. Embriyolojik bilgilerden sonra, çocuk bakımı ve hastalıklarından bahsedilmektedir. Gençlik, kırsakallılık ve pirlilik hakkındaki bilgiler yanında, vücut hakkında kısa anatomik bilgilere yer verilmektedir. Bu çalışmada Hazâ'inü's-Sa'adât'taki yenidoğan ve bebek bakımı, yenidoğan odasında tavsiye edilen sıcaklık ve ışık, temizlik, yenidoğan giysileri, yenidoğanların nasıl besleneceği ve nasıl yıkanacağı hakkında bilgiler verilmektedir. Hazâ'inü's-Sa'adât; ayrıca ishal, kabızlık, bebek dişleri, öksürük, aft, itdirseği, mide ağrısı, hapsirme, lekeler, fıtık ve dizanteri için kullanılacak ilaçların bir listesi ile birlikte anne sütünün önemi ve artırılması hakkında bilgiler de içerir. Tek nüshası Topkapı Sarayı Müzesi Kütüphanesi, III. Ahmed Bölümü Hazine 557 numarada kayıtlı olan bu eserin, Dr. Bedii N. Şehsuvaroğlu tarafından yayınlanmış transkripsiyonu bu çalışmaya temel alınmış, yeni doğan bahsi detaylandırılmış ve günümüz tıbbıyla örtüşen yönleri sunulmuştur.

Anahtar Kelimeler: Hazâ'inü's-Sa'adât, Yenidoğan, XV. Yüzyıl

* Lokman Hekim Dergisi, 2018; 8(3):240-246

DOI: 10.31020/mutftd.426010

Geliş Tarihi – Received: 22 Mayıs 2018; Kabul Tarihi - Accepted: 30 Temmuz 2018

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INTRODUCTION

Medical manuscripts were written in or translated into Turkish by the command of the emperors of Anatolian-Turk States, and presented to them. In this era, emperors issued orders to encourage writing of Turkish manuscripts.¹

Eşref bin Muhammed and Hazâ'inü's-Sa'âdât

Hazâ'inü's-Sa'âdât, whose exact writing date was unknown but estimated to be between the end of XIV. century and first quarter of XV. century, was written by a doctor named Eşref bin Muhammed.²⁻⁵

While no decisive and explanatory information has been present on the lifetime of Eşref bin Muhammed, it is also unknown whether he had any other books or writings. Although the main reference books of Turkish History of Medicine, e.g., Osmanlı Müellifleri (a book about the Ottoman authors), Osmanlı Türklerinde İlim (a book about the science by Ottoman Turks), Beş Buçuk Asırlık Türk Tababet Tarihi (a book about the Turkish History of Medicine), Hammer Tarihi (a book about the history of Ottoman period, written by Hammer), and Türk Edebiyat Tarihi (a book about the history of Turkish literature) were reviewed, no information was found on

So far, the first published comprehensive article about Hazâ'inü's-Sa'âdât was written by Bedi N. Şehsuvaroğlu. In the mentioned work of Şehsuvaroğlu, no information about the author of Hazâ'inü's-Sa'âdât was provided. The article of Şehsuvaroğlu was comprised of introduction, translation of the text, glossary and facsimile. Figure 1 shows one example sheet from Hazâ'inü's-Sa'âdât including its cover (on the right) and the first page, no. 1a (on the left).

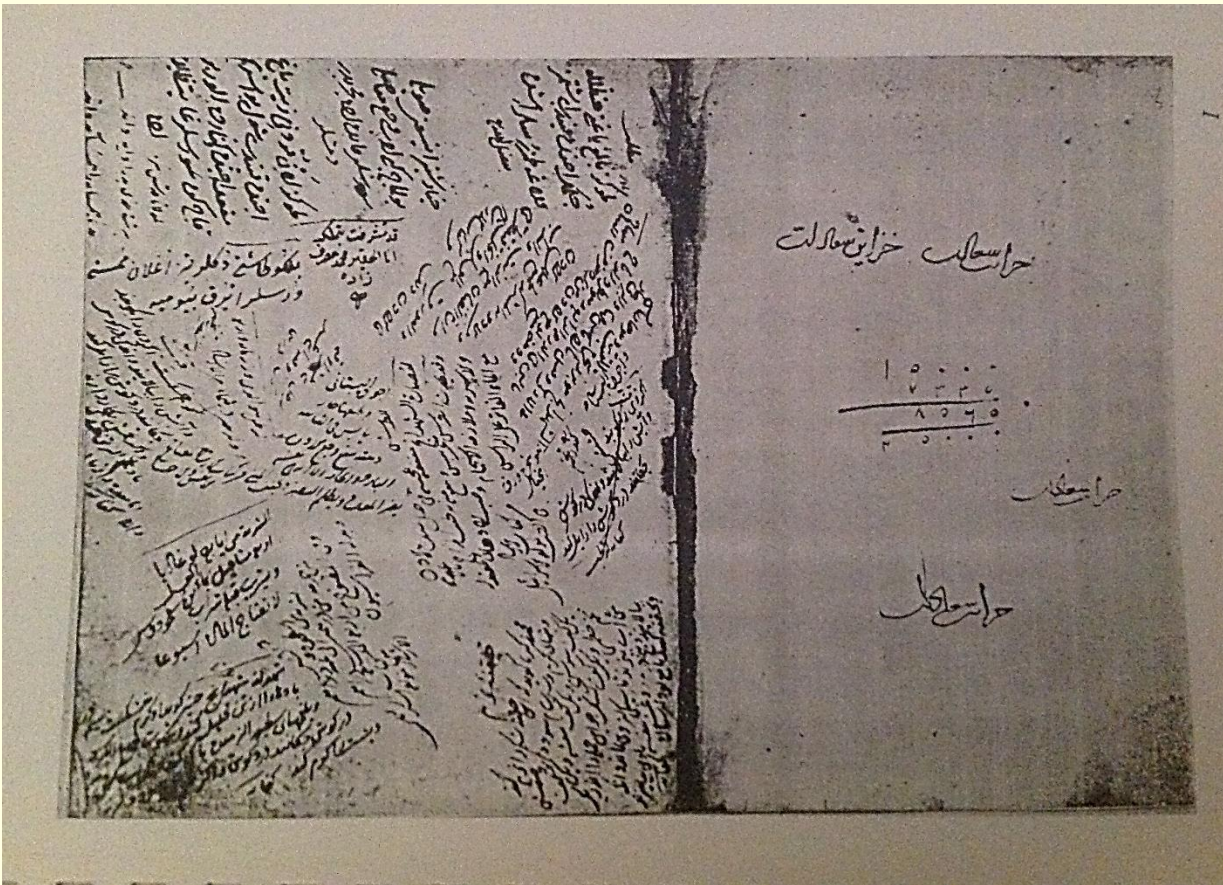


Figure 1. The cover page (on the right) and the first page, no. 1a (on the left) of Hazâ'inü's-Sa'âdât.

In the critic by Prof. Süheyl Ünver on the translation of Hazâ'inü's-Sa'âdât by Bedi N. Şehsuvaroğlu, it was also reported that no information was present about Hazâ'inü's-Sa'âdât or Eşref bin Muhammed in the main references.

Alongside of the value of Hazâ'inü's-Sa'âdât about history of medicine, it has great importance in Turkish Language history due to its simple wording of Turkish language and showing characteristics of speaking language.⁴

In general terms the topic of the book is about protection of health (hifzi's-sihha).

The name of the book means "treasures of prosperity/happiness" while health and prosperity/happiness were considered synonyms. It starts with basmala, appreciation to God, and greetings and prayers to our prophet Muhammed and his decedents. The reason for its writing in Turkish was explained. As understood from language characteristics and vocabulary, author is a doctor with a very good command on Turkish. Eşref bin Muhammed expressed in the 2a page that he wrote in Turkish because it is the most effective way to address people in their own language. It was reported in the literature that Hazâ'inü's-Sa'âdât has great importance for Turkish language.¹² The author Eşref bin Muhammed claims that it was an education book and for this purpose he stood away from literary arts.²

METHODS

The work named Hazâ'inü's-Saadât, 15th century dated, was discussed in terms of newborn care and advice given to mothers in this regard, and it was aimed to emphasize the importance of the subject.

Eşref bin Muhammed or his book Hazâ'inü's-Sa'âdât.⁶⁻¹⁰ The only one known copy of Hazâ'inü's-Sa'âdât is registered at the library of Topkapı Palace Museum, III. Ahmed Section, No. 557. While it is comprised of 72 sheets (72 varak, or 114 pages), each sheet includes 17 lines (except that sheets 11b and 71a include 18 lines). The book was copied by Ali bin İne Hacı in 1460 (after Christ) (in 864 of muslim calendar). The book was written without any vowel points using naskh writing with an understandable Turkish language so that the readers could easily understand.¹¹

The work named Hazâ'inü's-Saadât, written by Eşref bin Mumammed, was published by Bedi N. Şehsüvar.² The translation made by Şehsüvaroğlu consists of introduction, translation written text, glossary and facsimile.

Şehsuvaroğlu, who stated that he separated the book into four parts, and that first three parts belong to sanitation, that fourth part is a deontological part. Şehsuvaroğlu, who stated that this writing had lines at the end of the work, indicating that it was copied in Zî-lka'de / August-September of 864 H./1460 year, also stated as a result of this investigations that this work could be written in the first half of XV th century.²

From page 7 included in the second part of the work, information about the formation of child in mother's womb, and issues mother should be careful about during pregnancy are given. The procedures to be carried out after the birth of the child, child's care, and features of breast milk to be given to child were emphasized on pages 9b - 11b. On pages 11b - 13a, medicines that will increase breast milk, and medicines that will be usefull for the ablactation of child were mentioned. On pages 13b - 16a, some diseases encountered in children, and medicines related to their treatment were mentioned.

In the study, during the writing of quoted parts from Hazâ'inü's-Sa'âdât, the parts, including the transcription made by Şehsuvaroğlu, and care of newborn were retranslated by researchers, and these two translations were evaluated, and italicized in the text. The study was done between January and April 2011.

Newborn and Advices

Excerpts from Hazâ'inü's-Sa'âdât are provided with their respective varak numbers within parantheses at the beginning of the paragraphs, herein.

Eşref bin Muhammed gives some advices to the mother-to-be before birth.

(9a) Mother-to-be should avoid too sour, solid, sweet, salty meals. She shouldn't be very active after meals and should not visit baths. She should be careful while walking, turning from one side to the other, and

laying down. Doing nothing is also not good. The mother-to-be should do her daily activities, take some rest for a while, protect herself, and not be angry.

Pregnant women may not always be prepared for possible circumstances. They should be informed about nutrition, exercises, and daily life activities in the existing situation.¹³ Hazâ'inü's-Sa'âdât includes recommendations about diet, exercise or daily life of a pregnant woman. Based on these advices, it can be expressed that Hazâ'inü's-Sa'âdât have similarities with the approaches of modern day.

The main aim of medicine is to provide and maintain a healthy life. The concept health does not solely include body health. Psychological health, social health, and body health constitute an entirety. A pediatrician prefers her/his main occupation to be monitoring a healthy growing baby instead of treating an ill child. This occupation starts with fertilization of the ovum. Even, one should start with a family to conveniently raise the baby, both physically and spiritually. These are inevitable for healthy generations.¹⁴ With the same sensibility, Eşref bin Muhammed wrote his work Hazâ'inü's-Sa'âdât .

(9b) When the time (due date) comes, funicle of the baby should be cut at 4 finger distance above umbilicus and tied with wool rope. Smooth linen cloth should be placed onto umbilicus.

Salting of baby was controversial. But Ebu Ali suggested that washing with salty water would be enough. *After birth; baby's armpit and the region below femur should be salted and the rest of the body should be washed with salty water. During bath, temperature of the water should not be too cold or too hot. Nostrils and the whole body should be rubbed well so that every part can get its position.*

According to Anatolian folklore; salting is done in order to prevent sweating and stinking, as well as avoiding the baby to have a cagy body being arrogant. Baby is washed just after birth or after umbilicus cut, or at 3rd, 4th, 7th, 20th and 40th days of her/his birth.¹⁵ Hazâ'inü's-Sa'âdât is an important reference book showing the origins of this application.

(10a) After birth, all organs are very soft. They stay put as they are left. Baby must be placed in a darkened and ventilated room in which materials such as sturgeon leaf, bitter orange, and rose juice are left, and the baby should be taken out to daylight. If the baby is suddenly taken out to daylight, her/his eyes would be dazzled. It is necessary to pay attention to this situation. Eyes should be gently wiped. Baby's head should first be covered by soft-loose linen cloth and a bigger nightcap should be worn. Linen should be thinned as baby grows, his/her head should be on the pillow, and a whole body massage should be performed.

(10b) Baby should be washed everyday. Newborns are easily affected from environmental temperature changes. When clothed, the room temperature where the newborn stays must be between 22-24°C with fresh air and without too much air circulation. Newborn skin is thin. Skin must be cleaned and the newborn must be bathed everyday with water at 37°C temperature until umbilical cord falls down. Hazâ'inü's-Sa'âdât provides information about the environment that baby is recommended to stay in, and the information is in agreement with today's medical knowledge. Infancy period is the most vulnerable period of the baby to harmful factors. Therefore, special care and support must be provided. *Newborn must be fed with breast milk. If the mother is sick or milk is not of use or present, a wet nurse with similar habit and age with the mother should feed the baby. If baby is a boy, wet nurse 's baby should also be a boy; if baby is a girl, wet nurse 's baby should also be a girl. After every lactation, baby should be put to sleep. At post-partum period, breast feeding mother should immerse her finger into gum mastic rose syrup so that baby licks her finger, and give milk afterwards.*

At the early periods of baby's life, mothers start of breastfeeding the baby or start and maintaining of proper nutrition if the baby cannot be breastfed is very important. The biggest responsibility here belongs to mother and people related to delivery and in communication with the baby. Mother's insufficient milk can cause serious problems to newborns. Hyponatremic dehydration may develop in newborns getting inadequate breast milk due to insufficient water and calory supply.^{16,17} Wet nursing, dating back a long way ago, has been a very important concept in pediatric development until 20th century. It is expressed that the very first information about wet nurses were found in Ebers papyrus.¹⁸ In Anatolia, Soranus from Efessos, Galen from Bargama and Oreibasius mentioned wet nurse concept and implementations in their books.¹⁹

(11a) After milking, mother should talk to her baby with a soft voice. A thick neck refers to a strong mind of the baby. If baby's chest is flat, it is considered that the baby will be well mannered. Wet nurse should be clear headed with middle sized breast and flawless milk. It is known that human milk, specifically mothers breast milk is the most natural and healthy source in newborns nourishment. Biological research on mothers' milks quality and protective role shown that it is the best food source for babies. In cases of some health problems, newborns not getting his/her own mother-milk, sickness or loss of the mother, wet nurses must be found for nutrition of the baby.²⁰

(11b) Color of milk must be white. If color is red, milk is considered raw, if color is yellow, milk is considered bilious, if color is blue, milk is considered mucuous. Every color should be considered as an evidence of a substance (according to theory of "Four Humours and Bodily Fluids"). Odor of milk must be good, and its texture must not be rough and foamy. Breast milk is very important in baby's nutrition, and some compositions were also given in Hazâ'inü's-Sa'âdât to increase mother's milk.

(12a) Nursing women should avoid sour, bitter, and spicy food. Sometimes milk is too much in quantity, and precautions must be known to decrease it. Baby should be breastfed for 21 months. According to some, this period can be extended up to 30 months but supplementary food similar to breast milk should be given in addition to breast milk. Once baby's teeth begin to come out, the amount of supplementary foos can be increased day after day to make the baby familiarized with it.

(12b) Too fatty and food with ingredients dissimilar than milk should not be given to baby. Bread should be crumbled in the milk, and once it is in a slurry form, it should be given to baby in small amounts. Then, variety of food must be increased and given after distributing into meals. Sleep is essentially important. Sleep must be regular like meals. Mind rest in sleep, nerves are regulated.

(13a) Locating good smelling materials inside the room is appropriate before sleep. Sleep is a time period that helps organism to rest and renew itself. Thus, particularly central nervous system's and other system's exhaustion are eliminated. Sleep varies with age. With age, sleep time and sleep pattern changes in children. While teeth come out, gingiva should be rubbed with chicken oil to reduce the pain. Bath with daisy in warm-water relaxes the baby. After teeth come out, it is good to give sweet food to child to eat by herself/himself.

(13b) If baby gets sick for some reason, related medicine is listed for different illnesses. Among the medicine recommended by Hippocrates and Galen, some of them are sorted.

Diarrhea: It may depend on food. Pestling rose oil, cumin, aniseed and celery seed and put it on abdomen, giving pestled pomegranate are helpful.

Constipation: It may be because of milk. If it is because of supplemenratary food, it is necessary to quit them or have a break of them. Giving honey, honey water may be beneficial.

(14a) *Itching of gingiva:* This is a serious disease. Baby wants to bite everything. Cries all the time. The cure is rubbing gingiva with oil. Washing mouth with salty water is also helpful.

Cough: If it happens just after birth, trgacanth and quinces seed should be mixed as a paste and given to baby after bath. Honey should be smeared on tongue, then finger should be placed inside the throat to let baby vomit.

(14b) *Solidification of breath:* Mucus comes, breath solidifies. The cure is pestling linseed, mixing with sugar and let baby lick the mixture.

Aphtha: There are three types as red, white or black. Thrush is a fungus infection caused by candida albicans, and can be seen as a white milky residue on cheek mucosa, soft palate, and especially tongue. It is seen mostly in infancy period and newborns. This issue is explained in detail in Hazâ'inüs-Sa'âdât, and it was advised that all materials to be given to baby should be clean, which is consistent with today's knowledge.

Swelling, tumors: Hot one is abscess. Sometimes, there is yellow color in eye, and skin turns yellow.

(15a) *In this case, it was recommended that pulps are used externally. Swelling in eye: In this case, eyes should be wiped with milk or boiled water boiled with chamomile.*

Umbilical wringing: Child bends over and cries. Placing warm water on abdomen may be helpful.

(15b) *This water should not be too hot. Besides dropping pestled cummin and thyme, mixed with basilicum juice may reduce the pain. This is a colicky abdominal pain happening intermittently due to intestines. It is generally seen babies aged smaller than 3 months. The most effective move is holding baby on lap. Also laying down in prone position, bathing, and putting warm cloth on abdomen could be helpful. In this regard, the limited information given by Hazâ'inü's-Sa'âdât is quite consistent with today's knowledge. In case of heat rash, bathing child is helpful. This would relax her/him.*

Umbilical hernia: It is because of too much crying. Cummin is mixed with egg-white and put on linen cloth. Folded cloth should be put on abdomen. Inguinal hernia is also because of too much crying. Its treatment is the same as that for umbilical hernia.

Hiccups and insomnia are mentioned later in the text. For both cases medicine prepared using some herbal drugs are recommended. Some newborn physiological findings such as baby's yawning, hacing the hiccups, sneezing, irregularly breathing, and sighing are individually included in Hazâ'inü's-Sa'âdât , and points require consideration are also indicated.

Every child should wake up with sweet words from sleep, and then hands and face should be wiped, baby's moving freely and sitting a little should be allowed, and the baby should be fed. Children should learn to eat meals, and should not drink dirty water. Children should be allowed to play games. Games improve bones, regulate appetite and make children learn to take joint action.

There are several study fields require skill, ability, and talent. It is an art to make children follow someones advice. Care-giver family members should have information on age-characteristics of children. Only then the expected benefits in child care can be obtained. In Hazâ'inü's-Sa'âdât, clues were also given on good communication with children, adults to be loving a patient to contribute children's healthy growing and developing healthy nutrition habits, and children's growing with moral values.

CONCLUSION

Among Anatolian States, especially Germiyanoglu, Candaroglu, Karamanoglu and Ottomans paying attention to science and Turkish Language, a large number of work have been written in or translated into Turkish.

Hazâ'inüs-Sa'âdât was written according to the traditions of its time period. The theory of "Four Humors and Bodily Fluids" was the fundamental basis of both diagnosis and treatment of diseases.

In Hazâ'inü's-Sa'âdât practical information were given, and proper use of drugs was advised for suggested medicines to work, and people having command only in Turkish Language to be informed on medical issues.

Hazâ'inü's-Sa'âdât also presents principal approaches on newborn care and how the families contribution should be.

ACKNOWLEDGEMENT

It was presented as a poster at the 6th Meeting of the International Society for the History of Medicine, 7-10 September 2011, Barcelona, Spain.

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