and nine hands, with a foot thrown in for good measure. The organs from the mummy Nekht-ankh include lungs, liver, larynx, fingernails, penis, aortic arch, and pericardium. Of the animals, cats are the most frequently represented, followed by six crocodiles. There is no report of these having been radiographed, though one of the four imitation crocodiles, made of reeds and covered in cloth, contained a juvenile crocodile and two eggs. Hawk and kestrel were the only birds recorded, apart from two examples of the sacred ibis. The results of examination of these will be given in a further report.

To extract as much information as possible about the human mummies with negligible damage seemed to be an ideal job for radiography. Thorough examinations were made at the Manchester Medical School department of radiology, where it was possible to use not only conventional machines but also, for some examinations, complicated neuroradiological apparatus, the Elema Schonander Mimer 3, and, in a few cases, the Emiscan CT 5005 computerised axial tomograph. Examination of the teeth using an orthopantomograph—which showed maxilla and mandible simultaneously on one film—could be carried out only on the separate heads. Because of the nature of the material of the wrappings, the inclusion of resins and pitch, and the “button” decoration, plain radiography was confusing and tomography had to be used. This had the advantages of blurring out all the image except for a thin layer deep within the cartonnage.

Much information was obtained by radiological means, but there is little that is startling. In spite of this the complete catalogue of radiographic findings amply proves the high quality of the work. In addition to the guinea worm, bladder calcification was detected, probably tuberculous or, alternatively, bilharzial. Degenerative changes, calcification in blood vessels, an upper incisor replaced by the embalmer in the mandible, and confirmation of the method of removing the brain through the nose by way of the base of the skull were some of the other findings. Problems that remain for further study include calcification in the intervertebral discs, thought by some to be the result of alkaptonuria. Bone biopsies are to be done to investigate this more fully. One of the mummies showed biparietal thinning, well described in other schools; its frequency seems high compared with present-day skulls, and I have found one example among the comparatively few mummies in the Birmingham Museum. A surprising finding in the assessment of the dentition was the appearance of caries in four specimens; this is unusual and suggests a departure from the usual local diet.

By rehydrating the mummified tissue it was possible to carry out normal staining techniques. An interesting example of the information obtained was seen in the mummy Nekht-ankh. He was one of two found together and believed to be brothers, and was unwrapped by Dr Margaret Murray in 1910 during her tenure as Egyptologist to the Manchester Museum. Dating

Word for word

Analogy

Although we now use analogies (or the abbreviated analogy, the simile) to illuminate arguments or descriptions, the word was originally used to describe a method of reasoning in which the hypothesis was supported not only by referring to evidence but also by referring to similar processes—on the mediaeval assumption that objects and processes of similar appearance had similar mechanisms. In both types of usage illnesses have been, and are, employed as analogies and the medical profession itself uses analogies to make sense of the welter of phenomena presented by people who are ill.

In *The Prince*, Machiavelli's advice on the management of recently established composite principalities was based on the principles of medicine—like the newly created area health authorities. He wrote: “When trouble is sensed well in advance it can easily be remedied; if you wait for it to show itself any medicine will be too late because the disease will have become incurable. As the doctors say of a wasting disease, to start with it is easy to cure but difficult to diagnose; after a time, unless it has been diagnosed and treated at the outset, it becomes easy to diagnose, but difficult to cure. So it is in politics. Political disorders can be quickly healed if they are seen well in advance (and only a prudent ruler has such foresight); when, for lack of a diagnosis, they are allowed to grow in such a way that everyone can recognize them, remedies are too late.” In this instance, he was using the disease process not merely to illuminate his argument but to prove it. As mediaeval symbolism has waned, this style of argument has died out and illness analogies are now more often used to illuminate rather than to convince.

Some authors employ medical analogies more often than others. Marcel Proust, who became increasingly preoccupied by his asthma, makes frequent use of his experience with illness and the medical profession throughout the 12 volumes of *A La Recherche du Temps Perdu*. In volume 4, for example,

he writes: “Without either the shyness or the sadness of my arrival I rang for the attendant who no longer stood in silence while I rose by his side in the lift as in a mobile thoracic cage propelled upwards along its ascending pillar.” In volume 5: “I was like a man who not having been able to open his eyes for some days sends for a doctor, who neatly and gently raises his eyelid, removes from beneath it and shows him a grain of sand.” And in volume 6, reflecting Proust's ambivalence towards the medical profession, “After a moment's silence I asked him, as one would ask an ill-mannered doctor, whether it was necessary for me to remain standing. . . .”

Doctors and scientists used analogies to develop their ideas about physical illness and then used this concept to analyse and classify disorders of mind and behaviour. The approach to these phenomena in the nineteenth century is still influential, and is based on an analogous process of reasoning that the mind is like the body, and its disorders can be diagnosed, treated, and classified in analogous fashion—even that their cause and prevention are analogous. In Turgenev's *Fathers and Sons*, published in 1861, Bazarov, literature's most famous medical student, expresses this approach clearly when asserting that there is a difference between good and bad people: “It's like the difference between the sick and the healthy. The lungs of the consumptive are not in the same condition as yours and mine, though they are constructed on the same lines. We know more or less what causes physical ailments, and moral diseases are caused by the wrong sort of education, by all the rubbish people's heads are stuffed with from childhood onwards, in short by the disordered state of society. Reform society and there will be no diseases.” This view would be echoed by many people today.

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