

# The Representation of Unconventional Physician in Alexander Pope's Memories of Martinus Scriblerus

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## ABSTRACT:

This paper examines Alexander Pope's *Memoirs of The Extraordinary Life, Works, and Discoveries of Martinus Scriblerus* (1741) with a central focus on portraying the main character as an unconventional physician. Alexander Pope recognizes the existence of two distinctive consciousness; he aims to awaken society from what is perceived as false consciousness through the main character's different consciousness. The author presents the main character as an unconventional physician who explores the traces of the imposed social and cultural norms behind the physical and mental illnesses that are inflicted on the population in the fictional society in the story. The physician attempts to cure these diseases by rectifying the impact of societal norms on the individual, considering them the leading causes that hinder an individual's true authenticity. The article attempts to employ a Marxist criticism approach, specifically relying on the Surplus Value theory, to investigate the source of false consciousness that inflicted the society. Moreover, the theory serves to underscore the economic dimension of false consciousness, emphasizing that the distortion of true identity is not merely a cultural or ideological phenomenon but is deeply intertwined with the economic relations within society. By embracing the dominant values and failing to recognize their role as the primary producers of surplus value that perpetuates a system that inherently disadvantages them, Pope aims to awaken the population. The article concludes that the main character, advocating for individual liberation from false consciousness, supports the idea that two distinctive types of consciousness exist. Also, it concludes that the main character, as a holder of class consciousness, emerges as a symbolic dissenter and, through his treatments, rejects the dominant culture, perceiving it to be the reason that hinders the individual's self-realization and authenticity. Also, it concludes that the main character is involved in a conflict with the broader society, leading him to be isolated and feel a lack of belonging due to his different consciousness.

**KEYWORDS:** Alexander Pope, Historical Context, Scriblerian Club, Surplus Value Theory, Memoirs of Martinus Scriblerus.

## 1. INTRODUCTION

Alexander Pope (1688-1744) was born to Roman Catholic parents in London. His birth coincided with the Glorious Revolution, a period of time when Protestant leaders overthrew the Catholic monarchy. As a Catholic, Pope's childhood and his entire life were influenced by England's religious and political conflicts. During the rule of William III and Mary, strict measures were imposed against Catholics forcing them to reside in a rural area in Windeforst, away from London and major Protestant cities nearly ten miles. This geographical separation reflected the social distance imposed on Catholics during that period (Rogers, 2007, p. 3).

Alexander Pope endured a lifetime of physical pain and suffering. Since his childhood, he suffered from Tubercles

in his spine, which caused his physical weakness, deformities in his appearance, and ongoing health problems. Due to his physical condition, he had an abnormal physical appearance, including becoming a man of short stature and a hunched back. As a result, he hardly fulfilled his needs and necessities, which made it necessary to receive assistance for personal hygiene. Besides that, he experienced severe pain, particularly recurring headaches and constant emotional and psychological distress. On the severity of the miseries inflicted on Pope, Samuel Johnson stated that Pope's misery was a result of the repetitive and persistent nature of his various ailments rather than being linked to a single overwhelming affliction (Johnson, 1910, pp. 74-99).

Pope lived during the Age of Reason which is also known as the Enlightenment era. This Age is widely featured as a transformative cultural and intellectual movement in the

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eighteenth century in which succeeding the Scientific Revolution of the seventeenth century. Also, Pope's Age was characterized by a celebration of the secular world perspective and the emergence of nonconformity to discard the old (Reeves, 2021, pp. 1-3). Intellectually and philosophically, the era marked a profound revolt against the constraints of tradition and authority, instead promoting the use of human reason as a powerful force for the improvement of human knowledge and society (Tonelli, 1971, p. 217). In summary, the era was defined by Immanuel Kant with the motto of "Sapere aude! 'Have the courage to use your own reason!'" (Kant, 2013).

The period during which Alexander Pope lived witnessed economic growth as the mode of production advanced through the adoption of new farming techniques and technologies, leading to increased agricultural productivity. England experienced a growth in overseas trade, particularly with its colonies. The development of joint-stock companies and the establishment of trading outposts played a significant role in expanding commerce. The Atlantic slave trade also contributed to the economic prosperity of the nation. England's overseas colonies played a crucial role in the country's economic growth by providing valuable resources, such as raw materials and commodities, as well as serving as markets for English goods (Rudy, 1988, p. 5). Legal reforms, including the establishment of property rights and the rule of law, provided a stable legal framework that facilitated economic transactions and encouraged investment by changing the factors of production; the economic growth of England paved the way for England's transformation, socially and culturally as well.

In addition to the expansion of wealth and prosperity, the surge in affluence aligns with the ascent of the middle class to political prominence and significance within life and society. The ascent of the middle class progressively exerted a stabilizing and tempering impact on the behavior and ethics of the populace. They exhibited a sensibility towards social discipline, promoting order and balance (Tilak, 2012, pp. 230-231).

People's interest in fashion increased, which mirrored luxury, wealth status and power. The rich people fascinated with the material culture, particularly by the French taste in fashion, wearing false hair, wigs, and eyebrows were all wearing during that period (Rudy, 1988, p. 7). The age witnessed the rise of public spaces, such as coffee houses dedicated to refined entertainment such as singing, reciting, and, of course, talking, where people gathered there and displayed their manners and fashions. In order to create an enjoyable and social atmosphere that offered more than just a drink, they functioned as venues for social interaction, business dealings, and the exchange of news and information.

Conversely, a counterargument viewed that the books and the philosophy of the Age of Reason narrowed the Enlightenment to merely the role of the rational individual, cultural material and interaction in society. It led to the rise of a group of literary men who were mainly satirists to attack the vices of the men and society, "most literary men of letters away angrily against the current of philosophy of the 18<sup>th</sup> century, a few like Swift, Pope, and Johnson

considered the philosophical innovations of their century anything but Enlightenment" (Johnson W., 1967, p. 5).

*Memoirs of The Extraordinary Life, Works, and Discoveries of Martinus Scriblerus* was written by a group of writers and satirists associated to a literary club known as the Scriblerian Club during the early 18<sup>th</sup> century in London. Its members included Alexander Pope (1688 - 1744), Jonathan Swift (1667 -1745), John Arbuthnot (1667-1735), author and physician to Queen Anne, John Gay (1685-1732) and Thomas Parnell (1679-1718). Swift confidently described the club as representing "a friendship among men of genius" (Ackroyd, 2002, p. vii). The aim of the club was to mock all the false tastes in learning through a fictitious and invented pedant character of Scriblerus, "a man of capacity enough, that had dipped into every art and science, but injudiciously in each" (2002, p. vii). Scriblerian collaboratively worked in *Memoirs of the Extraordinary Life, Works and Discoveries of Martinus Scriblerus*, but it was published under Pope's direction in 1744 (Cooke, 1944, p. 598).

In Alexander Pope's "Memoirs of Martinus Scriblerus", the narrative follows the fictional character Martinus as he embarks on a journey into society, shedding light on the obstacles that impede individual happiness, stemming from a pervasive false consciousness. Martinus, functioning as a physician and employing unconventional methods, attempts to diagnose physical and mental illnesses. Drawing from his experiences under his father's regulations, Martinus attributes the cause of people's illnesses to cultural factors. In the narrative, Martinus provides treatments that deviate from scientific medical approaches, focusing instead on social, cultural, and material elements. This sets the stage for a conflict between conventional medical practices and Martinus's unorthodox methods, revealing a central tension in the story.

There have been several opinions regarding the motivation behind this project. Harland (1950, p. 365) points out that work aimed to attack and satirize pedants and their false taste in literature prevalent in the time of Pope. Also, Hammond (1988, pp. 110-111), states that the Scriblerian were concerned about the rise of materialism and its influence on the rise of the weak and materialistic writer. Due to the age witnessed some writers seek to find more opportunities to make a living through their writing. The Scriblerian aimed to challenge and criticize the cheap and weak writing that prioritized financial gain over meaningful content. Likewise, Palmeri (2001, p. 332), figured out that the Scriblerian responded to the cultural shift in the 18<sup>th</sup> century and used satire to critique the misuse and excesses in different fields such as learning, law, medicine, science, and romance literature through subjecting Martinus Scriblerus, a fictional character. Ackroyd (2002, pp. viii-ix), stated that the Memoirs In the 18<sup>th</sup> century, there was a great battle of texts and pamphlets between the "ancient" and the "moderns", those who revered classical learning against those who followed the new philosophy of science and experiments. Although the Scriblerian were by no means "moderns" and took every opportunity to attack the newly created Royal Society members, they were also aware of the problem of pedantry.

However, in contrast to others' opinions, this paper diverges by placing a distinct focus on highlighting the social and philosophical phenomena that are widespread globally. The author predicted and experienced these phenomena earlier, particularly the feeling of estrangement and a sense of not belonging for individuals in a society where the majority exists in a state of false consciousness. This unique perspective sets this analysis apart from others, offering a fresh exploration of the book's themes of isolation and estrangement.

This article employs Marxist Criticism, specifically the theory of surplus value, to explore how the social structure and cultural norms are constructed within society. It delves into the impact on the main character, who perceives these constructs as obstacles, illustrating them as a social illness manifested in the population. Additionally, through Marxist criticism, the researcher examines how others act and behave in relation to the dominant culture and ideology, portraying them as holders of false consciousness. In contrast, the main character sets himself apart, operating from a different level of consciousness. Also, the research used the technique of close reading for the narrative to analyze the narrative.

In Marxist economic theory, surplus value is a central concept that helps explain how an exploitative system is formed and its social, cultural and conscious implications. According to Karl Marx, the root of alienation or an individual's lack of satisfaction is deeply related to the economic system when wealth and resources are not distributed equally (Rivkin & Ryan, 2000, p. 232).

Moreover, he pointed out that the imbalance in wealth leads to the division of society into classes, as he stated the imbalance in growing the wealth of capitalists results from exploiting the labour of others, "the key to the capitalist domination, according to Marxism, is a basic hidden disequilibrium between what we give and what we get when we work...this is the secret of the capitalist wealth ... the imbalance, Marxist argued, is not simply a matter of individual's choices of biological qualification People are put into certain places historically, and being in those places makes certain things possible for them that are not possible for other" (Rivkin & Ryan, 2000, p. 232).

The above quote explains that the nature of capitalism is the profit-making of wealth through unlawful ways and exploitations of others. Also, its social impact led to the creation of a class-divided society where the individual's position is determined and controlled by his economic position. Moreover, he stated that due to the economic imbalance, the system determines the opportunities for one group and constraints for another group.

Furthermore, according to Karl Marx, exploitation is not merely economic, but it extends to divide society economically into classes; one minor class, called the bourgeoisie, has an infinite desire for profit-making, and the majority of the other group is called the proletariat is treated by the bourgeoisie as a commodity and became the subject of commerce in which their labour is exposed to buying and selling (Marx & Engels, 1970, pp. 68-69).

As a result of the class division society, according to Karl Marx, the wealthier class owns the means of production, which also controls all other aspects of the society. He explained this relation in this way: the economic base, which is called the base structure, determines the production of the culture, law, social norms, and literature, which is called the superstructure. In addition, Karl Marx pointed out that from the superstructure, one receives the consciousness under the particular political system, religion, and ethical and aesthetic ideals in the form of ideology, which functions as a soft power to convince the majority of the people to legitimize the ruling classes power in the society (Eagleton, 1976, p. 5).

Also, Karl Marx pointed out that in the economic system that seeks imbalance in distributing the wealth, it produces a culture, social norms, laws which are exploitative that hindering individual's self-realization and liberation. This results in slavery, endless conflicts, struggle, hatred, exploitation, and injustice. Also, another implication of the exploitative system, according to Marxism was controlling the consciousness of the majority of people through the dominant ideology in which the majority of people fail to recognize that they are exploited and oppressed (Bresseler, 2011, p. 169). So, those who are aware of the exploitation are often a few individuals with class consciousness, leading to alienation and isolation among the majority who remain falsely conscious. These themes of alienation and isolation are prevalent within the narrative.

## **2. Martinus Scriblerus's Unconventional Treatment to the Physical Disease**

The story begins by introducing Martinus as a physician dedicated to advancing his medical studies with the aim of contributing to the field of medicine. In this stage of Martinus's biography, the author portrays him as an unconventional physician who is deeply interested in diagnosing and investigating illnesses and diseases through unusual methods and experiments. For example, one of Martinus's early medical approaches involved using dogs and pointers to investigate the causes of distemper, "One of the first was his method of investigating latent distemper by the sagacious quality of setting dogs and pointers". (Pope, 2002, p. 51) The quote proposes that Martinus was dissatisfied with the conventional approach to treating diseases. It implies that he devalued the current established medical approaches, instead inventing new methods. This metaphorically signifies that he challenges and disrupts the conventional medical establishment. Thus, it can be argued that by defying the existing medical standards, the narrative provides an opportunity for Martinus to view illness and diseases from a different perspective.

Also, Pope described Martinus as an active physician who cares about the communities' health and seeking to have contribution in eliminating the existed diseases. The narrative shows that throughout his investigation he found that the whole society inflicted a psychological disease of distemper and he proposed a project to the official and authoritative member of the government suggesting a solution to the existed disease, " on the occasion of one distemper which was become almost epidemical he thought himself obliged to lay before both Houses of Parliament, entitled,

A Proposal for a General Flux, to exterminate at one blow the Pox out of this kingdom” (Pope, 2002, p. 51). Martinus' proposal indicates his concern for the well-being of the people and reveals his dissatisfaction with the current health system. Additionally, addressing the parliament of the kingdom metaphorically represents a critique of the established political system and social structure directly tied to the existing plague. Therefore, it can be argued that Martinus' project concerning the health of the people reflects his awareness that society suffers from certain diseases under the current political system. Being in the position of a physician who connects internal diseases to external factors allows Martinus to delve deeply into the causes of the existing epidemic social illness that disrupts individual happiness.

The distinctiveness of Martinus as a physician relies on crossing the conventional methods of treating the diseases. The story demonstrates that he is specialized in studying the diseases of the mind, but unlike other conventional physicians who merely treat the biological irregularities with the body instead, Martinus specialized in to investigate psychological illnesses such as irregularities in the passions, “ He attempted to find out specifics for all the passions; as other physicians throw their patients into sweat, vomits, purgations, etc., he cast them into love, hatred, hope, fear, joy, grief etc” (Pope, 2002, p. 52). The quote explains that Martinus abandoned the classical method of diagnosing the illness and he set himself apart from his peers to deal with the biological diseases. Rather, he chooses to deal with the inner passions, which metaphorically signify treating the passions that cause an individual's miseries, suffering, and conflict that hinder an individual's true happiness. By distinguishing himself from others in the field of medical treatment, Martinus deviated from the normal standards that related the individual's illness to the body itself but rather sought to find out the impact of external factors that led to the imbalance and irregularities of the mind. So, it can be argued that Martinus stands in contrast with the majority of other physicians in a state of false consciousness, accepting the dominant narrative of an individual's illness as it is. Instead, Martinus goes beyond the established narrative, leading to a conflict with the majority of the people.

Similarly, while other physicians found fulfilment in providing remedies to individual cases in Martinus's time, Martinus sought to extend his scope to the whole of society. Martinus found out through his observation that the whole society equally suffering from the same mental illness, as the narrative shows that he was motivated to deepen into the psychological issues due to his keen observation of the widespread of emotional Irregularity of English population during his time, “ And indeed, the great Irregularity of the Passions in the English Nation, was the chief motive that induced him to apply his whole studies, while he continued among us, to the Diseases of the Mind” (Pope, 2002, p. 52). The quote suggests that the whole English society inflicted the same illness. Metaphorically, it highlights that the complexity of life which the whole people encountered and experienced which symbolizes their false consciousness. Hence, Martinus's observation indicate that all the people share the same source of the causes which produce the same disease. Thus, it reflects

Martinus's feeling sympathetic towards them and through his newfound medical knowledge he feels responsible to function as rescuer and saver.

Moreover, Martinus assumed the irregularity of the passions to stem from certain regular actions and behaviors that people used to practice. The narrative shows that Martinus interrelated the science of anatomy and studies the structural formation of the physical body of the human being with social and cultural norms. He discovered that the anatomical structure of the body depended on the regularity of the individual's actions and behaviours, “He considered Virtues and Vices as certain Habits which proceed from the natural Formation and Structure of particular parts of the body. A Bird flies because it has Wings” (Pope, 2002, p. 52). The quote elucidates that he viewed that certain parts of the body are responsible for certain behaviors. By linking the individual's anatomical body to human behavior, Martinus established the first principles of his theory that the formation of the structure of the body reflects the social norms and cultural practices that oppress the individual's behaviours and habits that, in a Marxist view, could be considered as tools of oppression. Therefore, Martinus's assertion that certain parts of the body are responsible for certain behaviours could be interpreted as a way for Martinus to explain how societal norms, shaped by the prevailing economic and power structures, influence and shape individual behaviour.

Then Martinus proceeded to the second principle of his theory, in which he states that any deviation from the natural inclination of the structure and the body results in a direct influence of a specific passion. The narrative shows that Martinus also, interrelated the function of the body and soul together, “ First, he observed that the soul and body mutually operate upon each other, and therefore if you deprive the mind of the outward instruments whereby she usually expresses that passion, you will in time abate the passion itself; in like manner the castration abates lust” (Pope, 2002, p. 52). This principle clarifies that Martinus argue that dealing with the psychological issues began from external factors, as the metaphor of castration reduces sexual and emotional desires. So, according to Martinus' theory, it is shown that each part of the human body is responsible for producing a specific type of passion, and as long as the natural structure of the body is wrong, it shows the symptoms of mental illness. So, the deformation of the natural structure of the body symbolizes the social and cultural obstacles that appear on the body which lead to that disruption of the inner passion, the source of an individual's fulfilment, according to Martinus.

Similarly, based on his earlier approach, Martinus theorized that there were some muscles responsible for operating particular emotions in the human being, “ Thirdly, that all muscles grow stronger and thicker by being much used” (Pope, 2002, p. 52). By linking this physiological concept to social and political systems, Martinus challenges the established order. The imbalance in muscle structure, where some muscles are stronger than others, is portrayed as a result of the existing social and political system. This can be interpreted through a Marxist lens as a critique of the unequal distribution of power and resources in society,

leading to the strengthening of certain elements at the expense of others. He proposed a solution to the English emotional irregularities by suggesting bringing balance and not letting some muscles grow stronger over others, "that muscle may be strengthened or weakened by weakening or strengthening the force of its antagonist" (Pope, 2002, p. 52). The quote explains that Martinus suggests that the muscles should be rectified to its natural position to reduce the causes of the inner problems. So, Martinus' theory to alter the bodily mechanism indicates the existence of external pressure that leads the muscles to divert from their natural position, which in turn leads to irregularity of specific passion. Thus, Martinus's proposed solution to rectify the emotional irregularities by bringing balance to the muscles and not allowing some to grow stronger over others reflects a call for societal reform. The idea that muscles can be strengthened or weakened by adjusting the force of their antagonist implies a need for a more equitable distribution of power and resources in society to address emotional imbalances.

Throughout his observation, Martinus scrutinized the anatomical structure of England's population, and he explored among the people the great imbalance in the parts of their bodies. The narrative shows that Martinus claimed that certain constant regulations and habits cause the deviation of the muscles from their natural position, and he recommended that muscles should be corrected. Also, Martinus noticed that the structure of muscles was shaped according to the individual's way of expressing their passion; those who express agreement and acceptance, like through their anatomical body of overly nodding the head and bowing the body forward, which leads to the muscle which responsible humbleness, civility. On the contrary, Martinus found the counter class of upper people express their arrogance, pride and dislike by overly tossing their heads and bending their heads backwards, which leads them to have a strong muscle responsible for pride, "Now he observed that complaisant and civil people have the flexors of the head very strong; but in the proud and insolent there is a great overbalance of strength in the extensors of the neck and muscles in the back" (Pope, 2002, p. 53). This quotation clarifies that based on Martinus's diagnoses, the flexor and extensor muscles are exposed to pressure by overuse, which made some people have strong bowing muscles, and others have strong bending forward muscles. So, Martinus's assertion that certain constant regulations and habits cause deviations in muscles suggests that these deviations are not natural but socially constructed. This analysis through a Marxist lens suggests that Martinus's observations on anatomical imbalances and the connection between muscles and social expressions provide a physical manifestation of class-related dynamics, and the imbalance in the parts of the body symbolize the unequal distribution of resources, power, and opportunities among different social classes impact of societal structures on the individual body.

Also, Martinus suggested these muscles had to be rectified to bring such people to a just balance to bring them to their natural position, " he judged that... the flexors of the head and the, neck of the body must be strengthen; antagonists...extensors of the spine, weakened"(Pope, 2002, p. 53). Metaphorically, Martinus calls for the abolition of the imbalance of the structure of power, which made some

people become slavers to others as their masters. Giving this solution reflects Martinus's wariness of the existence of a divided society, which leads to pressure on the people and hinders the notion of happiness in a healthy body. So, both were the result of a class-divided society that they must be abolished to eliminate mental illness.

Similarly, Martinus examined the relationship between mental illness and cultural practice. In the narrative, Martinus scrutinized the anatomical structure of unmarried girls of his society exposed to the established customs and culture of marriage, which leading irregularity in their postures. He criticized the mothers who encourage their girls to expose their beauties through their certain posture, "teaching them tossing and bridling rather than the bashful posture of stooping and hanging down the head" (Pope, 2002, p. 53) . The quote describes that the natural posture of girls' bodies deviated from their natural position; instead, being in their modesty, they are tossing and bridling. Pope's observation that mothers encourage their daughters to emphasize beauty through specific postures reflects the influence of cultural and societal expectations. It illustrates the rise of the custom of marriage, which places emphasis on beauty, physical appearance, and securing a wealthy husband. This trend prompts mothers to exert pressure on their daughters to alter their behaviours and engage in competition with other girls by showcasing specific postures. Martinus suggests that these postures need rectification, reflecting his awareness that society is moving toward the commodification of individual women. This commodification results from prioritizing the desire for social mobility and wealth within the existing culture of marriage. Martinus observes this as a new custom prevailing in society that necessitates rectification to liberate individuals from their inner suffering, symbolizing their false consciousness.

Moreover, Martinus discovered the manifestation of another societal pressure on the body of a certain group of people. He observed that flattering prevents the muscles' function to produce the passions appropriately. The narrative shows that Martinus connects the physical manifestation of strong flexor muscles in flatterers to their behaviour of bowing and cringing. He noticed this on the body of flatters who behave, speak and act according to the desire of others to gain their favored under this pressure, the structure of their Muscles as bowed and cringed, and they need to be rectified "Flatterers, who have the flexor Muscles so strong that they are always bowing and cringing, he supposed might in some measure be corrected by being tied down upon a Tree by the back...This Muscle is called the Muscle of patience... This Muscle also he observed to be exceedingly strong and large in Henpecked Husbands, in Italians, and in English Ministers" (Pope, 2002, pp. 53-54) . The quote explains flatters are known for their strong flexor muscles due to overly using by bowing and cringing to gain the respect of others, and it also proposed a method to correct this muscle by tying them down on a tree by the back. Also, Martinus included other groups like Henpecked Husbands, Italians, and English Ministers. Martinus extends his criticism to specific social groups, such as Henpecked Husbands, Italians, and English Ministers. This critique may be interpreted through a Marxist lens as

an observation of how certain groups, under social and cultural pressures, exhibit similar physical characteristics. The mention of these groups reflects Martinus's disapproval of individuals who, in his view, abandon authenticity for the sake of social expectations or power dynamics. Pope's strong criticism and expression of hatred toward the observed phenomena, where individuals abandon authenticity for the sake of others, align with a Marxist critique of alienation and false consciousness. So, it reflects Martinus's disdain for a society in which individuals compromise their true selves to fit into socially constructed roles.

Furthermore, cultural pressure to confirm unrealistic and superficial romantic relationships inflicted the body of lovers and influenced the way the lovers are represented by Martinus. The narrative shows that Martinus noted that the pursuit of idealized love among lovers was seen to be the influential reason that affected the irregularity of the passion for love among the lovers of his time. In the narrative, Martinus diagnosed among the lovers that their romantic love and relationship mainly relied on the posture and gesture of the lovers and their amorous gaze, and he proposed that they must wear eyeglasses "The rolling amorous Eye, in the Passion of Love, might be corrected by frequently looking through 'glasses'" (Pope, 2002, p. 54). The quote shows that the love relationship, which depends on the rolling amorous Eye is a cause of emotional dissatisfaction. This dissatisfaction can be interpreted as a symptom of a societal illness where individuals are pressured to conform to unrealistic and superficial expectations in their romantic relationships. It shows that he was critical of superficial and unrealistic relationships as he suggests they wear eyeglasses, which signify a call to look beyond surface-level expressions of love and to critically evaluate the authenticity of relationships.

In addition, another aspect of the society that Martinus observed in which he suggested an anatomical treatment to correct it was the behavior and antics of some people who pursue superficial entertainment. Martinus calls those people Jumper on the table, and he satirically suggests tying their hands and legs, "Impertinent fellows that jump upon Tables, and cut capers, might be cured by relaxing medicines applied to the Calves of their legs, which in such people are too strong" (Pope, 2002, p. 54). The satirical quote demonstrates that Martinus considered the foolish antics of some people as symptoms of a deeper issue within society. It shows that he criticizes those who seek to attract the attention of the people. Martinus's proposal of using "relaxing medicines applied to the Calves of their legs" can be interpreted as a metaphorical remedy for the societal ailment of misplaced priorities. In essence, Martinus's anatomical treatment proposal serves as a satirical commentary on the shallowness and misplaced priorities of certain segments of society.

### **3- Martinus Scriblerus's Unconventional Treatment to the Mental Disease**

Following Martinus's medical journey in society, in contrast to those previous individuals, the symptoms of their mind diseases deformed their anatomical structure; he en-

countered a case of a nobleman in the court with the symptoms of mental distemper disordered and rationalized behaviours, speech and action. In the narrative, the author depicts the manner of the nobleman's behaviour that is shown to be emphasized his self-importance, as he is shown to be obsessed with his own thoughts, preferring to isolate himself with a particular group and seeking admiration from his own creativities, seeking pleasure when his image is glorified by other, "who was observed to grow extremely affected in his speech, and whimsical in all his behaviour. He began to ask odd questions, talk in verse to himself, shut himself up from his friends, and be accessible to none but Flatterers, Poets, and Pickpockets till his Relations and old Acquaintance judged him to be so far gone, as to be a fit Patient for the Doctor" (Pope, 2002, p. 55). The quote explains the condition that the young nobleman has experienced, revealing the symptoms of the mental illness to be cured by Martinus. The fact that the young nobleman isolates himself with a particular group, including flatterers, poets, and pickpockets, suggests the authors' critique of the class distinctions and social circles within the court. The isolation from common people and the preference for specific groups may indicate the reinforcement of class boundaries and the impact of social hierarchies on individual behaviour. So, it can be understood that the condition of the young man indicates his behaviour is seen as a response to the privileges and pressures associated with nobility and aristocracy.

As a physician, Martinus began investigating the medical biography of his patient, the young nobleman, by asking his aunt several questions. Martinus began questioning whether the case of the nobleman results from an inherited trait or if there are any external factors behind it. Martinus asks his aunt, "If this gentleman has not been much frequented by flatters, and a sort of people who bring him dedications and verses? 'O Lord, sir!' quoth the aunt, 'the house is haunted with them'" (Pope, 2002, p. 56). Martinus's question underscored his keen awareness of the potential influence of external factors, particularly the presence of flatterers and those who seek to gain favour with the young nobleman through dedications and verses. By inquiring about the frequency of such interactions, Martinus was delving into the nobleman's social and emotional well-being. This line of questioning suggests that Martinus was concerned about the impact of these flatterers on the nobleman's self-perception and values, highlighting that the nobleman's condition could be a product of external influences rather than an inherent trait.

Then Martinus proceeded to Martinus's questions about life, including his interactions, desires, and values, to delve deeply into his inner worldview. By observing the nature of The man, Martinus began by questioning his behaviours and the potential influences on his sense of self. "Whom does he generally talk of? Himself, quoth the aunt. Whom does he write letters? Himself. Whom does he dream of? All the dreams I ever heard were of himself. Whom is he ogling yonder? Himself in his looking-glass" (Pope, 2002, p. 56). These questions imply that Martinus believes the nobleman's self-love is so extreme that he is almost exclusively focused on his own image and desires, to the exclusion of other people and external influences. Martinus's questions, revealing that the nobleman talks writes letters,

dreams, and ogles himself, highlight an extreme case of individualism and self-love. So, the emphasis on self-love may be seen as a product of a class-based society where individuals are encouraged to prioritize their own success and image over collective well-being.

Subsequently, according to Martinus, the notion of individualism is a case of mental disease, and it should be treated as it made life shallow, and meaningless and causes the man to act irrationally without taking the morals and the surrounding environment to question, "Madam, upon the whole this case is extremely dangerous. There are some people who are far gone from this passion for self-love, but then they keep a very secret intrigue with themselves and hide it from all the world besides. But this patient has not the least care of the reputation of his beloved, he is downright scandalous in his behavior with himself; he is enchanted, bewitched, and almost past cure" (Pope, 2002, p. 57). The quote explains that the noble man's self-love is becoming dangerous to himself and others surrounding him, as his case becomes uncountable like others who hide their private materials, it highlights that the patient is deeply consumed by self-love that he is beyond the point of easy treatment, the phrases like he is enchanted, bewitched and almost past cure emphasize that the noble man's inner mind entangled in his self, making it extremely challenging to remedy his condition.

To cure the noble man from his mental disease, Martinus proposed a long treatment plan for the young noble man to be followed. In the narrative, Martinus began taking into the consideration the social and cultural influences on the nobleman's his self-love disease such as his social interaction, he suggested to avoid the company of those who falsely praise him and are merely pleasure seekers, but instead suggests him to spend some time in isolation to reflect on himself, "shun the Company of flatterers, nay of ceremonious people, and of all Frenchmen in general. It would not be a miss if he travel's over England in a Stage-coach, and made the Tour of Holland in a Track-scouted" (Pope, 2002, p. 58). By suggesting this solution, Martinus stand against the man's value in which his life had been driven by the company of flatters. The author critiques the societal practices that encourage insincere praise and superficial interactions. Also, it shows that Martinus's resistance to the company of flatterers challenges the nobleman's idealized version of himself constructed by those around him. Martinus's suggestion for the nobleman to travel over England and make the Tour of Holland represents an alternative perspective on life. It could be seen as a call for the nobleman to break free from the narrow confines of his social circle and explore different environments. So, it reflects Martinus have a different worldview about life, and he rejects the shallowness of those existing habits that contribute to the nobleman's sense of isolation and self-love.

Following that, Martinus noted from investigating his medical biography that the nobleman's life was partly driven by the pursuit of material possessions and superficial appearance. In the narrative, Martinus suggested reconsidering these values by changing his ambition and desire for such pursuits, "Let him return the Snuff-boxes, Tweezer-cases, (and particularly the Diamond Ring) which he has received from himself. Let some knowing

friend represent to him the many vile Qualities of this Mistress of his: let him be shown that her Luxury, Pride, and Prodigality will infallibly bring him to a morsel of bread" (Pope, 2002, p. 58). The quote explains in a satirical manner that the noble man needs to return the material he gained to the person who reared him who was himself. Also, Martinus proposed to some of his friends to depict the flaws of his mistress, which are related to her physical appearance. Martinus's recommendations for the nobleman's treatment reveal a critique of materialism, superficial appearance, and the prevailing values of society. Also, Martinus's recommendation to show the nobleman the "vile qualities" of his mistress, including her luxury, pride, and prodigality, can be understood as a critique of a lifestyle that prioritizes opulence and extravagance. It shows that Martinus rejects this value and advocates for the nobleman to change his desire, which raises a question about the emptiness of material pursuit and its consequences to ruin the well-being of the individual. So, it can be argued that Nobleman's disease can be cured by changing and challenging the existing norms.

The last list of Martinus treatments for the nobleman's self-love diseases is associated with the nobleman's pride in his self-image. Martinus encourages the nobleman to strip away the artificial aspects of his self-image and see himself in his natural state, "Let him surprise the Beauty he adores at a disadvantage, survey him| self-naked, divested of artificial charms, and he will find himself a forked straddling Animal, with bandy legs, a short neck, a dun hide, and a pot-belly. It would be yet better if he took a strong purge once a week in order to contemplate himself in that condition" (Pope, 2002, p. 58). The advice for the nobleman to surprise the beauty he adores at a disadvantage and to contemplate himself in a less idealized condition is a call for him to confront the illusory nature of his self-image. Also, the suggestion implies that the nobleman should strip away the superficial aspects of his self-image and see himself in a more natural, unvarnished state. Martinus's suggestion for the nobleman to regularly undergo a strong purge to see himself in a less idealized state can be seen as a metaphor for a cleansing process aimed at self-awareness. From a Marxist perspective, this implies that confronting one's true self, flaws and imperfections included, is a necessary step toward breaking free from false consciousness and societal expectations. The overall advice from Martinus to the nobleman reflects a Marxist theme of seeking liberation from external factors and societal norms. By encouraging the nobleman to confront his true self and reject artificial enhancements, Martinus promotes a consciousness not dictated by external appearances or societal expectations. So, it shows that Martinus is seeking a liberated self from external factors, which reflects his different consciousness.

Finally, Martinus challenges the noble if he can find happiness and meaningful life beyond his self-love as he states in a humorous manner when all the treatments are not working, "If all this will not do, I must then leave the poor man to his destiny. Let him marry himself, and when he is condemned eternally to himself, perhaps he may run to the next pond to get rid of himself, the Fate of most violent Self-lovers" (Pope, 2002, p. 58). Martinus's humorous suggestion that the nobleman may need to marry himself and, when condemned eternally to himself, might run to the next pond to get rid of himself is a satirical critique of the shallow purposes and pursuits in the nobleman's life. In a Marxist framework, this can be interpreted as a commentary on the emptiness of a life driven solely by self-love, materialism, and superficial values. The mention of social and cultural



norms as real obstacles that influence and distort true identity reflects Martinus's awareness of the broader societal context. From a Marxist standpoint, this aligns with the idea that existing social and cultural structures can narrow down life paths and lead to the distortion of authenticity and true self-identity.

#### 4. CONCLUSION

Martinus, throughout his medical journey, identified the mental illness in all bodies, which can metaphorically represent the false consciousness which inflicted the majority of the people. Also, Martinus concluded by investigating the abnormal anatomical structure of the bodies and the irregular behaviours and attics that were influenced by the social and cultural norms established in his current society. Martinus' treatment and recommendation result from his consciousness being different from that of the rest of society. His attempts to cleanse the bodies of the environmental, social, and cultural norms indicate that Martinus experienced a conflict with a dominant ideology, reflecting his social and cultural estrangement. Martinus's view is that the established norms are rather obstacles that hinder an individual's authenticity and realization of true identity. Also, rejecting the dominant culture and practices indicates that Martinus experience an existential question regarding the absence of healthy bodies, which metaphorically represents the search for authenticity. His unconventional approach reflects a commitment to challenging societal norms and seeking a more genuine expression of individual identity. Finally, Martinus questions the status quo, and his pursuit for rescuing the bodies from external factors aligns with the Marxist view, which calls for the freedom and liberation of individuals from the oppressive systems that characterized by exploitation, class division, slavery, and power inequalities as the natural consequences of an economic system that resources and wealth are not equally distributed. As Martinus's unconventional treatment set him apart from other physicians an in which it reflects metaphorically his class consciousness that leading him to experience estrangement in the society where the majority in the state of false consciousness. This highlights Martinus's represent a non-conformist, conscious man who seeks to rectify the society from their false consciousness.

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### تمثيل الطبيب غير التقليدي في ذكريات ألكسندر بوب عن مارتينوس سكريبلروس

#### المخلص:

تدرس هذه البحث قصة (مذكرات الحياة وأعمال واكتشافات غير العادية ل مارتينوس سكريبلروس) (1741) مع التركيز بشكل أساسي على إيجاد بماذا يمثل الشخصية الرئيسية كطبيب غير تقليدي في القصة. الكاتب ألكسندر بوب يدرك بوجود وعين مميزين في المجتمع، فهو يهدف إلى إيقاظ المجتمع مما يُنظر إليه على أنه وعي زائف من خلال الوعي المختلف للشخصية الرئيسية. يقدم المؤلف الشخصية الرئيسية كطبيب غير تقليدي يستكشف آثار الأعراف الاجتماعية والثقافية المفروضة وراء الأمراض الجسدية والعقلية التي أصابت السكان في المجتمع الخيالي في القصة. ويحاول الطبيب علاج هذه الأمراض من خلال تصحيح تأثير الأعراف المجتمعية على الفرد، معتبراً إياها الأسباب الرئيسية التي تعيق أصالة الفرد و هويته الحقيقية. يستخدم البحث منهج النقد الماركسي، معتمداً بشكل خاص على نظرية فائض القيمة، للبحث في مصدر الوعي الزائف الذي أصاب المجتمع نتيجة سعي الناس إلى التكيف مع الأيديولوجية والمعتقدات والقيم السائدة بدلاً من إدراك النتائج الطبيعية التي تشوه حياتهم والهوية الحقيقية. علاوة على ذلك، تعمل النظرية على إبراز البعد الاقتصادي للوعي الزائف، مع التأكيد على أن تشويه الهوية الحقيقية ليس مجرد ظاهرة ثقافية أو أيديولوجية، بل هو متشابك بشكل عميق مع العلاقات الاقتصادية داخل المجتمع. ومن خلال احتضان القيم السائدة والفشل في الاعتراف بدورها باعتبارها المنتجين الرئيسيين لفائض القيمة الذي يعمل على إدامة نظام يضر بها بطبيعتها، يهدف بوب إلى إيقاظ السكان. البحث نوعي، ويركز بشكل أساسي على تحليل النص الرئيسي من خلال قراءة و تحليل الاقتباسات في النص. ويستنتج البحث إلى أن الشخصية الرئيسية تدعو إلى التحرر الفردي من الوعي الزائف، وتؤكد فرضية البحث بوجود وعين مميزين في القصة. كما يخلص إلى أن الشخصية الرئيسية كحاملة للوعي الطبقي تبرز كمنشئ رمزي، ومن خلال معالجته ترفض الثقافة السائدة معتبرة أنها السبب الذي يعيق تحقيق الفرد لذاته وأصالته. وأخيراً، يختتم البحث بالدعوة إلى التقليل من قيمة الثقافة والمعتقدات السائدة التي تعلن عن نجاح الفرد وسعادته، فالشخصية الرئيسية تدخل في صراع مع المجتمع الأوسع مما يؤدي إلى العزلة والشعور بعدم الانتماء بسبب وعيه المختلف

#### نوينه راتيا پزيشكه كئ نه ناسايي لـ چيروكا بيره وهرين مارتنس يا نقيسه ر نه لكسه ندهر پوپ

#### پوخته:

نه ف كهكولينه لـ ژير ناف و نيشانئ (نوينه راتيا پزيشكه كئ نه ناسايي لـ چيروكا بيره وهرين مارتنس) يا نقيسه ر نه لكسه ندهر پوپ، فهكولين دئ خواندئ بوو هزو بيرين نهكسه ندهر پوپ كهئن لـ چيروكا وي يا بـ ناف و نيشان (بيره وهرين ژبان و بهر هم و فهديتنن مارتنس سكريبلرس بين نه ناسايي) ۱۷۴۱ بـ گرنگيدان بـ وينهكرنا كارمكترئ سرهكي وهك پزيشكه كئ نه ناسايي. نه لكسه ندهر پوپ د فئ چيروكئ دا وهسا ددانيت كو دوو هوشمندی همنه، هوشمندی راستئ و هوشمندی بـ دره و، و ل ههمان ده مدا بـ وينهكرنا كارمكترئ سرهكي هولا هوشياركرنا جفاكي ددهت، ژ هوشمندی بـ دره يا نهو ههست پيدهكمت. نقيسه ر كارمكترئ سرهكي وهك پزيشكه كئ نه ناسايي پيشكيش دكمت، كو لـ شوينهواريت بهايين كهلتوري ويين جفاكي نهوين هاتينه سهانندن، لـ سر جهسته دهر وئ نهخوشا دگهر يت و دببنييت و دهستنيشان دكمت، و لـ بهر دواميا چيروكئ دا پزيشك هولا ددهت چاره سر بيا نهخوشان بكمت بـ راستهكرنا وان بهايين كهلتوري كو ب ديتنا وي دبنه ناستهنگ درنيا بهخته مر يا تاكان دا. نهف فهكولينه پشتمستئ بـ رمخنيا ماركسي دكمت ب تاييبت بيردوza ماركس يابنافئ (بهايي زيده)، نهوا كو سر چاوي هوشمندی بـ دره فهكگير نييت بوو خو گوناندئ دگهل بهايين كهلتوري بين كو هاتينه سهانندن، كو د بهر مت دا پيو مندى دگهل ژيرخانا نابووري ههيه، لسر بنياتي خاندكا هوير بو ههمي بهش ورستهين چيروكئ، خاندنا چيروكئ ب فئ ديتني، مه دكههينيه وئ چهندئ كا چاوا هملگرين هوشمندی بـ دره ب پيرموكرنا (بهايي زيده)، كهلتور وژيانه كئ بهر هم دنينن، كو تاكين جفاكي ژ نيك فهتقمينين وبديهخت وسرگردان بين. و لـ دو ماهيين خواندنا مه كههشتيه هندك نهانجامين گرنك وسرنج راكيش، كو باوهرين دهنه پسيار وگريمانهيا مه، كو بعلئ نقيسه ر ب ريكا وينهكرنا كارمكترئ سرهكي خوينه ر تيختيه بهر دم دوو هوشمندی (يا براستئ ويا بـ دره)، ول ههمان دامدا پشتكيريا هوشيار و فور تالكرنا تاكان دكمت ژ هوشمندی دره و، لسر بنه مابين ناز ادبا كهسي. وهرو هسا د فهكولينئ دا نهو چنده هاته نهانجام كو كارمكترئ سرهكي خودانئ هوشمندی راستيه وهك هيمايهك بو بهر هنگاربون وراستهكرنا وان بهايين زال بين جفاكي دا، كو دبنه ريگر و ناستهنگ لـ ههمه ر نازاديا تاكان سر نهانجامئ فئ چهندئ ژئ، كارمكترئ سرهكي دكهفته ناكوكي دگهل جفاكي وبهايين وئ، نهفه ژئ سر دكيشته وئ چهندئ كو ليك دوراتيا دنافهرا كارمكترئ سرهكي وجفاكي پهديابيت و دگهل رويدان وبه هنگاربي بهر فهتر ليبيتهيت. و لـ دو ماهيين بـ پيشكيشكرنا چاره سر بيان كارمكترئ سرهكي خوينه ر شوكدكمت، كو نازادي وبهخته مر يا كهسان، گريديابي چاره سر بين بنگههينه، لـ سر بنه مابين هاتنه فهيا بهايين جفاكي بين كو ههف ناراستهين تيگهها هوشمندی راستئ بن.