THE IMMOVABLE EAST.

By PHILIP G. BALDENSPERGER, Esq.

(Continued from Q.S., 1906, p. 23.)

The fever to which I have referred (p. 22 above) is particularly dangerous. The inhabitants of the low lands, however, are not so susceptible to it as the black colonies in the Ghôr, and the Egyptians in Philistia too can resist its sweeping attacks. In 1890–91, when the railway works had to be carried on across the swampy grounds from Nâ'anèh to Artûf, in the Wady es-Surar, and especially at the bridge of the Murab'a, the fellâhan of the region fell victims to the tarîf by hundreds, and Egyptians had to be employed. Shehme(t), south of 'Akir, is reputed so unhealthy that, as the fellâh saying goes, even the birds lose their feathers if they pass through the region.

Various kinds of fevers and other ailments are mentioned in Deut. xxviii, 21 sq., 27 sq.: "the Lord shall make the pestilence cleave unto thee, until He have consumed thee from off the land, whither thou goest in to possess it. The Lord shall smite thee with consumption, and with fever, and with inflammation, and with fiery heat, and with the sword (marg. drought), and with blasting, and with mildew; and they shall pursue thee until thou perish .... the Lord shall smite thee with the boil of Egypt, and with the emerods (marg. tumours, or plague boils), and with the scurvy, and with the itch, whereof thou canst not be healed. The Lord shall smite thee with madness, and with blindness, and with astonishment of heart."

The comparisons which are made below (p. 98) are of course purely tentative.

[See on these terms, Driver, International Critical Commentary: Deuteronomy, ad loc., and Eneylec. Biblica, s.v. "Diseases."—Ed.]
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>Hebrew</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fever in general ...</td>
<td>سمونة skhune(t)</td>
<td>חרבאḥ harḥar</td>
<td>extreme burning.</td>
</tr>
<tr>
<td>Intermittent fever</td>
<td>دور dore</td>
<td>דלאלקותh delaketh</td>
<td>inflammation.</td>
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<tr>
<td>Malarial-typhoid ...</td>
<td>طرح tarḥ</td>
<td>חעדהḥ kaddaḥah</td>
<td>fever.</td>
</tr>
<tr>
<td>Cholera ...</td>
<td>ريح أصفر rih asfar</td>
<td>שידפאחון shiddaphon</td>
<td>blasting.</td>
</tr>
<tr>
<td>Epilepsy ...</td>
<td>النقطة en-naktha(t)</td>
<td>יריהון yerakön</td>
<td>mildew.</td>
</tr>
<tr>
<td>Boils ...</td>
<td>دبور dabar</td>
<td>דבָּר debbār</td>
<td>pestilence.</td>
</tr>
<tr>
<td>Botch of Egypt</td>
<td>حب النيل ḥab-en-Nil</td>
<td>שֶָחְיִין migraym</td>
<td>botch of Egypt.</td>
</tr>
<tr>
<td>Piles, emerods ...</td>
<td>باسورbasur</td>
<td>עופליאם ophaliyam</td>
<td>emerods.</td>
</tr>
<tr>
<td>Itch ...</td>
<td>جرب jarb</td>
<td>גרב garrāb</td>
<td>scab.</td>
</tr>
<tr>
<td>Madness ...</td>
<td>جنون jenun</td>
<td>שיגגאון shiggāvon</td>
<td>madness.</td>
</tr>
<tr>
<td>Blindness ...</td>
<td>عما ṣama</td>
<td>יהיון iwravon</td>
<td>blindness.</td>
</tr>
<tr>
<td>Dumbness ...</td>
<td>خراس kharās</td>
<td>חרב heres</td>
<td>itch.</td>
</tr>
<tr>
<td>Pestilence ...</td>
<td>طامون tāʿān</td>
<td>תיממעון timmāhon</td>
<td>astonishment of heart.</td>
</tr>
<tr>
<td>Hooping-cough ...</td>
<td>שֶָחָה(shahka(t)</td>
<td>שַׁחַפְּפֶּת shakhpepheth</td>
<td>consumption.</td>
</tr>
</tbody>
</table>
Jaddary, small-pox is treated with the same contempt, but a mother will refuse to give matter for inoculation from her child for fear of losing her own. Hasbe, measles are also very frequent. En-nokta, epilepsy is a disease inflicted by the karine(t), which is the double spirit (especially of women), for pouring water over the threshold of the door without "naming God," on a Friday, or pouring water to quench the fire (see Q.S., 1893, p. 206). The karine(t) appears either as an owl, or as a Jewess, sometimes as a camel, or a black man. The Khatib writes the talisman (حبيب), which must be as long as the patient. Often the first talisman is not efficacious and a second one has to be written, and even this one may not be followed, for the sin is great, since it has been committed on a Friday. A woman can even communicate it to her husband; they must cease all intercourse.

To preserve children against such disease it is well to take the following:

(1) The head of a serpent salted and dried, and sewed into the white cap of the child; the serpent is ḥeyye(t) (حية), and means also the living, and hence the child will live.

(2) Wheat-grains, threaded on a string, and sewed into the cap. For wheat is 'āshe (عيش) and means also life; and so God is willing that the child should live.

Against lunatics, mejān (مجنون), the well-known cures of el-Khudr and those beaten by stars (ma'ārub ni'āmi), the eggs of the Egyptian vulture are employed. Consumption (sill) is treated by fiery nails, either applied on the breast or on the back, between the fifth and sixth vertebrae. Malaria and typhoid fever, (waham وحم) are also similarly treated by fire by burning with the iron on the crown of the head or on the secret parts. In order to cure rheumatism (khezām), into 100 or 150 pricks made with a pin one must put garlic juice, and if it is bone, khezām el-'addem, a red-hot pack-needle must be pushed into the flesh till it touches the bone. This is often treated by rubbing, i.e., by massage, marj (مرج) or dalk (دالك), and they sometimes stamp on the back, the patient lying down with face to earth. Nausea (dokha[t]) is cured by roasted coriander, kuzbara[t] (mixed with honey)—a tablespoonful daily
(forty days' long!). Hooping-cough (shahka[ʃ]) is cured by binding the axis-bone of a wolf as tight as possible to the neck of the patient, and then with the back of a knife pressing on the neck, whilst saying three times, “In the name of God, and in the name of the she-wolf” (بسم الله وبسم الذيبة).

Cholera was treated by an old Bedawy woman, with the aid of the excrement of a dog and a parasitic plant (جعدة, ja'adeh), which grows on bushes; these were boiled together, and the patient was instructed to drink several quarts. Paralysis (jalj) is cured by the red-hot iron, the universal cure; abscesses (dabar), by applying beet or raddish leaves.

The Fellahin are good surgeons—jabber (جبر) sticks are bound round the broken limb and plastered over with dough, hair, and eggs.

Hydrophobia (ṣa'ar) is supposed to be the spirit of a demon passing through the mad dog (kalb mas'ur) to the bitten person; consequently it is treated by the use of verses of the Koran, which must be pronounced by a special sheikh who is expert in the business. A sheikh in Lydd, who receives such patients, puts them in an isolated room and in secret performs sundry exercises unknown to the world. If the patient excretes young dogs (demons) about the size of hornets, there is nothing to be done, and seven months later the patient dies with all the horrors of hydrophobia, but if the demon-phenomenon does not appear, he is saved. The tree-lupine (سالمون salamone) is taken in decoction. Two of our servants were bitten by a mad jackal. The one, a Fellab, bitten on the naked skin, died within seven weeks, raging and foaming, in the room where he was shut up; the other, a Madany, was bitten through the pantaloons, and was wholly cured; although one was a Moslem and the other a Protestant Arab, both refused to be treated by our medical doctor, but went to the sheikh with the above-stated result.

Serpent bites are also treated by reciting verses from the Koran when the first remedy does not seem to be efficacious. Quantities of milk are given the patient till he vomits it quite yellow. This they say is evidently the poison. As they believe all serpents to be poisonous, they are often misled by the result of a cure from the bite of a harmless kind. The charmer, if one happens to be present, sucks the wound; this is certainly a very good plan and may prove efficacious. A charmer in Philistia once showed me his gums, which
were spotted red and white; they appeared as though detached from the teeth, so inflamed were they. This, he told me, was the result of sucking the poison from wounded persons. This custom appears to be alluded to in Job (xx, 15 and 16). The horn of the Ceraestes, possessed by some charmers, is invaluable. They rub it in milk and give it to the patient, and this, in their estimation, is very potent. Erysipelas (ابو دَغْحَامَ) is cured by borrowing a caldron (it must not be bought) which has belonged to a family for several generations; the soot is then taken and scattered on the sore cheek. Ophthalmia, and all kinds of affections of the eye, have innumerable cures. As a matter of fact it is a terrible local plague, and has its headquarters in Lydd. Ramad, ophthalmia, in general is cured by the juice of aloes. Tomatoes are also applied, or from the yolk of egg a plaster is made and applied to the closed eyes. Kohl may be used to strengthen the eyes towards the end of the disease. Several more fanciful ingredients are also resorted to, e.g., the gall of a raven. For women and children alum and the white of an egg are sometimes mixed together and applied to the eyes on cotton; for men add clover (كُرَنْفُلَ, karungul). Chronic diseases are to be treated with fire; one lights the tinder (سَفَنَ) and places it against the temple. Or else one may take two eggs of an owl and prick a needle into each; one needle will rust, the other will not, and it is the former which is found to be serviceable for ophthalmia. Inflammation of the eye (ةَيْنُ نَحْذَلَٰ[ة]) is treated by hanging a red glass bead (حَجَجَار دَم, hajjar dam) above the eye to draw out the inflammation. The bloody feathers of young pigeons are sometimes squeezed on eyes which have been hurt by a blow.

As poisons they sometimes use rahj (رَهْجُ), arsenic, or corrosive-sublimate sitüny (سِيلِمِانِي) to poison a rival. I knew a man who had poisoned his brother in connivance with his sister-in-law. The criminals married afterwards. Some sheikhs are said to have used a euphorbia (حْلِبَة, lihiba) against Turkish officials, who suffered grievously for weeks afterwards. When an officer went to visit them one day, he said: “Please none of your lihiba business, we will arrange matters to the satisfaction of everybody.”

Oil and honey constitute a kind of universal pain-expeller. Oil is used for bruises and wounds, and is taken for divers unknown inward diseases. A man once asked the prophet Mohammed what
was a good thing to take for colic. "Take honey," said the 
prophet, but still the illness persisted; "take honey," insisted the 
prophet, yet there was no relief, and at last, after the seventh 
question, when seven small warm pebbles from the oven were added, 
the colic at once disappeared.

Scald-heads are very common among the fellahin, sometimes also 
among the women. The bald-head is called *kar'e* (قِرحة), but the 
scald-head has the same name. It is believed to be contagious, and 
they are very careful not to put the cap of a scald-head on their 
heads, though as a rule head-dresses are not easily exchanged, as 
the fellah takes off his turban only to sleep. Shoes, on the other 
hand, are very frequently changed, especially at feasts, when the 
shoes remain at the entrance. It is rare for a fellah to touch 
his shoes.

Leprosy, as also scald-head, is often supposed to be caused by 
the Gecko: *abu braisy* (أبو بريس), and leprosy is called *barass*. Few 
lepers remain in the villages, but are mostly found round the 
principal towns in the passages mostly frequented by pilgrims; in 
Jerusalem at the Jaffa Gate, in Ramleh on the Jerusalem road, and 
so forth. They are also called "the poor," simply *masākin* (مساكين), 
and the fellahin very readily give them alms of the fruits or wares 
which they may be carrying to town. Every visitor to Jerusalem 
has seen the miserable men and women, stretching their fingerless 
hands and imploring alms in a piteous hissing voice, squatting down 
with their stick and tin pan along the road. They live in separate 
colonies, but come to towns for their living. This hideous disease 
is not so contagious as was supposed, for the lepers’ asylums 
established in Jerusalem by different missions have carried on the 
work for more than thirty years now, and none of the sisters and 
hospital aids have ever become lepers, though almost in daily 
contact and living under one roof. Complete cures, on the other 
hand, are, so far as I am aware, unknown.

*(To be continued.)*