

## THE IMMOVABLE EAST.

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*(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'aneh to Artûf, in the Wady es-Surar, and especially at the bridge of the Murab'a, the fellahin of the region fell victims to the *tarh* by hundreds, and Egyptians had to be employed. Shehme(t), south of 'Akir, is reputed so unhealthy that, as the fellah 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 *Encyc. Biblica, s.v.* "Diseases."—*Ed.*]

English.	Arabic.	Hebrew.	Translation.
Fever in general ... ..	سخونة <i>skhune(t)</i> ...	הַחֲרָר <i>ḥarḥûr</i> ...	extreme burning.
Intermittent fever ... ..	دور <i>dore</i> ...	דַּלְקֶת <i>dalleketh</i> ...	inflammation.
Malarial-typhoid ... ..	طرح <i>ṭarḥ</i> ...	קַדַּחַת <i>ḥaddaḥath</i> ...	fever.
Cholera ... ..	ريح اصفر <i>rîḥ asfar</i> ...	שִׁדְדָפִין <i>shiddaphôn</i> ...	blasting.
Epilepsy ... ..	النقطة <i>en-nukṭa(t)</i> ...	יֶרֶקוֹן <i>yérâkôn</i> ...	mildew.
Boils ... ..	دير <i>dabar</i> ...	דִּבֶּר <i>dêbher</i> ...	pestilence.
Botch of Egypt ... ..	حب النيل <i>ḥab-en-Nîl</i> ...	שְׁחִין מִצְרַיִם <i>sheḥîn miṣraim</i> ...	botch of Egypt.
Piles, emerods ... ..	باسور <i>bâsûr</i> ...	עֵפְלִים <i>‘ophâlim</i> ...	emerods.
Itch ... ..	جرب <i>jarb</i> ...	גָּרַב <i>gârâb</i> ...	scab.
Madness ... ..	جنون <i>jenûn</i> ...	שִׁגְעוֹן <i>shiggâ‘ôn</i> ...	madness.
Blindness ... ..	عما <i>‘ama</i> ...	עִוְרוֹן <i>‘iwwarôn</i> ...	blindness.
Dumbness ... ..	خراس <i>ḥarâs</i> ...	הָרַס <i>ḥeres</i> ...	itch.
Pestilence ... ..	طاعون <i>tâ‘ân</i> ...	תִּמְמָחוֹן <i>timmâhôn</i> ...	astonishment of heart.
Hooping-cough ... ..	شهقة <i>shahḥa(t)</i> ...	שִׁחַפֶּת <i>shaḥḥepheth</i> ...	consumption.

جدري, *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. حصة, *hasbe*[t], measles are also very frequent. النقطه, *en-nokta*[t], epilepsy is a disease inflicted by the *karine*(t) (قرينة), 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 (حجاب), 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 *heyye*[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 'ashe (عيش) and means also *life*; and so God is willing that the child should *live*.

Against lunatics, *mejnan* (مجنون), the well-known cures of *el-Khudr* and those *beaten by stars* (*maḍrub nijm*), 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 vertebræ. 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* (دلك), 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*[t]) 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" (بِسْمِ اللَّهِ وَبِسْمِ الذِّبْيَةِ). 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 (*faly*) 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 (*sa'ar*) is supposed to be the spirit of a demon passing through the mad dog (*kalb mas'ar* كلب مصعور) 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 Fellah, 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 Cerastes, 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 (*abu d'ghaim* أبو دغيم) 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 (قرنفل, *karunful*). Chronic diseases are to be treated with fire; one lights the tinder (*sáfán*) 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 (*'ain mabzúle*[*l*]) is treated by hanging a red glass bead (حجر دم, *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* (رهج), arsenic, or corrosive-sublimate *slimány* (سليماني) 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 (حلبة, *hilba*) against Turkish officials, who suffered grievously for weeks afterwards. When an officer went to visit them one day, he said: "Please none of your *hilba* 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* (قرعة), 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 brais* (أبو بريص), 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 *masâkin* (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.)

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