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THIRTY-FIVE YEARS IN THE EAST.



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THIRTY-FIVE YEARS IN THE EAST. SL

Adventures, Discoveries, Experiments,

AND

Historical Sketches,

RELATING TO

The Punjab and Cashmere;

IN CONNECTION WITH

Medicine, Botany, Pharmacy, &c.

TOGETHER WITH AN ORIGINAL

Materia Medica;

AND

A MEDICAL VOCABULARY.

IN FOUR EUROPEAN AND FIVE EASTERN LANGUAGES.

BY

John Martin Honigberger,

LATE PHYSICIAN TO THE COURT OF LAHORE.

TWO VOLUMES IN ONE.

Illustrated with numerous Engravings, containing Portraits, Plants, Fac-similes,
View of the Fortress of Lahore, &c.

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من الشرق طلعت بقدره الرحمن
انوار الدين والعلم والعمران

Min-as-shark talâta ba kudrat ar-rahmân,
Anwâr-ud-dîn wa al-ilm, wa al-ûmrân,

From the East, by the power of the merciful One,
Lights of Science, Religion and Culture have shone.

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INTRODUCTION.

On presenting this work to the English public, in an English dress, I would state, that notwithstanding much has of late been written, by travellers and physicians, on the important countries of the East, they have not exhausted their topics; and I have been induced to publish the results of my experience, from a conviction that this work may form a valuable addition to the publications already extant.

Thirty-five years spent in Asia—travelling from my native country (Transylvania) by way of the Levant, Egypt, Arabia, and Persia, to India, residing several years in the Punjab, and returning by Afghanistan, Bokhara, and Russia, at a period when these countries were but little known to Europeans—afforded me ample opportunities for satisfying my ardent desires for research, and for obtaining an acquaintance with some of those secrets of nature which had so long been concealed in that quarter of the globe—the cradle of humanity and the birthplace of science.

The prosecution of my researches was considerably aided by my influential position, during many years, as Physician to the late Sikh Court of Lahore.

Those who take an interest in the history of the Punjab, may find, in this, the first volume, many



sketches of oriental character, and illustrations of Eastern manners, customs, and intrigues; also, a faithful summary of recent events.

The second volume, although a medical work, has not been written for physicians only; it is apprehensible and may be useful to all readers. To render it the more acceptable to those in the East, in addition to the *Flora Medica* of Cashmere, with its properties and uses, as also those of many other oriental plants and drugs, I have superadded a Medical Vocabulary, in nine languages.

A variety of discoveries, curious experiments, and remarkable incidents, may be found in these volumes, collected during a sojourn of many years—useful, I hope, to both naturalists and historians.

During my fifteen years' residence at Lahore, as well as on my frequent journeys, I embraced every opportunity of devoting my attention to the examination of the various medical systems of the day, and to the experimenting on the qualities of numerous medicines, whether known or unknown to practitioners. Freed from every selfish motive, I now ingenuously present to the British public, the results of these researches, which were carried on with unwearied perseverance. I am not under the influence of the mania of *system-making*; my object is, simply, to aid the alleviation of the sufferings of humanity and to enrich science, as far as my abilities may permit. I have been guided solely by the proverb, "*Nulla re homo proprius accedit ad Deum, quàm salute hominibus danda;*" i.e. "Nothing brings man nearer to God, than man's helping his suffering fellow-creatures."

It is no easy matter to eradicate systems which have



been deeply rooted for centuries. Who will take upon himself the responsibility of a *change* affecting the existence and welfare of myriads of human beings? Accurately expressed, my System can scarcely be called a *new* one; it is, more properly, a *medium* between two extremes; a system grounded on experiments, which I advisedly adopted, and which success impelled me to pursue. I am persuaded, that any one who may be guided by the instructions I now give, and who may follow a like course, cannot fail to obtain similarly happy results.

Notwithstanding I spared no pains, endured much fatigue, and deemed not any sacrifice too great, particularly during the last ten years I abode at Lahore, to accomplish my object, I am far from supposing the subject to be exhausted. On the contrary, I feel, that though much has been done, much remains still to be done; and I trust that others may assist in bringing the work which I have commenced, to that degree of perfection, of which I am convinced it is susceptible.

It is impossible to entertain any high opinion of the healing-art of the Mahomedan doctors, derived from the ancient Greeks and Egyptians (Thababet-junany of the Hakims) or, of that of the Hindoos; for, they have made but little progress beyond that defective medical science which is found in their old manuscripts. Their directions for the treatment of patients, contain little else than extravagances and superstitions — to which the Hindoos, whose system is the most ancient, add *astrology*. As their religion stands in the way of every attempt at improvement, there is but little hope that they will ever make much progress in medicine, or,



relinquish their absurd theories; and nothing remains for us, but to pity those who are doomed still to continue in darkness. Yet, we ought not entirely to disregard old works, but to select, as I have done, such portions as appear useful. I have tested some of the simple remedies mentioned in their books, which, having been injudiciously administered, had fallen into disuse (their real utility being misunderstood, or, overlooked) and, in some cases, I found them very efficacious. In prosecuting my experiments, I principally consulted the Persian works, *Tohfet Khany*, تحفة خانی, and *Tohfet al Mominin*, تحفة المومنین. And to these I shall refer, as often as the special cases I relate, may require.

At present, there are *two* different systems of medical treatment practised in Europe, viz. *Allæopathia* and *Homæopathia*; both of which have been contending for supremacy, during the last half-century. The former is the ancient method, and is universally recognised and taught in all the universities of Europe; but, as both of these systems have their *pro.* and *con.* I shall, for the sake of the general reader, give a concise account of each; which accounts may, at the same time, serve as an introduction to the *medium-system* I have adopted.

Allæopathia contains remedies which operate so violently, that, if the doses administered are not very nicely adjusted to the disease, or, if a mistake occur (which too often happens) the effect, instead of being salutary, proves injurious, if not fatal; and the patient then dies, not of disease, but, from the improper means used for its removal. In such cases, it would have been better to have left the patient to the fostering care of nature. The number of those who are sent (some of them in



the prime of life) prematurely to their graves, through injudicious treatment, is by no means inconsiderable; neither is the number small of those unfortunates, who, from the too violent operations of medicine, live only to wander about as cripples or phantoms, weak and disabled, a burden to themselves and others, some of them longing for death, as the only deliverance from their miseries.

Girtanner, in his *Therapeutics*, Vol. II., p. 600, acknowledges, that "The *apparatus medicaminum* is nothing more than a careful collection of all the sophisms which have been invented by the medical practitioners of former times. It is true, some valuable experience may be found among this immense heap of verbosity; but, who would spend his time in selecting a few grains of pure metal from such an enormous heap of rubbish as that which has been accumulating for 2,000 years. In the worse than Egyptian darkness in which the physician has to grope his way, he scarcely perceives a ray of light to guide him through the 'palpable obscure.' When two physicians meet at a sick-bed, it is with difficulty they refrain from laughing—like two augurs of Rome."

Lemière is quite right in saying—

Lorsque la fièvre et ses brûlantes crises
Ont de notre machine attaqué les ressorts,
Le corps humain est un champ-clos alors,
Où la nature et le mal sont aux prises,
Il parvint un aveugle, appelé médecin
Tout au travers, il frappe à l'aventure:
S'il attrappe le mal, il fait un homme sain,
Et du malade un mort, s'il frappe la nature.

In the *Heidelberg Clinical Annual*, Vol. V. Part 3, it



is stated, "More individuals perish through the interference of physicians, than are saved by their assistance."

Hence, many have lost all confidence in medicine: for, the dark side (the defects of the art) cannot be concealed from even the uninitiated. Lord Bacon says—"I will not deny that physicians of the present day are indifferently well acquainted with the general symptoms of a disease; but, either they do not rightly understand, or, have not sufficiently examined the medicines which they prescribe in particular cases. The addition, diminution, and alteration of medicines, in the most arbitrary manner, so that usually one medicine is substituted for another, is quite a common proceeding."

Peter Frank, in his *System of Medical Police*, Vol. I. says, "It is strange that the government should interfere only in time of epidemics and against charlatans, whilst it takes no notice of the thousands who are daily sacrificed in their solitary chambers. Governments should determine either to banish all physicians and their art, or, take measures to render men's lives more secure than they are at present."

Confessions like these, by physicians themselves, are so numerous and so well known, as to render more quotations unnecessary; those which I have given affording the most conclusive evidence of the defectiveness and uncertainty of *Allœopathic* medical science.

It was, without doubt, the defects of the science of healing as practised by the Allœopathists, which induced the immortal Hahnemann to embrace and propagate the doctrine of *similia similibus curantur*.

There cannot be anything more irrational, than an implicit adherence to a system, without a pre-



vious examination of it; without having tested it, and satisfactorily proved it ("*Jurare in verba magistri*") consequently, I do not profess myself a votary of Hahnemann's system. In the course of this work, I shall have to cite cases wherein it will appear, that the most minute doses of a medicine have, sometimes, proved efficacious; whilst, in other instances, they did not produce any effect whatever; and I am bound to confess, that, in the majority of cases, the results I obtained from Homœopathy, were not favorable; I felt persuaded, that larger doses would have been better. I have also found it injudicious to wait too long in order to discover, by the operation of a medicine, if it were well-chosen; and I consider it erroneous to prescribe for a patient the strictest diet, prohibiting the use of such things as the body has been accustomed to—particularly *tea* and *coffee*, which have a stimulating influence on the nerves and blood vessels. I do not deny the *antipsoric* theory in several chronic diseases; nor do I, like Hahnemann, reject the use of external *adjuvantia*—such as bleeding, blistering, &c.

The disciples of Hahnemann are of opinion, that, as tea and coffee exercise a peculiar influence on the nervous system, and are *therefore* good and certain remedies for persons unaccustomed to the use of them, they should be used medicinally only. But, let me urge, amongst the substances which constitute our usual nourishment, or things which we consume as articles of luxury, there are many which affect the nerves even more strongly than tea or coffee; therefore, by parity of reason, we ought to debar ourselves of them also.



Hahnemann, who daily enjoyed his glass of beer and his pipe, took both these favorites under his protection, declaring them less obnoxious than tea and coffee; but, who can blame me for having inclinations of an opposite cast? I cannot endure strong beer, and smoking produces nausea, whilst I find tea and coffee very agreeable, never experiencing the slightest injurious effect from either of them, for, I am accustomed to both. Similar results will necessarily occur to every one who habitually uses certain special articles of diet. We daily consume a considerable quantity of common salt, in our various dishes. Many would be surprised, could they see the yearly amount collected into one mass; and would be inclined to think, that our stomachs, and, perhaps, our intestines, also, would finally become crusted with a coat of salt: yet, whilst in combination with our diet, it does not produce any striking, or sensible effects, it, nevertheless, proves a very efficacious remedy, when administered as a medication, in proper doses.

On attentively considering what I have just stated, the reader cannot think it extraordinary that I regard the *two* medical systems, *Allæopathia* and *Homæopathia*, as two opposite poles. The first rushes into the field, armed with enormous pills, and bottles of all sizes, containing the most powerful mixtures, striking at the foe with wild and deadly force; the other, with less martial display, attacks the enemy in a manner which seems the quintessence of feebleness and inertia—a small case, containing pygmean flasks, filled with lilliputian pills, which the least breeze would scatter to the winds, and a few minute drops, are all the direful



weapons. The drops are not always the pure extract of the medicinal plants, but are sometimes diluted to a *devillionth* of their strength; and even the smelling at some of these substances is said to be occasionally sufficient to work miracles.

All our medical knowledge is the result of experience; and the reason why we have made so little progress in medicine is, that its professors have not divested themselves of that narrow-minded adherence to ancient maxims, which rejects all experimental results that are not recognised in their dogmas.

I look upon the immeasurable realms of medicine as a republic, founded for the welfare and prosperity of mankind. There should be neither exclusive authority, nor respect of persons. The members of this commonwealth, in wandering with measured tread about its sometimes gloomy precincts, will, by careful research find some untrodden paths, which lead to undiscovered treasures. It is thus that I have spent the greater part of my life, and I am desirous of pointing out to others the road which I found most agreeable and safe. It is unlike that followed by many of our cotemporaries, who, infatuated by their own system, drag their patients over gulfs and precipices. Mine is a smooth and middle course; following so much only of every other as I have, by the observation of many years, proved useful. Moreover, this new path is easier, less perilous, more agreeable, and less expensive.

During the latter years of my residence at Lahore, my *practice* was crowned with the greatest success, and after having scrutinized my *theory*, I became convinced



that this *medium-system* was the best, and I now confidently recommend it as the most efficient.

“*Magna est veritas et prævalebit.*”

“Truth is mighty, and must prevail.”

Besides other advantages which this system possesses, the remedies are administered in so agreeable a form, that they may be taken without the consciousness of their being medicinal. This is worthy of attention, as it removes one of the many difficulties which obstruct the way of the physician, in the exercise of his profession. He has often to contend with prejudices and notions imbibed in early infancy, and to attend to idiosyncrasies, lest he should increase instead of removing evils. In children, he has to struggle with obstinacy, ill-humor caused by pain, &c. In the treatment of females, he must never lose sight of their nervous mobility (natural or affected) which often becomes constitutional; their greater sensitiveness, their stronger irritability, and their more delicate organisation; and if, eventually, he is fortunate enough to conquer all these difficulties, still he may not cry *victory*, until he has acquired the art of removing from his prescriptions all that is nauseous or disagreeable.

It is a palpable act of cruelty in mothers to force their infants to swallow remedies which are repugnant to their taste, in the mistaken notion that bitter pains must be removed by bitter medicines. Nature, in placing at our disposal such vast stores of medicinal treasures, surely never conceived the revengeful notion of punishing those who had recourse to their aid. It is more consonant with reason to suppose,



that they were benevolently endowed by nature with their nauseous flavor to warn us against the danger of using them too freely.

A physician might as rationally assert, that it is possible for him to give to the rotation of the earth any direction he *wills*, as that the remedies he administers in accordance with the mere custom of the profession, must infallibly prove beneficial. He cannot dictate laws to Nature in either case; experience alone is the teacher and arbiter, and on experience must we ground our hopes. But, as hope often deceives us; and as even the most skilful physician is not infallible; the grand rule to be adopted is—“*all strong doses to be avoided, and such only to be administered as, though they may not benefit, yet, cannot do any harm.*” This rule may easily be followed, if we acquaint ourselves with the effects of medicines both in large and minute doses; and I think, that without this knowledge, no physician can prescribe any remedy whatever, with a clear conscience. The point to which I devoted the greatest attention in my investigations, was—observing the effects produced by various medicines; and it was not until the operation of a prescription had been thoroughly tested, that I felt confidence in prescribing it in similar cases—*similia similibus*.

The ancients, without being acquainted with the natural law of *similia similibus curantur* (according to which small doses are required) were well aware of the injurious effects of large doses, and recommended the greatest caution—*Praestat pauca dosi, et per intervalia remedia exhibere, quam uno impetu ventriculum remediorum moleste obruere; i. e.* “It is better



to give a medicine in small doses, and at intervals, than to load the stomach with it in large quantities at once." If they thus spoke and acted in the days when remedies were mild, and had but little influence on the patient; if they then said—*Salvia cum ruta faciunt tibi pocula tuta*, how much more should this golden rule be observed by us, now that the progress of chymistry has unfolded the powers of those simple remedies.

I have no great opinion of the so-called *nostrums*; but, as we are recommended to "prove all things, and hold fast that which is good," I tried some of them, out of curiosity. The celebrated Morrison's and also Holloway's pills, I found, as I expected, violent purgatives, which may, however, be employed with advantage (?) by a judicious physician. I need scarcely observe, that they do not deserve the name of *panaacea*; neither can I advise any one, to take either of them in the beginning of a violent fever, having witnessed bad consequences from so doing. I have administered the above-mentioned pills, in small doses; also Warburg's fever drops, which are reputed good; and the reader may find a description of their effects and composition in the second volume. I was pleased to see in a Report in the *Bengal Pharmacopœia* (1844, p. 147) that *arsenic* in very minute doses, recommended as a diuretic, which is driven off with the urine, may be again easily detected in it. It is highly probable, that if we were as well acquainted with the re-agents of other medicines as we are with those of arsenic, and if we knew where to look for their action, *i.e.* whether in the blood-vessels or in the nerves, in the lymphatic



system or in the cellular tissue, in the gall or in the bladder, in the spleen, in the liver, in the kidneys, in the stomach, or even in the intestinal canal, we might then be able to detect their *modus operandi* also.

In the *Bengal Dispensatory*, p. 162, it is said of *Ranunculeæ*—"They are extremely acrid and corrosive; and so unmanageable, as to be excluded from medical use by all modern practitioners." It would, indeed, be much better to desist from using such strong medicaments altogether, when they are employed in undiluted doses only. It is really pitiable when all other arts and sciences have made such important progress, that medicine alone should continue stationary; that its professors, from an unwillingness to investigate the nature, virtue, or proper use of medicinal substances, should fancy themselves bound to condemn simple yet efficacious plants to oblivion, as things which providence has created for the delight of our eyes only, and which are sure to injure us, should we attempt to use them! Almost all the plants which were employed formerly, have met with this fate. Where are the *Salvia*, the *Ruta*, *Euphrasia*, *Imperatoria*? As for the deadly poisons, Calomel and Opium! these glitter as fatally brilliant in the East Indian medicinal horizon, as they do among English physicians. How beautiful and true are the lines of Shakespeare—

O, mickle is the powerful grace, that lies
In plants, herbs, stones, and their true qualities:
For naught so vile, that on the earth doth live,
But to the earth some special good doth give;
Nor aught so good, but strained from that fair use,
Revolts from true birth, stumbling on abuse.



If the bee can suck nectar from poisonous plants, why should not man discover their properties, and derive benefit by employing them as remedies for ills? "*In formica non modo sensus, sed etiam mens, ratio, et memoria.*" What vast medicinal treasures do the varied productions of the Himalaya Mountains offer to the inhabitants of India! Could they be made to appreciate their value, how readily would they employ them.

As the efficacy of a medicine depends upon its being properly prepared, I advise physicians in India to keep such plants as the Ranunculaceæ (which grow abundantly in the Himalaya Mountains and in the valley of Cashmere, and which contain volatile substances) in well-closed vessels. They ought to be prepared on the spot, either as an essence, or, as a conserve, and kept in a temperate place, secure from the decomposing rays of the sun. The supply should also be renewed once a year, at least. Such precautions are absolutely necessary, if we really desire to attain our object. Dried herbs, from the apothecary or druggist, are often ineffectual, from being old and spoiled. It must not, however, be inferred, that the volatile parts alone are valuable; brewers, from long experience, consider old *hops* more powerful than new; and *asarabacca* acts in its fresh state as an emetic, and when old as a purgative.

Much depends upon the soil in which plants grow, as also on the climate. "*Differe quoque pro natura locorum genera medicinae.*" *Celsus Med. Libr. Præfat.*

Thus, *Cannabis Indica* grows higher, stronger, and more luxuriantly in Cashmere than in the plains of



India, and has been monopolized by the Cashmerean government. The *churrus* is prepared from it, and sold in India, where it is mixed with *tomakoo* (tobacco), and used for the purpose of producing intoxication, principally by the faqueers, who smoke it through the hooka. Besides the hemp-plant, two other valuable productions of the country, saffron (*Crocus sat.*) and the putchuk-root (*Costis nigr. Cashm.*) have also been monopolized by the government. Notwithstanding this fact, and the proximity of the country, it is stated in the *Bengal Dispensatory*, p. 892, "Putchuk-root is brought from Lahore, where it is called *koot*, it is of unknown origin; it is chiefly exported to China, where it is used as incense," &c. (!)

Twenty years ago, when I was still ignorant of what drugs were to be obtained in the Bazaar at Lahore, I sent to an apothecary in Calcutta, for *Strychnos faba St. Ignatii*, and *succus sepia*; instead of the first, I received *Strychnos nux vomica*, which belongs to the family of the *Strychnos*! and instead of the latter (the tint of the cuttle-fish) I received *cuttle-fish shells*, although, as the reader may be aware, the latter have a different color and a different effect. All these species of *Strychnos* and *ossa sepia* can, however, be procured in any quantity at the Lahore Bazaar.

My long residence in "the land of the five rivers" afforded me the opportunity of becoming well acquainted not only with the country and its productions, but, also with its endemical and epidemical diseases; its medicinal substances, and the vernacular names both of diseases and medicaments; all of which are less known to English physicians than those of the lower



provinces, that part of Hindostan being a newly-conquered country. In order to render the work more acceptable to the English faculty, I have introduced these particulars in the second volume, where, besides a description of the new method of treatment I adopted, may be found (as already stated) the Flora Cashmereana, which, though not perfect, contains many of the principal qualities and hitherto unknown effects of those plants, which, by experiment, I discovered.

The Illustrative plates have been drawn with accuracy.

My object is, to place the work within the reach of every one whose health is dear to him, and to render it useful to all. It will be found more especially valuable to those, who, living in the interior of the country, are shut out from immediate medical assistance; also to travellers, who are much exposed to noxious influences, and who may not have a physician near them. With the aid of this work, and a family medicine-chest (which can be prepared, at a trifling expense, at any pharmacopolist's, where the purity of the articles and the exactness of their preparation may be depended upon) my advice can be followed, as easily and certainly, as if I were consulted personally.

Every rational being ought to possess at least some slight acquaintance with the structure of the human body, and also of its functions; and should acquire a knowledge of so much of the healing-art as may be necessary to maintain a healthy action under ordinary circumstances. The celebrated Delphic inscription—*Γινῶσι σεαυτὸν*, i. e. *Know Thyself*, which sentence of the Oracle greeted every one who entered the Temple of Wisdom, teaches us, plainly, that the sages of antiquity



were well aware of the importance of this study. It often happens, that he who has even but a slight knowledge of medicine, and understands the peculiarities of his own constitution, is able, by the timely application of a suitable remedy, entirely to remove, or lessen, any illness with which he may be attacked.

English physicians residing in the East, and more especially those in the Panjab, may derive great advantage from the *Flora Medica Cashmereana*. I should recommend them to apply to the Secretary of the Medical Club at Lahore, that he may send them, *annually*, a small but fresh supply of herbs, and to use them according to the System I lay down in this work.

It would, indeed, be desirable for physicians who intend to establish themselves in any country, to make themselves acquainted with the productions of the locality, and to try the qualities of indigenous plants on healthy as well as on diseased individuals, that they may be able to use them advantageously. Such a course would not only render the physician independent of the supplies of medicines from foreign countries, and furnish him with remedial agents on the qualities of which he could depend, but he would, at the same time, be rendering a service to mankind, by the occasional discoveries with which he might enrich medical science. It was thus, that I discovered the healing properties of nearly all the plants which are mentioned in my *Materia Medica*, in the second volume.

If this advice were generally acted upon, a considerable saving would be ensured to the Government in India, which is now at much expense, in importing



costly medicines, for the use of the troops, &c. an expense which might be almost entirely avoided, if the physicians there were acquainted with the properties of the native plants and drugs.

When I went to Lahore the second time, I was, as before, appointed Physician to the Court, and also Superintendent of the gunpowder-mill and gun-manufactory. The *Dar-ul-Shefa* (hospital) in the city, was under the direction of two brothers, Azeez-oo-Deen and Noor-oo-Deen, both rich faqueers, and the government paid for the medicines which were daily distributed there; but, although I made some experiments on my new system, at my own expense, yet, my opportunities were very limited, as it was not within my province to attend the *Dar-ul-Shefa* of the faqueers. When the English came, however, they shut up the gun and powder manufactories, and ordered the Durbar to erect a public hospital outside the city. The management of this establishment was entrusted to me, and I then obtained the long-desired opportunity of continuing my experiments, uncontrolled, in the new method of treatment, and on a large scale, until the annexation of the country, in May 1849; the results of which surpassed my most sanguine anticipations.

My waiting-room was constantly filled with patients, attracted not only by the inviting appearance and sweet taste of the medicines (lozenges), and the (to them) pretty wooden boxes in which they were delivered; but also, by the efficacy which they found these *bon-bons* to possess. The establishment presented a curious aspect. My department, more resembling, in its



adjuncts, a confectioner's shop than a repository of drugs, was on one side of the building, and the other side was occupied by the *Hakim* (Mahomedan doctor) appointed by the Durbar to assist me, and who was at liberty to treat patients according to his own system; so that applicants could employ native or European remedies, as they felt disposed. But, what a difference! what a wide gulf between the two methods! On the one hand, my hitherto unknown *medium-system* (which then still slumbered like an embryo), the principles of which I have already mentioned, and, on the other, the obsolete *Junanian* (Grecian) or *Arabic system*, which, with many of its medicaments, has long been banished European practice.

In this hospital, also, I was entrusted with the care and treatment of lunatics; and, in the interior, sat three *Jerahs* or native surgeons, also appointed by the Durbar, who were occupied in the administration of ointment, plasters, &c. for external healing; so that, with those patients who came to avail themselves of the services of these *Jerahs*, those who came to consult with the *Hakim*, and those who preferred my advice, the hospital was a complete *milé* (fair) from morning till night.

It was with difficulty that I could satisfy the demands of the multitudes who came from the neighbouring towns and villages for medicines, notwithstanding I was provided with several assistants besides those already mentioned.

One day, a man, who, in passing, had heard that the *Dakter Sahib* (Gentleman Doctor) distributed such good medicines, in boxes, was desirous to obtain some for himself and friends. A few months afterwards,



the same man returned, bringing back the box I had given him, and asked for some more of the lozenges, for one of his friends, as the previous supply had been of much service. The paper on which I had written the symptoms of the disease, the remedy (*lens*), and the date when I had given it, was still in the box. The man assured me that he came from Loodiana, a distance of 140 miles, that he had no other business in Lahore, and that he intended to return immediately. A long journey, thought I, to take for a few lentils which I had that day prepared.

To avoid mistakes in the application of remedies (one messenger often applying for medicines for three or four patients), I made use of larger and smaller boxes of different colors; each of which contained a paper, whereon was noted the principal symptoms of the disease, the name of the remedy, the quantity, how to be taken, and the date on which it was delivered. It may easily be conceived, that, as I sometimes did not see the patients, it was difficult to form a *diagnosis*, especially in such cases as cutaneous diseases and affections of the eye. For instance, I once sent a remedy for blindness, and received the agreeable intelligence that the patient had recovered his sight; but, I confess, to this day, I am not aware *what* the disease of the eye was; probably, *Amaurosis*. Besides the afore-mentioned occupations, I received an order from the Durbar to establish an hospital in the jail of Lahore also, which was on the same spot whereon, a short time before, I had erected the powder-mill. During the last two years of my office (1848 and 1849) out of 800 prisoners, only twenty-one patients died in the space of twelve months,



and they, of severe wounds, marasmus, or, dysentery. The jail, with its hospital, is situated outside the city, in one of the filthiest quarters, where all the wells of the neighbourhood contain briny or bitter water; and notwithstanding all my endeavours and remonstrances, I could not obtain from the government any better nourishment for my patients, than the usual jail diet, so that I was obliged, in several cases, to have recourse to a part of the unemployed funds of the public hospital of the Durbar, in order to provide such comforts as were necessary. Taking these circumstances into consideration, my management was peculiarly fortunate; for, during a period of two years from the foundation of that hospital, not a single patient died of an acute disease—such as inflammation, fever, cholera, serpent bites, &c. of which I had many cases; some of them so dangerous, that I had to visit the patients three or four times a-day. My successor was less fortunate; for, during the first six months after the annexation (from May till October 1849) while I was still in the country, he lost upwards of sixty patients out of 1,000, not to mention those who were dismissed as incurable. I may state, with regard to the latter, that the experiments I made on similar diseases had often been crowned with success. It was thought that the great mortality during these six months was caused by the small and unhealthy situation of the hospital, in consequence of which a larger was built, on the opposite side of the jail. The prisoners received better nourishment, were not so oppressed by hard labor, and were permitted to use tobacco, opium, poppy-heads, hemp, churrus, &c. which had been prohibited. I afterwards learned, that



these changes had not been of much use; and I believe the mortality is still greater than that of the first two years.

Among my papers, I have met with the following letter, which I received at Lahore, and which may serve as a proof to unbelievers in the efficacy of my minute doses—

Residency, 2nd December, 1847.

Dear and respected Sir,

I may appear seemingly to have neglected your prescriptions, but I assure you, I have not. The reason of my not doing myself the pleasure to call on you, has been owing principally to heavy business, consequent on Col. Lawrence's leaving this, and some little to the distance of your present residence. The *loxenges*, however, last supplied, being over, I come before you again a beggar; but, before you comply with my petition, permit me to mention the effect of your medicine. The largest sore in my gums is nearly filled up with fresh flesh, while the discharge generally from the gums is greatly lessened. My general health is improved so much, that I fear I am becoming almost as stout again as I was at Simla, and when it is considered that I had but lately recovered from a violent attack of the liver, it must be confessed that my present improved health is to be ascribed to your valuable medicines for the last month and half. While I thus express my most grateful obligations, I trust you will continue your kind favors for a little longer, and therefore beg a fresh supply, to be sent in an envelope, the box being at home. Allow me to subscribe myself, with high respect,

Dear Sir,

Your obedient humble Servant,

WM. SKINNER.

I might produce many such testimonials, but they are unnecessary; as I have not any desire to obtrude my System on the public. I simply call attention to



that which I have experienced, and leave it to every reader to examine and judge for himself. I wish to avoid self-praise, and honestly to give the impartial reader an opportunity of judging from this work, whether the happy results, herein described, are to be attributed to good-fortune, or, to the excellence of the system, and my peculiar mode of treatment.

We have continually to combat with deeply rooted habits and prejudices; and it requires no little patience, constancy, and perseverance to come off triumphant. Habit exercises a powerful influence on the mental faculties, as well as on the physical organisation. It is a very difficult task, and one which requires indomitable resolution, to forget what we have once learned, and to apply ourselves to the study of things which may have appeared impossible. Yet, men of sense often *change* their opinions—blockheads, never. This is especially the case with persons who are strongly prejudiced in favor of Systems to which they are indebted for their reputation, extensive practice, and good income. It can scarcely be expected that men should abandon their lengthy prescriptions and familiar methods, to study new ones; or, that they should be persuaded that minute doses could produce effects more salutary and rapidly than larger ones. Above all, those who prefer gain to conscientiousness, may be expected to raise an outcry against this publication. To those who may attempt to decry my System, whether from pecuniary interest, ignorance, or, a lack of power to relinquish prejudices, I say, with Cicero—*Tacere præstat philosophis, quam loqui*. To those who may ingenuously desire to correct errors, and who possess manliness



sufficient to offer judicious advice, I shall give my cordial thanks, knowing how to appreciate an impartial critique. *Palmas qui meruit ferat.*—"Be his the palm who merits it."

If my work meets with a favorable reception, and is considered useful, I shall feel happy in having attained my most ardent wishes; I shall forget the toils, dangers, and sacrifices I have undergone, and, moreover, escape the lot of many, who, after having spent the greater portion of their lives and fortune, and, not unfrequently, ruined their health, in rendering themselves useful to mankind, have too often met with ingratitude, and, sometimes, with persecution. Many benefactors of the human species have experienced such treatment, and analogy almost prepares us to expect it. If we turn to the histories of important discoveries and inventions, we shall find, that, on their first announcement, they were contemned and ridiculed, while the inventors and discoverers were laughed at, misrepresented, and vilified. Sydenham, whose memory we must revere, was, by several of his cotemporaries, stigmatized with the name of *quack*, and *murderer*. Many now celebrated men, who, in the fourteenth century distinguished themselves by their knowledge of physical science, were burned as sorcerers. Galileo was imprisoned in his seventieth year, for maintaining the rotation of the earth; and posterity may, perhaps, admire some of our cotemporaries, who having done much for the advancement of arts and sciences, have not enjoyed the esteem they merit.

We daily observe what extraordinary things can be achieved by persevering practice, and what strange facts are brought to light by scientific investigation; never-



theless, there are men of our day, who will not even admit the truth of *animal magnetism*; still less will they give credence to that remarkable power of suspending existence, as illustrated in the account of the *Faqueer Haridas*, who could place himself in a state of *asphyxia*, and, after remaining buried in the earth for months, could, by pursuing his instructions, again be restored to life. This fact is already known to the reading world, and appears in a detailed form, in this volume, page 127.

We may perceive from what is passing around us, that nature works destructively on one side, and productively on the other; incessantly striving, as it were, to preserve a balance. In this continual change of matter, subtile elements are generated which sometimes have pernicious influences on living beings, and occasion various diseases. We know, that the preserving and healing power of nature (*vis conservatrix et vis medicatrix naturae*) may go hand in hand with medical assistance, although we do not know by what agency they operate; nor do we know anything of the formation and constituent parts of any disease, epidemical or endemical. Do we know the nature of mineral, or, animal magnetism? electricity, attraction, or, repulsion? Who can say, how aerolites are formed in the higher atmospheric regions? The book of nature lies open before us; but, who can decipher it?

The different qualities of a medicament can be determined only by careful and reiterated trials on healthy as well as on diseased individuals. Experience teaches us, that the effects of remedies are manifold; that the same medicine operates very differently, according to



the quantity of the dose, or, the intervals at which it is administered. Thus, minute doses of certain medicines remove nausea and arrest vomiting; whilst the same medicines given in larger doses, produce a contrary effect; others, when taken in large quantities, act as purgatives; but, when administered in minute portions, check diarrhœa. *Therefore, since we are aware that medicines in minute doses possess peculiar qualities and powers, it is our bounden duty to make ourselves acquainted with this mode of using them, and it is imperative on us to forego such notions and principles (hereditary or acquired) as are founded on prejudice. Minute doses alone can produce real medicinal action. Properly employed, they operate beneficially; because, their action is confined to that part of the body which is the seat of disease, while the remainder of the system is not attacked or weakened; if improperly employed, they cannot, from their minuteness, be very injurious. Large quantities of any materials, whether from the kitchen or the apothecary's shop, whether prepared by cooks or prescribed by Greek, Arab, Indian, or European physicians, are not entitled to the name of medicines; they are to be considered nutriments, when properly used—when abused, they are poisons.*

Instances frequently occur, wherein large doses of so-called *medicine*, appear to produce curative effects upon the patients; but, it is probable, that, in some cases, the recovery is attributable to the healing power of nature alone, which often repairs what bunglers have injured.

Many persons cannot conceive, how minute doses, which are so small that they are supposed to be lost



before they can reach the stomach, can produce any effect. They argue thus—As the stomach is the medium through which we obtain everything we require to preserve life, and by means of which those substances are assimilated that serve to compensate for the loss caused by the action of the vital functions, it requires to be deluged with medicines, in order to produce any effect on the system. But, experience teaches us, that this is not necessary. Small particles of medicaments, dissolved on the tongue by the saliva, on entering the stomach, mix with the chyle; and their effect is then conveyed by the electric or magnetic action of the nerves, to the remote parts on which they are destined specifically to operate.

I advise every medical man to extract from the *Materia Medica* (in the second volume), a list of such remedies as he can procure; and to arrange them alphabetically (with the diseases and symptoms to which they are applicable), that he may be able to refer to them readily. A pocket-book so arranged, would be useful to families as well as physicians. The remedies for different diseases (which are suggested in the first part of the second volume) are intended for those physicians only, who, having time and opportunity, desire to continue the train of my experiments. I have arranged the various diseases or symptoms in groups, many of them being closely allied. I have noticed in which cases the remedies proved beneficial, and, in short, I have pointed out effects of any kind. I have also retained several *untried* remedies, and have marked them as such. Not knowing how long I might enjoy so favorable an opportunity of prosecuting my experi-



ments, I was assiduous to determine, in the shortest possible time, the qualities of most of the substances I have mentioned; consequently, I treated many of them superficially, not occupying myself long with any particular medicine. I preferred making a large collection of such substances as had been either long disused, or, which were so new, that their qualities and effects were unknown or unappreciated.

Be it observed, most of my informations regarding the *effects* of the medicines were gathered from the uncivilized natives of Asia, whose statements cannot always be relied on; and that, notwithstanding my circumspection, mistakes may have occurred, for which I can hardly be held answerable. Many ignorant persons took different remedies at the same time (several different kinds of lozenges, which were of the same form and color) in such cases I could not decide which medicines had produced the desired effect. I have stated the effect as attributable to different medicines, that they may be further tested.

It also often happened, in the public hospital at Lahore, that people took medicine from me and from the Hakim at the same time, for the same patient; simply because both were gratis: and they took my medicines whilst they were under treatment by the Jerahs for abscess, ulcer, scrofula, &c. as if the interior had no connection with the exterior.

In a hasty perusal of the *Bengal Dispensatory*, *Bengal Pharmacopœia*, *Ainslie's Materia-Medica Indica*, and the summary of East Indian drugs contained in the *Great Exhibition Catalogue*, I observed a few inaccuracies and deficiencies, which I have taken the liberty



of correcting and supplying, in an Appendix to the second volume; which I trust may not be found a useless Supplement.

In closing this Introduction, I feel it incumbent on me to express my thanks to the Governor-General of India and the Board of Administration in the Punjab, for the Pension they have honored me with, in consideration of my long medical services to the Maharajh Runjeet Sing and his successors.

This Pension, added to the savings of a laborious life, secures me a moderate income in my retirement; and enables me to devote the profits of this work, be they great or small, to the Educational establishments of the Saxon colony in Transylvania—my native country.

JOHN MARTIN HONIGBERGER.

London, January, 1852.



CSL

There is a Land, of every land the wide,
Beloved by Heaven, o'er all the world beside;
And in that land of Heaven's pecaliar grace,
The heritage of nature's noblest race,
There is a Spot of earth supremely blessed,
A dearer, sweeter spot than all the rest.
Where may *that* Land, *that* Spot of earth be found?
Art thou a Man? a Patriot? look around—
O thou shalt find, howe'er thy footsteps roam,
That Land TRY COUNTRY, and *that* Spot TRY HOME!

MONTGOMERY.



CSL

ADVENTURES, DISCOVERIES, EXPERIMENTS,
AND
HISTORICAL SKETCHES.

HOWEVER agreeable it may be to return home after an absence of many years, and after having escaped many dangers and endured many toils, to tread again the soil of one's native country, enriched with knowledge and experience; still, it is not without a feeling of emotion, that we recall those scenes of danger and fatigue to our recollection. They flit past us like dissolving views, which appear only to vanish, yet still leave behind them deep traces of the past.

It was a secret impulse, an inward voice, which urged me towards the East, where the first man lived of whom history makes mention, where culture was first practised, and where arts and sciences flourished; where religion—that heavenly light—began to spread its rays. *Patriam fugere, peregre proficisci.*

I left my native town of Kronstadt, in Transylvania, in the spring of 1815. After having crossed Bukovina, Moldavia, and Walachia (where I remained above a year), I arrived, in the autumn of 1816, at Varna, on the Black Sea, whence I embarked for Constantinople. This was my first voyage. Being aware that the distance from Varna to Constantinople was short, I did not apprehend it could be attended with danger. On arriving at Varna, I was informed that several Turkish vessels were bound for Constantinople, on one of which I embarked. Besides seventeen Arnauts (Albanian-



Turkish soldiers) a pretty French lady (from Jassy) was on board, with whom I conversed in Moldavian. On the approach of evening, we sailed from Varna, with a favorable wind, in company with a Turkish fleet of about twenty small vessels. Fatigued by travelling, and lulled to sleep by the soothing motion of the vessel, I sank into the most charming reveries of the future; when, towards midnight, I was aroused by the noise of the crew and passengers. A dreadful tempest from the north had overtaken us so suddenly, that there was not time to haul down the sails, which, in a few minutes, were shivered to pieces, and continued flapping and whistling in the storm. The mast itself did not escape the violence of the elements, but fell overboard with a crashing noise; and the foaming waves gushed into the open vessel. The night was profoundly dark, illumined occasionally by flashes of lightning, accompanied with peals of thunder; hail and rain fell tempestuously; the elements seemed to have conspired against us. Too late, I became aware of my error, and regretted having embarked in a heavily laden open vessel; but, as all the other ships were of a like size, and similarly laden, I had no choice. By the lightning we could, now and then, perceive some of the vessels belonging to our squadron exerting their efforts to get through the foaming waves, sometimes riding on the watery mountains, at other times plunging between the gaping billows. We felt some consolation so long as we held them in sight; but, they soon disappeared altogether.

As our vessel had shipped a great deal of water, the sailors (few in number) were obliged to bail without intermission, in which they were assisted by the passengers, while standing up to their knees in ice-cold water. Every exertion was made to save the vessel; and, at the commencement of the tempest, when the mast went by the board, it was found advisable to lighten the vessel by throwing the cargo into the deep. Notwithstanding thirty-five years have elapsed, I vividly recollect their beginning with a large earthenware-stove which stood on the poop. They then threw overboard barrels of honey, bags of walnuts, &c. so



that there remained only a quantity of burdusses (ox hides, containing tallow) which could not be removed in consequence of their great weight. They were, therefore, obliged to cut the tallow with axes and large knives, and throw it piecemeal into the sea. This required hard labour, as the tallow was frozen. In this operation, our Greek captain (we had also a Turkish one) broke his yatagan (a large Turkish knife); and upon seeing that the water in the hold continued to increase, he gave up all hope, and retired to his little cabin in despair. There he fell on the knees before the image of his *Παυγία* (the Virgin), and left the vessel to the care of heaven and the Turkish captain. Happily the tempest did not last long; the storm, which had come on so suddenly, left us with the same rapidity. Filled with hope, the day dawned upon us, when we descried the high mountains of Greece in the distance. The first rays of the sun, whose appearance infused new life and fresh courage into our breasts, arose majestically from the horizon, and beaming brightly, diffused warmth through our limbs, previously benumbed with cold. With the aid of the mizen-mast, and favoured by a gentle breeze, towards the evening of the same day we approached the shore, where we cast anchor. At the break of day on the following morning we disembarked, and thanked heaven for our deliverance. From thence we walked up about ten miles, and arrived at Apollonia, a city once celebrated among the Greeks, but now of little importance, and bearing the name of Sissopoli, to which place the vessel was brought to be refitted. I here found my companions, the Arnauts, who had taken up their quarters in a large coffee-house, where they literally roasted their frozen feet at a coal fire. Although they discontinued this in consequence of my warnings, it was too late; and I afterwards learned that several of them died in Constantinople of mortification. It was so hot in the coffee-house that I could not stay there long, and although I kept aloof from the stove, which was heated to redness, in order to avoid the sudden transition from cold to heat, I nevertheless caught a severe rheumatism in my feet, which tormented me for four months during the winter;



with the approach of spring, however, it was radically cured. Amongst the many remedies which I applied, *Lawsonia inermis* proved the most effective. Every evening, before going to bed, I applied to the affected part the pulverized herb, with as much water as was sufficient to make a soft poultice. In the morning I washed it off, but the place continued red; it is the same herb, indeed, with which the fair sex in the East stain their hands and feet. To strengthen my body, and especially my feet, I also used sea-bathing, which had a very good effect. From Sissopolis, we arrived, after a voyage of two days, at Constantinople. The view of the panorama of the Turkish capital and its environs, which we had on entering the Bosphorus, was so fine, and so imposing, that I felt compensated for all the dangers and troubles hitherto endured, and completely forgot them for the time. In winter (the middle of December, 1816) nature was still arrayed in green. This, however, did not last long; for in the beginning of January a heavy fall of snow, three feet deep, took place, and it grew much colder than I expected to find it in Stambul.

Before the expiration of the year 1817, I had an opportunity of continuing my journey towards Jerusalem, a city I was desirous of visiting. I was engaged as physician in ordinary to the Governor of Tocat, with whom I travelled into the interior of Asia Minor. However agreeable this journey might have been during the summer, it was very fatiguing during the winter, as almost every step cost us an effort, and we made our way with difficulty through the snow which covered the high mountains of Asia Minor. The caravan of the new governor, with whom I travelled, consisted of sixty horses and mules. One day we lost our way during a violent snow-storm in the mountains of Anatolia, and we had to pass a very bad night, till at last we got out of the deep snow, and found a village. On this journey I began to make a collection of antiques (ancient Greek coins and engraved stones), which at that time were easily obtained at the silver-smiths, at a low price. I regret I did not then so well understand the value of them. From Tocat I travelled to Aleppo, passing through Kaisari, Tharsus, Adana, Alexandretta, and Antiochia.



At Aleppo I found many Germans among the numerous Europeans, and on that account would willingly have practised there for some time. Unhappily I fell sick on the road, as between Adana and Alexandretta I had to cross an unhealthy, low and marshy country, where malaria and marsh-fever were prevalent. In consequence I was attacked with a disorder called sub-acute inflammation in the spleen, which afterwards turned into an obstinate quartan ague, of which I got cured only when I had left Aleppo; and that, I suppose, was the reason why I could not get an extensive medical practice. A physician (was the saying) who is not able to cure himself, can never cure others.

After a two months' stay on the Syrian coast, during which time I enjoyed the best health, I tried to get back again to Aleppo; but at the last station before reaching Aleppo I caught the fever, on the same spot where it left me, and curious enough I found, in my journal, it happened on the same day it would have befallen me had I not left Aleppo at all. Thus it continued to be my constant companion during all my stay there; but as soon as I took my leave of that place, it deserted me, without having been expelled by any remedy. I had full ten months to suffer by that tiresome guest. The experience I had myself, agrees with that sentence, "*Febris autumnalis est longa non lethalis.*" During these ten months I got but few cessations of my illness, and then only at short intervals. One may infer from this, that obstinate diseases, defying every medical assistance, can only be cured by travelling, I mean to say (change of air) by removing from the country where the disease is caught.

Subsequently I had the opportunity of effecting several cures in Tripoli—where these marshy fevers are endemical—with a compound mentioned in the second volume of my work, containing arsenic and bitter almonds (prussic acid) in minute doses, which was eminently efficacious where sulphate of quinine failed.

I quitted Aleppo before the fatal catastrophe of the earthquake, which caused so many diasters; the village called Jiser-shol, on the river (between Latachia and Aleppo) was entirely destroyed. Following the Syrian coast, I crossed Latuchia, Tri-



poli, Beyrout, Seida, Sur, Acre, Nazareth, Jerusalem, and Bethlehem, and visited the Holy Sepulchre, &c. in the autumn of the year 1819. From Jaffa I embarked for Damietta, and went up the Nile as far as Cairo. At that period an Armenian from Tocat, named Giovanni Bozzari, enjoyed the title of First Physician, under the superintendence of whom I obtained employment in the fortress. Giovanni Bozzari pursued his medical studies at Constantinople, in the house of a Venetian doctor named Bozzari. Availing himself of the name of his professor, when in Egypt, Mahomed Ali, at that time a Binbashi (chief of 1000 men), protected him, as he had been well advised by Bozzari when he applied for his assistance. Subsequently, when Mahomed Ali was promoted to the dignity of a Pasha, Bozzari was invested with the title of privy counsellor, and occupied at the same time the post of physician in ordinary: *Cui fortuna favet, sponsa petita manet!*

At that period (1820—1821) Mahomed Ali despatched an army to Upper Egypt, under the command of his second son, Ismail Pasha; his elder son, Tossoon Pasha, having died by the plague some years previous. I was one of the first among the physicians engaged for that expedition; but whilst they were preparing for the march, the plague broke out, which induced me to give up that fatiguing and perilous journey, cede my post to another, and go back to Syria. Some time after, I learned that the expedition miscarried, that none of those ten or twelve physicians who accompanied the army had returned, and that Ismail Pasha himself had been massacred.

At Cairo I was so fortunate as to be very successful in my cures. Among others, I attended a merchant of Constantinople, a Greek, who was greatly afflicted with the stone during a period of forty years, so that he was willing to undergo an operation. I cured him of his complaint by administering to him (for a period of six weeks) diluted muriatic acid. More recently I tried the same remedy with other patients for the malady, but without any success. I deduce from this, that the substances of the stones in the latter cases were not the same as with my patient



at Cairo, and that muriatic acid has not always the quality of dissolving stony concretions. Not finding any dissolving medicine that would act universally, I was obliged to effect the cure of stone in the bladder by an operation with the instrument. In Syria there were also Arabs, known as stone-operators, who adhered to the old method of Celsus, i.e., to bring the stone down by introducing the fingers into the rectum, and cutting it out through the perineum; but I preferred the apparatus altus, where the stone is cut out from the bladder, through the pyramidal muscle of the belly, which produced a very great sensation, and obtained for me the name of a skilful operator. The first operation for the stone I made was on Mount Lebanon. Afterwards I performed similar operations at Damascus, Bagdad, Persia, India, and even at Bokhara, as the reader will find.

In the year 1822, I began to vaccinate in Syria, with a lymph received from Aleppo, which acted well. Two particular cases which occurred at the villages in the neighbourhood of Tripoli (Syria) deserve especially to be mentioned here. The small-pox raged epidemically in those places, in a horrible manner, killing adults as well as infants, without any distinction. The use of vaccination was as little known in Syria, as it was in Europe before the time of Jenner, and I was just in the centre, or rather in the focus of that epidemical disease. A widow having two children, one son and a daughter, the latter of whom she loved and idolized, insisted upon only permitting the male to be inoculated, and if it should prove successful she would allow the operation to be performed on her fondled darling, the daughter. Accordingly I only vaccinated the son. When I visited him, after a lapse of eight days, I found the mother in despair, her daughter having during the interval died of the small-pox, whilst the boy was quite well, with large pustules like pearls on his arms; she regretted, but too late, not having followed my advice, and looked upon the event as a punishment from heaven. In another village, not far from the above-mentioned, I had to attend a whole family of eight persons, old and young, who were vaccinated all at the same time.



After eight days, upon calling on them, I found a young man of about twenty years of age, in agony, in consequence of confluent small-pox, which eruption had taken place on the evening of the vaccination. He was the only person in the house on whom the vaccination had failed, on account of the man having carried on his shoulders a dead body that was infected with the natural small-pox; thus the lymph failed, by the counter-agency of the contagion. The rest of the family enjoyed excellent health, and were saved through the medium of vaccination.

There is an opinion prevalent, that vaccination will only keep off the small-pox for a period of twenty years. I was (if I am not mistaken) vaccinated in my native country, in the year 1800, with such an excellent lymph (not crust), that I treated a great many cases of small-pox, such as lately occurred in the years 1848 and 1849, at Lahore, without being affected by the disease myself, and that without having been a second time vaccinated. Nevertheless, if the second or third vaccination is of no use, it does no injury to the constitution. In one year I got from English physicians, lymph of quite different qualities, some from Umbala, and some from Delhi; the former was of a good quality, but the latter was of a very bad one, as the pustules sprang rapidly up and vanished in a very short time; neither was the areola of them red enough, which accounted for many of those whom I vaccinated catching the small-pox. I therefore discontinued to vaccinate with the matter from Delhi, after I had received some of a better quality from Umbala.

At Tripoli, I met with the then new Governor Barber, who although of very low birth, had managed to get possession of the fortress, and afterwards of the town itself, by fraud and cunning. He was a short-necked man, thickset, inclined to apoplexy (*Habitus apoplecticus*), and, in consequence of his sedentary life, was troubled with hemorrhoids and obstructions. He consulted me, and when I ordered him to apply a clyster, he measured me wildly with his eyes, as if I had ordered him some dangerous remedy; I repented having done so. I remembered afterwards, that the Arabian physicians, although aware of the



efficacy of clysters, as they are recommended in their medical books, seldom apply them, and only in cases where all other remedies fail, as they consider it as a last resource; in a country where pederasty is in vogue, it is disgraceful to acknowledge that fact. At his request for a proper remedy to be taken by the mouth, I prepared for him the well known aloetic dinner-pills, mentioned in the second volume of this work, from which he found great benefit.

Besides these pills, I ordered him to observe the following rules: *Post coenam stabis, vel passus mille meabis*, or—

“After dinner, sit awhile;
After supper, walk a mile.”

For several years I spent the cold seasons in the maritime towns on the Syrian coast, at Tripoli or Beyrout, where the winters are only rainy; but I passed the hot summer-months in the most agreeable regions of Mount Lebanon. At Araba, not far from Seyda, I made the acquaintance of that original person, Lady Hester Stanhope, who called herself Queen of Palmyra. I was told that she ordered a herd of goats to be killed, and buried, and paid the people who did so, well, only because a few of them were scabby, and she thought by that expedient to prevent epidemical diseases, which might occur by their eating the flesh, or drinking the milk. Not far from Tripoli, there lay at the foot of the Lebanon, in a very romantic valley, a village called Mesrut-ul-Toofah (apple-district), where I was requested to attend some fever patients. My friends advised me not to go there, as in their opinion an epidemical disease was raging at that place; but I did not listen to their warnings, as I wished to be useful to those people who had implored my assistance, and at the same time to extend my experience. When I was near the village, I saw a great many Maronite girls (Christians), coming back from the well, with pitchers on their heads, each of them holding an onion in their hands, at which they frequently smelled.

The epidemical disease had the character of a Synochus, and



several persons had died suddenly, which caused great alarm among the inhabitants. The silk gathering was just ended, and I found the diseased were located in miserable, low houses, deprived of fresh air; I thought it advisable to cause them to be removed from their habitations, and brought into the manufactories, where previously the silk worms had been; and the result of my treatment was, that none of my patients died of that disease. I was conducted from Mesrut-ul-Toofah, to a place a little farther up the Lebanon, to Aïto, where the former French interpreter, Isaac Torbei, was confined to his bed with Angina, and was unable to articulate, in spite of all his efforts to do so. I examined his throat, and found an abscess therein, which I opened immediately; by which operation my patient was able to talk instantly, and after a few days he entirely recovered.

From Aïto, I was brought to Kannobin, to the residence of the Maronitan patriarch, where the Bishop Mootran Seman lay very ill. Kannobin is situated on a declivity, from whence a beautiful view is obtained of the valley. It is by no means a town, as the *Dictionnaire Encyclopédique Française* (second edition) erroneously asserts, it being merely a convent. There is a curious custom attached to this country, and in most places of Asia. A physician being called on to attend a sick person, it is first arranged as to how much he will require for curing the same; upon that arrangement being completed, the physician receives one moiety of the sum agreed upon, and upon the recovery of the patient, he receives the balance, which includes the cost of medicine.

Having arrived at Kannobin, I found the bishop suffering from nervous fever, in a state of insensibility. After a strict examination, I entertained but little hopes of his recovery. His numerous relatives, standing round his bed, appeared to have resigned all hope previous to my arrival. I agreed with the brothers of the bishop as to the amount they were to pay me for my attendance, the half of which I received in advance, for the medicines to be delivered, the other half to be paid after the recovery of the patient, from whose own hands I should receive it, according



to the above-mentioned custom. All was legally signed by the parties and witnesses. I caused the troublesome spectators to withdraw, as by their thronging around the bed they occasioned disturbance and confusion, and only permitted four of them to remain as attendants. Then I was able to reflect, and found that the patient had been wrongly treated by his former physicians, and so reduced to a most pitiable condition.

They had copiously bled him unnecessarily, and, led by a false diagnosis, they had prescribed him a quantity of decoctions and purgatives. I learned from the attendants, that four days previously the patient was constipated, which occasioned him to fall into a state of insensibility. I found it necessary to commence my treatment with a lenitive clyster, which did not fail to have its good effect; I afterwards ordered the room to be aired, sprinkled the patient's face with vinegar mixed with rose-water, and ordered his feet to be warmed by friction.

At ten in the evening I applied a blister on the nape, and administered a compound opiate powder, which was given in a strong dose. I put it into his mouth, rinsed it from his tongue, after which he began to perspire, and passed a tolerably quiet night. The beneficial result was owing to the properly proportioned mixture of the opium, as I afterwards experienced in many cases, whilst a lesser dose (1—2 grains opium) made the malady worse. By this process the patient was saved. On the day of the recovery of the bishop, I had an opportunity to cure another patient, which occasioned a great sensation. The sexton of the patriarch was troubled with a tertian-ague. It was *the fever day*, and the patient complained of feeling dizzy, want of appetite, a bitter taste in his mouth; he looked very ill, and the white of his eyes was rather of a yellow colour. I ordered him an emetic, he vomited, and a long tape-worm was expelled, which I drew until it broke. On giving him a second dose of solution of tartar-emetic, it operated, and caused the ejection of the rest of the worm by an evacuation. I ordered the pieces of the ejected worm to be washed. I measured them afterwards, and they were fifty-two yards long. I found among them three heads, and I



concluded that three tape-worms were there, consequently the denomination of *solitaris* is a wrong one. It was the broad tape-worm. I kept the pieces in spirit; but it was no extraordinary novelty for these people, as the disease of the tape-worm is very common on the Lebanon. Whilst I was measuring the tape-worm, the old patriarch Hanna stepped in, and asked me, with a smile, if I knew Bonaparte? I answered that I knew him by name only. He continued; people arriving just now from Tripoli, bring the news, that Bonaparte has died in the English prison. Then that great genius has come to an end, said I, whose memory will for ever be revered in France!

The inhabitants of the Lebanon are of opinion that the frequent disease of tape-worm in their country is caused by their eating raw flesh, and afterwards drinking brandy immoderately, which may indeed be considered as a secondary cause. I ascribe the principal cause of the frequent appearance of this disease on the Lebanon, to the fact, that the poor people of that country, who are mostly affected with it, are living in rooms where they are breeding silk-worms, also sleeping in the same apartments, and breathing the noxious air of the rotten substances and putrefied mulberry leaves which serve as food to these worms. I cherish this opinion so much the more, as the root of the white mulberry-tree is considered, according to the Homœopathic principle, as a worm-destroying substance (*anthelminticum*). Those people have a particular method of curing the tape-worm when it becomes annoying by unpleasant symptoms. They take, early in the morning, before breakfast, a small piece of common soap, enveloped in the skin of a fig; afterwards, they roast a piece of fat meat on a fire of charcoal, in order to coax the worm (as they believe) to come up from the intestines to the stomach; they chew the roast meat, without swallowing the spittle or the juice. Believing the worm to be in the stomach, which they think they feel afterwards, they drink a good draught of vinegar, or even strong spirits, stopping their nostrils, which is supposed to affect the worm (perhaps also the man) with intoxication, by means of which the worm is



driven to the lower parts of the intestines, and ultimately ejected by a brisk purge, such as in a civilized country would only be employed by a veterinary surgeon. If the worm is in the stomach, then the next process is that of administering tartar-emetic (as I have previously alluded to), and thus preventing the necessity of using strong spirits, and the drastic purgative. But if it is probable that the purgative will, together with the worm, eject also the mucus, then it is advisable to administer, a few days after the ejection of the worm, the purgative, but without the assistance of spirits, or vinegar.

Not far from Kanobin, below the highest summits of the Lebanon, covered with eternal snow, beneath which the well-known cedar-trees grow, are the villages of Eden and Besherri, where I succeeded in effecting many cures in the summer of 1821.

The chiefs of the Maronites and Druses (Emir Beshir and Sheikh Beshir) on arriving at Besherri to meet the rebels, applied to me for medical assistance; and at a later period I was invited to their residences (Tidin and Muklara), where I practised for some time, so that I lived for several years very agreeably, enjoying the most beautiful and romantic views of the Holy Land (Palestine).

At Besherri I tried vaccination, but I found that the inhabitants were not affected by the operation, the vaccine matter producing no pustules, and I was told that none of them caught the small-pox, because their cows have sometimes the cow-pox, the origin of which is caused by the change of climate. The inhabitants of the higher regions pass the winter, together with their cattle, in the plains of Sgorta, not far from Tripoli. Hence I infer that the inhabitants of Besherri, through being in continual contact with their cattle, as cows, &c., become infected with the disease, and are thus preserved from human contagion. A quite distinct disease, occurring frequently on the Lebanon, is the so-called *hābbet-ul-kei*, which is a sort of gangrenous ulcer, but very different from the endemic sore at Aleppo and Bagdad, called *Butone d'Aleppo*, an ulcer which



seems to have a preference for the cheeks of fair young ladies, lasting twelve months, and leaving an ugly scar, but not dangerous. The *hābbet-ul-kei*, on the contrary, appears as a small pustule, is very acute, and endangers life; it occurs in the interior as well as on the exterior parts of the body, for which reason it is often difficult to be recognized; but as soon as it is recognized, the healing of it may instantly be effected with the cauterium, be it internal or external. That is the reason why, on the Lebanon, so many children are seen on whose forehead the *cauterium actuale* was applied as a preventive. If this ulcer appears on the surface, for instance on the face, where an inflamed pimple arises, which is at the beginning of a red or blueish color, and afterwards becomes black, like a carbuncle, then life is in danger, if not attended to betimes, *i. e.*, by burning and destroying it with a red-hot iron; for that reason it is called *hābbet-ul-kei*, that is to say—"ulcer to be burned." It is said, that the bursting of the pimple being heard at the moment of the operation, is a good omen of the success of the cure.

In Agosta, in the province of Kesroan, there occurred a case, which rendered me really ashamed of our imperfect medical knowledge.

I was called on to give my assistance on the commencement of an acute inflammation of the eyes to a lady of the first family, called the Sheikh Khoasni (nobility of ancient descent), where I tried the *antiphlogistic* plan in its full extent, namely:—bleeding, blistering, leeches, calomel, emetic tartar (in minute doses), purgatives (*viz.*, senna, manna, salt, &c.), Dover's powders, different collyriums prepared from corrosive sublimate, plumbi acet., laudanum, camphor, rosewater, &c., without any positive result. One morning I found the lady a great deal better, which I naturally ascribed to the good effects of my treatment. "No," said my patient, "I do not owe my convalescence to your remedies, but to the shoemaker Ibrahim; he called on us yesterday evening, and on viewing my sore eyes, he recognized it to be the *hābbet-ul-kei*. He applied immediately the red-hot iron, and since that moment I am a great deal better,



and have enjoyed also a quiet night." I requested her to send for the *ustad* (master) Ibrahim, which she accordingly did. I asked him how he could know that the inflammation of the eyes was caused by the *hābhet-ul-kei*? He answered me, that it could be recognised by the following circumstances:—

1. Bleeding and all other treatments remain useless.
2. The patient has offensive breath, the spittle is tough and stringy.
3. There is a local burning pain, tormenting the patient day and night, which (according to his assertion) is the surest symptom of the *kei* (burning).

Beside this, Ibrahim understood but little of other diseases; nevertheless, no one should apply to him the Latin proverb, *Ne sutor ultra crepidam* (Let not the shoemaker go beyond his last.)

The *cauterium actuale* was applied also to this lady, on the forehead, her hair having been previously cut very short. There is no doubt, that the effect of the red-hot iron is more violent and efficacious than that of a blister, and cannot be replaced by the latter, wherefore the Arabs apply it to men and animals, very often at the present day, as in ancient times; our contemporary medical men in Europe make but little use of it, probably because they are afraid of the violent pains inseparable from such operation, but this only produces the healing effect.

At Tripoli (Syria) I met with a very disagreeable incident by my improvidence, from which I learned some experience, and for that reason I will give the reader some account of it. Being an enthusiastic sportsman from my earliest age, I pursued some ducks in a marshy ground, where I remained for a couple of hours. It was in the winter season, on a lonely and desert place, about five miles from the town, and not far from the sea-coast.

I was quite alone, and so intent on the pursuit, that I observed, only a short time before sunset, that it was high time to return to my abode. I left the marsh, sat down on its border to dress myself; but to my astonishment my feet were motionless, stiff, and paralysed, so that it was impossible, without assistance, to get on



my pantaloons and boots. But my terror increased, when I reflected that I was in the desert, far from every human being! What will become of me, thought I? Must I perish by the frost of the night; or must I become a prey to the wild beasts on their nightly wanderings? Similar ideas rose in my imagination, and I was in a desperate situation.

But sometimes, at the moment when our calamity is highest, our delivery is nearest. Having committed that imprudent step of going into the marsh when I was fatigued and excited, I felt nothing as long as I was wading about; but now, as the sharp air came in contact with my body, I felt the consequences of the evil I had brought on myself. Against that *paraplegy*, there was only one remedy, namely:—to produce a perspiration on the whole body. But how was I to effect this? “Necessity is the mother of invention.” I grasped my cloth pantaloons, and began to rub my feet with all my strength, until my hands got weary, and in the meantime my whole body became covered with perspiration. To my great satisfaction, I perceived that my feet began to become flexible, and so I continued the operation, and succeeded so far as to be able to put on my pantaloons and boots, and walk slowly towards my abode. There I arrived very late, ordered a warm bath to be prepared, and after half-an-hour’s bathing went to bed, having previously drunk a glass of punch prepared with tea, which produced a good effect, and thus I fell asleep. In the morning, when I awoke, my legs were restored to their former activity.

At the same period, while I was private physician to the English consul at Tripoli, there happened an extraordinary case. An organic defect of a young woman in labor required a Cæsarian operation to be made on her body, and I was appointed to perform it; but the Greek bishop refused to give his consent thereto, because that operation was an uncommon one, and I could not guarantee her life. Even after the death of the poor woman, wife of Georgius Jani, the bishop again opposed the operation, by which the infant might have been saved. I and my friends, the twin brothers Katzifliss (scarcely twenty



years of age, one of whom was Austrian; the other English consul) often regretted the circumstance. At Bagdad there happened the following case:—the wife of an Armenian curate having been for eight months with child, had died in consequence of a scald. On both sides of the belly of the deceased a certain motion was visible for a long time, which caused some people to believe that she was about to bring forth twins, which they wished to save. They sent for me, but, to my grief, they came when all assistance was too late. I cite this unhappy accident of the poor woman, that it may serve as an example to those people who deal in spirits and other combustible articles, and as a warning to them to be cautious in their management. The above-mentioned woman went up stairs late in the night, with a candle in her hand, and entered a room, to pour some brandy from a *damejane* (a large glass jar, covered with straw). Keeping the light too near to the spirits, they caught fire. Instead of covering the mouth of the jar, to extinguish the flame, she permitted the *damejane* to fall on the ground, and, sprinkled as she was with the burning spirits, she fell a victim to the flames. Some time afterwards, she was found in the dark room, in a fainting state, amidst the ashes of her clothes.

From Tripoli I went, by order, to Akar, in the mountains, to attend the Prince Ali Essat, who, together with his numerous family (wife, brother, children, and slaves) were infected with the venereal disease, which, although appearing under different forms and complications, may be ranged in the class of syphilis *secundaria*. At that time I knew no better remedy for that complaint than corrosive sublimate combined with salmiac, accompanied by decoctions of sarsaparilla, china-root, gujac wood, &c.

Whilst I was at Akar, it was reported that Abdula, Pasha of Acre, had commenced war against the Pasha of Damascus, in consequence of a dispute, and that he had sent troops, the greater part of them Christians (Maronites from the Lebanon) and Druses, under the command of Emir Beshir, towards the holy city of Damascus (*Bab-ul-Kaba*, or entrance to the Sanctuary



of Mecca), and that the inhabitants of Damascus had been defeated. The Sultan despatched immediately five pashas to Acre, in order to bring the heads of Abdula Pasha, of Emir Beshir, and of the new governor at Tripoli, the above-mentioned Barber, for having taken part in the war, by sending his own troops to join the main army. Ali Essat Bek took advantage of the moment, having his partisans at Tripoli; he came down from Akar, blockaded and bombarded that town, and forced it to capitulate. Meanwhile, Barber betook himself to the citadel, in which he surrendered under certain conditions. The five pashas arrived so suddenly, that Emir Beshir had only time to escape, and embark between Seida and Berout, in a French vessel, which conveyed him to Egypt, where, by the interference of Mahomet Ali Pasha, he obtained from the Sultan his own pardon and that of Barber and his superior, Abdula Pasha, which, by the by, cost each of them an immense sum of gold. At London I was recently told, by the missionary, Dr. J. Wolf, that Abdula Pasha and the Emir Beshir were residing at Constantinople, but since then the public journals have announced the death of the latter, and that one of his sons had embraced Mahomedanism.

I was present at the siege of Acre, and found an opportunity of employing myself in surgical attendance and operations; as the garrison used to make nightly sallies, and do a great deal of mischief. I had a dozen native surgeons, or rather barbers (jerahs), as assistants, to whom I gave theoretical and practical information.

Tigers are rarely to be met with on Mount Lebanon, yet during my stay an order was issued by Emir Beshir, that the muzzle of every slain tiger should be sent to the government, in order to prevent the use of it as a poisonous drug. This strange order induced me, when at Lahore, to examine its virtue, the results of which I refer to in the second volume of this work, under the denomination of *Tigrineum*.

My passion for antiquities prompted me to undertake a voyage to Alexandria; accordingly I made a trip, which



was attended with a very fortunate result. I went on to Damascus, *via* Haspeye and Rasheye, from whence I continued my journey to Homs and Hama, in Syria, with the caravan of hajjees (pilgrims). At the latter places I purchased a considerable collection of old coins, in gold, silver and copper, as also several engraved gems. I made my way back to Beyrout, *via* Akar and Tripoli, where I embarked on board an English vessel for Alexandria. This short journey had also its peculiar adventures; for it happened in a period when, after the revolution in Greece, the Mediterranean was infested by numerous pirates. In the evening of the same day on which we lost sight of the snowy summits of the Lebanon, we discovered, by the light of the moon, that we were surrounded by five ships-of-war. Our captain was, in insulting language, summoned by the respective captains of these vessels to come on board their ships, so that he was at a loss which of them to choose. He therefore remained in his own vessel, until some soldiers were sent on board our ship to fetch him. The visitors, who were but little acquainted with politeness, set about carrying away some purses filled with crowns (dollars), during which operation a quarrel arose among them, and we saw them on the point of beginning a fight, as their swords, knives, and pistols were already held forth for the assault; but happily, no blood was shed. It was the patrol of Mahomed Ali making the round. They took our captain with them, and examined his papers, conveying him from one ship to another, which operation lasted four hours. As this happened in the vicinity of Cyprus, the captain made his complaint there to the British consul, and, on arriving at Alexandria, he immediately received satisfaction, as an imperative mandate was forwarded, and the patrol recalled.

At Cyprus, I called on my friend the French ex-Consul of Tripoli, Mr. Reynold, where I met with a kind reception, as he required my medical assistance. I had also, during my short stay at Alexandria, the opportunity of curing a countryman of mine, a Hungarian, who had been many years afflicted with



ulcers on his legs. As a testimony of his gratitude, he sent me a letter, from which I copy the following lines:—

“May this serve you as a proof of my gratitude and sincerest thanks, for the complete restoration of my health; with the request that you will not, when far distant, forget your true and affectionate friend,

“ATTANAS KEPTENAK.”

Alexandria in Egypt,

April 1, 1823.

At this time the plague was raging dreadfully at Alexandria. The direction of the hospital was committed to a Jewish doctor, whose name was Marpurgo. Among the infected, there was an Italian, named Bellmondo, an apothecary by profession, who died the day after he was attacked with the plague. The people, on this occasion, said: “*Il povero Bellmondo, è nell' altro mondo.*” Here also I had an opportunity of observing the course of the plague. I did not, however, remain long in this place, but returned to Syria. Unfortunately, the vessel I embarked in was an old Danish one, leaky in every corner, so that the crew were obliged to pump day and night. After my return from Alexandria, I fixed my abode on the eastern side of the Lebanon, and began to practice in a little town named Sahli, beautifully situated in the proximity of the valley of Balbeck, where the famous ruins of the temple of the sun (Heliopolis), notwithstanding the attacks of time, rise from the ground like rocks, and are admired by travellers, as one of the most remarkable monuments of antiquity. As I was living in the neighbourhood, I accompanied the two Prussian naturalists, Drs. Hemprich and Ehrenberg, at that time on their way towards Balbeck. The latter is the celebrated naturalist at present in Berlin. From Sahli I went to Damascus (which I had formerly passed through), in order to pursue there the practice of my profession. At that period there was living in the Capuchin convent a monk, named Padre Tomaso, who used to perform vaccination; and besides that, professed the medical art. But the following amusing story may serve as



an illustration of the system he adopted. A goldsmith of middle age, a Catholic, came to me one day, asking for an *Aphrodisiacum*; he confessed he had impaired his bodily strength by improper indulgences, to such a degree that he could not perform his conjugal duty; and he added, that he was in a very distressing situation, for his nuptials were to be celebrated on the following Sunday. I expressed my willingness to comply with his wishes, but finding probably the price of my medicine too high, he left me, and repaired to Padre Tomaso, hoping to get his medicine gratis. On Monday, after the wedding, at the break of day, Father Tomaso entered my room quite embarrassed, and asked me for my advice, as the goldsmith was constipated, and in great pain, in consequence of the large doses of Cantharides which he had administered to him on the eve of his nuptials. Although somewhat moved with compassion, I could not help laughing at this account, and I desired to see the patient, whereupon he told me that, after having read mass, he would come and conduct me to him. My lodgings being opposite the convent, he very soon returned, and we repaired to the residence of the newly-married pair. It was one of the largest Christian houses in Damascus, and the family of the goldsmith was one of the richest of that country. In the large court-yard and in the saloon through which I had to pass, I saw a great many handsome ladies, and not being shy, they displayed their jewels and other ornaments, because I was come with a priest, and consequently appeared to be also a Christian, in spite of my Turkish costume. In a corner of a large room, I found the unfortunate bridegroom cowering and lamenting over his pains; he had only one servant with him. He told me he had taken only a third-part of the majoon (electuary) which Padre Tomaso had given him, but that, instead of its producing the desired effect, he was tormented with pains that were no longer supportable. I immediately gave him a few pills (a compound of opium, camphor, and ipecacuanha), and also ordered him to take almond-milk, *ad libitum*, which did



him a great deal of good, and I afterwards effected the cure of his original complaint.

The aforesaid Father Tomaso (a Piedmontese, I believe) is the same individual who created a great sensation in Europe, some years ago, by his sudden disappearance from his monastery, where it was supposed he was murdered by the Jews, on which occasion some hundreds were massacred at Damascus.

According to the annual custom, there came from Constantinople, the Surra-Emini (leader of the pilgrims), with thousands of Musselmans, who united themselves at Damascus with the pilgrims coming from Bagdad and Persia. At the expiration of the Ramazan (Lent), the Pasha of Damascus set off for the desert, where a great fair is held at an insignificant fortress (Muzerib), at which a large quantity of articles are sold and purchased, and whither also the Arab chiefs, of different tribes, from the desert, bring their goods, principally horses, for sale. At that time, the Pasha and the Surra-Emini pay them money, and distribute state dresses among them, for which they undertake to provide the pilgrims, going to and coming from Mecca, with the required number of camels, without which the road through the desert would be impracticable.

I accompanied the Pasha both going and returning. On my arrival in Damascus, I found a medical man, Mr. H. I. De Turck, now at Ghent, who was come from Paris, where he had studied medicine, and the Arabic language. Shortly after, I received a letter from Bagdad, from Mr. Anton Swoboda, a native of Hungary, who had a warehouse there for Bohemian glass, under the firm of Ign. Zahn and Company, of Pesth and Aleppo; it was in the latter place that I made his acquaintance.

He informed me in that letter, that Dohud-Pasha wished to engage a European physician and surgeon, and advised me to accept his offers. I communicated the contents of this letter to Mr. Henri De Turck, proposing to him to undertake the journey with me, to which he agreed. At that time there were



two caravans, a great and a small one (galat), the latter of only ten camels, ready to start immediately for Bagdad. But as the former, for the sake of food and water, was obliged to take a roundabout way, lasting full six weeks, whilst the latter, by following the direct road through the desert, would occupy only two weeks in the journey, we sent our luggage by the greater caravan, and went, with our two camels, with the galat, which consisted now of twelve camels. We were obliged to take with us provisions for about ten or twelve days—some clothes, and a few medicines. Each camel was provided with two goat-skins, to carry water, as we arrived only every third or fourth day at watering-places. Each camel had also its driver, who sat behind, and his furs, by the way, were full of vermin.

Kirkor, an Armenian merchant, from Bagdad, who led this galat, advised us to leave behind every kind of weapon, as he suspected that the journey would be a dangerous one, undertaken thus at random. He added, that if we met, by accident, the Arabs in the desert, and they found us to be armed, they might become suspicious; whilst if we passed them as poor hajjees (pilgrims), saluting them with "Selam alekim," we might be saluted with their "We alekim selam," and be allowed to continue our route unmolested. We made forced marches by day and night; at noon we looked about for low ground, to light our fire on without being observed, and where we could take our mid-day meal, which consisted of rice with butter, biscuits and dried fruits. In the evening we were not allowed to light a fire, nor to whistle or sing. At a distance of about twelve or fifteen miles, on our left, we saw the famous ruins of Palmyra. Up to the ninth day we saw neither men, nor birds, nor wild beasts; when on a sudden, in the darkness of night, we happened to light on a place situated between some low hills, where we perceived some Arabs and their tents. Fortunately, and to our great joy, they were all women, whose husbands, as they said, were absent, hunting, that being their means of subsistence. They manifested no hostile intentions, and offered us a liberal portion of black dried meat, which had not an unpleasant taste,



but I do not know what kind it was. The next day I cooked it with my rice, for my camel driver put it into my pot without my knowledge.

To deceive the women, we told them that we were coming from Bagdad and going to Damascus, and after having provided ourselves with water, we retraced our steps, but only to make them believe so; for we had hardly got out of their sight, when we struck into an opposite direction, and marched the whole night, for fear of being overtaken by their husbands. On the eleventh day, we arrived at Quoise, a village where we rested for one day, waiting for the escort from Hit, which was to bring us to the banks of the Euphrates. On the journey, I was told how the Arabs of the desert heal their wounds. They make a hole in the ground, in the form of a grave, which they heat with fire, the patient is placed therein, and covered, and he remains there until he is either cured or dies, a matter which takes but a very short time to decide. In the case of death, they have only to fill up the grave with earth; while, if the patient recover, he has to mount his camel and meet the enemy. Their wounds are either spear-thrusts, or sword-cuts, as they very seldom use guns in the desert.

The caution with which the camel-drivers carried us through the desert is not to be described. On the third or fourth day, on our arrival at the wells, in order to give water to the camels, and to fill our leather-bags, the most sharp-sighted among them placed himself on an elevation, to ascertain whether there were any men discernible in the distance. If they found embers or ashes, they examined the place strictly. The excrement of the camels also underwent a scrutiny as to whether it was new or old, which way the animals passed, &c. We were brought from the banks of the Euphrates into Hit, as they told us that the place we were in was not perfectly secure. The governor ordered us to appear before him, and he demanded a certain sum from the two Armenians, our fellow travellers, but not from us nor the pilgrims, as we were provided with a letter of recommendation from the Pasha of Damascus to Dehud Pasha of