An Arab Physician on Insanity.

The following account of the symptoms and treatment of insanity, as known to Arab Physicians, is taken from the Persian Medical Work "Tibb i Akbari," written by Muhammad Akbar, about the middle of the 17th century. The "Tibb i Akbari" is a translation from the Arabic of the Sharh ul Asbāb wa Ullāmŭt, a commentary written by Nafis bin Awaz, in the year 1450, on the Asbāb wa Ullāmŭt, a medical treatise by Năjăb ud din Unhammad of Samarcand, an Arab Physician, who wrote about the middle of the 8th century.

The subjoined arrangement gives the names of the different types of insanity and the order of their description in the "Tibb i Akbari:"—

I.—Soudā ā Tabee.
  1. Souda.
  2. Janoon.
II.—Murrāē Soudā.
III.—Mālīkhōlia ā Marāki.
IV.—Dīwāngī.
  1. Kutrib.
  2. Mania.
  3. Daul Kulb.
  4. Sadar.
V.—Haziyān.
  1. Mibdā ā illut dimāgh { with six subdivisions.
  2. Mibdā a illut Marak.
  3. Būkhārāt Hād.
VI.—Raoonut.
VII.—Himak.
VIII.—Ishk.
  1. Harām.
  2. Pak.
IX.—Nisyān.
  1. Zikr.
  2. Fikr.
  3. Takhil.

Muhammad Ukbar defines insanity as "a state of agitation and distraction, with alteration or loss of reason, caused by weakness or disease affecting the brain."

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1.—"Soudā ā Tabee originates in constitutional disease, causing fevers to ascend from the body to the brain, and terminates in unconsciousness." (Dementia?)

The symptoms met with in this form of insanity are of three kinds.

1st. When the patient shows great carelessness, as regards clothing, cleanliness, attention to the bodily requirements and the calls of nature, the pulse being astonishingly irregular, the skin coarse, and presenting a black colour, and the urine thick.

2nd. When the memory is impaired, with a childish merriness of heart, and unprovoked laughter, a rapid pulse, and congestion of the eyes.

3rd. (Met with mostly in the young.) When the patient manifests intense anxiety, and suffers from a constant dread of something unknown, these symptoms being associated with extraordinary movements of the hands and feet, leaping, beating the ground, &c.

When there is a combination of the preceding three classes of symptoms the disease is named *Souda*.

Souda becoming chronic ends in *Janoon*.

In *Janoon* the patient is extremely restless, sleepless, taciturn, shows great antipathy to mankind, is violent, and at times roars like a wild beast. His skin is dry, the heat of his blood is generally diminished, there being at the same time occasional loss of speech.

Janoon is a most unfavourable form of insanity. The word originally signifies to beat the earth with the hands and feet and to fight.

Treatment in Soudā ā Tabee.

In the early stage of the disease bleed and purge, nourish and purify the blood, regulate the system, and endeavour in every way to establish a good condition by giving nutritious foods, the use of baths, and liniments, and milk rubbed on skin of head and body. As articles of diet, meat of the first quality, wheat, and good butter are advantageous. The patient's taste as to what he would like to eat should be consulted, and every care taken to make things savoury, and to have them thoroughly well cooked in butter. Sweets and dry fruits, with almonds, are recommended. Cooling drinks, such as are made from milk of almonds, sweetened with sugar candy, are extremely useful, as are also sweet grapes, apples, and water melons, which, in addition to their cooling and nutritious properties, have the effect of strengthening the brain and powers of speech. Whey, which contains much nourishment, should be given freely.

Change of climate is highly necessary, and in the selection of a suitable place, care is to be taken to avoid *in every possible way* things likely to cause irritation, so that the mind may have complete rest. The mental powers are to be strengthened by surrounding the patients

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with all things likely to give pleasure; *e.g.*, soft music, gardens having planted in them trees and fragrant shrubs, with shady places here and there in which refuge can be taken from the heat, &c.

By the use of measures such as these, sleep may be brought on. Sound sleep is the best known remedy for this disease, and far preferable to all medical treatment.

The general health having been regulated, the patient is to have no restrictions placed on him, except only such as are absolutely necessary for his protection.

Previous to the patient's going out for exercise, a glass of whey should be given him, and a place for his exercise is to be selected where the air is fresh and pure, where there is no noise or brawling, he at the same time being surrounded with all obtainable beautiful things, which by giving him pleasure may strengthen his mind. To give pleasure to these unfortunate men, although the ancients and moderns affect to despise it, is the only remedy for their cure.

Shaik lá Ajab (an Arabic writer) says regarding insanity, "Be it known that of all remedies, to strengthen the heart and brain is the safest and most sure, guiding the mind and actions; do nothing to frighten a patient, and let him select his own employment. Make the senses a special subject of treatment, and occasionally give partial intoxicants. Rest and fresh air are required for the miserable men afflicted with insanity. They should be shown every possible kindness; in fact, they are to be treated by those under whose care they are placed *as if they were their own offspring*, so as to encourage them to bestow their confidence, and to communicate their feelings and sufferings. *This will at least be a relief to those unfortunates, and a charity in the eyes of God.*"

Having done all that is possible to strengthen the brain and mind by avoiding anything likely to cause vexation, pain, sorrow, or disturb the rest, and the patient still continuing hot-tempered, intoxicating (*i.e.*, mirth-producing, soothing and desirable) drugs may be tried along with a soft bed to rest on (luxuries).

Drink, composed as follows, may be given:—

Rose flowers, ʒvi.; Sad Kofi; Karan Mustaki; Sumbol, tib.; Asaroon *aa* ʒiij.; Kusfah; Zurnab; Saffron *aa* ʒiij; Kaklah; Basbasa; Jozboa *aa* ʒj.; Amlah 9 (in number). Preparation Amlah ilb. boiled in water 7lbs., till reduced to 3lbs., strained and mixed with ½lb. honey, the mixture to be boiled, and the above-mentioned drugs powdered, added, and dissolved. Keep the solution for two months and then use. It will give pleasure to the mind, assist digestion, induce healthy sleep. Caution: only pure drugs are to be used in the preparation of the above, as the constitution of those who will take the mixture is extremely sensitive. (Several other prescriptions are given.)

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II.—Murrāē Soudā.

A form of insanity, having its principal seat in the head, but generally connected with disease existing in some other part of the body. It is generally found in men who devote nights and days to study of Law precepts, and is a very unfavourable form of disease. Rufus, an Arab Physician, associates this form of mental disease with Philosophy, and in this he agrees with the writings of Plato. Tibri, an Arab Physician (?), states that this disease attacks men who devote their lives to science and art. Tibb i Akbari does not limit the disease, but regards it as a common form of insanity.

Symptoms.—The person suffering from Murrāē Soudā is loaded with cares, and constantly full of doubts. When he walks he always looks on the ground; his head and face are thin, whilst the rest of the body is of medium size; his eyes appear sunken; his pulse is varied, sometimes weak, fast or slow; his urine is thin and clear. Previous to these symptoms appearing, the patient is anxious and sleepless, and should he be exposed to the sun or have suffered from sunstroke, the disease is rapidly developed. Indigestion, and over-spiced foods, by sending heat to the brain, as also eating too many onions, are regarded as producers of this disease.

Treatment.—Where there is plethora, bleed from temporal artery or cephalic vein (note whether the blood when it settles be black, red, or mixed), and if the drawn blood be black, continue the bleeding till such a time as the blood comes of a pure colour. The bleeding should, however, be moderate, as excessive blood-letting causes debility. If the blood drawn be of a mixed colour, bleed but seldom, and when it is red and pure stop the bleeding, as its continuance will only weaken the brain, for, with blood of a healthy character, it may be assumed that no bodily disease exists. When the patient is very restless, before resorting to blood letting, try the effect of some of the prescriptions given as beneficial in Soudā ā Tabee. Do nothing to agitate the brain, avoid violent purgatives, give nourishing drinks, also flesh, fish, &c. As a cooling drink, a milk made from the expressed juice of wheat, poppy seeds and almonds, mixed with sugar candy, may be used, and the same milk may be used as a liniment to be rubbed on the head. The non-stimulating oils recommended in the chapter on Epilepsy, may also be used as liniments. They will cause the eyes to water. Water composed of Shaser, Mukushar, Nelofar, and Burg-Kah, is also to be dashed on the head, &c.

The patient should bathe frequently in fresh water, live in a temperate place, surrounded with many trees and shrubs, plants and roses. Whatever is injurious to the general health, such as fasting, cares, excessive cohabitation, and such things, should be avoided.

Medicines that are strengthening, combined with nutritious food, are to be employed.

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III.—Mālīkhōlia ā Marāki.

This form of insanity is caused by the humours, *or by Stomach?* or by Nasirak of Tahal.*

The humours are collected, and the heat of the body passes from the limbs to the brain.

Another name for this form of Insanity is Nafkhae Mālīkhōliā, and sometimes Nafkhae Marāki. Nafkha is the name of that particular form of air or vapour which the angel Gabriel is said to have blown or caused to pass from his coat sleeve into the windpipe of Mary the Mother of Jesus, for the purpose of impregnation (!!!). Marāk is the name given to a special kind of heat resident in the body imperceptible to the touch, but of great intensity. When this Marāk slowly ascends from the body to the brain it destroys the soul of the body and darkens the intellect.

Symptoms of Mālīkhōlia ā Marāki.

Sour taste in mouth, great thirst, voracious appetite, the food does not nourish the body, much spitting, pain in the chest, indigestion, the stomach being sometimes hard, and at other times tender and sensitive.

The genitals are hot, there is frequent priapism, and great desire for sexual intercourse, with incapacity for its proper performance.

The general health is bad, and if not early attended to, there is great increase of the mental symptoms, the sufferer is always present with evil, loses all sense of shame, all power of reasoning, imagination and action, and ends by becoming completely demented. If the bile be the humour affected, the patient will be quarrelsome and dangerous to others; if the saliva, he will be quiet, and have the appearance of being drunk.

Treatment.—When the signs of inflammation are present, purge, bleed, and let the patient have a diet composed of milk. The bleeding is to be regulated by the patient's strength, and violent purging is to be avoided, as vomiting and purging in this form of insanity are adverse, and should be at once stopped if they occur.

When there is no tendency to inflammation, the strengthening treatment already given is to be used.

Should the stomach be swollen, it is to be fomented with oil of roses, Sumbul and Mastaki.

* An exact translation, but meaning unknown to translator.

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II.—Dīwāngī or various forms of Insanity.

1. Kutrib.

The term Kutrib has no exact signification, being the name of a small animal that is constantly on the move, here, there, backwards, forwards, sideways, &c., and it has been made use of to represent a form of insanity in which great restlessness is associated with the mental symptoms. The name is also given to a jackal, and as the patients sometimes howl like jackals, the term has been employed to designate their disease.

Symptoms.—The patient is always morose, continually on the move, never resting for a minute in one place; his judgment is defective, his speech absurd, has suspicions that men are about to kill him. These suspicions lead to his hiding during the day in woods and amongst tombs, only appearing at night. These suspicions are not always present. The countenances of patients suffering from this form of insanity have a melancholy appearance, as if they were constantly lamenting. They also attack men in the desert places which they frequent; they move on all fours, like quadrupeds, or stand on their heads. Sometimes they lacerate their bodies with thorns and stones. *(See* Mark's Gospel, chap. v.) There is in this disease dryness of the tongue and heat of body.

Treatment consists in bloodletting at the outset, the administration of cooling drinks, regulation of general health by such medicines as are suitable to the patient's temperament, and by attention to diet. Removal from all sources of irritation or anxiety, fear or discomfort. Promote healthy sleep. Compel the patient to be constantly employed, it being of the utmost importance to get the patient to work.

Failing this treatment, "Shaik" ? ( ) advises that water should be constantly dashed on the head, and the patient prevented from sitting in the dark, *i.e.*, secluding himself, at the same time giving all sorts of medicines to cool the brain. If this treatment be persevered with, recovery may be confidently expected.

2. Mania, a Greek term, equivalent to the Arabic "Janoon Tabee," or to what is termed by Razu, an Arab writer on the subject, "Janoon Haeeg."

Symptoms.—Persons suffering from this disease break and tear whatever they come near. They rush into places where men are congregated, not for the sake of society, but simply to gratify their desire for mischief and destructiveness.

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The treatment for this form of insanity is some one of those previously given as suitable for insanity.

3. Daul-Kulb is a form of insanity in which the destructiveness and mischief manifested in mania is associated with irregular manifestations of gentleness and fawning, after the manner of dogs; hence the name. It is also to be noted that if a healthy man is bitten by a person suffering from Daul Kulb, the healthy man will speedily die with symptoms exactly similar to those which manifest themselves in a person that has been bitten by a mad dog. The cause of this form of insanity is said to be the bile.

When the disease is caused by the bile affecting the brain, the patient is at first thoughtful and silent. When he does speak it is difficult to understand him, and he may continue speaking for a long time. When in a fit of rage he becomes unmanageable. He is emaciated, and his colour is changed into black. Later on there is great mental anguish; one minute he is violent and unmanageable, and the next quiet and sorrowful. A swelling of the brain exists in this disease.

The treatment consists in regulating the patient's health, giving nourishing food and medicines that will strengthen the brain and heart, combined with perfect rest, and removal to a cold climate,

4. Sadar. (A Sooryam word, signifying Jaunoon-mufrit) said to be mania associated with swelling of brain.

Symptoms.—Sleeplessness. Melancholy and distraction of mind, heaviness of head, terrifying dreams arouse from sleep. The patients frequently beat themselves, they answer questions in a curious way, *i.e.*, give unmeaning replies; they forget everything; their eyes are red, heavy, and have an appearance as if something had been put into them. The urine is white and thin; there is frequent shivering.

Treatment.—Give in this disease the medicines recommended in Sarsam. The hands and feet should be tied. The advantages of restraint are, 1st, that the patient may not show restlessness; 2nd, that his brain may have rest; 3rd, that he may be prevented from killing himself or others.

Tibree (?) states that he saw two men in Tibristan who, after killing many men and women, committed suicide by hanging themselves from trees.

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V.—Haziyān, a disorder of judgment, resulting in the loss of the power of thought. It has three subdivisions.

1. Mibdā ā illut dimāgh.

Manifesting itself by the mind magnifying whatever is presented to it, and leading to actions that are outrages on society; to habits that are animal; to displays of opposition; to absurd conduct, laughing, dancing, &c., without reason, and caused by Soudaê damwee; to acts of violence, restlessness; to abstinences from society, concealment of face; to sleeplessness. Sometimes these mental symptoms are associated with inflammation of brain, eruptions on head, and fever.

2. Mibdā ā illut Marak,
   Said to be due to the loss of Spermatic fluid.
3. Būkhārāt Hād,
   Said to be due to heat from the bones ascending to the brain. The symptoms are ? and the treatment is that of ?

VI.—Raoonut and VII. Himak.

Are forms of insanity in which the thoughts are disordered, and the power of making use of the mental powers entirely lost. The patients who suffer from these forms of mental disease do all sorts of silly things, useless work, or will not work, their whole conduct being childish. It has been noticed that, along with the above symptoms, there is restlessness, sleeplessness, and a dryness of the eyes.

Treatment the same as regards food, rest, &c., given as of use in the other forms of insanity, as regards medicines give, those recommended as of use in Nisyān.

VIII.—Ishk.

The term Ishk is taken from Ishka, a creeper that twines round a tree, gradually causing its death.

The mental symptoms are, grief and weeping, avoidance of society and seclusion, with constant concentration of mind on an object loved; anxiety, fear, silence. Associated with the mental symptoms are dryness of blood, with a varying pulse.

Treatment.—After an examination of the patient's constitution and temperament, prescribe the diet recommended in Mālīkhōlia, also such of the drugs of use in that form of insanity, as may appear suitable. In addition to the above,

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the patients must be amused and kept merry. Sometimes it may be advantageous to decry the objects loved, or, again, to confine the patient along with his mistress, or some other woman, so that he may, by association, be led to form correct judgment, and conquer his condition.

Marriage, where it can be accomplished, is the best of all human treatment. It is particularly necessary in this form of insanity that the patients be not allowed to be idle, so as to furnish them with leisure to brood over their own thoughts, but that they should be compelled to work.

It is not known to man how love causes insanity, and whatever is written on the subject is vain. Physicians have failed to trace the origin of the disease.

Allah 'hōōma Urzukna. God keep it far from us.

Ishk is subdivided into

1. Harām, or Insanity produced by impure love.
2. Pak „ „ „ pure love carried to excess. The symptoms and treatment are those already given.

IX.—Nisyān, or Loss of Memory, has three subdivisions, viz.

1. Zikr.
2. Fikr.
3. Takhil.

Symptoms and treatment unknown. *J. G. Balfour.*

CLINICAL NOTES AND CASES.

Two Cases having certain points of resemblance to General Paralysis of the Insane, but without Insanity; and Occasional Memoranda of a Third Case. By W. T. Gairdner, M.D., Professor of Medicine in the University of Glasgow.

The cases hereafter detailed from the journals of the Western Infirmary, Glasgow, are those of two patients submitted personally to the observation of the members of the Scottish Branch of the Medico-Psychological Association, on May 5th, 1876; and the discussion thence arising will be found reported in this Number of the "Journal of Mental Science." I have added some particulars of a third case, referred to by Dr. Clouston during the discussion, from loose memoranda made at the time; but I have not endeavoured to give this last case in anything like a complete form, as

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