

# DISABILITY & DEAFNESS IN THE MIDDLE EAST, A BIBLIOGRAPHY.

## 5. HISTORICAL ITEMS 1751-1970 (materials written in, and/or concerned with, this period)

**NOTE: The annotations given below must not be regarded as a substitute for reading the actual works listed! The views of textual commentators cannot substitute for the original texts on which they are commenting! All translations should be regarded with some caution!**

For the present Internet version, **many accents and diacritical marks have been omitted**, as they still tend to be misrepresented either by the available coding systems or by differences of screen or print software across the world.

ABBATE-PACHA O (1882) Nouvelles observations physiologiques de subjectivité chez certains aveugles. *Bulletin de l'Institut d'Égypte* (2nd ser.) 3: 22-30.  
Incidentally mentions (p.23) that “Ici, au Caire, nous avons aussi depuis peu d'années une école d'aveugles, sous l'habile direction de mon ami Onsy-Bey. C'est une établissement où on apprend quelques métiers, un peu à lire et écrire, ainsi que quelques notions de géographie.” (Cf FATTAH, below)

`ABD AL-DA'IM, `Abdallah (1960) *Ta'rikh al-tarbiyah* [History of Education]. Damascus. 327 pp.

ABDALLAH A, BADRAN A & GALAL S (1964) Effect of Bilharziasis on the mental power and scholastic achievement of school children. *J. Egyptian Public Health Association* 39: 135- .

ABDEL-SALAM, ABDEL-GHAFAR, & AL-AATHAMY F (1969) [*Standardization of the Draw-a-Man test on Lebanese Children* (Abstract).] Beirut: Beirut Arab University. 28 pp. (Arabic, with English summary).

`ABD AL-WAHHAB, Fu'ad [1964] *Al-Tadlik al-riyadi* [Handbook of Massage.] Alexandria: Dar al-Matbu`at al-Jami`iyah. 185 pp.

ABD-EL WASSIE, Abd-el Wahab (1970) *Education in Saudi Arabia*. Basingstoke: Macmillan. xvi + 76 pp.  
“Education of the Handicapped” pp. 50-53, includes notes on development of specialised institutes and teacher training.

`AJBAN J (1948) *Arabic*: [The world of the blind and psychology.] *Egyptian J. Psychology* 4 (1) #.

AJMAL, Muhammad (1986) *Muslim Contributions to Psychotherapy and other essays*.

Islamabad: National Institute of Psychology.

These essays were written over 20 years by a man who became one of Pakistan's most senior psychologists, also serving as a university vice chancellor and Federal Education Secretary. He endured the conflicts of “a man who has been reared in the Western intellectual tradition” and has “owed allegiance to one Western god after another” (p. 1), while becoming aware that the cultural roots and traditions of his own country, and of the historical Islamic world, had many truths and strengths to offer to the psychological understanding of the human condition. That contribution had been largely ignored, or reduced to anecdotes and decorative snippets. Ajmal reflects on what the Muslim savants and Sufi teachers wrote, how their teaching can be understood in the later 20th century, and how far they address universal concerns of continuing relevance to the widespread modern disabilities of mind, soul and spirit. Ajmal's professional interest in cognitive development also brought a theme of children's perceptions of life, truth and relationship into several essays.

'AKIL, Fakhir (1945) *Arabic*: [Psychology and its applications to education.] Damascus: Maktabat Al'uloom Wal'Adab.

AL-A`SAR Y, KUBBAH JA, RAHMAH A, RUSTUM A (1962) *Usus al-tarbiyah we-`ilm al nafs* [Education and psychology. (Special reference to primary schools)] 2nd edition. Aleppo.

ALLARD, Marie Joseph LJFA (1811) *Nouvelles observations recueillies sur l'éléphantiasis des arabes*. Paris. 30 pp.

AMIN M (1948) *Arabic*: [The mentally retarded and the State's duties toward them.] Alexandria: Dar Nashr El-Thakafa.  
(Annotated in Racy's bibliography, q.v.)

AMMAR, Hamed (1954) *Growing Up in an Egyptian Village. Silwa Province of Aswan*. London: Routledge & Kegan Paul. 316 pp.

Carefully drawn pictures of childhood in village Egypt. Ch. 10 (pp. 202-213) reflects on “Indigenous learning and teaching”, and describes the daily activities in Islamic village schools of Silwa - where three of the six teachers were blind men. In Appendix XII, on ability testing of village children, a few “mentally deficient” individuals are noted, whom the villagers regard as holy fools.

EL-ANI, Shakir & BISSISSO, Saadi (1953) *Comparative Survey of Juvenile Delinquency. part V, Middle East*. New York: UN Department of Social Affairs, Division of Social Welfare.

Listing Egypt, Iran, Iraq, Jordan, Lebanon, Saudi Arabia, Syria, Turkey, Yemen.

BAASHER, Taha (1966) *Mental Health Activities in Rural Health Units in Iraq and Lebanon*. MH/68.8. World Health Organisation.

BAASHER T (1975) The Arab countries. In: JG Howells (ed) *World History of Psychiatry*, 547-78. New York: Brunner/Mazel.

Tracing history of psychiatry in the region, notes (pp. 574-575) establishment of state mental hospitals near Damascus in 1929, near Aleppo (1956); also comments on facilities in Lebanon, with brief mention of mental retardation.

BADAWI S (1946) *Arabic*: [Mental abnormality in school children.] *Egyptian J. Psychology* 2: No.1, 120-.

(Annotated in Racy's bibliography, q.v.)

BADRI, Malik B (1966) *Arabic*: [*The Psychology of Children's Drawings.*] Beirut: Al-Fatah Publications.

Based on analysis of more than 1,400 drawings.

BALDENSPERGER, Philip J (1899) Woman in the East. *Palestine Exploration Fund Quarterly* 132-59.

Long in Palestine, the author discusses 'Sickness' (151-155). Suggests reasons why less "born cripples and deformed children" are seen than in the West. High rate (95%) of ophthalmic disease in boys attending a mission school.

BARRADA, Hassan (1946) *Blindness in Egypt. Historical, Statistical and Recent Campaign, presented to the National Society Conference for the Prevention of Blindness.* Cairo: Government of Egypt, Min. Public Health. 21 pp.

Includes historical review of Ophthalmia, and a few paragraphs (pp. 7-8) on the condition of blind people.

BARRET A (1878) Contributions à la géographie médicale. Beyrouth. *Archives de Médecine Navale* (Paris) 30: 81-89.

[Rickets in Beirut.]

AL-BARRI, Zakariya Ahmad (1964) *Ahkam al-aulad fi 'l-islam* [Study of Islamic law concerning children.] Cairo. 102 pp.

BARSOUMIAN, Vergine (1968) Hearing impairment in elementary school children and its relation to academic achievement and personality traits. Unpublished MA thesis, American University of Beirut.

BARZILAI D & HARRIS P (1965) The problem of endemic goiter in Wadi Ara and the Jordan Valley - Northern Israel. *Israel J. Medical Science* 1: 62-70.

BAZZOUI W & AL-ISSA I (1966) Psychiatry in Iraq. *British J. Psychiatry* 112: 827-832.

BETHESDA Blindenheim [1908] *Das Blindenheim Bethesda, seine Pfleglinge und ihr Tagewerk. (Drei Skizzen als Beigabe).* Halle: Wischan & Burkhardt. 12 pp.

BETHESDA Blindenheim [1911] *Die Arbeit in Bethesda, dem Heim der blinden armenischen Kinder in Malatia am Euphrat, wie sie anfing und wie sie jetzt geworden ist.*

Halle: Wischan & Burkhardt. 12 pp.

Brief reports on work by Pastor Ernst J. Christoffel.

BEY, Franz Engel (1893) Bericht über eine Lepra-Enquete in Ägypten. *Monatshefte für praktische Dermatologie* 16: 559-579.

BLIND Teaching the Lame. *The Missionary News* (London) No.42, June 1, 1869, p.69. Brief item on school for blind and disabled people at Beirut. Material in Moon script was used by blind readers. Notes a “kindred school at Damascus”. See SCOTT, and TRISTRAM, below.

*BLINDNESS in British African and Middle East Territories. Being the report of the Joint Committee appointed by the Colonial Office and the National Institute for the Blind, following the visit of a Delegation to Africa and certain British Middle East Territories between July, 1946, and March, 1947.* (1948) London: HMSO. xii + 99 pp.

Comprehensive report with indexes. Some notes on Palestine. Mostly written by a blind man, John Wilson.

BLOCH [J ?] [I ? may be Iwan ?] (1900) Beiträge zur Geschichte und geographischen Pathologie des Aussatzes. Die Bedeutung einiger Nachrichten über den Aussatz in Persien. *Deutsche medizinische Wochenschrift* 26: 150-152.

BONNER, Michael; ENER, Mine; & SINGER, Amy (eds) (2003) *Poverty and Charity in Middle Eastern Contexts*. Albany NY: State University of New York Press. ix + 345 pp. This collection of studies, from medieval to modern, and extending the Middle East as far west as Algiers, usefully covers a long historical background to Middle Eastern disability and charitable relief. Disabled, chronically diseased, or elderly infirm people are assumed to be present among 'the poor' and to be 'deserving of charity', and are mentioned as such in several chapters, though with very little specific discussion. The index lists 'insane asylums', 'madness', and 'poor' (with many aspects), but not 'disabled', 'blind' or 'disease' (and 'illness' in one chapter only). Nor is 'invalid' listed, though used four times in Ener's chapter, e.g. pp. 190, 192, “elderly or invalid”, where disability is clearly envisaged. (See COLE, below).

BORSAI, Ilona (1968) Mélodies traditionnelles des Égyptiens et leur importance dans la recherche de l'ancienne musique pharaonique. *Studia Musicologica Academiae Scientiarum Hungaricae* 10 (1-2) 69-90.

Borsai studied the traditional music of two groups, the rural cultivators (*fellah*) and the Coptic Christians, whose social isolation might preserve distant echoes of ancient Egyptian music. Of the Copts she notes (pp. 79-80) the probable origin of their liturgical melodies in Jewish liturgical music (from the 1st/2nd century era when Christianity reached the Jews at Alexandria, and was based in readings of the Jewish scriptures in Greek). The Coptic music transcribed here in 1966-67 derives from Tewfik Youssef, a blind cantor from the Coptic Orthodox monastery at Deit el Moharraq (Upper Egypt). (See next item; also HICKMANN, 1949; 1954, under 'Antiquity').

BORSAI I (1980) Métrique et mélodie dans les Théotokias coptes. *Studia Musicologica Academiae Scientiarum Hungaricae* 22: 15-60.

See previous item. Further details appear on the blind cantor Tewfiq Youssef (p. 30), who was born in 1917 near the Monastery el-Moharraq. When the music was recorded, Tewfiq was at Abu Kir, “chargé par l'Institut Copte de l'enseignement de certaines hymnes compliquées aux séminaristes, par tradition orale.”

BREWSTER PG (1960) A sampling of games from Turkey. *East and West* 11: 15-20.

BURTON, Isabel (1876) *The Inner Life of Syria, Palestine, and the Holy Land, from my private journal*. 2 volumes London: Henry King.

In volume I are glimpses of the Damascus leper hospital (p.45), use of kohl (88-89), ophthalmic problems (222, 281), animals in health and under abuse (253-263), a crippled child (284) and some patients to whom Mrs Burton gave basic health care (311-314).

BUSSE, Ludger (1994) Ferdi Garati und seine Schule für Gehörlose und Blinde in Istanbul - Die Ursprünge des türkischen Sonderschulwesens. *Hörgeschädigten Pädagogik* 48: 227-235. Describes the opening by F Garati of a deaf school at Istanbul in 1889, and its functioning until it closed in 1926. A blind school was added in 1890, but closed seven years later.

CALHOUN CW (1882) A study of leprosy at Mount Lebanon, Syria. *Medical Record* (New York) 22: 692.

CAUGHEY JE & FOLLIS RH (1965) Endemic goiter and iodine malnutrition in Iraq. *Lancet* i: 1032-1034.

High goitre prevalence in Northern Iraq among school children and hospital inpatients.

CHAGLIASSIAN, Hrant T (1953) Treatment of leprosy. *Proceedings of the 4th International Congress on Tropical Medicine*. Istanbul.

[CHAPMAN, Mary F] (1944) The school for the deaf in Jerusalem. *Volta Review* 46: 150-151.

Part editorial, partly quoting Miss Chapman's letter about the school she established at Jerusalem for deaf boys from all over Palestine, after working for decades in South Asia.

CHATTI C & CHOURA A (1954) Contribution à l'étude du psychisme des lépreux et de leur conduite. *Revue médicale du Moyen Orient* 11: 205-.

Based on experience at Waleed Leprosarium near Damascus.

CHEMALI B (1910) Naissance et premier âge au Liban. *Anthropos* (Vienna) 5; 734, 1072 + plates.

CHESTERS GE (1955) Study of services for children in Syria. Unpublished report for the UN Technical Assistance Programme. (ST/TAA/J/Syria R2).

CHIGIER E & CHIGIER M (1968) Attitudes to disability of children in the multi-cultural society of Israel. *J. Health & Social Behaviour* 9: 310-317.

CHILDREN of the Realm of Silence (n.d.) Marsovan, Turkey: King School for the Deaf. (See FC GAGE, and JK GREENE, both below).

CHRISTOFFEL, Ernst J [1912] *Wie vier deutsche Jungen uns in Malatia am Euphrat besuchten*. Malatia: [Blindenheims "Bethesda"]. 102 pp.

[See Bethesda Blindenheim, above; SCHMIDT-KÖNIG, below.]

COCHRAN, James P (1899) Treatment of the sick and insane in Persia. *American J. Insanity* 56: 105-107.

Brief, supercilious account of some traditional rural methods.

COLE, Juan RI (2003) Al-Tahtawi on poverty and welfare. In: M Bonner, M Ener & A Singer (eds) *Poverty and Charity in Middle Eastern Contexts*, 223-238. Albany NY: State University of New York Press.

Born in modest circumstances at a small town of Upper Egypt, Rifa`ah Rafi` al-Tahtawi (1801-1873) became a great landlord and “a pillar of the establishment in Ottoman Egypt under the khedives” (p. 223); yet he remained “remarkably sympathetic to the poor” and to the blind, disabled and elderly among them. Cole examines al-Tahtawi's writings, which argued for both state measures, philanthropic associations, and private charitable establishments for the care of “children who are picked up off the streets, for orphans, for the elderly who are advanced in age, for the blind, for idiots, for the insane, and for the handicapped who are disabled” (228).

CONDOR, Josiah (1824) *Syria and Asia Minor*. J. Duncan.

pp. 53-54. Arriving at Damascus with some other Europeans, Condor paid a visit to “Ahmet Bey, the son of Abdallah, the late Pasha.” The Bey complained of hearing loss, by which “he had now become so deaf that he could not enjoy conversation...” and believed the problem was getting worse. An appointment was made, and the Bey's ears were examined and washed: “having cleared out an immense quantity of hardened wax and cotton, the ringing in his ears immediately ceased”. This was followed by some discomfort, as he now heard too much noise. Yet the Bey was clearly delighted to regain his hearing.

COWAN JW, NAJJAR SS, SABRY ZI, TANNOUS RI & SIMAAN FS (1965) Some further observations on goiter in Lebanon. *American J. Clinical Nutrition* 17: 164-170.

Survey of goitre in 424 school children and study and prophylaxis in two different groups in a mountain village.

CRECELIUS, Daniel (1991) The waqf of Muhammad Bey Abu al-Dhahab in historical perspective. *International J. Middle East Studies* 23: 57-81.

Detailed description of a large mosque and educational centre and the waqf foundation funding it, of which the building operation began in 1774, opposite the site of Al-Azhar, Cairo. Public recitation of the Qur'an continued from early morning to nightfall. Daily and annual disbursements are listed to “5 blind men as muezzins and *muballighun*”. Among the provisions for utilising any surplus from the wakf, after the original donor and his dependents had died, “two thirds of the surplus from the waqf was to go to the blind residents of al-Azhar and the *zawiya* of the blind next to it.” (See also LANE 1890; LARREY).

EL-DA'EM A (1946) *Arabic*: [The deaf-mute child.] *Egyptian J. Psychology* 2 (1) 108-. (Annotated in Racy's bibliography, q.v.)

DAMER, Mary GESD (1841) *Diary of a Tour in Greece, Turkey, Egypt and the Holy Land*. London: Colburn.

In Volume II, describing a difficult journey from Jerusalem to Gaza, Damer gave some detail of one of the guides, a “deaf and dumb” man, whose “pantomimic manner was quite successful in expressing to us whatever he wished: in short it served us better than Arabic” (p. 42). Incidents are related in which this deaf servant's personal character and quickness of perception also impressed the Englishwoman (pp. 44-45, 58).

DANIEL, Robert L (1970) *American Philanthropy in the Near East 1820-1960*. Athens: Oxford University Press. xiii + 322 pp.

Among many child care, orphan and educational projects, brief references are made to work with deaf and blind children. In 1902, "the Girls' School at Urfa [Sanliurfa, Turkey] began instruction for the blind under Mary Haroutunian", who had received training in London; while in 1910, "the Anatolia Girls' School at Marsovan [Merzifon] organized the first class for deaf children" (p. 97). (See GREENE, 1916, below). At Alexandropol [now Gyumri, Armenia] a special school was opened c. 1922 for children blinded by trachoma (p. 159); during the 1920s, Near East Relief was serving 200 blind and 60 deaf children, and a braille code was developed for use with Armenian children (pp. 191-192, 284). Special schools were transferred to the Greek government in 1930. See also pp. 250, 254-255, 259-260, where physical disability and artificial limbs appear.

DAVIDSON JH (1875) A visit to a Turkish lunatic asylum. *J. Mental Science* 21: 408-414.

DEAF in Egypt, The (1947) *Volta Review* 49 (1) p. 35.

Brief note about a private school for deaf children run by a Greek lady, Madame Semely Tsotsou, also responsible for training 15 Egyptian teachers. With photographs.

DE GRATI, FG (1898) [Report from] Turkey. In: *International Reports of Schools for the Deaf*, p. 27. Washington City: Volta Bureau.

Ferdi Garati [or De Grati] reported on the day school he had started in 1891. Having taken training in Italy, he himself ran the oral class, while the manual department was under "M. Pascal Pekmezian, an Armenian, whose parents are deaf-mutes, and who studied at the National Institute in Paris, of which he holds his diploma as professor."

DELASIAUVE (1867) La médecine des aliénés à Constantinople. *J. de médecine mentale* 7: 307-315.

DENNIS, James S (1899) *Christian Missions and Social Progress. A sociological study of foreign missions*. 3 volumes. Edinburgh: Oliphant, Anderson & Ferrier.

II: 388-389 briefly reviews work by missionaries for blind people in Persia, Turkey, Syria and Egypt.

DENNIS, Wayne (1957) Performance of Near Eastern children on the Draw-a-Man test. *Child Development* 28: 427-430.

Study based on c. 700 Draw-a-Man tests in regular classrooms by children aged from 5 to 10 years in Lebanon and Egypt.

DENNIS W (1957) A cross-cultural study of reinforcement of child behaviours. *Child Development* 28: 431-438.

Study of American, Arab, Armenian and Jewish children aged 5 to 10 in Beirut.

DENNIS W (1960) Causes of retardation among institutional children: Iran. *J. Genetic Psychology* 96: 47-59.

DENNIS W & NAJARIAN, Pergrouhi S (1957) Infant development under environmental

handicap. *Psychological Monographs* 71 (7) 1-13 (No. 436).

Ability testing of creche infants and 4½-6 year olds from an understaffed foundling home compared with matched group from ordinary families of Beirut.

DE SOUZA-ARAÚJO HC (1929) *Leprosy Survey Made in Fourty Countries (1924-1927)*. Rio de Janeiro: Oswald Cruz institute. 400 pp. ('Fourty' spelt so).

Reports a voyage around the leprosy world, with observations and references from most of the countries visited. India and Burma (228-62); Iraq (263-65); Palestine (265-69); Egypt (269-73); Turkey (291-93). Most of the material is medical, but some useful social and historical data appears.

DICKSON HRP (1949) *The Arab of the Desert. A glimpse into Badawin life in Kuwait and Sau'di Arabia*. London: George Allen & Unwin. 648 pp.

Field notes 1929-1936, some 50 years after DOUGHTY (q.v.). Notes on blind people (pp. 30, 142, 289), disabling diseases and medicines (pp. 159-60, 175-78, 505-14), child rearing (pp. 172-80), contrasting responses to disabled people (pp. 289, 500).

AL-DIWANI, Mustafa (1961) *Hayat al-tifl* [How to treat children from infancy.] 2nd edition. Cairo: Maktabat al-Nahdat al-Misriyah. 345 pp.

DODD, Stuart C (1945) The Village Welfare Service in Lebanon, Syria and Palestine. *Royal Central Asian J.* 32: 87-90.

Begun in 1930s by American University of Beirut, with health, infant care and education outreach camps to villages.

DOLBEY, Robert V & OMAR, Mustafa (1924) A note concerning the incidence of goitre in Egypt. *Lancet* 207: 549-50.

Report on 216 goitre cases treated, 1919-1923. (Cf GREENWALD, below).

DÖNMEZ, Necate (1996) The education of the hearing impaired in Türkiye. In: K Verch (ed) *Hard of Hearing, Deafened, Born Deaf*. [Rendesburg, Germany]: International Organization of Rehabilitation Institutions for Hearing Impaired People.

Includes brief historical review from 1880s.

DOUGHTY, Charles (1921) *Travels in Arabia Deserta*. 2nd edition. 2 volumes. Cambridge University Press. xiv + 690, xxxvii + 623 pp., + maps.

Detailed account of Syrian/Arabian travels between 1875 & 1878, and of life, survival and death among Bedouin and settled populations. Frequent mention of disease (e.g. I: 254-58, 314-16; 617-18; II: 4-5), for which Doughty sometimes offered treatment; and of people with disabilities, especially visual impairment (e.g. I: 42, 527, 547-48, II: 308, 343, 347-48, 358, 380-81, 383, 408-13, 441) and mental problems (e.g. I: 498; II: 14, 276, 287-88, 293, 298, 384, 437), but also some deaf or physically disabled people (e.g. I: 222; II: 8, 30, 48-49, 67, 82, 302, 328, 358, 410, 466). Not all are listed clearly, in the extensive index. [Doughty's views about the people among whom he lived and travelled were sometimes perceptive, sometimes affectionate or compassionate, and sometimes coloured by the knowledge that some of them thought it would be good to kill him for the sake of religion.]

DROOBY, Ala'uddin S (1960) Changing child rearing patterns in the Middle Eastern family.

*Lebanese Medical J.* 13: 50-53.

Notes the quickening pace of life, westernisation and transition to nuclear family patterns.

DROOBY AS (1962) The psychiatrist's role in the management of mentally retarded children's parents. *Lebanese Medical J.* 15: 100-105.

Much the same counselling problems as are found in the 1990s.

ELWORTHY FT. 'Evil Eye'. In: *Encyclopedia of Religion & Ethics* (1908-26), ed. J Hastings. Edinburgh: Clark.

Belief in the Evil Eye and use of protective amulets were common in Arab lands. (See note with BÜRGELE, under 'Antiquity'). Connection was also made between the evil eye and hunchbacks or visually impaired people.

L'EMPLOI des invalides en Israel. *Revue internationale du travail* 83: 652-662.

*ENCYCLOPEDIA of Disability* edited by G Albrecht, J Bickenbach, DT Mitchell, WO Schalick III & S Snyder (2006). Thousand Oaks: Sage. 5 volumes.

Some entries concern disability or deafness in the Middle East, directly or indirectly, e.g. Amputees at Persepolis; Deaf people at the Ottoman court; Judaism; Middle East and the Rise of Islam; Religion; and in some brief biographies, e.g. Abu'l-`Ala al-Ma`arri; Abu'l Aswad ad-Duwali; Bashshar ibn Burd; Didymus the Blind; `Ata Ibn Abi Rabah; Taha Hussein; Al-Jahiz; Ibn Al-Athir; Ibn Sirin; Ibn Umm Maktum; Katada ibn Di`ama as-Sadusi; Al-Khalil; Emperor Michael IV; Muwaffak ad-Din Muzaffar; Thalab. Volume 5 comprises source texts and graphic illustrations on disability (in English translation), some being from ancient Sumer or Mesopotamia (5: 3-13); passages from the scriptures of the major religions (e.g. the Torah, Avesta, and Christian texts); early modern Ottoman travel excerpts; and other relevant Middle Eastern sources.

ETON W (1795) Account of the Arabian mode of curing fractured limbs. Communicated to Dr Guthrie of Petersburg, by Mr Eaton [*sic*], formerly consul at Bassora. *Medical Commentaries* 10: 167-71.

ETON W (1798) *A Survey of the Turkish Empire*. London. Reprinted 1973, New York: Arno Press.

Notes on efficacy of splints for fractures, and other medical matters, pp. 218-221.

ESHRAHGI R (1969) *Farsi*: [Social aspects of leprosy.] *Meshed Medical J.* 3: 381-389.

FAHMI M (1951) *Arabic*: [Stuttering.] *Egyptian J. Psychology* 6 (3) 399-.

(Annotated in RACY's bibliography, q.v.)

FAHMY, Mostafa [1950s?] *Draw-a-Man Test in an Egyptian Rural Community*. Cairo: Egypt Publishing House.

FAHMY M (1953) *Arabic*: [Delayed speech in children.] *Egyptian J. Psychology* 8 (3) 327-.

(Annotated in RACY's bibliography, q.v.)

FARRELL, Gabriel (1950) A report and recommendations regarding the blind in Iran,

prepared for the Imperial Organization for Social Services. Teheran. 37 pp.

FATTAH, El Sayed A (1954) Beirut Conference on Perso-Arabic Braille. In: *Proceedings of the World Assembly of the World Council for the Welfare of the Blind, UNESCO House, Paris, August 5-13, 1954*, 75-78. Boston.

Brief history of Arabic braille, mainly in Egypt, starting with Dr Onsy opening a blind school at Cairo in the 1870s and producing Arabic braille known as Onsy's Point. The Beirut conference on Perso-Arabic braille took place over 70 years later in Feb. 1951, to unify the many braille schemes in use by then. (Cf ABBATE-PACHA, above; ZAKI PACHA, under 'Antiquity').

FOOTE RF (1857-58) The condition of the insane, and the treatment of nervous diseases in Turkey. *Asylum J. Mental Science* 4: 444-450.

FRANQUE, A von (1860) Verhältnisse der Geisteskranken in Constantinopel. *Correspondenz-Blatt der deutschen Gesellschaft für Psychiatrie* 7: 225-230.

GADEN H (1907) Etats musulmans de l'Afrique centrale et leurs rapports avec la Mecque et Constantinople, *Questions diplomatiques et coloniales* 24: 436-447.

See p. 444. Several rulers of Ouaddai (Wadai, now in Chad), sent a tribute every few years to Istanbul, consisting of ivory, feathers, various fabrics, slaves, and some eunuchs. However, "c'est surtout sous le sultan Youssef (1874-1898) que les envois d'eunuques se multiplièrent: ils furent presque annuels. Abdoul Hamid eut même d'autres exigences; il demanda une fois des sourds-muets. Youssef en fit chercher dans ses Etats et envoya ceux qu'il put se procurer." Sultan Abdul Hamid II was accustomed to having deaf servants at his court, as had many of his Ottoman predecessors.

GAGE, Frances C (1915) Teaching the deaf in Turkey. *Volta Review* 17: 302.

Note on deaf school at Marsovan [Merzifon], said to be the only one in Turkey (But see BUSSE, above; also "Children of the Silence" above, and JK GREENE, below).

GARABEDIAN GA, MATOSSIAN RM & HATEM JM (1963) Poliomyelitis in Lebanon. A statistical, serological and virological study. *Lebanese Medical J.* 16: 216-229.

GASTER, Gwen (1959) *Our Blind Family*. London: Highway Press. 63 pp.  
Nur Ayin School for the Blind, Isfahan, Iran.

AL GHANIM, Abd Allah Muhammad (1965) *Report on the conditions of the blind in the Kingdom of Saudi Arabia and the area of the Middle East*. Riyadh: Ministry of Education, Department of Special Education.

EL GHANEM, Abdallah Mohammad (1966) Report on special education in Saudi Arabia for the education and rehabilitation of handicapped children. Presented at the Third International Seminars on Special Education, Badharsburg, West Germany, September 7, 1966. 36 pp.

GIRGIS, Sabry (1948) *Arabic*: [Psychiatric clinics for children and adolescents.] *Egyptian J. Psychology* 4 (1) 53-.

(Annotated in RACY's bibliography, q.v.)

GIRGIS S (1955) *Arabic*: [A Statistical Study of Scholastic Retardation Among Elementary Students in Cairo.] Cairo: Sahifat al-Tarbiya.  
Study among 3412 students. (Annotated in RACY's bibliography, q.v.)

GIRGIS S & TAHER Y (1957) *Arabic*: [A statistical study of epilepsy among elementary school students.] *J. Egyptian Medical Association* 40 (6) 85-.  
Survey among 15,519 schoolchildren. (Annotated in RACY's bibliography, q.v.)

GODRON, Gérard (1991) Healings in Coptic literature. In: AS Atiya (ed) *The Coptic Encyclopedia*, pp. 1212-1214. New York: MacMillan.  
Based on a listing (not shown) of “some 120 miraculous cures from Coptic texts”, Godron takes a mildly sceptical view, noting that many of the ailments are of a rather unclear, possibly psychosomatic nature.

GOICHON A-M (1959-1960) Oeuvres de bienfaisance et oeuvres sociales en Syrie. *Orient* volume 3 (1959) no. 11: 99-122; 12: 95-128; volume 4 (1960) no. 13: 53-78; no. 14: 73-84, 217-237.

Visits to 40 social welfare institutions and organisations, e.g. orphanages, old people's homes, dispensaries, nursing school, in several cities: their histories and functioning. Annexes (pp. 217-237) give lists of registered welfare associations. In No.13, 66-71 concern activities for and by blind people.

GRANQVIST, Hilma (1947) *Birth and Childhood among the Arabs. Studies in a Muhammadan Village in Palestine*. Helsingfors: Söderström; Copenhagen: Munksgaard. 289 pp.

GRANQVIST H (1950) *Child Problems among the Arabs. Studies in a Muhammadan Village in Palestine*. Helsingfors: Söderström; Copenhagen: Munksgaard. 336 pp.  
Substantially referenced studies, with village women's accounts. See e.g. beliefs about 'changelings' pp. 102-104. Granqvist was concerned to throw modern light on literature from earlier times.

GRANT, Elihu (2nd edition, 1921) *The People of Palestine*. Philadelphia: Lippincott. (First published 1907, as 'The Peasantry of Palestine, life, manners and customs of the village'.)  
Describes (93-109) diseases and indigenous remedies, responses of society to people with a range of disabilities, and the beginnings of formal health services, hospitals and asylums.

GREENE, Joseph K (1916) *Leavening the Levant*. Boston: Pilgrim Press.

One paragraph (p. 166) has “a department for the deaf” opened in 1910 under a Greek woman, Miss Philadelphes[\*], at the Anatolia Girls School, Marsovan. This work was named the King Memorial School for the Deaf, after Martha A King. Teaching methods were imported from America, and in 1914 there were 15 pupils. (See “Children of the Realm of Silence”, and Frances GAGE, both above). A paragraph (p. 180) speaks of a school for blind children at Urfa [Sanliurfa], said to be the first in Turkey, opened by Mary Haroutunian, who had been teaching in a day school under Miss Shattuck. Mary lost her sight, was sent to London for training, and returned to teach blind children. In 1914 the school had 32 students. [\* The name was misspelt thus by Greene, and was further mangled to 'Philadelphes' in the

earlier web version of the present bibliography. By way of reparation: the person who began teaching deaf girls at Marsovan c. 1910 was Miss Galene Philadelphus, who had spent two years at the Clarke School for the Deaf, North Hampton, Mass., US, in preparation for her work teaching deaf children. A modern historical book by SA Levinsky & D Steindl-Rast, 1911, *A Bridge of Dreams*, Steiner Books, p. 228, has a striking pen-portrait of Galene Philadelphus in the US, c. 1920, a few years after the sad events which terminated the work with deaf girls at Marsovan.]

GREENWALD, Isidor (1949) The history of goiter in Africa. *Bulletin of the History of Medicine* 23: 155-185.

pp. 174-176 quotes various negative reports of goitre in Egypt, until the 1924 note by DOLBEY & OMAR (see above).

GUPPY, Shusha (1989) *The Blindfold Horse. Memories of a Persian childhood*. London: Penguin. vii + 246 pp.

Among the reconstruction of memories of growing up in Persia in the mid-20th century, with histories of many relatives and local characters going much further back, and cultures rural and urban, there is a blind woman, locally renowned for her midwifery skills. This was Zivar, who delivered the baby Shusha Guppy in 1940, commemorated in her own chapter "The Blind Midwife" (pp. 58-64), as recounted by Guppy's Aunt Ashraf. Zivar had become old and blind, but still practised the age-old traditional skills, "so experienced that she did everything by touch. She ran her hand over a pregnant woman's tummy and predicted exactly what day, even what hour on that day, the baby would be born ... you knew that, in her hands, both mother and child would be safe" (p. 59). [Guppy admits that by the time she would write of it, long after Zivar's death, the reputation of this blind old woman had become legendary and much embellished (p. 64). Traditional midwifery skills were rapidly being replaced, in urban areas, by modern methods with imported knowledge. Yet the account of Zivar, continuing skilfully to deliver some babies 'as a favour' even when retired and blind, is credible. As the only named and located 'blind old woman' in the present bibliography, she may stand as a representative for several million unknown Middle Eastern women, down the centuries, who practised domestic and neighbourhood skills while having severe visual impairment. See also KORDI, below, for a blind childhood in Iran.]

HADADIAN, Azar (1996) History of deaf education in Iran. In: R Fischer & T Vollhaber, with H Zienert (eds) *Collage: works on international deaf history*, 117-123. Hamburg: Signum.

Mainly an account of the work of the kindergarten teacher Jabar Baghcheban (1885-1966), who began Iran's first formal educational work for deaf children in 1924 at Tabriz and who later founded a school at Teheran, and contributed original methods and approaches to teaching deaf children.

HAJ, Fareed (1968) Major causes of visible disability in the medieval Near East. [Thesis, New York?]. Ann Arbor, Mich.: University Microfilms, 1972. 276 pp.

Haj embarked on his studies after working as "an itinerant teacher for the blind in a Galilean Arab community", helping visually impaired children to enrol in ordinary village schools. He found some blind children already casually integrated in remote schools. This caused him to look further into the cultural roots of this unexpected tolerance. See HAJ (1970), under 'Antiquity'.

HALIM, Hala (1999) Ragheb Moftah: songs of praise. *Al-Ahram Weekly Online*, no. 411 (7-13 January 1999). At: <http://weekly.ahram.org.eg/1999/411/people.htm>  
Based on the 100th birthday celebration for Ragheb Moftah (21 Dec. 1998), the article reviews his life's work of "documenting the musical heritage of the Coptic Church". (See RAGHEB MOFTAH & ROY, under 'Antiquity').

HAMDY, Sherine F (2005) Blinding ignorance: medical science, diseased eyes, and religious practice in Egypt. *Arab Studies J.* 12(2)-13(1), pp. 26-45.  
Discusses literary and biographical evidence on the efforts of reformers in the Islamic world to move from the traditional toward scientific approaches to public health and biomedicine in the 19th and 20th centuries, using the example of eye disease and treatment in Egypt.

HAMZA M (1954) *Arabic*: [Vocational rehabilitation of the physically disabled.] *Egyptian Yearbook of Psychology* 1: 119-.  
(Annotated in RACY's bibliography, q.v.)

HANA A (1949) *Arabic*: [The value of play in diagnosis of children's psychological diseases.] *Egyptian J. Psychology* 5 (2) 191-.  
(Annotated in RACY's bibliography, q.v.)

HÄNTZSCHE JC (1863) Lepra in Persien. *Virchows Archiv* 27: 180-83.

HARFOUCHE JK (1965) *Infant Health in Lebanon: customs and taboos*. Beirut: Khayat.

HARFOUCHE JK (1966) *Growth and Illness Patterns of Lebanese Infants (Birth-18 months)*. Beirut: Khayat.  
Study of growth patterns in 365 infants.

HARFOUCHE JK, *et al.* (1970) *Growth Charts of Lebanese Infants*. Beirut: American University Hospital.

HASSAN, Nazira M (1958) An educational program for mentally retarded children in Egypt. Master's dissertation, University of Maryland. 99 pp.

HATEM J & FAKHOURY A (1959) Etude statistique et épidémiologique de la Poliomyélite au Liban. *Revue Médicale du Moyen Orient* 16: 581-#.

HEYWORTH-DUNNE J (1968) *An Introduction to the History of Education in Modern Egypt*. London: Frank Cass.  
Extensively referenced work, with brief mention of blind students at a mosque in Dasuk (pp. 20-21) and Al-Azhar, Cairo (25-27), and other blind or deaf schools (372, 390, 441) in the 19th century. Work with deaf students may have begun in 1874.

HIRSCH, August (1883-86) *Handbook of Geographical and Historical Pathology*, 3 volumes, translated by C Creighton. London: New Sydenham Society.  
Dr Hirsch drew on several centuries of books, reports and journal papers up to the mid-1880s to give a formidable worldwide picture of diseases and their consequences. Volume I on

“Acute Infective” diseases has less connection with disabling conditions, though Smallpox (pp. 123-153) certainly blinded hundreds of thousands of people. Volume II starts with an account of Leprosy from antiquity and various current aetiological theories (pp. 1-58), with some remarks on Arabia, Persia and Syria (p. 14). Endemic Goitre and Cretinism is surveyed (pp. 121-202), with a few remarks on Asia Minor; but Hirsch believed Arabia and Syria “quite free from endemic goitre and cretinism” (p. 145) [which is certainly untrue now]. Gout occupies pp. 648-665. In Volume III, “Neuroses” appear (pp. 510-546), including the geographical distribution of epilepsy, with Middle Eastern references (pp. 535, 538). Elephantiasis, carefully distinguished from leprosy, is discussed at length (pp. 710-726), with various Middle East references, followed by Ricketts (pp. 732-742) reported infrequently e.g. in Beirut and in Egypt (735-736).

EL-HOWIE, Ghosn (1904) The evil eye. *Palestine Exploration Fund Quarterly*, 148-150.

HUDSON EHH, MANLEY IF & YOUNG AL (1930) School health survey in Aleppo, Syria. *J. Preventive Medicine* 4: 49-57.

HUGHSON, David (1809) *London; being an accurate history and description of the British metropolis and its neighbourhood*. London: Stratford.

[Blindness acquired in Egypt.] Volume VI: pp. 553- describes the Chelsea Hospital, begun by Charles II, and continued by other monarchs, to help soldiers wounded in the service of the country, with 472 residential places and aid for non-resident pensioners. On p. 560, a current (1804) list of 20,760 out-pensioners included “Forty-three blind sergeants, at eighteen-pence per diem. Forty corporals, who are blind, at fourteen-pence per diem. Six hundred and seventy privates, who are blind, at twelve-pence per diem. These allowances are made in compassion of their very great sufferings, and their present distress situation, having lost their sight in Egypt.” [Payment to the 20,000 out-pensioners not in this 'special category' was five-pence per diem.]

HURBLI, Abdussami (1950) The improvement of teacher education in Syria. PhD thesis, Columbia University, New York.

HUSAYN, Taha (1929-32) *al-Ayyam*. 3 volumes. Cairo: Dar al-Ma`arif.

Volume 1 translated by EH Paxton (1932) *An Egyptian Childhood*. Washington: Three Continents Press.

Volume 2 translated by H Wayment (1948) *The Stream of Days*. London: Longmans.

Volume 3 translated by K Cragg (1976) *A Passage to France*. Leiden: Brill.

Famous autobiography of the earlier years of a blind Arab boy, student, and university lecturer, who became one of Egypt's outstanding 20th century literary figures and modernisers. (See MALTI-DOUGLAS 1988, below).

HUSSIEN FH & VALSIK JA (1973) Popular medicine and traditional mutilations in Egyptian Nubia. (Parts II & III) *Ethomedizin* II (3/4) 220-228.

Parts II & III concern “Cosmetic Mutilations”, and “Genital Mutilations of Women”. (For Part I, see VALSIK, below). [First author's name is given as Hussien throughout.]

IBRAHIM, Gindi Effendi (1932) Work among the blind in Egypt. *Moslem World* 22: 276-282.

The blind author, who worked initially as a teacher at the Zeitoun blind school, gave some historical background mentioning blind schools begun at Alexandria in 1896 and at Zeitoun in 1901. It was customary for blind Muslims to earn a living by “reading the Koran in private houses, in shops and in the streets” [by 'reading', presumably Ibrahim means 'reciting from memory']. Also the blind Copts “have been used to chant in the churches, as chanting is a very old custom in the orthodox churches, especially in Egypt. Very few of these blind Copts, except in the large cities, earned enough in this way to secure a comfortable living.” In 1921, Ibrahim learnt to weave carpets, and then began teaching other blind men to read and write, and some handicraft skills. In 1925, he came in contact with “one of the blind sheikhs at El Azhar University”, and discovered that this man had no knowledge of Braille. Ibrahim then began teaching twelve blind people at the Azhar, and the numbers grew to 90 in 1927. He was now teaching blind Muslims at one place, and blind Christians elsewhere. Some suspicions arose when Ibrahim, himself a Christian, used some Bible material while teaching the sheikhs. However he persevered with work in several blind schools and a training workshop at Cairo, for both Muslims and Copts.

“In Cairo” (1909, Feb.) *The Silent Worker* 21 (no. 5).

Notes “the establishment of a school for the deaf in Cairo, where it has for three years had a prosperous existence.”

INNES W (1886) Recherches sur l'étiologie de l'éléphantiasis des Arabes. *Bulletin de l'institut égyptien* ser.II, 7: 176-185.

*INSTITUTION for the Blind, Secoures aux Aveugles, Zeitoun, Cairo (Egypt)* (1903). Cairo. 9 pp.

Pamphlet introducing the Institution and giving details of its foundation in 1901, the people concerned, and work of educating young blind boys. Some Arabic Braille books were being produced.

*INSTITUTION for the Welfare and Education of the Blind in Egypt* [1906] *Arabic Braille primer*. Cairo. 23 pp.

INTERNATIONAL Labour Office (1966) Report to the Government of Iran on vocational rehabilitation and employment of the disabled. Geneva. 50 pp.

INTERNATIONAL Labour Office (1969) Report to the Government of Iraq on Vocational Rehabilitation of the Disabled. Geneva. iii + 44 pp.

IRAQ. Educational Research Centre (1970) A note on the analysis of the official statistics on drop-outs and repeaters in the public primary schools of Iraq. Baghdad.

JAUSSSEN JA (1920-24) Le Cheikh Sa`ad ad-Din et les *djinn*, à Naplouse. *J. Palestine Oriental Society* 1-4, pp. 145-157.  
Exorcism of jinns by a traditional healer at Nablus.

*JOURNAL of a Deputation sent to the East by the Committee of the Malta Protestant College in 1849.* (1854) J Nisbet & Co.

Part I, pp. 62-63, on El-Azhar, Cairo, notes that, “There are about three hundred in one of the

colleges founded by pious Moslems for the instruction of the blind, whose numbers are considerably greater in Egypt and generally throughout the East, than in Europe, in consequence of the great prevalence of ophthalmia, and other diseases of the eyes. (Footnote: Several gentlemen who have visited the East have been strongly impressed with the importance of measures being taken to introduce into those countries the methods of teaching the blind to read by the use of embossed letters. It is proposed to print in this way portions of the Psalms and Proverbs, and some elementary school-books, on grammar, geography, &c., translated into Arabic, for the use of the native schools;”) [Such materials had been supplied to teachers in Calcutta as early as 1838 or 1839, from the LONDON Society for Teaching the Blind to Read (q.v., below), using the embossed characters devised by Thomas Lucas, while William Moon's embossed system had reached India by 1853. The London Society reported using the Lucas system in Egypt in 1857 or early 1858.]

[JUDE] & Hakkim Anad (1927, November) Les troubles mentaux les plus généralement observés à Damas. *L'Hygiène Mentale* (monthly supplement to *L'Encéphale*).

*Juvenile Protection Society*. Damas: El-Jadida. 1954. 14 pp.

AL-KADI, Ta-Ha Muhammad (1957) *Al-Usus al-ra'isiyah li-tahsin hal al-makfufin* [Appeal for the blind.] Beirut. 46 pp.

KALEEL, Mousa J. (1920) *When I Was a Boy in Palestine*. London: Harrap. 156 pp. + illustr.

Born in 1892 in Ram Allah, a Christian-Syrian village, Kaleel recalls his boyhood home, games, playthings, and also his schooling (pp. 51-67).

KALEKIN-FISHMAN, Devorah (2001) The hidden injuries of 'a slight limp'. In: M Priestley (ed) *Disability and the Life Course*, 136-148. Cambridge University Press.

Growing up in the US, in an impoverished Eastern-European Jewish immigrant family, and with a polio affected leg, Kalekan-Fishman (in retrospective sociological analysis) internalised the pressures of (ethnic majority, class, gender, able-bodied) 'normality' and her failure to match it. As a young woman in 1949 she carried the hurts and coping stratagems of her non-normalities to the embattled new state of Israel, where some previous social aberrations disappeared, but her 'slight limp' fitted neither the 'honoured' disability niche (i.e. wounded soldier) nor the 'belatedly recognised' problem niche (Holocaust survivor); and its physical inconvenience was ignored by planners and designers until the 1990s. In her older years, public expectations of age-related physical decline finally caught up with the realities of her gait and appearance, while Kalekan-Fishman developed more awareness of the multiple personal and social factors that had driven her life.

KAMAL, `Ali (1967) *Al-Nafs. infi`alatu-ha wa-amradu-ha wa-`ilaju-ha* [Psychological ailments and their treatment.] Beirut, Baghdad: Al-Dar al-Sharkiyah. 469 pp.

KARIM M; BADAUWY S; EL-GHOLMI A; & KHALIFA AS (1966) Congenital malformations in United Arab Republic. *J. Egyptian Medical Association* 49: 611-618.

KARMI, Ghada (1985) The colonisation of traditional Arabic medicine. In: R Porter (ed) *Patients and Practitioners. Lay perceptions of medicine in pre-industrial society*, 315-339.

Cambridge University Press.

Shows classical Arabic medicine permeating beliefs and practices of traditional medicine in rural Syria and Jordan surveyed in late 1970s. Some notes on epilepsy, mental illness, bone-setting. Extensive linking and referencing of historical material.

KASS, Amalie M (1987) The Syrian Medical Aid Association: British philanthropy in the Near East. *Medical History* 31: 143-159.

Detailed account of efforts to support British physicians in Beirut and Damascus in 1840s. Dr Kerns did much eye work and a few disability operations (see YATES & KERNS, below).

KATCHADOURIAN, Herant (1980) The historical background of psychiatry in Lebanon. *Bulletin of the History of Medicine* 54: 544-553.

EL KATTAN, Mahmoud Azmy (1931) The blind in Egypt. In: H Lende, EC McKay & SC Swift (eds) *Proceedings of the World Conference on Work for the Blind, New York, U.S.A., April, 1931*, 470-472.

Notes on formal schools, workshops, Braille, and the activities of some blind adults; also on prevention.

KEEHN, Jack D & PROTHRO, E Terry (1958) The meaning of 'intelligence' to Lebanese teachers. *British J. Psychology* 49: 339-342.

Factor analysis of twelve teachers' ratings of c.270 students for various traits. 'Intelligent' was strongly linked with 'thoughtful', 'conscientious', 'persistent' and 'emotionally stable'.

KELLY FC & SNEDDON WW (1960) Prevalence and geographical distribution of endemic goitre. *Endemic Goitre*, pp. 27-233. Geneva, World Health Organisation.

In this global study, pp. 131-37 cover goitre reported in Egypt, Sudan, Ethiopia, Eritrea, French and British Somaliland, with references from 1905 to 1958 (on p. 224).

KESKIN, Rafik M & SAGLIK, Saim (1938) A sketch of the history of gynecology and obstetrics in Turkey. *Bulletin of the Institute for the History of Medicine* 6: 899-906.

Includes folk beliefs about necessary conduct during pregnancy to avoid deformities. Some illustrations. European medical practice slowly gained ground from the 1820s onward.

KHAIRULLAH, Amin A (1939) A century of American medicine in Syria. *Annals of Medical History* (3rd series) 1: 460-470.

Background of indigenous practitioners e.g. bone-setters, masseuses, itinerant oculists. American missionaries opened first modern hospital at Beirut in 1867; then specialist Eye & Ear Hospital (1909) and Children's and Orthopedic Hospital (1910); while Hospital for Mental Diseases opened in 1898 (see WALDMEIER, below).

KHALIL, Mohamed (1925) The effect of parasitic disease on the intelligence of school children. *J. Egyptian Medical Association* 8: 547-.

(Annotated in RACY's bibliography, q.v.)

AL-KHAMEES, Abdullah (2003) The ruling on writing the Qur'an in Braille language. *Contemporary Jurisprudence Research J.: a journal concerned with Islamic Jurisprudence* 60: 26-29.

KHATTAB, Muhammad `Adil (1964) *Nashat al-tifl wa-baramiju-hu al-tarwihiyah* [Activities for young children.] Cairo: Maktabat al-Kahirah al-Hadithah. 272 pp.

KHOLY W (1950) *Arabic*: [Stuttering and stammering.] *Egyptian J. Psychology* 6 (1) 1-. (Annotated in RACY's bibliography, q.v.)

KLINE NS (1963) Psychiatry in Kuwait. *British J. Psychiatry* 109: 766-74.

KORDI, Gohar (1991) *An Iranian Odyssey*. London: Serpent's Tail. 141 pp.  
The author became blind when four years old, in a Kurdish village in Iran. Kordi's childhood and battles for education are described, up to her graduation from Teheran University in 1970.

KOTBY MN (1979) Egypt. In: J Wendler (ed) *75 Jahre Phoniatrie, Festschrift zu Ehren von Hermann Gutzmann*, 95-100. Berlin: Humboldt-Universität.

EL-KOUSSY, Abdel Aziz (1962) *Arabic*: [Foundations of Mental Health.] 6th edition. Cairo: Maktabat Al Nahda Al-Misriyyah.  
(See bibliography by RACY, who notes that the book is partly based on El-Koussy's experiences working with emotionally troubled, delinquent or backward children at Cairo).

KOUZBARIE O & VALTAT M (1970) Contribution à l'étiologie des atteintes auditives en Syrie, basées sur une étude audiométrique portant sur une période de 4 ans. *Annales d'Oto-Laryngologie et de Chirurgie Cervico-Faciale*, 87 (9): 581-584.  
Data from 2,633 audiometric examinations (1707 male, 926 female), 1964-1967.

KRAUS G (1952) Report on Mental Health Survey in Egypt. November-December 1951. EM/Ment/21, Alexandria, World Health Organisation /EMRO.  
(Annotated in RACY's bibliography, q.v.)

KRAUS G (1953) Report on Mental Health Survey in Lebanon, December 1952 - January 1953. EM/Ment/5. Alexandria, World Health Organisation /EMRO.  
(Annotated in RACY's bibliography, q.v.)

KRAUS G (1953) Report on Mental Health Survey in Syria, January 1953, EM/Ment/6. Alexandria, World Health Organisation /EMRO.  
(Annotated in RACY's bibliography, q.v.)

LABABIDI, Lesley & El-ARABI, Nadia (2002) *Silent No More. Special needs people in Egypt*. Cairo: American University in Cairo Press. xx + 195 pp + 16 plates.  
pp. 3-10, notes p. 172, give a very brief historical background of medical and charitable care in Egypt from antiquity to the 1950s. On pp. 8-9, mention is made of "Muhammad Anas", starting a blind school and developing an Arabic form of Braille, in the 1890s. Presumably this is the man referred to as "Onsy-Bey" by Abbate-Pacha, 1882 (q.v.), and by Fattah, 1954 (q.v.) as "Dr Onsy", who opened his school in the 1870s.

LANE, Edward William (1890) *An Account of the Manners and Customs of the Modern*

*Egyptians. Written in Egypt during the years 1833-1835.* Reprinted from the Third Edition, 1842. London: Ward, Lock. xxiv + 552.

First published 1836. Describes in considerable detail the beliefs and practices of Muslims in Egypt, as observed by Lane and discussed with his local teachers and advisors. One of Lane's Arabic teachers and key informants was nearly blind (pp xii-xiii); eye disease and blindness were common (pp. 2, 3, 23, 47, 139, 236-237). There are numerous mentions of active blind men, e.g. pp. 107, 165, 417-418 476; including description of a college of some 300 blind students and teachers, one of whom became the Sheikh of al-Azhar (pp. 192-193), blind beggars (299, 394, 431); lunatics, idiots and holy fools, who are regarded as being those "whose mind is in heaven, while his grosser part mingles among ordinary mortals" (pp. 208-210, 398, 410) and other men with disabilities (pp. 111, 177, 361, 415), also charms and healing (pp. 233-238). Massage and joint manipulation took place in the bathhouse (311-314). In effect, these urban disabled men seem to have been casually integrated in street life and public religious ceremony, their poverty and disadvantage shared with many non-disabled people, with a few specific religious roles for some blind men. (Disabled women are hardly mentioned - presumably they stayed mostly within family dwellings).

LARREY, Dominique Jean (1829) *Clinique chirurgicale, exercée particulièrement dans les camps et les hopitaux militaires, depuis 1792 jusq'en 1829, par le Baron D.J. Larrey. Tome Deuxième.* Paris: Chez Gabon.

In a long section on Goitre, Baron Larrey in Volume 2, pp. 81-85 came to discuss guttural hernia or tumours of the upper trachea, seen first in Egypt: "il se manifeste chez une seule classe d'individus, les aveugles, et le nombre, dans cette contrée, en est si considérable, que les chefs de la religion les emploient à chanter les versets du Coran, aux chapiteaux de leurs minarets, toutes les heures du jour et de la nuit, autant pour marquer ces mesures du temps, que pour prévenir les habitans des devoirs qu'ils ont à remplir envers Dieu ou le gouvernement." The blind reciters developed bronchoceles after some years of this work. These were often concealed by wearing protective wrapping around the neck. When the tumours grew too big, the blind reciters had to retire from the job, and were given some other occupation. (See also CRECELIUS; LANE, 1890)

LARREY, Baron de (1830) Bronchocele. *The Lancet* (i) (No. 341) p. 832.  
[Extract from Baron de Larrey's "Clinique Chirurgicale", see previous item.]

LATRON, André (1936) *La Vie Rurale en Syrie et au Liban: étude d'économie sociale.* Beirut: Mémoires de l'Institut Français de Damas. 273 pp.  
Based on survey of c. 250 villages.

LAUTOUR # (1847) Observations sur les hôpitaux des lépreux à Damas. *Gazette des hôpitaux civils et militaires* (Paris). (2.s.) 9: 323.

LICHTWARDT HA (1935) Ancient medicine in modern Persia. *Annals of Medical History* 7: 81-84.  
Indigenous practitioners and folk remedies.

LICHTWARDT HA (1940) Leprosy in Iran. *Leper Quart.* 14: 12-18.

LIEDER JRT (1828) Visit of the Rev. J.R.T. Lieder to the Faioum. *The Missionary Register*

for *M DCCC XXVII*, 336-344.

Lieder's diary records his journey through Egypt, from Cairo to Benisouef and Medineh, with a Coptic priest as his guide. "The Christians have two schools in Medineh, which contain about eighty children. The schoolmaster of the first is a blind man, as is generally the custom in Egypt: his children, therefore, learn only some prayers and passages of the Bible by heart, and only a few learn to read by the help of a Shammas (deacon)." (p. 340). (The second schoolmaster was nearly blind). "The Areefs [holders of a clerical post of modest status] are, in general, those blind Schoolmasters who teach the children to learn by heart some prayers and passages of the Scriptures, and whose duty it is to instruct them in religion" (p. 341).

LONDON Society for Teaching the Blind to Read (1858) *Twentieth Report, presented April 13th, 1858*.

"Lucas' system of teaching the Blind to read has been extended ... to Egypt also, where blindness so much prevails." (p. 8). This report in 1858 covered activities of the previous twelve months, i.e. since mid-April 1857. It may be the earliest record of using an organised system of embossed script to teach blind people to read in Egypt (at least, since Didymus used a wood-carved method at Alexandria in the 4th century, see LASCARATOS & MARKETOS 1994, under 'Antiquity').

LUNDE, Paul & WINTLE, Justin (1984) *A Dictionary of Arabic and Islamic Proverbs*. London: Routledge & Kegan Paul.

See pp. 14, 22-23, 35, 45, 94 for proverbs embodying folk views of disability, e.g. "The mother of the mute understands what he says".

MacALISTER, Alexander (1911) Physiognomy. *Encyclopaedia Britannica*, 11th edition, 21: 550-552.

Traces the development of physiognomy from Aristotle through various Arab authors. (See T FAHD, under 'Antiquity').

MacCALLAN, Arthur F (1913) *Trachoma and its complications in Egypt*. Cambridge University Press.

MacCALLAN AF (1919) Causes of blindness in Egypt. *American J. Ophthalmology* 2: 736-737.

MacCALLAN AF (1934) Trachoma in the British Colonial Empire. Its relation to blindness: the existing means of relief: means of prophylaxis. *British J. Ophthalmology* 18: 626-645. pp. 637-640, 644, trachoma and blindness in Palestine, Trans-Jordan and Egypt. "Palestine has ... a greater percentage of blind persons among her general population than any other country in the world" i.e. 843 per 100,000 [*sic* - but the figures 8.43% blind, 19.68% one eye blind, appear later. The former would be 843 per 10,000, not 100,000.]

MacCALLAN AF (1936) *Trachoma*. London: Butterworth. xvii + 225 pp. Supercedes his 1913 publication on trachoma in Egypt. Much information throughout on Egypt, including social conditions.

MACKENZIE, Clutha Nantes (1952) "*Türkiye'de Körler*" konusu ile ilgili rapor. Ankara. 73 pp.

[Report on blind people in Turkey (for UNESCO?)]

MacMICHAEL HA (1934) Arab dumb show. *Sudan Notes and Records* 17: 129.

More than 20 years earlier, in Northern Kordofan [Kordofan], MacMichael noted a “deaf and dumb man” who communicated a short history to him by a series of eloquent signs and gestures, which are here described.

MADDEN RR (1829-1830) Description of the lunatic asylum at Cairo. *London Medical Gazette* 5: 722-724.

Madden, being guided around the Cairo asylum by a keeper armed with a rhinoceros-hide whip, was shocked to see the chained and half-starved inmates, who survived (or died) with whatever food might be brought in by visitors.

MAGILL, Arthur N (1955) *Demonstration Centre for Rehabilitation and Training of the Blind*. New York: UNTAA ST/TAA/K/ Egypt/1. 45 pp.

Report by Director, on set-up and first year's operation of Demonstration Centre at Zeitoun, near Cairo; including Home Teaching, personnel training and Braille printing programmes.

El-MAHI, Tigani (1959) *Arabic*: [The concept of mental health in history.] extracted from the *Egyptian Historical Society Review*, no. 8, Cairo.

Lengthy paper by senior Sudanese psychiatrist, annotated in RACY's bibliography, q.v. [El-Mahi included the tale of an alcoholic, an opium eater and a hashish user, who reached Isfahan at night and found the gate shut. The alcoholic wished to batter the gate down. The opium eater preferred to sleep outside until morning. The hashish user thought they should all enter through the keyhole.]

El-MAHI, Tigani (1960) Religion and Social Conformity. Paper for the Mental Health Group Meeting, Alexandria, UAR, EM/MH. Go./110, November 15. [WHO Eastern Mediterranean Region]

[Annotation based on remarks by John RACY, see below.] The distinguished Sudanese psychiatrist and WHO regional advisor, Dr El-Mahi, wrote many papers (see RACY, 1970, pp. 133-138) illustrative of the inner life, personal relations and mental stresses of people in the Arab region. He was not afraid to make observations about the practice of Islam and its teachings in the rapidly changing Arab countries. In this paper, El-Mahi shows social aspects of Islam evolving to meet changed situations.

MAITLAND-KIRWAN JD (1930) *Sunrise in Syria. A short history of the British Syrian Mission from 1860 to 1930*. London: British Syrian Mission.

Brief mention of work with blind people, pp. 24, 51, 79-81, 85, 91. See also notes under TRISTRAM HB, and under SCOTT FE (below)

MALTI-DOUGLAS F (1988) *Blindness and Autobiography. Al-Ayyam of Taha Husayn*. Princeton University Press. xi + 202 pp.

In a critical examination of Taha Husayn's autobiography, Malti-Douglas reviews various aspects of blindness in the current and historical Arab world. Husayn's education initially aimed toward the traditional blind male skills of memorising the Qur'an and teaching it with an orthodox approach and exegesis. He studied further at Al-Azhar, where there had long been a school for blind students of Islam, then moved to the new, modernising University of

Cairo where he wrote his thesis on the blind freethinker Abu 'l-'Ala al-Ma`arri (see under 'Antiquity'). Advanced studies in Europe brought further challenges and secularisation in Husayn's thoughts. His first book was controversial, using source criticism on pre-Islamic poetry and seeming to suggest a possibly heretical view of the Qur'an. In this, and at other points in his life, Husayn may have been influenced by his literary predecessor al-Ma`arri.

MANHEIMER (1900) Les aliénés en Turquie. *Archives orientales de médecine et de chirurgie* 2: 159-162.

MANSOUR, Mary (2007) Man with the golden voice. Golden jubilee memorial of Mikhail al-Batanouni (1873-1957). At: <http://www.coptsunited.com> [navigate]

Born in 1873 at Batanoun, Mikhail lost his sight when five years old. He attended the local school, then the Coptic patriarchal college, learning Coptic, memorising psalms and showing early musical talents. In 1891 he had a post as a cantor, and was soon teaching music. At the Zaitoun blind school he taught Coptic and Arabic languages. [In the 1920s, when Ragheb Moftah needed a skilled cantor from whose performance Newlandsmith would write down in musical notation the traditional Coptic hymns, Muallim Mikhail Al-Batanouni was chosen.] Collaboration with Ragheb Moftah continued until Mikhail's death in 1957, and his musical skills and teaching abilities were widely appreciated.

MARCEL, Jean-Joseph (1833) *Précis historique et descriptif sur le 'Môristân' ou le Grand Hôpital des Fous du Kaire*. Paris: Locquin. 32 pp.

MARIE A (1907) Note sur les asiles d'aliénés en Asie Mineure. *Bulletin de la Société française d'histoire de la médecine* VI: 196-98.

Brief notes about treatment in Syria/Lebanon.

MASTERMAN EWG (1918) Hygiene and disease in Palestine in modern and in Biblical times. *Palestine Exploration Fund Quarterly*, 1918, 56-71.

Includes notes on disabilities (pp. 66-71) e.g. leprosy, rickets, infantile paralysis, epilepsy, congenital deformities, visual impairments and idiocy, with some ethnographic comments.

MATOSSIAN, Robert M, GARABEDIAN, Garabed A, BALASSANIAN N, *et al.* (1964) La poliomyélite paralytique au Liban en 1962. *Revue Médicale du Moyen Orient* 21: 25-31.

MATTHEWS, Roderic D, & AKRAWI, Matta [1949] *Education in Arab countries of the Near East: Egypt, Iraq, Palestine, Transjordan, Syria, Lebanon*. Washington DC: American Council on Education. xxiv + 584 pp.

Detailed report based on extensive travels and visits to 471 schools and institutions concerned with education in 1945-46. Minimal provisions were found for disabled children (pp. 255, 499, plate opposite p. 72); but clearly some were casually integrated (p.41).

[McNEILL, Sir John (1829) reported in:] John Leaf (1861) *Biographic Portraits, or, sketches of the lives and characters of a few illustrious persons*. London: Blackwood.

In Leaf's collection, the chapter on Dr. John Kitto (1804-1854) occupies pp. 260-[313]. Kitto, an Englishman who lost his hearing in an accident in 1817 and had little speech, pursued book learning avidly and picked up some skills of shoemaking and printing. In 1829, Kitto was persuaded by Anthony Norris Groves to accompany him, as tutor to Groves's young

sons, on a Christian mission to Persia. He was seen by Sir John McNeill, the British Ambassador, at Tabriz: "Kitto was then acting as tutor to the two boys, who were lively and intelligent, and I was struck with the singularity of his position, as the deaf and almost dumb teacher of boys who were very far from being deaf or dumb" (p. 295). McNeill wished to converse with Kitto but could not follow his speech. "With the assistance of his pupils, however, who spoke with great rapidity on their fingers, and appeared to have no difficulty in understanding what he said, I succeeded in engaging him in such conversation as could be carried on" (p. 296). McNeill soon understood that Kitto was well read, and keen to learn about the Middle Eastern cultures. [Apparently, Kitto had first taught the boys Sign Language, and was then able to instruct them effectively on anything else.]

MEATH MJ (Countess of Meath) (1903) Industries for the blind in Egypt. *Nineteenth Century and After* 53: 1050-1052.

Brief notes on marketable handicraft activities established for blind youths at Alexandria c.1900.

MEINARDUS, Otto FA (1999) *Two Thousand Years of Coptic Christianity*. Cairo: American University in Cairo Press.

The continuation is noted, from antiquity to the present, of a healing ministry within the Coptic Church, wherein people with various physical and mental impairments are healed by the prayers and actions of holy persons; or by their faith in the efficacy of the saint's relics to evoke the power of God; or via some other theological construction (pp. 97-110). One example of a healing shrine is titled "The Lourdes in the Desert: Saint Menas" (pp. 151-154), situated about 50 miles southwest of Alexandria. (See GODRON, above).

MELIKIAN LH (1964) Clinical psychology in the Arab Middle East. In: LE Abt & BF Reiss (eds) *Progress in Clinical Psychology* VI, 242-249. New York: Grune & Stratton.

MÉNARD, René (1954) Une étape de l'art musical égyptien: la musique copte. *Recherches actuelles. Revue de musicologie* 36: 21-38.

On pp. 35-36, Ménard noted the procedure called "Centonisation", in which a piece of revered text is to be sung to a specified musical formula, adapted as required, by the blind Coptic cantor. "C'est ainsi, également, que l'on observe souvent le fait d'un chantre aveugle écoutant, incise par incise, un texte qui lui est lu, et le répétant aussitôt, mais cette fois 'habillé' d'une mélodie qui n'est, en somme, que l'application de telle ou telle formule mélodique utilisable pour bien des circonstances." (See BORSAL, above; HICKMANN, under 'Antiquity').

MITRI, 'Amin (1948) *Arabic*: [The feeble-minded.] Alexandria: Dar Nashr 'Al Thaqafah.

MKHAYMIR S (1949) *Arabic*: [Among the blind and the sighted.] *Egyptian J. Psychology* 4 (3) 443-.

Reflections from an educated man who lost his sight when 21 years old. The problems of adjusting to his new situation were greatly exacerbated by typical responses of sighted people towards 'the blind'.

MOHAMED, Haidar Abu Ahmed (1985) Leprosy -- the Moslem attitude. *Leprosy Review* 56: 17-21.

Brief article differentiating some views and practices commonly found in Muslim-majority countries, actually based on indigenous traditional beliefs, from the orthodox Islamic teaching based on a few verses in the Qur'an and sayings of the prophet Muhammad.

MONGÉRI L (1877) Project de règlement concernant le régime des asiles d'aliénés dans l'empire Ottoman. *Gazette Médicale d'Orient* 21: 3-9.

MONGÉRI L (1900) Lo stato attuale della psichiatria in Turchia. *Rivista sperimentale di freniatria* 26: 220-226.

MOON, William (1877) *Light for the Blind: a history of the origin and success of Moon's system of reading (embossed in various languages) for the blind*. 3rd edition. London: Longmans.

Includes blind people using Moon's embossed literature (mainly portions of the Bible) during the 1860s and 1870s in Egypt (pp.46-48); Beirut, Syria (pp.48-53, 194-208); and Turkey (pp. 53-54).

MOURAD Y (1946) *Arabic*: [The child's mental growth and personality development.] *Egyptian J. Psychology* 2 (1) 1.

MUHAMMAD HASAN KHAN [Hakim ud Dowleh] (1908) Grossesse, accouchement et puériculture en Perse. [Thesis].

MUSIL, Alois (1928) *The Manners and Customs of the Rwala Bedouins*. New York: American Geographical Society, Oriental Explorations and Studies No. 6.

Illness and treatment, pp. 666-670. Bonesetting and plaster; fettering of a 'demoniac' (i.e. imbecile, demented or insane).

NAJARIAN, Pergrouhi S (1958) Patterns of family living in the Arab Middle East. *Actes du XVII Congrès International de Sociologie* II, 425-449.

NAJARIAN PS (1959) Adjustment in the family and patterns of family living. *J. Social Issues* 15: 28-45.

NAJJAR, Farid Jubra'il (1960) *Kamus al-tarbiyah wa-'ilm al-nafs al-tarbawi* [Dictionary of education and educational psychology.] Beirut: Jamiat Bairut al-Amirikiyah. 286 pp.

NAJJAR, Samir S (1964) Hypothyroidism in children from an endemic goiter area. *J. Pediatrics* 64: 372-380.

Retrospective study of 47 children with hypothyroidism, comparing some factors with those present in sporadic cretinism.

NAJJAR SS & WOODRUFF, Calvin W (1963) Some observations on goiter in Lebanon. *American J. Clinical Nutrition* 13: 46-54.

Comparison of 505 Beirut children with goitre, from orphanage and from middle-class situations.

NATHAN S (1947) *La Trachome en Iraq*. Thesis, University of Lausanne.

NITZSCH KGE (1857) Psychiatrisches aus Aegypten. *Allgemeine Zeitschrift für Psychiatrie* 14: 1-19.

OHRY A (1989) *Hebrew*: [Medical and rehabilitation aspects of the treatment of disabled people during the British Mandate in Palestine and the War of Independence 1920-1949.] *Harefuah* 116: 549-551.

OMIDSALAR, Mahmoud (1992) Childbirth in modern Persian folklore. *Encyclopaedia Iranica* V: 404-407.

Various beliefs relating e.g. children's character and future to food taken during pregnancy, ill effects from djinns etc.

OPPENHEIM, Friedrich W (1833) *Ueber den Zustand der Heilkunde und über die Volkskrankheiten in der europäischen und asiatischen Türkei*. Hamburg.

ÖZTÜRK OM (1964) Folk treatment of mental illness in Turkey. In: Ari Kiev (ed) *Magic, Faith and Healing*, 343-363. New York: Free Press of Glencoe.

PALGRAVE, Gifford (1863) Notes of a journey from Gaza, through the interior of Arabia, to El Khatif on the Persian Gulf, and thence to Oman, in 1862-63. *Proceedings of the Royal Geographical Society of London* 8 (3) 63-83.

At Riadh (Riyadh), then a town of modest size, Palgrave had to treat a man “who had a species of facial palsy” as well as being “nearly deaf, besides having an impediment in his speech.” He decided that “an external application of strychnine with appropriate treatment would produce a good effect”, though aware that a “most cautious” administration of this drug was advisable. However, “after four or five days the individual entirely recovered the use of his tongue, and was able to take part in conversation. The patient's hearing was also very nearly restored ... This produced a great effect in the town.”

PAYSIN S (1956) Some epidemiological aspects of poliomyelitis in Turkey. *Bulletin of the World Health Organisation* 15: 339-354.

PEITZ, Marietta (1988) *Wurzeln und Zweige: 80 Jahre Christoffel-Blindenmission*. [Bensheim]

See note under SCHMIDT-KÖNIG (below).

PFISTER M (1958) Report of a visit to Egypt, EM/Ment/17, Alexandria, World Health Organisation /EMRO.

Review of mental health services. (Annotated in RACY's bibliography, q.v.)

PFISTER M (1958) Report of a visit to Lebanon, EM/Ment/20, Alexandria, World Health Organisation /EMRO.

Review of mental health services. (Annotated in RACY's bibliography, q.v.)

PHILLOTT DC (1907) A note on Sign-, Gesture-, Code-, and Secret-language, etc., amongst the Persians. *J. Asiatic Society of Bengal* III (9) 619-622.

Describes briefly some common gestures or signals indicating e.g. silence, come here, yes,

no, astonishment and disbelief, stop, go out; mentions also some women's codes.

PHILLOTT DC (1914) *Colloquial English-Persian Dictionary in the Roman Character, containing all English words in common use with their meanings in modern Persian with numerous examples*. Calcutta.

See common disability words, e.g. blind, blockhead, cripple, deaf (including hard of hearing), dumb (gung, lal), lame (lang), simpleton; also gesture, sign (including beck, signal; and secret mark).

PHILLOTT DC & AZOO RF (1906) Some Arab folk tales from Hadramaut. *J. Asiatic Society Bengal* (n.s.) II (9) 399-439.

pp. 406-407, an Indian with dislocated hip goes to Arabia for a painful but (reportedly) effective Bedouin manoeuvre: his legs are secured around a bull which has first been fed salty food but starved of water three days. It is then allowed to take water, hugely expanding its sides.

POLAK JE (1863) Lepra in Persien. *Virchows Archiv* 27: 175-180.

PROTHRO, Edwin Terry (1961) *Child Rearing in the Lebanon*. Harvard Middle Eastern Monographs VIII, Harvard University Press. viii + 186 pp.

Carefully prepared study interviewing 468 urban and rural mothers and applying various tests to 397 of their children.

PROTHRO ET & MELIKIAN, Levon H (1955) Psychology in the Arab Near East. *Psychological Bulletin* 52: 303-310.

Review of psychology in Egypt, Lebanon, Syria, Iraq, Jordan, with short bibliography of relevant Arabic works (1945-1953).

PRUNER, Franz (1847) *Die Krankheiten des Orient's*. Erlangen: Palm & Enke. 480 pp.

RACY, John C (1970) Psychiatry in the Arab East. *Acta Psychiatrica Scandinavica*, Supplement No. 211. Copenhagen: Munksgaard. 171 pp.

The first part (pp. 9-33) of this useful work introduces Racy's sources in the 1960s and the geographical, historical and cultural parameters of the Arab world, together with remarks on child rearing and personality, based on his long experience as a psychiatrist in the region. The second (pp. 35-79) describes psychiatric institutions, practice, teaching and research, and contributions from folklore, tradition and culture. Part three (pp. 81-171) is a long, critically annotated bibliography, with much material in Arabic and "a large number of references in obscure journals, reports of limited circulation, and even some in manuscript" (p. 83), mostly from the 1920s to mid-1960s. [Citations of 23 relevant items have been copied to the present bibliography; but further materials and Racy's detailed annotations should be consulted in his admirable publication.]

REIMANN HA & SABRA, Fuad A (1962) Hereditary spastic paraplegia (primary lateral sclerosis): a report of three cases in a family. *Middle East Medical J.* 1: 75-78.

RICHTER R & TAT L (1958) Leprosy problems in Turkey. *International J. Leprosy* 26: 134-143.

RIGLER, Lorenz (1852) *Die Türkei und deren Bewohnern in ihren naturhistorischen, physiologischen und pathologischen Verhältnissen vom Standpunkte Constantinopels*. Vienna.

RILEY J (1874) *Syrian Home Life*. New York: Dodd, Mead.

ROE WR (1917) *Peeps into the Deaf World*. Derby: Bemrose.  
pp. 237-239, notes on the 'Deaf and Dumb' in Turkey, reporting a small institution at Merzifoun, "in which there are sixteen children, including Armenians, Greeks, and Turks. It was opened in 1912 as an adjunct of the American mission, and was founded by Miss G. Philadelphus, who had previously received two years' training as a teacher of the deaf in America." (Cf GREENE, above). A photograph shows two deaf attendants at the Sublime Porte, apparently signing to one another. From earlier: "M. Pekmezian, an intelligent deaf-mute, spent a week, some years since, in Derby, studying the methods of teaching there, and said that scores of wealthy families of Turkey paid very heavy fees to the institutions for the deaf in Paris, Berlin, or Vienna, for the education of their children" (p. 238). A small photograph of M. Pekmezian also appears on p. 238.

ROESER, Jacob (1837) *Ueber einige Krankheiten des Orients. Beobachtungen, gesammelt auf einer Reise nach Griechenland, in die Türkei, nach Aegypten und Syrien*. Augsburg: Schlosser. 91 pp.

ROLLAND, Charles (1854) *La Turquie Contemporaine, hommes et choses. Études sur l'Orient*. Paris: Pagnerre.

In July 1852, Rolland visited the Grand Vizier's residence in the Baltaliman valley, north of Istanbul, and noted some amusing incidents with the Vizier's deaf mute servant, communicating in sign language with the Vizier and with fellow servants (pp. 149, 155-56, 158, 161, 164).

RUSSELL, Alex. (1756) *The Natural History of Aleppo, and parts adjacent*. London. viii + 266 pp. + Index (10 pp.)

Detailed account (pp. 190-223) of climate, diseases and treatments from 1742-1747 and 1752-1753; see also pp. 97-100 (local physicians), pp. 136-144 (diseases). Ophthalmia was common. Leprosy was rare.

EL-SAADY, Hoda (2005) Changing attitudes towards women's madness in nineteenth century Egypt. *Hawwa* 3 (3) 293-308.

SALAM, Maria Z, AYOUB H, & ZARIER A (1964) Report on the International Congress on the Scientific Study of Mental Retardation. *Lebanese Medical J.* 18: 209-222.  
Largely biomedical report. Practically nothing on Middle Eastern situation.

SALEEBY S (1992) The beginnings of ophthalmology in Lebanon. *Bulletin de la Société libanaise d'histoire de la médecine* (1992) (2) 1-8.

SANDLER, Aron (1905, 1909) Medizinische bibliographie für Syrien, Palästina und Cypern. *Zeitschrift des Deutschen Palästina-Vereins* 28: 131-146, and 32: 225-246.

Mostly medical (German, English, French, Hebrew). Includes some ethnographic material and many articles on leprosy.

SANDWITH FM (1889) The Cairo Lunatic Asylum, 1888. *J. Mental Science* 34: 473-490. Brief mention of 'idiots' at the asylum and in the community.

SAUDI ARABIA. Min. Education, Department of Special Education (1967) *Report on the Education and Rehabilitation of the Handicapped*. Riyadh. 11 pp.

SAUDI ARABIA. Min. Education (1970) *Report on Special Education for the Education and Rehabilitation of the Handicapped*. Riyadh. 52 pp. ERIC ED052576. (English & Arabic).

SCHMIDT-KÖNIG, Fritz (1969) *Ernst J. Christoffel: Vater der Blinden im Orient*. Giessen & Basel: Brunnen-Verlag. 72 pp. [First English edition in 1976, *Ernst J. Christoffel: Father to the Blind in the Orient*. Bensheim: Christoffel Blindenmission. 94 pp.]

In 1908 Pastor Christoffel (1876-1955) founded the Christoffel Blindenmission, which much later would become a major force for education and training of blind people worldwide. He opened a small institution for blind people in 1909 at Malatya, Turkish Kurdistan, and other centres at Tabriz (1925) and Isfahan. The book tells of Christoffel's labours to start, develop and maintain the care, education and handicraft training of blind children and adults, both Muslims and Christians, with the help of a few close relatives and colleagues, amidst many difficulties and war situations. A few deaf or physically disabled children were included (p. 46). Brailled material was prepared in Persian (pp. 49-50), possibly in the later 1920s (dates are mostly absent). Some local people with names and places are located, for example the little Kurdish blind boy Rasul Oemer oghlu, at Cermi in 1914 (pp. 22-26); the Armenian teacher of the blind, Haiganush (p. 31); in 1932, blind Essad Ullah, who became a Christian (55), and a little deaf boy called Gulam Ali, of wild behaviour (56); the deaf boy Rahim, son of a local merchant (81); Mehmed, "one of our Moslem blind young men", very conscientious in saying the prayers and keeping the fast of Ramadan (81); a blind boy, Ali Gule, who quickly learnt to find his way around the house and garden (84-85).

"A SCHOOL for the Deaf in Egypt" (1941). *Volta Review* 43 (2) 98-99.

Short report of Mme. Sémély Tsotsou who founded "L'Ecole L'Espoir" for 30 deaf children at Alexandria in 1934.

SCOTT, Frances E. (1960) *Dare and Persevere*. London: Lebanon Evangelical Mission. 143 pp.

Some details of mission schools for blind or physically disabled children begun in 1860s at Beirut and Damascus, and 1872 at Tyre. (pp. 23, 43, 49-51) Moon script was first used, then Braille, and handicraft training was given.

SHABY J (1958) Multiple sclerosis in Iraq. *Wiener Zeitschrift für Nervenheilkunde* 15: 276-#.

SHAHLA, Jurj (1965) *Al-Mujas fi ta'rikh al-tarbiyah* [Short history of Education.] Beirut: Maktabat ra's Bairut. 357 pp.

AL-SHARABASI, Ahmad (1956) *Fi `alam al-makfufin* (Plight of the Blind). Cairo. 399 pp.

[See under 'Antiquity', M GHALY, 2008, pp. 8-9 annotating this work, translates the title: "Inside the World of the Blind", and states that there are two volumes, the second appearing later, undated. One of al-Sharabasi's main sources was al-SAFADI, *Nakt al-himyan* (q.v.)]

SOYLU H (1971) Histoires des centres psychiatriques en Turquie et leur situation actuelle. *Hygiène Mentale* 60: 87-92.

SPENGLER L (1818) Ueber die Geisteskrankheiten im Orient. *Allgemeine Zeitschrift für Psychiatrie* 5: 605-621.

STEPHAN SH (1925) Lunacy in Palestinian folklore. *Palestine Oriental Society J.* 5: 1-16.

AL-SUBAIE, Abdullah, & ALHAMAD, Abdulrazzak (2000) Psychiatry in Saudi Arabia. In: I Al-Issa (ed) *Al-Junun: mental illness in the Islamic world*, 205-233. Madison, CT: International Universities Press, Inc.

Gives an historical background to the country and culture, and describes some historical developments and traditional concepts and therapies concerned with mental illnesses (pp. 205-215). A description of modern services follows.

SUBAY'I, 'Adnan (1952) *Arabic*: [A survey of child psychology.] Damascus: 'Arafah Library.

The SULTAN and the Hamidié Hospital for Children at Constantinople. *British Medical J.* i (April 16) 1904, pp. 900-901.

On the Children's Hospital founded and maintained by the reclusive Sultan Abdul Hamid II: "a visitor to the wards might almost imagine himself to be in a German hospital."

[SYRIA] (1955) *La protection de l'enfance délinquante en Syrie. Législation. Institutions.* Damas, imprimerie El-Jadida. 19 pp.

TANYERI, Yücel (2005) Development of otorhinolaryngology (ORL) in Turkey between 1880 and 1920. *J. Laryngology & Otolology* (Supplement) 30: 113-114.

TEMIMI, Abdeljelil (1997) Deux documents inédits morisques: femmes, enfants et handicapés à Zaghouan au milieu du XIX<sup>e</sup> siècle. *Revue d'Histoire Maghrébine* 24 (87-88): 463-465.

THESIGER, Wilfred (1964) *The Marsh Arabs*. London: Longmans.

In the confluence of the Tigris and Euphrates in Iraq, Thesiger noticed that "The tribesmen were especially kind to the afflicted, and among them a major physical disability was perhaps less of a handicap than in some parts of the world. Also in Dibin was a boy who, though born blind, moved freely about in the village and even went out a short way by himself in a canoe to collect *hashish*. During the years I was in the Marshes I met several deaf-and-dumb boys and men, who were happy and friendly, and who fitted usefully into the life of the community." (p. 168) Thesiger gave details of people who had switched gender identity, which was also tolerated without much bother (pp. 169-170).

TICHO A (1926) Ursachen der Erblindung in Palestina. *Klinische Monatsblätter für*

*Augenheilkunde* 77: 700-704.

Detailed data from a private ophthalmic hospital, with some international comparisons.

TRABAUD J (1932) Etude clinique du lathyrisme syrien. *Revue médicale française* 13: 439-440.

TRABAUD J (1932) Quelles sont les localisations nerveuses dans le lathyrisme syrien? *Revue médicale française* 13: 443-444.

TRABAUD J (1932) Conclusions générales sur le lathyrisme syrien. *Revue médicale française* 13: 451.

TRABAUD J & MOUHARRAM (1932) Le lathyrisme syrien est du au "Lathyrus sativus", Lathyri syriens et libanais. *Revue médicale française* 13: 449-450.

TRABAUD J, MOURCHED-KHATER & CHATY C (1932) Le liquide céphalo-rachidien dans le lathyrisme. *Revue médicale française* 13: 455.

TRABAUD J & MREDDEN I (1932) Paraplégie spinale familiale chez des arabes. *Revue Neurologique* (Paris) 1: 711-714.

TRABAUD J, MURCHED-KHATER & CHATY C (1929) Trois nouveaux cas de lathyrisme. *Revue Neurologique* (Paris) 36 (2) 106-109.

TRABAUD J, MURCHED-KHATER, & CHATY C (1932) L'identification du lathyrisme en Syrie. *Revue médicale française* 13: 433-.

TRABAUD J, MURCHED-KHATER, & CHATY C (1932) Un village de lathyriques aux portes de Damas. *Revue médicale française* 13: 435-.

TRABAUD J, MURCHED-KHATER, & CHATY C (1932) Le lathyrisme dans le Hauran. *Revue médicale française* 13: 437-.  
Hauran is Druze territory in the south west of Syria.

TRABAUD J, MURCHED-KHATER, CHATY C & MOUHARRAM (1932) Le lathyrisme en Syrie. *Bulletin de l'Académie nationale de médecine*. Paris 107: 260.

*TRACHOMA Studies in Iran*. (1960) Institute of Parasitology and Malariology, Teheran.

TRISTRAM HB (1872) *The Daughters of Syria*. London: Seeley, Jackson & Halliday. Reports and comments on schools for disabled children and adults, pp. 268-75. Mr Mott prepared reading materials in Moon type during 1867, and opened a school for blind people at Beirut in 1868. After advocacy by the blind people, a further class began for physically disabled beggars, some of whom were wheeled to school by a deaf man using a low cart. A blind Druze named Ghandoor was employed in printing religious materials in embossed Moon script, which was used also at a similar school at Damascus.

UCER M (1998) *Turkish*: [The insane in Turkish oral tradition.] *Yeni Tip Tarihi*

*Arastirmalari* 4: 157-164.

UNITED ARAB REPUBLIC, Min. Education (1960) *Education of Mentally Deficient Children*. Cairo. 24 pp.

[The United Arab Republic was a brief experiment by Egypt, Syria and Yemen, between 1958 and 1961, to merge their government under this title.]

UNITED ARAB REPUBLIC, Min. Education (1969) Ministerial Decree No. 156 of 24 Sept. 1969 Relative to Statutes of Special Schools and Classes. Cairo. 46 pp.

Published March 1971. Also available on ERIC ED060238. English-language abstract, providing outline of legal status and extent of special education in the United Arab Republic.

UNITED NATIONS. *Third United Nations Social Welfare Seminar for Arab States in the Middle-East, Damascus, 8-20 December 1952*, 1953.

URQUHART AR & TUKE WS (1879) Two visits to the Cairo Asylum. *J. Mental Science* 25: 43-53.

At the time, the sole institution in the region where formal care was given to 'idiots', among the 'insane'. (See also SANDWICH, above; WARNOCK, below).

VALSIK JA & HUSSIEN FH (1973) Popular medicine and traditional mutilations in Egyptian Nubia (Part I). *Ethnomedizin* 2 (3-4) 117-228.

Part I, Popular Medical Practice (pp. 217-220, refs pp. 227-28) has Valsik as first author. (See HUSSIEN, above, for parts II and III).

VAN ROOYEN CE & MORGAN AD (1943) Poliomyelitis; experimental work in Egypt. *Edinburgh Medical J.* 50: 705-20.

VAUME, Dr. [may be Dr. D'Vaume] (1886) La lèpre dans le Kurdistan persan. *Bulletin de la société d'anthropologie de Lyon* 5: 158-162.

VOLNEY [Comte de], Constantin-François de Chasseboeuf (1878) *Voyage en Syrie et en Egypte, pendant les années 1783, 1784 et 1785*. Paris.

Chapter 17 reports on the diseases of Egypt. The remarkable frequency of eye disease and loss of vision appear in pp. 218-219.

WAKIM A (1956) Child care in Mieh-Mieh. MA dissertation, American University of Beirut.

WALDMEIER T (edition, 1925) *The Autobiography of Theophilus Waldmeier, comprising ten years in Abyssinia and forty-six years in Syria*. (ed. S Hobhouse). London: The Friends Bookshop. xv + 317 pp.

In 1898, Waldmeier founded the first hospital near Beirut "for the mentally afflicted sufferers of Syria and Palestine" (pp. 263-315). Traditional treatment of people with mental illnesses is described (pp. 271-280).

WALKER, Charles (1914) Work for the blind in Syria. In: *Report of the International Conference on the Blind ... June 18th to 24th (inclusive) 1914*, pp. 337-40.

Account of the work of the Industrial School for Blind Men and Boys at Beirut, founded in 1868 by Mr Mentor Mott of the British Syrian Mission.

WALKER, John (1931) Folk-medicine in modern Egypt. *The Moslem World* XXI: 6-13. Includes some notes on supposed remedies for a variety of eye diseases, leprosy, convulsions, evil eye.

WALKER J (1934) *Folk Medicine in Modern Egypt. Being the relevant parts of the Tibb al-Rukka or Old Wives' Medicine of `Abd al-Rahman Isma`il*. London: Luzac. 128 pp. Includes some attempted treatments of various disabling illnesses.

WALLIN, Geo A (1855) Narrative of a journey from Cairo to Jerusalem, via Mount Sinai, translated and communicated by Dr. Shaw. *J. Royal Geographical Society of London* 25: 260-290.

On pp. 278-280, Professor Wallin wrote in detail of meeting two deaf Beduin, in the vicinity of Aqaba. The first used some incoherent speech and signs; the second communicated only by signs. Initially, Wallin's Beduin guide interpreted an alarming story of skirmishing and escape, from the first man. Wallin thought the tale lacked credibility, so the guide "undertook to question the deaf man more closely by signs and sounds" (p. 279). A different story now emerged, focusing on a lost camel. The second deaf man, an elderly fisherman, later returned from a journey, still without the camel, and met Wallin and the others. The missing camel became a cause of heated debate between the two deaf men. The first deaf man accompanied Wallin and his guide around the bay of Aqaba, and retrieved his camel. The events give early examples of detailed (but sometimes inaccurate) communication, in the Middle East, between a hearing man and two deaf men, using various means at their disposal.

WARNOCK, John (1924) Twenty-eight years' lunacy experience in Egypt (1895-1923). *J. Mental Science* 70: 233-61; 380-410; 579-612.

Lengthy experience of the British superintendent of the Abbasiya Lunatic Asylum is described, with details of its slow progress into the 20th century. Arriving in 1895 to find a remote, chaotic and dangerous place of confinement, Warnock, lacking any Arabic, doubted whether he could do anything. Yet by stages, and with endless battles for funding, the Abbasiya was cleaned up, rebuilt, extended and modernised to something recognisable as a mental hospital, with patients' records, daily physical exercise, occupational therapy, the cessation of medieval methods of treatment (and of sewage disposal), and attention to patients' general health and safety. The changes and progress of other mental health services is described, as are the formidable legal, financial and administrative obstacles placed in the way of all progress. Some remarks are included about official and community attitudes, pp. 395-396, 585, 598-599. Some non-Egyptian patients were also present.

WESTERMARCK, Edward (1926) *Ritual and Belief in Morocco*. 2 volumes. London: MacMillan. 1286 pp.

While being outside the normal bounds of the 'Middle East', this work has much material and reference to comparable beliefs and practices across the Islamic world. It contains extensive lists and descriptions of beliefs, rituals, and expected outcomes, observed in 21 visits, totaling seven years in Morocco, between 1898 and 1926. Westermarck planned to write on the origin and development of moral ideas, and "thought it might be useful for me to acquire some first-hand knowledge of some forms of culture which differ from our own" (i.e. from British and

Nordic cultures). Chapters on Islamic or otherwise religious concepts such as blessedness, *baraka* (pp. I: 35-261), spirits, *jnun* (I: 262-413), the Evil Eye (I: 414-478), witchcraft, homeopathy and transference of evil (I: 570-608), magical influences, omens and dreams (II: 1-57), practices connected with the Muslim and solar calendars (II: 58-207) and with birth, childhood and death (II: 370-560), are sprinkled with physical and mental impairments and disabilities, suffered or possibly cured. The index (II: 561-629) has entries, e.g. under blind(ness), buhali, deafness, ear, epileptic, evil eye, fingers (six on hand), idiots, lameness, left-handed, Jnun, lepers and leprosy, lunatics, madness, mejdub, mejnun, miracles, night-blindness, one-eyed, stupidity, etc. Westermarck's approach had some naive and some 'orientalist' features, but he recorded a mass of material seen or heard in a period when memories of tradition reached back many centuries.

WILHELM, Bertha (1966) *Amir; der Weg eines blinden Knaben in Persien*. Bad Sachsa/Süharz: Christoffel Blindenmission.

WILSON E (1856) On the nature and treatment of leprosy, ancient and modern, including the Jewish leprosy, leprosy of the middle ages, leprosy of the Crusades, leprosy of the Arabians, and elephantiasis of the Greeks; with a description of the form under which leprosy exists in Britain at the present day. *Lancet* i: 32; 60; 145; 226; 309; 339; 450; 506.

WILSON SG (1896) *Persian Life and Customs with scenes and incidents of residence and travel in the land of the lion and the sun*. 2nd edition. Edinburgh: Oliphant Anderson & Ferrier.

On a journey from Tabriz toward Teheran, the Rev. Wilson described some of the pitiable leprosy sufferers begging at the roadside. Some also lived in a village of about 500 lepers, who provided by themselves by farming. The village was said to have been instituted in the mid-19th century, to reduce contact between people with leprosy and the rest of the population (pp. 140-141). Beggars pretending to have disabilities were also to be found (214).

WORTABET, John (1873) Memoir on leprosy in Syria. *British & Foreign Medico-Chirurgical Review* 53: 173-198.

Detailed differential description and observations of leprosy, with six case histories treated in the 1860s at Beirut or Aleppo. Description of two "leper-houses of Damascus", and analysis of details of 49 inmates. Remarks on the social situation of lepers.

WORTHINGTON EB (1946) *Middle East Science. A survey of subjects other than agriculture*. London: His Majesty's Stationery Office. xiii + 239 pp. + maps. pp. 140-195 reviews 'Human Diseases', 'Nutrition', 'Health & Medical Services', 'Population & Social Studies', across the Middle East, with more attention to Egypt, northern Sudan, Palestine, Transjordan, Lebanon, Syria and Iraq, based on extensive tours, official data, and circulation of drafts.

YATES, William H & KERNS, Thomas (1842-43) Medical news from the East. *Lancet* i. 867-870.

Initial published report of activities of Dr Kerns at Beirut, supported by the Syrian Medical Aid Association. (See KASS, above).

YATES WH & KERNS T (1843-44) Clinical report of the British dispensary in Syria. *Lancet* i. 755-759.

First 12 month report of 4,298 patients treated. Eye patients (1,083, 25%) were most prominent. Kerns also treated 429 cases of rheumatism, 47 of deafness, 18 of paralysis, 5 of hare-lip and 4 of club foot.

ZAMBACO PACHA [Démétrios Alexandre Zambaco] (1891) *Voyages chez les lépreux. L'Égypte, la Palestine, les Iles de Mételin, de Chio, Samos, Chypre, Candie, etc.* Paris: Masson. 407 pp.

Lengthy, detailed reports from the places indicated.

ZAMBACO DA (1897) *Les Lépreux Ambulants de Constantinople.* Paris.

ZARWI, Ahmed (1963) *Arabic*: [The status of psychiatry in Lebanon, with special reference to children.] *J. Médical Libanais* 16: 21-.

ZEGHAL, Malika (1999) Religion and Politics in Egypt: the ulema of Al-Azhar, radical Islam, and the State (1952-94). *International J. Middle East Studies* 31: 371-399.

A key figure in this study is Shaykh Umar `Abd al-Rahman (pp. 391-393). As a blind young boy (b. 1938) he followed the traditional path of learning the Qur'an by heart. He studied theology at Al-Azhar in the early 1960s, while President Nasser was attempting fundamental reforms in that institution. In 1970 `Abd al-Rahman openly criticised Nasser, for which he spent time in jail. He pursued his studies, and held teaching posts in Egypt and Saudi Arabia. By the 1980s he had become the spiritual guide to some radical Islamist groups, and was suspected of active militancy, but apparently his blindness prevented him from being accepted as a leader of armed struggle. In the 1990s he was convicted, in the USA, of conspiracy in acts of terrorism. [Whatever may have been his part in acts of violence, `Abd al-Rahman seems to have belonged to the tradition of formidable blind Arab teachers of Islam who, in different eras, were sharply critical of the State and of decadent religious practices.]

ZELLWEGER, Hans U (1953) Clinical aspects of poliomyelitis. *Lebanese Medical J.* 6: 153-168.

ZELLWEGER HU & GHANDOUR M (1953) Modern trends in poliomyelitis with special consideration of the outbreak in Lebanon in 1952. *Lebanese Medical J.* 6: 1-15.

Brief note on history of polio back to 1933.

ZWIEBEL, Abraham (1994) Judaism and deafness: a humanistic heritage. In: CJ Erting, RC Johnson, DL Smith & BD Snider (eds) *The Deaf Way. Perspectives from the International Conference on Deaf Culture [1989]*, 231-238. Washington DC: Gallaudet University Press. Briefly reviews Jewish textual evidence of deaf people's status, and its effects on European cultures, with anecdotal evidence of deaf people in the Jewish diaspora.