

be an approach to apoplexy by accumulation of blood in the head. They also believe it to possess considerable virtue in melancholia, hysteria, depressions, and Kistmah Dashum (typhus fever), in which last they suppose it to act as a cordial and restorative. To women, soon after the pains of childbirth are over, an infusion of saffron is frequently administered by the Tamil midwives to prevent fever, to support the animal spirits, and gently to assist in carrying off the lochia. It is, besides, used by the Indian practitioners as an external application in ophthalmia when mixed with a small quantity of pounded Myrobolun Chelmlic and lime juice, and applied around the eye, but close to it. The Arabians class it amongst their Mosebetal (Hypnotica), Mokewyat (Cardiaca), and Muffettehat (Deobstruentia). Used as a dye, a rich yellow-red color is obtained, which, when dried and pure, is of a scarlet hue. Although the use of saffron is diminishing in Europe, all sorts of virtues are attributed to it in the East. With the Rajput warrior, to put on the saffron robe is the sign of "no quarter."

It is now imported into India both from Persia and Cashmere, but into the northwestern provinces from the latter only. Dr. Falconer formed the opinion that saffron could be successfully cultivated in the Himalayas, at heights varying from 6,000 to 6,500 feet above the sea, and that if it were once brought into the market the demand for it would be almost unlimited. Saffron was an article of traffic in the Red Sea in the first century: it was cultivated at Derbend and Ispahan, in Persia, and in Transoxania, in the tenth century, whence it is not improbable the plant was carried to China, for, according to the Chinese, it came thither from the country of the Mahommedans. There is evidence to show that saffron was a cultivated production of Spain as early as A.D. 961; yet it is not so mentioned, but only as an eastern drug, by St. Isidore, Archbishop of Seville in the seventh century. As to France, Italy, and Germany, it is commonly said that the saffron crocus was introduced into these countries by the Crusaders. Porchairs, a French nobleman, is stated to have brought some bulbs to Avignon towards the end of the fourteenth century, and to have commenced the cultivation in the Comtat Venaissin, where it existed down to recent times. About the same time the growing of saffron is said to have been introduced by the same person into the district of Gatmais, south of Paris. During the Middle Ages the saffron cultivated at San Geminiano, in Tuscany, was an important article of exportation from Genoa. That of Aquila, in the kingdom of Naples, was also famous, and was still distinguished in price lists at the beginning of the present century. The growing of saffron in Sicily, which was noticed by Columella, is carried on at the present day, but the quantity produced is insufficient even for home consumption. In Germany and Switzerland, where a more rigorous climate must have increased the difficulties of cultivation, the production of saffron was an object of industry in many localities.