

mollusc which, being devoured by frog or bird, therein experiences development. In fact Küchenmeister fed dogs with the *cœnurus* inducing the wolf tapeworm, and sheep, leading to *cœnuri* in various stages in the brain. Thus falls, so far as these experiments go, the dogma of spontaneous generation, and thus is the more firmly established Harveys famous dictum, all the phenomena of transformation metamorphosis and geneagenesis notwithstanding, that every living thing, first or last, cases of parthenogenesis inclusive, springs from the egg. Every animal indeed derives from an ovum, is invariably preceded by a mother. Whether a real and not merely an imperfect and transitory parthenogenesis can ensue remains to be determined. In fact, reproduction by buds, by division, and the different forms of alternate generation, are after all but varying manifestations of one great phenomenon. The same is doubtless true of parthenogenesis as of geneagenesis of which it is but a form. To the idea however of the continuity of individuals we must, as was understood by Steenstrup and Chamisso add that of a succession of cycles. But as to spontaneous generation there is none. Force indeed is blind and matter inert, while the origin and regulation of the phenomena of life must of very necessity be referred to a source extrinsic to themselves.

ART. IX.—*On some Points of Interest in the Medical History of the Himalayas.* BY WM. CURRAN, L.R.C.P., Edin.; M.R.C.S., Eng., &c.; Assistant Surgeon Army Staff.

“It is an unmistakable fact,” says Karl Ritter, “that the character and situation of countries, as well as their natural features, operate upon the inhabitants of those countries, influence their development and the functions they have to fulfil,”^a and the effects of this influence have not, as yet, I fear, been sufficiently estimated

^a Quoted in Miss Bremer's *Travels in the Holy Land*, Vol. i., p. 312; see also the *Testimony of the Rocks*. By Hugh Miller, pp. 252-3-4. Mr. Darwin, who has more fully developed this point than perhaps any other living writer, bears emphatic testimony to the value of the same influence, and in one of the earliest of his publications truthfully says, “What a difference does climate make in the enjoyment of life! How opposite are the sensations when viewing black mountains half enveloped in clouds, and seeing another range through the light blue haze of a summer's day! The one, for a time, may be very sublime; the other is all gaiety and happy life.”—*Journal of Researches into the Natural History and Geology of the Countries visited during the voyage of H. M. ship “Beagle,”* pp. 213-216 and 253.

or understood. I purpose discussing one phase of the question in the following communication, from a point of view which has rarely if ever been brought so exhaustively under notice before, and may be able to follow up the inquiry at greater length hereafter. It has indeed a peculiar interest for the military sanitarian and statist, inasmuch as it bespeaks a wider knowledge of climate than is usually possessed by his civil brethren, and underlies the whole question of the acclimatization and settlement of Europeans in the tropics. There is no instance on record, as far as I can judge of the inhabitants, of a cold or temperate climate perpetuating its characteristics and isolation, for any long time together, under the rays of a tropical sun, or *vice versa*, and the example of the Crusaders on the one hand and of the Goths and Vandals on the other, furnish abundant proofs in point. On the other hand, the Franks, the Danes, and the Normans, who merely removed from one temperate country to another, have either increased or retained their original vitality, or have so coalesced with the inhabitants of the countries they conquered as to lose much of their own individuality, and become lost in the crowd or identified in all the relations of life, with their neighbours. This was especially the case in Ireland, where, in spite of the most urgent stipulations and orders to the contrary, the invaders of 1172 and their descendants assumed so much the ways and manners of their neighbours, as to become in time "more Irish than the Irish themselves," and however strong the likeness may have been in bygone days, it would be now impossible to discover any trace of his "four masters" in the face or fortune of the typical Englishman.

The tenacity with which the inhabitants of mountainous countries cling to their homes and associations is well known, and the people here referred to are no exception to the rule. On the contrary they supply the very strongest confirmation of it I am acquainted withal, and this is one of the reasons why I undertake to describe their peculiarities. The task, though a difficult is not a disagreeable one, for with them the present is everything, they take no note of the past, and a people whose ideas scarcely soar beyond the regions in which they reside, and the requirements of their daily wants, exhibit a character of stability and permanence which is rarely found in more civilized or accessible localities. For these and other reasons which will disclose themselves as we advance, I am induced to hope that the investigation will prove itself as attractive to others as it has been interesting to me; and the novelty

of the subject must palliate, if it does not altogether excuse any imperfections my treatment of it may betray. The tenor of my criticisms on others will show that I am anxious to be accurate myself. I have no taste for florid embellishment, or hyperbolical description, and "travellers' tales" are an abomination in my sight. Fortunately there is not much room for either of these in the instance here referred to. The incidents of the situation are remarkable enough without being enhanced by artifice or exaggerated by fancy, and it is confessedly difficult for a stranger—however qualified on other grounds—to master the details of domestic life, or acquire a knowledge of the political institutions and social usages of a people with whose language he is at best but imperfectly acquainted, and whose literature, if any such exist, is closed against him. If this can be said—as it may be—with any degree of certainty of a highly civilized community whose annals are known from "China to Peru," whose works of art may have been the admiration of millions, and whose poets and preachers have left an indelible mark on the history of the world, with how much more force will it apply in the present instance, and operate in favour of lenient criticism, and indulgent comment. To both these the writer, conscious of his own shortcomings, lays claim on the score of need, and having premised so much by way of preface he will henceforth allow the narrative to take care of and speak for itself.

My paper, entitled "The Himalayas as a Health Resort," which appeared in the January Number of the *Practitioner*, having been received with some favour by the Press, as holding out a prospect of escape from disease and death for the European soldier in India, it seems desirable that I should continue the subject; and to enable me to do so, with more effect, I will address myself more pointedly in this communication than I could afford to do before, to the general characteristics of the hill country, and the social usages and institutions of its inhabitants. These, though possessing no very decided influence of their own, on the question already discussed, are yet so interesting as to deserve a separate notice, and they will, at least, serve as a connecting link between my main argument, and any further evidence in support of the same I may be able to adduce hereafter. I am aware that this is, perhaps, too ambitious

* See what Prescott says on this point in an early part of his *History of the Conquest of Mexico*, and consult further, Mr. now Chief Justice Whiteside's *Italy in the Nineteenth Century*, in the same direction. I have unfortunately mislaid the notes I made from both these, and the books are not available for reference here.

a flight for such an unpractised writer as I am; but it requires no very cultivated skill to reproduce in plain language what one has seen himself or learned from others, and this is the very utmost that I aspire to. A traveller who writes to engage the understanding or fix the attention of his readers, should possess a perfect knowledge of his subject, a fluent easy style, uncommon powers of description, and an easy knack of imparting to others the cream of what he has seen or recorded himself. I possess neither of these qualifications. My visits to the hills were few and far between; my opportunities of personal inquiry limited; and my knowledge of the language, or rather languages of the natives—for in this respect there is no uniformity—imperfect and unsatisfactory. Yet, am I not without proof for what I advance, and though I may not say, with Cowley, that the time I spent in the Himalayas, was spent in

“Search of deep philosophy,
With eloquence and poesy,”

for such a search would indeed, be vain, I can fully say that it was not spent in “toys, or lust, or wine,” but in the contemplation of nature’s handiwork; in the quest of objects of interest, natural and artificial; and in such curious intercourse with the natives as my defective knowledge of their usages and language would enable me to maintain. If, on these grounds, I plead for exemption from criticism, I can, at the same time, lay claim to credit, for rigid accuracy, and for an endeavour to delineate what I saw as faithfully as its nature and my capacity would admit. What I failed to master myself, I endeavoured to correct or supplement by inquiry among friends, who had more time at their command, or made a better use of it than I could afford to do; and in a search for information which was so beset with difficulties, I did not hesitate to make use of the experience of writers, who have acquired, by their superior linguistic powers, long residence, or other advantages, a right to speak on the subject, with authority and force. There is nothing however, advanced on the authority of either of these which I have not ascertained or authenticated from other sources myself; and my thanks are specially due to Mr. Frederick Wilson,* of Mussoorie,

* Colonel Markham, describing the sport he enjoyed in Mr. Wilson’s company, gives the following interesting account of that gentleman’s career:—“My successful sport in the Himalayas, I attribute mainly to my good fortune in having made acquaintance with my friend Mr. Wilson, who accompanied me in all my expeditions, and to whose knowledge of the country and people I was indebted for seeing much, which I should

the able and intelligent pioneer of civilization in Gurwhal—who may be appropriately designated the Crusoe of the Hills, whose name is a household word in the interior, and whose energy and perseverance have enabled him to triumph over difficulties that might well appal a weaker man. To his ready pencil I am indebted for the sketches with which this little paper is illustrated, and to him for the notes on which my narrative is mainly based. What I have to say will be little more than a running commentary on his answers to my inquiries, further pretensions my contribution has none.

Diseases.—Though I have already enumerated many, if not all of those to which the hill people are subject, it yet seems desirable to investigate the matter more fully, and ascertain how far their diffusion is influenced, or their character modified by increased elevation, and a more rarefied temperature. It is acknowledged, on all hands, that such a modification takes place, and diseases such as goitre and cretinism, which are endemic in certain parts of the hills, assume a milder form, or are more localized in the plains. This is, however, only partially true, inasmuch as goitre of a very intractable character exists largely in Oude, Nepaul, and other parts of India; and I was shown at Goojerat—in the Punjab—the scene of Lord Gough's last crushing defeat of the Sikhs—some Cretins, who belonged to a village in that district, in which the disease largely obtained. But I may more appropriately reserve this point for the present, and as regards the existence of epidemic cholera and plague, there can be little doubt, that, while all the evidence at our command, points to importation as the cause of the former, the latter has as clearly been generated in the hills themselves. So little, however, is known of its causation and pathology that I will not further allude to them; and I cannot find anything worth reproducing about either, in the elaborate compilations of Copland and Aitken. According to Mr. Dunlop,* of the Bengal Civil Service, to whom

probably otherwise have left unseen. A Yorkshireman from Wakefield, fortune in his early life led him to India (in the 11th Light Dragoons), his health sent him to Landour, from whence he took a journey in the hills. Returned to England, he was unable to forget the life he led in the Himalayas, which had for him an irresistible charm. Not overburthened with money he worked his passage out to Calcutta, and walked straight up to Meerut, a distance of nearly 900 miles in thirty days. From thence to the hills was an easy trip, where he has been a resident for several years."—"Shooting in the Himalayas," page 19.

* "Hunting in the Himalayas," page 186. The writings of this gentleman may be recommended for their candid and truthful delineation of native life, and manners in the hills, and for their freedom from that contemptuous disregard and captious criticism of native prejudice and peculiarity which Heber deprecated long ago, and which are

I shall have occasion to refer more than once in the course of this inquiry. "It appeared during Spring and Autumn in the Kumaon and Gurwhal hills, and extended on one occasion to the Rohilcund plains; but I have never met with it, or heard of it in the hills north of Mussooree. Its advance used to be presaged by the deaths of domestic animals, and even rats and mice, a sign well known, I hear in Egypt; and a stricter diagnosis led our physicians to declare the fact, that the Mahamurree was indential with Egyptian plague." He adds, "a commission was appointed to investigate its causes and treatment; their medicines, however, proved utterly worthless; but their sanitary measures, though of a kind only possible in Asia, proved a blessing to the people, in preventing, in many localities, the generation *ab initio* of the poison." For the proceedings of this commission I sought in vain while in India, and I have failed in my endeavours to find any exhaustive

even now found in the writings of younger and less experienced travellers. There must necessarily be many customs and institutions in the East which grate upon our finer sensibility, if they do not actually shock us by their strangeness; and we are too stand-off in our dealings with the better class of natives; too exacting and selfish, to be able to understand their ideas or appreciate their motives. We do not enter sufficiently into the order of all their ways, or make allowance for their surroundings, and we still, it is to be feared, cultivate too much "that exclusive and intolerant spirit which makes the English, wherever they go, a cast by themselves, disliking and disliked by all their neighbours." "I see," says Heber, "but too many instances daily, and I am convinced it does us much harm in this country. We are not guilty of injustice and wilful oppression, but we shut out the natives from our society, and a bullying insolent manner is continually assumed in speaking to them." Mr. Palgrave speaks to the same effect, while he pulls down, at the same time, that halo of mysticism and romance, and that farrago of exaggeration and embellishment which it has been so much the fashion to employ when treating of the East. But I had better let him speak for himself and thereby endorse, as far as any such endorsement from me may be required, his statement. He says, "ideas, which, I regret to say, often appear to me distorted and exaggerated, prevail in the West regarding our Eastern fellow-men; ideas due, in part, to the defective observation, perhaps the prejudices of travellers, too pre-occupied by their own thoughts and fancies to appreciate or even understand, the phases of mind and manners among nations other than their own; while at times an enthusiastic imagination has thrown a prismatic colouring over the faded East." Whatever faults or merits my little essay may betray, it will at least, I hope, be free from the errors and assumptions enumerated above; if I saw a good deal to dislike, I also saw much to admire and appreciate in the native character; and what is said within will, I trust, tend to show that the devil is not as black as he is painted. Further than this, it does not pretend to go, and he who would understand the East—if any understanding worth the name can be acquired without personal observation—must study the writers named above, and add to them Bernier, General Sleeman, Captains Kaye and Taylor, Mr. Marshman, and the author of the "Rural Annals of Bengal." These are among the best authorities on the subject, I am acquainted withal, and to these I would refer any who wish to dive below the surface, or master the complicated relations of oriental life.

account of the disease elsewhere. The evidence in regard of cholera, is, as one might expect, much more copious, and it is easy to see that a disease which has not spared the poor hut of the Esquimaux of Behring's Straits or Baffin's Bay; or the poorer hovel of the more amphibious Laplander of the ice-bound head of the Baltic, which is as fatal amid the frozen snows of Siberia, as it is on the burning sands of India, would not pass by the Himalayas, and such indeed we find to be the case. It has never, however, originated in the hills themselves, and when, as in 1867, it passed over the Himalayan and Suleimani Ranges, and carried off upwards of seven thousand souls in the valley of Cashmere, and possibly treble that number in Caubul, it clearly came from the South, and its passage upwards from the plains was obvious to all. On this point, Mr. Wilson says, "It has never, to my knowledge, or in the memory of any of the natives with whom I am acquainted, originated in the hills; and there is no tradition of its ever having done so. It has been brought up twice since I came here; once by a petty Rajah from the plains, who had a large number of followers, and another time, if I remember rightly, by the Puttialla Rajah and his followers. On both occasions it was confined exclusively to their camps. The Teree Rajah went on a pilgrimage a few years ago to Kedarnath, with a large retinue of retainers and fakeers (religious mendicants) from Hurdwar, and they brought the disease back with them. They lost upwards of one hundred lives in a few days; but the infection did not spread beyond their camp, and even the villages through which the cavalcade passed, escaped it." This is saying a great deal for the climate of the hills, for worse conglomerations of overcrowding and nastiness, are nowhere to be found; and he who, like myself, has once passed through some of their villages,* will ever retain a lively recollection of the stench, ordure, and other abominations, which they contain.

* "Like the inhabitants of most cold, mountainous and half civilized countries, the Puharies (mountaineers) are extremely dirty; dirty in their persons, in their clothes, their cooking, their dwellings, and in fact in everything. They will wear their clothes for months, without washing, and may often be seen hunting for those little animals, whose presence is the natural consequence. Their religion obliges them to wash their hands and face before eating the morning meal, but it is what we should call a rub and a promise, and the rest of the body is seldom treated to the same indulgence."—*A Summer Tour in the Himalayas*, edited by Mr. Hume, page 207.

"Strangers need not, however, except when the path leads through them, see any thing of the dirt or disease of hill villages, which appear at a little distance, all that can be desired in picturesque beauty and apparent comfort. . . . I believe that the indescribable amount of dirt and filth of those villages, does, at times, materially

Fever of miasmatic origin prevails in the hills as elsewhere; it generally terminates in a well-defined tertian, and rarely proves fatal. It is for the most part left to nature, or the patient is ordered some spicy condiment of cloves, ginger, black-pepper, or other warm root—which are regarded as medicines by the simple mountaineers; or some wandering cheap-jack mumbles a prayer of exorcism or an incantation over him, and such is the force of fancy there, that the sufferer, like the more favoured individual mentioned elsewhere, is forthwith made whole. It is curious to note, that the febrile disorder which prevails in the lower valleys, is much more fatal to those who reside on the higher ranges, six thousand feet above sea level, and consequently—as is supposed—beyond the reach of malarial influence, than it is to the inhabitants of the infected localities themselves; and the former are extremely loath to leave their dwellings or go down the hill during or soon after the rains. This would seem to show that they believe in the efficacy of altitude; and they are probably shrewd enough to see that a seasoning in a certain locality begets a tolerance of its diseases, which no amount of foresight or preparation on their part could enable them to equal or acquire. Typhus fever is an occasional visitant of both the higher and lower ranges; but it rarely spreads in an epidemic form in either, or proves fatal, and its treatment is left entirely to nature. Of the eruptive fevers, small-pox, measles, miliaria, are all very common, and often very fatal. No particular treatment is resorted to, but the villages in which

affect the health of the inhabitants, but it appears that it is only under certain conditions of the thermometer and barometer, that disease is generated in them. It is quite possible therefore to point to pig-styes where no pests are propagated.”—*Hunting in the Himalayas*, by — Dunlop, B. C. S., page 185.

With reference to the little weakness referred to in the former note it would appear that a similar infirmity exists in New Zealand; for Dr. Thompson, describing the condition of their villages says,—“In no village are the senses of sight and smell offended by ordure, but intimate friends are seen performing acts of kindness in the manner practised by the Tartars, who, according to Hakluyt, “cleanse one another’s heads and even as they take an animal do eat her.”—*Story of New Zealand*, by the late Surgeon Major Thompson, 58th Regiment, Vol. i., page 209.

These practices appear strange and revolting to our more cultivated intelligence; but some of our customs may and doubtless do appear equally out of place to them, and a remark applied by Dr. Livingstone to the wild and exaggerated descriptions of escapes effected by lion hunters in Africa will apply equally to the East. It is to be feared that, to use his words, “our conduct must often appear to the native mind as a mixture of silliness and insanity,” in India as often as it does or did in Africa, and the old phrase is as applicable in the former as it is in the latter, “*coelum non animus mutant qui trans mare currunt.*”

either disease occurs in a virulent form, are placed in quarantine, and inoculation is largely practised for small-pox. They perform this operation by tattooing on the wrists with a bundle of needles, and the result is, as may be anticipated when the disease is severe, often very disastrous. I heard of an instance myself, in which more than half the inhabitants of a village, who were treated in this way, died, and one frequently meets men, ayé and women too, who have lost an eye or been otherwise disfigured by this disease. As in the case of cholera, so also in that of small-pox, the latter is almost invariably introduced from the plains, and quarantine and inoculation are the means employed to check its progress, or mitigate the force of its ravages. The inoculators—and the same may be said of the other practioners—are simple Puharies (mountaineers), in whose families the situation is hereditary, and who, when sent for to a village receive a rupee each, by way of retainer, and subsequently their food gratis during their stay in the infected village, and from four to six annas a head (6d. to 8d.) for each person operated on. Some of them declare they can so inoculate as to bring out any required number of pustules, but this statement may be taken for what it is worth, and I have never had any opportunity of testing its truth or falsehood. Vaccination has had the same effect in the Himalayas as elsewhere; and small-pox, which formerly numbered its victims by thousands, is now almost utterly unknown wherever it is practised. The people as a rule, take very kindly to it.

Next in point of frequency come bowel disorders and affections of the stomach, and of these latter pyrosis and gastralgia are the commonest. Diarrhoea, induced, doubtless by cold and the frequent and sudden changes of temperature to which the region is subject, is often complained of, and sometimes proves quite intractable to treatment. Dyspepsia, the result of a too monotonous dietary, prevails, but it rarely produces much distress, and it is often got rid off by one of these noisy eructations to which all orientals seem so partial. Dysentery rarely occurs, owing to the simple and digestible ingredients of their food; but colic is very common, and I have heard of cases of death from symptoms and under circumstances which clearly pointed to the agency of enteritis. The hill men, as one might expect from the nature of their food, which consists in great part of badly ground pulse and grain, resembling though not quite indetical with our beans and oats, made up into a mess with some green vegetables, and seasoned with red pepper,

or fried in a pan like the Scotch cake, are very subject to constipation, and black salt and croton nut are their only purgatives. Of these, however, they take enormous quantities, and three large drops of the oil of the latter, or some handfuls of the former are moderate doses. As to castor oil, rhubarb, and such like, therapeutical agents, they are simply nowhere. Like people nearer home, the hill men prefer what appeals directly to their senses; they scout the doctrine of 'molecular change,' and evince a decided partiality for strong working physic. They ask everywhere for "Koneen," but even that they like to get in large quantities, and they regard, as worse than useless, all drugs that do not produce an immediate and palpable effect upon them. Whatever chances of success Homœopathy might have in the plains, it would have none in the hills; it would not get salt for its porridge in the Himalayas.

Liver complaints, jaundice, and dropsy are very seldom seen, and when they do occur they are treated by the actual cautery, scarification or cupping. The same may be said of pulmonary and cardiac complaints, and considering the exacting nature of their duties, the poor fare and poorer housing, the terrible heights they have to climb; and the long marches they frequently make, this general exemption seems surprising. Yet, such is really the case, and I sought high and low; among the rich as well as the very poor, for evidence of any mischief to the heart or lungs, that could be fairly traced to the more rarefied atmosphere of the country, or the laborious pursuits of the hill coolies.* Cases of chronic, bronchitis, emphysema, and asthma are occasionally seen, but only among the very young or very old; and phthisis, in our acceptation of the term, is conspicuous by its absence.

* What Mr. Darwin says of the labours and rapid recovery from fatigue of the "Apires" or Chilian miners applies so forcibly to the somewhat similar struggles, and equally rapid recovery, of the Coolies here referred to, that I am induced to reproduce it in full. After describing his visit to one of the mines he adds—"At this time the Apires were bringing up the usual load twelve times in the day, that is 2,400 pounds from eighty yards deep, and they were employed in the intervals in breaking and picking ore. These men, excepting from accidents, are healthy, and appear cheerful. . . . They rarely eat meat once a week, and never oftener, and these only the hard dry charqui. . . . It was quite revolting to see the state in which they reached the mouth of the mine; their bodies bent forward, leaning with their arms on the steps, their legs bowed, their muscles quivering, the perspiration streaming from their faces over their breasts, their nostrils distended, the corners of their mouth forcibly drawn back, and the expulsion of their breath most laborious. After staggering to the pile of ore and emptying the 'carpacks' they recovered their breath in two or three seconds, they wiped the sweat from their brows, and apparently quite fresh descended the mine again at a quick pace."—Voyage of H. M. Ship "Beagle," p. 341.

Rheumatism is very common in the hills, as may well be expected in so elevated a region, under a cold and changeable sky, and among a people for whom poverty prescribes a scanty covering; but I never met an instance in which the heart was affected by it, and they have no other remedy for it than the actual cautery, though all use with eagerness, the fat of the tiger or leopard, when they can get at either. Of those, diatheses and complications which have been introduced by the march of intellect or the struggle for bread, we need say nothing, as they are almost unknown. It is seldom that one hears of a case of insanity in the hills; but idiocy is rather common, and I frequently met a class of creatures, who, for want of a better or more scientific designation, might be called "born fools." But the Himalayas are by no means peculiar in this respect, for there are unhappily examples, in large numbers, of that description of persons elsewhere, and it would be well for society and themselves that they were equally harmless.

As noticed before, goitre and even cretinism are met with in the hills, and especially so in the higher ranges, where they are really very common; they are said by some non-professional writers on these subjects, and supposed by the inhabitants themselves to be due to the use of snow water; but Mr. Wilson is more than sceptical on this point, and he says that "goitres of all sizes are met in villages in which the people never touch snow water." He adds, "whether removal of the family to a different locality would have any tendency to eradicate the predisposition of the next generation to it, I have not been able to determine. If a family entirely free from it settle in a village where it is prevalent, the members do not appear to get any tendency to the disease, any way not for several generations. I have given the subject some attention, and feel assured that the disease is to be attributed far more to hereditary tendency than to any local cause." The only remedy the natives resort to, is the old familiar moxa or tinder, which they burn over the tumour, and through which they sometimes succeed in diminishing its bulk, though they do not thereby remove the deformity or subdue the disease. Leprosy also prevails, and is believed, like goitre, &c., to be, in the main, due to hereditary taint. The native doctors know of no remedy for it, though they resort to the use of arsenic, mercury, and the paputa nut, whenever they can, and a medical missionary named Newton, who resides at a place called Subathoo, near Simla, has lately stated in an Indian paper, that, he has treated cases of it, successfully, with acetic acid.

Purulent ophthalmia sometimes becomes epidemic in the interior; and occasionally leads, through the filthy habits of the natives, to the most disastrous consequences. The means employed in its treatment are alum when procurable, black pepper, and a strong decoction of the wild barberry root; but segregation of the affected is never thought of. As in other countries where civilization has never interfered with its thousand and one contrivances, to improve the shape or mar the symmetry of the female frame, the process of labour is soon over, and its completion is not attended with those consequences which are so common elsewhere. Irregularities do, however, occur, and then the usual results follow. Fatal ones are nevertheless very rare, for there is no such thing as meddling midwifery in the hills, and the village midwives—of whom there is generally one in every community, and who derive such knowledge as they possess from their mothers—direct their efforts at affording aid, during labour, to manipulating the uterus from without, to kneading and pounding the belly, and administering, from time to time, a strong infusion of clarified butter, or a weak decoction of broom-top, dandelion, or other mild diuretic. As observed elsewhere, menorrhagia is common among the elder women, and anæmia and chlorosis among the younger ones. Both sometimes suckle their children for a period of two or three years, and I have more than once seen a boy, or girl, as the case may be, of from five to six or more years, occasionally resort to his or her mother's breast for support.

Syphilis prevails extensively in the hills, but is especially common wherever the population is very dense; and its ravages and propagation are greatly aided by the filthy habits of the natives. In a

* Drs. Mouat and Thompson ascribe similar immunity from puerperal consequences to the Andamanese and New Zealand females. The former says,—"This important act must be performed in public. . . . The after birth comes away without assistance, and the mother receives no particular treatment, but after confinement continues her usual mode of life, eating and drinking as before."—*Adventures and Researches among the Andaman Islanders*, page 294.

With regard to their Southern sisters Dr. Thompson says,—"In sorrow shalt thou bring forth children" is a holy mandate aggravated by civilization; for little suffering have New Zealand women during parturition, and they enter upon their usual avocations twenty-four hours after delivery, often immediately after the child is born. Puerperal convulsions rarely occur, and death seldom overtakes parturient women, although infants often perish."—*The Story of New Zealand*, Vol. i., page 218.

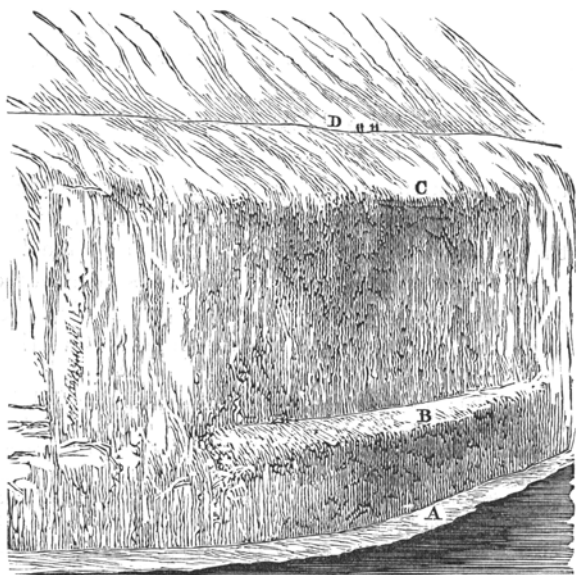
Dr. Livingstone bears similar testimony in regard of the women of Central Africa, and pretty much the same might be said of almost all females who live in what may be called for them a state of nature.

poor and stationary community, wherein the father's trade descends to the son, and the daughter is expected to follow in the footsteps of her mother, it is easy to see that practices which are elsewhere regarded with loathing and aversion, would here be sanctified by the prescription of usage; or stripped of much of their repulsiveness, by the force of habit and the influence of early association. And such we find is really the case. The Hindoo religion gives a certain amount of sanction to the existence of the "social evil," by requiring the presence of common women at some of its ceremonials, and the sensuous apathy and indifference of the Mahomedans, added to their love of pleasure and morbid craving after excitement, supply ample materials for its cultivation and encouragement. But any practice that is productive of profit, which can be indulged in without effort or labour, and which entails no reproach will always command a market in India, and the sense of marital obligation hangs lightly on the shoulders of a woman whose mother "led the way" before her. "*C'est le premier pas qui coûte*" here, as elsewhere, and there is little occasion for concealment and none for shame among the scattered and secluded valleys of the Himalayas. There are whole villages of prostitutes in the neighbourhood of Almorah and Nynee Tal, who openly solicit travellers as they pass, and if report be true, the dancing girls* of Hurdwar and Gangootree can boast of a higher authority for their practices than that of mere local prescription or traditional usage.

But if the denizens of the hills are like their brethren of the plains, liable to disease, they are, on the other hand, endowed with an elasticity of constitution and a vigour of body which enables them to triumph over its seizures, and recover from injuries and accidents that would certainly prove fatal to weaker men. Of such extraordinary recoveries end escapes numerous instances could be given, and several rare ones came under my own notice. On these, however, space will not allow me to dwell, and to save time, I will

* Mr. Dunlop speaking of the Baz-gees, the professional dancers and singers of the hill temples, says,—“The Baz-gees are a numerous class, have no land of their own, and seldom cultivate. Their dancing is tame and senseless; their music hideous; but their female children form the principle portion of those devoted to the temples, or in other words, and as in other parts of the world, devoted to the priests. . . . These girls were largely supported in the former hill revenue settlements by Government grants of rent free land, and it should not be forgotten that one Government, in its ostensibly liberal-minded and impartial support of the religion of the mild Hindoo, by upholding rent free tenures, is indirectly aiding something more systematically vicious than our “social evil.”—Hunting in the Himalayas, page 184.

bring this part of my inquiry to a close with the experience of Mr. Wilson, who has acquired, by long residence, linguistic skill and other advantages, a right to speak on this subject, with an exactitude and an authority which have fallen to the lot of no other Englishman. In answer to a question, on this head, from myself, he says,—“as might be expected from their frugal way of living the Puharies recover in a most wonderful way from the effects of wounds, bruises, and broken limbs. A man is now sitting before me in a whole skin, who, some years ago, fell while going down to the plains to exchange salt for grain and sustained a bad compound fracture of one of his legs. When brought to me five days afterwards, the wound was completely alive with maggots and stunk horribly. Charcoal poultices and a strong solution of sulphate of copper somewhat improved its appearance, but the bones remained ununited, and a medical man who happened to pass by soon afterwards, on his way to Gangootree said there was not the slightest chance of saving the limb. I proposed amputation, but we had no instruments, and on being asked his opinion as to the result, the Doctor said, the limb would in time, rot off of itself, but that months might elapse before that would happen. This, however, did not happen; on the



contrary the parts united well, and the injured limb is now as sound as its fellow. He can carry heavy loads on it, and walk

fifteen or twenty miles a day, without extra fatigue or suffering." After mentioning other instances of a similar kind, and among these, describing the case of a boy whose chest was riddled by a rough rifle bullet, which, entering below the right nipple, came out behind the left shoulder, and who recovered, without a bad symptom, he adds, "In 1862 I sent one of my Shikaries—natives who shoot or track game—to shoot musk deer on the other side of the Ganges. They were unable to execute my orders in consequence of a heavy snow storm, and of the snow which lay to a depth of two feet or more on the ground, and when returning along the hill side, on a slope which extends from the steep rocky hills above to the narrow gorge in which the Ganges runs at a terrible depth below, one of them (who was carrying the blankets of the party) slipped and slid over the ledge into the abyss below, at a place where an almost perpendicular face of rock falls sheer down to the water. This, however, will be better seen from the accompanying sketch than from any description I could give.

Suppose A the bad of the river and from A to C a perpendicular wall of rock just broken by a slight projection at B, it being some 200 feet from C to B, and at least 100 from B to A. D is the road on which the party was walking some 50 yards above C. The snow lay deep on the little projection B, and on the little space between the water and the foot of the rock at A, and his companions could see him lying motionless on the latter, and partly in the water. Having failed to rouse him by shouting and throwing stones, &c., they concluded he was dead and returned to me. And no wonder, seeing that he must have fallen in all, a distance of at least 450 feet, on the surface of a bare rock, which was only relieved from being sheer by the insignificant projection already referred to. But they counted without their host, and when proceeding on the following morning, to burn the body and recover the clothes, whom should they meet but the man himself coming home, and with the exception of black eyes and a few trifling bruises, none the worse for his frightful fall." The blankets and snow saved him.^a

^a Dr. Livingstone mentions in his book, "The Zambese," p. 463:—The case of a native woman who, when brought on board "was found to have an arrow head eight or ten inches long in her back behind the ribs, and slanting up through the diaphragm and left lung towards the heart. She had been shot from behind while stooping. Air was coming through the wound, and it was not deemed advisable to attempt any operation. One of the relatives, however, cut out the arrow and a part of the lung, and, strange to say, she not only became well, but stout." The late Mr. Guthrie had an idea that wounds of the diaphragm never healed; but here is an instance to the contrary, and

Customs.—Their customs are, in several respects, peculiar; but as many of these have no direct connexion with the subject under review, I will merely glance at one or two of the more striking ones here, and pass on to more interesting matter. On the first of the Hindoo month of Bysakh—the 11th or 12th of April—there is a festival held on the banks of a river in Gurwhal, at which the inhabitants of all the neighbouring villages assist. The young men on either side fling stones, and shoot blunt arrows at each other across the river with such force and effect as not unfrequently to bring down one or more of their opponents, and fatal accidents have occasionally occurred. At other times they carry about a kind of ark or tabernacle before which the young men and maidens dance and sing as the Abyssinians do in the present day, and as the Jews^a are said to have done of old, and a practice of sliding from a great height, and oftentimes over a bank or precipice several hundred feet deep, is not uncommon in some of the remoter districts. This is effected by fastening a rope made of a long peculiar kind of grass to a pole, and stretching it across a river or other deep gorge. On this some wretched enthusiast, specially provided and primed for the occasion, places himself, and having taken leave of his family and recommended them to the charity of the bystanders, slides down with such rapidity that, should the rope give way or he lose his hold he is instantly precipitated into the hole below and dashed to pieces. I never could ascertain the object or origin of this custom, and it is one which is rarely witnessed by outsiders. The hill men are, as a rule, a hardy well knit race, who are very patient of fatigue, and who are capable of carrying burthens in the hills, which would quite astonish a European. They sling the weight from the shoulders over the back and loins in a kind of basket which they call a kiltā, and in a manner from which the kit committee of the British army

ideas, like other things, however highly nurtured, must yield to experience. For equally extraordinary recoveries nearer home see *Scottish Tales of a Grandfather*.—Black's Ed., pp. 164-367.

^a "The ancient Jews proudly carried about amongst the relatives the shift of the newly married wife, with the bloody traces on it of the recent injury to the hymen, as a proof of chastity preserved till then, and even yet this custom so prevalent in the East, is a popular custom in Naples, where the 'shift of honour,' (*camiscia dell'onore*), is exhibited to the friends."—Casper's *Forensic Medicine*, Vol. ii., page 277. I have heard that a similar custom exists in some parts of the Himalayas, and also among the Black Jews of Malabar and the Indianized Portuguese of Goa; I hear also, on good authority, that it is practised with the usual noisy accessories of drums, cymbals, &c., among the elite of the African savage on the West coast of that continent.

might well take a hint, and in this way often march up hill over mere bridle paths or across the courses of mountain torrents, for a distance of fifteen or twenty miles without any great appearance of depression or fatigue. Their food in the meantime consists of a little oatencake seasoned with some spicy herb or green vegetable and washed down with water from the brook. The women are larger and fairer than their sisters of the plains; and they have a curious plan of quieting their children while absent from them in the fields or elsewhere, which is as simple as it is efficacious, and which baby farmers and others might imitate with advantage nearer home.^a When a mother goes into a field to work or is otherwise unable to take her child with her, she selects some sheltered spot near a stream, in which she places a little straw for a bed for her infant, and then directs, by means of a piece of split bamboo, a current of water, of from one to two or three inches in diameter on its uncovered occiput and temples. This produces a soporific effect which generally lasts as long as the water continues to flow. The sleep is said to be very soothing, and children who have been much subjected to its influence, are known to have been unusually free from the annoyances incidental to the period of dentition. I came upon a mother thus engaged, on my way to Cashmere, in the hot season of 1867, and she was so entirely absorbed in her occupation, as to be, for some time, quite unconscious of my presence. During this interval I noticed that, while holding the child with one hand and dabbling water on its head with the other, she now and again rocked it too and fro, and sang at the same time, in a soft plaintive voice, an air which reminded me of the old nursery rhyme, "shoho, lullaby, go to sleep baby," and recalled to my memory with tenfold force, the saying of the great dramatist, "one touch of nature makes the whole world akin." As soon, however, as she noticed me she snatched up her infant and skuttled away down the ravine with a rapidity and force, which every moment threatened both with destruction. As might well be expected from their secluded and often solitary existence amid scenes that are more calculated to appeal to the imagination and stimulate the fancy,^b than impress

^a Graves quotes a description of this practice as observed by the traveller, Vigne, at Simla in his "Clinical Lectures."

^b Mr Michie makes some good remarks on this score, which as they confirm the above, and convey my meaning in better language than I could hope to use myself, I here reproduce. "A man who frequently passes days and nights with no society except the howling waste below and the deep blue sky above, has his imagination set free from the trammels of the world of fact. He has no resources but in the spirit world, and it is

the reason, or call forth the judgment, they are all very superstitious; and they ascribe to supernatural agencies such occurrences as they cannot easily understand, or which are ushered in with any appearances of unusual interest or novelty. They indulge in fact in what might be called "a sort of adventurous credulity, which disdains assenting to obvious truths, and delights in catching at the improbability of circumstances as its best ground of faith;"^a they raise the unknown into the magnificent, and often 'tis to be feared, like Pope's poor Indian,^b

"See God in clouds and hear him in the winds."

But they are not the less interesting for that reason; they are free from many of the worst vices of more favoured latitudes, and I shall ever dwell with pleasure; and often, I hope, recal with something like rapture the incidents of my intercourse with the wild and half savage inhabitants of the Himalayas.

Institutions.—Among these, the most noticeable as it is certainly the most remarkable, is the strange and unnatural custom of Polyandria, which is practised to the almost entire exclusion of other arrangements in Koonawur, and the hill States beyond Simla, in the Bawur Pergunnah and in the British province of Jounsar.^c It is not, however, confined to these, nor indeed to any

not unnatural that his fancy should people the air with superior intelligences, whose voices are heard in the desert winds, or the rustling leaves of the forest."—*Siberian Route from Peking to Petersburg*, p. 196.

The readers of Mr. Buckle's great work need not be reminded of the use he makes of this condition, but he was by no means the first in the field, and his best admirers must allow that he was forestalled by writers who were as old as the Old Testament and Tacitus, and in more modern times by Montesquieu, Hume, Gibbon, Pope, and others.

^a Curran's speech for Hamilton Rowan.

^b What Gibbon said of the pious polytheist of ancient Rome might apply with equal propriety to the superstitious Hindoo of the Hills—"Fear, gratitude, and curiosity, a dream, or an omen, a singular disorder, or a distant journey perpetually disposed him to multiply the articles of his belief, and to enlarge the list of his protectors."—*The Decline and Fall*, Virtue's Ed., vol. I., p. 112.

^c The author of an interesting book called "*A Summer Tour in the Himalayas*," says at page 254,—"*The unnatural custom of several brothers having but one wife amongst them is universal, and it reflects little credit on our Government, to whom the country is subject, that no attempt has ever been made to induce the people to discontinue the horrible practice.*" Mr. Dunlop denies its existence in the hills of the Simla superintendency, and he is right if he limits his remarks to the parts of them under British rule, though I believe that the custom obtains even in them. He adds,—"*In the Jounsar district when the eldest brother marries, the woman is equally the wife of his younger brothers, though the children are by courtesy called the children of the eldest*

particular part of India or the East, for traces of its existence may be found elsewhere, and the particulars given below tend to show that it has found favour in such widely scattered regions as Arabia,^a Ceylon,^b Cabool,^c and South America.^d It is also said, though I

brother. When much difference exists in the ages of the brothers of a family, as for instance when there are six brothers, the elder may be grown up while the younger are but children; the three elder then marry a wife, and when the younger ones come of age they marry another; but the two wives are considered equally the wives of all six," p. 182. Similar, though less detailed information is given in the works of Baron Hugel, Foster, Vigne, Jacquemont, Markham, Torrens, Knight, and others; but their statements could not be quoted here, and the facts are not questioned.

^a Ockley describing one of the journeys made by the celebrated Omar—the burner as 'tis believed of the Alexandrian library, says,—“Before he (Omar) got to his journey's end, he was informed of an old man that suffered a young one to go partner with him in his wife. So that one of them was to have her four and twenty hours and then the other, and so alternately. Omar having sent for them, and upon examination found them to be Mussulmans, wondered at it, and asked the old man, if he did not know that what he had done was forbidden by the law of God? They both swore that they knew no such thing. Omar asked the old man what made him consent to such a vile thing? who answered that he was in years and his strength failed him, and he had never a son to look after his business, and this young man was very serviceable to him in watering and feeding his camels, and he had recompensed him that way; but since it was unlawful he promised it should be so no more. Omar bid him take his wife by the hand, and told him that nobody had any thing to do with her but himself. And for your part young man, says he, if ever I find that you come near her again, off goes your head.”—Ockley's *History of the Saracens*, p. 210.

^b Sir Emerson Tennant describing, in his *Work on Ceylon*, a visit he paid to a Kandyan chief, says, “in this instance”—that of the chief just referred to—“the lady was the wife of one husband, but the revolting practice of Polyandria prevails throughout the interior of Ceylon, chiefly amongst the wealthier classes, of whom one woman has frequently three or four husbands, and sometimes as many as seven. The same custom was at one time universal throughout the island, but the influence of the Portuguese and Dutch sufficed to exterminate it in the maritime provinces. As a general rule the husbands are members of the same family, and most frequently brothers.” He adds elsewhere. “It has existed from time immemorial in the valley of Cashmere”—such is certainly no longer the case—“in Thibet and in the Sevalik Mountains. It is found in Sylhet and Cachar, amongst the Coorgs of Mysore and the Todas on the Neilgherry hills, and to the present hour it serves to regulate the laws of inheritance amongst the Nairs in the Southern extremity of the Dekhan.” As regards one of the tribes—the Todas or Tolas here referred to,—Dr. Shortt of the Madras Medical Service confirms this belief, and the old Shekarry adds in his work entitled “*The Hunting Grounds of the Old World*,” p. 229, —“The women have a plurality of husbands, the brothers of a family marrying one wife, which practice is also common among the Nairs and other castes on the Western Coast.”

^c Sir Alexander Burnes, quotes from Doctor Lord the Medical Officer of the embassy or expedition, that he led into Cabool—pronounced Caubul—or presided over during the years 1836-7-8, who went to Koondooz among the Usbecks to attend the king of that country, as follows:—“Men here sell their wives if they get tired of them.

. . . On the death of a man his wives all become the property of his next

think on questionable authority, to obtain in certain parts of the Punjab, in some districts near the Godavery, and there is no doubt of its prevalence, on a very extensive, I might indeed add, universal scale, throughout the hilly regions north of Cashmere, and everywhere on the sterile and sparsely populated plains of Ladak. Isolation, poverty, and mountain ranges are believed to be peculiarly favourable to its development, and it is as much cultivated by the Budhists of Thibet as it is by the Hindoos of the Himalayas, or the Todas and Ghonds of Orissa and the Neilgheries who delight in human sacrifices, or live like beasts, "*quæ natura prona atque ventri obedientia fixit*,"—with no idea of a future. Whether the free and easy manners ascribed by Ferrier,^e Captain

brother, who may marry or sell them." . . . Jándád, a Kabooli Attari . . . said, "I'll tell you what happened to myself. I was one day returning from Khannabad; and being overtaken by darkness, halted for the night at Turnáli, three Kos"—about five miles—"short of this. After feeding my horse and going to the house for shelter, I found three men busily engaged, and, inquiring the subject of their conversation, was told that one of them was selling his wife to the other, but that they had not agreed about terms. Meantime Khuda Berdi Ming, Bashi and Chief of the village, came in and whispered to me, that if *I could go halves with him*, he would purchase the woman, as he had seen her and found her very beautiful. I agreed, upon which we purchased her for seventy rupees," (£7 English) "thirty-five each, and she went home with me for that night. Next morning Khuda Berdi came and said that *partnership in a woman* was a bad thing, and asked me how I intended to manage. I said she should stay with me one month and then go to him next. To that he would by no means agree; because if sons or daughters were born there would be disputes to know to whom they belonged. In short said he, do you give me five rupees profit on my share and take her altogether, or I will give you the same profit on your share, and she shall be altogether mine. To this latter alternative I consented, and she is now living with him as every one well knows."—Cabool in 1836-7-8, by Sir Alexander Burnes, p. 198-9.

Describing the manners of the Husaras—a wild tribe of Cabool—he, Doctor Lord, says,—“Inquiries have established that it is the custom of some of the Jaghoorus—who are in consequence fast losing their Tartar features—to give their wives to their guests. Throughout this tribe a stranger may marry for a night or a week, and either leave his wife or take her along with him,” p. 232. Where such practices are tolerated, it is no wonder that Polyandria and other more objectionable customs should find acceptance.

^d See an Abridgment of Humboldt's Travels and Researches that was edited by Professor Magillivray of Aberdeen.

^e Ferrier, after enumerating the attentions he received in the Scherai or enclosure of a Persian or Kurdistan Chief, says of the ladies of the establishment,—“Their subsequent attentions were remarkable, for they not only assisted at our toilette, but washed our feet, and to my great astonishment subsequently shampooed me from head to foot, and this too in the most free and easy manner possible.”—*Karavan Journey*, &c., p. 232. The custom of washing the feet, &c., of guests has flourished in the East from time immemorial, and those Kurdistan women, whose courtesy Ferrier makes so light of, may have been the descendants, through the Bactrian followers of Alexander, of the Greek slaves whom Homer describes in connexion with the visit of Telemachus

Abbot,^a Bernier,^b and others, to the fair maids or matrons of Kurdistan, Khiva, and the hilly tracts near Nepaul, has led to the adoption of this custom, I cannot say; but the spirit and practice of Mahomedans, are everywhere opposed to such an institution, and polygamy, not polyandria, has ever been their delight.

But whatever doubt may exist as to its geographical distribution, there can be none at all as to its antiquity; for is it not, at least, partially sanctioned by the institutes of Menu, and more than merely advocated in the oldest of Hindoo epics the Mahabarat, the heroine of which, Draupadi, was the wife of five Pandu brothers. I am not sufficiently conversant with either the literature or the

and Pisistratus to the court of Menelaus at Sparta. He does not, however, limit *their* attentions to the feet, as clearly appears from the following.—*Odyssey*, Book IV. verse 49-50-51.

“Τὸς δ’ ἐπεὶ οὖν δμῶα λούσαν καὶ Χρῖσαν ἐλαίῳ,
 Ἀμφὶ δ’ ἔρα χλαῖνας οὖδας βάλλον ἥδ’ ἑταῶνας,
 Ἐς βα θρόνους ἕζοντο παρ’ Ἀτρεΐδην Μενέλαον.”

And that this means more than the very diluted version of Pope would imply—

“Thence to the bath, a beauteous pile, descend :
 Where a bright damsel train attends the guests
 With liquid odours, and embroider’d vests,”

must be obvious to any one who understands the original, or who can interpret it with his Liddell and Scott.

^a Captain Abbot in giving some account of a place called Ghonghrant near Khiva, says,—“Of this town I could learn only particulars relative to the unchastity of the females, who still retain the following remarkable custom. When a traveller enters the city, unmarried girls meet and challenge him to wrestle. The vanquished is obliged to submit to the pleasure of the conqueror. The gross licence of the Kara Keelpank women is proverbial and commences in early childhood.”—*Narrative of a Journey to Khiva*, Vol. ii., p. xxvi., Appendix.

^b “I shall add what was related to me a few days ago, by a good old man who married a descendant of the ancient kings of Cashmere. At the period when Jehan Guire was making a diligent search after all persons connected with the royal family, this old man effected his escape to the mountains, accompanied by three domestics, scarcely knowing where he was going. Wandering from place to place he found himself at length in the midst of a small but beautiful district, where he was no sooner known than he experienced a cordial reception. The happy man was laden with presents, and in the evening the handsomest girls were presented by their parents, and he was entreated to make his choice from them, that the country might be honoured by his offspring. My friend proceeded to another district in the vicinity and was received with equal kindness and respect; the evening ceremony differed, however, in one particular; as the husbands brought their wives, not the fathers their daughters, observing, that their neighbours were simpletons in having supplied him with the latter, because the children might not continue in their household, but must follow the footsteps of the daughter’s future husband.”—*Bernier’s Travels in the Mogul Empire*, Vol. ii., p. 163-4.

I am told that some hill Rajahs to this day, give a virgin occasionally to any of their chief men or favourites they wish to honour.

exegesis of the Old Testament to be able to say whether the subject is alluded to therein or not; but I may, I think, venture to say that it is more than once referred to in the poems of Homer,^a though Mr. Gladstone makes no mention of any such episode, and certain I am, that it was described by Cæsar as prevailing among the ancient Britons. The passage is well known to scholars and is happily so short as to admit of easy reproduction. He says (Oxford Pocket Classics, p. 102)—“*Uxores habent deni duode-nique inter se communes, et maxime fratres cum fratribus parentesque cum liberis; sed qui sunt ex his nati, eorum habenter liberi, quo primum virgo quæque deducta est.*” The compiler of the “Annals of England,” in the same series, admits that “some of these statements” to wit, those just quoted—“are confirmed by Xiphiline and Herodian, when speaking of the unsubdued tribes in the time of Severus.” Lingard is discreetly silent on the point, and I have no other writer of equal authority to refer to, at present, on the subject. Various causes are assigned for the origin of this strange custom, but I believe with Dr. Cayley—whose opportunities of investigating the question in Ladak, have been unprecedented, and who has turned them to good account—that poverty is at the bottom of the arrangement, and any one who has witnessed the struggles and observed the contrivances resorted to by these poor people for the purpose of wresting a scanty subsistence from a sterile soil must come to the same conclusion. Dr. Shortt of the Madras army, speaks, I think, to the same effect, and what I saw of the people who practise it beyond Simla would lead me of itself to a similar inference. Mr. Wilson assured me that “the sterility of the ground had a good deal to do with it,” and it is only fair to believe that the propagation of babies is regulated as much by the price of corn in the hills, as it would appear by the statistics of Mr. Buckle to be in our own more favoured clime.^b Other reasons are,

^a Though later inquiry affords no confirmation to this conjecture, I am yet induced to allow this passage to stand as above, that such as may be curious on this point may search for themselves and confirm or refute an impression which I have been led—perhaps too hastily—to entertain for years.

^b Old Malthus said the same in much terser language before he was born,—“Plenty of rich land to be had for little or nothing, is so powerful a cause of population, as generally to overcome all obstacles.”—*A Treatise on Population*, Vol. ii., p. 190.

The statistics of Ireland prior to the failure of the potato crop and the commencement of emigration prove the same fact, and with regard to the purchase of wives and its consequences I was surprised to find evidence of its existence in that country, at a very early, possibly, mythical period of its history. The “Book of Leinster” alludes to it as

however, assigned for its introduction, and among these must be enumerated the scarcity of women in these districts, and the necessity of purchasing them as one purchases a sheep or an ox. It may and doubtless often does happen that when there are several brothers in a poor family, one or two of them only can afford to buy a wife, and the Puharies (mountaineers) do not consider a brother's wife in the light of a sister." On the contrary, they regard themselves as part owners, and it is easy to see that, under such circumstances, liaisons may be formed between the younger members of the household and their elder brother's wife, and Mr. Wilson assures me that "intercourse with an elder brother's wife is in no case considered criminal, though the husband often quarrels with the parties about it." The people themselves believe it originated in an archery contest which came off at the court of one Drona—a Hindoo sovereign of paramount power—between five Pandu brothers for a valuable prize, the nature of which was unknown, and which the brothers agreed to share among them. The eldest of the brothers did win and received as his reward the king's daughter Draupadi, and she was so beautiful that each of the brothers insisted upon his right to share her favours, and neither would yield in this respect to the others. The consequence was that they agreed to possess her in common, and she was doubtless very much surprised at finding herself the wife of five instead of one husband. Sir Emerson Tennant, or the writer of the book on Ceylon, which has been ascribed to him, ascribes its introduction into that island to the influence of the feudal system, and says, "according to the notion of the Singalese the practice originated in the feudal times, when, as is alleged, their rice lands would have gone to destruction during the long absence enforced on the people by the duty of personal attendance on the king and the high chiefs, had not some interested

follows:—"From the Cin of Drom Snechta, this below, historians say that there were exiles of Hebrew women in Erinn at the coming of the sons of Milesius, who had been driven by a sea tempest into the ocean of the Tirene sea. They were in Erinn before the sons of Milesius. They said, however, to the sons of Milesius (who appeared to have pressed marriage on them), that they preferred their own country, and that they would not abandon it, without receiving dowry for alliance with them. It is from this circumstance that it is *the men that purchased wives* in Erinn for ever; whilst it is the husbands that are purchased by the wives throughout the world besides."—See a History of the Kingdom of Kerry, by M. F. Cusack, p. 18-19-20. I am glad to find from another and more authentic source that the "sad practice of polyandria shows a tendency to die out" in the higher Himalayas.—See the Hill Tribes. An Essay by the Rev. J. N. Merk, in the Report of the Punjab Missionary Conference, 1862-63, p. 254-5.

party been left to conduct their tillage. Hence, the community of property led eventually to the community of wives." Whether this was so or not in Ceylon I cannot say, there are no records available for reference on the point, and its origin there is now lost in the mist of ages. But whatever may have been its cause elsewhere I feel satisfied, as I said before, that poverty and the "purchase system" are at the bottom of it in the Himalayas, and this too is the opinion of every one competent to give an opinion, with whom I have spoken on the subject. As to its effects little need be said, and that little can scarcely be said to redound to its credit, or divest it of the reproach which must ever attach to its practice. According to the last named writer attempts have of late been made to exterminate it in Ceylon, "on the plea that—like the law of entail in this country, it prevents the subdivision of estates, the children of these promiscuous marriages, however numerous, being the recognized heirs of all the husbands." Mr. Wilson, writing to me on the same subject, says,—“Of the effects of it I cannot say much. I have been a good deal in Koonawur, and am obliged to say that in appearance the Koonawurrees are a fine-looking race of men. They would certainly be classed before the inhabitants of many other countries in the hills, and, what is rather singular, the country is rather more densely populated in comparison than this of Gurwhal, although it is far more sterile.” Mr. Wilson says nothing of the relative proportion of the sexes; there is a striking disparity, nevertheless, and all the travellers in Ladak and through the hilly country between Simla and Cashmere in which this custom prevails, with whom I have conversed on the subject, have assured me, that they everywhere counted half a dozen men to every woman. Mr. Dunlop of the Bengal Civil Service—a very competent authority—noticed the same preponderance on the part of the male population, and endeavours to account for it by supposing that “nature’s adaptability to national habit had more to do with it than the practice of infanticide or the purchase of wives.”* He adds in his able book,—“Hunting in the

* Apropos of this point Captain Burton says in his “City of the Saints,” “of the three forms that unite the sexes, polygamy increases, whilst monogamy balances, and polyandry diminishes progeny. The former, as Montesquieu acutely suggested, acts inversely to the latter, by causing a preponderance of female over male births,” un fait important a noter, says M. Remy, “C’est qu’il y a en Utah beaucoup plus de naissances de filles que de garçons, resultat opposé a cet qu’on observe dans tous les pays ou monogamie est pratiquée; et parfaitement conforme à ce qu’on a remarqué chez les polygames Mussulmans.” M. Remy’s statement is distinctly affirmed by Mr. Hyde,

Himalayas," page 182,—“It is remarkable that wherever the practice of polyandria exists, there is a striking discrepance in the proportion of the sexes among young children, as well as adults; thus in a village where I have found upwards of four hundred boys, there were only one hundred and twenty girls; yet the temptation to female infanticide, owing to expensive marriages and extravagant dowries, are not found in the hills, where the marriages are comparatively inexpensive, and where the wife, instead of bringing a large dowry, is usually purchased for a considerable sum, from her parents.” Whatever may be the explanation of the phenomenon, there can be no doubt as to the fact, and our plastic mother nature has proved in this as in many other instances, that she can still adapt the supply to the demand, and meet the requirements of her sons, of whatever complexion they may be. She is no respecter of persons, for she dispenses her favours with equal impartiality “to men of every country and party and rank and religion,” and colour and climate form no exception to her rule. She is as liberal, in this respect, to the savage as to the civilized; to the black as to the white; to the bond as to the free; and scanty living and hard toil have ever been more favourable to procreation than the condition of those who wear fine linen and fare sumptuously, like Dives, every day.

The Healing Art.—As may well be expected, this must necessarily be very imperfect, and the wonder is that in so secluded a region, they have hit upon any expedients or devised any means for the mitigation of suffering or the relief of disease. And such we find to be, with one or two notable exceptions, really the case. I have elsewhere referred to their skill in removing stone from the bladder, and this is almost the only great operation their surgeons undertake. A writer already quoted with favour more than once, describing their therapeutic appliances, says,—“Scarcely a single natural product in their extensive vegetable world is known to the Puharies to possess any medicinal quality. In surgery they are a little more advanced, as they manage to set broken limbs, to cup, and perform

the Mormon apostle, and there can be no doubt that “in lands where polyandry is the rule, there is a striking discrepancy in the proportions of the sexes among young children as well as adults.” On the other hand wherever polygamy prevails, “there is a surplus of female children.” See further the strange letter on the advantages of polygamy, by Mrs. Belinda Pratt, which is given in full by Burten, Mr. Olmsted’s very interesting work, “The Sea Board Slave States,” page 220. Malthus on Population, and better still Tacitus, “De Moribus Germanorum” passim. Mr. Hepworth Dixon’s “New America,” and “Thirty-three Years in Tasmania and Australia,” by G. T. Loyd, p. 289, may also be referred to in connexion with the subject.

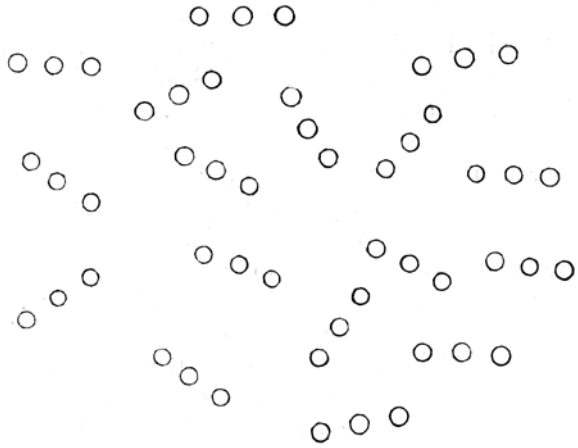
other operations; but they have no ointments, and do not even know how to make a common poultice, all they use being made from green herbs bruised on a stone, or the simple raw turpentine of the pine tree, but from their ignorance of its particular properties, they apply it indiscriminately, and hence their sores and wounds often get into a frightful condition." But if the "art and mystery of an apothecary" be but little known or cultivated among them, they appear nevertheless to get on pretty well in spite of their ignorance, and it will be seen as we advance that they have stumbled on a few processes which are as simple as they are said to be effectual, and which, at any rate, seem to subserve their purposes. "The people about the Jumna and Tonsee rivers, have," says Mr. Wilson, "a rather curious way of treating a common headache. They place the sharp edge of a razor against the forehead, and give the back a fillip with the finger, and thus bleed themselves. In hot weather I have known some of my own workmen do it every day for nearly a month. Another remedy for headache is, to lie down by the fire, and with the forehead as near to it as bearable. It is a very good one I believe. I have tried it myself with success when my own remedy failed."* But whatever they may lack in manipulative skill, or in the discrimination of disease they make good by the readiness with which they resort to more powerful agents, and by the safety with which they enforce a dangerous though favourite remedy. That remedy is the actual cautery, and I cannot better describe their general manner of using and applying it, than in the words of the writer whom I have so often quoted before, and who appears to me to possess a minuter and more authentic knowledge of the hill men and their ways than any other I have seen. He says,—“The actual cautery is their best and most universal remedy for pains of almost every description, and they apply it for rheumatism, pains in the side or stomach, liver complaints, and many internal diseases, without the least scruple. Infants but a few days old, if they appear to be uneasy, are at once severely cauterized over the stomach, and certainly no bad effects ever appear to follow such an off-hand procedure. The general way of applying it is to rub the part with a handful of cold wood ashes, and then strike it repeatedly with a piece of red hot iron, something with

* Sir Samuel Baker describes a somewhat similar process as existing among the tribes he visited in Africa. He says of them,—“The treatment of headache among all the savage tribes was a simple cauterization of the forehead on spots burnt with a hot iron close to the roots of the hair.”—Albert Nyauza, Vol. i., p. 274.

No. 2.



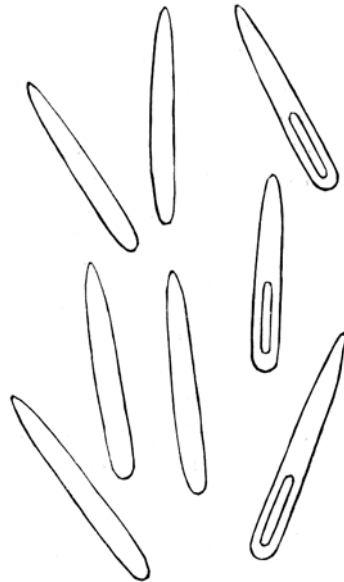
No. 3.



No. 4.



No. 5.



a rounded point being selected. Another but more painful method is to put a piece of lighted tinder on the part and allow it to consume itself away." ^a Those who "go in" for more scientific surgery use a three-pronged trident-shaped instrument, like Figure No. 2, but at least double the size.

Should this be not at hand, a substitute is easily extemporized through the handle of an iron ladle, a rusty knife, or reaping hook, or the like, and the marks produced by the former when it is struck rapidly on the flesh, are represented on a considerably reduced scale in Figure No. 3.

"It would be difficult to mention," says Mr. Wilson in a letter to myself, "any one disease accompanied by internal or external pain in which the actual cautery is not employed. It is one of the first things thought of in almost every case. If a new-born infant cries much, it is at once applied to the poor thing's stomach, and I must say without any ill effect. All the children in this part of the hills, without any exception, have it applied once or twice, a few days after birth, all over the belly." The Puhary Doctors are, of course, wise enough in their generation to know that they dare not use the same rough method with an infant in the cradle which they used, perhaps, on its father, a few days before in the fields. They discard accordingly the rough-looking machine figured above, and substitute instead a needle, which is stuck, by its point into a piece of stick, and which when ready for use *may* resemble the thing—too finely—sketched in No. 4.

They heat this to a red heat in a charcoal fire, and then apply it, over ashes, lengthwise, on the abdomen or other part, from ten to twenty times, or oftener. The operation is often repeated several times in the course of a few days, and the result is a series of stains or tracings like those represented in No. 5, which grow with the growth of the child, till they become part and parcel of its integument, and which I have counted, in all their ugliness, on the belly of a man far advanced in years. As to its general effects, Mr. Wilson says,—“there can be no doubt that the employment of the actual cautery in the way followed by the Puharies, is more or less beneficial in the vast majority of cases, and I cannot call to mind any injurious result from its use. When it does no good, it seems to do no harm,” a very negative qualification certainly, and only a left-handed compliment at the best;

^a A Summer Tour in the Himalayas, p. 211-12.

and yet one which could not always be alleged of some of our own more costly or belauded apparatus and proceedings.

But though the actual cautery is, as we have just seen, a very favourite remedy in the Himalayas, its employment is by no means confined to them, and what Mr. Palgrave says of its use in Arabia is equally applicable to other and widely different parts of the world. That able writer, describing the medical skill and medicines of the Arabs of Central Arabia, says, in his interesting "Travels," Vol. i., p. 149:—"One only remedy is lavishly employed and borne with amazing patience—the actual cautery. Whatever be the ailment, wherever the pain fixes itself, the hot iron is forthwith applied, and should an individual be so unlucky or so unadvised as to complain of pain 'all over,' he is pretty sure to be scarred all over also;" and the late Major Macpherson says, of the savage Ghonds or Khonds of Orissa, "they apply in extreme cases the actual cautery to the belly, using a hot sickle over a wetted cloth." Similar testimony as to the universality of its use in Cabool is borne by Dr. Bellew,^a of the Indian Army, who was shut up in Candahar during the mutiny in 1857; by Sir Rutherford Aldcock^a and Mr. Hodgson,^b in respect of Japan; by Dr. Rose,^c R. N., in the case of China; and by the late Dr. Thompson,^d in that of New Zealand. These are, however, comparatively civilized people, and therefore more likely to adopt the arts and appliances of civilized life; but we find it in use by others whose range of cultivation and

^a I have mislaid the extracts made from the works of Dr. Bellew and Sir Rutherford Aldcock, but of the fact I have no doubt.

^b Mr. Hodgson says of Japan:—"Acupunc—practised by blind men on the muscles with a thin needle, often three inches in length, for the relief of muscular rheumatism—was introduced, I believe, long long ago, into Europe from Japan. Moxas are still burnt in Japan, and it is not rare to see the back of a man in summer, whose skin is one mass of dark coloured spots. This is practised on every one, high and poor, and is not so painful as I should have imagined, if I may judge from the frequency of its application."—*A Residence at Nagasaki and Hakodati in 1859-60*, by C. Pemberton Hodgson, late H. B. M.'s Consul, p. 233.

^c "The principle of revulsion and counter-irritation is carried out by the natives (of China) in the treatment of all their internal diseases. This is effected by blistering through means of a preparation made from a fly somewhat similar to our own cantharis, kneading the surface of the body with the knuckles and pinching the skin with the fingers and copper coins, until the part becomes livid."—See a paper in the *Lancet* for June 14th, 1862, entitled, "Medical and Topographical Notes on China," by John Rose, A.M., M.D., Surgeon R. N.

^d Dr. Thompson says of the New Zealanders:—"They—the natives—treated lumbago by rolling heated stones over the loins." It is no uncommon thing to see Coolies in the hills walking and stamping on each other after a fatiguing march, and I have been subjected to a similar process myself with relief.

intelligence is much less, and among these we may include, on the authority of the Abbé Domineck, the Dacotas of Central America, the wild tribes of the Rocky Mountains, as described by Burton, and the naked savages of the Philippine Islands whom Sir John Bowring visited.^a Even in the centre of benighted Africa,^b the value of counter-irritation by scarification, &c., is recognized, and I cannot help thinking that a remedy which has found such wide and universal favour in such remote and distant quarters, and under circumstances so various and conflicting, is worthy of greater acceptance and a more frequent application than the sceptical writings of Drs. Dickinson, Anstie, and others of that advanced school would recommend. It has been used with benefit in such widely different diseases, as cholera^c and snake bite,^d inflammatory fever and Guinea worm,^e and the native Hakeems or Doctors of the plains of India, are in the habit of using it as much for men as for beasts, and with generally very satisfactory results in both instances. Indeed it is so common a practice with and among natives and their cattle as to be almost a matter of daily observation in the fields, on the line of march, and wherever else camels, elephants, bullocks, and horses most do congregate. Mr. Connolly, a very

^a Abbé Domineck describes the Dacotas as "successful in the application of friction, douches, fumigations, and sinapisms." Captain Burton in his "City of the Saints," p. 145, describing the surgery of the Indians of the Rocky Mountains, says,—“wounds are dressed with astringent herbs, and inflammations are reduced by scarification and the actual cautery;” and Sir John Bowring, F.R.S., says of the Indians of the Philippine Islands, “they apply hot iron to counteract severe local pain, so that the flesh becomes cauterized.”—A visit to the Philippine Isles, by Sir John Bowring, F.R.S., p. 178.

^b See Dr. Livingstone's *Missionary Travels and Researches in South Africa*, including a *Sketch of Sixteen Years' Residence in the Interior of Africa*, p. 89.

^c It is related in that strange production "*The Travels and Adventures of the Rev. Joseph Wolff, D.D.*," p. 449, that while travelling in India he was seized with cholera, and the symptoms becoming too urgent for ordinary remedies, the surgeon in attendance Dr. Cooper, said to him 'Wolff, the natives have a remedy which has very frequently succeeded in stopping the cholera, and this is putting a hot iron upon the stomach,' and he added 'will you submit to that?' Wolff said 'yes.' He then branded Wolff three times upon his stomach, which—God be praised—stopped the cholera, and Wolff began to sleep."

^d See the "*Autobiography of a Mahomedan Gentleman, Lutfullah*," for particulars on this head.

^e Mr. Petherick describing the remedies resorted to by the inhabitants of the Soudan, &c., says,—“A dose of butter and burning with a hot iron when suffering from internal pain are the grand remedies at the command of the Nomades and the bulk of the people.” And again, “in all inflammatory diseases, the hot iron is the universal remedy, and in Guinea worm is a never-failing one.”—*Travels in Egypt, the Soudan and Central Africa*, pp. 333 and 334.

experienced and intelligent apothecary, who was attached to the 88th Regiment, during the earlier years of my connexion with it, assured me that (the late) Dr. Jephson and Dr. Morehead were very partial to its use in the 87th Regiment, when he was attached to it, and in confirmation of its value and their success he added that “when the treatment was commenced there were in hospital thirty cases or more of chronic rheumatism, lumbago, &c., and within a fortnight the number was reduced to four or thereabouts, and these were persons of broken down health, or who were kept in for the purpose of being invalided.” The apparatus used was simply a bolus knife or the *post mortem* case hammer heated either over a spirit lamp, or by being thrust into boiling hot water, and with these simple instruments, I have myself sent several men to their duty who would otherwise have, in all probability, to be invalided. But military surgeons have always, and perhaps for reasons which will require very little explanation and no apology, been greater advocates of this process than their civilian brethren; the late Mr. Guthrie frequently resorted to it for aid; Sir George Ballingall has recorded an opinion in its favour, and I find the following at page 150 of a tract entitled, “What is Homœopathy?” by William Sharp, F.R.S., anent the practice of their great contemporary and confrère, the celebrated Baron Larrey. Mr. Sharp says:—“In the year 1827, I attended the hospital in Paris which was in charge of Baron Larrey, Senior Surgeon to the Army of Napoleon. At every morning’s visit he had among his numerous attendants two ‘internes,’ or dressers as they are called at the London hospitals, accoutred in this manner—one carried a small chafing dish with fire on it, the other a box containing a number of actual cauteries—irons like small pokers—and a pair of bellows. As we passed from bed to bed, one or more of the suffering occupants was sure to be ordered the cautery, when one of the irons was sure to be placed in the chafing dish, the bellows wind applied, and as soon as the instrument was brilliantly red hot, the Baron would take it in his hand, and deliberately draw two or three lines on the flesh of the patient, very like the marks with which most of us are familiar, made by the ordnance surveyors, on our houses and pavements, during their late labours in all parts of the country.” This is surely testimony enough in favour of the practice, and it is moreover, perhaps, as much as I need or ought to say on the subject at present.

For the rest the brown man of the hills differs but little, if at all,

from his blacker brother of the plains, for nature, their common mother, is the same everywhere, and she is very impartial in the distribution of her favours. Each has his own peculiarity and his own ways, "in magna copia rerum," says Sallust, "aliud alii natura iter ostendit," and however they may differ in minor points, there is a "fellow-feeling" between them in the back-ground, and a unity of purpose and of action which clearly shows that they belonged originally to the same stock. "White man, black man, red man, yellow man, each has," to use the words of Mr. Dixon, "a custom of his own to follow, a genius of his own to prove, a conscience of his own to respect." Yes, "no matter what complexion incompatible with freedom an Indian or an African sun may have burnt upon him," he still retains the primal impress, physical man is everywhere the same, and it is only the various operation of moral causes that gives variety to the social or individual character of each. The reasoning faculty and the capacity for improvement may be greater in one instance than in another; education has probably increased the one; climate or constitution may have modified the other; but the foundation on which both rest, or from which they emanate, continues unchanged, and man remains the same in "all weathers."^a To prove this is one of the objects of the writer of this little paper; how far he has failed or succeeded in the execution of his task must be determined by others.

* The philosophic Surgeon, Robert Jackson, whose great soul would reflect credit upon any service, and whose writings are, I venture to think, too much neglected by his successors, put this in a form and phraseology which will justify me in reproducing both in full here:—"Man," he says, "differs in appearance—attains maturity earlier or later—acquires perfection in a higher or lower degree—in some climates than in others; but he is fundamentally the same animal in all, and possesses through all the same foundation of constitution, on which are built his virtues or his vices. Climate operates in bringing forth or in repressing his perfections, but the original badge remains unchanged; he does not forfeit his claim to nationality by contingent divergence, or casual estrangement, and the fabric once laid retains its outline with tolerable uniformity to the end."