

wind blowing the plants about may rub them against each other and knock quantities of the opium off. Thus a native who trudges home with the price of a good crop tied up in his loin cloth may truly breathe his thanks to his gods, and probably will offer up some simple sacrifices to their images. If, on the other hand, he has received little or nothing; or even is in debt to Government for part of the advance he has already got, he will quietly make his way back to his village, muttering "*kismet, kismet*" (fate, fate), for the native of India is a great fatalist.

The two great races in India, Hindoos and Mohammedans, use opium largely as an habitual stimulant, as a necessary part of many social ceremonies, as a prophylactic against disease, and as a therapeutic agent.

The exact date on which opium was introduced into India from Asia Minor is doubtful. Some believe that the Rajputs (who are high caste Hindoos) used it over 2,000 years ago. There is no evidence, however, of the plant being cultivated in India before the sixteenth century, and it was probably then introduced by the Arabs, who also took it first to China.

(1) The *use of opium* has been for long intimately connected with the *social functions* of many classes of Indians. Dr. Norman Chevers, in his "Medical Jurisprudence of India," tells us that *Amal-lar-khana*, "to eat opium together," is the most inviolable pledge amongst the Rajputs, and an agreement ratified by this ceremony is stronger than any adjuration. If a Rajput pays a visit, the first question asked or words uttered are *Amal kya*, "have you had your opiate." On a birthday, when all the chiefs convene to congratulate their brethren on another link being added to the chain of years of their age, a large cup is brought forth, a lump of opium is put therein, upon which water is poured, and by the aid of a stick, a solution is made, to which each helps his neighbor, not with a glass, but with both of his hands held to the mouth. The practice of *Amal-lar-khana* was also a social indication that all enmities were at an end; it was the seal of renewed friendship between individuals or tribes among whom hostilities had previously prevailed.

In July, 1892, the Calcutta Medical Society held a discussion on the use of opium, in which several native medical men spoke of its social use. Dr. Chunder Bose, the president of the society, spoke as follows :

"I cannot find from records when the drug was introduced as a social necessity in this country, but I am in a position to state that opium is indispensable in the reception of chiefs, nobles, and men