

# Study of Allopathic Medical System in Kashmir Valley (1864-1900)

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## Abstract

*During the colonial era, missionary doctors tend to reach remote areas of the world majorly for treating sick people and to expertise in the field. Similarly, the back side of the work was to pass the sacred message of Jesus into the heathen lands and the best mode was medicine. The Kashmir valley came to benefit from such missionaries in 2<sup>nd</sup> half of 18<sup>th</sup> century. During the time, the health system of people was very poor as they totally were dependent on the ancient medical systems like Ayurveda and unani. With the advent of 19<sup>th</sup> century, Kashmir witnessed various diseases, famines and floods. The first aide by state govt. was totally miserable as they were interested only in collecting the revenue. The health system was degrading day-by-day in all spheres of life and people were in all the way hoping some miracle that can only improve their health system. And by the advent of Christian missionaries in 2<sup>nd</sup> half of 19<sup>th</sup> century, with medicine as the foremost tool to propagate Christianity, people take a sigh of relief as they opened various health dispensaries at their own cost. Firstly, it was Rev Clark after his two seasonally visits to Kashmir with his wife Elizabeth opened first dispensary in Downtown Srinagar. The trend was continued by most famous medical missionary doctors of the times who emanated to the valley and spend either whole or the best of their life in Kashmir, treating people. This work of medical missionaries had far-reaching effects on all the domains on Kashmir valley especially on*

*medical work. Present study will focus on the progress made by Kashmir in the field of medicine with the help of missionaries. It will also discuss at length and breadth the contribution of these medical missionaries healing bodies of Kashmiris during the area of study.*

## 1. Introduction

Kashmir has been ruled by different dynasties from time to time by both locals and foreigners belonging to different religions. The rulers were tyrant as well as resourceful which effected all the domains of life<sup>1</sup>. The production from land could hardly earn livelihood but still people could enjoy their life provided the ruler was sympathetic but if the same happened to be cruel the consequences were altogether different. Kashmir had seen good days in religion, medicine, philosophy, literature, sculpture and astronomy. Charaka and Narhari were two famous writers on medical science that flourished in early periods<sup>2</sup>. During Muslim rule many rulers ascended the throne but Zain-ul-Abdin is the one who is still remembered by every Kashmiri Hindu or Muslim and is famous by the name of "Badh Shah". He promoted medicine and all the other important social welfare departments during his reign (1420-70 A.D). His whole life remained busy in social works to uplift his subjects. He was a great lover of art, literature and science and patronised all brainy scholars and learned men. He translated many important Persian books to Sanskrit and vice versa<sup>3</sup>. The

women health was given prominent importance, hakims and vaidyas bloomed during his tenure. At that time, the name Shri Bhatta who was a court physician had a name along with the other hakims and vaidyas. Once when the emperor Zain-ul-Abdin was suffering from a malicious boil which couldn't be cured by the hakims and vaidyas of the court, Shri Bhatta was called to cure the same who did it successfully. Thereafter he had a good place in the royal court among other physicians. He was also promoted as officer-in-charge of medical sciences in the empire. The other vaidyas who served in his court and flourished medical science were Karpura Bhatta, Siva Bhatta and Ramanand. The king himself was interested in medical science and used to personally prescribe medicines to the patients<sup>4</sup> and opened many schools and helped the students by providing them all type of facilities for learning subjects<sup>5</sup>. The emperor opened many hospitals and dispensaries where well trained midwives from Samarqand served. He sent many scholars to central Asia and India to learn science and other branches. He was a great patron as many scholars from other places also came to his court due to his interest in learning<sup>6,7</sup>. Similarly, the natural calamities like floods, earthquakes, destructive fires and dangerous diseases were putting hurdles in this progress. Nature had always been cruel in the valley, as floods were followed by famines. Floods were caused by early rainfall or snow in the harvesting season, which destroyed the crops. These natural calamities dramatically affect the demographic structure of the valley, one among was the deadly disease cholera that had affected the valley from centuries. The cholera was first experienced in 1598<sup>8</sup> (end of 16<sup>th</sup> century). The scarcity of food resulted in sickness and starvation<sup>9</sup> and even during Afghan, Sikh and Dogra rule the trend continued and people had to suffer a lot

because almost all the rulers happened to be tyrants who just made the life of people miserable<sup>10</sup>. During the visit of some Britishers in 2<sup>nd</sup> half of the 19<sup>th</sup> century, a report came from Dy. Commissioner performing a special duty by visiting Cashmere, to Government of Punjab on 10 December 1861 that "The people in Kashmir are wretchedly poor and in other country their state would be almost one of starvation and famines"<sup>11</sup>. By these thoughts, since Britishers started to visit Kashmir and it was firstly the Rev Clark who after his two seasonally visits with his wife Elizabeth opened first dispensary in Downtown Srinagar city<sup>12</sup>. The other namely Moorcroft with his visit, wrote that, "at one time I see the condition of people very bad, suffering from most deadly diseases"<sup>13</sup>. So, their advent was welcomed by the people as it was the right time to heal bodies and save souls. It was also very fortunate moment for the people of valley that somebody came to them to give them a little relief from their sufferings. The picture of rest of India was totally different the missionaries had started medical work before a long time and now at various places hospitals and dispensers were erected and people get opportunity to use western medicines to overcome different diseases<sup>14</sup>.

## **2. Medical missionaries and their work in valley**

There have been various eminent and profound researchers that have visited the Kashmir valley and are discussed as under

### **2.1. Clarks**

Rev. Robert Clark and his wife Elizabeth were the two first evangelists who started working in Srinagar. Despite a little opposition from ruling class they managed to rent a house in downtown Srinagar, but when they entered the house they had to face opposition from the people too. They did not lose hope and shift to one of the state headquarters which was later

named by people as European Quarters. Mr Clark and his wife were devoted evangelists and worked with great zeal and in a very less time they were very close to the people<sup>15</sup>. It was the couple who opened the first allopathic dispensary in Srinagar near Nawa Kadal on May 2, 1864. The dispensary engrossed the attention of people and became well-known to the whole society in less time. Patients increased day-in and day-out, therefore the Clarks wanted to stay whole year, but the permission was not granted. At that time permission was not given to any European to stay for the whole year in Kashmir they must leave during winters, therefore the couple worked for two summers in the valley and laid a foundation stone for the coming doctors<sup>16</sup>. Thus Clarks will be known to every kashmiri for their work in the valley and the enthusiasm with which he faced all the hurdles placed in the way by the state and people.

## 2.2. Dr. Elmslie

The system familiarized by Clarks was the modern system of medicine developed in west known as allopathy (“allo” means opposite pathos means suffering). This system of medicine was then used by Dr William Elmslie in the valley, who was a Scottish doctor posted by Church Missionary Society (CMS) in kashmir. On May 4, 1865 he reached Srinagar and lent a house. The house he lived in was also used by him as a dispensary too. He started his work only after five days after his arrival. On the same day when he started his medical work, he wrote in his diary:

*“Today is memorable in the history of Kashmir Medical Mission, from the fact that I opened my dispensary this morning. . . Here patients are Seen one by one. The number present today was ten.”*<sup>17</sup>

As he was posted in the valley, he was given 1,200 to launch a mission, 180 personal salary annually and 150 for mission expenses

annually. He also received cloistered aid from within the United Kingdom. He devotes all that money to improve the health condition of people in the vale. To be more effective Elmslie learned kashmiri, Sanskrit and Persian, so that he could understand the native people well. After few years he translated English to Kashmiri dictionary which helped his successors in understanding the society<sup>18</sup>.

As he started his work the number of patients was less but at the end of the same month the number of patients was 53, means the number of patients increased very fast. For first summer the number of patients was very high (over 2000 patients), which reveals the work of doctor. To baptise the patients a special preaching address was given to the patients and their attendants in kashmiri became every day work. The dispensary became famous in less time and people from faraway villages started to come also. Elmslie was an able doctor, a good surgeon who was the first to use chloroform inhalation and saved the lives of his patients. He successfully removed stone from bladder of patient without any X-rays during that time<sup>19</sup>. When Elmslie came back in 1866 he stayed in the European Quarters because the previous house he stayed was not available. The routine continued till his life he used to come in May and leave in October. He must start his work in a tent until the quarter was available. Despite this he continued his work with great passion. He was a great physician and nice surgeon used to cure the dangerous diseases like breast cancer, removal of stone from bladder, Kandi Cancer (Cancer caused by fire pot). Cystic tumour etc. Locals call him “Padree Doctor Sahab” with great respect<sup>20</sup>. With this great success in the valley Elmslie had a few setbacks which hampered his work in the valley. Once he went to Hazratbal Shrine in the Srinagar with his fellows to save souls, as he started to teach them the lesson of

Christianity the people got angry and doctor had to run from the spot. This scene was observed by Rev William Jenkins like this:

*“... Regardless of intent, Dr Elmslie should have been more aware of the potential for violent reaction, by the moslems, when he stood on top of one of their sacred places to denounce heir God. I have written to him regarding this matter, with the firmest of instructions that he should ask of his servants before preaching if such a place is suitable.”<sup>21</sup>*

Another mistake was not done by him to create any mischief but unfortunately it turned against him. It was when a patient died during a surgical operation in the dispensary. Both the incidents had negative impression on the people of valley. Besides this the state and the local Hakims also put hurdles in the work of doctor but all the things were faced by him successfully and won the heart of everybody<sup>22</sup>. He worked in the remote areas of valley to see the sick and it is clear from the missionary records that he worked hard during the Cholera epidemics of 1868.<sup>23</sup> After a break of some time he came back with his wife Margaret whom he had married during this break in Scotland in 1870. He as a routine left in October 1872, but never come back. He died peacefully in the way due to his ill health in Punjab on November 18, 1872. He will be remembered in the valley all time for the great service he provided to the people of Kashmir. He expressed his love for the valley in the following words:

*“It seems to me a perfect paradise, which should know nothing but Peace and plenty, purity and joy.”<sup>24</sup>*

### **2.3 Dr Theodore Maxwell and the Birth of a hospital**

After the premature death of Elmslie CMS placed Dr Maxwell in 1874. His posting to kashmir was a great benefit to the health system of kashmir. Maxwell was the only

medical missionary doctor who had such a great welcome by the then Maharaja of Jammu and Kashmir. Maxwell was the nephew of Maharajas friend Genral Jhon Nicholson (one among the political officers in kashmir). The rivalry thus ended to some extent and he was given a house to live in and a site at which a hospital was erected.<sup>25</sup>The site granted in the north of the city for hospital was on the hill known as Rustum Ghaddi. This was the beginning of the mission hospital and a great step by the state towards the upliftment of modern medicine.<sup>26</sup>Due to ill health condition Maxwell had to leave only after two years. This was the unfortunate moment for the people because he could have made a remarkable success in the medical mission with state collaboration because state always showed negative attitude to the missionaries. It was beginning of a new medical culture based on the modern western style and the doctors also belonged to west. A new face arrived the valley in 1877 known as Dr Edmund Downes took over the charges of the newly erected hospital in the valley.

### **2.4 Dr. Downes and his work**

When Dr Downes was approached for medical mission to Kashmir, he was working in Royal Artillery. He resigned his commission and left for the valley. As he reached Kashmir he had to took over the charge of hospital in his hands and added few new huts to it. Now the hospital could accommodate 100 patients at a time. He earned a good reputation during his six years stay in Kashmir by consolidating and extending this medical mission planted by Elmslie.<sup>28</sup>Downes was a good surgeon with extra ordinary skills in this field that made him a successful doctor in the valley. Unfortunately, a terrible famine struck in the year of his arrival by which population was reduced to two and a half lack only<sup>29</sup>. This three-year famine deserted every edible thing,



therefore people began to eat carcass and other sub-standard foods. People died with hunger and the sub-standard foods caused epidemic diseases like cholera which increased death rate.<sup>30</sup>

*Mr Wade says: "To-day I have ridden through a great part of the city, and I saw a large number of persons, especially children and women, whom death certainly has marked for his own very shortly. A half-dozen times I tried to buy and distribute some kulchas—small cakes made of the flour of Indian corn, rice or wheat—and was often mobbed. Poor children crept from underneath the verandah boards of closed shops, and others from holes and corners that pariah dogs generally occupy, and surrounded my pony. Pariahs, women, and apparently most respectable men, stopped and begged and struggled for a piece of bread. I found it impossible to keep the people from thronging me, or to maintain anything like order. Directly I obtained any kulchas, the hungry pressed upon me, the stronger pushing aside the weaker, and as I reached forth their hands, and begging or screaming, they laid hold of my coat. They took bread out of my pockets. Two men with baskets of bread, from whom I attempted to purchase some, were besieged and their bread speedily seized and eaten. After having paid for the bread, I made my escape by riding as fast as I could away from the hungry crowd."*<sup>31</sup>

Throughout this famine Dr Downes worked hard and went to see patients in remote areas. Not only this but Dr Downes and his fellows took over the work of relief for the affected people and raised voice against the corrupt government. In the year of 1882 alone Dr Downes treated one thousand (1000) inpatients at hospital.<sup>32</sup> we can understand the situation best when Dr Downes advises the new comer Arthur Neve that:

*"It was dark before the needs of all had been met. "You see what it is," Downes said that night as they sat by a crackling pinewood fire. "The hospital is like a fire in the darkness. Sparks are lit from it and carried—who knows where! North, south, east, and west they go—ten, fifty, hundreds of miles. The patients understand little of what we say, but they all understand what we are trying to do. And the sparks that are carried—some of them burst into a tiny flame. It's worthwhile to keep the fire burning!"*<sup>33</sup>

These were the dark days for the people of valley, when there was no body to help the hungry, diseased, poor and helpless people, it was the medical mission doctors like Downes, Wade and the others who tried every kind of help that could be made possible by the doctors. More men were employed for the relief work, so that all possible help could be done. Relief camp was set in the hospital and almost two thousand (2000) people were given relief simultaneously. Medical staff also does regular rounds in the other districts of valley to see patients. At hospital an orphanage was also started for the patients in which four hundred (400) inmates stayed at that time, which later were claimed by their families. Therefore, the hospital gained reputation and the number of patients increased enormously. In 1882 Dr Downes was joined by Dr Arthur Neve till Autumn he enjoyed and get experience by the company of Dr Downes. Now Dr Downes had to leave because of ill-health, the service he did to the people in the valley is noteworthy.<sup>34</sup>

## **2.5 Neve family**

Dr Arthur Neve graduated from Edinburgh and was followed by his brother Earnest Neve. Arthur was one of the brilliant student at Medical Mission School at Edinburgh and worked as a fellow at Edinburgh Royal College of Surgeons. Church Missionary Society appointed Dr Arthur Neve in Kashmir for the

public service. At that time Dr Downes was in service in Kashmir therefore he greeted him and enjoyed his company till his retirement in autumn. Downes made Arthur aware of every aspect of the society that he was going to face in his future medical carrier. Dr Arthur also brought with him two Indian christens to assist at hospital and both of them worked hard with him. Before leaving the valley Dr Downes advised Neve that he has to keep burning the flame of this mission therefore Neve started working with great interest and enthusiasm that is why he was conferred Kaisar-i-Hind gold medal after nineteen years of service.<sup>35</sup> The most fortunate day came after two months of Dr Neves arrival, when Indian Christian doctor Dr. B.K. Thomas from Punjab came along with his brother and their families and joined the staff. Dr Neve had brought carbolic steam-spray which helped him very much to treat the patients that need it. He always tried to have friendly relations with the state officials and always tried to meet the British residents so that hospital could work in harmony with state for its development.<sup>36</sup> Despite bad political conditions 7,562 patients were seen in the year 1883 and 450 surgical operations were executed. He also had rounds in faraway villages situated in the Pir Panjal region and Banihal road. In one of the villages in north of the river Jhelum Dr Neve treated a boy whose name was Kabira who could not run because of illness but after a successful surgery the boy had an opportunity to run again.<sup>37</sup> In 1885 the Valley was hit by a brutal earthquake on 30 May 5:00 am, people shouted everywhere and came out of houses, but everybody could not escape of this shock. This severe earthquake takes thousands of lives and wounded thousands of people as well as animals. Bandipora and Sopur suffered the most the houses of people were dashed to the ground by this earthquake.<sup>38</sup> Dr Neve immediately ran to

the hospital and started the treatment of wounded patients with Dr Thomas and others. Rev. Rowland Bateman, who was there on holyday explains the situation in a letter the following words:

“We went to village 16 miles from Srinagar, itinerating, on 29th May. Before going to bed we heard a booming sound less unlike the report of distant ordnance than anything else, only it was evidently not distant at all. Being tired, we idly wondered what it was and forgot it. About three o’ clock next morning there was a terrible Shaking. Our village beds, at all time lively from other causes, began to dance about the room with us on them. The hut we were in was made of wood, and did not fall as the plaster did, so we were only smothered in dust. A large silk factory next door fell with a terrible crash. A piteous wail arose from all the inhabitants. Next morning, we were in doubt which way to go, not knowing whether a similar shock had been felt in Srinagar. We decided to return. Not far from our door we saw the sole survivor of a family digging graves for his wife and child, his sister and her child. There were none wounded. Those who did not escape were dead. We trudged back through mud and rain to the city. The convulsion had been less and less severe in every village we reached, but just as we entered Srinagar we saw in one place twenty-one fires consuming the bodies of as many soldiers who were being summoned to parade as we passed the day before. The Mission Hospital was almost uninjured, though there was a sad loss in glass and drugs. We rested, I am sorry to say, on Sunday instead of going out as we should have done had we known that the district which we had been going to had suffered much more than the capital.<sup>39</sup> On Monday Mr Knowles and I went out to collect the wounded in boats and bring them to the hospital which Dr Neve established on the river

bank at Baramulla. This work lasted for a fortnight. It was soon apparent that we had to count the dead by thousands. There can hardly have been less than three thousand deaths in the district we traversed in that time. The proportion of wounded to dead was everywhere surprisingly small, but there was plenty to do. And every day the cases became worse from neglect and delay. Bones began to reunite all crooked, dislocations to get hopelessly stiff, wounds to gangrene and mortify, and systems grew less able to bear the operations which earlier might have been unnecessary.”<sup>40</sup>

This letter of Rev. Rowland Bateman makes it clear how much work done the medical mission in those dark days. Hospital remained open all the time, for the patients and doctors worked day and night to see patients. Set medical camps in the faraway districts and distributed medicine, food and clothes to the effected people. After some time, Dr Arthur Neve managed to visit the most effected district Baramulla and spend few days to see the patients, distributed money, medicine and clothes among the needy. Thus, we can get an idea of hard work, great zeal and eagerness among the doctors who worked in the valley at that time.<sup>41</sup> By the local's, Dr Arthur Neve was nicknamed as Bijli Sahib (Mr Lightning) which indicates how fast he was while doing his work. This mission was further strengthened by Dr Earnest Neve brother of Dr Arthur Neve in 1886, he had also graduated from Edinburgh Medical Mission School. Ernest like his brother worked as a fellow of the Royal College of Surgeons of Edinburgh.<sup>42</sup> He released the pressure of his brother at hospital in Srinagar and Arthur got time to see patients everywhere in the valley and he also started his recreational activities like mountaineering. A P Shepherd wrote about Arthur during the time he was in Valley:

*“Arthur Neve was everywhere, in and out of filthy plague ridden houses, up and down the reeking alleys, and all the time carrying the work of the hospital.”*<sup>43</sup>

Like Arthur Neve, his brother also went to every nook and corner of the valley to see sick and to propagate Christianity among the people in the heathen land. The results were dramatically different regarding converts in Kashmir because the converts were very few. Still the Mission continued to help people weather they are sick, poor or hit by any natural calamity. Younger brother of Dr Arthur followed his brother in this work as he followed him in education. He also worked very hard in hospital and outside, set medical camps in Islamabad's Wazeer Bagh, (Anantnag) Aishmuqam, Bawan, (Mattan) Vernag, Achibal, Sopur Baramulla, etc. As Dr Arthur Neve keep the flame burning advised by Dr Downes same thing was done by Dr Earnest Neve.<sup>44</sup> After six (1892) years of Dr Earnest Neve's arrival Kashmir was once again struck by cholera. The number of deaths in villages was 5,931 and in Srinagar it was 5,781.<sup>45</sup> Earnest Neve this time served at hospital while big brother set medical camps in villages. From the arrival of Dr Earnest Neve, the patients treated in hospitals where 853 in-patients, 8,688 Out-patients and total number of patients who visited hospital were 20,606. The number of patients seen in camps in winter in villages was 2,022. Total number of working days in villages was 90 (days) in winter and summer from 1887 to 1993 and the patients seen was 5,167. Number of total surgical operations done in and outside hospital 2,589 (major 503 and minor 2,086).<sup>46</sup> The number of lepers and lunatics in Kashmir in 1890 was 133 and from 1891-92, 103 were treated. The state also showed positive attitude towards medical Mission and provided a hospital to the same for lepers. Inpatients in 1896 were 1,300 and

Outpatients 36,000 and surgical operations performed from 1889 to 1899 were 30,000. Describing Outpatients Earnest Neve wrote:

*“Here we see people disfigured by large goitres, crippled with chronic rheumatism, and some with their faces so marred by the disease as to impel them to keep them hidden from sight. The blind with cataract or ophthalmia, the halt and maimed, paralysed or sufferers of diseases of bones or joints, the cancer stricken, those afflicted with dropsy, lepers, and crowds with every variety of surgical ailment, toil up to the steps to the waiting room as the mid-day gun is fired.”<sup>47</sup>*

This shows the last years of 19<sup>th</sup> century people of Kashmir have shown very much interest in the modern western medicine.<sup>48</sup> The Mission Hospital developed very fast in all spheres, task of rebuilding the hospital started in 1888 and continued for 80 years. The total cost was 60,000 that were met by local contribution and medical fees of patients. In 1896 the hospital was extended and could accommodate 125 patients that were increased to 150 patients in 1914. From 1914-1924 the number of outpatients increased to 166,000 and 46,699 operations were performed.<sup>49</sup> The two brothers were joined by their niece Nora (1898) and Dr Arthur's wife Mrs Bessie Neve in 1911. The Neve family with the rest of missionary doctors developed the old small hospital into the modern one. While commenting on the work of Nora Neve:

*“I have already referred to the most important and valued work done by Miss Neve as Superintendent of Nursing. To this we owe much of the efficiency of the hospital.”<sup>50</sup>*

On other occasion Earnest Neve writes:

*“In the broad verandahs there are lines and lines of polished black iron bedsteads, occupied by patients. . . their white clothes and happy faces, the scarlet blankets and neat grey*

*boards with the name at the head of each bed in red letters, the pale green walls and mirror like floors all combine to make a pretty picture; this is enhanced by the feeling of underlying utility.”<sup>51</sup>*

Neve family (especially) does a remarkable work in the valley and developed the medical system by working day and night. Therefore, we can say that the candle lighted by Clarks in the dark land turned into a shining star with the efforts of Maxwell, Downers and the Neves, which lighted the whole valley. These men along with the other missionary doctors transformed the small health centre into well-developed institution. Not only this, Neve brother also authored many important books about all spheres of the Kashmir Valley and published some imperative research papers that proved to be most valuable for the populace.<sup>52</sup> Same process continued hospital developed, waiting hall was enlarged that could accommodate 200-300 hundred people back time, number of consultation rooms increased, X-ray room, a microbiology laboratory, a dispensary, and two operating theatres were added. Therefore, till the death of Dr Arthur Neve by fever on 5, September 1919 the Mission Hospital very much well developed. He was buried at Srinagar in in Christian Graveyard. State funeral was ordered and people of all classes, religions and races united for this great personality to pay tribute. The deep sorrowfulness was expressed by the organisations and the Maharaja in the following words:

*Geographical Journal in 1919 noted:*

*“He probably did more than anyone who ever lived towards the amelioration of suffering for various native races of that country among whom his reputation was extraordinary.”<sup>53</sup>*

*Anjuman-i-Nusrat-ul-Islam:*

*“In recognition of the innumerable favours, which the Kashmiris in general, and Muslims,*



*enjoyed at his hands, the Anjuman, on behalf of the Muslims of Kashmir, places on record the deep sorrow and extreme regret felt by the latter on the lamented and untimely demise of the Late Dr Arthur Neve.*"<sup>54</sup>

*Hindu Santan Darma Sabah:*

*He had special and sincere love of the country and its inhabitants, and served all classes of people without the difference of class or sex. Similarly, the people loved him heartily. By his sudden and unexpected death, the valley has lost a valuable special medical aid, of which we were proud.*"<sup>55</sup>

*Maharaja to Earnest Neve:*

*"He has been my very old friend, and his loss is irreparable to my country and the valley of Kashmir. He used to do great medical work; he was so popular; and kind to the public. His death is really a great loss.*"<sup>56</sup>

It really was a countless loss to the people of valley as they lost such a great doctor who left his sweet home and spend his whole life helping the people of Kashmir Valley suffering from natural disasters, vicious epidemics like Cholera, and deadly famines. He will always be a shining star for the populace for developing the modern medical system in the valley. It was the hard work of Dr Neve and his fellows who in less time despite many difficulties made allopathic medicine so popular and trusted among people.

### **3. Conclusion**

Missionaries does great medical work in many countries, but the work done by them in medical field of Kashmir was extraordinary. They got admiration in the whole valley and people came to in large numbers to the mission hospital for treatment. The recognition goes to them for the popularization of biomedicine or at least certain aspects of biomedicine in Kashmir. According to Williams: *"This underlining of the place of benevolence in missionary strategy is probably the most*

*important factor in explaining the growth of medical missions.*"<sup>57</sup> The church missionary doctors spread a new medical knowledge of west with zeal, kindness and great care among the populace of the valley suffering from terrible diseases, poverty, famines and other natural disasters. In kashmir the trend to move to the hospital ward started in the late nineteenth century and early-twentieth century, but due to skilled mission doctors who came to the valley it developed rapidly. The doctors provided medical care to the whole community and did not work based on cast, colour, religion, sex, and race. They faced ignorant, superstitious and poor people with compassion and affection that changed the mindset of people towards them and people started to respect them. The doctors faced firm opposition from the state authorities' and sometimes from people, but they never give up. They crossed the lofty and dangerous Himalayan mountains with no roads, were encounters with wild animals always loomed, but without bothering of their lives they made entry to the valley. The medical mission in Kashmir was not a result of colonial motives like other countries and states of India, but it was established by Church Medical Missionary to provide medical assistance to the diseased people. It is very interesting that the missionary doctors do not show any rivalry with the traditional medical system and their medicine got popularity because of their generosity and fruitful results in the valley. All the mission doctors who came to Kashmir were committed to serving the population, but the work done by Dr Arthur Neve is noteworthy. The people of Kashmir will never forget the doctors and their service offered by the them to the people in those dark days and years. It was due to rivalry with medical missionaries that state had to step forward in this area. The converts were very small in number about which Dr Earnst says,

“Of those who have been baptised in Kashmir, several have sooner or later apostatized<sup>58</sup>”. Therefore, it is clear that the service provided by the missionary doctors was based on humanitarian grounds.

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