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**Gulliver's Travels into several remote regions of the  
world**

**Swift, Jonathan**

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Chapter IX

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CHAPTER IX.

*A grand debate at the general assembly of the Houyhnhnms, and how it was determined. The learning of the Houyhnhnms. Their buildings. Their manner of burials. The defectiveness of their language.*

ONE of these grand assemblies was held in my time, about three months before my departure, whither my master went, as the representative of our district. In this council was resumed their old debate, and, indeed, the only debate that ever happened in their country : whereof my master, after his return, gave me a very particular account.

The question to be debated was, whether the *yahoos* should be exterminated from the face of the earth. One of the *members* for the affirmative offered several arguments of great strength and weight, alleging, that as the *yahoos* were the most filthy, noisome, and deformed animal which Nature ever produced, so they were the most restive and indocile, mischievous, and malicious ; they would privately suck the milk from the Houyhnhnms' cows, kill and devour their cats, trample down their oats and grass, if they were not continually watched ; and commit a thousand other extravagances. He took notice of a general tradition, that *yahoos* had not been always in their country ; but that, many ages ago, two of these brutes appeared together upon a mountain ; whether produced by the heat of the sun upon corrupted mud and slime, or from the ooze and froth of the sea, was never known :

that these *yahoos* grew so numerous as to overrun and infest the whole nation: that the Houyhnhnms, to get rid of this evil, made a general hunting, and at last inclosed the whole herd; and destroying the elder, every Houyhnhnm kept two young ones in a kennel, and brought them to such a degree of tameness, as an animal so savage by nature can be capable of acquiring; using them for draught and carriage: that there seemed to be much truth in this tradition, and that those creatures could not be *Ylnhniamsky* (or *aborigines* of the land), because of the violent hatred the Houyhnhnms, as well as all other animals, bore them; which, although their evil disposition sufficiently deserved, could never have arrived at so high a degree if they had been aborigines, or else they would have long since been rooted out; that the inhabitants, taking a fancy to use the service of the *yahoos*, had very imprudently neglected to cultivate the breed of *asses*, which are a comely animal, easily kept, more tame and orderly, without any offensive smell, strong enough for labour, although they yield to the other in agility of body; and if their braying be no agreeable sound, it is far preferable to the horrible howlings of the *yahoos*.

Several others declared their sentiments to the same purpose, when my master proposed an expedient to the assembly, whereof he had indeed borrowed the hint from me. He approved of the tradition mentioned by the *honorable member* who spoke before, and affirmed that the two *yahoos*, said to be the first seen among them, had been driven thither over the

sea; that coming to land, and being forsaken by their companions, they retired to the mountains, and degenerating by degrees, became in process of time much more savage than those of their own species in the country from whence these two originals came. The reason of this assertion was that he had now in his possession a certain wonderful *yahoo* (meaning myself), which most of them had heard of and many of them had seen. He then related to them how he first found me: That my body was all covered with an artificial composure of the skins and hairs of other animals; that I spoke in a language of my own, and had thoroughly learned theirs; that I had related to him the accidents which brought me thither; that when he saw me without my covering I was an exact *yahoo* in every part, only of a whiter colour, less hairy, and with shorter claws. He added how I had endeavoured to persuade him that in my own and other countries the *yahoos* acted as the governing rational animal, and held the Houyhnhns in servitude; that he observed in me all the qualities of a *yahoo*, only a little more civilised by some tincture of reason, which, however, was in a degree as far inferior to the Houyhnhnm race as the *yahoos* of their country were to me. He concluded by exhorting the Houyhnhns to cultivate the breed of asses, which, as they are in all respects more valuable brutes, so they have this advantage, to be fit for service at five years old, which the others are not till twelve.

This was all my master thought fit to tell me at

that time of what passed in the grand council. But he was pleased to conceal one particular which related personally to myself, whereof I soon felt the unhappy effect, as the reader will know in its proper place, and from whence I date all the succeeding misfortunes of my life.

The Houyhnhms have no letters, and consequently their knowledge is all traditional. But there happening few events of any moment among a people so well united, naturally disposed to every virtue, wholly governed by reason, and cut off from all commerce with other nations, the historical part is easily preserved without burdening their memories. I have already observed that they are subject to no diseases, and therefore can have no need of physicians. However, they have excellent medicines, composed of herbs, to cure accidental bruises and cuts in the pattern or frog of the foot by sharp stones, as well as other maims and hurts in the several parts of the body.

They calculate the year by the revolution of the sun and moon, but use no subdivisions into weeks. They are well enough acquainted with the motions of those two luminaries, and understand the nature of *eclipses*; and this is the utmost progress of their *astronomy*.

In *poetry* they must be allowed to excel all other mortals; wherein the justness of their similes, and the minuteness as well as exactness of their descriptions, are indeed inimitable. Their verses abound very much in both of these; and usually contain either

some exalted notions of friendship and benevolence, or the praises of those who were victors in races and other bodily exercises. Their buildings, although very rude and simple, are not inconvenient, but well contrived to defend them from all injuries of cold and heat. They have a kind of tree, which, at forty years old, loosens at the root, and falls with the first storm; it grows very straight, and being pointed like stakes, with a sharp stone (for the Houyhnhns know not the use of iron), they stick them erect in the ground, about ten inches asunder, and then weave in oat straw, or sometimes wattles, betwixt them. The roof is made after the same manner, and so are the doors.

The Houyhnhns use the hollow part between the pastern and the hoof of their fore-feet as we do our hands, and this with greater dexterity than I could at first imagine. I have seen a white mare of our family thread a needle (which I lent her on purpose) with that joint. They milk their cows, reap their oats, and do all the work which requires hands in the same manner. They have a kind of hard flints, which, by grinding against other stones, they form into instruments, that serve instead of wedges, axes, and hammers. With tools made of these flints they likewise cut their hay and reap their oats, which they grow naturally in several fields: the *yahoos* draw home the sheaves in carriages, and the servants tread them in certain covered huts, to get out the grain, which is kept in stores. They make a rude kind of earthen and wooden vessels, and bake the former in the sun.

If they can avoid casualties, they die only of old

age, and are buried in the obscurest places that can be found, their friends and relations expressing neither joy nor grief at their departure ; nor does the dying person discover the least regret that he is leaving the world, any more than if he were upon returning home from a visit to one of his neighbours. I remember my master having once made an appointment with a friend and his family to come to his house upon some affair of importance ; on the day fixed the mistress and her two children came very late ; she made two excuses, first for her husband, who, as she said, happened that very morning to *Umuwnh*. The word is strongly expressive in their language, but not easily rendered into English ; it signifies, *to retire to his first mother*. Her excuse for not coming sooner was, that her husband dying late in the morning, she was a good while consulting her servants about a convenient place where his body should be laid ; and I observed she behaved herself at our house as cheerfully as the rest ; she died about three months after.

They live generally to seventy, or seventy-five years, very seldom to fourscore ; some weeks before their death they feel a gradual decay, but without pain. During this time they are much visited by their friends, because they cannot go abroad with their usual ease and satisfaction. However, about ten days before their death, which they seldom fail in computing, they return the visits that have been made them by those who are nearest in the neighbourhood, being carried in a convenient sledge drawn by *yahoos* ; which vehicle they use. not only upon this occasion, but when they

grow old, upon long journeys, or when they are lamed by any accident. And, therefore, when the dying Houyhnhnms return those visits, they take a solemn leave of their friends, as if they were going to some remote part of the country, where they designed to pass the rest of their lives.

I know not whether it may be worth observing, that the Houyhnhnms have no word in their language to express anything that is *evil*, except what they borrow from the deformities or ill qualities of the *yahoos*. Thus they denote the folly of a servant, an omission of a child, a stone that cuts their feet, a continuance of foul or unseasonable weather, and the like, by adding to each the epithet of *yahoo*. For instance, *hlnm yahoo*, *wlnaholm yahoo*, *ynlkmndwihlma yahoo*, and an ill-contrived house, *ynholmhnmrohlnw yahoo*.

I could with great pleasure enlarge farther upon the manners and virtues of this excellent people; but intending in a short time to publish a volume by itself expressly upon that subject, I refer the reader thither; and, in the meantime, proceed to relate my own sad catastrophe.