



# CHOWKIDAR

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Editor: Dr. Rosie Llewellyn-Jones



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## Notes on BACSA

The Association was formed in October 1976 to bring together people with a concern for the many hundreds of European cemeteries, isolated graves and monuments in South Asia.

There is a steadily growing membership of over 1,800 (1998) drawn from a wide circle of interest- Government; Churches; Services; Business; Museums; Historical & Genealogical Societies. More members are needed to support the rapidly expanding activities of the Association - the setting up of local committees in India, Pakistan, Bangladesh, Burma, Sri Lanka, Malaysia etc., and the building up of a Records archive in the Oriental and India Office Collections in the British Library; and many other projects for the upkeep of historical and architectural monuments.

The enrolment fee and subscription rates are obtainable from the Secretary.



The Association has its own newsletter, *Chowkidar*, which is distributed free to all members twice a year and contains a section for 'Queries' on any matter relating to family history or condition of a relative's grave etc. There are also many other publications both on cemetery surveys and aspects of European social history out East.

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## A JUNGLE GRAVE IN BURMA

'I was in Amherst, on the coast in Lower Burma, to investigate an annual Buddhist religious festival' wrote BACSA member Don Stadtner recently. 'I read long ago that Ann Judson was buried in this small town. She was the wife of the celebrated American missionary, Adoniram Judson. Ann had died in 1826, just as Lower Burma joined British India. But how to find the grave? My guide asked a few younger people but we turned up only blank expressions. An old timer overheard this enquiry and leapt up at the tea shop and in perfect English offered to direct us to the grave. This proved all the more surprising, since the small monument is now concealed by thick jungle. The lovely wrought iron fence with a sandstone tombstone does not show the worse for wear and the vegetation immediately round the site is cleared regularly. As we left, I noticed that the older Burman, who was Buddhist, turned again to the grave and raised his hands together at his chest, a traditional mark of respect.'

Don Stadtner's account and photographs of this obscure tomb are particularly valuable as the site has been 'lost' for fifty years, and the gravestone reported as missing in our *Burma Register of European Deaths and Burials*. A day after the Judsons' marriage Adoniram was ordained, and two weeks later he set sail with his bride for Burma, one of the first two American missionaries to travel abroad. Travelling via Mauritius and Serampore the couple landed at Rangoon and Adoniram immediately set about learning the language and compiling his Burmese Dictionary. During the first Anglo-Burmese war Adoniram was imprisoned at Ava by the Burmese as a spy, and his wife suffered badly during this period. On his release, he helped to found Amherst, a new town set up under British administration and named after the Governor General of India, who had successfully prosecuted the war. It was here that Ann died on 24 October 1826, and she was buried at the foot of a hopia tree, not far from the sea (see page 104). Her inscription reads:

'Erected to the memory of/Ann H. Judson,/ wife of Adoniram Judson, Missionary/ of the/Baptist General Convention, in the United States/to the Burman Empire./She was born at Bradford/in the State of Massachusetts, North America/Dec 22 1789./She arrived, with her husband, at Rangoon,/in July 1813;/ and there commenced those/Missionary Toils,/ which she sustained, with such/Christian Fortitude, Decision, and Perseverance,/amid scenes of Civil Commotion and Personal Affliction,/as won for her /Universal Respect and Affection./ She died at Amherst, Oct 24, 1826.'

After Ann's death, Adoniram married Mrs Sarah Boardman, whose own husband, the Reverend George Boardman had opened two Baptist Missions at Moulmein and Tavoy, before his death.



Judson's second marriage brought forth eight children, who were left motherless on Sarah's own death in 1845, as the family were sailing home to America. Adoniram married yet again, this time to Emily Chubbock, and he took his third wife back to Amherst. By now, he himself was weakened by dysentery and fever, and he attempted to sail to Mauritius to recuperate. Four days into the voyage, he died on 12 April and was buried at sea.

## MAIL BOX

In March 1905 Noel Williamson was appointed Assistant Political Officer of the Dibrugarh Frontier Tract, with his headquarters at Sadiya, then a remote area inhabited by tribespeople of Tibeto-Burman origin. Williamson was described as 'a man of splendid physique and endowed with the greatest courage, energy and determination, all of which are the most valuable assets in a frontier administrator'. Once a member of the Indian Police Service, he had subsequently trained in the Survey Department at Dehra Dun, and had become an expert cartographer. 'He did not believe in going among the tribes with a large, intimidating escort, preferring to win their confidence by giving them presents, treating the sick from the medicine chest he took with him, and charming them with his gramophone and magic-lantern.' Williamson had made a number of expeditions as far as the 'Outer Line' an invisible barrier beyond which lay the undemarcated frontier with Tibet, where there was at that time no rule of law. News that the Chinese were penetrating the area, and had begun cutting a road towards Assam caused alarm among British officials. They believed that the Chinese would threaten the tea industry which had been developed at great cost during the 19th century, and was by now providing work for half a million migrant workers brought in from Bengal.

Although not officially sanctioned, Williamson left Sadiya on 14 March 1911 with his friend Dr Gregorson, a senior tea-garden Medical Officer, 35 Gurkha coolies and ten Miri tribesmen, to investigate the Chinese rumours. A week later the men were halted by a small group of Abor tribesmen, who warned them against continuing their tour into dangerous territory. Brushing their protests aside, the Englishmen crossed the Sissin river and camped for several days on the banks. What they did not know was that one of the Miris whom they had sent back with three official letters for the postal authorities, had boasted to his Abor hosts on the journey, that he carried orders for a punitive expedition against the tribesmen. There was no truth in this statement, in fact one of the letters, with a black border, was an announcement of King Edward VII's death. But the damage had been done. Unwisely, Williamson and Dr Gregorson had split up, the doctor having stayed behind to look after three sick coolies, with only three other able-bodied men.

On 30th March the boastful Miri letter-carrier and his party were intercepted and killed. The Abor warriors then caught up with Gregorson, sitting on his camp-bed in his tent, while the mid-day meal was being cooked. All but one of his group were hacked to death, only Lal Bahadur Rai, the *sirdar* escaping to tell the dreadful tale. Ignorant of his friend's murder, Williamson had pitched camp in a garden at Komsing, a large, tree-shaded village, and on that particular day, unusually crowded. Dressed only in shorts, vest and sandals, he was suddenly attacked and killed by the Abors. The remainder of his party were either killed the same day, or in the desperate battles that followed. Of the original group of fifty men who had set out from Sadiya, only five coolies and the *sirdar* survived.

The deaths did not, of course, go unpunished. Major General Hamilton Bower of the Assam Brigade was despatched to apprehend the murderers, who were quickly identified and sentenced to rigorous imprisonment. Some of Williamson's remains were brought back to Dibrugarh cemetery for burial, and cairns were erected to both Englishmen at the places where they were killed. The villagers were charged with maintaining these cairns 'for ever'. During a recent visit to Arunachal Pradesh, BACSA member Virginia van der Lande learnt that the Komsing cairn had collapsed during an earthquake in 1950, but had been partially rebuilt, with two memorial plaques, in bronze and stone. It stands slightly outside the village, surrounded by a crude fence, as a photograph shows (see page 104).

The site is clearly well-known, and an English-speaking schoolmaster there gave an interesting and different reason for the murders of the two Britons. Apparently Williamson had earlier caused great offence by refusing to shake hands with a *gam* (a village headman) called Manmur Jamoh, who was suffering from severe ringworm. Williamson is reported as having turned away from this man with an insulting remark when he met a group of elders who had lined up for a formal greeting ceremony. It was supposedly this insult that had to be avenged by death. Whatever the true cause, General Bower's punitive mission had an unexpected result. Geographers and biologists accompanied his troops, and Stanley Kemp of the Calcutta Museum found specimens of a new species of worm, previously unknown in India. He subsequently named the species *typhloperipatus williamsonii*, to commemorate the young political officer who lost his life in such savage circumstances. (Additional material from *Far Frontiers*, by John Whitehead, published by BACSA in 1989.)

Last Autumn's *Chowkidar* carried a plea for more information about one Richard Chase, an 18th century merchant and Mayor of Madras. On the opposite page was an appeal from present day Malcolm Chase, about bus transport in India. 'Chase' is a fairly unusual surname and the connection between the two families was quickly revealed. Malcolm Chase is descended from Richard's brother Thomas, whose son Morgan married Georgiana Cherry in Madras in 1822.



More light was thrown on Richard's early career in India, through a family tree and a painting in the Chase family. He was born in 1754 and entered the Madras Army in 1771. He rose to become a captain but then had the dreadful misfortune to be captured and imprisoned by Tipu Sultan. Richard languished in Tipu's jail for three and a half years, before his release in March 1784. A small watercolour painting shows him in chains, though Malcolm Chase was unable to identify the dungeon on a visit to Seringapatam in 1997. In spite of this horrible experience, Richard remained in India for another eight years, and then retired to 7, Kensington Square, London. We do not know what took him back again to Madras in the late 1790s, where he married his second wife, Eliza Neale. Though no children were born of this marriage, Richard is described as having two illegitimate daughters, one of whom married a member of the Bengal Civil Service, and the other whose daughter married W. Probyn, a well-known name in British India. On his second, and final return home, Richard moved to 6, Egremont Place, Brighthelmston (Brighton), on the south coast, but he desired to be buried in the family vault at Kensington Parish Church. He died in August 1834.

There was a happy outcome to another item in the last *Chowkidar* too. Geoffrey Rowson had mentioned his late father who died in India in 1946, and he was delighted to receive a letter from another BACSA member living near Dublin, who had known him. Both men were tea-estate managers in Travancore. It was particularly interesting for Mr Rowson to learn something of those now distant days, since as a small boy he had lived in England, separated from his parents.

Four years ago we reported the final destruction of the British cemetery at Nari Gorge, Sibi in Pakistan. Mr Aziz Luni, Chairman of the Baluchistan Development Authority who had gone to the site, managed to save just one tombstone, that of Henry Hensman Gibbon OBE of Balliol College, Oxford. Sibi has the unenviable distinction of being the hottest place in the Indian sub-continent, and one might wonder what a Fellow (and Chaplain) of Balliol was doing there in the first place. Sue Farrington, BACSA Executive Committee member has got a bit more of the story, and a photograph of the rescued tombstone, now most handsomely installed in the perimeter wall of the courtyard of Luni House, near Sibi (see page 105). Henry Gibbon had been on his way to his daughter's wedding when he died at Sibi on 28 January 1928. The marriage did in fact go ahead, at St James' Church in Delhi (Skinner's Church), nine days later, when Laura Phoebe Gibbon married Lt Col Robert Francis Woodward, later to become Commandant of the 5th/10th Baluchis. No surviving members of the Gibbon family can presently be traced. 'It would be a pleasant duty' writes Sue Farrington 'to be able to pass on the news that seventy years after his interment in the desert near the Nari River, thanks to Mr Luni's generosity, Henry Gibbon's memorial has found a safe resting place within sight of mountains overlooking a charming flower garden, the result of years of keen hard work by Mrs Aisha Aziz Luni.'

An interesting little item came in recently from BACSA member Eileen Pye of Australia about the Calcutta Mission to Seamen and a magazine called 'The Dinghy' which she believes was published by the Mission. There were a number of charitable institutions set up in Calcutta to cater for the European sailors whose boats had to be piloted up the great Hooghly with its treacherous sandbanks. A Sailors' Home is mentioned in Strand Road, and the 'Seaman's Reading and Coffee Room' was located in Kidderpore, near the Government Dockyard. A fund was set up to provide for destitute sailors discharged from hospital too. But Mrs Pye's particular interest in 'The Dinghy' is that it reported the wedding of her aunt Colleen O'Brien to Frank Lungley in 1906 at St Stephen's Church, Kidderpore. The bridegroom worked for the Bengal Pilot Service, whose officers at one time had the curious affectation of wearing lavender-coloured gloves on duty. The bride was the daughter of JH O'Brien of the Royal Indian Marine Dockyard, and the ceremony was fittingly performed by the Reverend Martin, the 'River Chaplain'. 'Our sincerest good wishes go with the happy couple' the magazine wrote, 'may they always escape the treacherous sands, and glide calmly and happily down the river of life.' Mrs Pye has a large group photograph of the wedding guests, and tells us that 'the happy couple's eldest son Arthur Lungley, celebrated his 90th birthday last year in Vancouver'. Are there any more copies of this entertaining magazine still in existence, we wonder?

Calcutta was also home to the Bengal Military Orphanage, as BACSA author Dr Christopher Hawes reminds us. Adhering to the rigid social hierarchy of the 18th century there was an establishment for officers' children, known as the Upper Orphanage, and a larger one for the offspring of the other ranks, the Lower Orphan School, at Alipore. Strictly speaking the majority of the children were not orphans, as their fathers were still alive, but because they were usually the result of unofficial liaisons between British men and Indian women, they were removed from the unsuitable environment of the military cantonment. Little girls were allowed to stay with their mothers until they were four or five, and were then taught to read, write, do simple arithmetic and elaborate embroidery.

When the girls reached marriageable age, non-commissioned officers and private soldiers 'if men of character' were allowed in to select a wife, on the strict condition that 'they must choose by eye alone at a single interview. They are not allowed to pay their addresses to the object which has attracted them, or to transfer their affections to another after a selection has been made: no previous acquaintance can be granted, and the bride has only the privilege of rejection.' How successful these arranged marriages were one can only speculate, but the bride did come with a dowry of Rs25 as a sweetener. In 1855 the Lower Orphanages for boys and girls were moved to the new Lawrence School at Sanawar, in the hills where the girls continued to practise the domestic crafts taught eighty years earlier in Calcutta.



The battle of Beejapore in 1858 came at the tail-end of British suppression of the great uprising the previous year. Although nearly five hundred rebel soldiers (mainly from the Gwalior Cavalry and the Bengal Native Infantry) were killed in the encounter, their leader Man Singh of Narwar claimed to have no quarrel with the British, being involved in an hereditary dispute with Scindia, the Maharaja of Gwalior. Nevertheless, fighting did take place and one of the few British casualties was Lieutenant Alexander Fawcett of the 95th Foot, who fell while leading his company on 5th September 1858. Recently, a contact of BACSA member Lord Weatherill, found Fawcett's isolated grave and sent a photograph of it. Lt Col Ranjit Sen (ret'd) was actually looking for another British grave, that of Lt Jenning of the Central India Horse, and had sent out a patrol which came across the Fawcett grave. It stands in open country, a plain sandstone cross with an engraved granite circle inset, and the whole monument is perilously close to a large tree, whose roots must surely be undermining the tomb. Nevertheless, the isolated memorial is of interest, recalling as it does, a forgotten event of the uprising, and we are grateful to Lord Weatherill for bringing it to our notice. News of Lt Jenning's grave would be welcome too.

*Chowkidar's* name reminded Colin Anderson from Winchester of a creepy childhood experience in Ferozepore, which he thought might amuse us. 'My father, as Adjutant of the regiment, was allocated the flat on the first floor of the Mess, which, unusually, was not a bungalow. My mother had come to me in the night as I had been frightened by footsteps outside. She, inclined to believe in the occult, suggested to my father that it was a ghost but he, more pragmatic, said it was the chowkidar on his round. However, a few nights later, he woke her and admitted he had been awakened in the same way. He also admitted it couldn't be our chowkidar as he, of course, went barefoot at night, so as not to disturb the memsahib, the burra sahib or the chota sahib. There was evidently no explanation, but for others like mother, the Mess was very old, certainly dating from before the Mutiny. The 1st/14th Punjab Regiment (or that part of it) remained loyal and were not based in Ferozepore then. But though there was no more than the threat of action there, they were anxious times as the mutineers planned to take the arsenal. Perhaps it was a sepoy on guard in boots, at that time,' adds Mr Anderson.

## CAN YOU HELP?

Not everybody is fortunate enough to have written records of their ancestors. Some histories are passed down in families only by word of mouth, like that of Ignatious Mitchell of Darjeeling. His grandson's wife, Beryl Mitchell of New South Wales, Australia tells us that Ignatious was an engineer, employed in the last century to supervise a group of tea factories where the raw leaves were processed.

He married an Indian lady (whose name we do not know), and the couple had four children. Peter Samuel, the eldest boy, was born on 22 September 1876 and was educated at St Joseph's College, Darjeeling. He subsequently took up a career in tea, like his father, but moved to far off Ceylon, and only went back to visit his parents once. Perhaps this is why so little information was passed down to Peter Samuel's own family, which includes Douglas, our correspondent's husband.

'We would dearly love to find out anything at all about Ignatious' writes Beryl Mitchell, 'especially where he is buried, and where he worked and lived'. He was a Catholic, which might give a clue. Mrs Mitchell would like to hear from anyone who could help, particularly anyone who may be able to search the Darjeeling burial records and St Joseph's school registers. Please write to her at 35 Weldon Street, Burwood, NSW 2134, Australia

New BACSA member EGA Poke from Middlesex, has been trying to trace his father, Ernest Bertram Thomas Poke 'for some considerable time'. 'I would like to find out where my father and his sister are buried', he writes. 'I believe that because of their age they are probably both dead. They were very close and finding one may lead to the other.' The story starts with our correspondent's grandfather who was a Civil Engineer, and who, after the First World War joined the Standard Vacuum Oil Company. He died in Calcutta in 1941, within a month of his wife. Their son Ernest had joined the Indian Army Ordnance Corps a year earlier and was stationed at Jubbulpore, Simla and Bannu, before being posted to Assam in 1943. His final rank was Captain and his Army number EC/707. Ernest's letters indicated that he was at Kohima and Imphal during the desperate fighting on India's eastern front. Military records show that he was discharged from the Army on medical grounds and was due to be repatriated to Britain in June 1946. But there the trail goes cold.

His son spent a week searching the UK burial registers from 1946 to 1997 without success and there was no report of Ernest's death to British Consulates or High Commissions abroad. So it is possible that both brother and sister 'stayed on' in Independent India and are buried in one of the hill stations. Both were Catholics. 'I would like to visit their graves and pay my last respects before I get too old to travel' writes EGA Poke. Any leads would be appreciated.

Another Briton who stayed on was Henry Samble Staley, father of Dr Margaret Eames. He was an inspector in the Indian Education Service and ended his career as Principal of the Spence Training College in Jubbulpore. He had gone to India in 1914 with an MA from Emmanuel College, Cambridge after a spell teaching mathematics in Belfast. He married Jessie Winifred Ward, herself a graduate in medicine from Edinburgh University, in August 1931. The marriage probably took place in Nagpur Cathedral, because Bishop Wood appears in one of the wedding photographs.



Sadly, Jessy died only four years later, and she is buried in Takli ('Tiger Gap') Cemetery, Nagpur. In later life Henry Staley coached tennis and cricket players, including the Indian Test cricketer Sarwate. He was also a musician, playing the organ in Nagpur Cathedral and conducting the choir. This talented man died in Jubbulpore on 10 June 1960, and is presumably buried there, though the grave is not known. Can any readers suggest where Dr Eames might find a record of her parents' marriage, and information on their graves? A search of the India Office registers at the British Library has proved fruitless.

New BACSA member Michael Matthews is looking for information about an ancestor, Christopher Sweedlaw (or Sweetlaw) Stowell, a merchant of Agra from the 1830s to the 1850s. Here too 'a certain amount of verbal history (faint and somewhat distant) has come down to me', Mr Matthews writes, 'but documentary back-up evidence is rather sparse'. Stowell's wife Mary died in Calcutta in 1845 and a memorial there recorded her age as forty-one, her date of marriage around 1826, and the fact that she left eight children. Three of them, Mary (1836), Charles Frederick Waberley and Ann Waberley (1838) were born in Mussoorie, which was then just developing as a hill station. Tragically the whole family, with the exception of Christopher Stowell and two daughters, were wiped out during the uprising of 1857, and Christopher himself died at sea on a journey to England. One of the surviving daughters, Ann, settled and married in England, becoming Mr Matthews's great grandmother, and he believes the other daughter Margaret, who returned to India, may be commemorated in All Souls' Church, Cawnpore. Any information on the Stowell, Waberley and Sweetlaw families would be of great interest.

One of those larger than life European adventurers in 18th century India was the Irishman George Thomas who started his Indian career as a mercenary in the Nizam of Hyderabad's army. By 1787 he was an officer in the army of Begam Samru (Sombre) the Catholic widow of Walter Reinhard, himself a European mercenary. The Begam encouraged Thomas and arranged for him to marry her god-daughter Maria, the marriage contract being drawn up by Father Gregorious, the Begam's priest. Three sons and a daughter were born of the marriage, and the family lived with the Begam at Sardhana, while Thomas's ambitions brought much of the Punjab briefly under his control.

He built a fort on land west of Delhi, which he named Georgegarh (although the name was corrupted in Hindustani to the more curious Jehazgarh or 'Ship Fort'). In spite of his fearsome reputation, Thomas's Indian troops thought much of him, for he had introduced a pension scheme for wounded men and the families of those killed in his service. Thomas died of fever at Berhampore, on his way to Calcutta, in 1802. He was only forty-six years old and had intended to return to Ireland, with several lakhs of rupees, but years of hard living had fatally weakened his constitution.

BACSA member Mr LBW Jones, now of Southampton, but formerly from India, is researching the life of William Jones (1826 to 1906) who is believed to be a descendant of Thomas, and a forefather of our correspondent. Could William indeed have been a grandson of the adventurer? And what became of Thomas's other children? Any leads would be very helpful.

Douglas Evans of London is seeking information about his grandmother, Letitia Urica Clara King, who was orphaned in Bombay at the early age of eight years. Her Bible gives the address 'St. Christopher's Nursery Training School, Bellassis Road, Byculla, Bombay' and the assumption is that Letitia was trained there as a young woman. Her Holy Communion book shows that she was confirmed in April 1913 by one 'W. Kennelly, Senior Chaplain', which leads Mr Evans to suppose that the Nursery Training School may have been attached to a Church of England orphanage. The name 'Nora Briggs' also appears, though her relationship to Letitia is not clear. Perhaps readers could supply some more information?

The port of Aden was once a familiar, indeed almost obligatory, stop when travelling through the Suez Canal. It was a haven for duty-free shopping during the heyday of passenger liners, and it still bears traces of its colonial past, three decades after the British left. Now a plan is afoot to restore one of its most famous landmarks, 'Little Ben', the Victorian clock tower that stands above the Prince of Wales Pier (see back cover). Although it has lost two of its four faces, and all of its hands, the present British Consul believes it can be restored and he has appealed for information about its history. The long memories of BACSA members are sought, and any anecdotes or facts on its construction will be passed on to the Consul.

## THE ARMENIAN MAJOR OF AGRA

Readers with long memories may recall a mention of Major John Jacob in *Chowkidar* some fourteen years ago. Not to be confused with his better known namesake, the General of Jacobabad in Pakistan, Major Jacob was of Armenian descent. His father, Colonel Jacob Petrus had served the Maharaja of Gwalior for many years, much of his time being spent as Commander of the 1st Brigade, with its Armenian soldiers. Both Petrus's sons, David and John, served with their father in the same brigade.

On the old man's death in 1850, John Jacob moved away from Gwalior to Agra, where he built himself a very grand house indeed. He was not to enjoy it for many years. During the uprising of 1857 Jacob refused to take refuge in the Fort, with other Christians, maintaining that his many friends in Agra would see that he and his family came to no harm.



He volunteered to fight with the British militia under Brigadier Polwhele, and survived the disastrous battle of Shahganj (then just outside Agra), on 5th July when 141 men lost their lives. But Jacob was killed the next day 'by people who he had trusted'. He was buried under an imposing sandstone *chattri* directly in front of the portico to his house, where the marble inscription records his age as forty-five. His widow and daughter added the bitter line 'It is better to trust in the Lord than to put any confidence in man' - a clear reference to the manner in which he met his death.

By 1985 Jacob's house, gardens, and tomb were in a very sad state. The site had become the haunt of criminal elements, and was avoided by local people. Now news of its restoration has come from our Agra correspondent Robin Volkers who has sent a series of photographs showing just how well this has been carried out. The whole house has been refurbished and painted. The handsome double flight of stairs leading to the garden has been cleared of undergrowth and picked out in red and white. Where there was nothing but scrub at the entrance to the house, impeccable lawns and low hedges now stand. It is an astonishing transformation, and tourists can enjoy a visit to the Cottage Industries Exposition inside, selling high-class goods. Best of all, Jacob's tomb has been carefully preserved, with its delicate sandstone carving and sheltering eaves (see page 105). 'Security staff give a salute to the Major each evening as they close up' and the owners should be saluted too for their restoration of an old colonial house.

## NOTICES

This year marks the 200th anniversary of the Storming of Seringapatam by the British on 4 May 1799 and the death of Tipu Sultan, ruler of Mysore. A good number of Scots had campaigned during the four Mysore Wars, and mementoes and anecdotes were carefully preserved in Scottish homes. It is particularly appropriate therefore that a major exhibition to mark the event should take place in Edinburgh at the National Gallery of Scotland, under the resounding title 'The Tiger and the Thistle: Tipu Sultan and the Scots in India 1760-1800'. The exhibition will be on view between 29 July to 3 October and will include the huge painting of 'Sir David Baird discovering the Body of Tipu Sultan' by Sir David Wilkie, portraits of the main protagonists, topographical prints, and relevant artefacts, including designs for the Sèvres porcelain sent to Tipu as a gift from Louis XVI.

BACSA's Annual Visit this year is being planned around a week-end in Edinburgh, the 18th and 19th of September, with a private view of the Exhibition, and a visit to the Linlithgow home at Hopetoun. Details are announced in the accompanying AGM papers.

The Hong Kong branch of the Royal Asiatic Society was founded in 1847, but ceased only twelve years later in 1859. Exactly a century later it was revived with the object of encouraging active interest in East Asia, particularly China, through lectures and discussions and the publication of an annual Journal. Now a newly formed 'Friends of the Royal Asiatic Society Hong Kong Branch' has been established in England, and those interested should contact Mrs Rosemary Lee, tel: 01491 873276.

In conjunction with the new Society, a tour of the World War One battlefields and cemeteries in France is scheduled from 9th to 11th April this year, to learn something of the Chinese contribution to the Allies' cause. As many as half a million Chinese men worked during the war as labourers, unloading trains and ships, though they were not directly involved in fighting. Their graves lie adjacent to those of the many Indian soldiers who also died in the conflict.

The cost is a modest £175 per head including ferry and coach transport and the contact is Mr Keith Stevens, tel: 01233 502410, who needs to know numbers by 8th March.

The Families in British India Society is a new venture whose aim is to help people research their ancestors and the times in which they lived. The geographical area will cover not only the Indian sub-continent, but the Persian Gulf and Mauritius too. The early part of the East India Company's history will be explored, both in England and abroad. A newsletter is planned and there will be links with BACSA and the British Library. The trustees stress that the Society will not concentrate on the Raj period, nor only on the British in India because to do so would exclude other nationalities who also played an important role. Details from the Secretary Tony Fuller, 81 Rosewood Avenue, Elm Park, Hornchurch, Essex RM12 5LD or e-mail [tfuller@tfresearch.u-net.com](mailto:tfuller@tfresearch.u-net.com)

## HONOURS

Congratulations to two BACSA members who were recently honoured by their respective countries:

Lt Col CRD (Duggie) Gray was awarded the OBE last year for 'Services to the Indian Cavalry Officers Association'.

Ruskin Bond of Mussoorie was awarded the Padma Shri by the Government of India for his services to literature, including children's books.





*Above: Ann Judson's grave at Amherst, Lower Burma (see page 93)*



*Above: The tomb of Major John Jacob at Agra (see page 102)*



*Virginia van der Lande beside the memorial to Noel Williamson (page 95)*



*Right: The recovered tombstone of Henry Gibbon, near Sibi, Pakistan (see page 96)*



**BACSA BOOKS** [Books by BACSA members. These can be ordered via BACSA, at no extra cost to the purchaser]

**The Victoria Memorial Hall Calcutta: Conception, Collections, Conservation**  
ed Philippa Vaughan

The Calcutta Tercentenary Trust was set up in 1989 by BACSA member Alan Tritton and others to celebrate the three hundredth anniversary of the founding of the city and to mark that celebration in a practical way. Calcutta's Victoria Memorial Hall has the world's finest collection of oil paintings by European artists of the late 18th and early 19th century of Indian subjects. In consultation with Indian authorities it was agreed that conservation of these paintings would be an appropriate first step, followed by work on the complementary collection of drawings and watercolours. Eighty-two paintings were successfully treated, together with their handsome original frames (although sadly most of these are not currently on display, and plans to open the refurbished galleries in 1997 could not be met). Most importantly the Trust has trained Indian conservators in techniques developed in Europe, so that they can, in turn, teach others the difficult but rewarding skills of preservation in a tropical climate. The results of cleaning two hundred years of grime and varnish from works by the Daniells, William Hodges, Johan (John) Zoffany, Samuel Davis and others, is stunning. 'Before and After' as well as 'During' photographs show the original colours emerging undimmed from layers of dirt. Thomas Daniell's 'Waterfall at Kuttalam' now runs with clear blue and white water over sandstone rocks to a honey-coloured temple. Hodges' view of the Esplanade is now seen to have been painted at noon, rather than foggy sunset. Air pollution is bad in most Indian cities, but particularly bad in Calcutta. The Victoria Memorial Hall was designed with open corridors and halls for ventilation, when the problem of pollution at its present level was inconceivable. It has clearly affected the paintings on display, but unless galleries can be sealed and air-conditioned there is really no satisfactory solution. All that Sarah Staniforth, the scientific advisor to the Tercentenary Trust, can recommend for now is daily vacuuming of the museum, rather than the usual flapping with a twig brush, which simply redistributes the dirt.

Marg's book is most handsomely produced in India, with beautiful coloured illustrations, though it has to be said that a better arrangement of its chapters by varying contributors would have added to its enjoyment. An equal number of articles on the Memorial itself, its architecture and symbolism are interspersed with more interesting writing on the works of art and their conservation, which should have formed the main part of this book. More on paintings, less on building would have produced a more focussed work. As it is, the architectural historians, apart from Narayani Gupta, make heavy weather of what is, after all, a rather pompous building.

But how deeply it has become embedded in the hearts of Calcutta people is illustrated in Gupta's article, by an extraordinary Durga Puja *pandal*, a bamboo and cloth representation of the building, sixty-five feet high, in shimmering white canvas forming a religious icon of Calcutta's best known building. (RLJ)

1997 Marg Publications, Mumbai ISBN 81-85026-38-6 Rs1850.00\* pp160

**Bombay to Mumbai: Changing Perspectives** ed Pauline Rohatgi, Pheroza Godrej and Rahul Mehrotra

At the very outset it needs to be said that this book on Bombay is a splendidly-produced and beautiful volume, marking Marg Publications' golden jubilee. The book is dedicated to the late JRD Tata, whose home and place of work was Bombay, and whose vision and generosity made possible the survival and extraordinary growth of 'Marg' (the word means Pathway). Within three centuries, seven islands evolved into the Bombay peninsula, then into a flourishing centre for trade, ultimately becoming the cosmopolitan metropolis of Bombay, now Mumbai. In three parts - 'Perceptions and observations', 'Places, symbols and icons', and 'Making an urban landscape', eighteen articles highlight Bombay's changing topography over some three hundred years. They encompass an historic spectrum of this evocative city. A separate folded map of the whole metropolitan region helps readers locate the places mentioned. A detailed plan of the Fort heritage precinct and the suburban rail network is also provided.

Featuring an article by Susan Gole on Bombay in early maps, the first part takes a nostalgic journey into the past with images by artists, military officers and photographers. Since the limited land resources of the original islands meant constant reclamations, the town could only enjoy the luxury of its natural environment for a short period. Complex political, economic and social events subsequently resulted in dramatic changes that still continue today. The essays in the second part provide a sense of Bombay's character through some of its components. It was the harbour, a vital part, centred on the Fort, that regulated the city's growth pattern. As a result the peninsula's commercial areas mostly bordered the harbour. Residential areas developed in localities in and around the Fort, and later in outlying suburbs. As people of different communities and nationalities settled in distinct enclaves, their places of worship became permanent icons. British statues symbolise a former power, in an article by BACSA member Mary Ann Steggle, while institutions such as the mills and cinemas form an integral part of the urban scene.

Embellished with many contemporary photographs and a sketch of Back Bay by MF Husain, the last part examines the impact of land restrictions on Bombay's physical appearance.



Fine Victorian structures followed the removal of the Fort walls. BACSA member Christopher London contributes an article on 'The Architect of Bombay's Hallmark Style: FW Stevens and the Gothic Revival'. Architectural awareness manifested itself later in a profusion of Art Deco buildings. Within a few decades, another change became evident - the high-rise development which irreversibly altered the skyline and changed the perspective of the city for ever. Increasing appreciation of Bombay's architectural legacy led to preservation orders on heritage structures, and, as this metropolis prepares for the next millennium, New Bombay (Navi Mumbai) is given special attention. A masterly compilation by the editors, with enchanting biographical notes on the concerned painters and engravers. (SLM)

1997 Marg Publications, Mumbai ISBN 81-85026-37-8 Rs3000.00\* pp337

#### **Moghul Cooking: India's Courtly Cuisine** Joyce Westrip

One of the small ironies of post-colonialism is that it freed the British to appreciate dishes previously associated with the people they ruled, and generally disregarded as 'native food'. Of course this is not to say that Britons *never* ate nor enjoyed curry before 1947, but it is a fact that only in the last three decades has Indian food become so popular in Britain that chicken tikka masala is practically a national dish. And interestingly one that is unknown in India, because it was invented here to satisfy the British taste for a sauce to pour over the spicy chicken. Thus recipes evolve and new tastes develop, and it is quite possible that just as Indian English has diverged from the language we speak in Britain today, so too might British curry differ from contemporary Indian food. I suspect that the High Street restaurant here has not caught onto Indian *nouvelle cuisine*, which is altogether lighter than the rich ghee-based meals of fifty years ago.

It was the Mughals who brought with them from Central Asia many of the dishes now regarded as traditional Indian food, into the sub-continent. These can often be recognised by the combination of meat, fruit, nuts and cream, like the elaborate Murgh Mussalam (whole chicken stuffed with minced lamb) that requires thirty-seven different ingredients, takes twenty-four hours to prepare, needs 'poultry shears' to serve, and beaten silver foil for decoration. This particular dish, which takes three pages of Joyce Westrip's fascinating book to describe, was considered the mark of a good cook, but there are dozens of simpler recipes that should not daunt the novice. What could be nicer than the beautifully-named *anarkarli shorba*, pomegranate soup, or *murgh Salar Jung*, which commemorates a Hyderabad noble? The author, who was born and brought up in Bangalore, describes how she spent hours watching the family cook pounding spices for the different masala used to flavour meat and vegetables.

She reminds us how difficult it was to find indigenous Indian cookery books until well into the 1950s, because cooking was an oral tradition, passed down by people who could not write. This has led to much research by Westrip among the royal families of Rajasthan, Hyderabad and Lucknow, who tracked down old palace retainers, and visited India's new grand hotels, where the cuisine is usually superior to individual restaurants. We cannot be certain that all the recipes are authentically Mughal; for example *shahi tukre*, that most delectable Lucknow pudding that used to be decorated with beaten gold foil, demands proper fried bread, which could not have been available before the European introduction of yeast, to make 'double *roti*' or 'twice-risen' bread. But this is a minor point in a book stuffed with good things and curious tidbits of information. Imagine being cook to the Emperor Akbar, who ate only once in twenty-four hours, but not at fixed times, so that the kitchen was constantly on standby to produce a hundred different dishes within the hour. Warmly recommended. (RLJ)

1997 Serif, Strahan Road, London E3 5DA. ISBN 1 897959 27 3 £11.99 plus postage pp256

#### **The Age of Kali: Indian Travels and Encounters** William Dalrymple

Tucked away in the foreign news pages of the broadsheets one occasionally comes across tantalizing little snippets from the sub-continent. A recent favourite was 'Porridge and prayers for ailing lion' where the mercy killing of an injured lion was postponed so a homoeopathic doctor could try the animal on a diet of gruel while hundreds prayed for its recovery. But there is seldom a follow up. What happened to the lion we shall never know, unless we have friends in India. The prolific author William Dalrymple who has lived and worked in India for a decade, has the knack of following up the stories left so unsatisfyingly dangling in the British mind. This book is a compilation of in-depth journalistic reports written during the 1990s, and covering both India and Pakistan. Some of the topics are intensely disturbing, others wryly funny, and often Dalrymple draws a surprising conclusion, re-enforcing the 16th century Emperor Babur's observation that 'In India everything is done differently from the rest of the world. Nothing will ever change this.' For example, in 1987 an eighteen-year old widow committed *sati* on her husband's funeral pyre in Rajasthan. The subsequent trial of thirty-two villagers charged with aiding her self-immolation lasted ten years, and sharply exposed the contradictions between town and village, between westernized sophistication and rural tradition. Dalrymple visits the village, though he found few willing to speak of the event. Gradually he teases out the views of the investigating police that the widow's death was murder and then sets them against the villagers' own beliefs that the *sati*, the 'good woman' is a cause for pride, even celebration, particularly among the Rajput castes.



In contrast, the 'City of Widows' at Vrindavan, is a place of mourning and despair, where ashrams have been set up to cater for women who have left their families voluntarily or have been persuaded to leave. The widows are meanly treated and poorly fed, the donations generously made by British Hindus among others, seeming not to reach the intended recipients.

Dalrymple's tales are not all as gloomy. He has an acute ear for dialogue, especially for the curious Indo-American slang of the urban young. His 'Two Bombay portraits' are mind-boggling, jaw-dropping pictures of how vulgar India's *nouveau riche* can be. He describes Baba Sehgal, India's best selling pop star in red wig, lavender mini-skirt and fishnet stockings, all the more memorable since Baba is a Sikh boy who went to college in Nainital, and worked as an engineer for the Delhi Electricity Board before taking to the stage. Then there are the Luddites of Bangalore who launched an attack on Colonel Sanders' Kentucky Fried Chicken and the local Pizza Hut, in protest against the invasion of India by multinational firms. 'Stop Kentucky! Save Indian Culture!' read the protestors' banners, and Dalrymple points out the anomalies in a town that once prided itself on being the most cosmopolitan in the sub-continent. The real struggle today is between the old and the new, between endemic corruption and decent ambition. The author believes that the forces of darkness, the age of Kali the destroyer, may be winning in the north, but that the south is fighting back. This is an important book for people who demand more than headlines. (RLJ)

1998 Harper Collins ISBN 0 00 255510 7 £19.99 plus postage pp384

#### **In the Shade of the Peepul Tree** Roger Lees

I read this ninety-eight page book from cover to cover at one sitting without putting it down; as a result my railway journey passed very quickly. Having also served in the Indian Police in Bihar and Orissa I must admit to having travelled a nostalgic journey, reliving life in some of the districts as well as again meeting some of the memorable and amusing personalities mentioned either by name, rank or office. Others will also be able to relive some of their past; many more, unfamiliar with the work and life of an Indian Police Officer, will find it far removed from the fiction of film and novel, much more factual but no less interesting.

By virtue of his deep interest in their language, culture and religion, the author came closer to India and its peoples than most of his contemporaries. This understanding he put to good use in discharging his responsibilities as a District Superintendent of Police, as shown notably by his account of his duties in Purnea district in Bihar.

This book is easy reading, descriptive passages interspersed with amusing anecdotes. It is also well illustrated, including many photographs taken by the author and some of his cartoons. I liked his copper-plate etching, reproduced on the dust cover, showing the Bodhi Gaya temple where some 2,500 years ago Gautama Buddha received enlightenment in the shade of the peepul tree. (BK)

1998 Published by the author (who is generously donating all proceeds of BACSA sales to BACSA) ISBN 0 9533 644 0 2 £12.00 including postage. The Alderney Bookshop, 39 Victoria Street, Alderney, Channel Islands GY9 3TA tel: 01481 823 467 pp98

#### **Anglo-Indian Legacy 1600-1947: A Brief Guide to British Raj India History, Nationality, Education, Railways & Irrigation** George Gabb

An upbringing in India and an interest in his own genealogy have prompted this brief resumé of the social, civil and military legacy of the British Raj. The author traces his antecedents in India back to the middle of the 19th century in a variety of occupations - army apothecaries, military other ranks, police inspectors, railway and ordnance foremen. As a group they typify the thousands who served British imperial interests in a variety of respectable though not prominent roles, making their lives in India rather than returning 'home' at the conclusion of their careers. British in thought, education, lifestyle, and allegiance, this community - which numbered most of the civil population of British descent - were 'Natives of India' in law, although treated as European for the purposes of education and defence. Within its bounds were Domiciled Europeans (those claiming pure British ancestry) and Anglo-Indians (of mixed-race descent).

George Gabb's initial chapter on the history of the domiciled British community follows traditional lines in emphasizing its part in the running of the Raj, and undoubted military contribution in World Wars One and Two. Sadly, it rehearses yet again the allegations of discrimination and even persecution against the community which characterise Anglo-Indian accounts of their own community. A balanced account of the community's history, whilst admitting prejudice and denying persecution, would give greater emphasis to the extensive provision of education and protected employment for the domiciled in a wide variety of government roles from which native Indians saw themselves as excluded for a long time. It might also admit that the domiciled community itself was not free of racial prejudice where Indians were concerned. 'Taking up the White Man's burden' prefaces the main chapter, a chronological 'potted' account of the history of the British Raj. The narrative takes the story through to India's eventual Independence, and provides a succinct overview of the chief episodes in British rule which will be of some interest to those who come new to the subject.



Three appendices complete the book. First, a brief account and a useful list of the Anglo-Indian schools (substantially supported by Government grants and European charity). Second, an introduction to the development of India's railway system (in which so many of the domiciled community were employed). Finally, and reflecting the author's career as a civil engineer - a short summary of the British contribution to India's irrigation system, both before and since Independence. Mention might perhaps have been made here of the outstanding career of the civil engineer Sir William Willcocks, the son of a British NCO, educated at Mussoorie, trained at the Thomason College, who served in India, Egypt, and Turkey, the 'father' of the Aswan dam. His achievement and that of others from the domiciled community suggest that the barriers of class and colour were never as impermeable as rhetoric might suggest. There are also maps, illustrations and a bibliography. (CH)

1998 ADF Gabb, Church Farm Bungalow, Overton, York, North Yorkshire YO30 1YL £6.00 £7.00 in Britain, including postage, £7.50 overseas by surface mail. pp164

**The Indian Civil Service: Survivors remember the Raj** ed Nick Larmour

This is a two-volume compilation of the reminiscences of forty-one people who served in the Indian Civil Service before 1947 or who were closely connected to it. The Secretary of the ICS Association in Britain, BACSA member Sir Nick Larmour, was approached several years ago to see how many people might be willing to offer 5,000 words or so on their life and work in undivided India. The result is a unique contribution to the recent history of the country, covering almost every geographical area, from the Naga Hills to Madras, Sind, Bengal, the Punjab, Burma and the North West Frontier. Each writer was asked to concentrate on a particular aspect of their work, whether it was in the districts, the judiciary or the provincial or central secretariat. 'The ICS has always enjoyed writing' says Maurice Zinkin in the Introduction, 'what is different about these contributions is that they are written in tranquillity; after many years and by people who can test their ICS experience against a wide range of subsequent tasks. We can judge our time in the Service from outside.' And as one would expect from the 'heaven born', the various articles are impeccably written and of absorbing interest for anyone who marvels how the 'steel frame' of administration held together the vast sub-continent for so long. This is an invaluable account for the historian and general reader alike. Both volumes are at bargain prices.

1997 Indo-British Historical Society Vol 1 pp156, Vol 2 pp142. Both volumes at £5.00 each plus postage and packing, obtainable from Nick Lines, 21A Chenies Avenue, Little Chalfont, Amersham, HPO6 6PP

**Pilgrimages of the Heart: letters to a grand-daughter** Romola Chatterjee, ed John Staley

The grand-daughter was born in America, and the author's concern that the child would know little of her Indian heritage, prompted this delightful children's book. Another reason was that the vivid street life of Bangalore and Bombay was changing irrevocably. Scenes that Chatterjee described in the 1970s, when she started writing these letters, are already a rarity. 'Now colonial bungalows and their shady gardens have been replaced by blocks of flats. Traffic has made casual meetings with friends and neighbours more hazardous, and the noise of it drowns the calls of the vendors.' Traditional fairy stories are interspersed with typical vignettes - 'outside the washerwoman's door a boy gives his little brother a bath...a bucket, a plank, a tin, soap and laughter. That's how baths on the road go.' Beggar children dance for money, a blind boy plays a tin flute. The reviewer's own grand-daughter liked the line-drawings which appear on every page, and found the book 'nicely set out'.(RLJ)

1998 Tara Books, 32 St Ann's Road, Malvern WR14 4RG. ISBN 0 946322 03 1 £6.00 including postage in Britain. pp91

**Books by non-members that will interest readers** [These should be ordered direct and not through BACSA]

**Catalogue of Paintings, Drawings, Engravings and Busts in the Royal Asiatic Society, London** Raymond Head

The Royal Asiatic Society of Great Britain and Ireland was founded in 1823, nearly forty years after the Asiatic Society of Bengal was established in Calcutta. It attracted valuable donations of material by people who had served in the East, and wanted to leave their collections in England, rather than abroad. Although catalogues of the Society's books and manuscripts have been produced at regular intervals, the equally important gifts of paintings and prints had been largely ignored. It was a similar situation to that of the old India Office Library, where visual material had been neglected in favour of the written or printed word, and indeed there are close links between the two institutions, some collections like that of Major William Francklin being divided between them. Colonel James Tod's miniatures and drawings from Rajasthan came to the Society and not the East India Company's library, even though the Colonel was a Company man. Because the Society was a learned body, rather than an official repository, its treasures are more eclectic, illustrating the interests of the donors. They include an album of Japanese theatrical prints dating from the 1850s and Buddhist scroll paintings from Ceylon gathered by Sir Alexander Johnson in the last century.



The collection of Sir William Jones, who might have been expected to leave it to the Asiatic Society he founded in Bengal, has finished up here too. Not all donations were by Europeans. Ram Raz of Tanjore, who rose from humble beginnings to become Head of the College Office at Fort St George, Madras, presented fifty-five original drawings of Hindu architecture. There is a good range of plant and animal drawings, from the different types of rattan to butterflies, fish and snakes of Malacca. There are some notable oil paintings including the portrait of two Parsi ship-builders, and the charmingly erotic Qajar painting of two girls, presented by Sir Gore Ouseley in 1828. High on the eccentricity scale must rank 'The Sheep Eater of Fattehghar', a cartoon-like painting on board of a semi-naked man dismembering a hapless animal with his bare hands before eating it. It is a pity that more of the numerous illustrations could not have been in colour, but the fact that this catalogue has been produced at all is a tribute to the compiler's stamina in the face of many set-backs. (RLJ)

1991 (re-issued 1998) Royal Asiatic Society, London ISBN 0 947593 071 £55.00 pp229

#### **Tropical Interludes: European Life and Society in South-East Asia** Graham Saunders

Europeans and their dependants arrived as administrators, missionaries, merchants, and later as businessmen, in the exotic lands of South-East Asia, until they returned to their homelands. The oft-prevailing view of colonial life was large bungalows, servants, parties, and gatherings at clubs. These features of expatriate life were more common in the 1920s/1930s, when there was a large European community in South-East Asia. But this is only part of the story; before that, daily life was more mundane and much less glamorous. In this compilation of forty-seven excerpts, including one by BACSA member Bill Tydd - encompassing more than one hundred years from the mid-19th century - Europeans write of their experiences at work, at play, as wives, as members of different colonial societies in different colonies at different times, till after the Second World War.

Their world, which is brought to life in their travelogues, novels, memoirs, diaries, autobiographies and personal reminiscences, has now largely disappeared. One is able to compare the conditions of life of European men and women in the remote outposts in Burma, Malaya, Indo-China, the Philippines and the Dutch East Indies, with those in the bustling towns and cities of Rangoon, Batavia, Singapore and Saigon. Many of the writers are women who kept diaries and conducted correspondence with relatives and friends in Europe. Dr Saunders has arranged the material chronologically. Europeans arrived, settled in, established a daily routine, and most sooner or later departed, although some stayed on.

The Dutch adapted Holland to the East Indies, and the French transplanted France in Indo-China, but the British saw Malaya as a staging-post home. We have Joseph Conrad's evocation of the East 'Mysterious, resplendent and sombre, living and unchanged, full of danger and promise,' to Ladislao Szekely's 'deadening, stupefying heat' and 'strange-smelling abominations'. For some like the Ranee Margaret Brooke of Sarawak however, there were many happy times. Some vignettes also cover the relations between European men and Asian women, which occasioned much debate in European circles, as race divisions were thus bridged. For critics of colonialism, certain of the excerpts will confirm their views; for former expatriates this anthology provides something of a nostalgic look at a way of life that is no more; for others, it is a good read. (SLM)

1998 Oxford University Press, Kuala Lumpur ISBN 983-56-0036-8 £11.99 pp235

#### **Shanghai** Harriet Sergeant

The book presents a vivid picture of life in Shanghai during the 1920s and 1930s through to the Chinese Communist takeover in 1949. The author brings to light graphic accounts of the international city with its many clubs, grand hotels and exotic night clubs, telling the stories that she had heard from many of the former inhabitants. Her descriptions of the events recounted to her have been well written and as a result the book portrays the city in its heyday with its many fascinating characters and way of life. It is a story that is easy to read but does, on occasions, tend to jump from one story to another without a logical explanation as to why there has been such a change, but is none the less well worth reading.

The publishers have not served the author well in that they have included only one very poor map of Shanghai, undated, to illustrate a narrative of some 339 pages. No doubt many of the readers of this book will be familiar with Shanghai but those that are not will not find the map of much use when attempting to understand the references to places within the text. There are 16 pages of black and white illustrations which cover a wide range of subjects and although there are pictures showing Japanese soldiers there is not one illustration of the Shanghai Volunteer Corps, a volunteer force that had been formed in 1853 and was one of the earliest European volunteer units to be formed in the Far East. The unit receives only a brief mention in the narrative and therefore this publication will hold little interest for the military historian. Likewise members of BACSA will glean little from this work regarding the Christian cemeteries of Shanghai. However, despite these omissions, the book is of interest. It has fourteen pages of annotation, an extensive bibliography of over 200 entries, and a comprehensive index. (AGH)

1998 John Murray Publishers ISBN 0 7195 571 35 £13.99 paperback plus postage pp286



Books also received, some of which may be reviewed later.

**Lines from a Shining Land** ed Derek Brooke-Wavell

Britain-Burma Society Books, 40 Kidmore Road, Caversham Heights, Reading RG4 7LU, Berks ISBN 0 9534054 0 0 £14.95 including UK postage. £11.45 including postage to BACSA members.

**The Life of an ECO (Emergency Commissioned Officer) in India** Robin Sharp

1994 Pentland Press ISBN 1-85821-192-1 £6.00 plus postage pp65

**Mrs Hauksbee & Co: Tales of Simla Life** Rudyard Kipling

Edited with an Introduction, Notes and Glossary by John Whitehead

1998 Hearthstone Publications, The Coach House, Munslow, Craven Arms, Shropshire SY7 9ET. ISBN 1 900022 06 0 £14.95 paperback (post-free to BACSA members) pp106

**The Chiangmai Gymkhana Club 1898-1998** ed JC Shaw

1998 The Chiangmai Gymkhana Club, Chiang Mai-Lamphun Road, Chiang Mai 50000, Thailand £15.00 including postage pp172

**The Ordeal of Love: C.F. Andrews and India** Hugh Tinker

1998 (first printed 1979) OUP Delhi ISBN 019 564 377-1 paperback pp334

**Theodore: Letters from the Oxford Mission in India 1946-1993**

ed Gillian Wilson

1997 The Oxford Mission, PO Box 86 Romsey, Hampshire SO51 8YD ISBN 09532288 0 0 £12.95 plus postage pp400

**False Pretences** a new collection of short stories by Lee Langley

1998 Chatto & Windus ISBN 0 7011 6814 5 £12.00 pp290

**Old Roads New Highways: 50 years of Pakistan** Victoria Schofield

1997 OUP Karachi ISBN 0 19577 8456 £12.50 plus postage

\* Books from India: where prices are given in rupees, these books can be obtained from Mr Ram Advani, Bookseller, Mayfair Buildings, Hazratganj PO Box 154, Lucknow 226001, Uttar Pradesh, India. Mr Advani will invoice BACSA members in sterling, adding £3 for registered airmail for a slim hardback and £2 for a slim paperback. Sterling cheques should be made payable to Ram Advani. Catalogues and price lists will be sent on request.

### Notes to Members

1. When writing to the Secretary and expecting a reply, please enclose a stamped addressed envelope.
2. If wishing to contact a fellow-member whose address is not known to you, send the letter c/o Hon Secretary who will forward it unopened.
3. If planning any survey of cemetery MIs, either in this country or overseas, please check with the appropriate Area Representative or the Hon Secretary to find out if already recorded. This is not to discourage the reporting of the occasional MI noticed, which is always worth doing, but to avoid unnecessary duplication of effort.





'Little Ben' at Aden (with acknowledgments to 'The Daily Telegraph')