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# CHOWKIDAR

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**Editor: Dr. Rosie Llewellyn-Jones**

## British Association For Cemeteries In South Asia (BACSA)

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## NOTES ON BACSA

The Association was formed in 1976 and launched in Spring 1977 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 (2006) 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 building up the 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 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 the condition of a relative's grave etc. BACSA also publishes Cemetery Records books and books on different aspects of European social history out East. Full details on our website: [www.bacsa.org.uk](http://www.bacsa.org.uk)

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

## THE D'EREMAO CEMETERY OF DELHI

*Chowkidar* has seldom had a more startling response to an article than that received after we ran a short paragraph on the hard-to-find D'Eremao cemetery near Kishanganj, in Old Delhi. 'I am descended from Captain Manuel D'Eremao, through his son Domingo,' BACSA member Beverly Hallam told us, and with the help of her extensive research over the past few years, we are able to confirm that this obscure European cemetery is of prime historical importance. As we noted in the original article (Spring 2006), the cemetery can be accurately dated back to at least the late 18th century, to 1781 to be precise, when the Carmelite Padre Gregorio della Presentazione came from Bombay to Delhi to take charge of the Delhi Mission, previously run by the Jesuits. There had been an earlier Christian burial ground in Delhi, to accommodate the numerous Armenians and Christians working for the Mughals. A Jesuit priest, Father Joseph Tieffenthaler had remarked on the cemetery in the 1760s, which was said, perhaps with some exaggeration, to have been destroyed by the Persian invader Nadir Shah in 1739. It does seem likely however that the D'Eremao cemetery forms part of that first European cemetery, and is contemporary with the earliest European burials at Agra in the 1600s.

Manuel D'Eremao, who gave his name to the cemetery was born in Delhi about 1744, and was possibly raised by his maternal grandfather, Manuel Gascoine. Much of his wealth came from his paternal grandmother, Donna Juliana Diaz da Costa, who willed him land including the cemetery in Kishanganj, and whose name is commemorated in Juliana Serai (now part of the Delhi Development Authority's land). Captain D'Eremao served as an officer in Scindia's Maratha army, and was in charge of the Fort at Hansi until he surrendered it to Lord Lake in 1803, in return for a large pension and confirmation of his ancestral holdings in Delhi.

The Persian inscription on his tomb, blending Muslim and Christian sentiments, reads 'Captain Manuel Deremao Bahadur, having passed eighty-six years of his borrowed life with a good report and a happy conclusion in munificence and charitableness, left this perishable inn four hours after sunset on Friday, the fifth of June 1829 AD corresponding to 2nd of Zilhijj, 1244 Hijri, and took his abode for ever in Paradise after having acted up to the tenets of the Christian faith. His relatives were left helpless, and this sorrowful event caused them profound grief and sorrow. Sad is it that the Captain, who was a good natured kind-hearted and generous man went the way of the world all on a sudden. When I pondered over the year of his death I heard from the unknown "Wai Daregh" (it is sorrowful indeed). Domingo Deremao, son of the Captain, erected this stone in memory of his father.'

The inscription, which has now disappeared, having been recorded in the *Indian Monumental Records*, must have been attached to the large domed mausoleum which still exists here, with its incised crosses.

Together with a number of Armenian graves, which gave the cemetery its alternative name, all remained well for over a century after the Captain's death. The Archaeological Survey of India (ASI) took over the site about 1919 and when Brigadier Bullock visited it, in 1936, it was in excellent condition. But on a return visit in December 1947, when the Brigadier was conducting an audit of all European cemeteries in newly independent India, he found a terrible sight. 'During the disturbances in August and September 1947 it had suffered much deliberate damage. All marble tablets were stolen and wanton damage (though perhaps random) done to many graves and to the large D'Eremao mausoleum, which forms the principal feature of the cemetery.' Beverly Hallam has found numerous letters from Brigadier Bullock to administrative bodies in Delhi, trying to submit a claim for compensation, then to have the cemetery cleared of squatters, and chowkidars installed. Very little help was offered, the British High Commission, with responsibility for maintenance, was happy to hand it over to the Delhi authorities in 1952, and today it remains in the possession of squatters, mainly Christian, who have levelled many of the graves to put up mud huts. Now that its history is better known, Captain D'Eremao's great-great-great-granddaughter has written to the ASI and INTACH (Indian National Trust for Art & Cultural Heritage), asking that the cemetery should be properly recognised and given the respect it is due, as a unique piece of Indo-European history.

## MAIL BOX

Early last year BACSA member Mrs Pearl Baldwin made an unusual pilgrimage to Bombay and Poona to follow the footsteps of her great-grandfather, James Best. Accompanied by her husband George, the pair had planned their visit with much thought and the highlight of it was finding James Best's grave in St Sepulchre's Cemetery, Poona. (see page 36) 'BACSA was very helpful in supplying not only a plan of the cemetery but also the details of the area where the grave was to be found. We took an auto-rickshaw and after some trouble found not only the cemetery but the grave itself. I had written to the caretaker of the cemetery giving the dates we intended visiting and we now found that the area of undergrowth had been cleared and the grave itself somewhat cleaned. On a later visit we met the caretaker and although language was a small problem, we managed to thank him for his help.

He allowed us to look at and photograph the burial entry in the Register. The new part [of the cemetery] is very well looked after, but the old part, where James's grave is, is rather neglected, with people living and growing roses and other nursery plants among some of the graves.'

James Best was a remarkable man, rising from the most unpromising circumstances to become a cotton mill manager and authority on both weaving and manufacturing, whose expertise took him all over the world. He was born in Bolton, Lancashire, in 1853, one of seven children, whose father, John, died when the little boy was only seven years old. His mother, pregnant with her last child at the time she was widowed, managed to get young James into Chetham's Hospital School in Manchester as a 'Poor Boy' where he received his maintenance and education, through the charity of its founder. James was described as 'a good scholar – a very attentive, orderly boy' and when he left school at the age of thirteen, he worked as a clerk on the Bolton railway. By 1871 James was not only married, to Emma Bain, with a baby on the way, but had become a book-keeper. Ten years later he had become a cotton weaver manager, and under-manager at J. Cross & Sons Mill, Bolton. He spent forty years in the cotton trade and subsequently managed cotton mills in Egypt, Sweden, possibly Brazil, and finally in India, going out in 1906 to help set up the Luxmi Cotton Mill at Sholapur. (Five children were born to James and Emma, the youngest, Harold, being Mrs Baldwin's grandfather.) Sadly, in May 1908, at the early age of fifty-five, James was taken ill at Sholapur. He was taken by train to the David Sassoon Hospital in Poona, accompanied by Sergeant George Ross of the Great Indian Peninsular Railway Volunteers, but died there of 'heat apoplexy'.

Mr and Mrs Baldwin, on their pilgrimage, not only visited the David Sassoon Hospital, where James died, but also took the train to Sholapur, now 'a rather crowded, noisy and poor town. The only street map of the town was the 8:1 inch map from the British Library, dated 1880. Here we were lucky enough not only to find the Luxmi Mill where James worked, which has been closed since 1985, but were allowed by the Security men to go into the grounds and photograph there. We were shown the office buildings, the spinning and weaving sheds in two separate mills, either side of a road. The whole area of the mills is now derelict, with the buildings all closed down. Trips were taken to the Ekruk Reservoir where James had spent time with the Resident Engineer.' James's mill had become the Laxmi-Vishnu Cotton Mills Ltd and as recently as 1974 had 2,604 looms and employed 6,000 workers. Today a lot of the cotton industry has moved to China, adds Mrs Baldwin, and there is now much unemployment in Sholapur, which used to have eight textile mills. A fascinating journey back in time.

'India's cake-loving British "ghost"' was the title of a recent article on the BBC website by Amarnath Tewary, and no-one could resist a headline like that. It centres round the grave of a British soldier, Owen Tomkinson, who died of cholera, aged forty-seven, on 19th September 1906 at Gaya, in Bihar, 'the dearly loved husband of Annie Tomkinson'. He was buried in the Ekbalnagar (New) European cemetery in Gaya, and remained there quite happily for almost a century, until hunger and thirst apparently drove his ghost to wander around the neighbourhood, accosting the residents for tea and cake. 'He is dressed in a very English suit and boots. He stands in the middle of the road demanding tea and biscuits', reported the local school teacher. The caretaker of the European cemetery is not sure whether the ghost is that of Owen Tomkinson, but he agrees that there is certainly a ghost in the area who likes tea and biscuits. In order to pacify the restless 'angrez bhut' (the English ghost) little clay cups of tea are placed on the Tomkinson grave, together with flowers, biscuits and rather delicious-looking home-baked cakes. The usual tittle for English ghosts is whisky and *Chowkidar* has reported several instances over the years of such graves being turned into shrines, either to pacify a restless spirit, or for some reputed favour from the deceased. The cynical among us might suppose that a local man in Gaya has found a good wheeze to get free tea and biscuits, but it would be nice to think that Owen Tomkinson's spirit is indeed enjoying a very English repast provided by his hospitable Indian neighbours.

Old volumes of *Bengal Past and Present* are always worth re-reading, not only as memorials to a more leisured and literate age, but for the lively little snippets presented. Here is a typical one from 1908, volume 2, headed 'A strange happening during the Sikkim expedition of 1888-89, recorded by Captain Power, an old and respected resident of Darjeeling.' 'After the battle of the Jelep La Pass among the prisoners taken was a "Tibetan" of fair complexion, blue eyes and red hair. So European was he in appearance that one of his captors said, "Bedad he's the very twin of Paddy Sullivan." The Doctor who attended to his wounds became interested in him and made enquiries: he found that the prisoner's name was Namgay Doola, and afterwards a Lama of the Pemionchi Monastery in Sikkim told him that many years before, a big burly red-haired European had come to Sikkim, with a Lepcha wife, and had settled down in Sikkim; when our expedition of 1861 came, this man and his family migrated to Tibet. Enquiries made in Darjeeling proved that about 1849, a harum-scarum red-haired Irishman named Timothy Doolan had fallen in love with a Lepcha woman and on his commanding officer ordering him back to Dinapur in order to break off the affair, Tim Doolan had bolted into Sikkim with his Lepcha wife and refused to return and have even fired on the *sebundi* sappers sent in pursuit of him.

'A messenger was sent to Namgay Doola's house in Tibet and brought back with him an old brass regimental buckle and an old crucifix, proving the above story to be true. Tim Doolan became Timday Doola and probably his descendants are in Tibet to this day and Namgay Doola, the Tibetan prisoner, was the son of the Irish Tim Doolan. Kipling apparently had heard of this story (see his *Namgay Doola*) but Kipling's story has too much of the stage Irishman about it and is not as good a story as this version, published privately, by Captain Power, here summarised.'

This is undoubtedly a good yarn, but another version of it exists too, which Peter Hopkirk explored in his 1997 book *The Quest for Kim: in Search of Kipling's Great Game*. Here the story is set thirty years earlier, at the time of the Mutiny and 'had to do with a certain Tim Doolan, the son of an Irish sergeant who fled to Tibet during the Indian Mutiny of 1857 and apparently married there. Doolan was never heard from again, but 20 years after his flight, "there appeared in the Darjeeling bazaar a strange youth with fair hair and blue eyes, but who spoke no English," a young man rumoured to be his and his Tibetan wife's son.' Of course, with a little tweaking of dates, it is possible that both stories refer to the two same people, the Irish deserter and his red-haired son, seen in Darjeeling about 1877 and subsequently taken prisoner in Sikkim twelve years later. Did Timothy Doolan receive a Christian burial in Tibet, one wonders.

James Day, from Hampshire, has sent in an interesting account of his family in India, which he recently had published in the *Genealogists' Magazine*. 'My family worked for the East India Company for many generations in London, India and Sumatra and fortunately most of them seemed to have survived to return and die in England. However, I do have a Thomas Day who died in Madras in 1734 and another Thomas who died in Bencoolen in 1823, but I have no idea whether any gravestones exist.' James Day had hoped to find an ancestral connection to Francis Day, who founded Fort St George in what became the city of Madras, in 1639. Francis had applied to the East India Company to work as a factor, or merchant, in 1632, and his initial salary was £30.00 per annum, rising by £5.00 per annum for the following seven years of his covenanted service. The Company's first settlement, or station, on the Coromandel Coast had been at Armagon, north of present day Chennai (Madras), but Francis Day moved further south, nearer the Portuguese settlement of San Thomé, where, suggests our correspondent, he had a mistress of whom he was 'so enamoured' he would do anything to be near her. Returning to India in 1642 from leave in England, Francis Day was now on a handsome salary of £200 a year, and with goods to sell on the Company's behalf. 'Perhaps returning to India at this time was an astute move, as in November 1641 civil unrest broke out in England leading to the start of the Civil War between

Royalists and Parliamentarians.’ Although the case for claiming Francis Day as an ancestor is not entirely proven, James Day has put up a spirited argument, and has been able to show that the founder of Fort St George had undertaken some sort of apprenticeship as a cloth-worker before joining the East India Company. He died in 1673, probably at Great Haseley in Oxfordshire, and his son, Francis Day junior carried on the family connection, eventually rising to become a member of the Council at Surat, and dying in Bombay in 1693. Passed down in the Day family are ‘pieces of what must have been at one time a very large dinner service’ ordered by the East India Company’s servants from China, with the family coat of arms. The great-great-grandfather of our correspondent specifically refers to the crockery in his Will of 1848, in bequeathing it to his son:- ‘a dinner service of real china with my Coat of Arms, it is very large and old fashioned ware made in China for my Father a century ago’, a tangible link stretching back to at least the mid-18th century. James Day visited Madras last year and saw St Mary’s Church and the Fort established by his name-sake almost four hundred years ago.

#### CAN YOU HELP?

This issue brings a bumper crop of all kinds of queries, some of which have proved pretty intractable, but are published in the hope that BACSA’s wide and eclectic membership may be able to suggest ways forward.

BACSA member Barry Gregson has an intriguing miniature of Captain William Vaughan, one of two brothers whose lives were ‘awfully terminated’ in 1817 near Poona. (see page 37) An inscription on the reverse of the miniature in a contemporary hand, tells us that the Captain was born on 27 January 1786 and that he spent two years in the West Indies, from 1801 to 1803. He then embarked as a cadet in the East India Company’s Army and spent some eleven years in the 15th Madras Native Infantry. His brother, Dan Vaughan was a cadet officer, and the two men, after a furlough in Wales were proceeding to join their regiment via Bombay. But they got caught up in the last Anglo-Maratha war and shortly after the battle of Kirkee the two men were taken prisoner by a party of Maratha horse in a village near Poona. The brothers were then ‘brutally driven along the road to the village of Tullygaum where they were hanged from a tree’ early in November 1817. A contemporary letter from Mountstuart Elphinstone, the British representative at the Peshwa’s Court to the Governor General, the Marquis of Hastings, from ‘Camp Kirky’ written on 11 November relates the story of the seizure and execution of the Vaughan brothers.

It was ‘a truly shocking and sad affair’ writes Mr Gregson, and one would think that this dreadful event would be marked by some kind of memorial, but a search of the relevant Gazetteer has not found anything at all. A search of the *Indian Monumental Records* proved equally fruitless, so the query was passed to our Poona contact, Ms Janhavi Pavgi. She comments that the village is now known as Talegaon, and has become very urbanised. Ms Pavgi also notes that ‘it was not at all usual for the Marathas to kill wantonly, or indulge in torture of the prisoners’. Were the two men in fact given a Christian burial, and if they were captured in ‘a village near Poona’ why were they then driven on to another village to be killed. Perhaps a reader can shed light on the mystery?

Roger Perkins, a long time BACSA member, is a collector of military silver, that is things like presentation wedding salvers, retirement cigar boxes and sporting/shooting trophies. We were able to help him a couple of years ago when we tracked down the story of Lieutenant Colonel EH ‘Buzz’ Browne, of the Shanghai Light Horse and 1st Gurkha Rifles. Roger Perkins had bought a Chinese silver salver, which had been given to the Colonel and his wife Mollie in 1938. After an appeal for information, a fellow BACSA member, Mr Chris Christodolo, came forward, who had known and worked with ‘Buzz’ Browne in British-American Tobacco, in India, after the war. Mr Christodolo was able to put Roger Perkins in touch with the Brownes’ daughter who provided information about her late parents’ adventurous lives, and to enable a short article to be written about them. ‘It seems that *Chowkidar* reaches the parts that other publications cannot reach!’ quips Mr Perkins and he is hoping for similar luck with a new appeal. ‘Information is requested from anyone having knowledge of any of the following officers: Major General JHF Lakin (1878-1943) formerly 7th Gurkha Rifles; Lieutenant Colonel VDW Anderson (1900-1942) 14th Punjab Regiment; Lieutenant Colonel FB Newport-Tinley (1892-1946) Royal Deccan Horse and Brigadier General RTI Ridgway (1896-1939) formerly 40th Pathans.’ Any personal anecdotes of these officers, and if possible, the loan of photographs, would be appreciated. Please contact Roger Perkins at Torwood Cottage, Haytor, Newton Abbot, Devon TQ13 9XR or via the Editor.

A similar query has come in from BACSA member Kimberley Lindsay, who lives in Germany, and has appealed in the past for information via *Chowkidar*. He is hoping to write an article about Ronald Stuart Moberly, OBE, VD, ‘a keen Volunteer’ and ‘stalwart of the Great Indian Peninsular Railway’, whose medals he now holds. Born in 1888, Ronald’s parents were Colonel William Moberly and Mary Fraser, daughter of the Queen’s Surgeon. The young man joined the Indian State Railways as a traffic probationer in September 1909, on a starting salary of Rs200 a month. Ronald had to provide his own kit, and he also had to pay Rs3,000

into the GIPR Mutual Assurance Fund and make monthly contributions, so he would not have had much left from his wages. Despite this, Ronald threw himself enthusiastically into the GIPR Volunteer Rifle Corps and was commissioned as a 2nd Lieutenant. The following two years saw him promoted at work to Assistant Traffic Supervisor, and Lieutenant in the Volunteer Corps. He was at Sholapur when the First World War started and saw active service until his release in July 1919. His interrupted civilian career flourished and he rose to become Divisional Traffic Manager of the GIPR. Ronald was presented with his OBE by the Governor of Bombay, the Right Honourable Michael Knatchbull, 5th Baron Brabourne in 1932, and next year was appointed Honorary Lieutenant Colonel and Aide-de-Camp to the Governor of Bombay, a well-deserved recognition of his services. Ronald Moberly died at the comparatively early age of fifty-two, while on leave in Bombay, and it is assumed that he is buried there, probably in good company in the great Sewri Cemetery. 'He has certainly turned out to be eminently researchable', Mr Lindsay tells us 'but I still need a photo of him' and if readers happen to have 'anything Moberly' he would be delighted. Emails to the [lindsayhouse@web.de](mailto:lindsayhouse@web.de) or letters via the Editor.

Photographs of a fascinating 'pro-Cathedral' in China have been sent in by BACSA member David Morphet. (In case you are wondering what a 'pro-Cathedral' is, it's a church used in place of a cathedral, a sort of 'church-in-waiting.')

It was built for WW Cassells, the first Anglican Bishop of West China, and was dedicated in 1914, so it is post-Boxer rebellion. It stands in what was formerly known as Baoning, and has now become Langzhong, near Chengdu in Szechuan province. It is said to be a Protected Historical Site, having escaped the Cultural Revolution, and would appear to be in use as a church today. It is not known if there is an associated graveyard. Mr Morphet adds that he loves 'the combination of Chinese hipped roof, neo-Gothic windows and verandah clerestory, not to mention the Italianate tower!' (see page 36) Any information about this building would be welcomed – what was its original name, for example, and are there memorial tablets inside? Emails please to: [david.morphet@ukgateway.net](mailto:david.morphet@ukgateway.net) or letters via the Editor.

New BACSA member Anne-Charlotte Inglis is descended from a notable family. Her great-great-great-grandfather was George Inglis, a merchant who founded a trading company in north-east India in the late 18th century. *Chunam*, which is a kind of lime mortar, coal, oranges, cinnamon and potatoes were all traded until the company was wound up in 1902 by George's grandson, Lionel Inglis.

George died in 1850 in Sylhet (now in Bangladesh), and sadly his impressive tomb and obelisk are no more, because a cement factory stands on the site. However, there are two reminders of this enterprising man – the first a photograph of his monument at Chhatak, showing the damage caused to it in the earthquake of 1897 (see back cover), and secondly an inscription in Sylhet church, which notes 'a long life of integrity, benevolence, acts of kindness and a most unbounded hospitality and charity' among other virtues. Our correspondent is descended from George's only surviving son, Henry, who married Sophia, daughter of Major General Frederick George Lister, the Political Agent in the area. Henry died in London, but according to his wishes, his body was returned to the family burial compound in Cherrapunji, near Shillong, his widow taking the embalmed body to India with her. On Sophia's own death, also in London, it is said that her son Lionel took her body home to Cherrapunji, to be buried beside her first husband. But where are these graves? 'So far, writes Anne-Charlotte Inglis 'I have not been successful in finding them.' Can readers help? Please email her on: [inglisanne@yahoo.com](mailto:inglisanne@yahoo.com) with a copy to the Editor, or write to 12 Shadforth Street, Paddington NSW 2021, Australia.

#### Quick Queries

**Dalhousie.** BACSA member Mrs Jane Caleb, wife of the retired Bishop of Chandigarh tells us that much needed repair work is going on at the Civil Cemetery there and that the Senior Divisional Magistrate has promised to build a little three-roomed museum to house relics and photographs of old Dalhousie. Please contact her at Mehboob Villa, Dalhousie, 176 304, Himachal Pradesh, India, if you can help with memorabilia or have information on the 'New' Dalhousie cemetery.

**Dhaka,** formerly Dacca. BACSA member Mr Waqar Khan is writing 'a pictorial tribute' to the city, which will turn 400 years old in 2008. He is in touch with the India Office Library but would be grateful if BACSA members could suggest further sources of pictorial and other relevant material. Please email him at: [zoya@gononet.com](mailto:zoya@gononet.com) or write to him via the Secretary.

**Wellington,** South India. Mr Dick Skinner is hoping for information on William Gillespie 'late Conductor in Indian Supply and Transport Corps, who died on 30 December 1901. Also his wife Sarah Ann Gillespie, née Bolam, who are both believed to be buried at Wellington. The couple had lived at Cox Hoe Cottage, Wellington.' Please email him at: [rlskinner@btinternet.com](mailto:rlskinner@btinternet.com) or write to him at 35 Broadlands Close, Plympton, Devon PL7 1JP

## A FAMILY TOUR TO INDIA

Earlier this year BACSA member Peter Boon and some of his relatives, visited India. 'Our aims were to retrace family roots, cover some 1857 and Raj ground, and see some of the traditional tourist sites.' The group first travelled through Delhi, Meerut, Agra and Jhansi and it was here that Mr Boon photographed the lesser-known Memorial Well (see page 37) which stands within a walled compound, in memory of Britons killed during the uprising of 1857/58. 'Our guide understood that there are murmurings within the surrounding, mostly Muslim, community, for the memorial to be removed and the compound made over to another use. If my memory is correct, the Well is under the care of the ASI.' After visiting Azamgarh, where 'my maternal grandparents were married and lived', the group arrived in Allahabad, and were warmly welcomed by the Commissioner at another of the grandparents' former homes. 'We turned up unannounced at these houses only to be welcomed most kindly after we had explained the reason for our visit. Such hospitality was very generous and touching. We were delighted and intrigued to see a plaque by the porch stating that the house was the property of JC Smith (grandfather)! Shown photographs of the interior of his house in the grandparents' time, the Commissioner of Allahabad commented ruefully that his furnishings compared poorly.'

In Nainital 'finding that the former Government House is open to the public was a delightful surprise: my parents' wedding reception was held there. A "must" for those interested in the British period. There cannot be many, if any, Government Houses open to the public.' At Moradabad where 'my father trained at the then Police Training School in the early 1930s, the Principal gave us a warm reception and showed us around. We presented an album of my father's photographs and copies of letters he wrote to his parents. Plans are afoot to set up an Indian Police Museum at the Academy.' On to 'Mussoorie (my birthplace) where Christ Church is in tip-top condition...the cedar tree planted by Princess Mary in 1906 is going strong.'

'In Simla the Gaiety Theatre is being comprehensively restored, and the amateur dramatic club remains active. We found that it is the Army by far that takes the best care of the buildings dating from the British time. The barracks and quarters were invariably freshly painted and identified by neat and clear sign boards. Hotels in heritage buildings and Banks come second. The condition of the churches and cemeteries varies greatly.' Mr Boon's report and photographs will be put in the BACSA Archives in the British Library, for future reference, and we are grateful to him for making them available to us.

## THE ROYAL ASIATIC SOCIETY

The Royal Asiatic Society, its library, archives and collection of paintings and drawings, have recently moved into newly purchased premises in Bloomsbury, the Director Dr Avril Powell tells us. The Society's new home is situated within two minutes walking distance of Euston station at 4, Stephenson's Way, very close to the Wellcome Library, and about ten minutes walk from both the British Library and the School of Oriental and African Studies. Founded in 1823, the Society continues to pursue the objectives stipulated in its Royal Charter, mainly 'the investigation of subjects connected with and for the encouragement of science, literature and the arts in relation to Asia'.

The new programme of events will commence in October. Apart from the traditional monthly lecture series, held on Thursday evenings, there will be a programme of events led by research students, but open to all, to include musical performances and film discussions as well as presentations on ongoing projects connected with Asian civilisations. BACSA members may be particularly interested in the library collections. Although the Society's interest spans the whole of Asia, there is a particularly strong focus on South Asia, reflecting the founding and running of the Society by servants of the East India Company on retirement or furlough from India. Apart from many well-known 'Anglo-Indian' names, such as the founder, HT Colebrooke, most scholarly-minded civil and military officers serving the Company and later the Raj, became Fellows of the Society, and its rich library collections have been built up around the donations and bequests they subsequently made. The library collections are in the process of being catalogued electronically. The journal too, published regularly since 1834, and consisting in large part, originally, of articles by ex-India hands, offers opportunities to follow up the scholarly interests and achievements of the individuals and families once serving in India who are at the heart of BACSA members' own interests. The journal, to be increased shortly to four issues each year, is included in the annual subscription which varies according to category of fellowship held.

The Society's lecture room and the council chamber are both available for hire at competitive rates by other societies for either half or full days and evenings. Details on this and the Society's other regular and special events and activities can be obtained either from the website ([www.royalasiaticsociety.org](http://www.royalasiaticsociety.org)), by e-mail ([info@royalasiaticsociety.org](mailto:info@royalasiaticsociety.org)), or by phoning (020 7388 4539). The RAS is not only for scholars but welcomes fellowship applications from anyone with a serious interest in, or experience of Asia.



Above: James Best's grave in St Sepulchre's Cemetery, Poona, with flowers and a card from Bolton (see page 26) Note the Freemasonry symbol on the stone.

Below: the eclectic pro-Cathedral at Baoning, Szechuan province, China (see page 32)



Above: the handsome, but ill-fated Captain William Vaughan, murdered at Tullygaum in 1817, (see page 30)

Below: the Memorial Well at Jhansi. photographed earlier this year by Peter Boon, (see page 34)



**God's Terrorists: The Wahhabi Cult and the Hidden Roots of Modern Jihad**

Charles Allen

There are few more perceptive writers as to the undivided Subcontinent than the author. Every work has substance and style after insightful research, and this book even more so. In the late 18th century an intolerant re-interpretation of Islam established itself in the Arabian desert. To their critics in the Muslim world, the followers of this movement became known as Al-Wahhabi. The Wahhabi movement was then exported to India in the 1820s and established at Rae Bareilly by one Syed Ahmad Barelvi, and thereafter spread all over India, mainly attracting the-labouring classes. Initially he preached religious reform but thereafter a political tone developed. A jihad was invoked against the British and military training imparted. Syed Ahmad was a former Pindari. For reasons of security, the headquarters of this movement, now known as Hindustani Mujahidin, but to the Government at the time as 'Hindustani Fanatics', was moved to Sittana, near the Black Mountains in the North-West Frontier. There in 1827 he declared war against the Sikh kingdom but was killed a few years later in 1831 at Balakot. The movement continued all over India and even created communal disturbances in Bengal from 1830 onwards, for example, over a thousand Wahhabis under one Titu Mir or Mir Nasir Ali, who had gone to Mecca on Haj at the same time as Syed Ahmad, committed outrages in two districts, and overwhelmed the local militia, most of whom perished having only been issued with blank ammunition. A Bengal Army contingent was then brought in, and Titu Mir and a hundred others killed in 1831. The Wahhabis were using the body of a dead European as a flag. Some two hundred were tried, one hanged and 147 others imprisoned.

Even after Syed Ahmad's death the movement had continued in Sittana obtaining money and adherents from all over India. The movement was well-knit, drawing recruits from Peshawar to Dacca. In 1850 a jihad was again declared against the British, and during the next eight years, sixteen expeditions aggregating 33,000 troops were sent out against the Hindustani Fanatics by the Government, as they had secured the support of some of the Frontier tribes. Brought to the verge of extinction many times over, they regrouped and resumed, for example, far away in Calcutta on 20 September 1871 the acting Chief Justice John Norman was stabbed to death while proceeding to preside over the trial of a Wahhabi. After the failure of the 1857 Uprising, the Wahhabis refocused their efforts on madrassas, or theological colleges. In 1863 they made the following proclamation:

'The infidels are extremely deceitful and treacherous, and will by whatever means they can, come into these hills and declare to the people of the country that they have no concerns with them. ...it is therefore proper for you not to give into their deceit, for when they get an opportunity, they will ....injure your faith.' Some one hundred and forty years later a similar proclamation was issued by Al-Qaeda for by then a combination of political events had taken place in Arabia, Afghanistan and Pakistan, that allowed the strands of Wahhabism to converge in the Afghanistan-Pakistan fault line. Two different organizations emerged, as is known at this coming together, one tight and therefore localized, the Taliban, and the other with global aspirations, the Al-Qaeda having in 1998 issued a fatwa similar to the proclamation of the Hindustani Fanatics in 1863. The spirit behind both is the same. A multi-layered narration in the prevailing global context, an aura of immediacy in every word, for as Allen acknowledges jihadism will retain its appeal to underprivileged or dispossessed Muslims as long as grievances remain unaddressed. Strongly recommended. (SLM)

2006 Little Brown ISBN 0 316 72997 3 £20.00 + postage pp349

**In Their Own Words: British Women Writers and India 1740-1857**

Rosemary Raza

Readers of early 19th century 'Anglo-Indian' literature will be familiar with some of the women writers here – the eccentric Fanny Parks, the practical Emma Roberts and Emily Eden, the witty, unmarried sister of the Governor General Lord Auckland. (The term 'Anglo-Indian' only came to signify people of mixed descent in the early 20th century. Its former usage, as employed here, covers Britons living in the Indian subcontinent, both civilian and military, Company men, merchants and missionaries.) Although extracts from the most popular works have been quoted in compilations almost ad nauseam, no-one has previously attempted to gather together the some ninety or so British women whose writings were published before 1857. By looking at what these women actually wrote about their lives, work and travels in India, Dr Raza has built up a detailed picture of their domestic and social life. It would be nice to think that some of our stereotypes of British women in India are wrong although sadly, this isn't always the case. Some memsahibs are condemned in their own words as racial, class-conscious snobs; female missionaries, or more often, missionaries' wives, live dull, pious lives, and the mortality among British children was pitifully high. Children born to the wives of ordinary soldiers were more than twice as likely to die in India, as in Britain, though as the author points out, we have no words published or otherwise from the sergeants's wives.

The majority of the women writers of the title, were upper class, daughters of East India Company men, civil servants, officers, and clergymen. Only a very few had to work for a living, and some turned to writing to support themselves, others published interesting letters written originally to friends and relatives with detailed descriptions of their exotic surroundings, and less often, of the people inhabiting these exotic places. This is a careful, sympathetic examination of the minutiae of such women's lives, engagingly told, and refreshingly free of jargon. There are very useful biographies of the women writers, including the often marginalized missionary women, like Martha Weitbrecht (1808-88), who wrote much on Indian Female Education. And Dr Raza has solved the long-time mystery of who the Englishwoman, Mrs Meer Hassan Ali really was. Recommended. (RLJ)

\*2006 OUP Delhi ISBN 10 0-19-567708-0 Rs955 £19.99 + postage pp289

**A Handbook for Irish War Graves in India, Burma and beyond 1914-1945**  
Eileen Hewson

This is another remarkable book in the detail of its research and its poignancy. Intrepid and indefatigable in all her cemetery travels, this compilation in a way is a follow-on to her earlier publications – *Himalayan Headstones from Ladakh, Kashmir; The Forgotten Irish, Memorials of the Raj and Assam & North-East India, Christian Cemeteries & Memorials 1783-2002*. As a BACSA member, the author's passion for old cemeteries/graveyards has been the inspiration for her travels in the Indian subcontinent; from the hill stations across the Himalayas, to the tea plantations in the north-east, she has searched for the graves of the Irish who died in British service and in the cause of peace. Her enthusiasm also extends to the burial places in the west of Ireland which are disintegrating and will soon vanish for ever.

This current book is a compilation of the over 650 Irish commemorated in cantonment cemeteries, war graves and on war memorials in India, Burma and beyond. The latter includes Indonesia, Malaysia and Sri Lanka. Most of the entries relate to casualties of the two World Wars, and a few casualties of the Third Afghan War 1919 and the intervening years between the two World Wars. There were, of course, Irish in English and Scottish units, and English and Scots in Irish units. At this distance in time, the author has done her best in this regard. Most of the entries provide biographical details: age, names of parents, wife, husband (in the case of those in the women's services) and the unit in which the deceased was serving.

In a brief review one can only encapsulate the progression of burials/commemorations of one Irish battalion on the Indian establishment prior to World War Two, the 1st Battalion Royal Inniskilling Fusiliers as it moved all over India and then to Burma. During World War One there were burials in three cantonment cemeteries and commemorations on two war memorials. As to World War Two, in March 1942 this battalion was flown from Rangoon, having earlier moved there from India, to Yenangyaung to assist in the destruction of the oil wells. Having largely succeeded in this, the battalion had to march five hundred miles back to India. Two thirds of the battalion died. After re-equipment the battalion returned to Burma, travelling the length of the Mayu Peninsula to Akyab. The battalion launched several attacks on the Japanese but was beaten back, the survivors escaping into the jungle to be killed by the Japanese or dying of starvation/disease, and was thus almost totally decimated. After reading this compilation one can only agree with General William Tecumseh Sherman's 1879 view as to war, 'Its glory is all moonshine... war is hell.' This book obviously is not meant to glorify war, but only to record its pathos. Highly recommended. (SLM)

2005 Kabristan Archives, 19 Foxleigh Grove, Wem SY4 5BS. ISBN 0-9548979-1-9. Special rate including postage for Chowkidar readers £7.00 UK, £8.00 Europe, £9.00 elsewhere. pp92

**Darjeeling & the Dooars: Christian Cemeteries and Memorials 1842-1995**  
Eileen Hewson

This corner of India bordering Nepal, Sikkim, Bhutan and Bangladesh holds many surprises for the family historian usually seeking Scottish ancestors in this home of the Tea Industry and memories of the British Raj. Among the many pioneers of the Tea Industry who lie buried here - Camerons, Campbells, Duncans, Grahams, Logans and 'Macs' galore from McAllister to Mackenzie - who invested their all in a lonely uncertain life on a plantation wrested from the wilds, there is a scattering of illustrious incumbents in Darjeeling from almost every part of Europe. A Hungarian, Csoma De Koros of Tibetan language fame whose grave is now 'protected' by the Archaeological Survey of India and the Hungarian Government. A German missionary, Carl Niebel who was the first to translate the scriptures into Lepcha. An Italian, Louis Mandelli, a fugitive from the Garibaldi times who while managing a Tea Estate earned an international reputation as an ornithologist. Mentally walk among the cemeteries, not omitting the long abandoned military ones with names of over sixty regiments whose men came here for a brief respite from the heated plains, visit the isolated graves of planters and their family beyond

the reach of doctors and clergy, and a fascinating historical picture emerges. The author is to be congratulated for this compilation of written records from the Oriental & India Office Collections in the British Library and surveys undertaken by tea planters and members of BACSA. There is a magnificent picture on the front cover of Darjeeling as seen from Jalapahar and a frontispiece of the Teesta river flowing to the Dooars, both taken by a sixteen-year old schoolboy in 1940 [me!] along with ten pages of recent photographs from almost every cemetery covered. This is the author's third book for BACSA on cemeteries in remote parts of India following, *Ladakh* [2002] and *Assam & North-East India* [2005], in addition to her books published elsewhere on Irish graves. BACSA is very grateful to her. (TCW)

2006 BACSA ISBN 0 907799 84 1 £10.50 plus £1.00 postage pp96

### **Fire and Spice: Parsi Cookery Joyce Westrip**

Most people would be hard put to name a single Parsi dish, other than dhansak, which is lamb or chicken cooked with lentils and vegetable purée. But as Joyce Westrip points out in her new book, Parsi cuisine has a thousand-year-old history in India dating back to the arrival of Zoroastrian refugees along its western coast of Gujarat. Pre-dating the arrival of Mughal cuisine by nearly half a millennia, the Parsis brought Middle Eastern ways and tastes with them. In particular is the use of sweet ingredients in savoury dishes, like the recipe for 'orange-flavoured rice with dates' on page 132 that starts off sedately enough with basmati rice and lentils, but then introduces sliced onion, orange peel, dates and almonds and is finished with rose water and hot milk. A condition placed on the first Parsi settlers was that they should not kill and eat cows, in deference to their Hindu hosts, so there are no beef dishes here, but there are plenty of recipes for lamb, chicken and a few for pork. Fish is popular, since the first settlements were along the coast, and eggs are important too, not just for breakfast omelettes, but as symbols of renewal, especially at the New Year in March (another Middle Eastern inheritance, also adopted by the Romans and the origin of our Easter eggs). The reviewer will certainly be trying out these recipes. (RLJ)

2006 Serif, 47 Strahan Road, London E3 5DA ISBN 1-897959-41-9 £9.99 + postage pp187

### **An American Memsahib in India: The Letters and Diaries of Irene Mott Bose 1920-1951 ed. Patricia Owens**

Irene Mott was the daughter of remarkable parents, and she went on to lead an equally remarkable life of her own. Her father John Mott was sequentially Chairman of the International Missionary Council, and General Secretary of the International Committee of the YMCA. He shared the Nobel Peace Prize in 1946 for services to refugees and prisoners. Irene was born to a privileged family, educated for a year in Switzerland, and became a student at Columbia University where she qualified in psychology. She was awarded a travelling scholarship, and this brought her to the Far East, and India, in the 1920s. The first part of the book gives an engaging picture of Japan, Korea, Hong Kong, the Philippines, and Ceylon, when enough of the old customs remained to make each place distinct and individual, long before globalization arrived. But Irene was clearly destined for India, emotionally and intellectually. Asked by a wealthy Parsi mill manager to work for the local village women in Nagpur and Amraoti, she started a little school and did rudimentary health visiting. After training as a midwife in London, she returned to Nagpur and married an upper-class Anglo-Indian lawyer, Vivian Bose, joining him in the joint family home. There are grim passages in this book where Irene describes frankly an outbreak of cholera in the village, but there were happier occasions too when this genuinely nice woman met and entertained the Viceroy, organized a 'Children's Mela', feeding over a thousand children, and was influenced by Mahatma Gandhi. How she coped with food rationing and distribution to the villagers during the famine of 1943 is contrasted with quieter holiday times in Mussoorie and Kashmir. Certainly an atypical 'memsahib', this is an unusual story, told in her own words. (RLJ)

2006 BACSA ISBN 0 907799 85 X £15.00 plus £1.00 postage pp230

### **Books by non-members that will interest readers.**

#### **Daughters of the Empire: A Memoir of Life and Times in the British Raj** Iris Macfarlane

Three generations of women in the author's family spent most of their lives in India, starting with her great-grandmother, Maria Hockin Stirling who married the resoundingly named Juxon Henry Juxon Jones in January 1851 and travelled out in December the same year. During that year, Maria had already conceived and

given birth to a still-born child, but she was to go on and have ten more children, some of whom lived on well into the 20th century. The author is descended from Maria's fourth daughter, Annie, who lived until her 90s. This longevity is an important part of the family history, because it meant that stories were passed down by word of mouth, to Iris Macfarlane, who is now in her 80s. The links with India through another family line go back even further, to the mid-18th century, so it was almost inevitable that the author herself would continue the connection, and indeed she lived for thirty years on a tea plantation, not leaving, it appears, until the early 1960s, when she seems to have suffered a severe breakdown. In 1996, she decides to revisit Darjeeling, Kalimpong and Calcutta 'going back to the country which bored me and made me ill, but which also enchanted me...' Her observations of this visit are acute and accurate, but the majority of the book is taken up with the family saga, based on a treasure trove of old letters and photograph albums. Her great-grandmother's first letter to survive is written during the Mutiny of 1857, and reflects the popular British view that Lord Canning 'ought to be turned out of India, [he] is behaving so ridiculously and leniently that the rebels are not punished...' Luckily the Juxon Jones were safe in Ludhiana during the troubles, although there were anxious times. The separations between children, exiled to boarding schools in England, and parents working in India, have been well documented in the past, but are poignantly described here. The six-year old Iris was left at a school in Watford and 'I remember on the first evening sitting by the window of the common room with the laurels with the rain outside tapping against the glass, night and aloneness of a kind so desolating that all other separations take me back to it...' Despite sombre passages like these, the book is an entertaining and well-observed record of what was, it has to be said, a fairly typical family, serving in India. What does depress one is the jargon-filled Introduction by an academic, writing about 'pathologized colonial experiences', 'fraught interactions and traffickings between metropolises and ex-colonies' and much else. Iris Macfarlane's story is a good one, simply told. It doesn't need to be reinterpreted to fit currently fashionable academic theories. (RLJ)

\*2006 OUP Delhi ISBN 10: 0-19-567812-5 Rs450 + postage pp165

### **Lilla's Feast** Frances Osborne

There are similarities between this book and *Daughters of the Empire* (reviewed above). Both relate the stories of women born abroad, in the old British Empire, whose family lives, first with parents, then husbands, kept them away from England until retirement. Both authors are lucky enough to have a cache of written material

and photographs from which to weave their work. In Frances Osborne's case not only did she inherit the papers of her great-grandmother Lilla (Lilla) Eckford, but she also found family papers in the British Library, a photograph of Lilla and her twin sister Ada in the archives of the School of Oriental & African Studies, and a typewritten cookery book in the Imperial War Museum. What is extraordinary about Lilla's life is that she was a survivor, not only from an unpromising first marriage in the Chinese port of Chefoo (her birth place), but from internment in a Japanese Prisoner-of-War camp, when she and her second husband were imprisoned for three years. Lilla could have avoided this by remaining in England, where she had gone to visit her adult children in 1939. But she returned to her husband and home in Chefoo, and it was from here that the couple were taken in 1942. They had been offered berths on a ship leaving Shanghai for England (through perilous seas), but decided to stay on, where the family business of Casey & Co was well-established. Having survived the prison camp, Lilla and her elderly husband Casey, were repatriated to England in 1945. So starved had the couple been, that when Lilla met her twin sister again 'she seemed half the size of Ada'. Bleak post-war conditions in England made the Eckfords decide to travel back home to China, only to find that the family home had been completely destroyed and the family business taken over by the Communists. They finally left China for good in 1949 after an agonizing wait for exit permits. The 'Feast' of the title is the recipe-book that Lilla typed out during the Japanese occupation, recalling happier times, when food was plentiful. Like Elizabeth David, who sat down at her kitchen table in the post-war England of ration books and recreated the sunny Mediterranean food of the 1930s, so Lilla was trying to bring back the days when she had been mistress of her own household. This is a fascinating story of a brave, if sometimes misguided woman, who survived to a hundred and one years and it is well told too. The author does occasionally have a tendency towards literary breathlessness, that is, very short sentences. Like this. And no matter how sympathetic the writer is to her subject, one should beware of too much empathy. (RLJ)

2005 Black Swan 0 552 77188 0 £7.99 + postage pp399

### **Mussoorie Merchant: The Indian Letters of Mauger Fitzhugh Monk 1828-1849** ed. Andrew Morgan

Born in 1815, Mauger Fitzhugh Monk left his home in Guernsey in 1828 for an apprenticeship in Plymouth. He qualified as a solicitor in 1836 and came under something of a cloud, as happened to others also at the time, and thereafter journeyed to India to seek fame and fortune. From 1837 he served briefly for

three years as a gunner in the East India Company's Army and thereafter settled in Mussoorie, first as a teacher, then as a hotelier and merchant. After an eventful life he died in Meerut in 1849, on his way back to England. This collection of previously unpublished letters gives a fascinating account of the early days of Mussoorie, as also his indecision whether to marry a beautiful girl of mixed race, and the subsequent tragic course of their marriage. The story is piquant and told like an 18th century epistolary style novel. The name Mauger is probably pronounced 'Major'. The chief interest of these letters lies in Mauger's character – complex, dreamer, would-be scholar, entrepreneur, aspiring gentleman, reformed penitent and a virtual conman. He always bounces back, and does not take his brother William's solution – suicide. The following are a few of the lines written on Mauger's death in his sister Isabella's hand on black-edged paper, but no author indicated: 'He left his home with a swelling sail/Of fame and fortune dreaming,/With a spirit as free as the vernal gale,/Or the pennon above him streaming./He hath reached his goal; by a distant wave/'Neath a setting sun they've laid him;/And stranger forms bent o'er his grave,/When the last sad rites were paid him.' (SLM)

2006 Pagoda Tree Press ISBN 1-904289-17-7 £14.00 + postage, pp183

**Reminiscences of the Residencies of the Commanders-in-Chief in India in Simla, Calcutta, Old and New Delhi** W.R. Birdwood

This slim volume of reminiscences and anecdotes was compiled by Field Marshal Birdwood in 1930 just as he came to the end of his long career in the Indian Army. The original edition was privately printed and distributed just to a few friends, and for the use of his successors in office. It has been reprinted here for the first time. He was undoubtedly very well-placed to record the details of the history of these houses, as not only had he lived in them as Commander-in-Chief, but earlier as ADC to Lord Kitchener he had been responsible for overseeing much of the remodelling of Snowdon at Simla and Treasury Gate at Calcutta during the early 1900s. It provides fascinating input both for those interested in Simla and the undivided Indian Army – the acquisition of Snowdon by Lord Roberts in the 1870s, and its remodelling by Lord Kitchener in the early 1900s. (Snowdon is now the site of the Indira Gandhi Memorial Hospital.) It narrates as well the history of the other residences of the Commander-in-Chief in Calcutta and Old Delhi, and provides insightful details of the construction of the house in New Delhi which was undertaken in the late 1920s by Field Marshal Birdwood himself (the latter house was after Independence the Indian Prime Minister's official residence, and, on Pandit Nehru's death, became today's Nehru Museum and Library).

Separately Field Marshal Birdwood, later the first Baron Birdwood, was a great commander in World War One. On 19 November 1915 he had taken command of the Dardanelles Army in the difficult circumstances then prevailing. Though not in the purview of this book, but to highlight his sagacity it is necessary to record that had what was then described as the Alexandretta project been launched in 1915, there would have been no disaster in Mesopotamia or at Gallipoli. A Force under Birdwood was to have been launched in the Gulf of Alexandretta to cut the Baghdad railway. However, at Winston Churchill's instance, as First Lord of the Admiralty, this Force was ordered to land at Gallipoli to support the naval operation in the Dardanelles, Churchill's unfortunate brainchild. The reviewer has memories of Field Marshal Birdwood in 1930 because that was when his maternal uncle accidentally ran over the Field Marshal's dog when paying a courtesy call at his residence in Old Delhi! (SLM)

2006 Pagoda Tree Press ISBN 1-904289-23-1 £8 including UK postage pp33

**In the Shadow of the Himalayas: Tibet, Bhutan, Nepal, Sikkim: A Photographic Record by John Claude White 1883-1908**

Kurt Meyer and Pamela Deuel Meyer

This is an inspired selection of photographs of the Himalayan region in the period 1883 – 1908. John Claude White was 'a civil engineer by education, a colonial administrator by profession and a photographer by avocation'. The following invocation from his memoirs Sikkim and Bhutan: Twenty-one years on the North-East Frontier, 1867 – 1908 sets the tone for this emotive book, with 113 four-colour photographs and six maps. 'When I first visited Darjeeling in 1881, I used to look across the valleys to the Rungeet and the Teesta rivers and long to penetrate into those stupendous mountains and valleys, with their magnificent forests and rivers, to explore the everlasting snows and glaciers, and to come in contact with their interesting people. An added fascination for me was the fact that beyond these mountains lay the mysterious, unknown land of Tibet, about which all manner of things were conjured up in my imagination, and which I fondly hoped I might some day reach.' The accompanying fascinating and incisive commentary by the authors is an inspirational tribute to this extraordinary photographer, unquestionably an intellectual giant fascinated by the towering heights of the region he served in, first for a year as an engineer of the British Residency at Kathmandu, and then for twenty years as the first Political Officer in Gangtok, overseeing British interests in Sikkim, Bhutan and Tibet. He 'lived with the peoples who were of the

mountains, and his work depicted the mountains he shared with them, in detail and in panorama, in light and in abstract form.' For this reviewer it is a sentimental revisit of numerous sites in the Himalayas like the Taktsang monastery in Bhutan, undoubtedly constructed on the postulation of 'Nearer my God to Thee'. As an aside, in the photograph on page 94 the troops featured are Indian and not British, though the caption, possibly by White himself, is 'The machine-gun contingent of the 2nd Battalion, Royal Norfolk Regiment standing in front of the Maxim machine-gun.' There was a detachment of seventeen British personnel from the 1st Battalion Royal Norfolk Regiment, with two Maxim guns, accompanying the Younghusband Mission to Tibet. The four Indian troops are undoubtedly from either one of the two battalions of the Sikh Pioneers, also of the Younghusband Mission and probably attached to the Royal Norfolk detachment on munitions duty in the mountainous terrain of Tibet, and White photographed them with a Maxim gun as a backdrop. Unhesitatingly recommended. (SLM)

2005 Mapin Publishing Ahmedabad ISBN 81 88204 25 0 Distributed through Arts Books International Ltd. 156 Blackfriars Road, London SE1 8EN, tel: 0207 953 7271 £36.00 plus postage pp190

## NOTICES

**Guide Maps to Cemeteries.** BACSA member Merylyn Hwyl-Jones has been compiling maps to cemeteries in India and elsewhere for several years. These are not maps *of* cemeteries, but maps *to* cemeteries, once you arrive in a new town, especially one that is off the tourist trail. A stamped addressed envelope to Mrs Hwyl-Jones at 37 Gowan Avenue, London SW6 6RH, with the name of the place/ places you intend visiting, will enable her to provide helpful information. In turn, more sketch maps would be appreciated when you find a new cemetery.

**Mutiny Tour to India in September 2007.** We have mentioned Palanquin Travels and their popular Mutiny tours in the past. Next year, of course, sees the 150th anniversary of the Great Uprising, as it is becoming known, and the Autumn 2007 tour plans to be in Lucknow on the exact anniversary of the first relief of the Residency. Other places included in the tour are Meerut, Jhansi, Cawnpore, Delhi, Agra and Gwalior, and your Editor will be one of two tour guides. Details on the Palanquin website – [www.palanquintravels.com](http://www.palanquintravels.com) or contact Margaret Percy on 0207 580 6700, or write to her at 92/93 Great Russell Street, London WC1B 3PS.

## Notes to Members

When writing to the Secretary and expecting a reply, please enclose a stamped addressed envelope.

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.

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 it has already been recorded. This is not to discourage the reporting of the occasional MI notice, which is always worth doing, but to avoid unnecessary duplication of effort.

**\*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, UP, India. Mr Advani will invoice BACSA members in sterling, adding £3.00 for registered airmail for a slim hardback, and £2.00 for a slim paperback. Sterling cheques should be made payable to Ram Advani. Catalogues and price lists will be sent on request.

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Damage to the George Inglis monument at Chhatak, Sylhet, caused by the earthquake of 1897 (see story on page 33)