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Editor: Dr. Rosie Llewellyn-Jones

British Association For Cemeteries In South Asia (BACSA)

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Dr Rosie Llewellyn-Jones
135 Burntwood Lane
London SW17 0AJ
tel: 020 8947 9131
[email: rosiejai@clara.co.uk]

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Mrs Jennifer Bailey
18 Elthorne Avenue
London W7 2JN
[email: bacsamember@aol.com]

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 almost 1,600 (2009) 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 India Office Collections at 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

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

Founded by the late Theon Wilkinson, MBE

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An East India Company Tomb in Armenia

How the tomb of an important British officer was found in the former Soviet Union by a BACSA member is a fascinating enough story in its own right. What is equally intriguing is the mention of 'foreigners' who have apparently been helping to pay for its upkeep over the years; the fact that it has been moved from its original site; and that what remains today is probably only part of a more elaborate funerary structure. The story starts in 1826 when Sir John Macdonald was sent to Persia to act as the East India Company's representative at the Court of Fat'h Ali Shah Qajar. This was an important political appointment, particularly at a time when renewed fighting was about to break out between Persia and Russia, her northern neighbour. The Shah wanted to reconquer the territory which had been lost to Russia during an earlier war. Macdonald's brief was to intercede with the Russians on behalf of Persia. However, despite the promise of British support, by 1828 the Shah had to concede both territory and terms to Russia in the Treaty of Turkmanchai. Sir John had been carefully picked for his difficult role. He was the brother-in-law of Sir John Malcolm, the statesman, soldier and historian who had been sent as British Envoy to Persia in the early 1800s. As a young officer, Macdonald had accompanied Malcolm during his 1808 and 1810 missions to Persia, and he subsequently married Lady Malcolm's younger sister.

BACSA member John Malcolm is a kinsman of Sir John Malcolm, and he came across the Macdonald story in a curious way. A former British Ambassador to Iran, Sir Denis Wright, had, in 2000, received a letter from Mr Kevin Reed in Australia. The letter enclosed a journal, written by a relative, Sergeant Joseph Reed. In it the Sergeant described the passage of the funeral cortege of Sir John Macdonald from Tabriz, where he died from cholera on 11 June 1830, to Etchmiadzin, the spiritual capital of Armenia. At the time of Macdonald's death, Etchmiadzin had been among the areas recently ceded to Russia. So his dying wish may have been a last, honorable gesture, to be buried in this ancient Christian city. Sergeant Reed, one of the coffin's escorts, takes up the story. 'Sir John having requested to be taken to the three ancient churches of Asyria, his body was placed in a double coffin and fastened to a tucht-e-rivan [*takht-i-rawan*, a litter for persons of rank] proceeded towards Etchmiadzin accompanied by an officer of the mission, myself, another English sergeant and two of his principal servants. The procession moved from the Prince's garden, where he died, in the following order. In front were, led by grooms, three of his favourite horses covered with black, next all his servants in mourning, then two spare mules covered with black.

The tucht carried by mules in black, with myself and the before mentioned three riding at the corners as pallbearers. In rear followed all the European gentlemen, Persian noblemen etc. About half a mile from the garden we passed the troops which were drawn up for the purpose. Minute guns were fired from the fort as we parted from the gentlemen and proceeded on our route.' The sergeant's journal, which was copied to our BACSA member, prompted him to visit Etchmiadzin in September 2008. It lies about twelve miles west of Yerevan, the capital of this former republic of the Soviet Union, which is now an autonomous country, situated between the Black Sea and the Caspian Sea. With the help of 'an exceptionally intelligent and diligent tour guide, Ms Laura Harutyunyan', John Malcolm visited the Maya Tachar Cathedral where Sir John Macdonald had been interred with considerable ceremony on 26 June 1830. The East India Company subsequently erected a monumental tombstone over his remains and there it stood until about 1953 when it was moved, with others, to the nearby graveyard at Surp Gayane. The tomb as it stands today is a patchwork of stones (*see page 13*). The top and bottom components are of conventional (British) Regency detailing in white marble. Sandwiched between them is a rendered block, which had let into it an inscribed tablet of white marble. The fact that the tomb (or at least the surviving top and bottom components) was competently carved by monumental masons familiar with European architectural detailing of the 1830s raises the interesting question of where it may have been made. Luckily the inscription is intact and reads as follows:

HERE ARE DEPOSITED
THE REMAINS OF
LT COL SIR JOHN MACDONALD KT RLS
WHO DIED AT TABREEZ ON THE TENTH OF JUNE
MDCCCXXX
IN THE FIFTIETH YEAR OF HIS AGE
WHEN ENVOY EXTRAORDINARY FROM
THE SUPREME GOVERNMENT OF BRITISH INDIA
TO THE KING OF PERSIA
IN TESTIMONY OF THEIR ESTIMATION
OF IMPORTANT SERVICES
ABLY AND SUCCESSFULLY PERFORMED
UNDER CIRCUMSTANCES OF UNUSUAL DIFFICULTY
THE COURT OF DIRECTORS
OF THE EAST INDIA COMPANY
HAVE ERECTED THIS MONUMENT
TO HIS MEMORY

The initials RLS on the third line stand for Red Lion and Sun, a Persian Order conferred on Sir John in 1829 following his role in negotiations between Persia and Russia after the war. Sir John Malcolm had been the first recipient of this Order in 1810. A woman caretaker at the Surp Gayane graveyard told John Malcolm that 'foreigners' occasionally visited the tomb and helped pay for it to be kept in good condition, which it clearly is. But who are these benefactors? Are there any photographs of the original tomb when it stood in the Maya Tachar Cathedral graveyard? Many other questions come to mind, and John Malcolm wonders if BACSA members can throw more light on this remarkable find.

MAIL BOX

BACSA member Nick Redpath visited Penang last year and spent some time in the old Christian Cemetery, which is also known as the Francis Light cemetery, after the city's founder. BACSA had contributed to the cemetery's restoration which was completed in 2007. While the tombs are not particularly striking from an architectural point of view, the histories of some of those who lie interred here are of interest. Everyone will be familiar with the story of Anna Leonowens, the governess at the Siam court, whose story was fictionalised in the popular musical 'The King and I'. While the play and subsequent film did have some great songs, it was so far from the truth that it was banned in Thailand (formerly Siam) for its historical and cultural distortions. Anna herself was not all she seemed either. She claimed to have been born in Wales in 1834, but research established she was actually born in India in 1831 to Thomas Edwards, a cabinet maker who had enlisted in the Bombay Infantry, and his wife Mary Anne Glassock, whose mother was Indian. Anna claimed her husband, whom she married in India when she was eighteen, was a Captain Thomas Leonowens, who later became Major Leonowens and who died from sunstroke during a tiger hunt in Singapore. Her own small fortune, she said, was lost during the Indian mutiny. In fact Anna had married a humble clerk, Thomas Leon Owens, who had difficulty keeping a job and providing for their two children, Louis and Avis. Plain Mr Owens died of 'apoplexy' (the old term for a sudden death) and his tomb is in the Penang cemetery. The inscription reads 'Sacred to the memory of Thomas Leonowens who departed this life on the 7th of May 1859 aged 31 years 8c [sic] 5 days. Lord have mercy.' He was listed as an 'hotel keeper' at the time of his death. Anna went on to have a glittering career, and eventually retired to Canada where she died in 1915. The unmasking of Anna was carried out by Dr WS Bristowe who published a biography of her son, Louis, in 1976. Among other facts this careful researcher

found was that Anna's sister, Eliza, returned to India too and married Edward John Pratt an Anglo-Indian. Anna disapproved of this marriage and reportedly distanced herself from the Pratt family. But Eliza's grandson, William Henry Pratt, went on to become even more famous than Anna Leonowens, when he changed his name to Boris Karloff, and played Frankenstein in the 1930s horror movies.

While in Kolkata recently the Editor was shown a small marble plaque on a garden wall in Diamond Harbour Road. Although modern in appearance, probably no more than fifty or sixty years old, the plaque commemorated seven people who had died between 1813 and 1847 and 'who are interred here. R.I.P.' Residents of the adjoining building, the Mary Cooper Home for retired people, knew nothing about those commemorated in the garden, but the invaluable *Bengal Obituary* did. Under the heading 'Orphan Burial Ground, Kidderpore School' eight names of staff and pupils are listed. (Why the plaque has only seven names is not known.) Among those recorded are 'Ann Sturrock, twenty years a boarder, thirty a ward, and five Head-Mistress of this Institution. Died 9th of July 1843, aged 57.' and 'Master George James Cox, died 3rd January 1823, aged 10 years and 7 months. Erected by Ann W.B. Cox.' A correspondent, Dr John Roberts, who is researching in Kolkata at the moment tells us that the Orphan Burial Ground was active between 1820 to 1847 with approximately 100 burials recorded. It was adjacent to Kidderpore School, which was also known as the Military Orphan School, and was founded in 1783 by Colonel William Kirkpatrick of the Bengal Army. St Thomas's College now stands on the site of the old School in Diamond Harbour Road. At some point, perhaps when the retirement Home was being constructed, after 1947, the tombstones of the orphans and staff were lost, but at least their names are remembered in this quiet garden.

Kolkata (formerly Calcutta) is of course, a feast for cemetery enthusiasts and the Lower Circular Road Cemetery is a fine example. It is the first Calcutta cemetery whose Burial registers are now available online. Mr Arijit Mitra, the Chief Executive Officer of Computax Consultants told the Editor that as a teenager he became aware of restoration work in South Park Street cemetery in the late 1970s, BACSA's first project. His interest in the city's European cemeteries grew over the years, and when his company was asked by the Christian Burial Board to take on the task of digitising their records, he took up the challenge enthusiastically. Almost as important as the graves, and the names of those buried, are the *pottah* holders.

A pottah is the certificate or deed, which shows who has purchased a burial plot in the cemetery. Of course the name of the pottah holder and the person buried in the plot may well not be the same, particularly in a climate where Europeans, both young and old were subject to sudden death and had not made provision for their burials. A presentation of the new website has been made to His Excellency the Governor of West Bengal, Gopal Krishna Gandhi, himself a keen historian. In time Mr Mitra plans to put all available Calcutta Burial Records online, including those of the Tollygunge Cemetery, St Stephen's 'Sailors Cemetery', and North Park Street Cemetery which was demolished after 1947, but whose inscriptions were printed in *The Register of Graves* in 1900. The Lower Circular Road Cemetery website address is: www.computax.ind.in/cbb-pottah

Within the Lower Circular Road Cemetery are a number of interesting and well maintained tombs, including those of the Reverend Charles Freer Andrews (died 1940), the English priest who worked with Gandhi, and Michael Madhusudan Dutt (died 1873) the revered Bengali poet who converted from Hinduism to Christianity. One of the largest tombs, near the entrance, tells a particularly poignant story and offers a reminder of why foreign armies enter Afghanistan at their peril. The story of the first Afghan War, and its disastrous conclusion, when British and Indian troops and civilians died in droves on the shambolic march from Kabul in 1842 is well known. The precipitate retreat was sparked by the assassination of Sir William Hay Macnaghten, who was endeavouring to rescue a deteriorating situation. He was shot by the Amir of Afghanistan's son, then attacked by swordsmen as he lay dying on the snow-covered ground. His dismembered and decapitated body was dragged through Kabul's Grand Bazaar where the remains were hung on a meathook. Very little left to bury, one might think, but the inscription on Macnaghten's tomb tells a different story:

'Sacred to the Memory of Sir W.H. Macnaghten, Bart of the Bengal Civil Service, Envoy to the Court of Cabul and Governor of Bombay, who fell by the hand of an assassin in the Insurrection at *Cabul* on the 23rd day of December 1841. In the 48th year of his age. This memorial is erected by his afflicted widow who rescued his remains and brought them for Christian burial to India. They were interred in this cemetery on the 22nd of April 1843'. A smaller plaque to the side tells us that this handsome tomb was 'Restored and illuminated by the Executive Members Christian Burial Board. Easter 2002' (*see back page*). Before we leave Kolkata it is good to report that South Park Street cemetery is now firmly on the tourist map and is on one of the 'Calcutta Walks' itinerary. An imaginative performance took place in the cemetery last November when young Bengalis read

the description of Rose Aylmer's tomb from Vikram Seth's book *A Suitable Boy* while standing in front of the actual tomb (restored by BACSA in 1978). The website www.calcuttawalks.com gives details of this and other city walks including the 'World Wars in Calcutta' tour and 'European Calcutta'.

Ruth Maxwell sought advice from BACSA Area Representative Robin Volkers before revisiting Agra cantonment cemetery recently. On her previous visit in 2006 she had encountered problems, because the cemetery is, as its name implies, within a military cantonment, where foreigners are understandably scrutinized. This time the Maxwells were dropped off by an experienced driver at the cemetery gates, which were open. 'The entrance looked newly-painted and well-maintained. The cemetery walls were in good condition and the paths well-swept and free of litter. The *chowkidar* was not there...in fact the place was deserted!' The plot where Ruth Maxwell's grandmother was buried was in Section Q 'but we had a shock when we reached it as the whole of this area was a tangled mass of virtually impenetrable undergrowth and bushes, with my grandmother's and uncles' graves being literally buried beneath it all.' An adjoining section was clear of weeds and undergrowth, so it may be that Section Q, with R and S, was awaiting attention. 'It was very disappointing that we had found the graves in such a state of disrepair and neglect having come all that way. In 2006 the graves had been easily accessible and the *chowkidar* had placed whitewashed bricks around them – now all that hard work was buried under a sea of weeds and undergrowth. My husband was determined to locate at least one of the graves and after a great deal of foraging around, managed to unearth my grandmother's headstone where we placed some flowers.' (see page 12) We are grateful for Mrs Maxwell's report, because what it does is to remind us how frighteningly quickly vegetation and undergrowth spring up every year in the Indian subcontinent where regular maintenance is often as important as restoration. It also shows that people are prepared to go to great lengths to honour their ancestors, even in unpropitious conditions.

A similar story came in from Sally Orman who visited Roorkee Christian cemetery, in northern India, last November. With her husband, Gerald, the couple were hoping to find the grave of Gerald's great grandfather, Charles Edward Orman. 'He was the magistrate at Roorkee and died there in 1872 having caught sunstroke after a long hot day on his elephant, which got stuck in sand. His 34 year old widow was left with nine children under the age of sixteen.'

The grave was last seen by a family member in 1943 when a photograph taken then showed it surrounded by iron railings. These unfortunately are often the first thing to go in cemeteries, and the caretaker, Mr Mukesh Kumar, confirmed they had been 'removed'. The site of the grave could not be identified today, although the cemetery is pretty well cared for and the gatehouse is in good shape (see page 12). There are many references on the tombstones to Thomason College, the nearby civil engineering college set up in 1847. A short stopover in Lahore was to search for the grave of Gerald's father, an officer in the Indian Army, who died in 1943. He was buried in the Gora Kabristan (the White Cemetery) on Old Jail Road. Here again, the Ormans were disappointed. Although in this case the plot could be identified, the grave stone was no longer there, and the grave had disintegrated, although the majority of other graves were in good condition. 'We spotted the grave of Princess Bamba' adds Mrs Orman. The Princess was the eldest daughter of Maharajah Duleep Singh, and after her marriage to an Englishman, Lieutenant Colonel Sutherland, she was known as Princess Bamba Sutherland. She outlived all her family, dying in Lahore in 1957 at the age of eighty-nine and styling herself, with some justification, 'The Queen of Punjab'.

By the end of last year restoration work was completed on the Garrison Cemetery of Seringapatam (now Srirangapatna) after a two year project. The cemetery contains over 300 tombs of the British Garrison who fought in the last Mysore War and their families. It also contains the tombs of men of the de Meuron Regiment, which was raised in Switzerland in 1781 and named after its Commander, Colonel Charles Daniel de Meuron. The Regiment, which included men from Europe and Britain, had initially fought for the Dutch East India Company, and later for the English East India Company in the capture of Tipu Sultan's palace. It was a descendant of the Colonel, M. Louis Dominique de Meuron, a civil engineer, and his wife Monique, who initiated restoration of the Garrison cemetery, raising their own funds and liaising with the Department of Archaeology in the Karnataka government. A specialist firm in architectural conservation was hired, and the elaborate tombs were carefully brought back to their original splendour using traditional lime mortar and finished with a coat of *chunam*, made from crushed sea-shells. Both Monsieur and Madame de Meuron died without seeing the completed project, which was taken up by their son M. Jean-Léonard de Meuron and their daughter Sophie. A thanksgiving service was held in September 2008 attended by members of the de Meuron family, the Deputy Ambassador of Switzerland and representatives from Indian government departments.

The restored cemetery is an excellent example of private enterprise combined with archaeological and heritage groups in India, and skilled workmen. (see page 13)

BACSA's new Area Rep for China, David Mahoney, was able to provide some information recently for a Scottish member whose grandfather had been attached to the Chinese Labour Corps during the First World War. His name was Dr Alexander Kidd Baxter, and he died in the north China treaty port of Wei-Hai-Wei on 14 March 1918. As many as 100,000 Chinese were recruited and shipped to France during the Great War where they were engaged in manual tasks of building fortifications. Possibly Dr Baxter was there to certify their fitness to travel half way round the world to fight the Allies' war. As British cemeteries in China were abandoned some sixty years ago, those who died during World War One are commemorated in the Sai Wan Commonwealth cemetery in Hong Kong. However, having visited Wei-Hai-Wei a few years ago, Mr Mahoney was able to locate the now desolate cemeteries at the former naval depot. By chance, when visiting the Commonwealth War Graves Commission at Maidenhead more recently, Commission staff were able to confirm from their records that Dr Baxter was buried in the Government Civil Cemetery at Port Edward, the capital of the treaty port, whose present condition is now unknown.

CAN YOU HELP?

Dr Patrick Wheeler, a new member, tells us that he had spent a number of happy hours wandering around Indian cemeteries 'wondering whether there was any initiative to document their contents and care for the structures' before he discovered BACSA. Now he has a query about Captain Edward Trant Bontein, one of his wife's ancestors, and about the Captain's grave. The quest to find this grave is proving particularly difficult. Dr Wheeler has diligently searched through the cemetery registers in the India Office Library without success. The *Monumental Inscriptions* books have been checked, together with the *Gazetteer of India*. But none of the standard sources can throw light on the present whereabouts of the grave. What we do know is that Captain Bontein was employed in the Nizam of Hyderabad's army, having arrived in India in 1818. Instead of establishing himself first, as most young men did, he brought his family with him, consisting of his wife, Mary Anne (née Stanley), his young son Edmond, and his mother-in-law. On arriving at Madras they stayed with Edward's father-in-law, who was, at the time, a Puisne Judge. This must have been a difficult situation, because Edward's marriage to Mary Anne had been the subject of some notoriety when

he eloped with her in 1815. She was only fourteen, and he was a Lieutenant in the Life Guards. The newspapers got hold of the story, and later on, after her husband's death, Mary Anne was probably encouraged by her father to change her name back to Stanley. 'Her father seems not to have been too enthused with the Bontein family, judging by his Will. Certainly the family have carried the name Stanley ever since.'

Only a year after his arrival, Captain Bontein was dead, and his teenage bride, now a young mother, was a widow. The Madras Government Gazette reported that 'On the 10th November [1819] at Hully, on his way from Jaulnah to Hyderabad, Edward Trant Bontein, Esq, eldest son of Sir James Bontein, heretofore in the Life Guards and lately Captain in His Highness the Nizam's service – his death was caused by an abscess in the liver, for which he underwent a medical operation and died soon after.'

'I presume' writes Dr Wheeler 'that he would have been buried locally to where he died in that the climate and facilities would not have allowed for transfer of the body to Madras. I have also presumed that Mary Anne would have visited his grave at some stage...and that she was from a background which could have easily afforded the erection of a suitable monument.' If so, where is this monument? The place of death, 'Hully' should have given us a clue. Unfortunately it simply means 'village' in the local language so it could have been anywhere between Jalna and Hyderabad. Because we know from recent investigations by BACSA member Kevin Wells that a number of the Nizam's officers were buried at Jalna, it is possible that the Captain lies in the cemetery there. But even if he was buried in an isolated grave near the roadside, then a memorial plaque may have been erected either in India or Britain. Any ideas would be most welcome.

The Autumn 2008 *Chowkidar* carried a short article on Chaplains in India and now we learn that there is a Museum of Army Chaplaincy in the south of England. Chaplains came under the auspices of the East India Company until 1858 and later the Ecclesiastical Establishments at Madras, Bengal and Bombay. The Curator, Mr David Blake, is particularly interested in finding out more about any surviving memorials to Military Chaplains in South East Asia. The Museum itself is housed in the converted stable block of Amport House, near Andover, Hampshire (tel: 01264 773144 x 4248) Unlike most military museums it does not include any weapons or ammunition, but it does hold poignant prisoner-of-war items from the Far East, church silver and furnishings, uniforms, and the stories of four chaplains who were awarded the Victoria Cross. It would be good to add photographs

and information about memorials and indeed the chaplains themselves, in areas covered by BACSA.

The unusual surname Cadenhead originated in Aberdeenshire and Kincardineshire. Three brothers, Duncan, John and James (born 1809, 1811 and 1814) went to India. Duncan died unmarried in Calcutta. John, a doctor, held a medical appointment in the East India Company's service in the Madras Presidency, at one time working at Salem. Later he became Deputy Commissioner in Orissa and founded schools there. He died during a visit to the interior of his district in October 1851. James Cadenhead, Colonel in the Madras Army, was married to Anne and had six children, the eldest, Anne, only surviving for one year and four months. BACSA member Valerie Robinson would be glad to hear from anyone who has come across this name in India as they are relations on her mother's side.

BACSA member Geraldine Charles has recently uncovered part of the story of her father's cousin, William George Charles and she is asking for more information about this young hero who is thought to have died in 1948. Known as George, his exploits were described in a book published in 1962 called *These are the Anglo Indians*: 'George Charles, an Anglo-Indian lad of about 20 years of age, was awarded the Military Medal for gallantry in Burma. He was dropped in the rear of the Japanese as a Commando. He and a companion were ...surrounded and captured by the Japanese. One night, when he heard the Japanese soldiers carousing, he decided to escape from his shack. He attacked the Japanese sentry with bare hands. Before he succeeded in strangling the sentry, the latter managed to bayonet him and partly disembowelled the lad. His hands were also cut to the bone by the bayonet. After killing the sentry, he got hold of a tommy gun. With this he attacked and wiped out a number of Japanese soldiers. Wounded severely, hungry and worn out, he wandered in the jungles for eleven days before being picked up by British troops.'

After Independence, different branches of the Charles family split up and emigrated, some to New Zealand, others to Leeds in the north of England, and while a 'folk memory' of George's exploits was handed down, hard evidence is lacking. It is not even clear whether George joined the British or the Indian Army or which branch of the Commandos he was with. He probably died in 1948 while staying with his uncle, Kenneth McGowan, the Principal of Oak Grove School, Mussoorie. If so, he is likely to be buried in the Camelback cemetery, but 'unfortunately there is no trace of his burial either in the India Office Records or the BACSA records for this cemetery', writes Geraldine Charles. 'He left no

descendants and seems to have no close kin.' His parents and three remaining siblings emigrated to Britain in 1948, but there are no further leads here. Any ideas welcomed.

The Spring 2008 *Chowkidar* carried an article on Theodore Hubback of Malaya, who was thought to have died during the Japanese advance in World War Two. Hubback, who came from a prosperous Liverpool family, was a well-known conservationist, and a first class cricketer. Now the truth about his death has emerged and it is not very palatable 'which may be the reason for the unusual lack of information on the final phase of a prominent man like Hubback'. A short article in the *Straits Times* of February 1946 reported that Hubback's adopted son, Wan Teh bin Wan Salim, was charged with his murder. A further brief statement in March 1946 records that Wan Teh was acquitted and discharged without his defence being called. Details of the murder appear to remain within the Kuala Lipis court records, where the trial was held. Our thanks to BACSA member Mr Nelson whose perseverance uncovered this sad story.

Dr Jonathan Lee is an Afghan specialist and he is currently pursuing the interesting topic of Armenian families in Kabul. Armenian communities were recorded in the Indian subcontinent in the sixteenth century and small numbers appear to have settled in Kabul a century later. Many had particular skills in gunnery and arsenal work, while others were enterprising merchants. Those in Kabul came under the Diocese of Julfa, in the Armenian quarter of Ispahan, and a small church was established in the Afghan capital by the early nineteenth century. However, the lack of resident priests meant that Armenians had to travel to the CMS Mission in Peshawar for baptisms and marriage ceremonies. Dr Lee is tracing the family/clan who took the surnames of Joseph and Hyrapiet. Dr Paul Joseph became the Medical Superintendent of the Peshawar Mission Hospital during World War Two and after Partition. His father had come from Afghanistan in the mid 1890s and became a stalwart of All Saints Church in Peshawar, and later, St John's. There are still members of the Joseph family in Peshawar today. Dr Paul Joseph is buried in the Jamrud Road cemetery, but it has not been possible to locate the grave of his grandfather, Sarwar al-Din, or Lucas Joseph as he was known. He may have been buried in the All Saints graveyard, but if so, his tomb has vanished. Sadly so has the Armenian cemetery in Kabul which has been levelled and reused as a Muslim graveyard. So anything to do with Armenians and Kabul in terms of headstones or entries in burial registers would be particularly welcome.



top: Gatehouse at Roorkee Cemetery (see page 7)

lower: placing flowers on a hidden grave in Agra cemetery (see page 6)



left: Sir John Macdonald's tomb at Etchmiadzin (see page 2)

below: the newly restored Garrison Cemetery at Seringapatam (see page 8)



BOOKS BY BACSA MEMBERS

The Buddha and Dr Führer: An Archaeological Scandal

Charles Allen

In 2004 *Chowkidar* broke the exciting story of 'The Buddha and the Scottish Zamindars' (Vol. 10, No. 3). It told of the rediscovery, in London, of previously unknown Buddhist relics which had been found when a stupa near India's northern border had been opened in 1898. The zamindars, of Huguenot and Scottish descent, were the Peppé family, who had originally come from Aberdeenshire. They established themselves on the Birdpore Estate in Gorakhpur District, and it was here that William Claxton Peppé, a keen antiquarian, began excavating a large mound. He quickly found it to be composed of high quality reddish bricks, and digging down he found a huge sandstone coffer, which, when opened, contained a myriad of tiny jewels, gold ornaments and small reliquary urns. An inscription on one of the urns, although difficult to decipher, implied that the stupa had been erected by the Sakya tribe to house a portion of the Buddha's cremated remains.

Although the excavation was properly documented, drawn up and photographed, a shadow was cast over the relics by the arrival of Dr Alois Führer, the Curator of the Lucknow Museum. Führer was one of a band of German Orientalists of the period who specialised in Sanskrit studies. Unfortunately he was also so keen to make certain facts fit his pet theories, that he not only forged inscriptions on ancient statues, but made archaeological claims that could not be substantiated. He announced, with little evidence, that he had found the lost site of Kapilavastu, where the Buddha had been raised. When Führer was unmasked, and forced to resign, he disappeared to Ceylon, where he was last heard of attempting 'to join the Buddhist priesthood' although the Buddhists were not prepared to accept him until he was given an opportunity of refuting the charges made against him.

What Führer had done, with his false claims and imperfect reading of the Piprahwa urn inscription, was to taint the remarkable finds, which may well be genuine relics of the Buddha. Certainly contemporary Buddhists from Burma, Tibet, Siam and Ceylon had no problem in recognising them as such. Within a week of the opening of the sandstone coffer, William Peppé found an austere Siamese monk at his doorstep requesting a share of the finds for Buddhists in Ceylon and Siam, and arguing that Europeans attached 'little importance...to the bone and ash relics'. He turned out to be another extraordinary character in this unusual story.

Before renouncing the world to become a monk, he had been Prince Prisdang Chumsai, of the Siamese royal family and as such had been sent to King's College, London to study engineering. Partly due to his representations, the bulk of the relics were later presented by the Viceroy Lord Curzon to the King of Siam, who in turn distributed portions to Buddhists from Burma and Ceylon, before enshrining the remainder in the Golden Mount pagoda in Bangkok. It is believed that the small proportion of relics found at the Buddhist Society in London in 2004 were kept back by William Peppé who brought them to London in 1900. The real hero of this story however, is the man who *did* find the remains of Kapilavastu in 1899 and whose careful excavations also unearthed a series of monastic buildings around the Piprahwa stupa, thus strengthening its claim as a site of Buddhist worship. Babu Purna Chandra Mukherjee was a Government employee and amateur archaeologist of Bengali origin. He held strong views on British rule in India, strongly negative that is, and had openly criticised 'the unjust greediness of the British Lion'. But Mukherjee found what Dr Führer and the other sahibs had missed - a great banked enclosure, hidden in the Nepalese forest, and known as Tilaura Kot, almost certainly the ancestral home of the Buddha. Mukherjee's exemplary drawings and reports are witness to India's first modern archaeologist. He must have been an engaging man too, writing perceptively about the city of Lucknow, and delighting in doggerel verse. Charles Allen is a consummate writer, but under pressure to complete this book, has perhaps tried to pack in too much information. And it would have been interesting to trace Dr Führer's adventures further in Ceylon - I doubt whether a former Government employee would have been allowed just to disappear without trace. But this is nevertheless a fascinating book and a worthy successor to *The Buddha and the Sahibs*, published in 2002. Recommended (RLJ)

2008 Haus Publishing, London ISBN 978 1 905791 93 4 £17.99 pp292

List of European Tombs in the Bellary District

J.J. Cotton, ed. Eileen Hewson

The original List was printed in India in 1894 as a booklet, and was subsequently incorporated into the *List of Inscriptions on Tombs or Monuments* in the Madras Presidency, published in 1905. The compiler, Julian James Cotton, was at one time the Assistant Collector at Bellary, having been appointed to the Indian Civil Service in 1892. His own distinguished family had generations of service in India and maintain links with BACSA today. Bellary, though not on the tourist route now, was previously an important British cantonment and its graveyards

are filled, as Eileen Hewson says 'with army personnel and their families who did not die gloriously in battle but of cholera, typhus, dysentery and others diseases. Women as young as fifteen years died of childbirth fever...in this inhospitable place. Many children were stillborn and families were decimated, often losing two or three children in the space of a week.' This useful booklet lists burials at several sites including the military and civilian Church of England cemeteries adjoining the railway compound, the adjacent London Mission Cemetery, the Roman Catholic Cemetery (no location given) and a few tombs at Ramandroog, the British sanitarium. The period covered is from 1800 to the 1890s and an index of adult burials has been added. Recent reports from our new Area Representative for North Karnataka, Mme Yvonne Matignon Gonsalves, indicate that Bellary's closed cemeteries in the old cantonment are in poor condition, so this list 'of almost a hundred years of names of those who died in service of the British Empire' is particularly valuable. (RLJ)

2008 Kabristan Archives, 19 Foxleigh Grove, Wem SY4 5BS. email: sales@kabristan.org.uk ISBN 978 1 906276 18 8 £6.00 plus postage (UK 80p, Europe £1.60, overseas airmail £3.00) pp59

Graveyards in Ceylon: Volume 1, Colombo Eileen Hewson

The previous survey of British graves in Ceylon was published almost a century ago, in 1913, when John Penry Lewis put together the results of his work in *List of Inscriptions on Tombstones and Monuments in Ceylon*. Armed with this 'magnificent tome' Eileen Hewson set out on her own survey of memorial inscriptions late in 2007. Travelling around the Sinhalese capital she found that while three cemeteries have disappeared under redevelopment, fortunately some of the gravestones were relocated to other sites. The author supplemented her field trip with records from the BACSA Archives in the British Library, and a good map, which enabled her to find St Andrews's Church of Scotland, which had not previously been recorded. The history of colonial Ceylon is naturally tied up with the Dutch East India Company (the VOC) which took control in the seventeenth century, before being ousted later by the British. Among the old Dutch buildings existing today are houses, a church and the delightfully named Cinnamon Gardens. The latter is now a very smart district indeed and contains the largest Baptist Church on the island with a small number of colonial era burials, mainly of missionaries.

Other cemeteries listed include the Galle Face Burial Ground, whose stones have been moved, the Pettah Burial Ground opened at the end of the seventeenth

century, St Paul's Graveyard, the Dutch Church at Wolvendaal, Holy Trinity Church (now renamed All Saints), and the Methodist Chapel in Dam Street. All recorded names of those interred are indexed. A useful and well-produced booklet. (RLJ)

2008 Kabristan Archives ISBN 978 1 906276 17 1 £10.50 plus postage (UK £1.00, Europe £2.00, overseas airmail £4.00) pp59

The Half-Closed Door Alan Tritton

This is a long autobiography at some 550 pages. However, it records in rich detail Alan Tritton's life through some lively and interesting adventures. He did service with the Army in Malaya and his account of this campaign is vivid. He then turned his hand to banking and was probably unfortunate at the end of his career to be appointed as a Non-Executive Director of the Equitable Life Assurance Society whose problems add several chapters to the book. Prior to all this Alan was associated with the British Trans-Arctic Expedition and other very courageous activities both in the Arctic and the Himalayas and this is all reported with great humour and humility. For BACSA members the most interesting chapters relate to 'the Travails and Triumph at the Victoria Memorial' where for many years Alan battled with Indian bureaucracy and others to achieve the result for which he was awarded the CBE. For those with an interest in Alan's multifarious interests this book is a great read and has personal and humorous asides. There can be few people who have had such a varied career as Alan Tritton. (PL)

Anyone who knows the author through BACSA meetings, or through other of his numerous roles will be familiar with his easy conversational style. It is to his advantage that he is able to translate this so effortlessly into his writing. He frequently wanders off into asides (one reason this is a long book), but these are not without interest. We learn, for example, that he is related on his maternal side to the redoubtable Captain (later Colonel) Frederick Burnaby, the Victorian hero who rode to Khiva in 1875/76 simply because the Russian government had forbidden foreigners to do so. Other relatives, including the Baillie and Rose families, had long connections with India. Educated at Eton, Alan Tritton's childhood was not without its hardships, particularly during the Second World War when a family home in London was bombed. Banking seemed a natural career for a man whose family had been involved with the formation of Barclays Bank in the nineteenth century, and it was this that first took him to India in the 1970s. His detailed account of the setting up of the Calcutta Tercentenary Trust and its subsequent trials makes gripping reading. The Trust wanted to

restore the 'Company' paintings in the Victoria Memorial Hall, which were in very poor condition, with some of them hung in open corridors exposed to the fierce climate. How this was achieved, with several BACSA members playing pivotal roles, is a lesson in diplomacy, patience and having friends in the right places. One tends to forget just how obstructive Indian bureaucracy at its worst can be. The beautifully restored paintings in the Memorial's Company Gallery are testament to the Trust's tactful determination that India's heritage should be properly presented to its public. Later the author became a member of the Council of the Royal Asiatic Society, and one of the overseers of its move from Bayswater to Bloomsbury. There is much for readers with wide interests in this book, which is, by turns, funny, moving and never without charm. (RLJ)

2008 Book Guild Publishing ISBN 978 1 84624 271 7 £18.50 pp572

The Way We Are: An Anglo-Indian Mosaic Blair Williams

This is the fifth volume published by CTR Publishing on the culture and way of life of Anglo-Indians. It is an anthology of 43 articles chronicling the way Anglo-Indians adapted to life in the new countries they chose after emigrating. Its 39 authors, including some BACSA members, and also some who are not Anglo-Indians, provide a panorama of the people who have assimilated into their host country with considerable survival skills. In the process they explore and redefine what it means to be an Anglo-Indian today. Blair Williams (the publisher) is proud that CTR has developed a world-wide audience for these books, and says this book takes the literary and anthropological significance of the series to new heights. He quotes Ruskin Bond, the Anglo-Indian literary icon as saying 'The community has found its voice, and it is sweet.' This book is a natural sequel to *The Way We Were* (2006) which looked back at the years immediately following India's independence from Britain and identifies the community during the past and present with a glimpse into their future. It provides a contemporary look at the opinions, emotions and experiences of the Anglo-Indians who, although now dispersed across the world, remain bound by ties of a common heritage and tradition. (SLM)

2008 CTR Inc. Publishing, USA ISBN 0 9754639 4 2 Available in Britain for £12.00 plus postage from Jean Chambers, 34A Allbrook Hill, Eastleigh, Southampton, Hants SO 50 4LY, tel: 07999 510986

BOOKS BY NON-MEMBERS THAT WILL INTEREST READERS

***Sahibs who loved India** ed. Khushwant Singh

When Khushwant Singh was editor of the *Illustrated Weekly of India*, some thirty years ago, he invited English men and women who had lived in India after Independence to write short articles on 'What India Meant to Me'. Among those who responded were names then better-known, including Lord Mountbatten, Taya Zinkin and Lionel Fielden, who set up All India Radio. Other contributors to this anthology were journalists, members of the Indian Civil Service, housewives and boxwallahs. Khushwant Singh, with his usual genial irreverence says there were three sorts of English people (he does not use the term 'British'), those who hated everything about India; those who enjoyed a luxurious lifestyle but kept themselves aloof from Indians, and those who liked everything about India and stayed away from the racist 'Whites Only' clubs. It is the latter whose pieces are published in this book. A few merely wrote the polite things expected of them, but others were honest about the opportunities that living and working there gave them. 'India changed the whole course of my life, my habits and my hopes' wrote the journalist Leonard Marsland Gander. 'She educated me and nearly killed me, alternately frustrated and profoundly depressed me, then inspired me to fresh ambitions and infused me with new ideas.' After failing to break into Fleet Street, he got a job at the *Times of India* 'on a fabulous salary of Rs 500 a month, then the equivalent of £37.10s, more than twice what I was paid by the *Stratford Express*.'

Horace Alexander, a Quaker teacher, counted it a privilege to meet and correspond with Gandhi, at a time when he was *persona non grata* with the British authorities. Arthur Hughes, another teacher, lived in India for forty-three years and learnt Hindi and Bengali so he could 'enjoy the village gossip and repartee, the schoolboy jokes, the pithy wisdom of the peasants, the squabbles of village women and stories under the stars.' As Singh points out, many of his contributors maintained contact with the Indian friends they had made, often to the end of their lives. This is a nostalgic book, and the fact that these pieces were commissioned many years ago, makes it even more so, for the majority of the authors are now dead. Nevertheless this is an entertaining and thought-provoking book that BACSA members will enjoy. (RLJ)

2008 Penguin Viking ISBN 9780670082414 Rs325 pp191

Letters from Bencoolen 1823-28: Thomas Day and William Day

James Trelawny Day

William Grant Day and his brother Thomas Skottowe were the illegitimate children of Charles Day and a Malay mother, Incie Janin. Both were born in Sumatra, taken 'home' for an English education, then returned to Sumatra to look after their father's spice plantations at Bencoolen. The author, James Trelawny Day, is a great great grandson of Charles Day through his English wife, Frances Mary Perreau whom he married in 1812. It is to Charles Day's credit that he took his two natural children home with him and there is no doubt that he was genuinely fond of them. The spice plantations were probably acquired in order to provide the boys with work and an additional income. The seventeen long and detailed letters in this book were all written to Charles by his two sons. Sadly, the elder brother Thomas died in 1823, aged only twenty, so the majority are from William, himself dead by 1831. Understandably the letters deal with business affairs like the price of nutmeg, the harvest of cloves, and the amounts of rice for the slaves on the plantation.

It is perhaps surprising to learn that slaves were employed here more than thirty-five years after the Governor General in Calcutta had issued a proclamation against slavery. William writes about a 'second emigration to Singapore...for the purpose of taking the coffrees [kafirs] and convicts...' It is clear from the list of slaves in one of the appendices that some at least were African. Pompey, for example, a slave on the Combong Plantation married a local woman from the Batta tribe and had three children. Slaves were listed along with the nutmeg trees, clove bushes and cattle, in a matter of fact account of property owned by Charles Day and his partner Robert Bogle.

There are other interesting asides as well. In 1825 William decides to tell his father that he, too, has taken a 'native woman' and now has a one-year old daughter. He gives 'strict instructions' to his Executor 'on no account to send the child home nor even so much as separate it from her mother as I feel assured that the poor child will be much happier brought up as a native than as an European...' (Was this an implied rebuke to his own natural father?) He then goes on to explain why he needed a partner, citing 'the want of society banished as it were in the jungles of Sumatra, without a soul to converse with or any one to attach my self to, being left at times for nearly a month together by myself – and no one to look after my clothes, etc. prepare a comfortable return after a boiling hot days work, and the fear of getting [diseased] by going with women of the town...' The introduction by the author puts the letters into context, and this book will be eagerly read not only by those wishing to learn more about the spice trade before it was taken over

by the Dutch, but by anyone with an interest in a young man's keen observations on his daily life in the East. (RLJ)

2008 Hardinge Simpole Publishing ISBN 978 1 84382 202 3 £9.99 plus £1.50 postage & packing pp150 Available from the author at 1, King's Road, Emsworth, Hants PO10 7HN

*The Warner Letters: The Experiences of Two English Brothers during the Indian Rebellion of 1857-1859 June Bush

Some years ago the author was lucky enough to inherit a set of diaries, journals and letters written between 1853 and 1863 by her great great grandfather, Captain Richard Warner. Among the collection were a number of letters written by the Captain's eldest son, Ashton, who was an officer in the Bengal Army and as such was fighting in India during the Mutiny of 1857/58. This exciting haul was enhanced when June Bush found, in the British Library, the letters written from India by the Captain's younger son, Ashton's brother, Wynyard. Uniquely, the two brothers of the title were present at two of the most dramatic events of the Indian Mutiny, and it was this realisation that prompted the publication of the letters. What is particularly interesting is the historical context in which the letters are put and the way the old Captain's journal reflects and comments on the news from his 'boys' on what soon became the front line in the battle to restore the civil and military authority which had so quickly been lost in India. 'I know the dreadful state of anxiety, all you dear ones will be in on seeing in the papers the dreadful state of anarchy that at present exists in this Presidency' wrote Ashton from Lucknow in June 1857. The young man was clearly torn between trying to reassure his family, at their comfortable home in Bedford, and reporting, as Adjutant to the 7th Light Cavalry Regiment every exciting detail of what was happening.

Any new information about the Great Indian Uprising is of interest to historians, both military and social, and these letters are valuable, because they are not just dry accounts of troop movements and skirmishes. Both boys, one assumes, were typical of their class and upbringing and representative of the kind of young Bengal Army officer whose men were deserting to join the rebels. The sense of betrayal is strong. After the men of the 7th Light Cavalry mutinied, Ashton told his father '...the very men who we all thought the best, and encouraged, have been the very first to bolt, burn and not even my own property. You can well imagine, the disgust of all of us. I trust all will be quieted, until an overwhelming force, from old England, can come out and rule these brutes with a rod of iron.' Because

these letters were only meant to be read among the Warner's close family, the boys are remarkably frank in their assessments of the failings of senior officers, and others. Captain William Hodson who established Hodson's Horse and was lauded by some as a Victorian hero is described dismissively as 'an amateur...he had no business to be where he was, this is often the case with Volunteers I think.'

Meanwhile Wynyard was among the troops besieging Delhi, which was captured by 20 September 1857. He wrote on 7 October that 'it seems odd to be walking about these streets where we were a few days ago pitching shells and shot into as fast as we could. Our mess house is now near the Cashmere gate in a large house of some fine fat Raja, there are punkahs all over the house and we have a separate room for each of the officers, which is very delightful after being in tents for four months.' The story continues into 1859 when both brothers are reunited after the recapture of Lucknow and are involved in mopping up operations. Both returned home safely, but both died at the early age of forty-four. Ashton had become Chief Constable of Bedfordshire and was given a splendid civic funeral. Wynyard is commemorated by a plaque in the Royal Hospital, Chelsea where he died. This is an important book, not only for the new insights it gives into the most traumatic event of British rule in India, but because of the skill with which the author has woven her story around her family's letters. A good read. (RLJ)

2008 Rupa & Co. New Delhi 978 81 291 1386 3 Rs395 pp414

***Chhe-Saat, Memoirs of an Officer of the 6th/7th Rajput Regiment**
Stuart Ottowell

The 6th/7th Rajput Regiment was raised at Trichinopoly in 1941 as part of the then wartime expansion of the Indian Army. This evocative memoir encompasses its service on the North West Frontier from 1942, then on to its fighting advance into Burma against the Japanese, thus giving a unique insight into the fighting qualities of the Indian Army in general, and Rajputs in particular. On the North West Frontier the Battalion served at Quetta, Khojak Pass, Peshawar, and in Waziristan at Damdil and Razmak, then in 1944 joining 17th Infantry Division at Ranchi before setting out to Imphal for the final push into Burma, including the pivotal battle of Meiktila and then on to Rangoon. The Battalion earned four Battle Honours in a row, Capture of Meiktila, Meiktila, Defence of Meiktila and Rangoon Road, which illustrates an unusual and outstanding performance.

A vital task at that time for the Battalion was to ensure the containment of the 33rd Japanese Army in Southern Burma. Indicative of the Battalion's achievements and the high esteem in which it was held, even by the enemy, is a remarkable letter from the Chief of Staff of the 33rd Japanese Army when the latter was leaving Burma after the Japanese surrender, reproduced as Annexure G. There can be few similar plaudits from an enemy in the annals of warfare, this Battalion having suffered a large number of casualties among the officers and men who were killed, wounded in action or died of their wounds.

This wartime Battalion distinguished itself by being awarded one Distinguished Service Order; four Military Crosses; eleven Military Medals as also one Indian Distinguished Service Medal, apart from a number of Mentions in Despatches and Certificates of Gallantry. While this Memoir is undoubtedly a labour of love by a former officer who served in it, it is also unquestionably an emotive read, and in its way not only a tribute to the Rajputs who constituted the class composition of this Battalion, but also to Lieutenant Colonel (later Brigadier) E.A. Hayes-Newington, DSO, OBE, its iconic Commanding Officer for much of the Battalion's limited existence. His nickname was 'Crazy', and he was an outstanding example of the idiosyncratic pre-World War Two British officer of the Indian Army who led from the front. The author was manifestly distraught when this efficient wartime Battalion was disbanded, the pre-WW2 battalions of the Regiment being retained, but has accepted that this was inevitable. The current Rajput Regiment newsletter records 'Stuart Ottowell has indeed rendered yeoman service to the Regiment for having put his reminiscences on paper.' Recommended. (SLM)

2008 Manohar, New Delhi ISBN 81 7304 763 4 Rs475 pp156. Also available in the UK from Mrs Meryl Balchin, Boares Garden, Braishfield, Romsey, Hants SO51 0PQ. £12.50 including postage and packing. The author will donate £1 to BACSA for every copy ordered.

India & the Orient is the title of antiquarian bookseller Hugh Ashley Rayner's new catalogue. In addition to a number of second-hand books, there are also titles from Pagoda Tree Press of recently published books, some imported from India. An electronic or paper copy of the catalogue will be sent on request. Email hughrayner@indiabooks.co.uk or phone him on 01225 463552.

Captain Neufville's tomb at Jorhat

The city of Jorhat lies on the Brahmaputra river in Upper Assam, and it was the last capital of the Ahom kingdom, a dynasty established in the thirteenth century. In 1819 the Ahoms were defeated by their neighbours the Burmese, who had been making incursive raids into Assam for several years and were now pressing near the borders of British India. The British, in the shape of the East India Company, began a campaign against the Burmese, and the Treaty of Yandabo in 1826 concluded the First Burmese War, to the advantage of the Company. Strangely, perhaps, the Ahoms did not aid the British in driving out the invaders, but perhaps it was a question of 'better the devil you know' because the British then annexed Upper Assam in 1828, having swallowed up Lower Assam four years earlier. There were immediate protests against the British occupation, as the Assamese saw it. Gomdhar Konwar declared himself king, amid a confused political scene. A Company officer, Captain John Bryan Neufville was appointed as Political Agent of Upper Assam, and at the same time, Junior Commissioner of Rangpur. Neufville had already made a detailed study of the area while he was Deputy Assistant to the Quarter Master General, and his observations were published in the influential journal *Asiatick Researches* in 1828.

Captain Neufville put down the rebellion by the self-styled king, and sentenced him to fourteen years in prison. A further uprising against the British in 1830 was led by Piyali Phukan, who is honoured today among the Assamese as an early freedom fighter. He and his associates were hanged or imprisoned, allegedly for setting fire to the Company's armoury at Rangpur. That same year Neufville died from a fever caught in an epidemic that swept the region, and he was buried in Jorhat. The inscription on his tomb, according to a recent and rather inaccurate article in *The Assam Sentinel*, read 'Sacred to the memory of Captain John Bryan Neufville, Political Assistant [sic] and Commanding Officer in Upper Assam, deceased on July 26th, 1830, aged 34 years...erected in remembrance of the past.' Now the tomb is buried 'deep in the bowels of a multi-storeyed market complex being erected in memory of martyr Piyali Phukan' ...the man ordered by Neufville to be hanged. The Jorhat Municipal Board has denied rumours that the tomb will be relocated and there is a strong possibility that it might be completely destroyed. At present the tomb, which measures four feet square, with a six foot tall tapering pillar, lies surrounded on three sides by the shopping complex. Curiously, in an echo of another eastern tomb recorded in the last *Chowkidar*, a smaller tomb alongside Neufville's is said to be that of his pet dog.

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 £4.00 for registered airmail for a slim hardback, and £3.00 for a slim paperback. Sterling cheques should be made payable to Ram Advani. Catalogues and price lists will be sent on request. Email: radvanilko@gmail.com

The Editor's email address is: rosieljai@clara.co.uk



*tomb of Sir William Hay Macnaghten, Lower Circular Road Cemetery, Kolkata
(see page 5)*