

## APPENDIX ONE

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### SOME NOTES ABOUT THE VARIOUS SOCIAL CUSTOMS OBSERVED DURING THE TIME JOHN BASKERVILLE WAS IN INDIA

#### Source:

"Two Monsoons",  
by Theon Wilkinson (founder of 'Friends of European Cemeteries  
in India, Pakistan and Bangladesh')  
London 1976.

Each year the monsoon winds of July and August bring the rains on which India's teeming population depends, but the early Europeans found them the very opposite of health giving. The mortality rate was unbelievably high by modern standards. The sea voyage itself claimed it's fair share of victims during the six or seven months it took to cover the 24 000 kilometres from an English port around the Cape to Madras, Calcutta or Bombay; and deadly diseases, contagions, and other unknown causes of sudden death awaited the arrivals. Ovington in 1690 noted that 20 of the 24 who arrived with him in Bombay at the commencement of the annual rains, as well as the entire ships company, had died before the rains ceased. Bombay had scarcely 800 European inhabitants, but only 100 survived the seasonal fevers of 1692.

After a series of deaths near Madras in 1833, the Surgeon requested the Commandant to let the dead be buried quietly without music or firing, as the almost daily repetition of the "Dead March" had a depressing effect on the dead and dying. In Calcutta in one year, out of a total European population of 1200, over one third died between August and the end of December. It was a regular annual occurrence: the survivors used to hold thanksgiving banquets towards the end of October to celebrate their deliverance.

The average age of death of Europeans in the early colonial period, excluding infant and child mortality, was well under 30 for men, and 25 for women, but these statistics do not reflect the meagre chances for survival during the first year or two in India. In some of the more unhealthy settlements mortality during the first year approached 50%. Madras recorded 50 dead out of every 100 arrivals over a slightly longer time span - of 30 Ensigns arriving there in 1775, only 16 were alive in 1780 - and five years was regarded as the acclimatisation period needed for the European visitor to become "salted" or seasoned. It was generally accepted that a European needed an iron constitution to survive a residence in India. Of course, the mortality was high even in England during the corresponding period, and outbreaks of cholera were quite common; but the epidemic fevers that struck the overcrowded industrial cities in nineteenth century England were spasmodic when compared with Indian fevers, which were endemic and seasonal.

Nor must one lose sight of the pitifully short lifespan of most Indians and their appallingly high infant mortality rate, even today. For example, the burial register of the small Indian Christian community of Amritsar between 1944 and 1955 reveals that 65 of the 100 or so burials were infants under the age of three, a further twenty of persons not yet thirty, and ten of persons between the ages of 30 and 49, while of the remaining five who died over the age of fifty, only one reached three score years and ten. The local inhabitants were to some extent resistant to diseases like malaria, typhoid, and dysentery though generations of natural built in immunity, but their living

conditions and general under-nourishment exposed them to the worst ravages of cholera, plague and other epidemics, once these caught hold in an overcrowded town.

It was the suddenness of death, as much as it's frequency that made an impact on Europeans living in India. In a description of life in India in 1805, the writer Hadley remarked "...we have known two instances of dining with a gentleman (i.e. at midday) and being invited to his funeral before supper time...". In face of this dramatic mortality it is hardly surprising that the small community of Europeans should adopt an 'eat-drink-and-be-merry' attitude, which only created another source of death: "...Punch and sherbert, being always cheap, were the common drinks of the young military men - and pretty freely they were consumed at all hours from morning to night. And to this slow poison it may be confidently asserted that a very large proportion of the annual mortality may be attributed..."

While some found relief in alcohol, others experimented with different drugs - such as datura, bhang (marijuana) and opium - which reputedly led to dropsy and other incurable diseases. Drunkenness was a frequent cause of death, and the liquor which caused so much damage was variously called arrack, rack, toddy or punch, and was basically the distilled sap of the palm tree. Wild orgies were attributed by President Aungier to "...the usual effect of that accursed Bombay punch, to the shame and ruin and scandal of the nation and religion...". Tom Coryate, who walked to India in the early 1600's, quenched his thirst to frequently on arrack and died of over indulgence.

The Army often fought and marched on alcohol or some other drug. The Royal Irish Rifles, when covering 128 kilometres in four days during the monsoon of 1857 were given a double ration of 'rack'; the Scinde Camel Corps marched 80 kilometres a day in 1848 aided by bhang issued on the orders of Sir Charles Napier; and Officers frequently took opium, although deaths due to taking these drugs to excess are seldom recorded. Mrs Sherwood wrote in her diary in 1807 "...half the European children who die in India, die from the habit their nurses have of giving them opium..." It was recognized practise for Indian mothers and nurses to put opium on their nipple before suckling the baby to keep it quiet.

There was almost total ignorance of hygiene - of the importance of boiling water and milk, washing fruit and vegetables, and avoiding extremes of temperature. Until almost the end of the nineteenth century, most medical men believed that epidemics, cholera in particular, were airborne. The water-borne disease of cholera remained the chief single killer until comparatively modern times.

Disease and illness on such a scale provided a fertile field for doctors and surgeons who arrived in the Presidency towns of Calcutta, Bombay and Madras in increasing numbers. The methods of treatment were horrifying by modern standards, although they were merely based on the system of blood-letting and purging them prevalent in the West. Patients were cupped or leeches were applied until they fainted from loss of blood. They were then blistered with red-hot irons, the treatment concluded with several strong - and very necessary - narcotic draughts. The fee was generally one Gold Mohar (equivalent to about £2 10s) per visit, and there was often extra charges such as one Rupee for an ounce (28 grams) of 'salts', and three Rupees for an ounce of 'bark' (quinine). Mercury was another favoured grand-specific, the surgeon of the HMS "Caoline" remarking in 1805 during a voyage to India

that "...it is hard to concieve how Europeans could manage if deprived of this wonderful drug.."

It became a dramatic race between doctor and disease as to which would kill the patient first. The horrors of treatment were only alleviated by the reputed theraputic value of claret, which was imbibed by patients in huge quantities whatever their complaint.

John Baskerville survived the Indian climate, the diseases, the social drug abuse, the filthy and unhygienic living conditions, and all the other horrors that this tropical land held, and by 1832 had become a 'salted' survivor. In January of that year he married for the first time, and again there are some interesting observations of that time relating to marriage.

The original Charters of the East India Company prohibited women, and the first factory settlements were run on cllege lines, with morning prayer in chapel, and dinner in hall. This monastic patern was not unusual at the time, but the rule proved impossible to enforce when there was a ready supply of local Goanese women, the progeny of Portugese predecessors, and the Directors of the EIC became concerned about the morals of their servants, and more importantly, the religious and political consequences of taking wives from the Roman Catholic Goanese community established around the Presidency towns of Bombay and Madras.

The Portugese had begun settlements in southern India in the early 1500's, and there was soon an annual batch of women being sent to India by the Government in Lisbon. The demand for wives from Portugal exceeded the supply, and the practise of marrying local women soon led to a mixed population of Catholic "Goanese". The Catholic faith was firmly insisted upon, and some Portugese customs such as dress were firmly adhered too, but a synthesis between the two races developed, and in food and other matters there was general conformity to Indian traditions.

The English Directors of the EIC sought to reverse the trend of Goanese/English intermarriage, and arranged for occaisional boat-loads of young Protestant girls to come out, and laid down an order that no Christian inhabitant of the settlements could marry without the Governor's consent. The French and Dutch at their oriental stations also followed the same practise.

The first records of women arriving under this system are in the early 1670's. Twenty such women arrived in Bombay in early 1671, and they were divided into 'Gentlewomen' and 'Other Women' according to the accepted social classifications of the time. They had no dowries, but were provided with one set of wearing apparel and supported by the Company for up to one year while they sought husbands. Women sent out under this system developed a somewhat mercenary attitude to marriage, naturally enough, and especially with regard too what was termed 'Jointures'. The Jointure was the prize sought by English damsels who braved the long and arduous voyage and the dangers of the Indian climate. The EIC payed at allowance of £300 per year on marriage to a civilian, and this continued for life even if the wife was widowed. These women were the beginning of what was later to be termed the 'fishing fleet'. The arrival of any unmarried woman became a social event, and it was unusual if engagements did not ensure within a matter of days. Church on Sunday was the recognized marriage bazaar, and after the arrival of a 'Europe Ship' bringing new beauties to the city, the gallants congregated on the church steps awaiting the ladies arrival.

Locally too, steps were taken to meet the ever increasing demand for wives, and the Orphan Girls School in Calcutta, divided into two parts to preserve the social distinctions, began to hold monthly Batchelor's Ball's to which men came from up-country stations to select and carry off a bride 14, 13 or 12 years of age. Many of these young child-brides died in their first year or two of marriage from disease or childbirth. There is a cluster of graves of young wives in the South Parks cemetery in Calcutta where ages, taken at random, run 17, 18, 17, 16, and so on. Some had families, such as Mrs Anna Maria Thompson who died aged 20, leaving 4 children after six years of marriage. The importing of marriageable women from Britain did not really meet the demand until after the 1850's, and many of the men in the lower ranks of military and civilian life became 'Indianized'. Smoking a hookah became normal, as did adopting local modes of dress and customs, and the keeping of Beebees (Indian mistress's) became socially accepted; especially as Officers below the rank of Major were strongly discouraged from marrying.

Non-Commissioned Officers and Privates who married "native women" (the records make the distinction between the Officers "Native Lady" and the lower ranks "Native Women") had the alternative of taking their English/Indian (or Hindu-Briton) families back to Britain on retirement or being pensioned off to one of the Company's "Invalid" Battalions established at some of the less un-healthy towns, like Chunar on the Ganges, where they could pass the remainder of their days in familiar surroundings. Many chose to stay, and the inscriptions on their graves tell their own story: "...Erected by his disconcolate Housekeeper Rezia de Rozia who lived with him for many years.." on the grave stone of Sergeant C. Edwards of the Invalids who died 1809 (it is tempting to speculate as to whether Rezia de Rozia was related to Hannah de Rozar). By the 1830's however, this feeling of living in, and adapting oneself to India, and an Indian consciousness, was being replaced by an awareness of English standards, spread by Missionaries and fostered by the increasing numbers of British women and the EIC's new social imperialism. By the second half of the nineteenth century, the British in India had lost contact with the real India and the rising class of educated Indians aspiring to British standards, a class that ironically the British were creating without being aware of it.

For the English wife in India, widowhood was not always as tragic as might be supposed, for the demand for wives (until after the 1850's) was so great that a widow was frequently proposed to on the steps of the church after burying her husband. Mrs Postans writes in her memoirs in 1838 of a Gunner who died of fever and left an attractive widow "...an hour after her husband's death, three of his comrades proposed to her, and before a week expired, her widow's weeds were laid aside. The woman's second husband also died, and she again married with similar promptness...". These speedy remarriages were far from uncommon, encouraged by the system of taking army widows 'off pay' soon after their husband's death, and there are cases of a wife engaging herself to a suitor during her husband's life who 'trusts to the chance provided by attack and the climate for fulfillment of the contract.'. Remarrying also provided a means of social climbing, as observed by Emily Eden when introduced to the ladies of the Gwalior contingent in 1838 and meeting an Officer's wife; the Captain remembered her as "...a little girl running about a barracks a soldier's daughter, but she was pretty, and by dint of killing off a husband or two, she is now at nineteen the wife of a captain here.."

The life of John Baskerville in India was hard, and the lives of his two wives was in no manner any easier.

## APPENDIX TWO

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### SOME NOTES ABOUT THE KARRI AND JARRAH FORESTS OF THE SOUTH-WEST OF WESTERN AUSTRALIA

#### Source:

"Forestry in Western Australia",  
prepared under the direction of A.C. Harris, Conservator of Forests,  
first published  
Perth 1957, revised edition 1966.

#### The Karri Forest

Karri is the Aboriginal name of the State's tallest tree, Eucalyptus Diversicolor. This specific name refers to the changes in colour of the bark during the different seasons.

Description: Prime stands of Karri forest constitute some of the most magnificent hardwood stands in the world and are generally a most impressive sight. Long straight boles of up to 40 to 50 metres before the first side limbs are reached tower skywards, supporting a wide, spreading crown of 20 metres or more. The bark is smooth, greyish-white when old. In late summer, this old external bark splits and decorticates, exposing a new, fresh salmon-yellow coloured bark beneath. Bark shedding is irregular over the surface of the stem, resulting in a mottled appearance with mingled patches of greyish-white and salmon-yellow. Following severe fires, the outer bark shed may be more extensive than normal, giving a uniform stand of salmon-yellow colour, which gradually bleaches to a greyish-white as the months pass. Seen with the slanting rays of the morning sun piercing the dew spangled vegetation, the Karri forest presents a beautiful sight not readily forgotten.

The individual Karri tree is a masterpiece of natural engineering in its great strength, symmetry and beauty, combined with economy of material. Trees up to 95 metres in height with girths at breast height of 8 metres have been measured. Girths of up to 12.75 metres have been measured on shorter trees.

Distribution: The Karri forest occurs in the extreme south-west of the State in localities receiving a rainfall in excess of 1000 mm per annum. The main belt of Karri forest lies south of a line drawn from Nannup in the north-west through Manjimup to the Frankland River in the south-east, and thence in a belt of decreasing width through to Denmark and Torbay. Its western limit is a line drawn southward from Nannu, separated from the coast by a belt of coastal sand-dune country varying in width from 3 to 16 kilometres.

Two outliers of the main belt occur, namely

- 1] a narrow belt of some 20 000 hectares over a strip of coastal limestone between Karridale and Forest Grove, together with small patches along inland gullies, extending as far north as Margaret River; and
- 2] in the Porongorups, approx. 20 kilometres south-east of Mt. Barker, where a small patch of about 100 hectares occurs.

Within these distribution limits of nearly 400 000 hectares, the main commercial forest of about 120 000 hectares spreads out through the river systems, some 68 000 hectares in pure stands and 52 000 hectares in mixture with Marri or more rarely, in mixture with Jarrah or the Tingles. Of these remaining 280 000 hectares, about 80 - 85% is occupied by Jarrah-Marri forest, and the rest by wide, poorly drained flats carrying no tree growth of commercial standards. Within

it's range, the actual distribution of Karri is determined mainly by soil types.

Karri soils are generally acidic in reaction, with textures varying from fine sands to sandy loams derived from underlying granitic rocks. Such soils are of very low nutritive value by recognized agricultural standards. They have also been proved deficient in trace elements such as zinc, copper and cobalt.

Other important trees of the Karri forest are Red Tingle Tingle (Eucalyptus Jacksoni), Yellow Tingle Tingle (Eucalyptus Guilfoylei), Red Flowering Gum (Eucalyptus Ficafolia), Busselton Peppermint (Agonis Flexuosa) and Warren River Cedar (Agonis Juniperina). These trees are not found throughout the Karri forest, but only at certain localities.

### The Jarrah Forest

Jarrah (Eucalyptus Marginata) is the principal timber tree of Western Australia. Because of it's resemblance to Mahogany, it was called 'Swan River Mahogany' by the early settlers. However, from about 1860 onwards it became universally known by it's Aboriginal name - Jarrah. [Anglized from the Nyungar word Djarryl. ]

Description: Jarrah is a large tree, attaining under optimum conditions a height of 30 to 40 metres, with a straight bole of up to 15 to 18 metres, and a diameter of 2 metres.

The bark is persistent, reddish-grey, stringey, flat, and flakey with small fissures running vertically. This bark renders Jarrah distinct from other south-western trees, except from Albany Blackbutt and the Red Tingle Tingle, which trees also have fairly stringy barks, although less tough than that of Jarrah.

The Jarrah formation is a high forest, with a small admixture of Marri and Blackbutt; Flooded Gum and Bullich occur in the gullies and flats. The understorey consists mainly of scattered Sheoak, Bull Banksia, and to a lesser extent Emu Bush. Below this understorey, Blackboy and Zamia Palm occur with Grass Trees on the poorer sandy types. The ground is covered with a wealth of shrubs and woody plants.

The Jarrah formation is noted for it's remarkable purity, and the value and utility of the timber it produces. The prime belt has by far the least admixture of other species than any other Eucalypt forest in Australia of equivalent area, and it is considered to be one of the finest hardwood stands in the world.

Distribution: Jarrah was originally found scattered throughout the south-west of the State, over some 5 260 000 hectares within the 600mm - 1100mm rainfall belt. The prime forest of some 1 600 000 hectares, however, stretches from Chidlow's Well in the north, along the Darling Range to the extreme south of the State, in the neighbourhood of Albany. Most of this is now State Forest. The species attains it's largest proportions between the Murray and Warren Rivers, becomes smaller to the east of the Kent River, and is reduced to typical mallee form in the mountains of the Stirling Range, and small, crooked trees on the plains to the south.

As one passes eastward, from the prime timber belt, the Jarrah becomes progressively smaller, giving way to Wandoo, Powder Bark Wandoo, and York Gum. On the coastal strip west of the Darling Range, it occurs in rather open formation as a tree of low height-growth and poor form. Here it is associated with Tuart, which on the limestone ridges replaces Jarrah completely. In the extreme south of it's range it is replaced on the better soils by Karri and Marri.

Jarrah reaches it's optimum development on the deep, well drained gravel on the slopes of the laterite capped ridges of the Darling Range.

Other trees of the Jarrah Forest include Marri (*Eucalyptus Calophylla*), Blackbutt (*Eucalyptus Patens*), Woody Pear (*Xylomelum Occidentale*), River Banksia (*Banksia Verticillata*), and the Sheoak (*Casurina Fraseriana*).

### The Tuart Forest

Tuart (*Eucalyptus Gomphocephala*) occurs in open formation which, particularly over the southern portion of it's range, approaches typical savannah forest conditions. The Undergrowth is scanty, consisting chiefly of trailing legumes such as Native Wisteria (*Hardenbergia*), *Kennedia*, and *Hovea*, but there is, however, a well developed understory of small trees which afford shade. The ground covering consists of grasses and herbs which dry off during summer. This forest is the only forest formation in the southern portion of the state which has a ground covering partially of grass, a factor typical of savannah formations generally. Marri is a common species throughout the range of the forest, and Jarrah occurs in patches but never attaining any great size.

Tuart attains heights of up to 37 metres. It is more umbrageous than Jarrah, but the trunk is usually not as straight. Bark is persistent, rough, light grey in colour.

Tuart is confined to the limestone formation, and on this formation it stretches in scattered lines from Lake Pinjar southwards along the coast as far as the Sabina River, about 5 kilometres east of Busselton. Curiously enough, it is not found elsewhere in the State, although limestone occurs all around the coast line.

The Tuart belt is separated from the seaboard by an extensive system of sand dunes, and from the Darling Range by the lateritic foothills which claim the Jarrah as their principal tree. This belt is some 240 kilometres long, and 8 to 18 kilometres wide. Rainfall throughout is approx. 750 mm, though the prime area is found towards the southern limits where rainfall increases to about 1000 mm. The best Tuart is found between the Sabina River and Capel.

### The Marri, another Major Tree of the South West Forests

Marri (*Eucalyptus Calophylla*): This tree attains a height of 27 to 40 metres, with length of bole 12 to 15 metres, and a diameter of 1.8 to 2 metres. The bark is persistent, and of a hard, rough, irregularly furrowed appearance. In young trees it is light grey in colour, and in older trees is brownish, dark grey, and rather flaky stained to a reddish hue by the kino (as the gum is called) which exudes from the tree.

Marri occurs throughout the Jarrah belt but is found generally on the better alluvial soils in the valleys between the ridges. It is also found mixed with the Karri and Tuart forests.

The Marri is well known to the Beekeeper, giving a copious supply of nectar in season. It flowers during summer, usually February/March, but may continue until April or May. On account of it's attractive growth habit, and the large white or pale pink flowers, it is of considerable value to the farmer and country-dweller as a shade tree. The name 'Calophylla' means beautiful leaf.

SCOURCES OF ILLUSTRATIONS (Maps & Photographs)

- | <u>Page</u>  | <u>Source</u>   |
|--|---|
| frontpiece   | details from map on page 3 "Cyclopedia of Western Australia", J.S. Battye; Adelaide 1912  |
| 19   | a) details copied from "Times Atlas of the World" London 1981;<br>b) as above   |
| 21   | details from maps in "Longmans Geographical Series, Book II, The World", pp 310,312,322; London 1924  |
| 30   | details from map of County of Herefordshire, showing parish boundaries, years of commencement of parish registers, Ecclesiastical Jurisdictions and Peculiars; published by the 'Institute of Heraldic & Genealogical Studies', Canterbury 1965, WAGS Library Perth.  |
| 45   | details taken from a plan of Bunbury dated 25.1.1863, drawn by W.A. Taylor, Battye Library Acc no 2 6.8   |
| 54   | details from a map of the Wellington District dated 31.10.1892, Battye Library Acc no 298C 516  |
| 70   | details taken from a map of the Vasse District, which is part of a set of maps of the Sussex Road Board District dated 12.8.1885, Battye Library Acc no 298C 521  |
| 79   | details taken from a map in a small booklet "Karri & Jarrah Timber", published for "M.C. Davies Jarrah & Karri Timber Co.", London 1899?, Battye Library Acc no 944.1 (rare book)   |
| 83   | Land advertisements for Perth suburb of Claremont - reproduced in the "Western Mail" newspaper, Perth 6.8.1983, Real Estate liftout, pl2; original posters produced in 1912 for 'Peet & Co.'  |
| 96   | details on map from "The People of Perth - A Social History of Western Australia's Capital City", by C.T. Stannage, Perth 1979, pp 242 and 297; text condensed from same book, pp 240 - 251.  |
| endpiece (in pocket)                                 | Basic map from Caltex Road Map, details are:<br>Railway Lines - map 6.8, "A New History of Western Australia", C.T Stannage, Perth 1981; Roads Board District boundaries - notice in "Government Gazette" pp 11-13 of 1871 defining the boundaries; M.C. Davies lease - as for p79; main forest types - map on pl86 "Forestry in Western Australia", Perth 1966 edition |
| Photographs - source indicated by bracketed initials |   |
| OB   | - Olive Byrne (nee Baskerville), 5 Miller Ave., Redcliffe, 6104   |
| BM   | - Beryl Morris (nee Baskerville), 55 Hayes St., Bunbury. 6230   |
| MJ   | - Mary Johnston (nee Carter), 51 Peel Tce., Busselton, 6280 (dec.)  |
| GB   | - Grace Baskerville (nee Ward), 1/37 Hastie St., Bunbury, 6230  |
| BB   | - Bruce Baskerville, 166 Point Leander Dr., Port Denison, 6525  |