Calcutta in the olden time—its localities

The rapid changes that are taking place in Calcutta, owing to the increasing European population, and to the facilities of intercourse afforded by steam,—the spread of English education and of English habits among natives,—together with the more extensive changes that are likely to occur, when railways may make Chaurangi as the city of London is now, a residence for kerania, and mere offices for merchants,—suggests to us, that for the information of future residents, as well as for the pleasure derived from contrast,—it may be useful to jot down here, in a cursory way, the glimpses of the past that we have obtained, through old and rare books, as well as from conversation with the few that still remember the "days of ould long syne". There yet survive two residents in Calcutta, who remember Sir W. Jones and Warren Hastings, who have heard the tiger roar adjacent to the spot where now a noble cathedral and episcopal residence near their heads, who remember the period when Chaurangi was out of town, when shots were fired off in the evening to frighten away the dakoits, and when servants attending their masters at dinner parties in Chaurangi left all their good clothes behind them, lest they should be plundered in crossing the maidan—the Hounslow Heath of those days; and when purliens of China Bazar formed the aristocratic residences of the "big-wigs" of Calcutta—but these things have been.

Let not the city of palaces, like another Babylon, be too proud, bask ing in the sunshine of prosperity: she may be hereafter as Delhi and Kanauj are now. Macauley
vividly depicts to us the supposed meditations of a New Zealand gazing, in some after ages, from a broken arch of London bridge, on the ruins of the once mighty English metropolis. A similar fate may await Calcutta.

Calcutta is the sixth Capital in succession which Bengal has had within the last six centuries. The shifting of the course of the river, which some apprehended will be the case in Calcutta, contributed to reduce Gaur to ruins though it had flourished for 2,000 years, though its population exceeded a million, and its buildings surpassed in size and grandeur any which Calcutta can now boast of Rajmahal, "the city of one hundred kings", favourably located at the apex of the Gangetic Delta—Dhaka famed from Roman times—Nuddea, the Oxford of Bengal for five centuries—Murshidabad, the abode of Moslem pride and seat of Moslem revelry (for vivid painting of which, consult the pages of the Seir Mutakherim). These were in their days the transient metropolitan cities of the Lower Provinces; but they have ceased to be the seats of Government as Centres of Wealth.

There have been other leading towns. Malcondi, on west bank of the Hugli, is mentioned by one writer as the Capital of Bengal, in 1632, and Rennel refers to the city of Bengala at the eastern mouth of Ganges. Calcutta, "the Commercial Capital of Bengal", is now in the ascendant, though its political influence on India, happily for welfare of the peasantry is on the wane, and late events in the Panjub have given more their due influence to the North-West and to Mofussil interests. A hundred and fifty years ago, Calcutta was like St. Petersburgh, when Peter the Great laid his masterhand on it—the New Orbins of the East—a place of mists, allegators and wild boars, though now it has a population of 500,000 of which 100,000 came in and pass out daily. Were Job Charnock to rise from his lofty tomb in St. John's Churchyard, and survey the spot where once he smoked his huka, and had "the black fellows" fogged during dinner to serve as his
music, he would probably not be more surprised than would a denizen of Chaurungi, who has never seen the rice grow, and is much surprised at the sight of an Indian pig as at a shark, should be a century hence wake from the tomb and find Bombay the commercial port of India, Calcutta a town of the size of Patna, a residence only for those who are not able to enjoy the comfort of willas the neighbourhood of Hugli, Pandua, &c. &c.

Opinions differ as to the etymology of the name Calcutta,—called Galgotha by an old Dutch traveller, (and not amiss in the days when one-fourth of its European inhabitants were cut off by the diseases arising in the rainy season). We find that in Europe various cities received their names from the circumstances of monasteries and castles having been first erected on a spot which formed the meleus of a town, as English words ending in Chester (castra) show: in the middle ages this occurred very frequently. Now as tradition, existing rites, Puranic authority, &c. indicate that the Ganges formerly flowed over the site of Tolley's Nala, and as Kali Ghat, one of holiest shrines in Bengal, has, from ancient times, been a place celebrated as one of the Pithasthans, why may not the name Calcutta be a corruption of Kali Ghat? Holwell writes, in 1766:—"Kali Ghat, an ancient pagoda, dedicated to Kali, stands close to a small brook, which is, by the Brahmins, deemed to be the original course of the Ganges". When Job Charnock landed, on the 24th of August, 1690, fifty years after the first settlement of the English at Hugli, and smoked his pipe probably under the shade of the famous old tree that stood at Baitakhana, Chaurungi plain was a dense forest, the abode of bears and tigers: a few weavers' sheds stood where Chandpal Ghat is now; there was, consequently, no object of interest nearer than Kali Ghat. It is not likely then that the old patriarch called the locality after the most conspicuous object—the same as the field of Waterloo is named from the largest village near it, and not from St. Jean, which is
still nearer? We throw this out merely as a conjecture—quantum valeat. However, the author of Sketches of Bengal sides with us: he states "Calcutta takes its name from a temple dedicated to Caly". Another derivation has been given from the Maharatta ditch or Khal Khatta, which served as its boundary; before 1742, when this ditch was dug, we have not seen the name given.

The Dutch, the French and the Danes chose the right bank of the river, fully exposed to the river breezes, but the English selected the left: three reasons have been assigned, the deep water ran at the left side—numbers of weavers lived there, members of the patriarchal family of the Sets, who dealt with the Company,—and the Maharattas never crossed the river. Job Charnock left Ulubaria on account of its unhealthiness, but he did not gain much by the change.

We shall, in the present article, limit our research of the branch of the subject—the localities of Calcutta. Our remarks will be simply gleanings. Many causes render it very difficult to pierce into the darkness of the past. Natives themselves give little to the aid: they show no lively interest in antiquarian or historical research, as the Records of the Asiatic and other Societies advise; but the maxim of Cicerr holds good now as when penned—"Nescire quid antiquum natus ex acciderit idest semper esse puerum".

We call our article "Calcutta in the olden time;" some men say how can you call a city of a century and a half, old? We have only to say,—Reader, such is the state of the British in India so crowded has been the succession of important and stirring event, and so shifting have been the actors on the scenes that what would appear in England quite modern, bears here as in the United States of America, the air of the antique, and we look back on

1. Though allowed by the Mogul the choice of any site below Hugli, be selected, perhaps, the most unhealthy spot on the whole river: the Salt-water like to the east left masses of putrid fish in the dry season, while a dense jangal run up to where Government House stands now.
our predecessors to Calcutta last century with a similar interest to that with which a Bostonian reads the *Wanderings of Pilgrim Fathers*, or a Scotchman, *The Tales of Border Life*, and *The Adventures of Prince Charles*. Our descriptions are only *Fragments* drifted from the *Wreck of Time*.

A few books have survived the destruction which so certainly awaits old works in India, from apathy, frequent removals, or the climate: as of some of these, only one or two copies exist, and as they are not accessible to the generality of our readers, we shall occasionally make some extracts to illustrate various points in connection with Calcutta as it was in the last century. Though the books be *old*, the information may be *new* to many of our readers, and even to other may be useful in recalling their thoughts on a busy and bustling age, to the dim visions of the past, the twilight of Calcutta history.

One of the earliest works that presents itself to our notice, is *The Genuine Memories of Asiaticus*. The author was Philip Stanhope, an officer in the first regiment of dragoon guards; his pamphlet, containing 174 pages, was published in London in 1785; he came to India in 1774, the victim of disappointed love the lady of whom he was attached not being allowed by her father to go to India. He touched at Madras, dined with Governor, and mentions in p. 38—"we retired soon after dinner, according to custom of the country, to take our afternoon's nap, which the heat of the climate renders absolutely be weakened by a continual perspiration".

In October of that year he arrived at Calcutta. It was the one when the huka, with its long pipe and rose-water, was in vogue:—

Even the writers, whose salary and prequisites scarce amount to two hundred pounds a year, contrive to be attended, wherever they go, by their huka-burdar, or servant, whose duty it is to pre-plenith the huka with the necessary ingredients and to keep up the fire of huka, their equipage, and
their table, yet as this is absolute parsimony, when compared to the expenses of the seraglio: a luxury which only those can enjoy, whose rank the state horses of a monarch, is considered as a necessary appendage to Eastern grandeur.

He had been promised a situation by Warren Hastings, but hailed, from the opposition given to all Hastings's recommendations by the new members of Council:—

The numerous dependants, which have arrived in the train of the Judges, and of the new commander-in-chief of the forces, will of course be re-appointed to all posts of any emolument; and I must do those gentlemen the justice of observing, that both in number and rapacity, they exactly resemble an army of locusts sent to devour the fruits of the earth.

He left Calcutta, after a few months' stay, for Madras, where he spend three years in the service of the Nowab of Arcot. In 1778 he visited Bombay, where "the settlement not being divided by factions, there is more society than at Madras, and the sources of wealth being fewer, there is less of luxury and parade than at Calcutta". The same he arrived in London.

In 1780 Mrs. Fay, the authoress of _Original Letters from India_, presented herself on the stage. She was one of the first who tried to the overland route; she was made prisoner at Calicut by Hydar Ali, and was imprisoned there: she arrived in Calcutta, and mentions her visiting Mrs. Hastings at Belvidere House, "a great distance from Calcutta". Her husband was a barrister, but joining himself to the party of Francis against Hastings, and uniting with others in resisting a proposed housetar, he was obliged, through want of briefs, to leave Calcutta in debt, his wife being deprived by the creditors of everything except her clothes. She separated from her husband, and found refuge in the house of Sir R. Chambers, noted for his "immense library". After twelve months' residence
she left Calcutta for England in May, 1782, and arrived in England in February, 1783 experiencing the discomfort of hard drinking gentlemen on board, with a "large gun" in the port-hole of her cabin. She returned, however, to Calcutta, in 1784, and engaged in the millinery line—she failed, returned to England, but made another voyage to Calcutta.

We have lately met with a work called Hartley House, Calcutta, printed in London, 1789, which, under the guise of fiction, paints the manners and customs of Calcutta as they existed in Warren Hastings's days, when Calcutta was "the grave" of thousand, but a mine of "inexhaustible wealth". The general varisemblance of them is occasionally from this book.

A book called the East Indian Chronoloyist, published in 1801, by a Mr. Hawks worth, throws much light on various occurrences: it is a compilation with India, gathered by white-ants and damp: the facts are arranged in chronological order, and present, in 100 pages quarts, an assemblage of many rare subjects.

A work was published in Calcutta called Historical and Ecclesiastical Sketches of Bengal, which gives the fullest notice we have seen of the early establishment of the English in India, a particular account of the Black Hole, the re-taking of Calcutta, the history of St. John's Church, the Old Church, Kiernander's mission, the Portuguese of Calcutta, the Americans of Calcutta.

Old Zaphania Holwell, who rose, from being an apothecary, to the Governorship of Calcutta, published, in 1784, the third edition of a curious and interesting work. India Tracts, which, besides giving various details respecting our progress to power after the battle of Plassey, presents us with a minute account of the sufferings in the black hole. He was Zemindar of Calcutta for some time, and in this work gives a graphic picture of the cheating and over-reaching of the native servants of Government of that day. Holwell was born in Dublin, in 1711, and like
other survivors of the Black Hole, he lived to a green old age: he died in 1798.

Upjohn, an ingenious artist, published a map of Calcutta in 1793: he died in 1800—this map is very valuable, as affording a contrast with Calcutta at the present time, and thus indicating the immense additions since made in buildings and streets.

Mrs. Kindersley’s letters throw light on different points in Calcutta life about 1770. Grose wrote his Travels to the East Indies about 1750—four Grandpré, a French officer, visited Calcutta towards the close of last century, and has written an interesting account of his travels.

Stavorinus, a Dutch admiral, visited India in 1768. An account is given of his travels in the East, in a work of three volumes. We have some lively sketches of the times in Calcutta. He and the Dutch Governor of Hugli went to a formal dinner to Government-house at half past 12 P.M.—visits of ceremony were then paid at 9 A.M. Seventy covers were laid, and the service was entirely of plate; after dinner, the huka was served to each person, and after smoking half an hour, they retired to their respective dwellings. At six in the evening they rode to Governor. Cartier’s country-seat at Belvidere, where they supped. The next morning, at nine O’clock, the English Governor paid a ceremonial visit to the Dutch Governor—that seems to have been a fashionable hour for calls, probably, to avoid the mid-day heats. On the installation at that period of a New Dutch Governor of Chinsurah, there was a public breakfast given at seven, and the ceremony took place at 9; it was in the month of March.

The principle of the association of ladies has a strong hold over the men: man wishes to connect the present with the past—it is pleasing for a stranger, when traversing the streets of a city, to be able to observe the places identified with various events in the days of yore. We have The Traditions of Edinburgh, The Recollections of London, why should we not have a pamphlet to put into the lands of
strangers, to be called "An Antiquarian Ramble through Calcutta?" Some of our pleasantest hours have spent in this pursuit in Calcutta, in endeavouring to "conjure up the shots of departed days" we shall now jot down some of our gleanings collected from fool and conversation; some of these facts, though apparently trivial have cost us considerable search—but all bear, more or less on the point of Calcutta, as it was in respect of its localities.

We shall begin with Kidderpur, then proceed to Chaurangi, thence to Tank Square and its neighbourhood, then to Chitpur, and conclude with the Circular Road; noticing, as we go along those places which call up associations of the past, the dim visitor of the years that are no more, which remind us of the thoughts and actions of the buried generations of English who figured on the stage of events in Calcutta during last century.

Kidderpur is approached from the plain, by Hastings' Bridge. Not far from Hastings' Bridge was another of brick, called Surman's, after a Mr. Surman, a member of Council—he was a member of the embassy to Delhi in 1717—his residence was, probably, to the south of it, in place called Surman's Gardens, which will be ever memorable as the spot where the Governor and his party stopped, when they cowardly and treacherously deserted the Fort in 1757: this led to Catastrophe of the Black Hole. Immediately to the south of these gardens, was the boundary of Govindpur, the limit of the Company's Colony of Calcutta, marked by a pyramid. Close by were situated Watson's Docks, so called from a Colonel Watson, the Chief Engineer, who built the first ships in Calcutta in 1781; an enterprising man, he obtained a grant from Government of the land for the purpose of making docks, on which he spent ten lakhs. Near those docks the Colonel erected a wind-mill; but as it commanded a view of a natives zeanah, the native went to law and obtained a decree that the wind-mill should be pulled down! This was a suit of wind-mill versus nuisances. Previous to this,
two vessels were launched, in 1769 and 1770, but Calcutta had, heretofore, been dependant on Surat, Bombay and Pegu for its ships. However, famine gave an impulse to ship-building! Good out of evil—the ravages caused by Hyder in the Cornatic, in 1780, roused the Government to a sense of the importance of the shipping interest: they could not supply ships in sufficient numbers to convey food to the famished population of the south Bombay had docks in 1735, but Kidderpore, not for sixty years later, which Waddel made in 1795. Trade advanced: between 1781 and 1880, thirty-five vessels, measuring 17,020 tons, were built: from 1781 to 1821, the total was 237, which cost more than two millions sterling: this trade of ship-building is not, however, so brisk now. It was not however, confined to Calcutta, as at Fort Gloucester, between 1811 and 1828, twenty-seven vessels, measuring 9,322 tons, were built, and as early as 1801, a vessel of 1,445 tons, the Countess Sutherland, was built at Titaghur, near Barrackpur: the river is so shallowed since, that, probably, the experiment could not be tried now.

To the North of Hastings' Bridge lies Kuli (Coolie) bazar, once occupied, like many other places, by a handsome Musalman burial-ground, but which was pulled down to erect the present buildings. On a platform erected to the south-west of it, Nanda Kumar once Dewan to the Nawab of Murshidabad, was executed, August 5th, 1775—the first brahman hanged by the English in India: his death excited as great a revulsion of feeling among natives as did the execution of Louis XVI, among the French royals. The foremost amongst the Mahapatak, crimes of the highest degree, or mortal sins of the Hindus, is killing a brahman—the other four are stealing gold from a priest, adultery with the wife of a Guru, drinking spirits, and associating with persons who have committed any of those offences. Immediately after the execution, the Hindus rushed to the river to wash away the offence committed in seeing it, by bathing in Ganges water. During three
-days they ate nothing; and subsequently, the excitement was very great; menaces was held out to the judges that if they proceeded to court, their lives would be sacrificed as victims to popular fury; but regardless of menaces, they marched in procession to the Supreme Court, attended by all the paraphernalia of justice, and the threats of all the Hindus were as effective as those of the Calcutta Babus, on the passing of the Lex Loci Act. There is a native still living in Calcutta, whose father told him, that on that day the Hindus went to the other side of the river to eat, considering Calcutta to have been polluted by the execution of a brahman.

The Diamond Harbour Road terminates at Kidderpur: from Kidderpur to Bursea it was lined with trees: this road extends thirty-nine miles, to Diamond Harbour, while the river route is fifty-six miles: it must have been an immense convenience in former days for speedy traffic, when cargo boats, from March to September, occupied from five to seven days in taking goods from Calcutta to Diamond Harbour, or when a ship has been three weeks beating up to Calcutta from Diamond Harbour: the splendid old tanks near Diamond Harbour show the traffic that existed. Stavorinus, in 1768, gives the name of the village of Dover to Diamond Harbour, “where the English have built some ware-houses and a factory much frequented by ships: close to it is a canal called the shrimp canal”. There is no mention of the Diamond Harbour Road in Upjohn’s map of 1794, though there existed the Budge-Budge High Road to Calcutta in 1757. Two miles south of Kidderpur is Manik Chand’s Bagan. Holwell writes of it—“The family of the Rajah of Burdwan formed lands to the amount of four lakhs, contiguous to the bounds of Calcutta, and had a place at Byala: the fort of Budge-Budge, on the Ganges, was also their property”.

2. In the Memorial of Sir E. Impey, by his son, a different statement is given; but parties on the spot can give a more correct opinion.
This Bagan was once the residence of Mahickchand, a Hindu, who was appointed Governor of Calcutta, when the English were expelled from it. During his recumbency he was noted for his rapacity, for though 50,000 of the Hindus returned to their dwellings in Calcutta after Siraj Daula left, yet no man of property would trust himself under Manick Chand. Bengali like he did not present an example of much courage; he ran away from Budge-Budge, when the English attacked it, a ball striking his turban having put him to flight, and he never stopped till he reached Murshidabad. Ali Verdy Khan, who appointed him to his office, found him so treacherous and cowardly, that he trusted the Patans chiefly on active service. The Musalman promoted the Bengalis the high office, but on the principle that they become excellent sponges which he could squeeze when he liked. On Ali Verdy’s memorable retreat from Burdwan, 18,000 Bengali troops ran away.

Kidderpur was called after Colonel Kyd, an enterprising European, the Chief Engineer on the Company’s Military establishment; his two East Indian sons were the famous ship-builders, and in 1818, launched from the dock there the Hastings, a seventy-four gun ship, which lately anchored at Sagar. He, with Bowley, Skinner and others, has shown what genius could effect in spite of the depressing influence of European caste, and the feeling which in Calcuta formerly regarded East Indians as a kind of pariahs. 3

To the East of Kidderpur lie the Calcutta militia lines. The soldiers are all natives, certainly not on the original

3. East Indians, alias Eurasians, alias country-borns, were a class that excited great alarm in the last century, some writers conjecturing that they would, like Americans, combine with the natives and drive the English from Calcutta. Hence various projects were entertained for neutralising their influence. There was only one their class were fonder of the huka than of letters; they loved the theatre, dressing magnificently and “affording by their sparkling eyes as marked contrast with the paleness and langour of the European ladies.”
plan of the militia; for in the earlier days every European was expected to be a militia man, the same as every passenger in an Indiaman was trained to take part in the defence of the ship. In 1759 the Europeans of Calcutta, which enabled the Company to send the soldiers into the field against the Dutch, who came up the Hugli with a strong force; again, in 1763, all the regulars were sent away from Calcutta, the militia garrisoning it: however, a body of free merchants and free manners, not content with standing on the defensive, took the field and marched to Patna. In 1801 there was a European as well as a Portuguese and Armenian militia.

The road from Kidderpur to Bursea, in last century, presented a picturesque appearance, being planted with shady trees on both sides—a fine old practice.

The Kidderpur Military Orphan School was established in 1783, by Major Kilpatrick, and was located at first at Haura, but about 1790, the present premises were taken. The front room of this building, the ball room, calls to mind the state of society in former days, when European ladies were afraid to face the climate of India—even Lord Teignmouth's lady refused to go out to India with her husband: in consequence, Kidderpur was a harbour of refugee, where men in want of wives made their selection in an evening, at balls given expressly for that purpose, travelling often a distance of 500 miles down the country to attain that object. But tempora mutantur.

Garden Reach is one of the oldest places of residence “out of town,” and is mentioned in a map drawn up by General Martine in 1760, as containing fifteen residences: but these were only fine bungalows. Previous to the battle of Plassey, the English were cooped up in the neighbourhood of the Old Fort, enjoying the evening air in the Respondentia walk, lying beyond Chandpal Ghat, or in the fish-pond near Laldigi—beyond, there was too wholesome a dread of thieves and tigers, to induce them to wander into the grounds of the neighbouring zeminders, who
were the Robin Hoods of those days. But when peace and security dawned, it is to the taste of the Ditchers, they preferred garden-houses, ornamented occasionally with statuary, which were their favourite abodes during the hot weather. Mrs. Fay writes in November—"My time has passed very stupidly (in Calcutta) for some months, but the town is now beginning to fill—people are returning for the cold season"—doubtless, from their country villas. We find that Warren Hastings had a place of this description of Sukh Sagar; and another Governor, Cartier, one in 1763 at Baraset. The retirement of the garden, and the boating parties on the river, "the oars beating time to the notes of the clarionet", formed more the objects of relaxation then than now. "Kittysoll-boys, in the act of suspending their kitesses, which were finely ornamented, over their heads—which boys were dressed in white muslin jackets, tied round the waist with green sashes, and gartered at the knees in like manner with the puckered, sleeves in England, with white turbans bound by the same coloured ribband—the rowers, resting on their oars in a similar uniform—made a most picturesque appearance".

Sir W. Jones lived in a bungalow in Garden Reach, nearly opposite to the Bishop's College—we have not been able to ascertain the site: here shunning Calcutta and its general society; he indulged in his oriental studies; and in the morning, as the first streak of dawn appeared on the horizon, he walked up to his lodging in the Court House, where he occupied the middle and upper rooms. He must have travelled via Kidderpur, as there was then no direct road from Garden Reach to Calcutta.

At the bottom of Garden Reach is Akra, marked off in Martine's map of 1760, with salt moulds: after that it was used as a powder depot, and subsequently as a race-course. A little south of Kidderpur bridge, near the old Garden Reach, is Bhu Kailas, founded by the late Joy Narayan Ghosal: two of the largest lingas in India are
to be seen in two Saivite temples here, which were erected in the last century.

*Alipur* seems to be a Musalman name, and of the same signification as Alinagur (the city of Ali), which Siraj Daula, after the Moslem fashion of altering native names, gave to Calcutta, on its conquest in 1757.

Nearly opposite Alipur bridge stood two trees, called “the trees of destruction”, notorious for the duels fought under their shade: here Hastings and Francis exchanged shots, in the days when European women were few. Had Hastings fallen in that duel, the stability of British Power in India might have been shaken, with such a platon as Francis guiding the chariot of the State. Jealousy often gave rise to these “affairs of honours”.

Facing Alipur bridge is Belvidere. Once the favourite residence of Warren Hastings, but latterly he erected another house further south—he is said to have hunted tigers in its neighbourhood, and we think it probable, considering the state of other places at that time: as late as 1769, Stavorinus writes of the country in the vicinity of Chagda:—“Having many woods, in which there are tigers, we soon met with their traces in plenty”. Lord Valentia states, that the Company gave in premiums for killing tigers and leopards, in Kashimbazar island, up to 1801, Rs. 150,000. Mrs. Fay describes Belvidere in 1780:

The house is a perfect bijon; most superbly fitted up with all that unbounded affluence can display; but still deficient in that simple elegance which the wealthy so seldom attain, from circumstance of not being obliged to search for effect without much cost, which those but moderately rich find to be indispensable. The grounds are said to be very tastefully laid out.

Stavorinus mentions visiting Belvidere in 1768, where the then Governor of Bengal resided there; it may have probably served as Barrackpore does now, as the country residence of the Governors for the time being.
The General Hospital reared its head, as early as 1768, over the then solitary Chauringi, "far from the city;" previous to 1768, it was garden house of an individual, and was purchased by Government. 4

To the north of Alipur flows Tolly's Nala, called after Colonel Tolly, who also gave his name to Tollyganj; he excavated a portion of it in 1775—the old name given to it was the Govindapur-creek, being the southern boundary of Govindapur, which was formerly the chief residence of the natives, the sets, who, along with the Baysaks, constituted the oldest Hindu families of Calcutta; they lived in the neighbourhood of the old pagoda and on the site of Fort William, the whole district being called Govindapur—a name derived from a deity called Govinda. Colonel Tolly made the nala at his own expense, in the bed of what was called Surman's Nala. Government granted him the tolls on it, exclusively; for twelve years, and it soon yielded a net profit of Rs. 4,300 monthly. The Colonel died soon after its completion. This canal, in the course of thirty years, up to 1820, had silted up six feet—its native name is Burhi Gunga. 5 On its banks is Kali Ghat Temple,

4. Hamilton in 1709, mentions a pretty good hospital in Calcutta, which "many go into undergo the penance of physic, but few come out to give an account of its operation". In those days doctors were not well qualified or well paid. Ex unum omnes discer: an anecdote is mentioned of one of the Governors of Bombay, who wishing to gain the favour of his Honourable Masters in England, by retrenchment, found the Surgeon's pay to be forty-two rupees monthly, on which he said there must be some mistake, that the figures were transposed, and saying, with one stroke of his pen he wrote twenty-four instead of forty-two! However, in Calcutta, there was a difference. Thus in 1780—"Physic, as well as law, is a gold mine to its professors, to work it at will;—The medical gentleman at Calcutta make their visits in palanquins, and receive a gold-mohur from each patient, for every common attendance—extras are enormous".

A disease called "a punka fever" was prevalent in Calcutta last century, probably owing to the mass of jungle which extended in every direction, and the fatid jils. Mrs. Kindersley writes of it as "illness of which most persons die in Calcutta; it frequently carries off persons in a few hours—the doctors esteem it the highest degree of putridity".

5. Our readers may deem it incredible, but we have a firm conviction, that the Ganges itself, which now flows by Bishop's College, once
built about sixty years ago by one of the Sabarna Choudarais of Barsi Byala.

We next proceed to Chaurungi. Mrs. Kindersley, in 1768, describes the European houses "as built so irregular, that it looks as if the houses had been thrown up in the air, and fallen down again by accident as they now stand". The people of Calcutta, in fact, preferred, like the Madras people, garden-houses, were they could enjoy some privacy. The town was considered unhealthy and hot, and Chaurungi was chosen for a garden retreat, as people now select Kasipur and Titagthur, and as they will, ere long, on the opening of the rail-road, choose the neighbourhood of Bandel. How times change! The Sundarbunds were healthy and populous places, eighty years before Charnock founded Calcutta, were then the site of flourishing cities, but are now the abode of the rhinoceros and the tiger.

Chaurungi (Chowringhi) is a place of quite modern erection. Be not surprised, reader, it originated from "the rage for country houses", with their shade and flowers, which prevailed equally at Bombay and Madras, at the beginning of this century—but how century houses? Why, Chaurungi was then out of town, and even palki-bearers charged double fare for going to it; while at night, servants returned from it in parties having left their good clothes behind through fear of dakuwts, which infested the outskirts of Chaurungi! There is a lady still living, who

took its course on the site of Tolly's Nala, with the natives to the south of Calcutta. Tollygunj is a sacred place for cremation, and so is Baripur, where there is now not a drop of water, because they believe the streams of the Ganges rolled there once; the traveller never seen any funeral pyres smoking near the Hugli, south of Calcutta, as the natives have a notion that this is a Khata Ganga, or a modern channel—the ancient channel, and not merely the water, is accounted sacred by them. Geological observations confirm this. In the boring made at Kidderpur in 1822, it was found, there were no vegetable remains or trees, hence there must have been a river or large body of water there.
recollects when there was only two houses in Chauringi—One Sir E. Impey's, the very house now occupied as the nunnery, a third story only being added. On the site of the nunnery church was a tank, called the Gol talao; the surrounding quarter was Sir E. Impey's park, which stretched to Chauringi-road on the west and to Park-street on the north, an avenue of trees leading through what is now Middleton street into Park street from his house; it was surrounded by a fine wall, a large tank was in front, and plenty of room for a deck park, a guard of sipahis was allowed to patrol about the house and grounds at night, occasionally firing off their muskets to keep off their dakeats. The other house was the present St. Paul's school. Chauringi houses increased towards the close of the last century. Upjohn, in 1794, placed twenty-four houses in Chauringi, between Dharmatala and Brijitalas, the Circular Road and the plain. Lord Cornwallis in his day remarked that one-third of the Company's territories was a jungle, inhabited only by wild beasts, and in Chauringi the few houses were scattered over a great extent of ground. Let those who are warm friends of the centralising system of Calcutta, and who look on the Chauringi places as ever enduring, reflect a little on the past—to conjecture what the future may be. Surat, three centuries ago, had a population of half a million, now its grass-grown streets and tomb-covered squares show the desolating hand of time. Sagar island, the abode of the tiger and the snake, contained two years previous to the foundation of Calcutta a population of 200,000, which, in the one night, in 1688, was swept away by an inundation.

Park-street, so called because it led to Sir E. Impey's park, is mentioned in Upjohn's map of Calcutta, 1794, by the name of Burial-ground road. Being out of town last century, it was the route for burial from town (i.e., the part north of Tank Square) to Circular-road burial ground, hence it was dreaded as a residence. "All funeral processions are concealed as much as possible from the sight
of the ladies, that the vivacity of their tempers may not be wounded”—death and dancing did not harmonise together. We find in the India Gazette of 1788 a notice from T. Mondesely, undertaker, advertising for work, “having regularly followed that profession in England”. He states, that on account of the great distance of the burial ground, he has built a hearse, and is fitting up a mourning coach;—previous to that, what a gloomy scene in Park-street; a funeral procession continuing one hour or more. The coffins, covered with a rich black velvet Pall, were carried on men’s shoulders, and the European Pall Bearers arranged a little before they came to the ground.

Chaurungi-road is spoken of by Holwell in 1752, as “the road leading to Collegot (Kali Ghat) and Dee Calcutta”—a market was held in it at that time.

In a house in Wood Street, occupied lately by the eye infirmary, Colonel Stewart lives, surnamed Hindu Stewart, from his conformity to idolatrous customs, &c.,—he was one of that class, now almost passed away, who looked with equal regard on the worship of Christ and Krishna.

At the corner of Park Street is the Asiatic Society’s House, built on a piece of ground granted by Government; it had been previously occupied as a manege, and was favourably located for that purpose. The Society was founded January 15, 1784—the same year which gave Calcutta the first church erected by the public since battle of Plassey: religion and literature thus went together.

The Course, so called, as being a cross or two miles in length, is described in 1768, as being “out of town in a sort of angle, made to take the air in, “though an old song states that those who frequented it, “swallowed ten mouthfuls of dust for one of fresh air”. Hamilton makes no mention of it in 1709: the recreation then was “in chaises or by palukins, in the fields or to gardens”. Boating and fishing seem to have been favourite amusements. Certainly those who took their evening sail in a pinnace enjoyed more exercise than the modern lollers in a carriage in the Course.
Of the Race Course mention is made in 1780, though the present one was commenced in 1819. There was formerly an old Race Course at Akra, but "Lord Wellesley, during his administration, set his face decidedly against horse-racing and every other species of gambling:" his influence threw a damp on it for many years, though last century a high value was attached to English jockeys, and the races were favourite subjects of expectation with the ladies. With the amusement of the turf came the spirit of betting.

Dharmatala was formerly called the avenue, as it led from town to the Salt-Water Lake and the adjacent country. Last century it was a "well raised causeway, raised by deepening the ditch on either side", with wretched huts on the south side; while on the north a creek ran through a street, still called Creek-Row, through Wellington Square Tank, down to Chandpal Ghat. Large boats could come up it—if it had been kept clear and had been widened, it might have been very useful for the drainage, as Colonel Forbes, in his memoranda to the Municipal Commissioners in 1835, recommended the digging a similar creek in that direction. The road was, according to an old useful Hindu practice, shaded with trees on both sides, as we find was the practice in other parts at that period. Dharmatala is so called from a great mosque, since pulled down, which was on the site of Cook's stables; the ground belonged with all the neighbouring land, to Jafir, the jamadar of Warren Hastings, a zealous Musalman. The Karbela, a famous Musalman assemblage of tens of thousands of people, which now meets in the Circular road, used then to congregate there, and by its local sanctity, gave the name to the street of the Dharmatala or Holy Street,

The bazar, about half way between Wellington Square and Government House, occupies that site of the residence of Colonel De Glass, Superintendent of the gun manufactory, which has since been removed to Kashipur.
David Brown, the eminent minister of the Mission Church, subsequently occupied the building, which had a large compound. He kept a Boarding School, and had among his pupils Sir R. Grant, late Governor of Bombay, and Lord Glenelg.

Wellington Square Tank was excavated in 1822, it was one of the good works of the Lottery Committee; its site was formerly occupied by wretched huts inhabited by lascars, who made the place a mass of filth and dirt. The banks have several times formerly run through it.

The Native Hospital owes its origin to the suggestion of the Rev. John Owen, a chaplain; the plan was proposed in 1793, when the Marquis Cornwallis granted it Rs. 600 per month; the private subscriptions amounted to Rs. 54,000. Lord Cornwallis gave Rs. 3,000, each Member of Council Rs. 4,500. The Nawab Vizier gave Rs. 3,000. It was established at first in the Chitpur Road, and opened September the 1st, 1794; but in 1798 the managers purchased ground in "the open and airy road of Dharma-tala". At that time there were three or four houses in the Street. During the last century disease must have made

6. Calcutta, in former days, had justly an ill name for its insalubrity, "the grave-yard to Europeans"—but the Doctors also were in fault, as Dr. Goodeve, in his able paper "On the progress of European Medicine in the East" shows, when all agreed that was strength must be supported in dysentery, wine and soil animal food were the most appropriate diet. Patients were ordered in these cases, "pillae, curries, grilled, fowls and prepared chicken broth ad libitum, with a glass or two of medicine, or a little brandy and water, and a dessert of ripe fruit”. Native doctors had their hot and cold remedies for hot and cold diseases, their mantras and philtres, while Lind states that the Portuguese doctors prescribed as the grand cure, "the changing all the European blood in their patients' bodies into natives. This they endeavoured to accomplish by repeated venesections, till they conceived that the whole mass of this circulating fluid had been abstracted. And then by a diet consisting exclusively of the productions of the country, they hoped to substitute a liquid entirely Indian, which would render their patients proof against maladies under which they had previously laboured".
fearful ravages among the natives. Small Pox was a dreadful scourge; "inoculation is much practised by the natives; but they convert the contagious matter into powder, which they give internally, mixed with some liquid. Adjoining the Dharmatala is the Free School on the site of a house which was occupied by Mr. Justice Le Maitre, one of the judges in Impey’s time. The Free School was engrafted on the Old Charity School, founded in 1742, and settled "at the garden house near the Jaun Bazar, 1795". The purchase and repair of the premises cost Rs. 56,800. On the proposal for forming the Free School, the public at once subscribed Rs. 26,082 and Earl Cornwallis gave Rs. 2,000. It is the oldest educational institution in Calcutta, it is said that its funds arose chiefly from the interest of the restitution money granted by the Musalmans for pulling down the Old Church near the Writers’ Buildings in 1756.

Cossitola, leading from Dharmatala into Old Calcutta, was named after the Kasai or butchers, dealers in goats’ and cows’ flesh, who formerly occupied it as their quarter. It must therefore have been formerly a hateful street for Hindus to pass on their way from Chitpur to Kali Ghat, as seventy years ago Hindus would not sell an ox when they knew it was designed for slaughter. Like Government House, it was then "in the suburbs of Calcutta; this may account for the late C. Grant, father of Lord Glenelg, having taken up his residence in Grant’s Lane, which received its name from his circumstance. He afterwards built a handsome house, opposite to Lord Clive’s, where he resided several years before he left India. In 1757 Cossitola was a mass of jangal, and even as late as 1780, it was almost impassable for mud in the rains. In Upjohn’s map only two or three houses are marked in it, so that Mr. Grant might enjoy his rus in urbe in the neighbourhood of his favourite Lal Girja. In 1788 a Mr. Mackinnon advertises for a school to be opened to contain 140 pupils.

*Lal Bazar* is mentioned by Holwell, in 1738, as a famous
Mrs. Kindersley, in 1768, states it to be the best street in Calcutta, "full of little shabby looking shops called Boutiques kept by black people", it then stretched from the custom house to Baitakhana. Bolst mentions a case of Governor-General about 1770, who, finding that Europeans there related "paria arrack to the great debauchery of the soldiers", sent a guard of sipahis and gave them lodgings for several day in the dungeon of the new fort. Sir W. Jones, in 1788, refers to the nuisance there of low taverns, kept by Italians, Spanish, and Portuguese. In the house west of the Police Office, were formerly placed hamam or warm-baths. It is singular that in the metropolis of an Oriental country, no encouragement has been given to these speculations, while every Overland traveller can testify to the beneficial effects of the Cairo hot-baths, and even the mechanics of London now avail themselves of rapid baths. Facing this, on the opposite side of the street, stood an old play-house. The Police Office formed the residence of John Palmer, one of the "merchant princes" of Calcutta. His father was secretary to Warren Hastings; when a youth he was a prisoner of war in France, where he was treated most kindly by La Fitte, the famous banker, who instructed him in commercial subjects. He came in 1789 to Calcutta, where he established himself in business, which he conducted on a most extensive scale; he had for his first partner Henry St. George Tucker, who was afterwards in the Civil Service, and subsequently Chairman of the Court of Directors. Palmer was called the prince of British merchants, and was equally renowned for his princely generosity. He died in 1836. On the opposite side of the street, stood the Old Jail of Calcutta which also served as the Tyburn of Calcutta, all the executions also on that spot. There is a man still living in Calcutta who underwent the punishment of the pillory there. The Calcutta papers of 1800 give us an account of one Brajamohun Dutt, a watchmaker, having been hanged there for stealing a watch.
privately from a dwelling-house. The same period this witnessed five Europeans hanged there together. At the siege of Calcutta, in 1757, it served like another Hongomont, as point of defence.

Calcutta in early days, in 1780, had French and English confectioners. Opposite the Old Jail in Lal Bazar, was the famous Harmonicon Tavern, now the sailor's Home; it was the handsomest house then in Calcutta and proved a great comfort to the poor people in Jail, to whom supplies of food were frequently sent from thence. It was founded in the days when strangers considered that “every house was a paradise and every hot an angel”, where youngmen stayed as long as they liked; but this system began to give way to that of hotels about 1823. Mrs. Fay writes of it in 1780:

I felt far more gratified some times ago, when Mrs. Jackson procured me a ticket for the Harmonic, which was supported by a select number of gentlemen, who each in alphabetical rotation gave a concert, ball, and supper, during the cold season; I believe once a fortnight.

We had a great of delightful music, and Lady C—, who is a Capital performer on the harpsichord, played, amongst other pieces, a Sonata of Nicolai's in a most brilliant style.

Mr. Hastings attended his party. The Harmonicon Society, previous to 1780; had a house in Lal Bazar, so that punch houses were, probably, its successors. Hawksworth mentions—“I was also shown, en passant, a tavern called the London Hotel, where entertainments are furnished at the moderate price of a gold-mohur a head, exclusive of the dessert and wines. “At the coffee-houses your single dish of coffee costs you a rupee (half-a-crown); which half-crown, however, franks you to the perusal of the English newspapers, which are regularly arranged on a tile, as in London; together with the Calcutta advertiser, the Calcutta Chronicle, &c. &c.—and, for the honour of Calcutta,
be it recorded, that the two last named publication one, what the English prints formerly were, moral, amusing, and intelligent". The chief-strangers that came to Calcutta were the complains of the Indiamen, great personas in their day, the lords of those splendid ships, the Old Indiamen, and whose position was often a stepping stone to a seat in the direction. In fact one of the charters provided that six members of the Court of Directors should always have been commanders of their ships, but the Company rented accommodation for those magnates by hiring houses during their stay at Rs. 500 per month.

A little to the north of this, in the Chitpur road, is the Tiretta Bazar, so called from a Frenchman named Tiretta, who established it about 1788; he was Superintendent of Streets and Buildings. It yielded a monthly rent of Rs. 3,800. It was valued then at two lakhs, and Tiretta having become bankrupt, his creditors offered it at that sum as a prize in a lottery.

Opposite the Tiretta Bazar stood the house of C. Weston (after whom Weston's Lane was named); when he lived there in 1740, the house was in the midst of a large garden, which could have borne witness to many benevolent deeds. C. Weston here gave away Rs. 1,600 monthly to the poor with his own hand, and at his death he left one lakh of rupees as a legacy.

The road from Lal Bazar to the Old Church, called Mission Row, was formerly named the Rope Walk, and was the scene of hard fighting at the time of the siege of Calcutta, in 1757. The Old or Mission Church was so called, because it is the oldest church in Calcutta, having been built in 1768, eleven years after the demolition of first church by the Musalmans. Kiernander, the first Protestant Missionary to Bengal, erected it at a cost to himself of half a lakh. He not only did this, but gave the proceeds of the sale of his deceased wife's jewels to the building; in 1774, a large school-room was added to the present Church. During his life-time Kiernander gave away of
his own property in charity at least £12,000 Sterling. This school and the church were built in a way then unusual in Calcutta, without any Sunday work! Kiernander died in 1799, in his eighty-seventh year, forty-eight of which he spent in India; with him died all very active efforts for the benefit of the Portuguese. The subsequent exertions were merely desultory.

David Brown, the first Chaplain of this Church, was the man for the middle classes. His congregation was chiefly composed of “Europeans, East Indians and Portuguese”,—the only recompense he would consent to receive from Christian Knowledge Society, was “some valuable packages of books”. The Church is still known among the natives by the name of the Lal Girja, from the red-painted bricks of which it was made; but Lal Bazar was a name in existence long before this church—perhaps it may have been called lal from its vicinity to the Lal Bazar? The premises now occupied by the senior chaplain were once the abode of Obeck, a well-remembered name. The residence of the junior chaplain is adjacent to the site of the first mission school began in Calcutta by Kiernander, in 1759. It contained 135 boys, American, Bengali, English and Portuguese were taught in it. Kiernander entertained sanguine hopes of the conversion of the brahmans in the school; but his prospects were doomed, as many subsequently has experienced in similar cases, to vanish into air. The minister of the Mission Church paid more attention to the spiritual condition of that much neglected class, the Portuguese, than any other persons in Calcutta, and some of the best members of the church were Portuguese: even as late as 1789, the Rev. T. Clarke, who came out as a Missionary, but who afterwards renounced his profession and became a chaplain “under the orders of the Commander-in-chief”, began to study Portuguese, as “a fundamental principle of the Mission was to have the native population everywhere addressed in their own language”.
This church is inseparably connected with the name of Charles Grant, who paid Rs. 10,000 to have it redeemed from the Sheriff’s gripe. He contributed liberally to the missionary objects of it, and afterwards, as Chairman of the Court of Directors, selected the chaplains to be there. In the last century, the Old Church was in a state of feud with the New (St. John’s) Church, the chaplains of the former were evangelicals, of the latter, high church; the middle class and the East Indians attended the former, the fashionables and “big wings”, the latter,—so far did the spirit of odium theologicum reach, that the chaplain of the New Church requested the Government in close the Old Church!

Tank Square, last century, “in the middle of the city”, covers upwards of twenty-five acres of ground. Stavorinus states: It was dug by order of Government, to provide the inhabitants of Calcutta with water, which is very sweet and pleasant. The number of springs which it contain makes the water in it nearly always on the same level. It is railed round, no one may wash in it”, when this tank was dug, we never been able to ascertain. Hamilton wrote in 1702, that the Governor had a handsome house in the Fort, “the Company has also a pretty good garden, that furnishes the Governors with herbage and fruits at table, and some fish ponds to serve his kitchen with good carps, callops and mullet”. Perhaps the tank was dug to serve as the fish-ponds, and the garden may have formed the Park, Lal Bag or in modern times, Tank Square. The tank was formerly more extensive, but was cleansed and embanked completely in Warren Hastings’ time. Its first name was “the Green before the Fort”. No doubt, it was the place of recreation and shooting wild game for the Company’s factors, and in the middle of last century it was the scene of many a moonlight gambol of young people, and elderly ones, who, rigged out in

\[\text{For full details regarding Kiernander, see an article in Calcutta Review, No. XIII, —“The First Protestant Missionary to Bengal”}\]**
stockings of different colours, yellow coat, green waistcoat, &c. &c., amused themselves on the banks of the "fish-pond in the park", inhaling the evening breezes, and thinking of the friends of whom they had heard nine months before!

Old Court House Street, parallel with Mission Row, is so-called from the Old Court House, or Town Hall, which stood at the northern extremity of the street, on the site of St. Andrew’s Church. The charity boys were lodged and fed here previous to the battle of Plassey—this was the first charity school,—feeding and educating twenty children for Rs. 2,400 annually. It was erected about 1727, by Mr. Bourchier, a merchant, who was afterwards appointed Governor of Bombay. In 1734 he gave it to Government, on condition of their paying Rs. 4,000 annually to support a charity school, this money goes to the Free School, and is still paid by Government. In 1765, it was considerably enlarged by private subscription, in consideration of the Government agreed to give Rs. 800 monthly to the school. Omichand, a native merchant, gave Rs. 20,000 towards this subscription. Lectures were occasionally given in it; we find that Dr. Bell in 1788 read a course of twelve lectures on experimental photography there. Stavorinus writes of it, in 1770: “Over the Court House are two handsome assembly rooms, in one of these are hung up the portraits of the King of France, and of the late queen, as large as life, which were brought by the English from Chandernagore, when they took that place”. These assembly rooms were used, as the Town Hall is now, for holding balls, meetings, &c. We have an account of a grand ball given here in 1769, in honour of the Dutch Governor, by the English Governor Cartier, "the ladies were decorated with an immense quantity of jewels".

Sir W. Jones occupied rooms in the present Court House, where he had to attend to Police cases twice a week, to issue warrants to pick up the drunken sailors, as
all the Judges in those days took it by turns to do. In the Court only four attorneys were allowed to practise; an appeal was permitted to the Governor and Council. Another Court, founded in 1753, called the Court of Requests, existed, composed of twenty-four Commissioners, selected originally by the Government from among the principal inhabitants of Calcutta, but who subsequently, elected their own members. They sat every Thursday, to determine matters for forty shilling value—three forming a quorum. Daniel gives a drawing of this Court House—with elephants walking in Tank-Square,—for in the last century elephants were freely permitted to permeate the town. As early as 1727, a corporation consisting of a Mayor and nine Aldermen, and a Mayor's Court, was established of which the famous Zaphania Holwell was once President; but it was considered too much under the influence of Government, cases having occurred where trials were suspended at the dictum of the Governor, who by his patronage, greatly influenced the members. Owing to this and the want of an enlarged jurisdiction to control the gigantic abuses which had grown up among the servants of Government, the Supreme Court was constituted in its stead in October, 1774. The Mayor's Court had jurisdiction in Civil Cases between Europeans. The judges were the Aldermen, mercantile men, who had a liberal allowance of twenty-two rupees monthly for their services! Holwell sat in this Court, and states, he heard natives confess to the most atrocious crimes, pleading they should be acquitted, since it was the Kali Yuga and therefore it was in the nature of things to commit sin. Asiaticus states, that the abolition of the Mayor's Court, in 1774, was not a very popular measure:

The attorneys, who have followed the judges in search of prey, as the carrion crows do an Indian army on its march, are extremely successful in supporting the spirit of litigation among the natives, who, like children, delighted with a new plaything,
are highly pleased with the opportunity of harassing one another by vexations suits; and those pests of society, called bailiffs, a set of miscreants hitherto little known in India, are now to be seen in every street, watching for the unhappy victims devoted to legal prosecution. Even the menial servants are now tortured to breathe that insolent spirit of English licentiousness, which teaches the slave to insult his master, and then bring his action of damages at Westminster, if deservedly chastised for his impudence. Arbitrary fines are daily imposed on gentlemen who presume to correct their slaves; and the house of the Chief Justice of Bengal resembles the office of a trading magistrate in Westminster, who decides the squabbles of oyster women, and picks up a livelihood by the rate of shilling warrants.

As an illustration of the state of justice in the Mayor's Court, we give an anecdote with which the name of Tagore is mixed up. The Party referred to was a relative of the late Dwarakanath Tagoor:

A gentleman of the Council of Calcutta became indebted to one Mr. Wilson, a sail-maker, for work done in the way of his profession, amounting to Co.'s Rs. 75-9-7; for payment of which the sail-maker sent in his bill, with a receipt annexed. The Councillor, who happened at the same time to be reminder, alleged the charges in the bill were exorbitant and unreasonable, and would neither discharge nor give up the bill; threatening the sail-maker, that he would get him turned out of the Company's service, or sent to Bencoolen, if he persisted on his demand. The sail-maker, not intimidated, filed his bill in the Mayor's Court against the Councillor, who, rather than expose the affair to a public discussion, more prudently agreed to pay the bill and the expenses of suit, by which it was, consequently, swelled. The complaints solicitor or attorney at law (as they are-
called in Bengal) sent his banyan, Radhoo Tagoor, a black merchant of Calcutta, to receive the amount of the bill. This was repeated several times without success; till at last the said Radhoo Tagoor desired the wanted, and if it was not paid, some bad consequences might ensue from the case going on in the regular course of law, and the charges being told to the councillor and zeminder, he grew angry and ordered the merchant, Radhoo Tagoor, to be immediately seized by his peons, and carried to the cutchery, where he was without any examination, inquiry, or from whatever, tied up, severely flogged, and beat on the head with his own slippers, by order of the said zeminder, who wrote a letter to the attorney at law upon the occasion, of which the following is an exact copy:

Sir,—I have ordered your demand to be complied with. It is so extravagant, that I intend laying it before the Court. Your banyan was so insolent as to tell me that, unless I discharge it directly, you would increase your demand, for which insolence in him I have sent him to the cutchery, where he will meet his deserts.

Your most humble servant

Calcutta, the 22nd February, 1765.

Near the Old Court House, in the north-west corner of Lyon's Range, stood the theatre, in the seige of 1757, was turned into a battery by the Moors, and annoyed the fort very much. The theatre was generally served by amateur performers, and was frequented by the authorities; a ball room was attached; respecting the dancing there, Asiaticus gives us a lively description:

For my own part, I already being to think dazzling brightness of a copper-coloured face infinitely preferable to the pallid and sickly hue, which banished roses from the cheeks of the European fair, and
reminds me of the death-struck countenance of Lazarus risen from the grave. The English ladies are immoderately fond of dancing, an exercise ill calculated for the burning climate of Bengal; and in my opinion, however admissible in cooler latitudes, not a little indelicate in a country where the inhabitants are covered with no more clothes than what decency absolutely requires. Imagine to yourself the lovely object of your affections ready to expire with heat, every limb trembling, and feature disorted with fatigue, and her partner with a muslin handkerchief in each hand employed in the delightful office of wiping down her face, while the big drops stand impearled upon her forehead.

Fort William College or Writers’ Buildings was appropriated for the residence of writers, or Young Civilians. Originally Civilians, during their first years in India, were employed in copying. Sir C. Metcalfe “wrote section” himself, a work now done by Keranis at the rate of 1,400 words for a rupee—they at first lived in the foot, but, subsequently, in the present buildings, which were rented by Government from the Barwell family. Mr. G. Barwell himself retired to England on a fortune of eighty lakhs, he was member of Council in 1780, these eighty lakhs melted away in manner no one could account for. Old Barwell was Governor of Calcutta in 1750, and for a century the family has commanded the first appointments in the Civil Service. The location of it in Calcutta was most unfavourable for the young man,—could the past unfold its tale, what a picture would be presented to young men fresh from school, lavishing large sums on horse-racing, dinner parties, who contracting large loans with Banias who clung to them for life-like leeches, and quartered their relations on them throughout their Indian career. Mention is made of the Writers’ Buildings in 1780, as being “a monument of commercial prosperity”,—could the walls tell of the past, how many
scenes would be unfolded—lamp shades used as champagne glasses, &c. &c. In the houses now occupied by the Exchange and the Hurkuru office, Fort William College was first located on its establishment in 1800, by the Marquis of Wellesley. Dr. Buchanon, the Vice-Provost, but it was then a part of the Old College of Fort William, and was connected with the other portion of the building, now the Hurkuru office, by a gallery that ran across the street. This building reminds us of a few points about the former status of civilians. Orders come from the Court in 1675, that civilians should serve five years as apprentices, receiving, however, ten pounds per annum for the last two years, and then to rise to the respective grades of writer, worker, merchant, and senior merchant; they were also directed to learn the military exercise, so that, if found better qualified for the military than the civilian, they might receive a commission and have military pay. Their honourable masters had strange ideas of a civilian’s duties, for, in 1686, ten ships of was being sent to Bengal, and in Chittagong forty ships, without captains, as the Members of Council were designed to act as such! Job Charnock, a civilian, was appointed Admiral and Commander-in-chief. But as early as 1600, the East India Company requested in their petition for a charter, “that no gentleman might be employed in their charge!”

To the west of Writers’ Buildings, thirty yards east of the fort, stood the first church of Calcutta, called St. John’s, at the suggestion of the Free Masons, who were liberal contributors to it.8 It was built in 1716, days when “gold was plenty and labour cheap” by the piety of sea-faring

8. We have accounts of a Free Mason’s Lodge in Calcutta in 1744; in 1789, they gave at the Old Court House a ball and supper to the members of the Company’s service in Calcutta; and they seem to have a local habitation and a name there from the days of Charnock—their institution tended to mitigate the exclusiveness of European Caste in former times.
men. The Christian Knowledge Society took an active part in its establishment, and the Gospel Propagation Society sent a handsome silver cup in commemoration of its opening. As they were sometimes without a chaplain, owing to death, the service was performed by merchants, who were allowed Rs. 600 annually, for reading the prayers and a sermon on Sunday,—the oldest chaplain we have notice of, is Samuel Burton, in 1709. The steeple of this Church, "the chief public ornament of the settlement", fill or sunk down in the earthquake of 1737, and the church itself, which commanded the fort, was demolished by the Moors in 1756. Calcutta then remained without a church, until the Missionary Kiernander erected one at his own expense in 1768, service in the interval being performed in a temporary room fitted upon a ground floor in the old fort, though little at Fort William. Even in church no great decorum was observed.

Where all ladies are approached, by sanction of ancient custom, by all gentlemen indiscriminately, known or unknown, with offers of their hand to conduct them to their seat; accordingly, those gentlemen who wish to change their condition, (which are chiefly old fellows, for the young ones, either choose country-born ladies for wealth, or, having left their hearts behind them, enrich themselves, in order to be united to their fairs—write dulcineas in their native land) on hearing of a ship's arrival, make a point of repairing to this holy home and eagerly tender their services to the fair strangers: who, if this stolen view happened so captivate, often, without undergoing the ceremony of a formal introduction, receive matrimonial overtures, and becoming brides in the utmost possible splendour, have their rank instantaneously established, and are visited and paid every honour to which the consequence of their husbands untilted them.
In Hurtley House mention is made of the foundation of a new Church laid about 1780, in the new fort. Could any of our readers throw light on this subject?

In the north-west corner of Tank Square, stood the Black Hole, its site was commemorated by an obelisk, fifty feet high, inscribed with the names of thirty victims who perished in the Black Hole, on the 20th of June, 1757. It was erected at the expense of Mr. Holwell and the survivors, "the bodies of the 'victims were thrown into the ditch of the fort.'" This moment, though by the order of the Marquis of Hastings, on the ground, that it served to remind the natives of our former humiliation. As the remark often been made, that Indian patronage has a family one, and that the same names occur year after year, we append here the names of those as inscribed on the monument, which was erected to them, who perished one century ago in the Black Hole; but few persons are in the Company's service now, of the same name, which seems to indicate that patronage has taken another channel:—


9. 150 were crowded into a room 18 feet by 14, 22 of these came out and drew a full account of the Black Hole. See Holwell's Tracts or Broome's History of the Bengal Army, a work of sterling value.

10. Suraj-ud-Daula has, we think, been too severely blamed for the catastrophe of the Black Hole, the incarceration was the work of his underlings; his orders, there simply to keep the prisoners secure, and when they complained no man ventured to break the step of an Eastern despot. After all, Calcutta suffered for less injury from its capture by the Moors, than Madras did in 1746, when taken by Lally, and the French, who totally demolished all the public buildings.
and Dumbelton; sea Captains Hunt, Osburn, and Purnel; Messrs. Carey, Leech, Stevenson, Guy, Porter, Parker, Caulker, and Bendol, and Atkinson, who, with sundry other inhabitants, military and militia, to the number of 123 persons; were by the tyrannic violence of Suraj-ud-Daula, Suba of Bengal, suffocated in the Black Hole prison of Fort William, in the night of the 20th day of June, 1756, and promiscuously thrown the succeeding morning into the ditch of the Ravalin of this place. This monument is created by their surviving fellow-sufferer, J. Z. Holwell.

The Old Fort was called Fort William, because built A.D. 1692, in the reign of William the Third, the year in which the French at Chandernagore, and the Dutch at Chinsurah, built theirs. Two years previously the Governor and Members of Council at Bombay were made to walk through the streets of that city with irons round their necks. The Burdwan insurrection of 1696 originated it. The walls were very strong, being made of brick, with a mortar composed of brick-dust, lime, molasses, and hemp, a cement as strong as stone in 1819, when the fort was pulled down to make way for the Custom House, the pick-axe or crow-bar was of no avail, gun-powder was obliged to be resorted to, so strong were the buildings. In early days it was garrisoned by 200 soldiers, chiefly employed in escorting merchandise, or in attending on Rajahs, who, like the chieftains in the castiled erage of the Rhine, levied tolls on all boats ferrying up or down river! The Old Fort extended from the middle of Clive Street to the northern edge of the tank. About 1770 it was used as a church and a jail, and as the depot for the Company’s medicines. There is a sketch of it in and old Number of the Universal Magazine. Doubtless the foot itself is correctly delineated, although the artist must have drawn upon his imaginations for the hills in the background.
The Old Fort served like the feudal castles, to form the nucleus of the town (as in England all these towns, whose names in caster, were originally Roman Camps) the natives meeting with protection, and enjoying privilege in trade, soon settled down in Suttenutty and Govindpur.

*St. John's Church alias* the Old Cathedral, was opened on Easter Sunday, 1787. Previous to Bishop Middleton's arrival, it was called the New Church, to distinguish it from the Old Church, which is the oldest Anglo-episcopal church in Calcutta. With this building may be dated the commencement of the era of church building. Calcutta was rising to its title of a City of Palaces; the Supreme Council had called for plans of a church, and Warren Hastings felt, that the metropolis ought to have a suitable place for religious worship. As in 1774 Calcutta had "a noble play-house—but no church", service was held in a room next to the Black Hole. A Church Building Committee was organised in 1783; its first Committee Meeting was attended by its zealous patron, Warren Hastings, and his Council; they found Rs. 35,950 had been subscribed, Rs. 25,592 additional were given by a resource then popular in Calcutta—by lotterty. A Hindu Nabakissen, presented in addition to assigning over burying ground, a piece of ground, valued at 30,000 rupees: the Company gave 3 per cent. from their revenues; the rest was raised by voluntary contributions. We have never had in India such an inauguration of a Church. On the day when the foundation stone was laid, the acting Governor gave a public breakfast, and then, along with the chief Government servants, went in a procession to the scene of the ceremonial.

11. This Church called out the voluntary principle very rapidly—Mr. Davis undertook the ornamenting the Church; a barrister Mr. Hall, drew up the contracts gratuitously. Wilkins, the orientalist, superintended the moulding of the stones prepared at Benares,—the East India Company gave Rs. 12,000 for providing communion plate, velvet, bells; and besides Rs. 14,394 subsequently from the Government.
its finest and freestone, the new church took three years in building, and Earl Cornwallis opened it on the 24th of June, 1787, thus wiping away the reproach. The Mussalmans, during the short period they held Calcutta, in 1757, showed a different zeal, for they erected a mosque within the Old Fort, having pulled down other buildings to make room for it. Previous to 1787, divine service was performed in a small room of the Old Fort, "a great disgrace to the settlement; the site was occupied by the old burial ground which had existed there for a century previously; when the bones were rooted out of the graves to make a site for this Church, it created a strong indignation among the Musalmans, who would not do it to their bitterest enemy". The bones were, we believe, removed of the new burial ground; the "house of prayer was not the house of sepulture", and the tombs of the following persons were preserved—Hamilton, Charnock and Watson. The oldest burial recorded is that of Captain Barton, 1693. Charnock's widow was interred in the tomb built by himself, before which he used to sacrifice a cock on the anniversary of her death.

This burial ground was once "in the environs of Calcutta, as the new burial ground is now without the boundaries of the town". In 1802 the old lottery tombs were removed. Most of the old tablets were cut from stone procured at St. Thome, near Madras.

The vestry meeting of St. Thom's was long looked upon as a scene, where the laity gave their opinion and votes on church matters. The Governor-General Earl Cornwallis, attended the first vestry meeting, in 1786. This vestry has charitable funds at its disposal, arising from legacies left by General Martine, Baretto and Weston, yielding an interest of Rs. 15,000 annually.

of Bengal, Earl Cornwallis gave Rs. 3,000. Zoffani painted the altar piece for it gratis. All the Apostles were taken from life, and represented persons then living in Calcutta. Old Tulloh, the Auctioner, who came out in 1784, sat for Judas without knowing it.
We seldom see in the compound the train of carriages, palki-gharis and palanquins, without thinking on the revolution that has taken place in manners. When the foundation stone was laid in 1784, the Governor and the principal inhabitants of Calcutta walked from the Old Court House to take part in the solemnity; at the consecration they contributed Rs. 3,943 to a charitable object, that a Free School; and previous to this period, the Governor and heads of Government, used to walk in solemn procession every Sunday to the first Church, erected at the west end of the Writers' Buildings, which was demolished in 1756. While we are adopting the absurd custom of dressing in black in hot weather, we have almost renounced the good old English habit of working. Certainly, the exercise of lolling in a carriage, benefits the doctor and the coachmaker, but whom else? And yet people complain of the climate! We know the case of ladies in Chaurungi who, through, indolence, are carried up-stairs; no doubt they loudly exclaim what a dreadful place is India, where they must sit still so long!

West of St. John's in the premises now occupied by the Stamp and Stationery Committee, was formerly the Old Mint, where the Company coined its rupees from 1791 to 1832. In the latter year the New Mint was established; previous to 1791, the coinage was executed by contract; the copper coin, chiefly by Mr. Prinsep, the father of the late James Prinsep, who conducted an establishment for that purpose at Fulta. The coining their own names (though with the Moguls head and a Persian inscription) was an object of early ambition with the English and other European powers; hence even the Dutch had a mint of their own, at Murshidabad, in 1757. On the site this Old Mint stood, in 1790, the flourishing ship-building establishment of Gillets. As late as 1770, no copper coin was to be seen in Bengal, no pice were in use, change under a rupee had to be given in cowries. This is strange. As early as 1680, a Mr. Smith was sent out from England
as an assay master, on a salary of sixty pounds *per annum*, but it was the time when the Commandant of Bombay had six shillings daily as his pay: in 1762 the first money was coined in Calcutta.

The site of the *Old Government House*, in 1780, was covered with squalid native huts "out of town"; but in Upjohn's map, the Government House and Council House occupy the spot covered by the present Government House. The building of the latter was commenced in February 5, 1799 and the first brick was laid by Timothy Hickey. Its projector, the Marquis of Wellesley, may be called the Augustus of Calcutta,—a man fond of Oriental pomp,—the ground cost Rs. 80,000, the building itself thirteen lakhs, the furniture half a lakh. Previous to that period the Governor lived in a small house now forming part of the Treasury. His views were, that "India should be governed from a palace, not from a counting-house, with the ideas of a prince, not with those of a retail-dealer in muslins and indigo". While with its spacious lawn, in which 120 carriages have been at times drawn up, and the Dutch Governor resided in the beautiful terraced gardens of Fort Gustavo, in Calcutta there was no place to receive visitors in. The Dutch Governor of Chinsura, on his visit to the Governor, in 1769, was accommodated in a house belong to a native. Opinions differ as to the precise locality of the old Government House, some say it was where the Treasury is now, and others, at the south-east corner of Government Place. Warren Hastings's town-house was a very small one on the site of the present Government House, but Mrs. Hastings lived in one in Hastings-street, now occupied by Messrs. Burn and Co. 12

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12. The following account is given by Grose, Vol. II, P. 249, of the sufferings in 1757 of the then Governor of Bengal and his suite. What a contrast presents to the present regal style of magnificence with which the Governor-General is received:

The Treasury included the building first created by Sir F. Coote, as a residence, in Council House Street. We have heard that the Council was formerly held in the house which still stands between Mackenzie's and Holling's offices, the scene of many stormy discussions between Hastings and Francis.

In Old Post Office Street was the Post Office, in a house opposite to Sir J. Colville's residence.

The Town Hall occupies the site of a house in which Justice Hyde lived, and for which he paid Rs. 1,200 rent per mensem. In 1792 the Old Court House being in a ruinous condition, was pulled down by order of Government, and as it was used as a Town Hall, a meeting was

They embarked in a Wollock, or large boat, on the 24th, and were thirteen days in their passage to Muxadabad, which is about two hundred miles up the river from Calcutta. The provision was only rice and water; and they had bamboo to lie on; but as their fever was come to a crisis, their bodies were covered with boils, which became running sores, exposed to excessive heats and violent rains, without any covering or scarce any clothes, the iron on their legs consumed the flesh almost to the bone.

Mr. Holwell, as a prisoner of state was estimated and valued to Rundo Sing Hazary, who commanded the guard, at four lakhs of rupees, or £50,000 Sterling.

They arrived at the French factory on the 7th of July, in the morning, and were waited on by Mr. Law, the French Chief, who generously supplied them with clothes, linen, provisions, liquors, and money. About four in the afternoon, they landed at Muxadabad, and were confined in an open stable, not far from the Souah's palace. This March drew tears of despair and anguish of heart from them, thus to be led like felons, a spectacle to the inhabitants of this populous city. They had a guard of Moore placed on one side, and a guard of Gentus on the other. The immense crowd of spectators, who came from all quarters of the city to satisfy their curiosity, so flocked them up, from morning until night, that they narrowly escaped a second suffocation, the weather being excessively sultry.
held in 1792, at which Sir W. Jones presided, in order to raise subscriptions to erect another Town Hall. Sir W. Jones subscribed 500 rupees to the object.

The Supreme Court sitting were first held in the Old Court House, and as the Old Court House was pulled down in 1792, the present building must have been created about that time: for particulars respecting the early history of the Supreme Court, consult The life of Sir E. Impey by his Son. Mrs. Fay gives an anecdote which throws light on the state of things in her day:—

On Mr. Fay's expressing some apprehensions lest having come out without love of the E. I. Company, might throw obstacles in the way of his admission to the Bar here, Sir E. Impey indignantly exclaimed, "No, Sir, had you dropped from the clouds with such documents, we would admit you. The Supreme Court is independent, and will never endure to be dictated to, by any body of men whose claims are not enforced by superior authority. It is nothing to us whether you had or had not permission from the Court of Directors, to proceed to this settlement; you came to us as an authenticated English Barrister, and as such, we shall, on

13. The Supreme Court calls up many association. Here the sentence of Nandkumar was pronounced, here Impey bravely maintained the independence of the power of justice against the E. I. C. then supreme over every other power.

Enormous fortunes were made by its lawyers in early days when the Attorneys were limited to twelve in number, to share the spoils gathered from fostering the litigious propensities of the natives. "A man of abilities and good dress in this time, if he was the firmness to resist the fashionable contagion, gambling, need only pass one seven years of his life at Calcutta, to return home in affluent circumstances; but the very nature of their profession leads them into gay connections, and having for a time complied with the humour of their Company prudential motives, they became tamed, and prosecute their ban from the impulses of inclination".

We have an account of a Portuguese who, in 1789, carried on a law-suit with an Armenian, which cost him Rupees 40,000
the first day of the next Term, admit you to our Bar." There exists a strong jealousy between the Government and the Supreme Court, lest either should encroach on the prerogatives of the other. The latter not since committed Mr. Naylor, the Company’s Attorney, for some breach of privilege, who being in a weak state of health at the time, died in confinement.

The Esplanade formed a favourite promenade “of elegant walking parties,” in moonlight evenings. The five chief streets of Calcutta abutted on it—to the south of it was the maidan covered with paddy field, while the course led the ladies down to see an occasional launch at Watson’s works.

Facing Government and Council House, stands Fort William, commenced shortly after the battle of Plassey, in 1757. The works were planned by an engineer named Bayer. It was evidently designed to hold the inhabitants of Calcutta, in case of another siege, as permission was originally given to every inhabitant of “the settlement,”—the name by which Calcutta was designated during last century,—to build a house in fort. But interlining versus of domestic comfort, different from those held at Bombay, the people did not avail themselves of this privilege. They preferred the plan of living in garden-houses. In 1756 the site of it and the plain were occupied by native huts, the property chiefly of the Mittre family, and by salt marshes, which afforded fine sport to buffalo hunters. The borings made in the fort, in 1836-40, under the superintendence of Dr. Strong and James Prinsep, have shown that the ocean rolled its waves 500 feet beneath the surface of the present fort, and in 1682 an ancient forest existed in that locality.

During the building of the fort, the great famine of 1770 occurred, which caused great difficulty in obtaining food for the workmen—a sad time—children died at their mother’s breast—the Gange’s stream became
corrupt from the corpses—and even its fish were poisonous from feeding on corpses,—76,000 natives perished in the streets of Calcutta, between July 15th and September 4th, 2,000 Europeans perished in Bengal. Two millions of people died in Bengal and some natives in the neighbourhood of Patna fed on human flesh.

This fort cost two millions of money, of which five lakhs were for pillaging, to keep off the encroachments of the river; but the Company was cheated in their accounts, both by Europeans and natives. The amount may be estimated by the fact, that when Holwell, Governor of Calcutta, was about to prosecute certain defrauders, some party unknown sent a lakh of rupees to his house on the eve of the trial, to induce him to drop the prosecution; but he, as an honest man, handed it all over to the Company's treasury. Unhappily, in these days, he had few imitators, John Company was viewed as a lawful subject of spoliation, Dutch and English ran a race in making what money they could quocumque modo. The Company designed that only a fort, capable of being garrisoned by 1,000 men, should be erected, as if it required a much larger garrison they could keep the field. Much interesting and curious information respecting the building of the first may be obtained in the Reports of the House of Commons on Indian Affairs for 1770-2.

It is only in recent years we have had any road outside the fort; the Respondentia walk extended little below Chandpal Ghat, the resort of those fond of moonlight rambles, and of children with their train of servants—as no horses were allowed to go on it. Of the Strand Road we shall state little, as such an ample account has been given of it in Calcutta Review, No. X., Pp. 430—55.

The Respondentia walk joins on with what is now the Strand road, the creation of the Lottery Committee in 1823 along with Cornwallis and Amberst streets. The Strand road was formerly a low sedgy bank, and the river near it was shallow, as the deep channel was formerly on
the Haora (Howrah) side; but owing to the formation of the Sumatra sand (as called from a ship of that name sunk there, whose wreck formed the nucleus of a mass of mud) "the deep channel has been thrown 'to the Calcutta side, from the projecting angle at Haura Ghat.'"

Babu's Ghat, next to it, was named from Raj Chandra Mir, who built it. The Bankshall, the hall on the banks of river (?) was the site of the first day dock in Calcutta, made here by Government, in 1790, but removed in 1808. Bankshall seems to have been an old name, given to stations for ships or pilots, thus Fulta was called the Dutch Bankshall, as their ships, owing to the strong currents, sometimes could not ascend the river to Chinsura, but anchored there. This gave rise to the Pilot Service, which was established in 1669, the men were to be furnished from the Indiamen, to man one pinnace. Police Ghat is so called from the Police Office having been there formerly. The embankment in front of the Custom House was begun in 1800. Nimtola was named after a Nim tree, which protected the weary with its shadow. The Strand district is the oldest settled in Calcutta, its sedgy shores called Sutanutty, were occupied by Job Charnock, in 1689, when he landed from Uluberia; they presented the only cleared spot, as jangal extended from Chandpal Ghat all to the south.

In 1823 the Strand road was formed, which led to a great sanitary improvement, but injured the ship-builders, who had docks in Clive Street, and were obliged to remove to Haura and Sulkea. This road has been widened at the Metcalf Hall stands, there were, forty years ago nine fathoms of water.

Clive Street, parallel with the Strand, was once "the grand 'theatre of business, and there stood the Council House, and 'every public mart in it;' near where the Oriental Bank is now, was the residence of Lord Clive.

Jessop's foundry was established by Mr. Jessop, of the Butterly Iron Works, in Shropshire. He was sent out in
1820, by the East India Company, to make an iron suspension bridge for the King of Lucknow, he remained five years in Lucknow, then came to Calcutta and commended a foundry.

The Mint, of modern erection, was built below high water mark, two-thirds of it is under ground, cropped up an mud and peles.

The Bao-bazar is of long standing, it was in 1749 one of those formed out by Government, along with Sova-bazar, Sambazar, Hat Kola, Jaun-bazar, Burtalla, Satanutty Hat.

We come now to Haura, an the opposite banks, but as we wish to confine our remarks to points not generally known and not easily accessible to the public, we refer our readers for an account of the Botanic Gardens, Bishop's College, Haura, &c., &c., to an article in Calcutta Review, No. VIII Pp 476–484.

We merely notice that Haura, in 1709, had docks and a good garden belonging to the Armenians, that the ground to the north-west of the Church is marked off in Upjohn's map as practising grounds of the Bengal Artillery. The Old Fort of Tanna, built to protect the trade of the river, was situated a little to the south of the residence of the Superintendent of the Botanical Gardens: mention is made of it in 1686, when its garrison endeavoured to hinder an English sixty-gun ship from passing down the river. In 1783 the Orphan House, now the Magistrate's Kachari at Haura, was erected, of which David Brown was the first chaplain, but he resigned this lucrative port in 1788, and devoted himself to the gratuitous service of the Mission Church.

Sulkea, a densely populated suburb, containing 73, 446 inhabitants, in 1835, formed the terminus of the Benares road, which, by its narrowness and roughness, reminds up of the difficulties dak travellers must have met with in former days. It was a common practice, however, formerly, when travellers were few, for
Englishmen to send to the Zemindars along the road for supplies of beares and food: the Zemindars supplied them, but quickly indemnified themselves by debiting it to the Expenses of the revenue collection or else marking the rayats pay for it. It was not until 1765 that a regular dak was established, and that only between Calcutta and Murshidabad; and for a long period after that, travellers had no bungalows, but were obliged to send to sets of tents on before them.

Opposite Sulkea, on the left bank of the river, is the Nawab of Chitpur’s palace, which was a favourite resort of Europeans in the last century. The buildings and gardens were magnificent; and the Nawab Rezah Khan lived on intimate terms with the Sahib-lok, inviting them to his palace, and presenting a fine object, mounted on his splendid elephant and attended by a guard of honour. When the foreign Governors came down from Serampur, Chandernagore, Chinsura, they landed at Chitpur, where a deputation received them, and they then rode in state up to Government House—the Nawab was a descendent of Jaffir Ali.

Beyond his palace, in the house now occupied by Mr. Kelsall, and known by the name of Kasipur House, lived Sir R. Chamber, noted for his oriental learning.

South of this is the Chitpur road, which may be called the cheapside of Calcutta, at Lalbazar is its Wapping, being thronged constantly with native vehicles. Various wealthy native families, who lived in this street formerly, have now deserted it on account of its noise and dust. It received its name from the goddess Chitreswari, who had a splendid temple here, where human sacrifice were formerly offered. Chitpur road is the oldest road in Calcutta, forming a continuation of the Dum Dum road, which was the old line of communication between Murshidabad and Kali Ghat.

Mutsyeea Bazar was formed for the sale of fish, in last century: the native merchants lived on the river banks,
while behind them were the seats of trade. The ground here is the lowest in Calcutta, and only eight feet above the sea level.

The Bara-bazar is mentioned in 1757. A native friend has communicated to us some anecdotes of natives, who resided in this and the neighbouring a century ago: we give them:—

The oldest inhabitant of Calcutta, of any note, was Baishnavcharan Set, who lived at Bara-bazar about a hundred years ago, and was reckoned one of richest and most honest merchants of his time. As an instance of his honesty, it is said that Rāmājā, prince of Telengānā, would use no Ganges water for his religious services, unless consigned to him under his seal. Once the Set bought a quantity of zinc in the name of his parter, Gaurī Sen, which afterwards turned out to contain a large admixture of silver. He attributed the transmutation of the metal to the good fortune of his partner, and, accordingly, made over the whole profit of the bargain to him, unwilling to share the good fortune of another. Gaurī Sen became very rich from his wind-fall, used to spend large sums of money in liberating prisoners who happened to be confined for debts, and pay fines for such poor people as happened to fight quarrel for a good cause, and were punished by fines: hence the adage, "লাগে টাকা দেবে গৌরী সেন!"

Of this Set is also said, that once he contracted to buy 10,000 maunds of sugar from a merchant of Burdwan, a tambuli or pān-dealer by caste, named Gobardhan Rakshit. When the sugar arrived at Kadamtol Ghat, at Bara-bazar, the people of the Set, in order to extort money from the consigner, reported to their master that the goods were not equal to muster. This, in due course, was communicated to the consigner, and he was requested to make a proportional deduction in the price. The
Rakshit, rather than abate in his price, and submit to the stigma of attemption to deal unfairly, ordered the whole cargo to be thrown into the river. When this intention was carried out in part, the Set interposed, and offered to take the remainder, paying for the whole invoice. Gobardhana, not to be out-done by the Set’s honesty, would only take for what remained at the invoice rate, and the bargain was settled accordingly.

বনমালী সরকারের বাড়ী।
গোবিন্দরাম মিত্রের ছাড়ি।
আমীর চাঁদের দাঁড়ি।
হজুরি মন্দিরের কাঠি।

Of four individuals named in the above stanza, all contemporary, of the middle of the last century, Banamali Sircar, the party noted for his fine house, was a Sudgopa by caste, and used to serve as a banian to European merchants. The ruins of his house still exit near Bag-bazar. His son Radha-Krishna Sircar held a high position in Hindu Society, and Raja Navakrishna, even in his better days, is said to have paid him court.

Gobindaram Mittra was a zeminder, and had held large farms from the Nawabs of Murshidabad. He was notorious for his devotion to club-law, and his lattice was an object of universal dread. A temple (the oldest in Calcutta) and a Navaratna on the Chitpur road still exist.

Huzurimall was a Sikh merchant; he lived at Bara-bazar, in a very large house, had a large establishment of clerks, and sixteen sets of singers and musicians to sing the praise of Akāl. A lane near Baitakhana is still known by his name.

14. He was "the black banian" of the Mayor’s Court for twenty-five years, and amassed an immense fortune.
Dewān Kāshināth was a parvenu. His widowed mother used to serve a Mohommadan Fakir named Shāh Jummah, who lived in a reed bush on the bank of the river near Bara-bazar. On the death of the Fakir, Kāshināth came to some fortune (it is said), through the blessing of the saint, and, subsequently, much improved it by his connection with the Rājā of Kāshijora, to whom he was introduced by Baishnavacharan Set.

The Faujdarī Balakhana formerly the town-house of the Faujdar, or Governor of Hugli; under the Mussalmans, he was an important personage, and one of the chief officers in Bengal.

We come next to an ancient quarters of Calcutta, the part occupied by the Armenians, Portuguese, Jews, and Greeks. The appearance of the houses tells their own tale, and remind us of the compact buildings in the garrison towns of the continent.

The Armenians are among the oldest residents and their quarter attracts by its antique air contrasted with conspicuous modern buildings in Calcutta. The Armenians, like the Jews, were famous for their mercantile zeal, and in early days, were much employed by the English as Gomastahs—they are to be commended for their always having retained the oriental dress—they have never had much social intercourse with the English. They had a Church here as early as 1724, the present St. Nazareth; previous to that they had a small chapel in China-bazar, and their burying ground was on the site of the present church, while the East India Company made a regulation that, in whatever part of India the Armenians should amount to forty, the East India Company would built a church for them, and pay the minister's salary for seven years. The Armenians had settled in this quarter as early as the days of Job Charnock.

The Portuguese quarter of Murgy Hata, or the fowl market, is equally interesting: we have given an account of
it in an article in Oalcutta Review, No. X. "The Portuguese in North of India," we therefore need not repeat with is stated there. As the Portuguese were such ancient and influential inhabitants of Calcutta, we make a few general remarks respecting them.

It presents a singular contrast to present time when 4,000 natives are receiving an English education in Calcutta, that in the middle of last century, the Portuguese language was a common medium of intercourse. The Portuguese had, for two centuries previously, carried on a flourishing trade, and many of them were employed to topazas, table servants and slaves (last century the generality of Europeans in Calcutta kept slave-boys to wait at table.) On this subject we extract from a Calcutta paper of 1781 the following advertisement:—

"TO BE SOLD BY PRIVATE SALE:

Two Coffee boys, who play remarkably well on the French Horn, about eighteen years of age: belonging to a Portuguese Paddrie lately deceased. For particulars, enquire of the Vicar of the Portuguese Church."

Mrs. Kindersley, in her letter, states, that the Dutch at the Cape imported slave from the East Indies which were easily procurable, as it was a practice of the Portuguese, in their early navigation in the East, to land on the coast, rob and plunder the defenceless inhabitants, and then carry them away as slaves, which they reconciled to their consciences, by making Christians of them, in giving them a black hat, trousers, coat and stocking, an European name, teaching them to repeat so many Pater Noters and Ave Marias. Those Natives who apostatised, were burnt at Goa. Slaves were regularly purchased and registered in the Kacheri, and in 1752, we find each slave paid a duty of four rupees four annas to the East India Company, while at that period, the Charge for a marriage license was only three rupees. Hamilton, in 1702, speaks of a place twelve leagues above Sagar, "Commonly known by
the name of Rague's river, which had that appellation from some banditti Portuguese, who betook themselves to prey among the islands at the mouth of the Ganges, and committed depredations on those that traded in the river of Hugli." In other points morals were not better, the same writer states: "The Bandel deals is no sort of commodities, 'but what are in request at the Court Venus."

The Portuguese came in 1530, into this country, as mercenaries in the service of the King of Gour, and acted as a kind of pretoriam guards to the native Rajahs; at the period the chief emporia from the Cape to China, an extent of 12,000 miles of sea coast, were in their position,—in all this in short space of fifteen years under Albuquerque.

We must allow the Portuguese full credit for a sincere desire to propagate their faith. "Wherever the Portuguese prevailed or gained a settlement, one of their first points was to stock the place with the missionaries," but, like the French missionaries in North America, they were in various cases, the panderers to ambition, so that the English at Bombay would not allow Portuguese missionaries to settle there, though they permitted French, German or Italian ones.

Hamilton writes in 1708, respecting their language: "Portuguese is the language most Europeans learn to qualify themselves for general converse with one another, as well as with the different inhabitants of India." How fallen now! There are, perhaps, not three Europeans now in Bengal, well acquainted with it, and even few of the so-called Portuguese can read it intelligently. The Portuguese language has now fallen through India. In 1823 it was complained of in Calcutta that "the priests preached in high Portuguese, while the people only understood the language of ayahs." Even traces of it now are left, except in such words as caste, compound, jangal, and a few others. The Portuguese conquests, by the
temporal advantages conferred on convert, spread the system, but chiefly among the lower classes, who became their servants and soldiers. The epithet “Ricee Christians” applied to Native Christians, was handed down from the Portuguese, who called such persons Christians de Arroz. But what could have been expected from converts, when their teachers were a set of ignorant men, taken out of common sailors and soldiers, who could scarcely read? No wonder that such men professed to show at Goa, the model of a ship which sailed in one night from the Cape of Good Hope to Goa, “the devil holding the helm, and the Virgin Mary acting as quarter-master.” At Goa was everywhere to be met the image of the Virgin, described as “a woman gorgeously dressed like a courtesan, with a friz bob wig, with a crown on it, and a large hoop petticoat reaching down to her feet, tied round the neck instead of the waist, and a child on her arms”. These priests were famous legacy hunters, and thoroughly profligate, as the people were completely subject to their will.

The name Portuguese, in the last century, was a bye-word of reproach, the name Portuguese ayah was synonimous with femme de plaisir, while the men who boasted to be countrymen of Aboquerque and the De-Casts, became petty keranis or cooks—what fall for, persons, whose ancestors, as early as 1563, used to send thirty ships annually from Bengal to Malabar Coast, laden with pepper, sugar, cloth and oil.

With all their faults, the Portuguese, in the point, set an example to the English, they made India their home,—the word so correct among the English last century of “the Exiles” they sworne, they could not have called Calcutta a settlement, but a city.

This native part of the town, east of the Chitpur road, is comparatively modern; though we find the names of Mirzapur and Simla mentioned in 1742, yet, down to the commencement of this century, their site was occupied.
chiefly by paddy fields, with stagnant tanks sending out their malaria, while at night no native would venture out with any good clothes on him—there was just dread of robbery and murder. Of Simla it was stated in 1826, "no native for love or money could be got to go his way after sunset," The site of Cornwallis Square and of the Circular Canal was long noted for the murders committed there. Soba Bazar is a building of last century, and reminds us of Naba Krishen and the days of Clive.

Near the Circular Road when the Marquis of Wellesley, whose influence gave a great stimulus to the improvement of the roads, came to Calcutta, was "the deep, broad Mahratta ditch," which chiefly filled up by depositing the filth of the town in it. "The earth excavated in forming the ditch, was so disposed on the inner or townward side, as to form a tolerably high road, along the margin of which was planted a row of trees, this constituted the most frequented and fashionable part about the town." An old witness states: "Now (1802) on the Circular road of Calcutta, the young, the sprightly and the oppulent, during the fragrance of morning, in the chariots of health, enjoy the gales of recreation." In 1794 there were three houses, in its length of three miles. The ditch was dug in 1742 to protect English territories, then seven miles in circumference, the inhabitants being terrified at the invasions of those modern Vandals, the Mahrattas, who, the year previous, invaded Bengal to demand the Chauth or fourth part of the revenues: "they were fierce invaders, called by Aurangzeb "mountain rat;" but it is to be remembered they were Hindus, who claimed, by treaty, a share in the revenues of the country! The Moguls broke their promise, and the Mahrattas had to collect by main force. But the Mahrattas, in 1742, were not a more atrocious than were the Orangemen and Romanists in Ireland towards each other in 1798. The Mahratta power was a pure Hindu revulsion against the Musalman, and rose rapidly
on the decline of the latter, extending its sway from Surat to the confines of Calcutta, and from Agra to the Kistna, collecting a revenue of seventeen crores, and numbering 300,000 cavalry, all under the guidance of brahmans. Like the French national guard, they were soldiers and peasants, and noted for the keen sword blades wielded; they used to say English swords were only fit for cutting butter. Owing to the defeat of 200,000 Mahrattas at Panipat, 150,000 Musalmans of Bengal became free from any apprehensions of invasion. The Mahratta ditch commenced at Chitpur bridge, but was not completed, as the panic subsided. By the treaty of 1757 with Mir Jaffir Ali, the latter agreed to give up to the English "the Mahratta ditch all round Calcutta, and 600 yards all round about the ditch; the lands to the southward of Calcutta as low as Culpi, should be under the Government of the English Company." The country on the other side of the ditch was, at the time, infested with bands of dakaits, but there was a high road which ran along side the ditch, probably made from the excavation in 1742.

Omichand Garden, now Halsi bagan, was the head-quarters of Suraj Daula, and a military post fortified with cannon, in 1757. Here, at the Durbar, Messrs. Watts and Scraflon saw there was no prospect of making peace with the Nabab, and that the sword was the ultima ratio. The garden was so called from Omichand, the Rothschild of his day, a merchant of Patna, who possessed great influence over Ali Verdi Khan; he gained much money by usurious practices with the troops. The names of Omichand and Manikchand occur, who, as Hindus, held high appointments under the Musalmans dynasty, but Gladwin, in his history, gives us the key to this policy. Omichand was the great millionaire of his day who, by his influence, could sway the political movements of the court of Murshidabad. During forty years he was the chief contractor for
providing the Company’s investments, and realized more than a crore of rupees. He lived in this place with more than royal magnificence, most of the best houses in Calcutta belonged to him, hence, merchant like he was an enemy to war. Omichand stipulated with the English to obtain thirty lakhs for betraying Suraj Daula, but on finding he was deceived by a fictitious treaty, he lost his reason.

The ground to the east of Omichand’s garden was the scene of hard fighting, when, in 1757, the English troops marched in a fog through Suraj Daula’s camp, to the East of Halsi bagan, and marched down the Baitakhana. In the skirmishing which took place, the English lost more men than they did at Plassey.

Baitakhana street, now the Bow-bazar, received its name from the famous old tree that stood here and formed a Baitakhana or resting place for the merchants who traded to Calcutta, and whose caravans rested under its shade. Owing to the dread of the Mahrattas, who plundered in the districts west of the Hugli, the Eastern side, as being protected by the river, was selected for their route of trade from the North-west, Job Charnock is said to have chosen the site of Calcutta for a city, in consequence of the pleasure he found in sitting and smoking under the shade of a large tree. This tree was, probably, the Baitakhana tree, “here the merchants met to depart in bodies from Calcutta, to protect each other from robber in the neighbouring jungle, and here they dispersed when they arrived Calcutta, with merchandise, for the factory.” This tree is marked on Upjohn’s map of 1794. Baitakhana was called in 1757, the Avenue leading to the eastward, the greater part was then surrounded by jungle. A rath of Jagannath, seventy feet high, formerly stood here, and a thana was located under the shade of big tree.

Opposite Baitakhana, in the south corner of Sealda, is the site of the House which formed the Jockey Club-
and refreshment place of the Calcutta sportsmen, when, in former days, they went tiger and boar hunting in the neighbourhood of Dum Dum. Let our readers remember that last century there were no pakka building in Dum-Dum, the artillery merely went there in the cold weather from the fort. An anecdote is related of an officer named Tiger Duff, noted for his athletic Highland form. During, some seventy years ago, at the bungalow mess-room in Dum-Dum, he found his servants retiring quickly from the room, when rising up to see what was the matter, he came in collision with a huge Bengal tiger, who had made his appearance within the compound. He had presence of mind to thrust the arm of his right hand into the tiger’s throat, and seize hold of the root of his tongue, the enraged beast twisted and lacerated the other hand, but still he held his grip until he had seized a knife, and with his left hand cut his throat, when the animal fell in the agonies of death on the floor.

The house next Baitakhana is occupied by Mr. Blacquiere, the oldest resident in Calcutta, now in his ninety-second year, seventy-eight of which have been passed in Calcutta, where he arrived a fortnight after the execution of Nandkumar. He has seen the maldan a rice field.

Sealdah is mentioned in 1757 as a “narrow Causeway, raised several feet above the level of the country, with a ditch on each side, leading from the East.” It was the scene of hard fighting in 1757, when there were thirty-nine English and eighteen sipahis killed, eighty-two English and thirty-five sipahis wounded. The English guns had to be dragged through Sealdah, then rice fields. At Baitakhana was a Musalman battery commanding the ditch, which inflicted great slaughter on the English.

To the North-West of Baitakhana is the Portuguese burial ground, the fifth of Mr. Joseph Baretto, one of the Portuguese “merchant princes” of Calcutta, who purchased it in 1785 for 8,000 rupees.
The Baitakhana Church was founded in 1109, by a Mrs. Shaw.

The Old Madressa, founded by Warren Hastings in 1781, in the first instance at his own expense, still remains; the collegiate establishment was removed to Wellesley Square in 1824; the buildings have been improved,—but not the Musalmans; now, as then, “they despise the sciences and hold trade in contempt.”

Of the Calcutta Musalmans of last century little can be said; they were fierce and haughty, and paraded the streets with daggers in their gridles. On the decline of Murshidabad the best families went to the North-West; the commercial influence of Calcutta not being liked by men whose ascendancy lay in the sword. In fact, Bengal was never thoroughly incorporated into their empire, and all their conquests in the south were slow; thus the Carnatic was not entirely reduced under their sway until 1650. They were never very zealous here in propagating their religion, and the case of Jafir Khan, who pulled down all the Hindu temples within four days’ journey of Murshidabad, in order to build his own Mausoleum, and a mosque with the materials, stands as a solitary case. They were severe collectors of the revenue however. Murshid Kuli Khan used to oblige defaulting zemindars to wear leather long drawers, filled with live cats—to drink buffalo’s milk mixed with salt, till they were brought to death’s door by diarrhoea. With all this cruelty, the Musalmans gave speedy decisions, which were preferable to the tardy, and therefore almost useless decisions of our existing courts. The Chora or whip, and sipaha or triangle of bamboo, with a rope suspended for tying up the culprit, were formerly common in their Kacharis. The zeminder presided, and Europeans have been known to send their servants with a chit to the zeminder, politely requesting him to flog them!

Sealdah leads to the Circular Canal; Circular Canal branches off from the Circular-road, the north part of
it was once the Maharatta ditch, through which a stream ran; it was begun in 1824 and finished in 1834, at a cost of 1,443,470 rupees but its increasing trade soon brought in a large profit; in three years 23,109 boats passed through it.

On its site Suraj Daula's army was encamped in 1757, the part near Chitpur bridge is on the site of the old Maharatta ditch, which formed here a strong defence of Calcutta, against Suraj Daula's army.

Though, for sometimes, this canal was the cause of unhealthiness, it has contributed very much to the clearing of country. Baliaghant, now the scene of such a busy trade, was seventy years ago called the "Baliaghan passage through the wood." A branch of the canal a mile long called the Entally Canal, excavated in 1809, serving as a large mud trap, contains 722,065 cubic feet.

The Circular Canal begins at Chitpur, a little beyond is the village of Baranagar, i.e. Barathanagar, or the place of boars, once abundant there; it was formerly a Dutch settlement, and the half way station between Fulta and Chinsura. Stavorinus writes of it as having a house for the temporary accommodation of such of their servants as land here in going up or down the river.

The Salt-water lake seems, former days, to have been deeper and wider than now, running probably close to the Circular Road. Holwell states, that in this time, about 1740, the lake overflowed in the rains, an occurrence which seldom takes place of late years. As late as 1791, Tarda was on the borders of the lake, but the lake is now at a considerable distance; its greatest depth does not exceed 2½ feet, and it seems to be gradually silting up; charred and peaty earth, found twenty feet below the surface, indicates that here, as in Dum-Dum, were the remains of an ancient forest, and that it was the resort of wild buffaloes. These marshy land are not now wholly useless, as they yield to the zamindars, by the fisheries and reeds, a profit of 16,000 rupees annually.
It is about three feet lower in level than the banks of the river. Dr. Stewart, in his interesting "Notes on Calcutta," written in 1836, states that: Not more than forty years ago, the salt-lake was much nearer to Calcutta than at present.

On a road leading from the Circular-road to the lake is the Chinese burial ground, on another road the Parsi's and on a third the Jew's the latter teems with Hebrew inscriptions.

The Circular Road might have been justly called the Valley of Hinnom, in former days, as it was lined to the north in various places with burial grounds, which were then "some miles from the town," though now situated in populous neighbourhoods, but "the temple of the divinity was not made a charnel house." 18

The Mission burial ground, called Kiernander's was originally made by that eminent missionary and opened in August 25, 1767, on the old burial ground near Tank Square being ploughed up and its monuments levelled. Few names of note occur here. Few call up historic associations, as Ghajipur does of Cornwallis or Tanjore of Swartz, or Goa of St Xavier. The name of Jones almost stand out alone, maynum et venerabile nomen; his monument has been repaired at the expense of the Asiatic Society. The ground yielded large profit, 500 rupees last century being charged for opening graves for the respectable classes,—days when undertakers fatten ed on the spoils of death. The small square on the

15. Among the most flourishing trades, that of an Undertaker was the foremost. As late as thirty years ago, an undertaker about to sail for Europe, demanded 20,000 rupees for the goodwill of his business for the month of August and September,—memorable months in Old Calcutta, when as late as Hastings's administration, those who survived them used to congratulate each other on having a new lease of life; and at an earlier period, the 15th of November was an equally memorable day, when the survivors met to rejoice in their deliverance from death.
opposite side was opened in 1773 for interning Kiernander's wife, the square to the east was opened in 1796; the monuments chiefly record the names these "born just to bloom and fade." There is, however, the monument of Colonel Stewart, disfigured by the emblem of Hindu idolatry, which in life he so warmly cherished. Few tombs of the old times occur, though Park-street burial ground is the *Pere Le Chaise* of Calcutta; there are, however, the tombs of General Clavering, the great opponent of Hastings, of W. Chambers, the first person in Bengal who translated any portion of the Bible, and of Cleverland, the benefactor of the Rajmahal Hill tribes.

**Tiretta's** burial ground was opened in 1796, taking its name from the same Mousieur Tiretta who established the bazar already spoken of.

The *French Burial Ground* contains few monuments of any antiquity, though the French seemed at one time in a fair way to have contested for the prize of Bengal with the English,—when Colonel Clive took Chandernagore in 1757. Their fort mounted 183 pieces of cannons, many of large calibre, and they had previously a greater number of European troops than the English,—but England was the "Ocean Queen."

The Muhammadans have burial grounds along the road; Narikeldanga, Gobra, Kasiabagan, Tangra and Karbela.

Respecting the native part of Calcutta, little is to be gleaned. We find in Holwell's account, that in 1752, the names of the following places are mentioned:—Patna Ghat, Soba-bazar, Bag-bazar, Hatkhola, Simla district, Mirzapur district, Hogulkurea district, Doubapara, Jaun Nayore, Baniapuker, Tangra and Dollond.

We have thus taken a glance at the chief points of interest in the different streets,—but the European population change here so rapidly, that the events of the past soon become buried in oblivion, and this was particularly the case before the newspaper press sprang up, which
is such a mirror of the events of the day. Few of the streets bear any marks of antiquity, and the English, like the Americans, lane had the bad taste to give them European names, instead of euphonious expression drawn from native associations, yet there is not a single street which perpetuates the name of the founder of Calcutta, Mr. Charnock. The natives have not been so neglectful, as Barrackpur still retains the sobriquet of Charnock. Of the native ones some are called after things which were sold on the site of the existing streets, as Suriparah (wine sold); Harikatta (bones for combs); Kulutala (oil); Chuturpara (carpenters); Chunam (lime); Molunga (salt); Aharitola (curds); Kumartala (potters' lane).

The names of old native proprietors are recalled by Hidaram Banerjea Guli, Bihma Banerji Guli (Bihma was noted for inviting large parties of natives, and giving them scanty fare.); Jay Narayan Pakrasi Guli, (Jay Narayan is said to have had a compact for building a part of the fort, having received several lakhs in advance, he fled); Tulsi Ram Ghose Guli, (Tulsi Ram gained much money as a ship banyan).

Louden Street recalls the name of the Countess of Louden, in whose time it was built. Russell Street was called after Sir H. Russell, Chief Justice, who built the first house there, now occupied as a boarding establishment. Middleton Street was named after its first resident a civilian: it was formerly a part of Sir E. Impey's park. Grant's lane, in Cossitolla, so called from the late Charles Grant, father of Lord Genelg, who resided in the first house on the right hand side as you enter from Cossitalla. He came out to India, poor and penniless, but by the force of integrity and religious principle, he rose afterwards to be chairman of the Court of Directors. What a contrast his original position was,—that of an "interloper" or private trader,—a class to which the Court was so hostile, that in 1682 they sent out orders that none of
their servants should intermarry with them. Clive Street, so called from Lord Clive, he lived where the Oriental Bank is now located.

The Musalmans have given few names to places, those chiefly from pirs such as Maniktala, which was called a Musalman pīr or saint, named Manik.

The Portuguese had Baretto Street (the name Baretto occurs, as that of a Viceroy in India, in 1558). Joseph Baretto was a Portuguese merchant, who came from Bombay and settled in Calcutta as a merchant, and was a man of the same generous stamp as Palmer.