

## T. Harry Williams Center of Oral History

### Tape 894 Finding Aid

**INTERVIEWEE NAME:** Roy Metcalf

**COLLECTION:** 4700.0611 Tape 894 (Tape 2 of 2)

**IDENTIFICATION:** Briton in Pre-Independence India

**INTERVIEWERS:** Frank de Caro, Rosan Jordan

**SERIES:** British Voices from South Asia

**INTERVIEW DATE:** 7/2/1980

**TOTAL PLAYING TIME:** 43 minutes

**OTHER MATERIALS:** None

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#### Tape 894, Side A

#### Metcalf (Part 2 of 3)

- 002 occasionally runs into old friends from India; they always have either a beautiful story or made up one, but he thinks there may be some truth in them
- 010 when his resident in Central India would give a reception, they would go up behind him and give him a kick in the backside. He would turn around and try to figure out who had kicked him because he was in shock
- 017 went to hill stations; enjoyed the time spent at Kashmir; there was a nice one called Pachmarhi; there were a lot of small hill stations that are scattered around
- 028 there were all types of different climates, hills, valleys, and mountains
- 033 went to Canada in early 1950s; liked it, but couldn't see any reason to stay; didn't seem to be that prosperous
- 037 after independence, he was offered a contract of Pakistan and nearly took it; offered a job at a Kuwait oil company but declined; thought about recommendation to be transferred to a different office
- 042 none seemed attractive to him; came to the conclusion that he liked India more than he

thought and couldn't see leaving it for anything else, except for England; looking back, the offers seem attractive, but back then they did not

048 the position in Pakistan was like being a frontier political agent

049 neither Pakistan nor India have altered their administrative outline; they still have the same book of rules, written in English and not the local language

052 he was on the frontier as a political agent; worked with the tribes; the area he was in was an artificial frontier; they were all the same people but divided up; they didn't worry about the borders

062 country like Persia is very mixed; when in southern Persia, the shah beat his jockey to death on the race course because he lost the race; talks about the different tribes in the different areas

072 tribes in Balochistan were not war like; they were peaceful because there was a better settlement with them than the previous one; they hadn't survived off of raiding and looting either; there was nowhere for them to raid; more individually troubling than an entire tribal uprising

086 the great punishment was to take someone's rifle away because he then lost face

088 cannot recall a time of tribal uprising like in the upper north end of the frontier

094 whenever you examine an area, the south is always more peaceful than the north; north is always more warlike

101 doesn't regret leaving the army; was lucky because he had his fair share of promotions and change

106 finds change is the most important; change challenges

112 created his own astrological chart; while at a yoga center, someone suggested he take up astrology; it is very accurate; doesn't recommend it for someone just starting out in life

120 believes astrology is one of the reasons India has been backwards in the evolutionary spiral; they marry by astrological charts

126 if you find out your future early in life, you try to avoid it; you are meant to meet it and overcome it

129 without knowing or seeking it, he found that he had followed his star

131 tells of his yoga classes; then took yoga teaching classes and received a certificate; this is example of things just happening to you

151 looking back, he never really had to search for a job, they seemed to appear out of nowhere; there is never any need to worry

159 during the war, Metcalf came across a book that was yoga exercises for the busy man; thought it would be just the thing for him; took the book for a while; got really serious about it within the past few years

174 does help to realize what India is like and the Indian words really mean; he goes to the Hindu cultural center; a lot of English people go there

181 they say that England is their host country and they see themselves as guests; they don't say they won't cooperate with the police; their approach is that when an Englishmen goes to India, they are a guest and the Hindus know how to treat their guests

186 Hindus are really charming people; the most remarkable thing is that they are always having the Muhammad's there, educating them about Islam

194 they bought a church, added to it, took out the pews and such, and called it the Hall of All Faiths

203 in one's bungalow, you ate English food on the whole; you ate local produce; he would always go out and eat Indian meals with the Indians

223 didn't see India as a very spiritual place; the average Englishmen was a Philistine on the  
 whole; there were certain people that were spiritual  
 236 the ordinary villager doesn't see anything with sitting out and begging; they don't see it as  
 unusual  
 238 the Yogis as a whole haven't done as much for India as they should have; they left people  
 to their own devices too much; they are doing more now: they are training teachers to teach  
 yoga in the villages, and introducing yoga medicine methods into hospitals  
 247 the Yogis didn't mind them being there; they could have done more for their own kind  
 though  
 249 British missionaries would look upon Buddhists and Hindus as heathens and were always  
 trying to convert them  
 251 American missions were very good on the whole because they were mainly hospitals  
 265 also had a lot of Swedish missions in India; they would concentrate on teaching crafts, such  
 as carpentry  
 268 the nuns were alright  
 272 Indians are great people for live and let live; it is unbelievable the things you can see at an  
 Indian bazaar; in parts of India, they parade naked down the streets because they believe it  
 is good for the soul  
 284 spoke Hindustani; passed the high standard in Arabic; found Arabic difficult and his was  
 not very good; some of his colleges picked it up very easily; doesn't really get a chance to  
 use it now  
 302 [Saga?] was large mutiny station; tells the ghost story of the wife of the Englishman that  
 was alone in the bungalow, was awakened by a ghost and refused to go back to the  
 bungalow  
 324 his colonel came into the mess one morning white as a ghost and wouldn't talk to anyone  
 all day; swore the horse artillery soldier that had killed the previous occupant of the  
 colonel's bungalow was haunting the bungalow, slitting his throat  
 347 resident in eastern states had his headquarters in Hasting's House in Calcutta; house was  
 supposedly haunted by Warren Hastings, who had committed suicide; the resident's wife  
 was so convinced the ghost was there that she got the Roman Catholic priest to exorcize the  
 ghost; doesn't know if that is true or not  
 357 he was never personally haunted; there wasn't a reason why most places shouldn't be  
 haunted because of the long history in the country, especially with the mutiny  
 366 thinks what really happens is, no matter who you are or where you are, everybody leaves a  
 vibration behind all the time; there are houses that you feel good or bad vibrations in as  
 soon as you walk in the door; if you are sensitive to vibrations and have been in a place that  
 such things like murders have occurred, what really happens is you are making your own  
 ghosts: you are being sensitive to the bad vibrations left behind  
 382 by doing yoga in a class, you get the benefits of vibrations from class; same compares to  
 things like church  
 396 doesn't think ghost stories are necessarily nonsense; your mind creates a picture of the  
 ghosts because we have been exposed to ghost stories since we were young; due to the  
 vibrations we feel  
 403 English had to pay attention to caste system because they did not like it; English made the  
 untouchables touchable and never untouchable again  
 414 caste system was imposed because, when they migrated to India, they were inter-marrying  
 with dark, lower evolutionary natives of the peninsula; it was wrong; they stopped it

eventually by implementing the caste system  
 427 Brahman class is not exclusive to India; there are Brahman's in every country  
 434 always had to identify an Indian by his caste; to give an official description of himself, he  
 would give his name, followed by rank in the caste  
 438 caste was used mostly in southern India; you could generally tell their position by looking  
 at them  
 443 Brahman's are still arrogant and superior; warrior class intermingle with the  
 Muhammadans, who do not have a caste  
 456 caste system is still very strong in India  
 459 there were one or two low caste rulers; there's also been a low caste prime minister  
 462 his Sikh friend did not like that prime minister at all; they would not let the untouchables  
 into their temples; they were a bit arrogant, intellectual  
 479 they would class Europeans as they classified themselves; word ["cutcher"?] meant second  
 class; ["cutcher saab"?] would be a slightly Anglo-Indian saab  
 495 Anglo-Indian, in Victorian times, simply meant an Englishman who had been to India; in  
 his time it meant mixed-blood; a domicile community would have strictly English blood,  
 no mixes were there  
 506 in the northern Punjab there's a large, grassy farm area with a good number of domicile  
 families; also good many among the tea planters  
 512 doesn't think there was a term for Englishmen that were just working in India  
 534 British subjects then are the United Kingdom subjects now; if they ever moved out of their  
 countries they were called British protectants; British subjects have begun to appear since  
 the war and immigration; if it was called anything, it was either a British servant or a  
 British community  
 547 end of tape side

No recording on Side B