

WE CARE FOR MADRAS THAT IS CHENNAI

MADRAS MUSINGS

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• It can't be as bad as the figures indicate

Has Tamil Nadu plateaued?

The downslide has been so fast that it is unbelievable. Exactly a year after Tamil Nadu was rated the best among Indian States in a survey done by the magazine *India Today*, it now ranks 20th. The sharp fall has been essentially due to its faring badly on infrastructure. While we may take such surveys with a large pinch of salt, there can be no doubt that there is plenty of scope for improvement. It is also an indicator of how fast things can change and how quickly other States are sorting out their issues. We, on the other hand, appear to be in a comfort zone that we would do well to come out of.

To quote from the survey – Tamil Nadu suffered “the steepest fall from grace since the study was first launched in 2003. The fall was scripted by the state’s abysmal performance

• By The Editor

in three categories – it dropped from top to 21st position in agriculture, from third to 13th in education and 11th to 17th in infrastructure.” There have been some consolations – on investments we have moved from 20th to 9th position. We have also moved up from 17th to 9th position on governance.

On some new criteria, introduced this year, such as inclusive development, environment and cleanliness, our record is at best middling – we score respectively 21, 8 and 10.

In the light of what happened recently, any reference to the Gujarat model (suddenly discredited) would probably be met with a few laughs but as the survey credits Gujarat with being the best State overall, it would be best to know what succeeded there. The study claims that Gujarat scored because it focused on effective last mile delivery on all counts.

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Are the rains to blame?

The monsoons are giving us of their plenty for a change and the newspapers report that the citizens are already wearying of the rainfall. And yet, for most of the year, we read about and experience acute water shortage for all of which we blame scanty rainfall. Given that Chennai’s monsoon barely lasts a month and is inconsequential when you compare it with rains that cities such as Kolkata and Mumbai receive during their monsoons, why is it that our metro collapses at the first sighting of a cloud?

Historically, ours has been a city that has paid scant attention to its water bodies. The condition of the three principal ones – the Buckingham Canal, the Adyar and the Cooum – is too well known to merit writing about, but our record in terms of tanks and lakes is even worse. In the past, the Government - itself was one of the worst - of

(By A Special Correspondent) fenders. Several planned colonies – T’Nagar, the Lake Area in Nungambakkam and parts of Mambalam – are all built on drained tank beds, as also is a vast part of the industrial area in Padi which came up on what was the Villivakkam Tank. - Several decades have gone by since these developments and we cannot put the clock back. We must also take into account the fact that those were times when ideas of environmental protection and water conservation were non-existent.

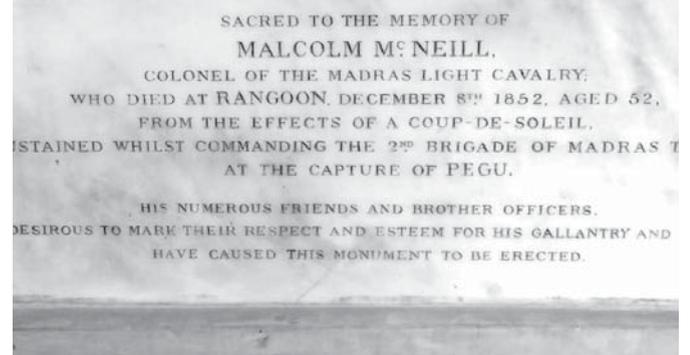
But have we learnt from our experiences since then? Sadly, no. A study done when the Second Master Plan for Chennai was being finalised a few years ago revealed that between the 1970s and the 1990s, the area of 19 major lakes and tanks in the city had shrunk from 1,130 hectares to 645 hectares. That

means a reduction in storage capacity of around 50 per cent. Where does the surplus water go? It floods the surrounding - localities, all of which have come up on lake beds. The suburban areas of the city were once blessed with a number of canals and stormwater channels that drained into lakes. With the lakes themselves gone, most of the waterways drain into residential colonies. In certain areas, the channels themselves have been encroached upon.

Building colonies on water bodies has a time-tested pattern in Chennai. It all begins with the dumping of waste and construction debris on the periphery. Shortly thereafter, access routes are laid to these spots so that trucks and carts can make their way to carry on with the land filling activities. This - ensures that the lake shrinks in

(Continued on page 2)

Know your Fort better



One of the plaques in St. Mary's on the Fort. This one records an intriguing cause of death.

• One of the most striking aspects of St Mary's in the Fort is the number of funerary monuments, commemorative plaques, intramural tombstones and statues that dot its interior. Going through each one of them is perhaps a chore best left to epigraphers and historians, but some of them do merit a second look. Before we go on to them, however, a word about the hidden altar of the church would be in order.

Today, as you stand facing the east, all you see is Willison's depiction of *The Last Supper* dominating the altar wall. Thanks to its dark brown background, it gives the entire church a slightly gloomy feel. This was not always so, for behind the painting is a full length stained glass window that has inscribed above and below it the altar verse of St Mary's – 'If Ye Love Me Keep My Commandments.' This is an extract from the Bible. There is no record as to when the painting was shifted to block the window but when it did, it cut off all light from the east. Then, probably in order to protect window and painting, the Archaeological Survey of India in 1950, with no doubt the best intentions, built a brick wall on the eastern front, thereby entombing the stained glass between the painting and the wall. That means this altar window, or the hidden true altar, can be accessed only if *The Last Supper* is moved and the wall demolished!

Let us now look at those who, like the wall, are entombed within the church. At the foot of the space marked for the choir, pulpit and lectern, are two rows of rectangular slabs, below which lie some illustrious men. The first line begins with Sir George Ward, Governor of Madras for a brief while in 1860, dying of cholera within a few weeks of taking office. Next to him lies the Rt. Hon Vere Henry, Lord Hobart, also Governor of Madras and a victim of typhoid, his death happening in 1872. After his tomb is one that has inscribed on it a cross and the words 'In Memoriam'. And this has a story to tell.

George Pigot was Governor of Madras twice, in the 18th Century. But even before that, he had proved his mettle, being a go-getter who played an important role in the defence of Madras during the French siege of 1758/59. He became Governor subsequently, indulged in all the malpractices that those in power then did and retired to England in 1763 with a fortune of Rs 40 lakhs. He purchased an Irish peerage, became Lord Pigot and would have settled down to a life of leisure had he not been called back as Governor of Madras in 1775. The Nawab had just then invaded and occupied Tanjore, egged on by Members in Council and several dubashes, all of whom wanted to lay their hands on the

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Has Tamil Nadu plateaued?

(Continued from page 1)

Does that imply Tamil Nadu failed on this score? Or is it that it is marked poorly because it already has reached a high level on most counts and so cannot move much further up?

Some of the study findings would certainly make this appear so. The state that scored highest in agriculture is Madhya Pradesh. Its success has come from effective disbursal of farm loans, a marked rise in the number of warehouses developed by Government and private agencies, and a strong distribution network. There have also been an increased number of wheat procurement centres. Does Tamil Nadu not have all this already? Likewise, in infrastructure, Assam has scored the highest with an increase in road network from 545 km in 2001 to 25,189km in 2013-14. Compare this with Tamil Nadu which has 1,99,040 km of roads already. How much more can it increase? Similarly while we agree that Tamil Nadu's power generation and transmission capacity can do with improvement, it is not clear as to how it falls far below Assam which has a total power generation capacity of just 1,600 MW.

The section on education is far clearer. Both Goa and Kerala, two States with a high degree of literacy (and they have consistently scored higher than Tamil Nadu in the past years) continue to hold their own, chiefly on the basis of continued focus on curriculum. Tamil Nadu, it would appear, has slipped largely because of its obstinate implementation of the *samacheer kalvi* scheme, which, rather than improving education standards looks at how to dumb it down to the lowest common denominator. This has led to few takers for Government-run schools, which is a pity given the amount of money being spent on improving their infrastructure.

Taken overall, while we may or may not agree with the research findings, especially on the steep fall in ratings, we cannot deny that the rate of development has slowed down considerably in our State. What we have going for us is that our standards are already fairly high but we appear to have struck a plateau. Given that other states are fast catching up, we may need to introspect and set the bar higher.

ARE THE RAINS TO BLAME?

(Continued from page 1)

area and also that water channels to it slowly get cut off. Then, people begin putting up makeshift shelters on the banks, with the blessings of local political interests. The lake keeps drying up in the meanwhile and, very soon, someone acquires the place (in name if not in deed), divides the dry bed into plots and sells them off. Chennai has a hoary tradition of 'eri colonies', all of which are sudden developments on lakebeds.

The administration watches all this passively, at times even extending electricity and water connections to such settlements. When it rains these places flood and the residents

raise a hue and cry. The water, which was once a lifeline, is now blamed for all problems. The administration is arm-twisted into giving compensation for losses suffered.

Today, with greater awareness, residents and environment conservationists are keeping a sharp watch on encroachment along lakes and tanks. Some lost water bodies have even been recovered in the teeth of opposition from vested interests. But all this is too little, too late. Unless the administration wakes up and nips attempts to take over water bodies at the very start, we will continue to be inundated when it rains and be short of water when it shines.

Ding Dong Dengue

The jury is still out on the dreaded illness. *The Man from Madras Musings*, who is no Henry Higgins, has however spent some time in analysing how people say it. The more refined ones, or at least those who have pretensions in that direction, speak of it as dengi. There are several others who voice it as dengue. And then there are some who insist that the u and e are silent and say it is deng, rather like the comrade from China who ruled that country for decades. MMM is still waiting for ding and (horrors!) dong.

By way of its name it may be more musical than chikungunya, but in terms of impact it appears to be just as bad. MMM learns that, unlike malaria, it is the day mosquito that causes this illness. He has also been informed by reliable sources that almost every hospital in the city is full of victims of

Our Corporation, however, has the motto – 'deny the dengue'. That venerable institution has taken a leaf out of the positive thinker's manual and decided that if it keeps saying there is no dengue, the mosquitoes will realise they are not wanted here and will take their custom elsewhere, say to Kolkata or Mumbai. Ask anyone from the civic body and after first hotly denying its existence, they then say that a few isolated cases have been reported but this is nothing compared to the situation in the Amazon forests or the mortality when the Panama Canal was dug.

The stock market is also interesting itself in dengue. MMM believes that there is what is known as a bullish sentiment as far as mosquito repellents are concerned. Another group that is expected to do well comprises companies making those

teachers. MMM was delighted to see this and had half a mind to immediately contact the Chief over the phone to tell him all about it.

You see, the Chief has always been rather concerned over the way history has been given short shrift in schools. Remembering this, MMM was thinking that the Boss had got it all wrong. After all, here were these children, brought in by their hard-working teachers, both of whom undoubtedly knew their history and were keen to pass it on to the younger generation. And so, standing beneath a statue of a man who judging from his expression clearly had digestive issues, MMM waited to see how this history lesson in historic surroundings would pan out.

The teachers barked out their order that the students ought to maintain complete silence while in the church. MMM was impressed and

SHORT 'N' SNAPPY

this dreaded vector's bite. Many are being turned away for lack of space. MMM will not be surprised if a medical entrepreneur or two has already begun planning hospitals exclusively dedicated to the mosquito. After all, given the way it is happening now, they can be assured of patients the year round – between malaria, chikungunya and dengue. Some have already begun milking the crisis for what it is worth.

Those who call on them with unspecified complaints are immediately told to undergo the dengue procedure. And since not many patients know how they are to be tested for it, they are made to undergo examinations meant for bubonic plague, telangiectasis and glandular botts for good measure as well, not to mention adenoids, mumps and vesicular emphysema of the lungs. The end result is a fat bill on the seeing of which patients show signs of other distress, necessitating further tests. MMM strongly suspects that some of these hospitals may soon come up with schemes such as 'Get Dengue and Enjoy Chikungunya Tests for Free' or 'Family Plans for Dengue – Bring two patients and get a third tested for free' or 'Spend a weekend at our hospital resort getting tested for Dengue – swimming pool, restaurant and gym facilities thrown in for your family while you get tested.'

electric tennis racquets that no well dressed male or female in Chennai steps out without. These are to be waved around at all times, thereby swatting the mosquitoes. What is better is that they electrocute them. But before you rush to buy one, MMM advises you to tarry a brief while. 2016 is an election year and some political party or the other may offer free electric swatters in exchange for your vote.

Time at St Mary's

The Chief has often said that *The Man from Madras Musings* would do well to visit St. Mary's in the Fort, principally influenced, or so MMM suspects, by his (the Chief's and not MMM's) factotum who has been doing a running column on that precinct. And so off MMM went one afternoon and wandered around the place. He found the experience enjoyable and hopes to be able to return soon.

While MMM explored the sacred space, he was startled to hear young voices and glancing out of a window he was mightily pleased to see what looked like an army of children. They were all clad in a yellow and white uniform and were marching into the church, two by two, rather like the elephant and the kangaroo when Noah bade them enter his ark. The children were being shepherded in by a couple of watchful school-

conjectured that this was no doubt to facilitate ease of lecturing so that the lectured could hear every word that was said. These being teenage children, they obeyed the orders at once and trooped in quietly. They were then asked to take their seats, which they obediently did. From his vantage point MMM beamed on them all and received a few smiles back, until one of the teachers looked rather suspiciously at MMM and told the children to look straight at the altar.

The other teacher then ordered the children to shut their eyes. This being a warm day, MMM assumed that this was the teacher's way of getting the children to rest before they were allowed to explore the church and ask questions. The period of silent meditation lasted for ten minutes during which the teacher at the rear snored in her pew. At the end of it, the younger teacher stood up near the altar. Here comes the interesting talk, MMM said to himself. His optimism was most misplaced.

The teacher asked the children to open their eyes and then file out of the church now that their rest was over. As they were leaving, Teacher 1 remarked to Teacher 2 that it was a good thing that only ten more minutes of wandering about was left before they all boarded the bus.

– MMM

MADRAS MUSINGS ON THE WEB

To reach out to as many readers as possible who share our keen interest in Madras that is Chennai, and in response to requests from many well-wishers – especially from outside Chennai and abroad who receive their postal copies very late – for an online edition. *Madras Musings* is now on the web at www.madrasmusings.com

THE EDITOR

This is the Last Will and Testament of Giacomo D'Angelis lately residing on the Mount Road Madras, but at present residing in Rome. I hereby revoke all former Wills and Testamentary Dispositions made by me and declare this to be my last Will and Testament. I appoint my son Carlo D'Angelis the Executor and Trustee of this my Will. I am at

said daughter and Louis D'Angelis my other son. On the death of the said Frank D'Angelis, the trust amount shall also be equally divided among my three children aforesaid.
In Witness Whereof the said Giacomo D'Angelis hath hereunder set his hand at Rome this day of October 1919.
G. D'Angelis
Signed and declared by the abovesaid Giacomo D'Angelis in the presence of us both being present at the same time, who, at his request
Giacomo Pini
Maria Caterina

The will of Giacomo D'Angelis

The mail has brought us images of a few documents which tell stories of a past connected with the City. Jefferis Donald Evans D'Angelis, settled in Chile, and a descendant of Giacomo D'Angelis, the once-famed Madras hotelier and pioneering pilot, sends me a copy of his forefather's last will and testament which he has translated as follows:

I, Giacomo D'Angelis, lately residing on Mount Road, Madras, but at present residing in Rome, hereby revoke all former wills and testamentary dispositions made by me and declare this to be my last will and testament. I appoint my son Carlo D'Angelis the executor and trustee of this my will.

I am at present possessed, *inter alia*, Silks Hotel, Ootacamund, the premises known as *Burnside*, Ootacamund, and a house in Narasingapuram (Madras). The premises known as the Hotel D'Angelis,

Mount Road, I have sold, and out of the sale proceeds invested Rs. 1,00,000 (Rupees one lakh) on a Mortgage of landed property belonging to Mr. Venkiah.

I have given to my son Carlo D'Angelis Rs 1,00,000 (Rupees one lakh) for the assistance he has given me in carrying on my late business. I give devise and bequeath all my properties whatever and whenever to my said son Carlo D'Angelis to convert the same into cash and out of the proceeds to pay the following specific legacies to the under-mentioned employees, provided they continue in the service of my son Carlo D'Angelis who is now carrying on the hotel business.

- C. Raju Mudaliar Rs 2,500
- T. Parthasarathi Mudaliar Rs 2,000
- V. Rungaswami Naicker Rs 1,000
- D. Annamalai Mudaliar Rs 750
- M.P. Murugesam Pillai Rs 500
- C. Subramaniam Mudaliar Rs 500
- Sundaram Chetty Rs. 500

- C. Govindarajulu Naidu Rs 400
- C. Kumaran Mudaliar Rs 400

After payment of my just debts, funeral and testamentary expenses and the above legacies, I direct said Executor and Trustee to pay to my daughter Marianna D'Angelis Rs 1,00,000 or assign to her the said Mortgage executed by Mr. Venkiah in my favour. I direct my executor to hold in Trust for my son Frank D'Angelis who is an invalid at present at La Maison Nationale de Sante at Saint Maurice, a sufficient sum of money the income which will be adequate to pay his monthly pension. The residue of my estate I direct my Executor to divide equally between himself, the said Carlo D'Angelis, Marianna D'Angelis my daughter and Louis D'Angelis my other son. On the death of the said Frank D'Angelis, the trust amount shall also be equally divided among my three children aforesaid.

In witness whereof the said Giacomo D'Angelis has hereunder set his hand at Rome this day of October 1919.

G.D'Angelis

OUR READERS WRITE



The Madras-Bangalore route

The other contribution, out of the pages of the past, came from Dr. Ananthanarayanan Raman from Orange, New South Wales, Australia:

With multiple trains plying between Chennai and Bangalore, offering both day and night services, the route has hit a saturation point in terms of travel options because of the exploding population. At present road services provide the alternate option. State carriers of the Governments of Tamil Nadu and Karnataka

and private-bus operators offer bus services from the basic to the luxurious, catering to different levels of affordability. And, of course, there are numerous between Chennai and Bangalore today.

With so many choices of transport available, what was it like more than 150 years earlier. In the first appendix to *Third Report of the Select Committee of the House of Commons*, in the section titled, 'Public Works carried out at Madras in 1828', there is mention of a road

from Madras to Bangalore. This report says: "... the work has been completed to Poonamallee, but beyond that place the work has been restricted to the object of making it possible for carts and ordinance carriages."

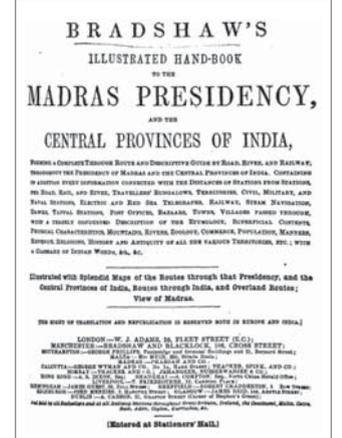
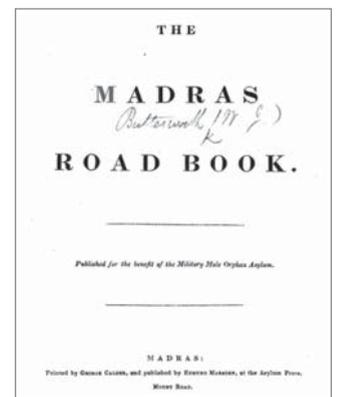
The Madras Road Book (1839), compiled by Captain William John Butterworth, Assistant Quarter-Master General of the Army (printed by George Calder at the Asyum Press, Madras, and published by Edmund Marsden) lists seven routes to travel from Madras to Bangalore by road. This book provides a comprehensive list titled the

'Tables of the roads throughout the Presidency of Fort St. George', first written in 1833, revised and enlarged in 1836-39.

The famous Bradshaw's *Illustrated Hand-Book to the Madras Presidency and the Central Provinces of India*, published in 1864, provides a complete route and descriptive guide by road, river and railway, throughout the Presidency of Madras. Initiated by George Bradshaw (1801-1853), an English cartographer, in 1839, Bradshaw's series served as road and railway guides for Great Britain and Ire-

land, France, Germany and Austria, India, Italy, Syria and Turkey. This series was published by W.J. Adams of London; the titles continued until 1961.

This guide is not limited just to the routes but provides de-



Notes on St. Mary's

Propos the notes on St. Mary's Church, Fort St. George (MM, October 1), may I add the following?

The first chaplain, Rev. William Isaacson from Surat, took over charge in 1647 (not in 1654 as stated). He remained there for a year and was followed by I. Thomson, R. Wynchester and William Whitefield. Isaacson was once again in Madras between 1658 and 1661. Of the past chaplains, those of Puritan background and of the Church of Scotland were gradually ejected from their living when these clerics refused to conform to the *Book of Common Prayer* (1662) of the Church of England (some of the congregations in Tamil Nadu still stick to it!). By 1676 the Chaplaincy came to be ministered solely under the Anglican Orders.

Though H.D. Love does not recognise Edward Fowle (not Foule) as the architect of St. Mary's, Robert Watson, a past incumbent (1948-51), states (1951) that Fowle is commemorated by a brass plate near the offertory box not far from the church door. According to another clergy-chronicler P.C. Kerslake (1935), at first the dining hall of the Factory in the northern side was used as a chapel but very soon a light timber room was built on the upper floor of the reconstructed Fort House. A Dutch

traveller Havant (1670) wrote about this church prettily built of wood and said "I do not know that I have anywhere in the whole of India seen a finer construction".

And the whole extent of the church was entirely re-built in 1759 and in the process the churchyard also came to be relaid at the time of Hyder Ali's invasion. Many tombs came to be used as gun platforms following which many were broken and several others disappeared. According to some records 119 inscribed tombs pertaining to the period 1652-1761 continued to exist. An early note states that Thaniappa Mudaliar was interred in St. Andrew's Church, Chennapatnam. This Catholic Church was built in 1642, earlier than the emergence of Protestant control. It probably lay in the vicinity of later St. Mary's, and was subsequently destroyed. So a great deal of relocation of these sites must have taken place.

In the more well-known Powney Vault in the old compound of St. Mary's was also entombed Capt George Heron, who was the first to chart the course of the river Hooghly in Bengal (d 1727 - "then a sojourner in India, 61 years"). Heron's daughter was married to one of the Powneys.

Rev. Philip Mulley Coonoor

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The temples of the Cooum

In recent times, the Cooum has gone from being looked at and described as an eyesore, a garbage dump, an unholy mess, and other such unflattering epithets to being spoken with respect and reverence as a sacred river which, in years gone by, was a veritable lifeline that supported people who lived along its course.

This dramatic shift in perception is largely due to the efforts of groups such as 'The Cooum: A Cultural Mapping' spearheaded by novelist Venkatesh Ramakrishnan, and blogger and founder of Aalayam Kanden Trust, Padmapriya Baskaran, who have been systematically uncovering newer facets of the river over the past few months.

Mythologically speaking, the Cooum originates in Koovam village in Tiruvallur District. Geographically the 72 km long Cooum is a branch of the River Kosathalaiyar, which itself is a break away from the Palar and splits into two near Kesavaram, about 72 km from Chennai, with the left branch continuing as the Kosathalaiyar and the right branch (southern branch) becoming the Cooum. The Cooum, which forks and straddles the Island Grounds, at Chennai at the tailend finally enters the Bay of Bengal.

While of the 72 km stretch, roughly a fourth criss-crosses the heart of Chennai, the rest flows past idyllic, lush green villages as yet untouched greatly by the trappings of city life and largely out of view for many city folk.

Recently 'The Cooum: A Cultural Mapping' team took a group of 33 people from different walks of life but with one common passion – a love for history and heritage – on an edutaining day-trip to visit some of the temples on the banks of the Cooum in and around the Thiruvirkolam village and see other landmarks.

The logical place to begin at was the source, so, after stopping by the Tharkathamman temple – the village deity who is a guardian spirit in Thiruvirkolam aka Koovam in Thiruvalluvar District – we headed a short distance towards the Thirupurantakeswara Temple with a beautiful tank adjacent to it.

Says Padmapriya Baskaran, "Legend has it that during the Tripura Samhara when Lord Shiva who set out to decimate three asuras embarked on the mission without the customary first obeisance to Ganesha, the God of Beginnings, Shiva paid the price for it and the axle of his chariot came off. As Lord Shiva staggered, he rested his bow on the ground and water (old Palar) sprung up from the Vrudha Ksheera Nadhi to run as the Cooum and washed His feet. In that sense the Cooum is considered even holier than the Ganges."

This large, well-laid-out temple with a *Gajaprastavimana* (a *vimana* shaped like the seated elephant) is just the kind of



Atop Kesavaram dam.



Gajaprasta Vimana at Thirupurantakeswara temple.



Senji Janamejayaeswara temple.

temple that would typically double as a social hub, where the people of the village would congregate. An outstanding feature of the main idol, the Lingam, is that it is untouched by the priests (*theenda thirumeni*) to this day and whose exterior changes colour to foretell the monsoon (white signifying good rains and red a failed monsoon).

Temple maintenance was taken care of by the kings, royals and devotees who donated in cash and kind and willed land or property or the income there



Koovam Temple (Thirupurantakeswara temple) at Thiruvirkolam.

from. As proof of this we saw a stone sculpture of Kazhugachala Swamigal who had willed property to the Koovam temple and others in the vicinity (Ilambayankottur temple). We also saw the names of a long list of patrons on a board at the temple (interestingly, many Mudaliars figured in this list).

What is even more interesting is that there is evidence of Buddhist presence as well. A larger-than-life Buddha statue recovered from the fields in the area here was moved to the Chennai

Museum's Amaravati gallery. Incidentally, there are references made in literary works that speak of the Buddhist influence says Padmapriya Baskaran, "Gnana-sambandar in his *Thevaram* speaks about the vast presence of Jains and Buddhists in the Koovam village. This was also reconfirmed through Mylai Seeni Venkadasamy's book in Tamil titled *Bouthamum Tamizhum*."

We also got to see an *Azhikal* – a stone used to mark the boundaries of a Vishnu temple just outside a smaller temple dedicated to Lord Kariyamannicka Perumal. Opinion was initially divided as to whether this was a Buddhist Dharma Chakra or not.

As many as 140 temples have been identified along the banks of the Cooum, right from the ones in Chennai. One of the earliest Pallava inscriptions in Tamil was found at Sitrambakkam, one of our stops, and dates to 679 CE, corroborating the earliest recorded evidence of a structural temple. Extracts from *Epigraphia Indica* Vol. 32 too reinforce this.

As the river has shrunk in recent times and its course altered somewhat, the temples are not right on the banks but a kilometre or so away from it. Some of them are in a better state thanks to coming under the State Archaeology Department but there are others which are in state of utter ruin and neglect.

One such is the Chola temple dedicated to Janamejayaeswara at Senji which is crying for attention. The once beautiful granite structure today has a tree growing out of it and through it and is even plastered with a wall poster.

There is rubble and stagnant water on one side, abandoned idols are strewn about and the main deity has been relocated as the roof is in imminent danger of crumbling. There is no priest at present and therefore no poojas and people, gripped by fear, desist from entering the ill-lit and crumbling sanctum.

Our next stop was the Sivapuram Rajarajeswaramudai-

• by
Sudha Umashanker

ya Mahadevar Temple built by Rajaraja I and which predates the Big Temple at Thanjavur. What came as a shocker was the information that several priceless bronzes (Abhimana Meru Vidangal with Umadeviyar and Aadhavallan, which have been recorded in one of the over twenty inscriptions here relating to Rajendra I) are missing. Other inscriptions throw light on various kinds of patronage received. One of them refers to a channel leading to a lake from the river Cooum having been made tax-free and given to the temple. Another mentions gold ornaments and new bronze icons provided and yet another talks of a ritual conducted on Sundays, termed *AdityaVaaraPerumbali*, along with details of the staff and wages.

It is apparent that our forefathers have been meticulous and forthcoming in documenting relevant information, something unthinkable in the present times. Incidentally, at Koovam too, inscriptions speak about sale of land for developing a feeder canal to the Koovam tank and the lifting of fishing and paddy taxes to fund its repair.

Getting to Kesavaram from Sivapuram involved a short drive and a long walk. The Kesavaram Dam is a major landmark. Ironically there was not a drop of water in sight.

In 1942, the Kesavaram dam, aka Koovam dam, was built within 10 km of where the Kosathalaiyar splits into two, effectively sealing off the water from the Cooum. Venkatesh Ramakrishnan notes that the

(Continued on page 5)

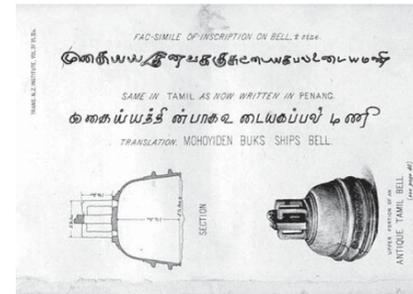
The Tamil Bell remarks

The headline confidently asserts that "Tamilians Discovered New Zealand". The video on Youtube (<https://www.youtube.com/watch?v=UVXmBkEfq2A>), posted by one Rameswaram Rafi, consists of slides of an intriguing object that was found in the Maori village of Vengeri (no, Rafi, definitely NOT a Tamil name!) sometime between 1836 and 1840 by an early missionary called William Colenso. What gives the bell its so-called Tamil origin is the inscription. It is said to be in a form of Tamil current between 1400 and 1500 and runs round the bell. The language is not totally strange to the modern reader and the text claims that the object is "mukkaiyathin vakkusu udhaya-kapal udhaya-mani". This has been expressed in English as "Mohideen Baksh's ship's bell" or, more elegantly, the "bell of the ship of Mohideen Baksh". Well now, what further proof do we need that Tamilians discovered New Zealand? Plenty, of the academically appropriate kind, because no hard evidence has yet been found to link New Zealand with the Tamils. The appearance in the roots of a coastal tree of a bell with Tamil lettering is no indication at all that Tamilians went anywhere near NZ until recent migration trends took them to that country on some international airline. Further, the story of its location when found in NZ is not proven.

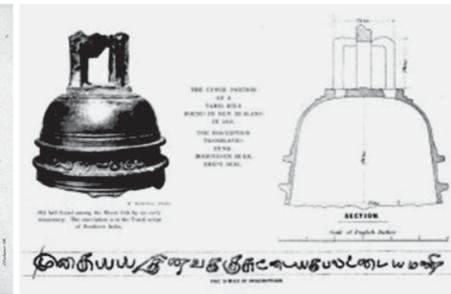
Colenso claims that when he came across the bell, it was being used by the locals to boil potatoes. They must have been exceedingly tiny potatoes since the bell is only 13 cm tall and 9 cm in diameter. The very shape of the bell precludes it from being used for anything culinary. Colenso probably made up a whimsical story about potatoes to make it sound interesting. The bell remained in his family until his death, after which it was bequeathed to the Museum of New Zealand Te Papa Tongarewa. The Vengeri villagers told Colenso that it was found in the exposed roots of a big tree near the shore – and thereby hangs a tale with somewhat more credibility than the attractive notion that Tamilians 'discovered' New Zealand. The most reliable current evidence is that the first humans in NZ were the Maori who arrived from Polynesia between 1200 and 1300 CE, at the end of the medi-aeval warm period.

But Rafi of Rameswaram is not the only person to be excited about the possibility of a Tamil discovery. V.R. Ramchandra Dikshitar (1896-1953) was a Tamil historian who held the post of Professor of History and Archaeology at the University of Madras from 1947 to 1953. In his publication *Origin and Spread of the Tamils* in 1947, he displays views similar to those of Rafi of Rameswaram. Dikshitar had read a report of this bell and drawn his own conclusions. But let us first examine this interesting object, which I think is of the sort used in religious rituals.

The bronze Tamil Bell is incomplete, the sound ridge or 'skirt' having been sheared off through damage, or even cut



John Turnbull Thomson (1871) Ethnographical Considerations on the Whence of the Maori, National Library of New Zealand.



From Journal of Polynesian Society: Volume 39 1930 > Volume 39, No. 154 > Notes and queries, p 198-199

away deliberately. I have not been able to find any mention of a clapper. The crown is not of a type common to European or Hindu designs: it is, in my opinion, more consistent with Chinese/Buddhist design. Neither is it of the functional type required for use on a sailing vessel. The very rounded overall shape is reminiscent of the wide stupas found at Borobudur. The Tamil alphabet used is generally considered to be from between 1400 and 1500 CE and appears to be



V.R. Ramachandra Dikshitar

superimposed, not cast into the body. It was almost certainly added significantly later than the date of manufacture and the edges bear file marks. Whilst there is no doubt at all that Hinduism was once a major religion in most of what is today Indonesia, and of the trade links between these islands and South India, it is highly unlikely that Indian traders ventured as far as New Zealand. Commodities were what traders wanted, not land, and there was ample trade with the Spice Islands.

• by
Simeon Mascarenhas

nor any mention of rocks, so the cause of the damage to it remains a mystery. Then there is the theory that South Indian ships under the command of Tamil Muslim traders ventured far into southern seas. A family in South India even claims to be the descendants of the Mohideen Baksh cited in the inscription.

Ultimately, in the absence of the documented evidence that historical research requires, no one can be certain of how the so-called Tamil Bell reached NZ. All theories of the origin of the Tamil Bell remain speculation or guesswork, and none is seriously admissible. The printed word does not confer authenticity on the content of an article. Anybody can create a Wikipedia page and a YouTube account but a little knowledge, together with the slightest whiff of nationalism, can be very misleading. Useful as internet sites can be, it is so very easy for a Google search to become what I call a *goodhal lurch*. The Tamil Bell may remain an entertaining puzzle, but modern Tamil slang is both entertaining and accurate, and certainly appropriate in this case.

THE TEMPLES OF THE COOUM

(Continued from page 4)

legislature that passed the order perhaps met in the University Senate House on the very banks of the Cooum and voted to kill the river! The dam was supposed to push the Cooum's waters into the parent river and the Poondi Lake eventually. Rainwater that falls into the river after the dam is also huge in quantity and another check dam at Korattur diverts it to quench the city's thirst.

As we stood on the dam itself, Venkatesh Ramakrishnan regaled us with stories of the

struggle for power in the distant past.

"Three historic battle fields, Pullalur, Perambakkam and Thakkolam, lie in the triangle formed with the Kesavaram as the epicentre so to speak. The bitter power struggles saw the use of poison tipped arrows in earlier battles and steel rockets in later times. During the Chalukyan invasion of 618 CE Pulikesi and Mahendra Pallava battled it out for the control of the historic city of Kanchipuram. Three centuries later, the Cholas were beaten by the Confederacy of Western Gangas, Banas and Vaidumbas

led by the Rashtrakuta king Krishna III in 949 CE and lost their crown prince Rajaditya (who died astride an elephant) which tragedy facilitated his brother's ascension to the throne at Tanjore and catapulted Raja Raja from otherwise definite obscurity.

"During the Carnatic wars there was one battle at Perambakkam in which a wily Tipu Sultan in the middle of a stormy night attacked an unsuspecting British army bogged down by the floods in the twin rivers."

After we walked over to the Kailaya Eswaramudaya Maha-

devar Temple, also decrepit, historically built on the Moksha Dweepam Island formed by Cooum and Kosathalaiyar (but now safely resting on the north bank) we literally trudged back through wet, slushy fields, braving the ants and thorns to get to the nearest main road and to Edayarpakkam for the lunch break and a visit to the Thirupada Kadudaya Mahadevar temple of Kuluthunga I. But if any member of the group was asked if he/she would do the Cooum trip all over again, the answer would definitely be a resounding 'yes'.



The Tamil Bell showing the Tamil inscription on the waist.



(Current Affairs questions are from the period October 16th to 31st. Questions 11 to 20 pertain to Chennai and Tamil Nadu.)

1. What policy, introduced in 1978, did China abandon in end October to address the challenge of unnatural negative demographics?
2. The foundation stone for which planned, waterfront capital city was laid by the Prime Minister on October 22nd?
3. How did Nepal's Bidhya Devi Bhandari make news recently?
4. Between which two places will India's first AC double-decker Shatabdi train soon run?
5. Which controversial African President has been honoured with this year's Confucius Peace Prize, dubbed as the Chinese equivalent of the Nobel Peace Prize?
6. Which Fortune 500 company, co-founded by Indian-origin entrepreneur Sanjay Mehrotra, is to be bought by Western Digital Corporation for \$19 billion?
7. Young Indian mountaineers Arjun Vajpai and Bhupesh Kumar recently became the first people to climb a 6180m high unnamed peak near Bara-Sigri, the second longest glacier in Himalaya. After whom did they name the peak?
8. Which Indian was conferred with the respected Harvard University's '2015 Humanitarian of the Year Award'?
9. Which Indian business conglomerate has entered the online retail space with the online fashion store Abof.com?
10. Which 'techpreneur', noted for ushering in the telecom revolution in India in the 1980s, released his autobiography, *Dreaming Big: My Journey to Connect India*, recently?

11. Who is the artist of the *The Last Supper* painting in St. Mary's Church in Fort St. George?
12. Which former Union Minister from the State is behind *Ezhuthu*, an initiative to promote Tamil literature?
13. Name the hillock on Pamban island from where Hanuman is set to have taken off for Lanka.
14. Which work is considered the sequel to Kalki's *Sivagamiyin Sapatham*?
15. Which famous apparel brand was started by the RKT Bros. at Thirucharai in 1900?
16. T.R. Sundaram's *Padma Jothi* made in the mid-1930s, was the first Tamil film to feature what cinematic innovation?
17. Apart from the dates of the two great wars, what word (in Tamil) can you find on the commemorative pillar in the War Memorial near the Port Trust?
18. What is the Tamil name for the 'Sinistral Turbinella Pyrum'?
19. Which is the second oldest school in Chennai, set to score a triple century next year?
20. Which engineering firm, synonymous with Pallavaram, was set up by Robert Bruce, later Lord Balfour of Burleigh, in 1957?

(Answers on page 8)

Age is only a number

— *When you can enjoy a carefree life*

My mother-in-law, a highly independent woman who died at the ripe age of 89, spent the last six years of her life in a Senior Citizens' Home. In the early years, I would bring her home for a week every month, thinking that it would make her happy. One day, she apparently told my driver; "I don't know why my son-in-law brings me home every month. I am very happy in the Home with a lot of new friends to talk to and I am free to do what I like. Here I spend the whole day only watching TV or listening to music. People hardly talk to me. Everybody is so busy..."

I met a retired senior government official, a woman who, in spite of all her six children staying in the city, chose to stay in the Home, because she wanted to lead an independent life. While her children are in regular touch with her, she makes it a point to attend all family functions.

I also met a few others from that Home. Many of them had sold their properties or rented out their homes to settle in this well-run Senior Citizens' Home. They not only made new friends but also indulged in hobbies for which they had no time earlier. Even the few who felt bad initially began to adjust to the new environment and enjoy

provisions for playing indoor games like chess, carrom and cards and a library where the residents can read newspapers/magazines and books. A few also boast of a private temple with prayer hall facilities where regular programmes are held for the benefit of the residents. Almost every one of the Homes has special tie-ups with hospitals nearby for emergencies.



Some even have a small clinic with basic testing facilities and paramedical staff available 24x7.

With the joint family system breaking down and nuclear families being the norm these days, old people find themselves to be of nuisance value to their children. There are also cases of old people who don't have the energy or mindset to look after



and also the different routines followed by different Homes.

No wonder, in order to cater to the growing number of senior citizens, hundreds of Homes are sprouting up all over the country. Coimbatore has scores of very well run Homes but Chennai is yet to catch up in terms of numbers.

While there are enough such Homes coming up to look after the economically well off senior citizens, such facilities are woefully lacking for middle and lower income class people. A lot more could be done by the Government or NGOs with support from the corporate sector in this area.

Having visited a few such Homes and stayed in a few on an experimental basis I personally witnessed the good times that many of the inmates are having in the company of new friends who help in getting rid of the feeling of loneliness which many senior citizens experience while living alone in flats or independent Homes. I would say it is an option worth considering by people who have reached the end of their useful lives and who are financially independent, to spend their twilight years carefree!

Coimbatore. The able-bodied inmates of the Home have formed a support group which comes to the rescue of inmates without any friends or relatives.

Senior Citizen Homes with attached hospices (there are not many) or with facilities for providing full-time attendants are alternatives which can be considered by working couples who have old and infirm people who need constant help and attention. I understand that Bangalore has many such well-run hospices.

Food is another issue I heard people complain about in many Homes. Obviously food cooked in the common kitchen cannot satisfy all the palates in terms of taste and choice of items. But residents get used to the menu

● by R.V. Rajan

Feedback welcome on rvrajan
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their stay. All of them agreed it was a comfortable life without the day-to-day responsibilities and problems faced when living alone.

No problem of running after the "hard-to-get" plumber, electrician, carpenter, or the ordeal of wading through the city to visit the bank, post office or other places, or living in fear of unscrupulous elements who have started attacking senior citizens living alone in cities like Chennai.

Many of the Homes are built on the outskirts of a city, with good ambience, with senior citizen-friendly facilities. All of them offer housekeeping service so that the residents don't have to worry about the maintenance of their homes. Most of them try to offer healthy and quality food befitting the requirements of senior citizens, supplied from a common kitchen. Some Homes even have

their grandchildren with office going parents. Obviously the old values are changing where people, both young and old, are becoming more self-centred.

It is no more a stigma on the children if their parents voluntarily choose to stay in senior citizen homes which provide them the necessary independence, comfort and the company of new friends with similar backgrounds. The main problem with such homes is that they are not equipped to handle seriously ill or terminally ill patients. Though they have the ambulance facilities to take an inmate to a hospital when the need arises, if the person is required to stay in the hospital for some days they expect some relative or friend to take over the job of attender/caretaker. If the patient has no one to care for, then there is a major problem.

This problem has been addressed in a Home I visited in

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An all-time historic photograph

Given at the time of writing there had been just two tied matches in 2158 Tests in 138 years, it is unsurprising there are extraordinary back stories to the famous images of these frenetic and unforgettable events.

Recently, I interviewed the renowned Australian photographer Bruce Postle and he was unequivocal in declaring *The Age* photographer Ron Lovitt's picture of the 1960 tie between Australia and the West Indies the most iconic Australian cricket photograph.

As he retold the story for the interview archive at the Bradman Museum and, so, for posterity, it struck me that this provided an appropriate forum for the telling of the off-beat story behind Mrs Mala Mukerjee's image of the only other tied Test – between Australia and India at Madras (now Chennai).

Now a celebrated, internationally-renowned photographer, Mrs Mukerjee in 1986 was an enthusiastic amateur on the cusp of a professional career who had been invited to the Test match by the cricket administrator and arts patron M.A. Chidambaram, after whom the famous stadium in Chepauk is named.

Dressed in a saree and with her Nikon F3 camera on a tripod with shutter cord alongside, Mrs. Mukerjee was seated in a chair adjacent to the Press box with chairs reserved for the patrons and VVIPs of the Tamil Nadu Cricket Association.

Sensing a dramatic conclusion to the match and alarmed that she was running short of film, she prevailed upon a video cameraman representing national television broadcaster Doordarshan to find her a new roll of film. She could then breathe more easily after being

given an extra roll of film by the obliging television cameraman in the dying stages of the 1052nd Test match.

Soon after regaining her composure, and having been a cricket enthusiast since her childhood in Kolkata, she knew instinctively that she could be witnessing a very special match and concentrated intently to capture every ball of the last four overs – in the form of negatives that remain in her extensive archive. And that was how she captured umpire Vikram Raju's right index finger pointing skywards signalling the demise of tailender Maninder Singh leg before wicket to Greg Matthews for zero to the last but one delivery of the First Test between India and Australia on September 22, 1986.

In photographic terms, cricket is both a panoramic and a microscopic game with opportunities aplenty for the 'wide shot' of action on a vast playing field and, increasingly, through technology, an imperative to capture the infinitely small variation and nuance of body, bat and ball. However, regardless of the drama of the image, the story behind the lens is just as often equally fascinating, as MIKE COWARD relates.

As so often is the case on the Indian subcontinent, press photographers leave their vantage point near the end of a match to position themselves for the post-match presentation and award ceremonies.

On September 22, 1986, however, Mala had no need to leave her chair and so was the only photographer to have captured the penultimate delivery of the match from an elevated place.

No sooner had she reached home than she was contacted by N. Ram, the editor of *The Hindu* newspaper, with whom she had been speaking socially during the day. Not only had they exchanged pleasantries, they had also exchanged visiting cards.



An historic moment (Courtesy: Mala Mukherjee.)

Within a short time of enquiring whether Mala had captured the historic moment, Ram was at her doorstep to collect two rolls of exposed film for publication in *The Hindu* the following morning and in the paper's renowned national sports magazine, *Sportstar*.

As the cricket world marvelled at the image, Ram merely returned the negatives along with 4 x 6 prints and his thanks. To her dismay, from then onwards her priceless image started appearing in various publications without her per-

mission and without attribution. Regrettably, the abuse of copyright has remained an issue for her and the image has even been ascribed to the Board of Control for Cricket in India.

Chandu Borde are etched in my memory," she says. Mala began her career as a photographer when in middle school and by 1960 was proudly toting a Leica camera gifted by her father. By the time she married in 1969 she considered herself a fully-fledged amateur photographer and began entertaining the thought of becoming a professional.

With her husband and son loving and playing the game, she had the opportunity to take pictures at club matches on the Azad Maidan, at Shivaji Park as well as at the Gymkhana grounds in Bombay and at various venues in Bangalore, Delhi and Madras.

Mala, who most recently exhibited in China, is not a sports photographer and does not

recently, at a solo exhibition in Chennai, she was delighted when a prominent local reviewer mentioned she was responsible for the famous image of the Chennai tied Test. She says:

'It gives me enormous satisfaction when people associate my name with this work. Publication of the tied Test photograph did cause much joy to my friends and my students as well as to me but I cannot say it helped me professionally.'

Despite all the disappointment with the frequent copyright abuses of the photograph, I have very pleasant memories associated with this picture.

You will, no doubt, be aware that there is nothing very special about this picture in photographic terms. It is, in fact, quite ordinary. Seated hundreds of metres away from the scene of the event, I did not have the right lens to do justice to the scene. Nor was I at all prepared for it. Every time I see the picture in print I wish I could revisit the scene and do it again with a better lens.

For good or worse, my work has been frozen in time. I am very happy that the picture has found its way into cricketing lore and has become, if you will, part of the history of cricket.

I feel enormously lucky and happy. The fact that I could well have been somewhere else on that day and on that hour makes me feel deeply humble and fills me with a sense of awe and wonder.' – (Courtesy: *Between Wickets*, Winter 2013).



Mala Mukerjee.

show any of her sports images at her exhibitions. Coincidentally, her professional career began in 1986, but this was unrelated to the cachet she gained from the tied Test photograph.

These days her work principally encompasses portraits, abstract, art and travel, although

works by renowned artists, exploring the five elements of nature (at The Leela Galleria, The Leela Palace)

Till December 31: *Silk Line*, an exhibition of collages by K.G. Narendra Babu on woven silk and paintings.

Cricket has long interested Mala Mukerjee. As a girl she would accompany her brother, cousins and friends when they played on the maidans and happily collected award cards of famous cricketers from petrol pumps around the city. "Faces of Polly Umrigar, Richie Benaud, Garry Sobers and

Till November 28: *Everywhere, Everyday* – an exhibition of artworks by renowned artists, exploring the live elements of nature and their relationship to the live senses of the human body (at Apparao Galleries).

Till November 21: A curated series of photographs from The Ostkreuz School of Photography, Berlin, Katarzyna Mazur's work *Anna Konda* and Torben Greeck's work *Anti* (at Goethe Institut Auditorium).

Till December 26: *Everywhere, Everyday*, an exhibition of art-

works by renowned artists, exploring the five elements of nature (at The Leela Galleria, The Leela Palace)

Till December 31: *Silk Line*, an exhibition of collages by K.G. Narendra Babu on woven silk and paintings.

The exhibition is a combination of his works using different media like silk weaving, painting and drawing, all finding and lending space to each other and producing a different imagery in totality (at DakshinaChitra)

THE MADRAS-BANGALORE ROUTE

(Continued from page 3)

tails on social and political status on the various stations located on the various routes. Covering a distance of 207 miles and a quarter furlong, the first route shown is between Madras to Bangalore via Arcot, Waniembaddy (Waniambadi), Nullapaddy (Nallapadi), Coorumberupatty Pass, and Ossoor (Hosur). This is followed by four different route options with most of them passing through either Arkat (Arcot), Chittur (Chittoor), Colar (Kolar), Ooscotah

(Hoskote), or Poonamallee, Chittoor, and Colar.

Having travelled often between the two cities by bus and train have found that the modern day bus journey follows almost the same route – but the choice is reduced to two alternately: one, via Poonmallee, Vellore, Waniambadi and Hosur, and the other via Poonamallee, Chittoor, Kolar and Hoskote. NH-4 and NH-207, the two routes meet at Hoskote. A stretch from Hoskote to Bangalore is called The Old Madras Road.

Dates for Your Diary

Till November 19: Plethora of Gods, an exhibition of paintings and sculptures by A.V. Ilango, K. Muralidharan, M. Senathipathi, Manisha Raju, R. Sundararaju, S. Hemalatha, S. Nandagopal, Shalini Biswajit, Vasantha Raja and Y. Shivaramachary (at Forum Art Gallery).

Till November 25: *Politics of Religion & Religion of Politics*, an exhibition of paintings by various artists (at Apparao Galleries).

KNOW YOUR FORT BETTER

(Continued from page 1)

fertile Cauvery delta. The Company, however, frowned on it and Tanjore was restored to its rightful ruler but not before Pigot had fallen out with his Council on the matter of the correct procedure for restoration. He was arrested by his detractors and sent to St. Thomas' Mount where he was kept in some sort of house arrest though he was free to move around there and also entertain. While there, he suddenly died, the circumstances of his death having never been established clearly. His body was brought hastily to St. Mary's and buried in an unmarked grave, the location of which was forgotten. In 1875, when the space before the chancel was being dug to accommodate

● by Sriram V.

Lord Hobart, an unmarked coffin was found. The new Governor, the Duke of Buckingham and Chandos, decreed that this ought to be the last resting place of Pigot and had the slab now seen placed over the spot.

In the second row of intramural burials is the tomb of Sir Thomas Munro, Governor of Madras, who died of cholera at Gooty in what is now Andhra

Pradesh in 1827. He was initially buried there and it was only in 1831 that his remains were shifted to St Mary's. On a pillar close by is a portrait medallion in his memory. Munro was greatly loved and respected by the people of Madras, an affection that continued long enough for people such as Rajaji to speak in his praise. His equestrian statue stands on the Island, not far from St Mary's.

That would complete the roster of Governors of Madras buried here, all except the first among them to merit this honour – Francis Hastings, who held that office between 1720 and 1721. He is interred just outside the church proper, his stone lying beneath the tower's arch that leads to the walled garden. Buried within the church are also some other leading lights – Sir John Doveton, known chiefly for his interest in Sanskrit and his being guardian to the sons of Tippu Sultan while they were held hostage by the British, Sir Archibald Campbell, Commander-in-Chief of the Madras Army in the 1820s, and Sir Samuel Hood, C-in-C of the Royal Navy.

On the walls of the Church are several commemorative plaques, monuments and medallions. Most of them are in marble and executed by famed



A memorial in St Mary's



Jane Amelia Russell



Schwartz Monument

18th/19th Century sculptors in England, such as John Flaxman, John Bacon (senior and junior), G. Clarke, Charles Peart, John Ternouth and Mathew Noble. Some of the striking ones in the church are the memorials to the Rev. C.F. Schwartz (by Bacon Jr), the Rev. C.W. Gericke (by Flaxman), Josiah Webbe (by Flaxman), and Geoffrey Moorhouse (by Peart). Two lifesize statues, at diametric ends of the church, are those of H H Pepper (by Clarke) and Thomas Conway, "the soldier's friend" (Ternouth). Both Conway and Moorhouse were ardent Freemasons and among the founding fathers of the Lodge of Perfect Unanimity (PU) in 1789. The PU continues to function in Madras.

Looking around the Church, you realise the high rate of mortality that existed in India and the diverse reasons for it as well. Thus, while the Rev. Gericke was killed by a 'fright brought about by monkeys', at Raya-

cottah Fort in Salem District, Brigadier Malcolm McNeill died of a 'coup-de-soleil' (sun-stroke) while serving in Pegu, in Burma.

Among the plethora of plaques is one commemorating Julian James Cotton, ICS who died in 1927. It is rather appropriate that he has been honoured this way, for he is chiefly remembered today for his painstaking work – *List of Inscriptions on Tombs or Monuments in Madras*, first published in 1905. Also remembered is the supposed builder of St. Mary's, Edward Fowle, Engineer and Gunner, Fort St. George. Though he died in 1685, it was only in 1906 that a brass plaque was unveiled in his memory here. This is set into the first of the six pillars that support the roof of the Church, counting them from the entrance. Facing it, on the western wall is a massive obelisk, which reminds the visitor of the Hynmer and Yale Monument in

the Law College compound. This commemorates Lady Hobart (wife of a Governor in the 1700s) and her son.

In the days when St. Mary's was a garrison church, its pillars were topped by the colours and flags of the various regiments stationed in Madras. Today these have all been removed to the Fort Museum where they remain on display.

If you can manage to tear yourself away from the Church, do go out through the southern entrance to the enchanting walled garden. Sit on one of its welcoming benches and look at the walkway that runs along it, parallel to the Church, connecting Charles Street and St. Thomas Street. This is accessed at both ends by wrought iron archways that are securely locked. Could this have been Church Lane or Church Row where one of the Fort's most sensational romances was played out? More on that in the next episode.

Answers to Quiz

1. One Child policy; 2. Amaravati, the proposed capital of AP; 3. She is the first woman and the country's second President; 4. Mumbai and Goa; 5. Robert Mugabe of Zimbabwe; 6. SanDisk; 7. The late President Abdul Kalam; 8. Nobel Laureate Kailash Satyarthi; 9. Aditya Birla Group; 10. Sam Pitroda.

11. George Willison; 12. P. Chidambaram; 13. Mt. Gandhamadana; 14. Parthiban Kanavu; 15. Rasi Silks; 16. Animation; 17. Victory; 18. Valampuri Chank; 19. St. Paul's; 20. English Electric.

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