

WE CARE FOR MADRAS THAT IS CHENNAI

# MADRAS

## MUSINGS

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## Another plan for the Cooum

Yet another Cooum clean-up has been announced, this one at a cost of Rs.2,000 crore. The figures keep getting bigger each time, but the river remains what it was – a sewer into which all the refuse of the City is dumped. It is an eyesore and a black mark for a metro that has pretensions to becoming world-class. How are we to believe that this latest round of expenditure will help improve matters?

The new plan has all the usual features – plugging of untreated sewerage being dumped into the river, clearing the banks of encroachments, setting up gardens and recreation

spaces, and making the waterway a lifeline to the city. The broad plan is broken up into several smaller ones, the bulk being 60 sub-schemes to be implemented over a period of three years at a cost of Rs.600 crore. With this, the Cooum

### ● by The Editor

River Restoration Project, pigeonholed since 2011 largely because it was the brainchild of an earlier regime, has been officially revived. The Corporation of Chennai is expected to play an important role, especially in the removal of solid waste that

has accumulated on the banks. Over 15,000 families are to be relocated. The river, it is believed, will, at the end of this, be a living entity and a popular destination both for residents as well as visitors.

How much of the public is to be given access to the clean stream that will eventually emerge is a matter of doubt, for also on the anvil is the construction of a fence all along the banks, at the cost of Rs.50 crore. If that does happen, it would be a pity, for that would mean the river being cut off from the citizens. It will eventu-

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## Government revives TDR idea to save heritage

Earlier this month, a news report in a leading local daily had it that the Corporation of Chennai is planning to introduce the Transfer of Development Rights (TDR) facility for owners of heritage buildings within the City. While this will no doubt come as a shot in the arm for the preservation of heritage, much will depend on the implementation of the scheme, for this is not the first time such an idea has been mooted. The bureaucracy has buried all previous attempts, especially when they concern heritage buildings.

The idea was first mentioned over 20 years ago when the first draft of a Heritage Act was drafted by the Town & Country Planning Department and INTACH Tamil Nadu. It was then mooted in the second Master Plan for Chennai made public by the Chennai Metropolitan Development Authority (CMDA). However, that document restricted itself to a broad policy pronouncement and did

not go into details. Subsequently, the concept of TDRs was used in connection with land acquisition by Chennai Metrorail Limited (CMRL) in the Saidapet area. That had to do with empty plots of land that were in the way of the metro route. These were taken over at market valuations and TDRs were allotted to the erstwhile owners.

### ● By A Special Correspondent

The concept of TDRs requires some explanation. The basic premise on which this operates is that owners of heritage buildings lose out on possibility of commercial/modern development of the land on which the structures stand. By way of rewarding them for preserving the past, the Government grants them TDRs – chiefly in the form of enhanced floor space index (fsi) rights. The owners can use this for building high-

rise in the surrounding land or, where that is not possible, sell these TDRs to builders, who in turn can use them in structures they are putting up elsewhere. In the case of the Saidapet acquisition, for instance, the Government gave the erstwhile owners permission to build to an fsi of 2.5, with an added bonus of 0.25. TDRs abroad are like securities that can be traded. Given this incentive, it is to be hoped that owners of heritage buildings will retain and not sacrifice them for monetary benefit.

At present, however, very few or possibly none of the owners of heritage properties are even aware of such possibilities. The Government, through its somnambulant Heritage Conservation Committee (HCC), is yet to communicate with any of them about such an option. The last that many owners heard from the HCC was possibly five years ago, when a terse missive

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## Know your Fort better



St. Mary's in the Fort as seen in the early 1900s.

• Walking back to Parade Square from Charles Street, we need to turn right to reach St Mary's Church. Renowned as the oldest Anglican church built east of the Suez, it has a less publicised distinction. It is the only structure in the Fort to have a book written on it – *The Church in the Fort, A History of St Mary's* was released in 1905. Based on the facts put together by the Rev. C.H. Malden, the then Garrison Chaplain, it was expanded upon by W.H. Warren and N. Barlow. New editions were published in 1967 and 1987, the latter, put together by Durai Singh and Helen Lakshmanan, being released to coincide with the tercentenary of the Church. A new print was issued in 2002, which, sadly, has many typographical errors. St Mary's is among the best maintained buildings in the 'Fort'. Indeed, it is more a precinct than a building, for its exterior, interior and yard, all warrant a detailed history.

The East India Company merchants were, for years, ambivalent about the necessity of a church within the Fort. Their principal fear was probably that a meddlesome parson would begin an investigation into their personal lives, none of which could stand up to the mildest scrutiny. They were, however, all for the Portuguese in residence practising their faith, which is why the first church to be built in the Fort was a Catholic one, St. Andrew's which stood in Portuguese Square, the place occupied now by the hideous Namakkal Kavignar Maligai.

From 1644, however, appeals were made to the Company in London that a man of the cloth be sent to Madras. In 1654, the Fort acquired a Chaplain, the Rev Isaacson, who lasted a year. He and his successors found the going tough – moral standards were lax, there was plenty of drinking and gambling and much worse happening within the precincts and, what was worse, several of the Company officers gave the Roman Catholic church more importance. As most of the offspring here were born to Portuguese mothers anyway, they were brought up in their maternal and not paternal faiths. The chaplains, not all of whom were paragons of virtue, sent back several reports to England and these began to have the desired effect. Agent Sir Edward Winter (1661-1665) constructed a small Anglican church within the Fort that soon became too cramped for comfort. The Company, for its part, shipped out Bibles and catechisms from England in 1677 with instructions that children living in the Fort be catechised every Sunday afternoon.

In 1676, Fort St George welcomed a new Second in Council – Streysham Master. A year later, he became the Governor of the

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# Another plan for the Cooum

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ally degrade the way it has over the years.

There are also concerns that the plans are all elitist – those who attended the consultation trashed the study as it focused principally on beautification, which included building of cycle tracks and parks along with upmarket housing on space that is now occupied by shanties. Some were of the view that the study did not take into account the views of the slum dwellers. It also skirted around the issue of wastes being let into the river by Government agencies. Among those who were present were representatives from the slums who feared that in the name of resettlement they would be displaced to far away colonies, completely removed from the places where they earn their livelihood.

It remains to be seen how effective the latest plan will be. As regular readers of *Madras Musings* are aware, there have been several such schemes, all

of which have come to naught largely because of vested interests (several Government agencies, healthcare facilities and private institutions have encroached on the river banks and merrily dump their waste into it) and lack of coordination among the various Government bodies that are involved (last heard, there are nine of them).

What makes us hopeful that this scheme may just succeed where others have not is that there is now an increasing awareness among the public about the sorry state of the river. It is no longer the problem of someone in authority. There has been a spurt of activity concerning the Cooum on social media, presentations have been made in public forums, and the conventional media has been repeatedly drawing attention to the river. With so much public pressure, Government has decided to act, which is to the good. How this will pan out, is anybody's guess.

(Also see page 3)

# TDR IDEA TO SAVE HERITAGE

(Continued from page 1)

informed them that the Government was aware that they owned a heritage structure and that they were henceforth not to demolish, alter, or change in any way, any of them. There could be nothing more of a disincentive than that and most recipients have simply cut off all maintenance, hoping that the buildings they own will fall on their own. Bharat Insurance Building, owned by the LIC, is a prime example of that.

Yet another issue is that most of the heritage buildings in the city are owned by the Government and its depart-

ments/agencies. How are these to be compensated and in what way? Making an example out of a few of them would be of enormous benefit in publicising the availability of TDRs. That is however not being thought of as yet. Even the Corporation's own *Ripon Buildings* has not taken advantage of TDRs when it built its new annexe and which for over two years patiently awaited official inauguration. What we urgently need therefore are some practical rules and guidelines that can be used by owners of heritage buildings. Simply making sage pronouncements once every five years is not going to be of any benefit.

## 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](http://www.madrasmusings.com)

THE EDITOR

# Eternally backward

These are backward days, Chief, what with all kinds of people springing up, demanding that their community be declared backward. *The Man from Madras Musings* has it from a reasonably powerful authority (his good lady, also known as She Who Must Be Obeyed) that there are moves afoot to declare the entire country backward – Our Backward Country or OBC will be the motto, she says. MMM does not know if this is true, but he does know that the good lady's prophecies have generally come true, at least as far as MMM is concerned.

But OBC matters were not what MMM wanted to write about. His lay for the week is on the Eternally Backward (EB) organisation that controls the distribution of electricity in our State. The tale that follows is not MMM's personally but that of an elderly gent of our city of Chengapure or Chengai, who is a mentor of the highest order as far as MMM is concerned. This person believes in being at the forefront of technology – unlike you, Chief, with your typewriter, this Mentor of MMM's (or should we just say M MMM) positively bristles with laptops, iPods, smart phones and all other kinds of gizmos. A man of that variety naturally opted to go with what he felt was the latest in electricity – tapping solar energy. Came a day when he contacted a solar panel company and asked them to install the facility at his place.

MMM will not go into the travails of M MMM in getting the company to do the needful. The panels arrived promptly enough and then lay idle for months on end, the solar panellists not being ready. After relentless follow-ups, a task at which M MMM excels, and for which he maintains planning charts, the crew turned up and installed the panels on the roof, did the connections to the electric supply of the house and departed. A meter showed how much electricity was being generated by the solar panels. The power generated was fed into the grid and, so, if the panellists were to be believed, the EB was to give M MMM a rebate for the amount of electricity that he had generated via the solar panels.

M MMM was delighted. He spoke about this at length to his early morning walk friends and his family, and even emailed news about it to his extended network, which in M MMM's view, really extends. But the old man had overlooked one thing – namely the ability of the EB men to understand such a facility.

Came the day for the monthly meter reading and the man in charge duly arrived, took one look at the new meter and promptly left. The next

day, he turned up with another man. Both peered at the new meters, scratched their heads and left. The third day, there were four men and the fourth day there were eight and so on. The collective scratching of heads contributed generously to dandruff on M MMM's lawns, but nothing happened beyond that.

On enquiries being made, it turned out that the local EB had no clue as to how to factor in power being uploaded into the grid. Realising that the due date for paying the electricity bill was fast approaching and that the onus was on him to clarify matters, M MMM organised a summit conference – on the roof top of his residence, that is, near the panels, with solar panellists and the EB men attending. This came about after many days, as EB men are busy men, as you know, with no time to socialise. When it happened, with tea being supplied by M MMM's good lady (whose motto unlike that of M MMM's is Obey), a solution was thrashed out. The reading

## SHORT 'N' SNAPPY

was taken and everyone left. The next day, M MMM received the bill – it included a penalty for late payment of electricity dues! He is now, or so M MMM understands, running from pillar to post to convince the EB that it is their fault and not his that the bill was paid late.

## Hues of religion

Multinationals in Chennai, *The Man from Madras Musings* is given to understand, are a confused lot. They had all along assumed, at least from reading the local newspapers, that religion in the city had only two colours – saffron and non-saffron. But it is only on being enticed from across the globe and then having invested that they come to know of several other colours in existence. They are now resigned to the fact that their employees can turn up all of a sudden in certain colourful outfits, sporting beaded necklaces as an added attraction. And far from being haute couture, this outfit, comprising usually of a faded dhoti, a crumpled shirt and a dirty scarf, can be of any garish colour – red, blue, black, ochre, green, yellow and even salmon pink. One other aspect completes this garb – the absence of footwear and the complete giving up of shaving.

A foreigner who has been here for a few years informs M MMM that he has even come to accept

the strange dresses, but he is unable to come to terms with the stubble – he has done a study and has concluded that the 3rd, 8th, 19th and 21st days of the growth of facial hair are the most unbearable for him and not the cultivator of the beard.

For those who do not know, M MMM is obliged to explain that these sensational outfits, the abandoning of footwear and the growing of beards are all part of religious observances, usually culminating in a pilgrimage after which life returns to normal. During the observance, the devotees are considered to be embodiments of the deity being propitiated, and are addressed as such. Swearing at them is taboo, for that would be tantamount to insulting the deity, which could then retaliate with thunderbolts. Mad-deningly, or so the foreign exec informs M MMM, these para-deities do even less work than usual during these periods and the temptation to swear at them rises in proportion to the growth of the beard.

M MMM understands that most companies have now begun to take a tough line on this matter. Braving the thunderbolts, they have said in no uncertain terms that religion is a matter of private practice and has no space in offices. People have been asked to conform but some, so M MMM learns, have opted to resign on these grounds.

Knowing the readership of this column, M MMM can see a considerable percentage of it fuming and wanting to ask if M MMM or these foreign companies would be so bold if these observances were from a minority community. That is where they make their bloomer. The blues, the greens and the salmon pink are all minority rites, and of recent origin. The companies have decided to clamp down on all of them, irrespective of majority, minority, colour, creed and sex. It appears that at last we are well on our way to becoming a secular nation, something that was promised in 1950.

## Tailpiece

You keep writing on the Cenotaph, O Chief, and so *The Man from Madras Musings* is happy to add a photograph concerning it to your collection. Hope you like it.

– MMM



**OUR  
READERS  
WRITE**



**Remembering TNA**

I had the pleasure of meeting late Dr. T.N. Ananthakrishnan in 1977 when he came to Port Blair on tour as Director of the Zoological Survey of India. We accompanied him to Wandoor and took him in a boat to make collections of the fauna of the coral reefs in shallow waters. His knowledge on the various groups of marine animals of Krusadai Island in the Gulf of Mannar was very good.

Next day he gave a lecture in the Government Arts College, Port Blair, on Thrips, a group of insects which are pests on rice. He got the Rafi Ahmed Kidwai Prize for his work on Thrips.

After 28 years in 2005, when I received a Scroll of Honour from the Government of India, Ministry of Environment and Forests, Zoological Survey of India, Marine Biological Station, Chennai, he remembered me and congratulated me!

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**Pedestrian safety**

Keep to the left is the rule for all road-users.

The Municipal Corporation and Government are taking road safety measures providing railings at traffic junctions, improving pavements, increasing police traffic control measures, etc. Yet accidents take place. Why? One important reason is that pedestrians keeping to the left cannot see vehicles coming from behind till the vehicles overtake them.

A pedestrian seeing a pot hole or a bump on the road or a

child going astray has to move a couple of feet to the right; consequently any vehicle coming from behind has to suddenly swerve further to the right to avoid hitting the pedestrian. If, unfortunately, he is unable to manage this, he is liable to hit the pedestrian.

Also, roads being congested, a vehicle driver who has to overtake a pedestrian quite often finds a speeding vehicle coming from the opposite direction and he too is in danger of being hit. This sort of a situation is a common occurrence and responsible for many accidents.

Is there a solution? Why not have the pedestrian keep to the right of the road, while vehicles continue to keep to the left? Then the pedestrian can see vehicles coming in front and can avoid them and the vehicle driver also can see well in time the pedestrian attempting to avoid pot holes, etc. Both will thus have a fair chance of avoiding an accident.

This logical assessment can make a lot of difference and reduce accidents.

The salutary universal rule for road-users to be adopted henceforth should be 'Vehicles Left, Pedestrians Right'.

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**Condescending**

'Street Life' by Frances W. (MM, September 16<sup>th</sup>) is boring, full of cliched remarks about dirt in our streets, does not contain even a single original or interesting thought, and is irritatingly condescending and patronising. The only reassuring feature is what is said at the top – that it is an 'occa-

**Has the Cooum been irreparably damaged?**

Fascinating news items waxing on the cultural and historical connections of the river Cooum appeared in various media during Madras Week. Reading these items, I remembered the fascinating volume *Nadandaai Vazhi Kaveri* by Chitti Sundarrajan. Unfortunately I did not see any news item referring to the science of the Cooum. Or, did I miss one? Nevertheless, I offer here some details on the science of the Cooum supplementing with relevant bibliography (so that people interested can pursue them).

No issue of the famous *Madras Journal of Literature & Science* published from Madras in the 19th Century talks of the Cooum in any significant manner; neither do the journals published elsewhere, either in Calcutta or in London. Obviously all was well with the Cooum and probably the people of the then Madras never felt compelled to study this system professionally.

The earliest formal reference to a detailed scientific description of the 'geography' of Madras city and the Cooum appears in M.A. Thirunaranan's paper titled 'The site and situation of Madras' published in the *Madras Tercentenary Volume*. Thirunaranan (who was the Registrar of the University of Madras in the 1970s) has alluded to the science of this river in this paper. The most informative section is the Appendix. Thirunaranan indicates that decrease in water flow (as in the 1930s) is due to deposition of silt in the lagoon area. He offers a fascinating explanation at this point, which I reproduce here:

"There was also a decrease in the volume of water flowing into the lagoon, when the Palar shifted its course from the Cooum channel to its present more southerly course, less than a thousand years ago."

In a footnote, he further explains that the shifting of the course of Palar affecting Cooum has been previously discussed in a paper (by himself?) titled 'The Rivers of the Palar basin', published in the *Journal of Madras Geographical Association [JMGGA]*, Volume 13.

As a companion volume to the *Madras Tercentenary Volume*, C. Srinivasachari's *History of the City of Madras* appeared in 1939. He refers to the Cooum several times in this volume.

After these landmark works, nothing significant progressed in the science of Cooum until the 1960s, by when irreparable damage has been done by us — the residents of Madras — to this water system. From being a river, live and dynamic with immense and intense biological activity during the times of Pachaiappa Mudaliar, we successfully killed it by transforming it into a canal, by dumping garbage and other non-bio-

degradable materials into this. Elangovan and Dharmendirakumar (environmental chemists from Madras) in their paper published in the *Journal of Chemistry* (2013) say: "The Cooum river is 80 per cent more polluted than the treated sewage." The remark is not only disappointing, but also distressing.

In the last few years, people not only from Madras and Tamil Nadu, but also from other parts of the world (e.g., Martin Bunch of Canada) have been studying the decaying Cooum offering various insights into the complexity of the issue.

An assay of the water quality of the Cooum reported by Abraham Samuel in 2012 (*Journal of Environment & Earth Science*, 2) describes the Cooum water unfit (even) for irrigation because of high acidity, low dissolved oxygen, and high levels of dissolved solids. In fact, Samuel found that some of the Cooum water samples included populations of *Escherichia coli* and various species of *Staphylococcus*, *Streptococcus*, and *Bacillus*, harmful to humans if ingested by error. Samuel concludes that the water quality of the Cooum before entering Madras is at an acceptable level, but due to anthropogenic activities and discharges of industrial wastes and sewage into the river in the city, its water quality is at its worst and is unfit for domestic use as well as agriculture.

Whereas it is pleasant to live in the colourful tapestry of the arts of and around the Cooum, we need to grapple seriously with the science of the Cooum. It is supposed to be a river, which has been systematically damaged by us especially from the mid-decades of the 20th Century.

A river is a critical asset to a town (and a city). Such natural endowments are keys to preserving the health of the town (and city). Greed and lack of sensible management of the Cooum have resulted in an awkward situation for us at present. In brief, the Cooum is no more a 'river'. It is changed into a 'canal' (an euphemistic term for a sewer) with no aerobic life in it. It supports anaerobic organisms, such as sulphur bacteria, generating abundant hydrogen sulphide. Remember the embarrassing and intolerable stench at the Chintadripet-Egmore junction, because of the coir retting activity? Contamination by human agencies has been the primary reason in damaging this natural gift to Madras residents. From the looks of things – at least to me – the Cooum is irreparably damaged.

Are there any alternatives to utilise the space of the Cooum more meaningfully?

– Dr. A. Raman  
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sional' column. I can only hope that the occasions will be few and far between.

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**Damage by tanneries**

I refer to the article of 'The Leather King' (MM, September 16th, 2015).

Nagappa Chettiar might have contributed considerably to the development of the leather industry, but, the industry, through its tanneries, and the raw materials produced, continues to be a great threat to the ecology, farm lands and health of people in all the tannery belts and surrounding areas.

The Tamil Nadu Agricultural University, Coimbatore, through its branch department at Vellore in Vellore District, in

its report dated March 6, 1992, stated that due to the effect of tannery effluents in Vellore District alone, more than 35,000 to 40,000 hectares of fertile agricultural were either totally or partially damaged and became unproductive and the people including the workers in tanneries were all suffering from skin and respiratory diseases.

Renowned agricultural scientist Dr. M.S. Swaminathan has stated that "we must find methods of preventing damage to agricultural lands from tannery effluents."

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No personal visits or telephone calls, please. Letters received will be sent from these addresses every couple of days to the persons concerned and you will get an answer from them to your queries reasonably quickly. Strange as it may seem, if you adopt the ésnail maili approach, we will be able to help you faster and disappoint you less.

ñ THE EDITOR

# Savithri Devanesen remembered in the UK



Mrs. Savithri Devanesen.

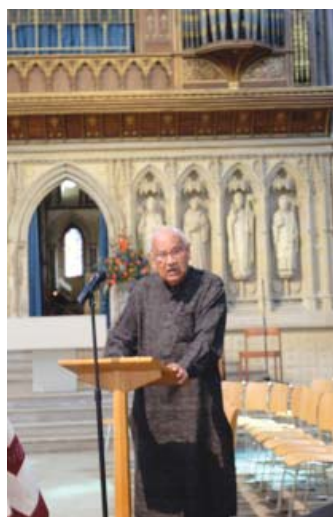
afford any sort of housing. Dr Devanesen passed away in 1982 and his wife took over the reins of the charity.

The memorial service held in the UK was organised by the UK chapter of the alumni of Madras Christian College – predominantly a London membership which is an active one.

Canon Ivor Smith-Cameron, an alumnus of GCC from the 1940s, officiated and led the congregation through the service. In his tribute, he clearly showed just how Mrs. Devanesen came to be “a mother to us all”.

A tribute received from abroad was from Rev. Dr. Donald E. Messer who studied at MCC in the academic year 1961-1962. He hailed from rural South Dakota in the USA and came to study for a year in India. Today he is the Executive Director of the Center for the Church and Global AIDS, based in Centennial, Colorado. In his tribute he recalled:

“At the age of 20, I had barely been outside my rural state. Now



Canon Ivor Smith-Cameron addressing the assembled gathering.

I was suddenly thrust into a totally different world, quite unlike anything I had ever known.

“There were no other Americans on the campus, but I was welcomed everywhere by my fellow students, faculty and administration. Dr. MacPhail was finishing his time as Principal

## Three pages of happenings

and everyone was eagerly awaiting the return of Dr. Chandran Devanesen to be the first Indian Principal.

“I did not adjust very well to the diet of St Thomas’ Hall. Indian food was too spicy... as a result I lost considerable weight and eventually fell ill and was placed in the infirmary.

“Mrs Savithri Devanesen, who had also graciously welcomed me to campus, learned I was ill and arranged to have waffles and other American foods brought to my bedside. The food gave me much needed

nourishment and encouragement and soon I recovered.”

Messer visited her in 2013 at her office in Chennai and said of his visit: “We talked and talked, interspersing our time with laughter and memories.

“...I was inspired by her anew by her Christian spirit and her compassion for the poor. Truly, heaven now has an angel of mercy that I hope visits all our hearts, prompting us to do more than we are now doing for this whom Jesus called ‘the least of these’.”

– Dayalan Devanesen



Some of the alumni who were present.

## Singing for the trees

Nizhal, a Chennai-based NGO, which works towards nurturing and promoting sensitive urban greening, recently blazed a trail by linking the worlds of trees, literature and Carnatic music during its Madras Week celebrations.

The first of these Musical Tree Walks was conducted in the sylvan campus of Kalakshetra at Tiruvannamur, Chennai. Led by Nizhal team members who spoke about some important trees in the campus, each of these expositions was musically embellished by Dr. S. Sowmya and her team, who described the songs in which the trees find mention.

• An evergreen tree with a thick canopy and star-shaped, tiny but fragrant flowers, Magizham is called Vakula or Simhamukhi in Sanskrit. Vakula flowers used for worship are mentioned in the Tyagaraja *kriti* Sree

Tulasamma. The *raga* Vakulabharanam gets its name from this flower. A less known fact is that Vakulabharanam was one of the several epithets of Nammazhwar. Incidentally, this tree is the *sthalavriksha* of the Tiruvottriyur temple.

• The mango tree is much loved for its fruit. Its leaves,



Sowmya and her team

which have antibacterial properties, are used as *toranams* during festivals. Its many Sanskrit names are Amra, Maakanda and

Murali, Bharathi Ramasubban and Ramakrishnan Murthy, who presented compositions of the music trinity, Adi Sankara, Jayadeva, Arunagirinatha and Kalidasa, in which the trees find mention.

• Called jambu in Sanskrit, the naval tree is popular for its juicy purple berries. Lord Siva is called Jambunatha after the tree which is the *sthalavriksha* of the

(Continued on page 6)

## The girls discover Sowcarpet

My eyes lit up when a student Mguide who was taking me around a small exhibition at a women’s college campus in Kotwal Chawadi pointed a finger at a photograph on the display table.

Tell me the story, I said.

And this girl, and her colleague rolled it out as their Sociology teachers stared, amused.

The picture had framed two old houses, houses that must be of the early part of the last Century. One house had a simple, narrow doorway while its neighbour looked grand and striking, with coloured glass panes on its windows.

The girl told me that these houses were for entertainment.

When trading was done, the money put away and the doors of the stores and offices had been shut down, some wealthy merchants of George Town chose to unwind themselves.

They would head to such ‘entertainment’ spots and the girls would dance for the guests. How they came to be commonly referred to as ‘bar girls’, the students could not explain.

From this story came another, and that led to a third and a few more.

I was at the Sri Kanyaka Parameswari Arts and Science College for Women – to take a look at the effort of the Sociology Department students here as

part of the Madras Day celebrations. Two teachers – Bhanu and Janaky – had initiated the project and sought my help. Since they do not have much time, we chose two simple projects. One, to display old photos, appliances and documents that the girls had at home.

Two, to shoot pictures of interesting buildings in the Kotwal Chawadi-Sowcarpet neighbourhood and hold an exhibition. As a first-time effort, this was heartening.

Now, a few girls whose families have lived here for at least three generations are willing to extend their study and research of the place, its people and its social histories and plan to present a bigger show next year.

As luck would have it, I found another group of eager students at the Guru Shree Shantivijai Jain College for Women in Vepery – this community had also hosted a simple Madras Day event and a van load of students had joined others on a Fort St. George Walk.

The Vepery collegians are also willing to join the Sowcarpet project. The area is their backyard!

There are hidden histories in our old neighborhoods. Getting young people to explore them is exciting. And much more can come out of these efforts.

– Vincent D’Souza

• It was all nostalgia and anecdotes when the late-1960s alumni of a well-known Chennai club got together one evening recently.

“Old soldiers never die, they just fade away,” said the poet. I used to think the same of old cricketers. How wrong I was!

To meet the cricketers who played for that iconic team Jolly Rovers in Madras between 1966 and 1970 at a function recently was to delight in the company of a league of extraordinary gentlemen who refuse to fade away. Handsomer, healthier, wittier and wiser is how I would describe their present avatars when I look back on their days in the sun.

The occasion was a celebration of the start of the 50th year of one family’s involvement with the running of a cricket team. The event was hosted by N. Sankar, Chairman of the Sanmar Group, which has been behind the exceptional success of Jolly Rovers through the decades – with 62 titles in all, including 18 senior division league triumphs.

Many of today’s cricket fans may recognise the names of the cricketers I had the pleasure of renewing contact with that evening: P.K. Belliappa, K.R.

Rajagopal, S Narayanan, K Bharadwaj, Najam Hussain, PK Dharmalingam, G Srinivasan, V Balaji Rao, VR Rajaraghavan, K Ramamurthy, P Sampath, AK Vijayaraghavan, KS Vaidyanathan, KS Viswanathan and N Kumar (absent were KVR Murthy, S Venkataraghavan and B Kalyanasundaram, while three others, KS Kannan, TH Rao and George Thomas, are no more with us).

• V. Ramnarayan

Few Tamil Nadu cricketers of his time were more elegant on or off the field than the Jolly Rovers and State captain Belliappa, who is still his dapper old self. His greatest moment in cricket must have been his 104 for South



The reunion in Chennai after fifty years.

## IT WAS A JOLLY REUNION

Zone against Mike Smith’s English team in the 1963-64 season. Any disappointment at his not being selected for India in Tests must be closely guarded: ‘Bellie’ has never shown signs of such, with his cheerful, seemingly happy-go-lucky ways. He was calm and collected as a batsman, wicketkeeper and captain, and endowed with a mischievous sense of fun that did not spare team-mates or opponents.

Swing bowler Rajaraghavan, himself known for his zany humour, relates the probably apocryphal story of a match when medium-pacer Ramamurthy moved the ball wildly on

both sides of the wicket, testing Bellie’s diving skills, and earning high praise from the captain in the evening. Rajaraghavan, who believed he and Thomas, a genuine fast bowler, bowled better, complained about this but could see the logic of Bellie’s reply: “Who’s buying the beer in the evening, you or Ramamurthy?” It was another matter that Ramamurthy often pulled his weight as a bowler, and on at least one occasion as stand-in captain.

Short and slightly built like Bellie, Rajagopal was one of the most innocuous-looking cricketers – until he took guard as Bellie’s opening partner. An en-

gineer who worked at the India Cements factory at Sankarnagar, Tirunelveli, he regularly arrived in Madras by overnight train, had a quick curd rice at his colleague PS Narayanan’s house, and made his way to the ground riding pillion on Narayanan’s scooter, with his canvas shoes rolled up in a copy of *The Hindu*. He would then randomly pick up a bat from the team’s kitbag and merrily launch into the bowling attack from ball one. Rajagopal was equally brilliant behind the stumps when Bellie wasn’t keeping, even bringing off spectacular leg-side stumpings off the pacy Thomas, as Tamil Nadu veteran Satvinder Singh recalled at the celebrations. Rajagopal was distinctly unlucky to miss out on the Australia tour of 1968 after amassing nearly 800 runs in the Ranji Trophy that season.

Narayanan, another player of unprepossessing appearance, made batting look easy. He had a greater six-hitting propensity than his physique suggested, and with his deceptive off-spin tended to break partnerships and engineer collapses. Balaji Rao, with a Ranji Trophy highest of 163 not out to his credit, was a

prehensile slip catcher; an old-time team supporter rates him the best he has seen in a lifetime of cricket watching.

The ever-fit Dharmalingam, who during his short commission in the Services represented North Zone, before he returned to Madras, was an attacking batsman, leg-spinner and brilliant outfielder, later becoming a respected coach, especially in women’s cricket. I remember ruefully that while assisting Coach Polly Umrigar, he broke my finger during catch practice at the Test probables camp at Chepauk in 1977, ruining whatever chance I had of making the final cut!

Hussain was tall and handsome during his playing days. Today his beard and cap signify his spiritual leanings. Laughing, he reminded me of how I had described his off-spin as fictitious in a book, and I in turn referred to his match-winning nine-wicket haul on a drying wicket in a Buchi Babu match in the 1960s. I knew, of course, that as an all-rounder he was the architect of many a memorable win for Jolly Rovers, but a recent fan letter revealed that during lunch on

(Also see Page 6)

## More happenings

# The seniors get into the act too

Dignity Foundation, an NGO working for the cause of senior citizens, decided to do something different during Madras Week 2015. The Foundation got together a group of senior citizens and organised a one-day tour of 'Known places but unknown facts in Chennai'. The heat did not deter the seniors from paying homage to places where the freedom movement took place. Guided by advocate V. Raja Narayanan, the elders got to

learn less-known facts and relive old moments.

The event started off with a flag-hoisting ceremony by chief dignitarian, Sundara Gopalan, at its Teynampet office. The tour followed.

The first stop was the Southern Railways Employees Sangh and the Tirupoor Kumaran Valibar Sangam at Perambur. Both these places were frequented by freedom fighters to carry out protests against the British.

The next stop was the house of V.O. Chidambaram Pillai at Thulasinga Perumal Street and Kandan Pillai Street where poet Bharathiyar and VOC stayed together. Raja Narayanan said, "At that time the rent was only Rs. 5 a month and Bharathiyar and VOC couldn't afford it. The landlord reduced it to Rs.3 and they still couldn't afford it. Finally they had to vacate the house. Despite these economic conditions, these men continued their freedom struggle."

The seniors continued their journey onto Hari Narayanan Puram where M.K. Gandhi had offered prayers during his visit to Madras. Mint was next on the tour and Raja Narayanan talked about the time when people were paid their salary in gold coins. After passing through Waltax Road and Madipoonga, the seniors had a look at Maniyakarar Choultry which was constructed to protect the city from Haider Ali's invasion. In the 1700s, poor



Raja Narayanan briefs the Senior walkers on the Freedom Trail.

people were fed at this location and the practice continues till today. The place also has a home for senior citizens.

The tour moved on to the Old Jail near Broadway followed by the Royapuram Bridge – the first railway station in South India, and the Collector's Office. Raja Narayanan talks about the time when the Supreme Court functioned out of this campus on Rajaji Salai – back in the 1600s. Later, the group visited

the High Court and saw the spot where, during the war years, a ship bombarded the High Court area on September 22nd, 1914.

After lunch, the seniors visited other spots including the flag mast in Fort St. George. The tour ended with a visit to the War Memorial and Bharathiyar's house at Triplicane, now a memorial. – (Courtesy: *Mylapore Times*.)

– Preeti Srivatsan

# From the slums – to representing India

This is the story of two boys who are now heroes in their neighbourhood. Heroes created by the beautiful game of football.

Vignesh and Parthiban live in colonies in Mylapore we may not have passed through. Like many teens, the duo are passionate football players.

Now, the two will be travelling with an India team to take part in the 'Homeless World Cup' in Amsterdam.

Vignesh, 19, lives in Nochikkuppam. His father is a fisherman. The family lost their home to the tsunami in 2004. Eleven years on, the family is still living in a 'temporary' tin shelter. They are still awaiting the orders that will give them a new house close to the Lighthouse on the Marina.



Vignesh and Parthiban.

Despite the poor living conditions and trying life, it is football that pumps Vignesh. He plays the game with his friends on the beach.

When he was studying in Std. VIII at San Thomé Higher Secondary School, he was scouted by Slum Soccer – an NGO working actively to promote the sport among underprivileged kids. He has been training with the NGO's team since. Now, he is part of the Indian soccer team.

You can appreciate the pride in his voice when you chat with the teen. I am the first in this *kuppam* to achieve something like this. I was a nobody before and now I am famous."

Football apart, he is attending an ITI diploma course to

become an air-conditioning mechanic. In his spare time, he also coaches the younger children in the *kuppam*. "There are many talented children here. I want to help them," he says.

The other footballer who will represent India is Parthiban of Pallakkuma Nagar, a colony in the Luz area.

A little older than Vignesh, he is, at 21, a recent entry into Slum Soccer. His mother, Kannagi, is a maid and his father is no more. He has two sisters.

"I work at Sarvesh Pharmacy in Mylapore. My life before Slum Soccer was pretty routine. I used to play for fun... I never dreamt that I would have a future as a football player. I am thrilled," he says.

"Everyone is very supportive of me," he adds. The pharmacy owner allows him time off to play in matches. And the youth in his area now treat him like a hero.

What are his future plans?

"I want to work full time with Slum Soccer. There are many children in my neighborhood who can play well. I want to teach them."

Slum Soccer has definitely helped him. "We learnt discipline, and how to work as a team," he says – (Courtesy: *Mylapore Times*).

– Bama Ranganathan

# SINGING FOR THE TREES

(Continued from page 5)

ancient temple of Tiruvanaikaka. Muthuswami Dikshitar's *Jambupatey* in Yamunakalyani celebrates his shrine.

- The golden shower tree, as it is commonly known, the Sarakkonrai is a treat to the eyes when in full bloom. Often mentioned in Tevaram as adorning Siva's locks, it is an important component of *vishuk-kani* on Malayalam New Year's Day. It is said that the long, cylindrical pods were used as a flute by Lord Krishna. A verse from the Aichiyar Kuravai of the *Silappadhikaram* was sung in context.

- A tree with thick, waxy leaves, the Purasu has three leaflets in each leaf, believed to represent Brahma, Vishnu and Siva. It is called palasa and kimsuka in Sanskrit. Its leaves and stalks are used in Vedic rituals. Kimsuka suggests the curved, parrot-beak shape of its beautiful flowers. These blood red blossoms are extolled in several Sanskrit works as heralds of spring. In the *ashtapadi Lalita lavanga* which describes the splendour of spring, poet Jayadeva compares the kimsuka flowers with the nails of Cupid, that tear apart the hearts of those in love, in spring – *Yuva jana hridaya vidarana manasija nakharuchi kimsuka jale*.

- The Asoka tree was a favourite of the Sanskrit poets of yore, especially Kalidasa. In

his play, *Malavikagnimitram*, the lovelorn king Agnimitra waits for Malavika in an Asoka grove. He exclaims how the 'a-soka' (devoid of sorrow) is now 'sa-soka' (with grief). It was a common practice, in the beginning of spring, for young maidens to kick the trunk of the Asoka tree for it to burst into bloom. Kalidasa has in a verse beautifully described the shower of Asoka flowers – *smarateva sasabda noopuram*.

- The glossy red seeds of this tree are also known as Gunja in Sanskrit. As the weight of each kundumani is the same, it was adopted as a popular measure of weight. There was a description of *Gunja madhura mala madhura* in Vallabhacharya's *Madhurashtakam*.

The Musical Tree Walk at the Kotturpuram Tree Park was a unique experience for the music and tree-loving fraternity. It added a new perspective to the trees in the park, some of which are a rarity in urban areas. As Chennai is the centre of so much musical activity and talent, Nizhal hopes to have many more opportunities to take music closer to nature. In the process, it can also instill better awareness and care for these verdant treasures we have inherited. – (Courtesy: *Sruti*.)

– Rajani Arjun Shankar (a member of the Nizhal team) with inputs from R.K. Shriramkumar (senior Carnatic musician).

## Slum Soccer

Slum Soccer is an NGO focussing on under-privileged children. The first initiative in Chennai started off in San Thomé with a focus on children living in the tsunami relocation camps.

Children are trained in soccer, attend youth leadership programmes and also plan how to give back to their community. To be a part of this organisation, or to know more log on to:

www.slumsoccer.org or e-mail akshay.madhavan@slumsoccer.org

# Deborah of DakshinaChitra

Arts, craft, architecture, lifestyle – living heritage such as songs, dance, theatre and cuisine – are the identity of a country; they provide an insight into the history of the country. It is also possible to trace the country's growth through these parameters. UNESCO also states that the preservation of these provides a guarantee for continuing creativity and gives direction for human development in the future. This is the very idea behind the creation of DakshinaChitra, whose Chairman Founder believes that you have not seen India unless you have visited India's villages and experienced the throbbing culture that they uphold.

Located conveniently off the East Coast Road, Chennai, and with nearly 1.75 lakh visitors last year, DakshinaChitra is a popular destination for school excursions and a one-stop cultural experience of South India for foreign visitors to the city. It also has a loyal fan base among the locals who go in for the art and craft workshops, interactive sessions with artisans, and family fun-days with folk art groups from all over India.

It all began at the behest of Deborah Thiagarajan, Chairman of the Madras Craft Foundation. A lover of art and especially textiles, she was a student of Anthropology at the University of Pittsburgh where she met Raj Thiagarajan, scion of a Chettiar family, whom she would marry. The new bride dreamt of indigo, silks and splendid Madras checks when she arrived at Madras in 1970, but instead found herself working with the Institute of Development Studies.

The then government's Nu-

trition Project took her to villages all over Tamil Nadu; she witnessed first-hand the rich folk arts, culture and traditions of Tamil Nadu. Citing the example of the *villupattu* tradition, she described it as an art which was at once wisdom-sharing and entertaining. "After the day's work, the villagers would gather under the mellow starlit skies and there would be impromptu singing and story-telling accompanied by local musical instruments. But now even in the villages, it is seen only on rare occasions – at temple festivals and the like. Each village had a speciality that added to

with valuable support were Laurie Baker, who was the architect, P.T. Krishnan, the structural engineer, and Benny Kuriakose, the builder. With the main building and layout in place, the group began identifying the primary exhibits – heritage homes from the states of Tamil Nadu, Kerala, Andhra Pradesh and Karnataka. Each exhibit and setting took at least three years to recreate on location at DakshinaChitra.

Deborah and her group are proud of the exhibits that convey the 18th-19th Century settings with the paraphernalia used during the period. The

## ● by A Special Correspondent

the cultural canvas. Truly, though the rural people were poor in means, they were rich in culture," says she. Deborah felt that the arts that gave the people their identity needed to be preserved and thus came about the idea of a heritage museum.

Back in the city, Deborah pursued her Ph.D. in Ancient Indian Culture and History at the University of Madras. She was also busy raising her family. She recalls one occasion where her then school-going daughter had returned, disappointed, from a visit to a local museum to study the Indus Valley Civilisation. The poorly maintained museum had dulled the child's instinct to reach out to her country's history – there were rich stories to be told, but the exhibits lacked the ability to excite. This proved to be another cue for Deborah – in order to develop a healthy attitude towards our roots, the

sensitisation had to be provided in childhood through education and through rich and colourful exhibits – collecting objects and artefacts from heritage homes would become an important part of her dream project. With this in mind and with the help of a small group of like-minded women, Deborah formed the Madras Craft Foundation in 1984. "My primary objective was to bring alive the lives and ways of Indians in the pre- and post-colonial era, and this heritage museum had to be an exercise in collaboration, not a single person's efforts," says Deborah.

The key group began with working on government approvals, financial support, documentation and collecting objects. A piece of land on the outskirts of the city was taken on lease from the State government and by December 1996, the first building had been built. Among those who pitched in



ideal homes were bought, dismantled carefully, transported and rebuilt at DakshinaChitra – craftsmen who were familiar with construction practices of the State were brought in for this specific purpose. Except for some basic protective treatment, the houses were authentically recreated. She explains that what was striking in these homes was the use and upkeep of specific objects, relevant only for their functional value – potter's wheel, weaving and dyeing equipment, etc. spoke of the traditional occupation of a particular home. The exhibits too wear a simple and spartan, yet elegant look.

The Chikmagalur Muslim house is the most recent acquisition. It holds an exquisite collection of articles acquired from the original location and some donated for display by donors and patrons of DakshinaChitra. The preparation for this exhibit had involved exhaustive study into Islam and the lives of South Indian Muslims, numerous trips to the native location with photo shoots, identifying and documenting articles, and last but not least, fund-raising to finance the exhibit.

Deborah explains how many ritual arts have disappeared in the last few decades as a result of lack of patronage; artisans were discouraging their children from taking up traditional arts and favouring other liveli-

hoods. With the intent of infusing life to such dying art forms, artisans with specific skills are identified and brought to DakshinaChitra each session. They are provided a platform where they can sell their creations, teach at workshops and interact with people of similar backgrounds in order to learn from one another. These are non-profitable to DakshinaChitra in that, the artisans take home all their earnings. Similarly, dancers and musicians from both classical and folk background are invited to perform and participate in seminars and conduct workshops. Transport, housing and hospitality expenses for outstations artists are borne entirely by DakshinaChitra.

Art workshops are featured round the year. The most popular and repeatedly sought-after amongst these are ceramic arts, palm leaf and block printing, *kalamkari* and *madhubani* art workshops as they feature experts from the field.

Education through the medium of art and heritage is a subject that Deborah has always been passionate about. She runs an exclusive programme which has become very popular among government school teachers.

Despite her Western moorings and upbringing, Deborah found a powerful resonance with Indian culture. The anthropologist in her found the need to foster and cherish the wilting culture of her adopted country, and gave direction to the creation of DakshinaChitra – a unique experience. In the current era where digital art is increasingly taking centre-stage and live art is being relegated to the wings, Deborah has managed to ignite a passion for rustic and rural art forms. She declares that if she manages to transform even a small section of children of the "tech generation" to take up study and sustenance of culture and arts, she would have accomplished what she set out to do.

Through DakshinaChitra she has given back to Chennai and India a flavour of their own marginalised past. (Courtesy: *Champions of Chennai*, by KSA Trust.)

## Quizzin' with Ram'nan

(Current Affairs questions are from the period September 1st to 15th. Questions 11 to 20 pertain to Chennai and Tamil Nadu.)

1. Which State topped the World Bank's first ever ranking of States on the ease of doing business in India?
2. On September 9th, which institution was conferred the prestigious Gandhi Peace Prize for 2014?
3. Whose record did Queen Elizabeth II break recently to become the longest-reigning female monarch in history?
4. The Union Government is going to develop which place as

the 'Spiritual Capital' of the country in order to serve the civilisational bond between India and the Buddhist world?

5. Which South African city will host the 22nd edition of the Commonwealth Games in 2022?
6. The United States has changed the name of the tallest mountain in North America, Mount McKinley, to its original native name. What is it?
7. What is Project Nilgiri?
8. According to the World Federation of Exchanges, what distinction did the Bombay Stock Exchange achieve recently?
9. On whom did Prime Minister Narendra Modi release a commemorative coin of Rs.125 value recently? Hint: He had been awarded the Bharat Ratna.
10. The Supreme Court recently

stayed the Rajasthan High Court's order declaring Santhara as illegal. What is Santhara?

\* \* \*

11. Name the Chennai-based umpire who has been included in the ICC's elite panel of umpires.
12. What is Natesa Mudaliar, after whom the road connecting Mylapore to Triplicane is named, noted for?
13. Name the café in Triplicane that made Periyar protest for a year because it had a board that said Brahmins only.
14. What is now located at the place which once housed the White Memorial Hall of the Anglo-Indian Association of Southern India in Egmore?
15. Where in Chennai can you find the oldest Western inscrip-

tion on the East Coast of India, dating back to the early 16th Century?

16. What is the nom-de-plume of the eminent writer J. Thyagarajan?
17. Which prominent college taught Law in Chennai before the Law College was founded?
18. Which edifice in Chennai celebrated the British victories in Plassey and Seringapatnam?
19. Who, during his only visit to Madras, is said to have stayed at the home of his disciple Venna Kuppiar in Bunder Street?
20. Eminent art director Thota Tharani has won the National Award twice and both for Kamal Haasan starrers. One was *Nayakan*. Name the other.

(Answers on page 8)

# KNOW YOUR FORT BETTER

● by Sriram V.

(Continued from page 1)

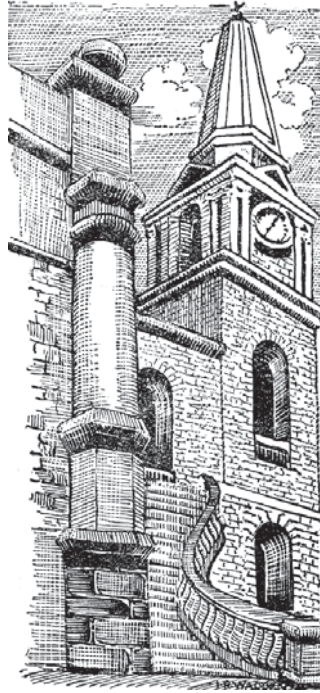
settlement. Among his first acts was the construction of a new church. What made it significant was this was to be funded entirely with local money – 38 residents of the Fort contributed 850 pagodas, the equivalent of £400. The foundation was dug on Lady Day (March 25) and an entry in the Company's consultation books dated Easter Monday, April 1, 1678, recorded that the proposed Church would be 80 feet long, 50 feet broad and built with 3 'iles arched with brick and stone'. Edward Foule, the Master Gunner of the Fort, is traditionally said to be the architect. But as H D Love has pointed out in his *Vestiges of Old Madras*, this man was not a resident till 1684 and so the work was probably that of his predecessor, William Dixon.

The construction was completed early in 1680. Applications to the Bishop of London for permission to consecrate the building had been sent a year earlier and this came through by October 1680. On the 28th of the same month, the building duly became a church. Its name was a foregone conclusion – work having begun on Lady Day meant it would be St Mary's. The Rev Richard

Portman was the first Chaplain.

Today, the Church is an impressive structure, complete with spire and yard but originally this was not so. When first completed, the building measured 86 feet by 56 feet, being a rectangular structure. The vestries, which make the eastern face curved, came up only in the 19th Century. The walls of the Church are among its most impressive features – being four feet thick, meant to withstand the impact of 'bombs' – the then cannons. Interestingly, the tower remained detached from the Church for quite some time, probably being joined only in 1760, when the two sets of curved staircases connecting the gallery inside were constructed. With the completion of this, the Church acquired its present length of 125 feet.

An article written for the Indian Science Congress Handbook of 1922 by the then Chaplain, the Rev C de la Bare, has further details on the Church. The roof, it notes, "is of the wagon or rounded shape, making it bomb proof. The reason for this lay in the fact that the builders intended their Church to be capable not only of withstanding violent storms, but also impregnable to enemy assault." It is believed even now



The tower of St Mary's Church by Ismena R. Warren from the book *The Story of Fort St George* by DM Reid.

that the curved roof helped ensure that cannon balls aimed at the Church ricocheted off the building! In view of this feature, St Mary's also served as a barrack and a granary during the French sieges of the 18th Century and during Hyder Ali's attack of 1782. The building also makes minimal use of wood, in order to reduce the risk of fires.

The tower, constructed as an independent edifice, was built during the gubernatorial tenure of Sir John Goldsborough, in the 1690s. Sir John's instructions were clear – a steeple, meaning a tower and spire, had to be built. Thomas Pitt's map of Madras makes it clear that these were completed by 1710. The spire, which saw service as a lookout post during the French siege of 1759, was demolished soon thereafter and

rebuilt in 1795. There is an interesting story to the new steeple as well. Apparently, the Company was keen that it be used as a lighthouse for Madras! Governor Lord Hobart was all for it, but the Chaplains, of whom there were three by then, sternly opposed the move, reminding the Government that when the Church was consecrated by the Rev Portman, a solemn assurance had been given that it would be put to no secular use – the barrack and granary of less than a decade earlier had clearly been forgotten. The Government bowed to divine will and the lighthouse, the city's first, came up on the Exchange Building, of which more later.

St Mary's best years as a Church were clearly till it remained the Governor's personal church. From the time of Master to the years of Edward, the second Lord Clive, there are several descriptions of grand

processions for Sunday prayers. All that changed with the early 1800s when, with greater peace and prosperity, the English began moving out of the confines of the Fort, first to Broadway and later the Great Choultry Plain of Mount Road, Nungambakkam and Egmore. The Governor too had moved out, to his residence on Mount Road. Attendance at services began to fall, despite the age old caveat that anyone not attending 'publike prayers morning and evening on ye weeke day (except a lawful occasion hindereth) shall pay four fanams to the poore, or stand six hours sentinel in armour for such default.'

The construction of St George's Cathedral in 1815 meant St Mary's was superseded. It remained a garrison church till 1947 and thereafter came under the Church of South India. It is today a national monument, "within the folds of the CSI". Services continue to be held but with a small congregation in attendance.

## Answers to Quiz

1. Gujarat; 2. ISRO; 3. Queen Victoria; 4. Bodh Gaya; 5. Durban; 6. Denali; 7. It's a joint collaboration between Indian Railways and Google to provide free Wi-Fi services in 400 railway stations; 8. It has the highest number of listed companies in the world; 9. S. Radhakrishnan; 10. The Jain ritual of voluntary and systematic fasting to death.

\* \* \*

11. S. Ravi; 12. Founded the Non-Brahmin movement; 13. Murali Café; 14. Hotel Ramada and a part of the CMDA HQ; 15. Shrine of Our Lady of Light aka Luz Church; 16. Ashokamitran; 17. Presidency; 18. *Banqueting Hall* (now *Rajaji Hall*); 19. Saint Thyagaraja; 20. 'Indian'.

## Dates for Your Diary

**Till October 11:** Dusshera Festival: SomanaKunitha performance by Gangadharagowda and troupe (at DakshinaChitra).

**Till October 30:** *Foliage Green* an exhibition of paintings by Murali Nagapuzha.

**Till October 30:** *Existing Realities*, an exhibition of water colours by Elaiyaraja and Elaiyabharathy (at DakshinaChitra).

**Till October 30:** *Ornumaattram*, an exhibition of block printed, natural dyed textile art by Darshini Sundar (at DakshinaChitra).

**October 11:** Bharata Natyam performance by students of Rukminidevi Natyakshetra. Also a demonstration of spinning on

Charkha by the members. (3.30 p.m.-5 p.m. at DakshinaChitra)

**October 12-17:** Kalakshetra Foundation offers week-long camps for children in the age group 8-16 years in Dance – Bharata Natyam and Carnatic Music (Vocal). The camp will include other activities such as sessions on *kolam*, traditional games, heritage and more.

Children with some prior training (minimum two years) in dance or music may apply (9 a.m.-1 p.m.). For details call 94454 31318.

**October 12-17:** Kalakshetra Foundation offers a week-long workshop in Kalamkari hand painting and block printing for College students and adults. (Batch 1 – 10 a.m. to 12 p.m. and Batch 2 – 2 p.m. to 4 p.m.). For details call 94454 31318

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