

WE CARE FOR MADRAS THAT IS CHENNAI

MADRAS

MUSINGS

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They can't complain now, can they?
We're wearing much more than what
their 'Dress Code' stipulates!

Hello – Your slip is showing

Inch-tape manufacturers are doing brisk business these days, apparently very pleased over the recent imbroglio over university 'dress codes'.

How tight, how short, how flimsy, how skimpy... it's a tough task for the inch-tape-wielders, though, brevity of any kind being usually in the eye of the beholder. After all, one person's shocked gasp is another's approving nod...or careless shrug.

Of course, discipline and decorum are essential on campuses. You can't wear something that suggests a night out on the town... (Oops, yet another no-no, right?!!)

But surely there's a moderate alternative to stern, unyielding laws, set by those who've lost sight of more than just their waistlines?

Strange, this assumption that an age-group considered mature enough to elect governments can't be trusted to choose appropriate clothes.

Now, you abhor male-bashing – questionable behaviour that runs that gamut from mere goofiness to the outright outrageous is not the sole prerogative of any one sex – but you can't help thinking these rulings, by implication, place social responsibility more on feminine shoulders.

A bit unfair, perhaps?

Apparently, spaghetti straps are particularly objectionable to the head-shakers. Fettuccine, Macaroni, Tagliatelle, anyone? Or how about Lasagne? Should be wide enough.

Question: Does an outfit's coverability-factor make any difference to those hell-bent on mayhem anyway?

There's your real problem.

Admit it – the majority of our younglings (lovely word, George Lucas) definitely deserve more credit, more respect.

Ranjitha Ashok

Let us spontaneously celebrate Madras Day

– & Madras week too

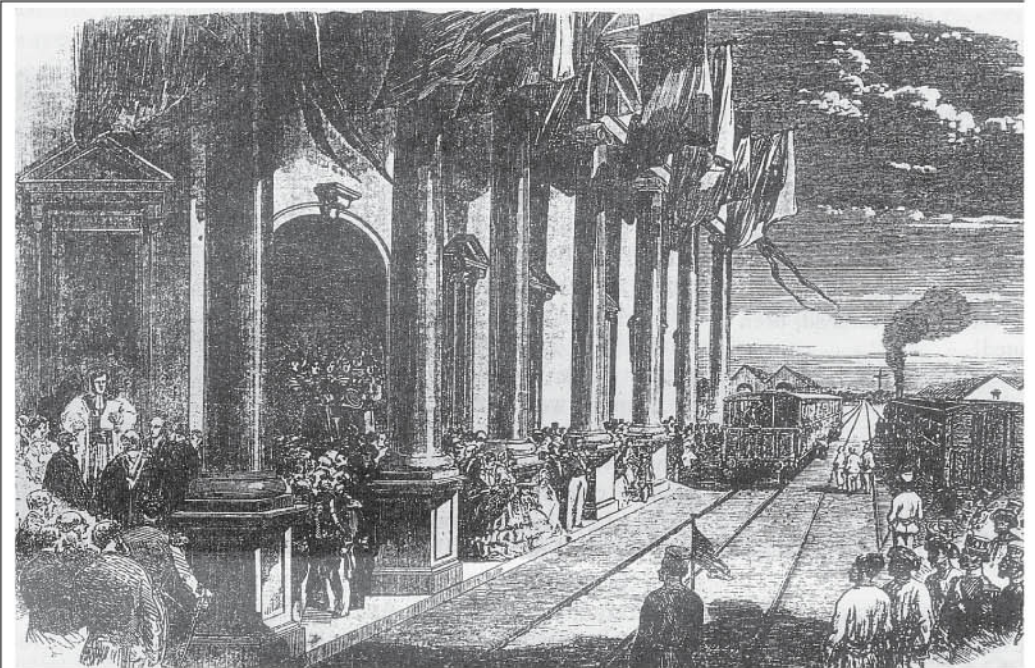
(By The Editor)

Yes, let's spontaneously celebrate Madras Day on August 22nd and Madras Week from August 22nd to 29th. Let each group of us organise a programme that will help us remember the founding of Madras, recall its contributions to Modern India and make us take pride in OUR city.

A group of citizens made a small beginning last year to generate interest in marking a Madras Day and celebrating it through a whole week. It was a small beginning that saw a dozen and more programmes organised. This year, there are already almost twice that number of programmes – and *Madras Musings* reminds other groups that there is still time to organise your own celebratory programmes. Even as this second step is taken, we look forward to giant steps in the future that will make this a city-wide celebration.

Such pioneering institutions in India as the Corporation of Madras, St. George's School, Guindy Engineering College that is now a part of Anna University, Madras Medical College, the University of Madras, St. Mary's Church, San Thomé Cathedral, the Madras Police, the Observatory, the College of Arts and Crafts, the Government Press and the Railways among other institutions should all be recalling their beginnings and the contributions they have made to India, during a celebration of Madras Week. If they don't do it this year, could they start planning for next year and help make Madras Day and Madras Week permanent days of celebration in the

(Continued on Page 7)



The Royapuram Station, when it was inaugurated in 1856 as Madras's first railway station. (From *The Illustrated London News*, London, of 6.9.56, now in the collection of V. Sundaram.)

The South's first station deserves better

A bit of long forgotten heritage, now being revived, is the Royapuram Railway Station, the first railway station in the South, the second major railway station built in the country and the oldest surviving original. Just beyond where the old Town Wall ran and where Clive Battery was sited, this main railway station of Madras till 1907 – when the Central Station took over – has somehow managed to survive, albeit in a decrepit state, despite all the threats of the Railways to pull it down. Now, at last, the Railways have, happily, decided to not only let it stand but also to restore it.

A spokesperson from Indian National Trust for Architectural

and Cultural Heritage's (INTACH) Chennai Chapter remembers, "Some time ago, shortly before the Railway's 150th birthday in 2003, a few senior officials from the Southern Railways called on us and informed us that the Railways had formed a major Heritage Wing, with Heritage Cells in

● by SHOBHA MENON

each zone, to list the Railway's hundreds of heritage buildings, constructions and artefacts, and that it would slowly begin restoring and preserving the best of them. And we pointed out that the top priority should be the Royapuram Railway Station."

However, though INTA-

CH's presentation included that famous line-cut from *The Illustrated London News* (September 6, 1856) depicting the regal inauguration of that palatial station in Madras and the journal's description of the third railway line in India, "nothing much happened". Now, the welcome news is that something is happening.

Captain Barnett Fort, whose drawing appeared in *The Illustrated London News*, described the rooms in the station inaugurated on June 28, 1856 as being "very elegant and most superbly furnished with handsome punkahs". Modifications over the years have unfortunately seen to it that only a few of the original ionic pillars are left. An

(Continued on Page 7)

Ways to share India's tribal heritage

There are approximately 65 million tribals in India, comprising a highly diverse population, extending from Kashmir in the north to the Andaman and Nicobar Islands in the south, in the Indian Ocean. Tribal communities represent 8% of India's population; that is, more than all the Buddhists, Jains, Christians and Sikhs put together. Chhattisgarh State is one of the most important tribal belts in the country. In absolute numbers, 2,800,000 tribals live there, and 29 tribes among them are identified as *moolya adivasis* (primeval tribes). A Seminar on Tribal Heritage was recently organised by INTACH, jointly with the State Tourism Board, Jagdalpur, a major centre of tribal culture in the heart of the Bastar region of Chhattisgarh. It was the first effort by INTACH to explore a rich but neglected culture that exists in scattered pockets in the country, and to arrive at ways and means of protecting our fragile tribal heritage.

On the significance of the three-day meet, INTACH Chairman S.K. Misra pointed out that tribal heritage is under serious threat. "Globalisation and the invasive nature of the modern world are eating into their habitat and cultural sensi-

L.M. Khubchandani, Professor of Linguistics from Pune, said, "What we need today is the concept of trusteeship. We cannot treat tribals as a specimen that needs to be studied." It needs to be understood that indigenous people all over the world have been utilising the natural resources in an ecologic sustainable manner. Tribals in India to this day cherish the collective custody and inter-generational rights over natural resources, a kind of societal trusteeship, while modern technology-driven societies subscribe to individual ownership and market economies. Commercial patents and intellectual property rights trespass on traditional knowledge systems and practices of the tribals. There is need for a deeper understanding of tribal culture, biodiversity and Indigenous Knowledge (IK) for an integrated perspective on their welfare.

Samir Acharya, INTACH Convener, Andaman and Nicobar Islands, said, "When we talk about preserving tribal heritage, we have to understand that these are not the people who plunder their natural habitat... They know they can only use the amount they need at a certain time and, therefore, need to preserve it themselves." There are impor-

tant lessons to be learnt for consumerist societies where sustainable development is the buzzword – without the requisite extent of environmental consciousness.

Professor V. Sundaram from Chennai gave some fascinating glimpses of the social and economic life of the Todas in the Nilgiris. The prominent feature of their organisation is the clan system; even the social paternity of the unborn child is decided before birth. Interestingly, the Todas also worship Hindu Gods, and there are some Christians among them too. Maintaining two parallel systems of faith does not appear to be a threat to their traditional belief systems, which is also in evidence among other tribal societies in India. In this context, Deo Singh, State Convener, Jharkhand, citing a report of the UN Secretary General, said, "Undoubtedly their social structures and lifestyles have suffered the repercussions of modern development. They

have been subjected to growing pressure to bring their languages, religions, knowledge, arts and oral traditions, and other manifestations of their ways of life, in conformity with those of the majority groups around them." It is of vital importance that development initiatives must be culturally sensitive to tribals, and take into account the needs and aspirations of indigenous people. It may be mentioned here that during the recent tsunami, indigenous people suffered less in comparison to the urban society, because they live with nature. Their well-established knowledge system gives prior hints about natural calamities and ways to protect themselves.

Dr. Renju Hasini Sahoo, a Museologist from Jagdalpur, drew attention to the arts and crafts of Bastar, exquisitely beautiful pieces made from bell metal and terracotta, stone carving and weaving. No serious effort has been made to help the illiterate artisans understand the full market value for their products. They face a dilemma whether to adhere to their traditional creativity or ape something modern in the hope of better returns. In this context, the UNESCO Convention on the Preservation of Intangible Heritage assumes special importance. Analysis, documentation, socioeconomic status of the artists and crafts people are important aspects of ensuring continuity of traditional arts and crafts.

The following recommendations of the workshop on Tribal Heritage spell out a number of initiatives that need to be taken:

- The dynamism within tribal communities should be recognised, instead of being seen as static and primitive.

- Tribal culture and way of thinking must be respected, without imposing mainstream value systems and mindsets.

- An interdisciplinary study of tribal culture should be promoted – place-specific, without adopting the Eurocentric anthropological approach.

- The core competence of tribal communities must be strengthened, preserving each community's distinctive identity and ethos.

- Tribal traditions, knowledge, skills, arts and crafts, oral traditions, customs, taboos and other intangible heritage aspects need to be researched and documented, under a common umbrella, including undocumented material.

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Subscriptions and contributions

• As readers are already aware — and hundreds have responded positively — we have no other alternative but to price *Madras Musings*. From April 16th (Volume XIV, No.1), *Madras Musings* has been priced at Rs.5 a copy, ANNUAL SUBSCRIPTION: Rs.100/-. Please make out your cheque only to 'Chennai Heritage' and send it, together with the COUPON BELOW, to CHENNAI HERITAGE, 260-A, TTK ROAD, CHENNAI 600 018 or C/O LOKAVANI-HALL MARK PRESS PVT. LTD., 122, GREAMES ROAD, CHENNAI 600 006.

An ANNUAL SUBSCRIPTION of just Rs.100 covers only a part of our costs. Corporate support and YOUR support will continue to be essential for Chennai Heritage and *Madras Musings* to play a greater role in creating awareness about the city, its heritage and its environment. We therefore look forward to your sending us your contributions IN ADDITION TO your subscriptions.

If in the coming year Chennai Heritage receives repeated support from those of you who have already made contributions, and if many more supporters join the bandwagon, we will not only be able to keep *Madras Musings* going, but also be able to continue awareness-building exercises on on-going projects as well as undertake one or two more such exercises.

Therefore, please keep your contributions coming IN ADDITION TO YOUR SUBSCRIPTIONS. If, say, you send in a cheque for Rs.500, we will treat Rs.100 of it towards subscription to *Madras Musings* for 2004-5 and the remaining Rs.400 as contribution towards the causes Chennai Heritage espouses.

We look forward to all readers of *Madras Musings*, and those newcomers who want to receive copies, sending in their subscriptions. We are indeed sorry we can no longer remain a free mailer.

— The Editor

CHENNAI HERITAGE

260-A T.T.K. ROAD, ALWARPET, CHENNAI 600 018.

I am already on your mailing list (Mailing List No.....) / I have just seen *Madras Musings* and would like to receive it hereafter.

• I/We enclose cheque/demand draft/money order for Rs. 100 (Rupees One hundred) payable to CHENNAI HERITAGE, MADRAS, as **subscription** to *Madras Musings* for the year 2004-05.

• As token of my support for the causes of heritage, environment and a better city that *Madras Musings* espouses, I send Chennai Heritage an additional Rs (Rupees)

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• by A Special Correspondent

bilities. Unless we wake up to the perceived threat and do something, we will lose the tribals and their indigenous heritage for ever... We need to prepare recommendations that will help save our national treasures. We have to work out a way to meet the deeply felt need of this sizeable and diverse population of tribal communities to walk in step with the 21st Century, without treading on their deep-rooted traditions."

Experts highlighted seminal issues like intrinsic value of tribal lifestyles, sustainability/marketability of tribal art and culture, documentation of their traditional wisdom and skills, awareness of tribal sensitivity, platforms for intermingling of tribals and non-tribals, development of tribal tourism with due respect to their environment and sanctity of their rights. It emerged that good governance is at the crux of all subjects, if tribals are to be both a part of and apart from the mainstream of national life.

Professor V. Sundaram from Chennai gave some fascinating glimpses of the social and economic life of the Todas in the Nilgiris. The prominent feature of their organisation is the clan system; even the social paternity of the unborn child is decided before birth. Interestingly, the Todas also worship Hindu Gods, and there are some Christians among them too. Maintaining two parallel systems of faith does not appear to be a threat to their traditional belief systems, which is also in evidence among other tribal societies in India. In this context, Deo Singh, State Convener, Jharkhand, citing a report of the UN Secretary General, said, "Undoubtedly their social structures and lifestyles have suffered the repercussions of modern development. They

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Senate House Conservation Fund

• The Senate House Restoration and Management Trust appeals to all alumni of the University of Madras and heritage lovers everywhere to contribute to the Senate House Conservation Fund which the Trust is managing for the purpose of restoring *Senate House* to its old glory by December 2005 and maintaining it thereafter in the same condition. Cheques should be made out to the Senate House Conservation Account and sent to the Registrar, University of Madras, Chennai 600 005. Contributions are eligible for benefits under Section 80-G of the Income Tax Act.

Dear Registrar,

I am pleased to enclose a cheque for Rs. as my contribution to the restoration and maintenance of *Senate House*. Kindly acknowledge receipt.

Name:

Address:

I am an alumnus/alumna/heritage lover and wish the project all success. My college was

Date: Signature:

A big 'Thank You' to 8 of you

We publish below the list of donors who have, between 16.7.05 and 15.8.05, added to the support Chennai Heritage and its voice, *Madras Musings*, have already received. We thank all of them for their support for the causes Chennai Heritage espouses.

—Chennai Heritage

Ramachandran, M 50; Rao, Indu 100; Krishnan, S. Hari 150; Narasimhan, R. 150; Dominic, Joseph 400; Mukundan, Monisha 400; Vijaysree, V. 501; Palaniappan, Ramanathan 5001.



Lack of interest

Propos the article titled 'Can an independent look be taken?' (MM, July 16th), I refer to the question raised about archaeological excavations in the Adam's Bridge area referred to in the article.

Some years ago, I visited the Fort Museum and had the chance to speak to a couple of ASI officials. The topic was Mamallapuram. On the question of further excavations, they, to my astonishment, felt that there was no need for that. Further, they told me that the stories of the seven pagodas were just a myth. Numerous accounts by the locals and the well-known fact that Mamallapuram was a premier seaport of the Pallavas as supporting points for further excavations were brushed aside.

But the tsunami has proved otherwise. New temples have been uncovered in Mamallapuram. Eyewitnesses have also stated that there were additional structures visible when the sea receded just before the tsunami.

This is the status of archaeological studies in our country.

Numerous projects are ignored because of lack of interest by both politicians and bureaucrats, lack of funds, and a reluctance to accept any new findings that would upset established theories.

Some findings which have been stifled in the preliminary stages of excavation include work on Sarasvathi river, Dwaraka, Mamallapuram and Poompuhar at the mouth of the Kaveri, among others.

Unless the ASI and allied research bodies are given freedom and supported by proper funding, there is little chance of uncovering our past and getting the right perspective of our civilisation.

This being the case, I doubt whether any thought will be given to analysing Adam's Bridge for its historicity.

Dhandapani Alagiri

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(Behind Saibaba Temple)
Mylapore, Chennai 600 004

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On editorial matters: The Editor, MADRAS MUSINGS, C/o Lokavani Hall-Mark Press Pvt. Ltd., 122, Greames Road, Chennai 600 006.

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 'snail mail' approach, we will be able to help you faster and disappoint you less.

THE EDITOR

Indigenising English ...

(Prompted by the
Prime Minister's remarks at Oxford)

When I read our Prime Minister's recent address at Oxford University, what interested me most in it was his "gentle dig" at Indian English. "Indians had made English their own," he said. By way of an explanation he added, "We might occasionally split the infinitive, and we may drop an article here and add an extra one there", but English has acquired an identity of its own in the Indian soil, blending as it does with our cultural and social milieu.

Indians, therefore, do not "get off" a bus. Instead, they "get down". No Indian student "comes first" in his or her class; he or she "stands first".

Indians have no "members of the family"; they have only "family-members". They "draw a salary", but do not "earn it". They know to "deliver a lecture", but unfortunately they do not know how to "give" it.

Some of the expressions which have a marked Indian flavour are: "to cope up with", "to pity on", "to invite for dinner", "to put up a play", "to be angry on", "to discuss about".

Forming compound words comes easily to us - "staff-members", "milk-bottle", and "pin-drop silence"...

We are not strangers to tautology. A few examples: "I'll return back"; "I want just only one"; "it was very superb".

Other examples of Indian English rooted in the Indian environment are: "stop eating my head", "don't sit on my neck", "he talks in the middle", "each got one-one prize".

Other examples of Indian English rooted in the Indian environment are: "stop eating my head", "don't sit on my neck", "he talks in the middle", "each got one-one prize".

We are adept in altering the meanings of a large number of English words. For instance, a "firing" means a scolding, not a "sacking". To "wish" is to "great" and the word "batch" is used for human groups also - "a batch of probationary officers".

"Indecent behaviour" need not have sexual connotation; it may merely mean "mannerlessness" or "rudeness".

In Indian English there is no difference between a "concerned person" and a "person concerned". And no difference between an official and an officer.

Indian English can be picturesque too, as in the following description which I read on the effects of flooding in streets after the rains:

"Many a miss had to pull up willingly or unwillingly their skirts to go mini ultramodern. Girls presented sights which could never be expected in normal circumstances - wading through the waters all drenched with their grand hairdos dishevelled and with their fancy chappals in hands."

How right the Prime Minister was when he said in his address to the distinguished audience at Oxford that in "indigenising English ... we have made the language our own." Indeed, why not call it "Indlish"?

Dead and Alive!

What's in a name? You may ask with the poet. But at times it can cause not a little alarm.

About 8 a.m. one day recently, a friend telephoned and enquired from my son, who took the receiver, what had led to my death! My son could not

grasp the friendly enquiry born out of concern. Other calls received were to the same effect and my family began to worry as I had gone out for my morning stroll.

Relatives and friends now began arriving hurriedly with murmuring noises that exuded sorrow. When I entered the house, much to the relief of my family, the guests were shocked to see me hale and hearty. Then with righteous anger, they asked for a local daily and pointed to an advertisement which read "Concert in memory of N. Rajagopal, I.A.S." Was it mischief, they wanted to know. I seem to have died but risen again like the phoenix.

I had no answer but a phone call to the organiser revealed that the concert was in memory of one of the same name and cadre who was previously in Uttar Pradesh! The advertise-

It may be apt to end with a poem by that noted poet KAMALA DAS:

*"I am Indian, very brown, born in
Malabar, speak three languages,
write in
Two, dream in one. Don't
write in English, they said.
English is not your mother
tongue. Why not leave
Me alone, critics, friends,
visiting cousins,
Everyone of you? Why not let
me speak in
any language I like?
The language I speak
Becomes mine, its distortions,
its queerness
All mine, mine alone..."*

M.K. Chubby Raj

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... & universalising it

"English as she might be" (MM, July 16th) made delightful and at the same time, frightful reading. For all those who have been used to 'Queen's English', the proposed (really?) changes come as a shock. In fact, old timers like me are not yet able to grapple with the wave of name changes of the streets, door numbers etc. and feel comfortable using traditional names. It would certainly not be possible if the proposed changes come into being into an already much confused world. Be that as it may, it could well be a prank.

According to the *Concise Oxford Dictionary*, 'guidance on pronunciation follows the system of the International Phonetic Alphabet (IPA), and is based on the pronunciation associated especially with southern England (sometimes called 'Received Pronunciation'). But this system is difficult to follow and the old system regarding illustrations of the pronunciations was not only easy to follow but also very practical.

Bernard Shaw is reported to have said, "America and Britain are two countries divided by the same language". Even in America, as observed by Lawrence Elliott, "I grew up in Brooklyn, that part of New York city where even ordinary English comes disguised as a foreign language".

As regards our wizards of the English language, about the late N. Raghunatha Iyer of *The Hindu*, the *Christian Science Monitor* said, "His writing flavours the formidable erudition of an East-West classical education with the pungency born of a palate steeped in South India's tongue-burning spices..."

Prof. Max Gluckman (a British social anthropologist of South African origin) remarks that "the best English he had ever heard spoken was by an Indian, Srinivasa Sastri."

That is how the Queen's English has been nurtured in India. It would be tragic indeed if such severely mutilated English as portrayed by Arvind Nanda - Euro English - comes into use.

T.M. Sundararaman

19, Nallappan Street, Mylapore, Chennai 600 004

READABILITY PLEASE

Dear Readers,

As letters from readers increase, we are receiving more and more **handwritten** letters, many of them in a hand so small and illegible or large and scrawled as to be unreadable. Often this leads to our discarding a letter, particularly if some part of it is unreadable.

If you wish us to consider your letter for publication, please type it with enough space between lines or write it using a medium hand, clearly dotting the 'i's' and crossing the 't's'.

Many readers also try to fill every square centimetre of a post-card space, making reading or editing impossible.

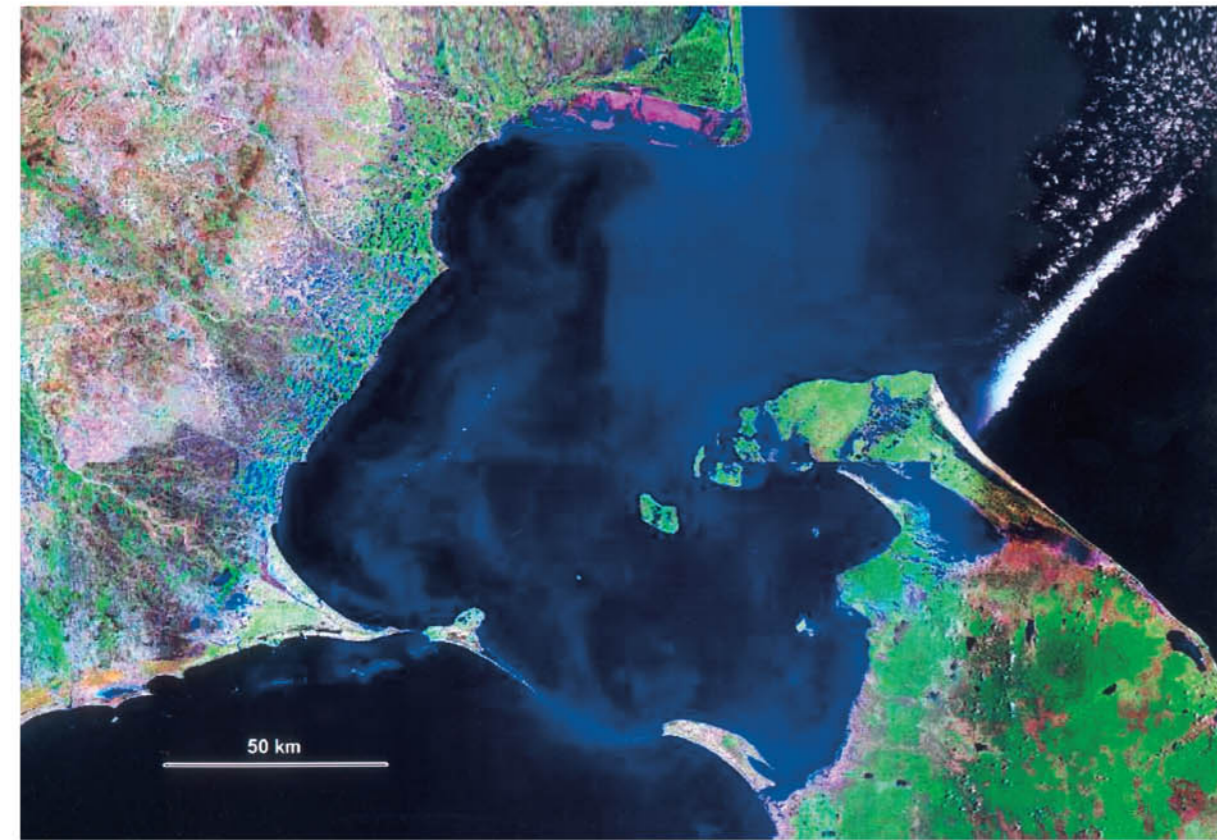
Please help us to consider your letters more favourably by making them more legible for us.

THE EDITOR

ment had not indicated whether the gentleman had retired or not. The friends and relatives left after joining us for breakfast.

Such confusion arose in the case of my revered guru, the venerable Papanasam Sivan, the 'Tamil Tyagaraja'. Some mischief-maker circulated the rumour that Sivan had died. Semmangudi Srinivasier and Musiri Subrahmania Ayyar rushed to Sivan's house, only to see him calmly playing cards! Semmangudi used to dwell on this episode with much musical wit! Of course, he, a son-in-law of my village and of the same street, is no longer with us to give musical colour to the present case!

'Garland' N. Rajagopalan
(IAS, RTD.)Mayur Apartments
7, 24th Cross Street
Indira Nagar, Chennai 600 020



The Indo-Sri Lanka region from Adam's Bridge to Point Calimere (the Nose Tip of India which has already turned red). The satellite image above is from an Australian source and was received from K.V.S. Krishna together with the caption.

A 'land-link' in the making?

Further to my articles in *Madras Musings* on July 16th and August 1st, here is another satellite image of the region. The photo clearly shows the most vulnerable region to the onslaught of dredging right from Adam's Bridge to Vedaranyam (north of Point Calimere). S.M. Ramaswamy *et al* (1998) have identified that, in the Vedaranyam-Jaffna peninsula stretch of Palk Bay, the sediment building activity due to sea (littoral) currents seems to be happening at the rate of 29 metres/year and have, hence, opined that there is a possibility for such 'land building' activity - connecting Vedaranyam in India to Jaffna peninsula in Sri Lanka in another 400 years! In some of these places, where dredging is going to take place, the sea depth reduction is 25 to 75 times higher than the average rates proposed. R. Ramesh in his paper states that the Environment Impact Assessment (EIA)

for the SSCP by NEERI has not identified 99.38% of the sediment sources so far.

Another issue of great importance is that the satellite image shows another set of 12 to 14 islands/islets in a 20-25 km-long stretch, 20 km away from the coastline opposite Tondi/Mimisal and parallel to the coastline, sitting in a shallow region, though the coastline from Mandapam to Adirampattinam (at the bottom of nose of India) is deep. The economic activities of this region are now more vulnerable than that of the Gulf of Mannar Biosphere Region.

K.V.S. Krishna
2A, Parkland Apartments
Kamala Bai Street, T.Nagar, Chennai 600 017

SAVING INDIA'S TRIBAL HERITAGE

(Continued from page 2)

- Alternative systems of medicine, the *jadi-buti* knowledge, and their systems of healing must also be made subjects of research and documentation for continuity of tribal medicinal practice.

- Migratory corridor, taking into account nomadic patterns of movement, should be provided with infrastructure built, to facilitate the transit of nomadic people.

- Arts and crafts centres for tribal women need to be set up, both to market products and generate income for them; tribal cooperatives in city centres and at tourist destinations would further empower them.

- Tribal fairs and festivals need to be held, not only for the mainstream of city/town-folks but for the tribals as well to promote cross-cultural understanding.

- Bureaucrats, sociologists, media and others dealing directly

with tribals must be sensitised, for which INTACH, NGOs and Government bodies could organise innovative workshops/seminars.

- A small but rigorous training module could be prepared for people posted to tribal areas.

- Tribal research and training centres need to be set up at the State level or as a national institute at the Centre.

- Tribal education needs to be introduced at the school level through NCERT as part of compulsory studies, making it State-specific where necessary.

- Mobile schools and teachers, from within and outside the community, must be institutionalised for nomadic tribes like the Gujjars, Bakkarwals, etc.

- Tribal self-worth would be enhanced by offering incentives and lifetime benefits as in the case of sportsmen, classical musicians, etc. as they are equally our 'national treasures'.

- Legislation is a priority for

- Innovative platforms need to be set up for congregation/intermingling of tribal and non-tribal people, including some forum for children.

- Tribal knowledge, arts, crafts, etc. need to be adapted for mainstream usage/understanding while ensuring that authenticity is not lost in the process.

- Tribal tourism should be developed without disturbing their ecology, preserving local architecture and eschewing the brick and mortar approach.

- Such tourism, however, must keep in mind the carrying capacity of the fragile ecosystem of the area and its culture.

- Open Air Museums could be established to highlight the living culture of tribals, without enclosing it in four walls.

- Tribal Trusteeship and Intellectual Property Rights (IPR) need to be addressed.

- Legislation is a priority for

the protection of tribal areas and tribal rights.

- Tribal Heritage Monitors need to be set up to ensure that legislated rules and regulations are observed, to mobilise civil society, to file PIL petitions, etc.

- Greater visibility and awareness are necessary for tribal representation in the national mainstream of activities. Peripatetic, pastoral, nomadic and other mobile groups in particular lack representation in special surveys and census reports. They are not represented in the voters' lists and are thus marginalised, which needs to be corrected.

- It is important that tribals are consulted before any decision to declassify a tribal community is taken by the authorities.

- INTACH proposes to set up a Tribal Heritage Committee to focus on problems and issues relating to tribals. — (Courtesy: *Virasat*, the journal of INTACH.)

- INTACH proposes to set up a Tribal Heritage Committee to focus on problems and issues relating to tribals. — (Courtesy: *Virasat*, the journal of INTACH.)

Taking a look at Adam's Bridge

The last Ice Age lasting 100,000 years ended 13,000 years ago. Because so much water was frozen, sea levels fell by 300 feet. As a result, continents which were separated by the ocean were linked and there was a bridge of land across the Bering Strait between Siberia in Asia and Alaska in North America, making migration by prehistoric man possible from Asia to the Americas. Similarly, India and Sri Lanka were connected, with Sri Lanka in the belly of Peninsular India, yet unborn.

Homo sapiens appeared about 500,000 BC (*Insight Guides - Sri Lanka*), though present evidence suggests *Homo Sapiens* were in Sri Lanka even 1.75 million years ago, having access to land routes to Sri Lanka. Though the genus *Homo* evolved outside India in Africa, stone artifacts that are over 2 million years old have been excavated in the northwestern Himalayan foothills, the oldest find of their kind in Asia, according to Abraham Eraly, author of the book *Gem in the Lotus, The Seeding of Indian Civilisation*. Eraly goes on to say, "During the Glacial Periods, when the oceans froze and much of Europe and Asia was covered with ice, India would have been a fairly agreeable habitat for primitive man, as the Himalayas protected the land from the severity of the cold. Later, during the old stone age, man apparently spread into Peninsular India, for artifacts of this age have been a found in several places there, but none at all in the Indo-Gangetic Plain, which was an uninhabitable marsh at this time."

As the ocean rose in the last 13,000 years, from 300 feet, due to global warming, the traditional land route to Sri Lanka was, it is believed, along Adam's Bridge. This route was fortified from time to time by early man. The present Palk Bay could have been a huge inland lake upto Palk Strait and as time went by, with increase in sea levels, seawater invaded the lake from Palk Strait and also from the Gulf of Mannar through Adam's Bridge. Adam's Bridge itself would have been fortified and access to the now forming Sri Lanka (4000 to 6000 BC) done by human beings.

The *Encyclopaedia Britannica* states that the *Ramayana* was composed in Sanskrit in 300 BC. Sanskrit itself is considered an old Indo-Aryan language, attested in its earliest form in parts of the *Rig Veda*, dating from second millennium BC, and it flourished from 500 BC to 1000 BC. The *Encyclopaedia* goes on to say the Dravidian languages comprising 24 numbers are spoken by more than 215 million people and are considered in toto the indigenous languages of India. Indus Valley Civilisation itself is considered to have originated from Dravidian culture.

The Indus Civilisation (2500-1700 BC) is considered a literate civilisation and its language identified as Dravidian. The Archaeological Department and the Geological Survey of India appear to have lagged behind. A lot of Palaeontological work is also needed. The GSI does not circulate India's maps upto 100 Kms from the coastal areas due to security reasons. It is now for NASA and others who have photographed, by satellite, the entire earth to tell us about our treasure and our culture!

K.V.S.K



The renovated Coonoor railway station. (Picture courtesy: SOUTHERN RAILWAY.)

The ups and downs of a historic railway

(Continued from last fortnight)

It was originally proposed to locate the terminal station in Ootacamund at Charing Cross, but it was eventually decided in 1904 to construct it at the present site, St. Mary's Hill. This involved the re-alignment of the latter part of the line and the construction of an embankment across the Ooty Lake near Willowbund.

Trains stop at each station and are not allowed to run through. There are no catch sidings or slip sidings provided at any of these stations. Engines are attached always at the Mettupalayam end of the formation, pushing the loads while going up. Each of the coaches and wagons is provided with a brakesman who independently operates the hand brakes and the rack brakes on whistle codes from the driver.

M/s T.S. Chinnaswamy were the contractors who built the station building in Ooty. The first Station Master at Ooty was Bob Hill. He remained the Station Master of Ooty for 21 years. His photograph still decorates the Station Master's room.

At the time of the opening of the Mettupalayam-Coonoor section, the Nilgiri Railway commissioned M/s Boesinger, well-known photographers in Coonoor, to capture the glimpses of the engineering marvel that had been built. M/s Boesinger produced a thick album with 22 photographs of 12"x 10" size taken in 1898 and 1899.

In 1928, Nilgiri Railway faced

a severe calamity. A number of bridges collapsed and the restoration was a stupendous task. Rao Sahib H.J. Bellie Gowder, contractor from Aravankadu, did the restoration. The devastation was repeated in 1930 and so was the work by the Rao Sahib. On both occasions, M/s E. Lavocah, the Coonoor photographer, was commissioned to recapture the work.

At Hillgrove station, a plaque provides this information of a 1993 calamity:

"History of calamity - 11.11.1993 witnessed the most

devastating disaster in the history of Nilgiris when a portion of hill at Rasappalam slipped down in the torrential rains... Tens of thousands of cubic metres of earth and boulders that slipped took away with them the ill-fated people of Dargab and some houses on the slopes. The recorded rainfall of 333 mm washed away 200 mts of railway track and long stretches of road in several places. The track stripped of its formation was reduced to a mere skeleton of hanging rails with sleepers. The enormous quantity of earth and boulders that pounded over the railway track and road caused heavy damage, disturbing both the rail and road traffic of

Nilgiris. Rehabilitation of half a kilometre of track, clearing of 20,000 m³ of earth and boulders, 10,000 m³ of earthwork and building of three bridges was a herculean task. The team of railway engineers and staff worked day and night and passenger traffic, which remained suspended from 11.11.93 was resumed on 12.02.94. The temporary restoration incurred an expenditure of Rs. 1.6 million...

The permanent restoration project is estimated to cost Rs. 3.5 million."

Kallar, a place between

on the section varies: between Mettupalayam and Kallar - 30 km/h.; between Kallar and Coonoor - 13km/h.; and between Coonoor and Udagamandalam - 25 km/h.

During the journey, a visitor cannot miss the beautiful cast iron plaques installed at the mouths of tunnels with the Nilgiri Railway's insignia and the year of opening of tunnel. The tunnels are without lining and show a good facade of the basalt rock.

Adderly, between Hillgrove and Coonoor, is also no more operative now, though the train stops for the engine to have its belly full of water.

The train normally consists of a first-class coach at the front, followed by a first/third composite, three thirds and a van, with the locomotive pushing at the rear. At the "uphill" end of each coach there is a small open platform on which a brakeman stands. As the train approaches each station, the man on the leading coach holds out a red or green flag to indicate the position of the signal arm. This gesture is repeated from coach to coach until acknowledged by a blast on the whistle from the engine driver, who cannot see the actual signal because of the curvature of the line. The third class is now renamed second class, though without any upgradation.

Mettupalayam is the major carriage and wagon depot handling the metre gauge stock. Major overhauling of the stock is

also carried out here. Here you can observe wagon stock of 1907 vintage with neat axle box covers depicting the vintage year as well as 'Madras Railway Company', the then owner of the stock.

The coaches and wagons are bogie stock. Initially, the coaches were wooden bodied, with canvas roof and windows. Subsequently, the roof and windows were also changed to wood. In the last few years, twelve coaches have been converted to steel body, similar to bus body construction. One of these coaches has been converted as a luxury tourist coach with 12 seats. There were 31 coaches plying on the Nilgiri Railway at the turn of the century. Most of these coaches were built in 1931-32 and rebuilt subsequently. But they have no toilets.

The present fleet of wagons consists of 11 wagons, of which six are covered wagons used for coal transport and five open wagons used for movement of rails, sleepers etc. All these wagons were inducted between 1929 and 1936.

Coonoor remained a terminus for the Nilgiri line till the extension from Coonoor to Ootacamund was opened upto Fernhill on September 15, 1908 and upto Ootacamund a month later. The rack system was discarded for this extension, though the ruling gradient is as severe as 1 in 23.

(Continued on Page 6)

Now, let's make the NMR a tourist attraction

As a Coimbatore native who has travelled by the NMR scores of times for the pleasure of it, I join other heritage lovers in rejoicing over the signal honour accorded to it. It is now the duty of the government and people to spread the glory of this rail route to all parts of India and the globe. Perhaps action on the following suggestions will lure visitors to the mountain's marvel.

The train should preferably be vestibuled and a pantry coach attached to supply refreshments enroute as the journey consumes about five hours. Televisions sets may be installed in every coach. A public address system may be provided through which a guide can describe the various sights, scenarios and places on the way.

To attract tourists the Railway can give concession in fares to students and tourist groups. It should also constraint enough rest rooms and dormitories with attached canteens in Ooty and Coonoor. The facilities should be restricted to only those who possess reserved return tickets for travel by the rail route.

M.R. Pillai

Quizzin' with Ram'nan

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

1. Who has bought BPL Mobile for Rs. 4,400 crore?
2. Who was Glenn McGrath's 500th Test victim?
3. Name the veteran journalist and editor-in-chief of *The Statesman* who passed away recently.
4. Who became the first woman to breach the 5-metre mark in pole vault?
5. One the greatest sporting feats was achieved on July 25th in Paris. What was it?
6. What tragic incident to a virtually unknown a 27-year old Brazilian, Jean Charles de Menezes, being in the world's headlines?
7. A protest by workers of which company in Gurgaon on July 25th erupted into violence and led to widespread condemnation of the police and concern about foreign investment in India?
8. Where did a fire gut an entire platform of the ONGC on July 27th?
9. The silver jubilee of the launch of which vehicle that rocketed India into to the space club was celebrated recently?
10. Name the Indian boys who were crowned World under-10 and under-12 champions recently.

11. What new courses, both one year and two-years, will be offered the Tamil Nadu Government's medical colleges from this year?
12. Where in the State is there a proposal to have the country's first 'build, operate, own and transfer' fishing harbour?
13. The Sivaji Ganesan Trust had helped bring out two special postal covers on which stars of yesteryear?
14. What has Prakash Gold Palace uniquely created?
15. Where is 'Silver Beach', considered to be one of the better and longer beaches in the country?
16. Who is the most famous author to have come out of Terazhundur?
17. Which temple was built at Tribhuvanam during the reign of Kulothunga III (1178 - 1218)?
18. Where was *Tiruvempavaai* composed?
19. Which then future Chief Minister launched a weekly in 1942 called *Dravida Nadu*?
20. Whom did S.S. Barnala succeed as Governor during his first stint in 1990-91?

(Answers on page 8)

A foody's cure for homesickness

When I set off a decade ago, to graduate school in America, the Internet had not yet taken over the world. I spoke to people to gather information about life in America in general and my destination, New Orleans, in particular. I was delighted to find this 'aunty' whose son was doing his Bachelor's degree at the very University I was heading to. "My son had some problems initially because of the food, but you should be fine, you are a girl," she said to reassure me.

I bit back my foolish but proud claim that I would be as useless in the kitchen as her son and focussed on the issue at hand. What was the climate there like? Did I have to drive around or was there public transportation? New Orleans once had a French connection so I even checked if I should take lessons at the Alliance Française. Food, in fact, was my very last concern, when I set out.

Pizzas, I thought, I would never tire of, trying the various combinations of toppings on them. Pointing to this and that, I partook of various items on display in the University cafeteria even without knowing their names. Fellow *desis*, determined to be vegetarian, stuck to whatever was green, like Brussels sprouts floating around aimlessly in brine. Tabasco sauce, a dash of which is supposed to perk up every

meal, was just not the right kind of spiciness for the *desi* palate, we concluded. I was finally willing to try my hand at cooking a simple hot meal with familiar flavours.

Soon, we found a furnished apartment close to school. Four *desi* graduate students had lived there before us. They were now in various stages of moving out and moving on in life. One of them showed us the place. When I peeked into the kitchen cabinet, a slightly tattered book tumbled out. It was an old edition of *Samaithu Paar* by Meenakshi Ammal.

Apparently, the Tamil guy cooked excellent meals for his friends, whenever the mood seized him. "His *sambhar* was excellent," the room-mate fondly reminisced. When this genial guy got drunk, he would make pots of the stuff and invite all the grad students over. *Cook and See*, the very title was inspiring, though the Tamil was daunting. That weekend we scrubbed and cleaned and stocked up on groceries.

We inherited several things – tinned sauces to an heirloom television set – from the previous owners. As I began to unpack, a pressure cooker, entire Xeroxed textbooks and a year's supply of spices slowly emerged from my huge VIP suitcase. At the very bottom,

there was a thin book called *Dakshin*, covered with a plastic sheet to make it waterproof. Inside, there was a simple inscription in a neat hand – it said, From Amma.

The food pictures made my mouthwater. Chandra Padmanabhan's writing was simple and straightforward. Tomato *rasam* seemed like a good place to start my culinary experiments. There was no 'dollop of bubbling ghee' to add, only half a stick of salted butter. I kept

are thankful to; my experience is hardly atypical. Mothers of this generation have been ineffective in handing down culinary knowledge, as their sons and daughters show little inclination in learning the art of cooking while they live at home. That makes this compendium of southern, vegetarian recipes a valuable resource.

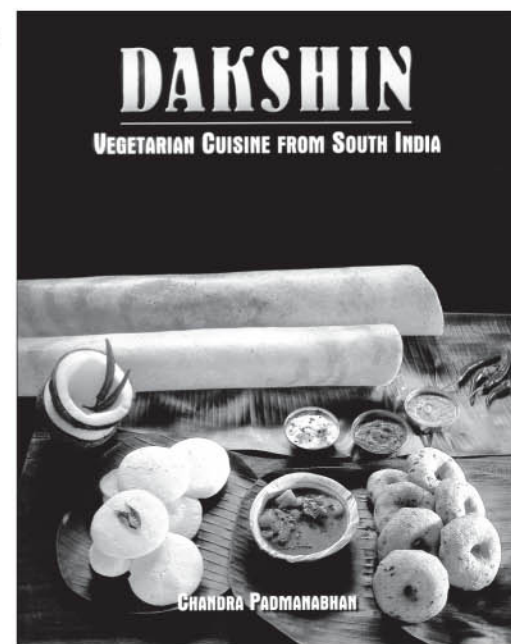
"The simplicity of the recipes helped me to graduate from cooking simple *dhal*-based

derful training manual as it runs the entire gamut of Tam-bram dishes. "With this book, we have come a long way from the *Samaithu Paar* style cookbooks, which even I have troubles with", Maitri states. But, she points out, an alien culinary concept for most non-*desis*, like tempering, has to be demonstrated; it simply cannot be picked up from a book.

The dance of the mustard seeds in the hot, smoky oil can easily get out of control and many of us have had to put a lid on its wild frenzy. The unfortunate among us – with a non-working vent fan or windows that refuse to open – have set the smoke alarms off in this process. Fire trucks rush to the scene, when this happens. But "mastery over the seasonings can make all the difference," the author emphasises – so the sooner one learns to '*Thallichukottify*' efficiently in an American kitchen, the better.

Fall semester starts in late August at most American universities. After the acceptance letter comes in, around April, many things happen – farewells, shopping for deals, and the consulate interview for the F1 visa, leaving the prospective students little time to prepare for their life ahead in practical terms. *Dakshin* anticipates a need the international student doesn't even feel while boarding that plane.

With its simple, step-by-step instructions to create the South Indian fare we savour back home, *Dakshin* provides the best cure for homesickness when it eventually strikes. Over the years, my collection of cookbooks has grown into a small library, but this one slim volume still holds its own. It had not lost its ability to delight me by bringing an old, long-forgotten dish to life one more – even *Vendakkai Thair Pachchadi*; but maybe that has something to do with my now calling the once-aborred lady's fingers okra.



• by

VIJAYSREE VENKATRAMAN

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some spicy V8 handy, just in case.

Luckily, I did not have to open the can at all because even without the curry leaves the *rasam* tasted pretty good. My implacable roommate seemed pleased too. With the book in hand, I no longer dreaded my weekly cooking turn. Three months down, I offered to bring a dish to my Professor's house when he had us over for Thanksgiving dinner. The *avial* joined the other colourful dishes on the table. It was great, all agreed.

Dakshin, the unpretentious cookbook, is something most South Indian students abroad

dishes to *poriyals*, *kozhambur* and *koottu* with ease. My ex-room-mates loved these traditional dishes and had but one complaint. I did not serve them on a banana leaf," recalls Surya Desaraju who landed in Dakota. A little unusually, Abhinandan, a professor at IISc Bangalore, got his copy as a gift from a friend after he returned from Pittsburgh.

In the Erwin household, the division of domestic duties leaves cooking in the capable hands of Maitri Venkat-Ramini's American fiancée. Derek is game to try out recipes that give Maitri a taste of home. *Dakshin* has served as a won-

THE UPS AND DOWNS OF A HISTORIC RAILWAY

(Continued from page 5)

Coonoor hummed with activity in the last week of January 1984. A *Passage to India*, Forster's famous novel, was filmed in Ooty and Coonoor. 'X' class locomotive number 37395 was repainted in black livery and christened 'Chandrapore 103' of the Malabar Line to haul the train for the journey of Lean's troupe. To quote *Time*, of March 19, 1984, 'British Movie Director David Lean is such a fan of the

Mettupalayam – Ootacamund run that he chose it for the rail scenes in his forthcoming feature film of E.M. Forster's 1924 classic *A Passage to India*. Using 27 ancient passenger carriages pulled by equally venerable steam locomotives, Lean promises that train shots, in which Indian actor Victor Banerjee (or his double), swings along the outside of the train as if chuffs over a seemingly bottomless gorge, will be more dramatic than the railroad episodes in the director's

memorable 1965 film *Doctor Zhivago*.

In 1996, a few railway enthusiasts with passion for history formed a 'Centenary Celebration Committee' under the Convenership of Dr. G.V.J.A. Harshavardhan, and decided to celebrate the centenary of the Coonoor Railway Station in 1997. Their voluntary efforts culminated in celebrating 'Coonoor Railway Station Centenary Day' on 18.12.1997.

(To be concluded next fortnight)

The South's first station deserves better...

(Continued from page 1)

adjacent building, built around the same time as the headquarters office of the Madras Railway Company, was pulled down some years ago.

At this point in time, however, there is a lot of frenetic activity on the site, with construction and repairs going on in full swing. Sadly, most of those working on the site haven't much of an idea of the building's history. A lone senior railway employee remembers, "In earlier days, the building material used was *chunam* and sand that was mixed with the help of two bulls about 55-60 times before jaggery, *kadukka* and *eggshells* were added to the mix to use as plastering."

"Now Monobond Compound is added to the cement to prevent leakages, besides Permacare waterproofing. The earlier arches were in lime mortar and recreating them in cement is difficult. It takes about two to three days for an arch design to set. The Madras Terrace roof throughout is being

supported with precast concrete slabs, stones and wooden support without being visible," a supervisor on site confirms.

Clambering up a dangerous shaky wooden staircase to the now open first floor, I'm almost swept off my feet by the gusty winds on the parapet that overlooks the majestic Nawab's Stables on the northern side of the station. To the east is the sea. Leaning over the decorative 3-foot parapet wall I look down on the ornate trusses on which the asbestos sheets positioned earlier will soon be replaced by PVC sheets. The entire platform is to be laid out in Cuddappah stone.

The cool, high ceilinged (about 22-foot) rooms inside the Station Master's Office and the Booking Office remind you of the ornate *punkahs* that might have graced them in days gone by. Another 15 x 10 ft room with a small wire mesh window and a grille window was originally used 'for condemned offenders', whispers on employee. "When we came to this worksite first, we called it

the 'Chandramukhi bungalow' (after the latest Rajnikanth starrer) because it seemed ghost haunted. But workers often fall sick because of inhaling *chunam* dust. It is not easy to restore old buildings," a construction worker confides.

"We are going to replace the wooden staircase with RCC. The two rooms built on either side have been removed in the restoration process. Badly worn out tiles, musty corridors, peeled plaster on the walls will soon become things of the past. We started work in June, and should complete by mid-August," says a construction supervisor. A park is to be laid out in the adjoining area and also a road.

One end of the station is being used by goods trains, while the platform adjacent the main building is still used for passenger trains. At present, only four passenger trains, including those from Beach to Tambaram and Beach to Gummidipoondi, halt at the station. Problems of everyday train-travel faced by commuters include ill-main-

tained approach roads to the station. Most commuters are forced to cross the tracks, as the station does not have any foot overbridge or subway. However, in spite of all these hardships, a beaming senior citizen who uses it regularly remarks, "But the station itself is such a beautiful place, old and yet charming!"

N. Jayaram, Divisional Regional Manager, Southern Railway, says, "Our Heritage Committee, formed in June 1999, is chaired by the Additional General Manager and has seven committee members. Its main function is to identify buildings and other railway materials of heritage importance and take action. Ongoing work to restore the station building at Royapuram includes removing the leached out plaster and replastering with polymer modified plaster, leak proofing of the building, flooring repair, repairs to doors and windows, improvement of surroundings and approach roads, all at a total cost of nearly Rs. 30 lakh. The construction agency we've appointed has sufficient experience in rehabilitating heritage structures and deals in specialised repairs to old structures."

INTACH, however, is "very unhappy" that an institution calling itself a Heritage Com-

mittee can use "such methods" to restore a heritage building. "This cannot be called a 'restoration' it can only be termed 'renovation and repairs', since no conservation principles are being used," says P.T. Krishnan, Convener, INTACH, Chennai Chapter. "Civil engineers, I've found, don't want to seek advice on things they're not familiar with. But why so much unwillingness to understand vital conservation principles? Can you use methods used to repair railway godowns and sheds in restoring a heritage building of this nature?"

"The Royapuram Railway Station is a heritage building that if, restored with care, will pay rich tribute to Railway history, and with imaginative use of its space and the space around it, it could be developed as a more accessible, if smaller, museum than the existing one at Ayanavaram," a well-known heritage activist feels. Decidedly, this is one historic building that deserves a more sensitive restoration. But is it too late?

Editor's Note: But while we ponder over the question, we should also be grateful for small mercies and be glad that the building has not been pulled down.

LET US CELEBRATE MADRAS WEEK

(Continued from page 1)

Madras Calendar? Such efforts might yet help stir pride in OUR city, the first city of Modern India.

Some of the programmes scheduled from August 22nd to August 29th this year are:

COMPETITIONS FOR THE PUBLIC / SCHOOLS

1. Photography Contest: On the theme *Life On The Streets Of Chennai*. Last date for submission: August 20th. (Organised by Ashvita Art Objects And Artifacts 11, Second Street, Radhakrishnan Salai, Mylapore, Chennai 4. Phone: 5210 9990).

2. English Poetry Competition: On the theme *The City of Chennai*. Sponsored by Sundaram Fasteners Ltd. and organised by Presidency College Alumni Association, Kavitanjali.com and Tchaikovsky Music. Open to college students. All information at www.kavitanjali.com.

3. City Heritage Project Contest: School teams to create small models of heritage landmarks of the city. To participate, contact Sashi Nair on 94441 08182. For registration write to *Intach*, C/o. PTK Architects, No.1, 2nd Street, Wallace Gardens, Chennai 6.

4. The Madras Quiz - (Tamil). A quiz on *The City of Chennai* exclusively for students studying in the Tamil medium. V. Ramamoorthy I.A.S.(RETD.) and Karthik Ramamoorthy will con-

duct the quiz. On August 22nd at 4.30 p.m. at Sri Dakshinamurthy Auditorium, P.S. Higher Secondary School, Mylapore. Registration at the venue at 4.00 pm on 22/8. For details: 24671122.

5. The Madras Quiz - (English). A quiz on *The City of Chennai*, open to all. Teams of two. V. Ramamoorthy I.A.S. (RETD.) and Karthik Ramamoorthy will conduct the quiz. On August 28th at 2.30 p.m. at the Sri Dakshinamurthy Auditorium, P.S. Higher Secondary School, Mylapore. Registration at the venue at 2.00 pm on 28/8.

6. Tamil Poetry Contest: On the theme *Madras City*. The poetry should not exceed one page and should be sent by post only. The best three entries will be awarded cash prizes of Rs.1500; Rs.1000 and Rs.500 respectively. Entries to be sent to the organisers, K.S.J. Foundation, 6, Balasubramaniam Colony, Mylapore, Chennai 4, before August 22nd.

7. Photo Contest: On the theme *Madras: Then and Now*. Co-ordinated by Srinivasa Young Men's Association, Triplicane.

If you have an old picture of any landmark in Madras, be it a photo or a newspaper clipping, take a photo of the same place and participate in the contest. Open to all. The 'old' and the 'new' pictures must be sent together, with a caption about the landmark. Entries with full name, address and phone number to V. Nageswaran, Secretary, Srinivasa Young Men's Association, c/o. VNV Tele-systems, 36, B.V. Naicken Street, Triplicane, Chennai 5. Cell: 92834

16966. Last date for submission: August 20th.

EVENTS IN NORTH MADRAS

(Organised/Co-ordinated by Avvai Kalai Kazhagam, 15, Somu Chetty Street, 4th Lane, Royapuram, Chennai 13. For details: Tel. 25960877.)

1. Quiz on Madras: On *Madras Then & Now*. For students in classes 9 to 12 on August 22nd at Avvai Kalai Kazhagam.

2. Album Contest: On *Madras Then & Now* for students in classes 6 to 8. Albums to be submitted on August 26th at Thangam Maligai, 1/6, Tiruvottiyur High Road, Tondiarpet, Chennai 81.

3. Model Making Contest: On *Madras 50 years ago*. Open to students from classes 9 to 12. Models of size 4' x 2' to be submitted on August 26th at Thangam Maligai.

OTHER EVENTS

1. Exhibition of photographs of Landmarks of Chennai by INTACH. For details: Tel. 2833 1759.

2. Heritage Walks: a. Fort St. George; b. George Town; c. Nature Trails: Nanmangalam and Pallikaranai. To register for all walks contact - 24982244.

3. Exhibition of Old Madras photos and maps at C.P. Art Centre, Eldams Road, Alwarpet, Chennai, organised by C.P. Art Foundation. From August 22nd to 28th.

4. Exhibition of coins, records and photos by Madras Coin Soci-

ety, Philately Society, ASI and Ashvita Art Objects and Artifacts at Clive Hall, Fort St. George.

5. Photo documentation of the city presented by photographer D. Krishnan.

6. Know Your Museum. Free workshop organised by V.R. Devika, The Aseema Trust for Arts and Education & The Government Museum. For children aged 12 - 15, from August 22nd to 25th. Register at 28193238 - Mohan (Curator, Govt. Museum).

7. Madras Day Hash Run - Organised by Madras Hash House Harriers on August 28th. The Run starts at about 4.45 p.m. from Fort St. George. For registration and details: Goran Engdahl 98408 90100, Vinod Reddy 98400 88822, Jayraj Rau 98400 57968.

8. Free guided tours of Fort St. George by Government of India Approved Guides Association. Three tours every day from August 22nd to 28th start from the Fort Museum at 11 a.m., 1:00 p.m. and 3:00 p.m. The guides will be at the entrance of Fort Museum.

9. Readings/Performances in Tamil and English by members of 'Masquerade' and 'Landing Stage Youth Theatre Group'. Director - Krishna Kumar. On August 22nd at Sri Dakshinamurthy Auditorium, P.S. Higher Secondary School.

10. Talks on Madras at various clubs and Rotary Clubs.

11. Debate in Tamil organised by Mylai Tiruvalluvar Sangam, Mylapore, for college students.

12. Madras remembered by Randor Guy and V. Sriram at the Madras Book Club on August

26th at Taj Connemara at 6.30 p.m.

13. Booklets on the Heritage of Madras: To be given to autorickshaw users by the drivers - Organised by INODA. On August 22nd.

14. "Madras Nalla Madras" (Madras Puranam). The story of Madras presented by Revathy Sankkaran, Dr. S. Amarnath and children of the Sumukhi Rajasekharan Foundation, Mandavelipakkam, in ward, song and dance. On August 26th at Thangam Maligai, Tiruvottiyur High Road, Tondiarpet. On August 28th 7.15 p.m. at Sri Dakshinamurthy Auditorium, P.S. Higher Secondary School, Mylapore.

15. Discover Chennai - North Goes South, South Goes North. A few schools from South Chennai will explore North Chennai, and vice versa. This exchange is being organised to encourage students to know the 'other' parts of our city better. Co-ordinated by Namma Mylapore and by Avvai Kalai Kazhagam.

16. Madras Dinner - Buffet Dinner at 'The Residency' restaurant, Park Sheraton Hotel every day from August 22nd to 28th, with recipes from a cook-book written by 'An Old Madras Resident' in 1877.

Sponsors of celebrations are: PPN Power Generating Company; L&T ECC Division. Support Sponsors: Nalli Kuppaswami Chetti, Controltech India and Radio Mirchi. For more details, visit: www.themadrasday.in, or Tel: 24671122. Email: madrasday@yahoo.com

Once it was the nursery of Indian cricket, now it is...

A forgotten level of cricket

A.S. De Mello, the then Secretary of 'Cricontrol', in a significant write-up on University cricket in the commemoration brochure of the Rohinton Baria Trophy matches inaugurated in September 1935, had with succinct pointedness summed up the three stages in the development of a good cricketer. According to him, quite appropriately too, the three stages are: "At College, the period of promise; for the province, the period of growing fulfilment; and for the country, the period of achievement and fame." Fostering cricket in those training centres for the Indian world-citizen of the morrow, the universities, by the institution of a National University Championship in Cricket, was made possible through the gift of a gold trophy in 1935 by Ardeshir D. Baria of Bombay. This trophy, in memory of his son, the late Rohinton Baria, a young sportsman, was to be presented to the winners of what would be an annual championship.

The tournament was conducted by the Board till 1942, but the responsibility of organisation was thereafter transferred to the Inter-University Board. The competing Universities are grouped into four zones and the zonal tournament has, in recent years, been held at a particular centre in the zone on a knock-out basis, the first innings lead in a three-day match determining the winner if no decision could be reached by that time. The winners of the zones figure in the semifinals and the final is a play-to-the-finish affair.

The University of Madras has been a participant in the competition ever since the inception of the tournament, but it is yet to win the trophy, though it was runner-up in 1943. Zonally, however, the performance has been better.

In the long list of Madras University cricketers we find not a few who have brought honour to their State and country. Gulam Ahmed, who captained India, 'won his spurs' playing for and later leading Madras in varsity cricket. Gopinath's artistry with the willow, Kannayiram's cavalier spirit in batting and pace in bowling and Kripal Singh's fighting qualities were as much in evidence in university matches as in representative cricket.

University players in Madras owe much to their coaches, Bert Wensley of Sussex, and local mentors Ram Singh and Kannan for their achievements in the larger arena. Balu Alaganan, who captained Madras when it won the National Championship for the first time, laying emphasis on team work, is essentially a varsity find. Anantanarayanan, another varsity skipper, figured prominently in the national championship in later years.

Our State teams for many years were essentially composed of the best varsity cricketers mellowed by experience. Their contributions in their varsity days deserve remembering:

Three figure innings in Rohinton Baria championships

106	M. Swaminathan	vs Mysore	1938-39
144*	A.K. Haridas	vs Mysore	1938-39
184*	A. Anantanarayanan	vs Mysore	1943-44
133	A. Raof	vs Osmania	1946-47
124	V. Aruldas	vs Osmania	1946-47
167*	B. Anantaram	vs Osmania	1949-50
114	N. Kannayiram	vs Ceylon	1949-50
168	T.V. Girish	vs Bombay	1950-51
141	C.D. Gopinath	vs Bombay	1950-51
195*	C.D. Gopinath	vs Andhra	1950-51
148*	T. Harihara Sastri	vs Gujarat	1952-53
205*	T. Harihara Sastri	vs Ceylon	1953-54
191	Kripal Singh	vs Mysore	1953-54

Three-figure partnerships in the championships:

I wicket	'38-'39	127	A.K. Haridas & M. Swaminathan	vs Mysore
	'49-'50	159	S.R. Jaganathan & B. Anantaram	vs Osmania
	'53-'54	175	Humayun & T. Harihara Sastri	vs Ceylon
II wicket	'48-'49	106	R. Bhasker & C.D. Gopinath	vs Mysore
	'50-'51	291	C.D. Gopinath & T.V. Girish	vs Bombay
	"	100	C.D. Gopinath & R. Chinnadorai	vs Mysore
III wicket	'46-'47	105	V. Aruldas & A. Raof	vs Osmania
	'50-'51	119	R. Chinnadorai & A.R. Sridhar	vs Mysore
	'43-'44	110	Anantanarayanan & E.C. Philip	vs Mysore
IV wicket	'46-'47	163	V. Aruldas & B. Alaganan	vs Osmania
	'49-'50	121	C.D. Gopinath & Abraham	vs Ceylon
	'50-'51	226	C.D. Gopinath & A.R. Sridhar	vs Andhra
V wicket	'48-'49	133*	A.G. Kripal Singh & T. Harihara Sastri	vs Ceylon
	'50-'51	123	A.G. Kripal Singh & Nawaz Husain	vs Mysore
	'48-'49	113	R. Bhasker & B. Alaganan	vs Mysore
VI wicket	'54-'55	159	M. Suryanarayanan & A.R. Sridhar	vs Poona
	'48-'49	113	B. Alaganan & George Abraham	vs Bombay
	'54-'55	159	M.K. Murugesh & C. Chandu	vs Gujarat
VIII wicket	'50-'51	121	M.G. Bhavanarayan & A.G. Kripal Singh	vs Bombay
	'46-'47	106	A. Raof & S. Venkataraman	vs Osmania
	'50-'51	121	M.G. Bhavanarayan & A.G. Kripal Singh	vs Bombay
IX wicket	'46-'47	106	A. Raof & S. Venkataraman	vs Osmania

(Courtesy: Straight Bat)

ANSWERS TO QUIZ

1. Essar; 2. Marcus Trescothick; 3. C.R. Irani; 4. Yelena Isinbayeva; 5. Lance Armstrong won a record seventh Tour de France title; 6. He was 'mistakenly' shot dead by the London Police; 7. Honda Motorcycles and Scooters India; 8. In the Bombay High area; 9. SLV-3; 10. Sahaj Grover (under-10) and N. Srinath (under-12).

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11. Paramedical courses; 12. Muttom in Kanniyakumari District; 13. M.R. Radha and Kannamba; 14. A 22-carat gold jacket weighing 3 kg; 15. Near Cuddalore; 16. Kamban of Ramayana fame; 17. Kambahareswarar temple; 18. Tiruvannamalai; 19. C.N. Annadurai; 20. P.C. Alexander.

Dates for Your Diary

From August 21: Works of women artists. (At Vinyasa Art Gallery)

August 22-29: Madras Day Celebrations. Log on to www.themadrasday.in for the week-long programmes. (Tel: 24671122)

August 22-30: Exhibition of the works of Maya Burman. (At Apparao Galleries).

August 25-27: Madras Players stage *Adhe Adhure* (Halfway House) by Mohan Rakesh and directed by Anushka Ravishankar in English. (Museum Theatre, 7 p.m.)

From August 26-September 10: An exhibition of New Company School paintings by Alexis Kersey. (At the British Council.)

Till August 28: An exhibition of Kerala *Darsanam* paintings by Eby N. Joseph.



These landscape paintings and portraits show the impressionist influence and stand apart from the style of painting of other Indian artists. Eby's artistic venture aimed at portraying the varied visual beauty of Kerala in 400 canvases, commenced in 2000. He has completed 360 of them, some of these, looking at 'Nature's Plenty' (Kerala's mountains, lakes, ridges and beaches and the life of its people in communion with Nature), comprise this exhibition. (At the Lalit Kala Akademi.)

August 28: Onam Festival of Kerala. There will also be an exhibition of Kerala sarees, off-white ensembles and craft products (At DakshinaChitra.)

August 29 & 30: Audition for Little Theatre's Christmas pantomime, *King Arthur*. Open to those 16 years and above. Call 98400 44983. (At the British Council, 7.00 p.m.)

Madras Musings is supported as a public service by the following organisations:

