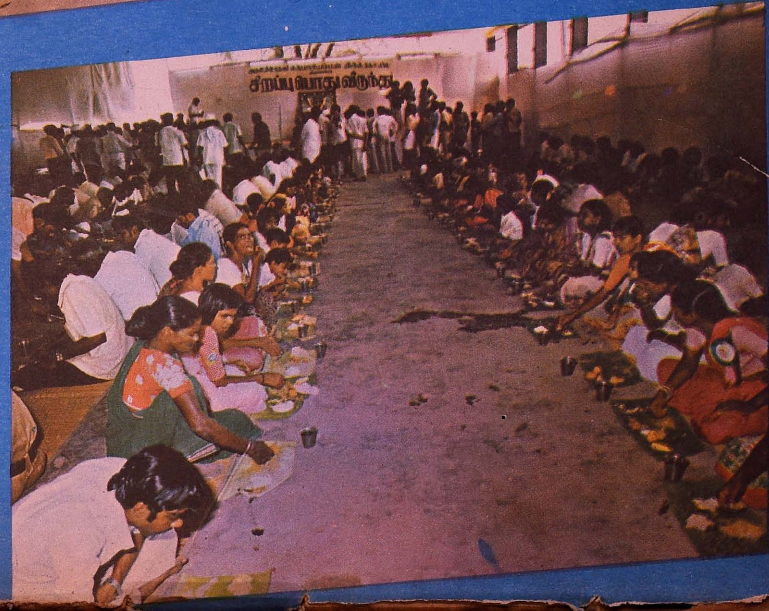
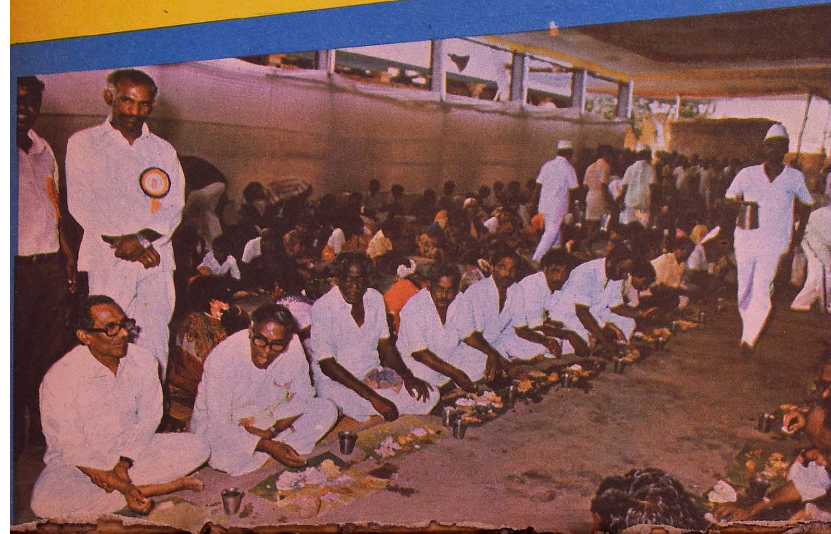
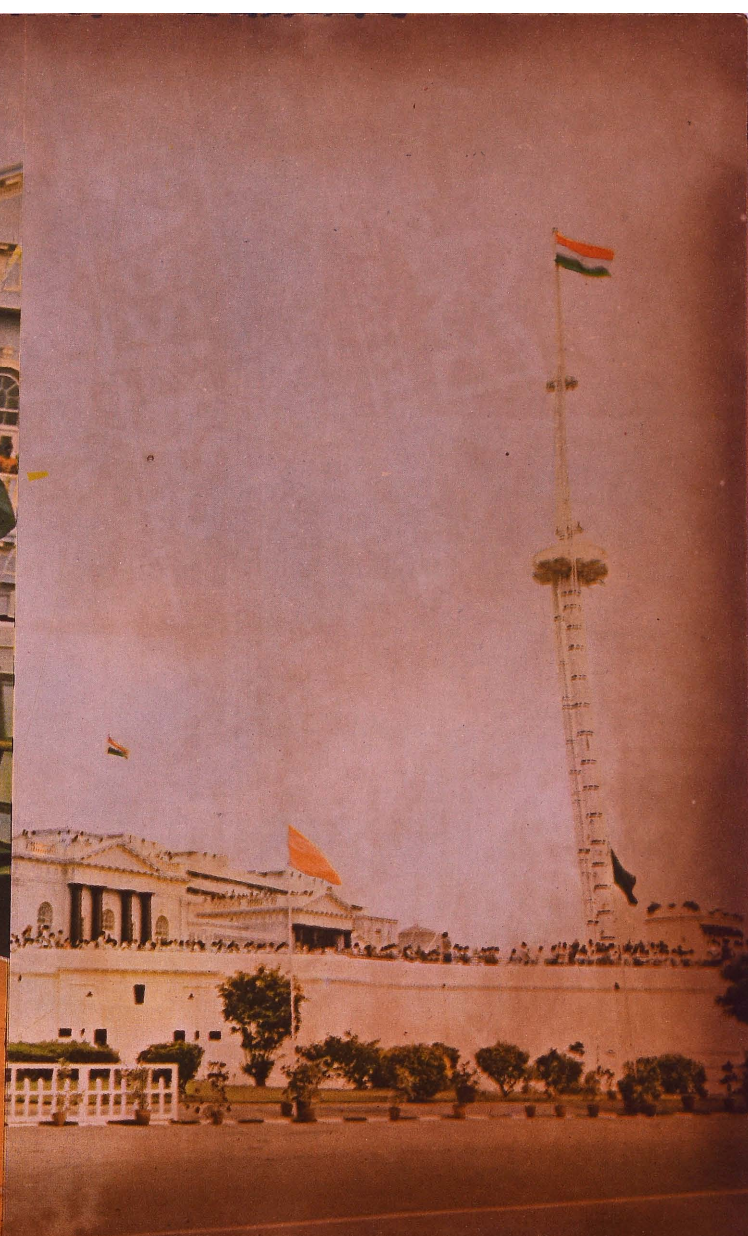
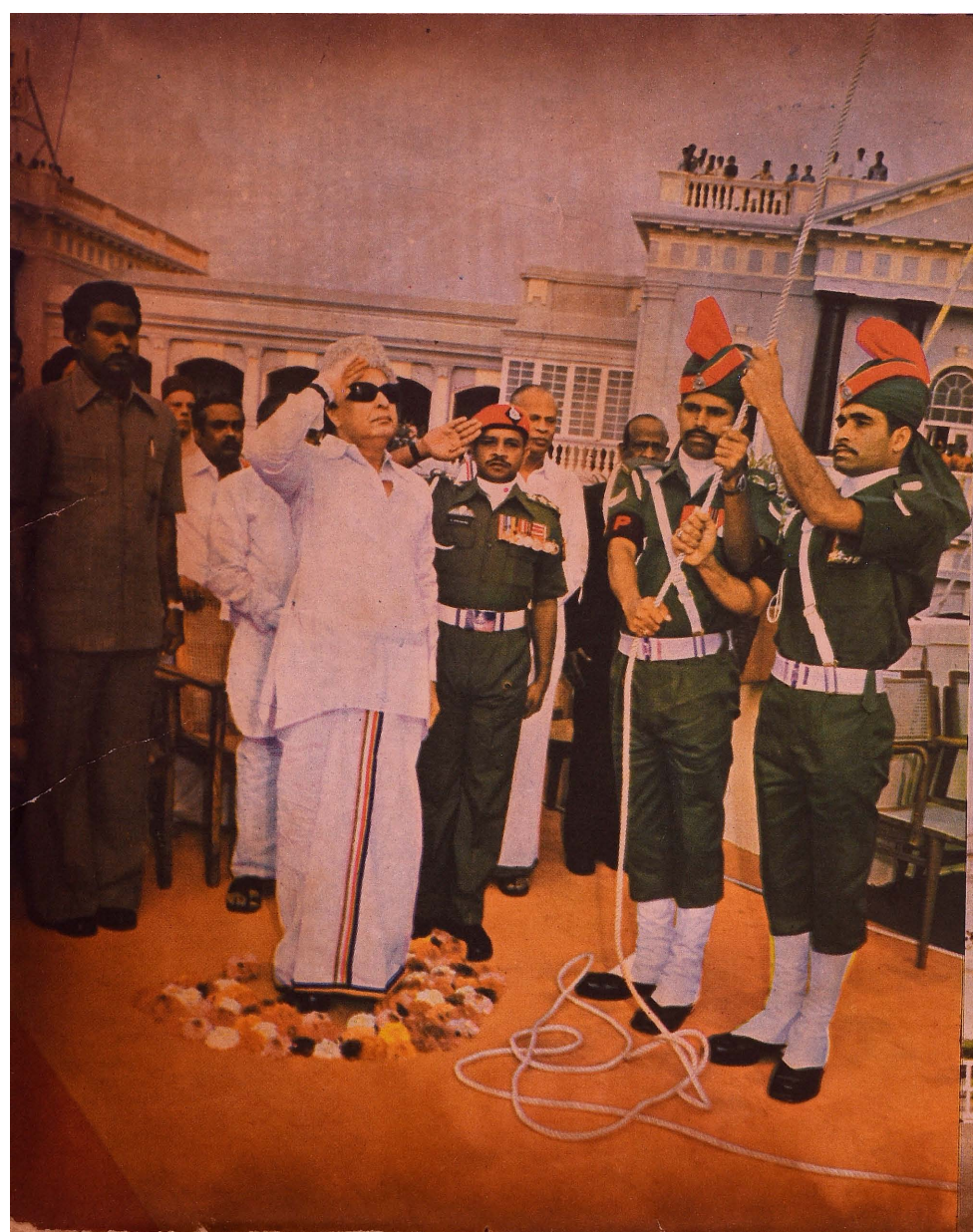


Tamil Arasu

Sept. 1981 50 Ps.

Thiruvalluvar Year 2012
Aavani-Purattasi Dhunmathi







C.M CALLS FOR A CLASSLESS SOCIETY

COMMUNITY LUNCH

V.O.C



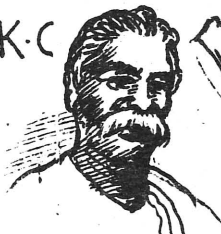
FILM AWARDS FUNCTION

ANNA



PERIYAR

T.K.C



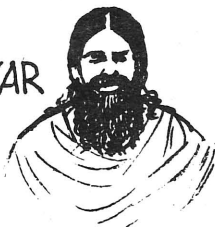
BHARATHIAR



METRO COACHES

V.V.S. AIYAR

SPORTS & YOUTH SERVICES



Tamil Arasu

SEPTEMBER

1981

VOL: XII

NO: 3

1st & 4th pages of the cover : Thiru M. G. Ramachandran, Chief Minister of Tamil Nadu participated in the community lunch held at Tiruverkadu on 15-8-'81.



G.M

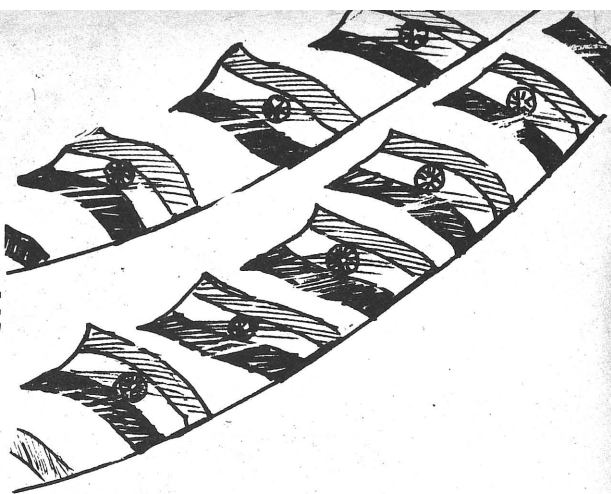
CALLS FOR A CLASSLESS SOCIETY

At the outset, it becomes our duty to pay our homage and express our sense of gratitude to the martyrs who earned freedom for our country.

My prime appeal is that we should not forget that the problems facing the entire world are finding their echo in the Indian sub-continent too. I would like to stress here that even as some affliction in the human body would cause misery to the man concerned through out his life, any problem arising in any part of our Country would find their echo in all the States of the Country and the people living in them. If we adopt a complacent attitude on a detached note, it only means that we are overlooking the possibility that the affliction may affect us too at some later date.

The Country is facing numerous economic problems. We have to be keenly alive to the vexing problems of massive unemployment in the Country and the substandard life led by many of our fellow citizens subsisting below the poverty line.

I would like to point out on this occasion that Tamil Nadu would be one with the rest of the Country in resisting any threat arising from any quarter, whether by our neighbours or from anywhere else. From Kanyakumari to Kashmir all of us would rise as a man to resist any possible aggression on our Country.



We cherish and follow the lofty ideal of Arignar Anna that there is one community and one God. I would like to point out categorically that the Government and the people of Tamilnadu will oppose and wreck the barriers of caste and religion that may obstruct the implementation of this ideal.

Religion helps to promote good conduct and morals. If religion is exploited with any ulterior motive, we cannot permit it. If some persons changed their faith out of genuine conviction there could be no objection. But conversions sought to be achieved through compulsion, threats or inducements would not be consistent with the principles of a secular-country like ours.

India is a secular Country. The Constitution ensures that people, whatever be their faith, are equal whether they are in Tamilnadu or in any other part of the Country. However, I would like to state here emphatically that any attempt to politicize religion for advancing particular ends, is prohibited by law.

I would like to draw your attention to one issue affecting us. The incidents taking place in Sri Lanka make unhappy news. I am confident that the Central Government would do the needful in the matter. When I met the Prime Minister recently, she assured me that the Centre would do everything possible under International laws to safeguard the interests of the Tamils in Sri Lanka. I feel deep anguish when I find that the Tamils, who have settled in Sri Lanka and have become citizens of that Country, are undergoing great sufferings. I am confident that the Central Government will apprise the Government of Sri Lanka about our feelings.

I would like to say on this occasion that this Government is intensively concerned with the welfare of the down-trodden in the society, the working class, the physically handicapped and the people who are living below the poverty line. The Government has been drawing up schemes to ameliorate the living conditions of these people. Any attempt to disturb the economy will be thwarted. Before I conclude, I appeal to you to co-operate whole-heartedly with the Government in its endeavours to create a classless society and not to get involved in petty squabbles.

(Excerpts from the speech delivered by the Honourable Chief Minister after unfurling the National Flag on the occasion of the Independence Day on 15-8-'81 at Fort St George, Madras.)





Over four lakh people irrespective of caste and creed participated in common feasts organised by the Hindu Religious and Charitable Endowments Department in 5,000 temples all over Tamil Nadu. Dhooties and saris were distributed to over 1.5 lakhs old age pensioners on the occasion of the Independence Day celebrations in Tamil Nadu.

The Chief Minister, Thiru M.G. Ramachandran joined 5,000 people in a community lunch arranged at Devi Karumariamman temple at Tiruverkadu, 20 km from Madras.

Tiruverkadu wore a festive look with flags and festoons, fluttering and devotional songs and nadaswaram music filling the air.

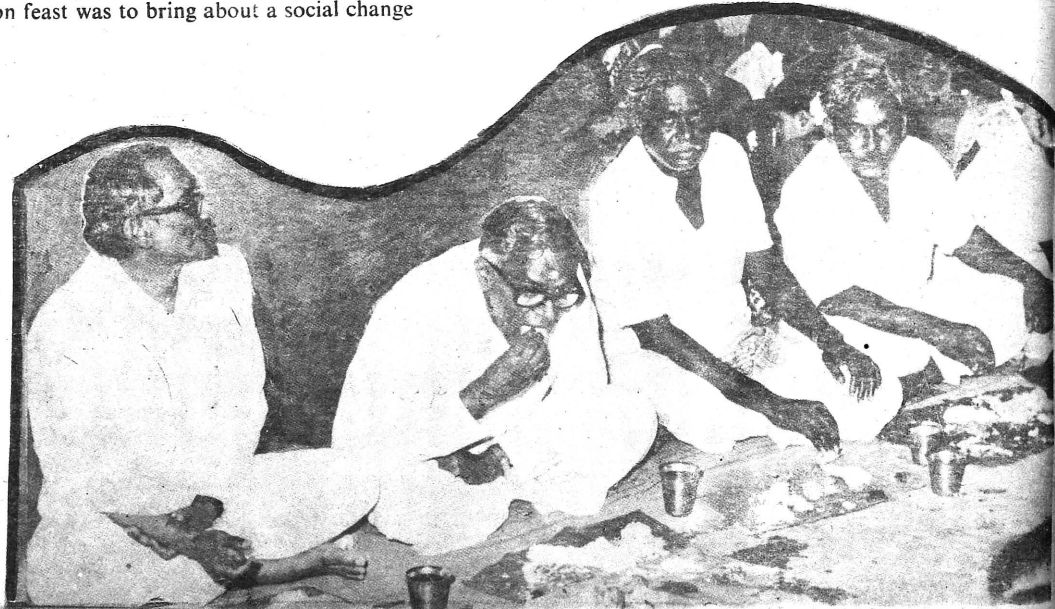
Speaking on the occasion, the Chief Minister said the Government proposed to give old-age pension to 50,000 more people, of whom 25,000 would be agricultural labourers.

He appealed to the people to bury all differences and help establish a casteless society. The Chief Minister said organising such a community lunch would not end caste prejudices at one stroke. What was needed was a change of heart and mutual goodwill.

Thiru R.M. Veerappan, Minister for Information and Religious Endowments who presided over the celebrations said that old-age pension at the rate of Rs. 25 for each cost the exchequer over Rs. 7 crores a year. Thiru S.D. Somasundaram, Revenue Minister said the aim of the common feast was to bring about a social change in society.

COMMUNITY LUNCH at TIRUVERKADU

The marriage of a 25 year-old Harijan woman to a non-Harijan in the presence of the Chief Minister added glitter to the function. The woman was overwhelmed with joy when the Chief Minister presented her with a cheque for Rs. 1,000 and a zari saree. He also asked the couple to sit next to him at the lunch.





Film awards Function

A glittering function was got up by the Directorate of Information and Public Relations to present awards and subsidy to select feature films produced in Tamil during 1979-80 and medals for artistes at the Kalai-vanar Arangam on 15th August, 1981.

Thiru R.M. Veerappan, Minister for Information and Religious Endowments welcomed the gathering.

The Governor Thiru Sadiq Ali called upon the film industry to produce feature films which helped to promote the right outlook among people.

In making Films, the profit motive alone should not be consideration he said while presiding over the function.

Tax Concession:

The Chief Minister Thiru M. G. Ramachandran presenting the awards said that against heavy odds he had announced the compounding system of entertainment tax. This tax concession had helped to revive the film industry which now produced about hundred feature films a year. But he regretted that such gestures did not seem to be fully appreciated by those in the industry.

They did not even appear to show any great concern for persons engaged in the making of films. For instance, he said the Government had announced that it would give a matching grant to producers who set apart a sizable sum to look after the stunt actors injured while on cast. No one had come forward to implement such a welfare measure, he said.

Commending the young artistes for their bright performances in films shot in the last few years, he said they should not be carried away by immediate popularity. He pointed out how well known artistes of yesteryears who were all at the peak had been forgotten by the people "Carve out a place for yourself," he told them.



1979-80





Justice Thiru P. Venugopal, Justice Thiru T. Ramaprasada Rao, former Chief Justice, Madras High Court, Thiru D. Ramanujam, President of the South Indian Film Chamber of Commerce, Thiru Chitra Krishnaswamy, President, Tamil Nadu Film Producers Association, Thiru S.S. Rajendran, President, South Indian Film Artists' Association spoke on the occasion.

Thiru L.V. Prasad, who was given the Raja Sandow Memorial prize for 1978-'79 announced that he was presenting the cash award of Rs. 25,000/-to the Chief Minister's Relief Fund.

Thiru K. A. Sunderam, Director of Information and Public Relations, proposed a vote of thanks.

AWARD WINNING FILMS—ARTISTES—1979-80

First prize
Second prize
Third prize

.. Best picture.. Pasi
.. Best picture.. Puthiya Vaarpugal.
.. Best picture.. Thisai Maariya Paravaigal.

Best Actor

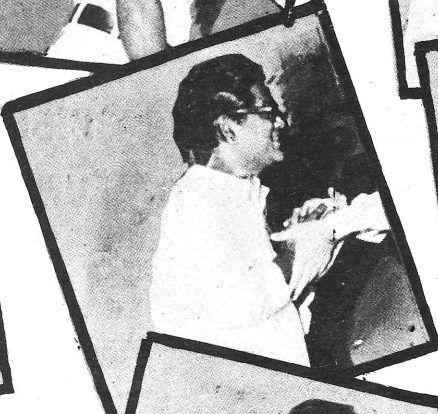
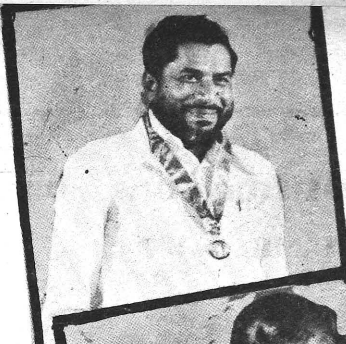
.. Thiru Sivakumar

Best Actress

.. Selvi Saritha

Special Award.. Actor

.. Thiru Delhi Ganesh



Special Award.. Actress
Best Director
Best Story-writer
Best Dialogue-writer
Best Music Director
Best Male Play-back Singer
Best Female Play-back-Singer
Best Lyrist
Best Photographer
Best Children's Film
Raja Sandow Memorial Award

Films which received subsidy

..Tmt. Manorama
 .. Thiru S.P. Muthuraman
 .. Thiru Jagatheesan
 ..Thiru Bhagiaraj
 ..Tvl. Sankar-Ganesh.
 .. Thiru T.M. Soundararajan.
 ..Tmt. S. Janaki
 ..Thiru. Vali
 ..Thiru Loganathan
 ..Purandaradasar
 ..1978-'79 Thiru S.V. Prasad
 1979-'80 Thiru P. A. Perumal
 ..Engal Vathiyar.
 Pasi

Notification from the Accountant General I

TAMIL NADU

::

MADRAS - 600018.

ACCOUNT SLIPS FOR SUBSCRIBERS TO GENERAL PROVIDENT FUND

The Accountant General I, Tamil Nadu, has commenced issuing the account slips for the year 1980-81 for all the subscribers with the following suffixes after the General Provident Fund Account Numbers:

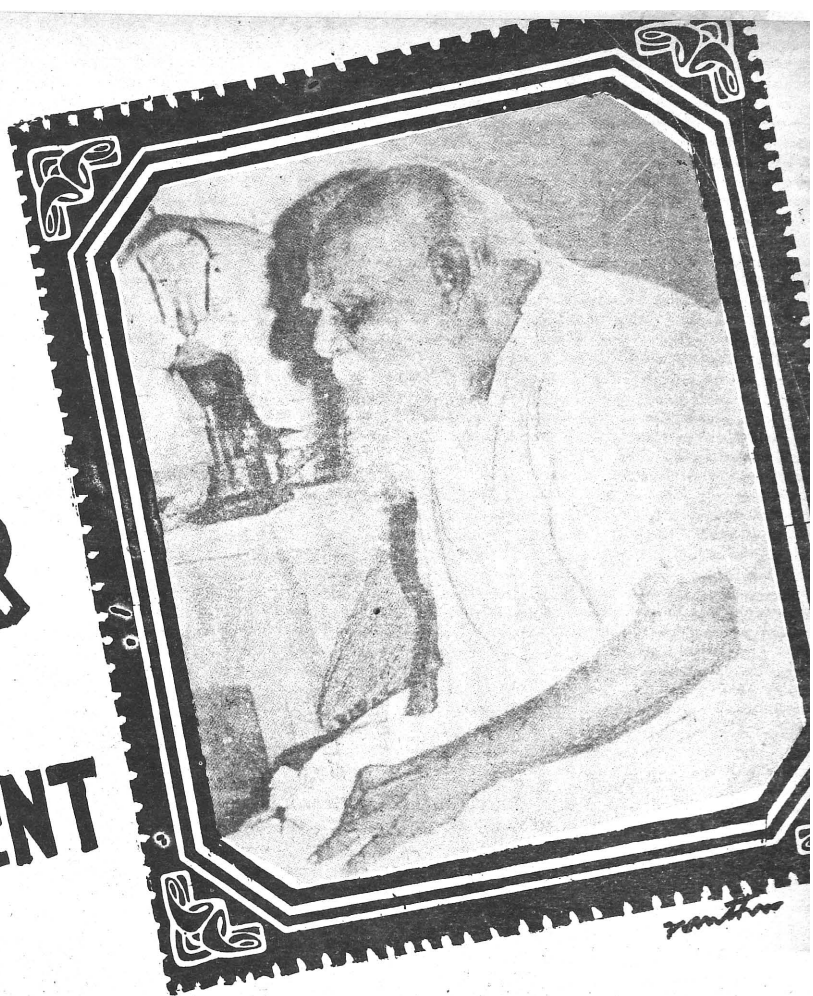
“ G.A., POL., JUDL., C.T., REGN., MISC., S. & P.
AIS., CPF (M), L.R., JAILS., EDN., VETY., IND.,
CO-OP., AGRI., MEDL., SCI., ELF. AND P.H. ”

The account slips are being sent to Heads of Offices, in which the persons were working in March 1981.

If your account number bears one of the suffixes mentioned above, you are requested to contact the Head of Office concerned. In case you have any complaint regarding your account slip, please write to the Officer at the address below with full particulars of recovery towards Provident Fund subscriptions/Refund of withdrawal in respect of month for which credits are missing.

Shri K. VISWANATHAN,
Accounts Officer (F. M. I. Section)
Office of the Accountant General I,
Tamil Nadu,
261, Anna Salai, Madras-600 018.

Thanthai PERIYAR A MOVEMENT



Thiru. K. Rajaram
Speaker, Tamil Nadu Legislative Assembly

Thanthai Periyar is the only great leader of an unprecedented popularity that I could relish, remember and recognize all along my public life as a humble servant of our society.

The cruel hand of death that snatched our beloved Periyar away from us some eight years ago could not obliterate his name and fame from the memory of the people of Tamil Nādu as we are still guided by his lofty principles and ideals of social justice. There are several factors that claim for him a supreme place among the greatest leaders of the world. First of all he was not only a man of words, but also a man of deeds. That is to say, he practised himself what he preached for others to do. Himself a straight forward man, he never swerved from the path of what he considered social righteousness. Secondly, right from his initial career as a public servant he had been crusading against the baneful social evils such as social ignorance, superstitions, caste distinctions and so on and so forth. He fought against the social and economic inequalities and injustice that have been perpetuated for several centuries in the name of differences in castes, classes, religions and other such social segregations.

Caste distinctions and the consequent division of the society into various groups, religious differences, which divided people further into many sections and the inhuman atrocities of the caste Hindus against the so-called untouchables—these were the agelong social maladies against which Periyar directed his cudgels of self-respect movement.

The very title *Vaikkom Veerar* speaks volumes for the tireless efforts taken by Periyar to eradicate the disease of untouchability from the very face of Tamil Nadu. If any one witnesses a comparatively saner outlook in matters of caste and segregation in Tamil Nadu today it is solely because of Thanthai Periyar's ceaseless efforts in this regard.

The Sectarian attitudes among the followers of the several religions in India were equally making intolerable inroads into the solidarity of the people and into social amity. It was to remove such man-made divisions among people and to provide permanent relief for the poor and the downtrodden that Periyar revetted his attention on the temples which became notorious for unreligious, irreligious and non-human activities resulting in placing

Time cannot write its wrinkles on it. That is why when the legislators of All Parties of Tamil Nadu felicitated me on my birth day the other day I responded to their well-wishes saying that whatever good they see in me, both personal and public, I owe them to Thanthai Periyar and also Perarignar Anna under whose care and instructions my personality was moulded.



a certain community on a high pedestal at the cost of the rest of the whole population. With reasoning as his weapon he dispelled from the minds of the people a score of blind beliefs and inane superstitions. It was not an easy job. The darkness of ignorance accumulated through centuries and centuries was much too thicker and denser for a single hand encounter. But yet in virtue of his light of selfless reasoning, the darkness gave way to the meaningful light of persuasion. We can say with pride that but for Thanthai Periyar's life-long struggle against such social evils and his success in eradicating them, Tamil Nadu would not have been what it is today. It is because of his foresight and vision supported by his practical achievement that the people of Tamil Nadu can very favourably compare themselves with many other States in India.

Thirdly, for all his involvement in the Public affairs before and after Independence, Periyar E.V.R. never aspired for any post in public life. Very strict and even stringent in private life, he never had any personal ambition and he never deviated from his avowed ideals and principles for the sake of political gains and profits. It was such selfless service for humanity that had endeared him to one and all and that has brought him the affectionate attribute 'Thanthai Periyar' (Father Periyar).

I am more than proud and happy to say that my family had very close connections with the self respect movement spear headed by Periyar. My father was a close friend of Periyar. I had therefore the golden opportunity of coming under the wings of Periyar from my early days. I served him for many years as his Personal Secretary. Those days and experiences that I gained under his paternal care are ever fresh in my memory.

Though the physical presence of Periyar is no more perceptible among us, his ideals of selfless service to the poor and the downtrodden irrespective of caste, creed and clan are being now followed by our present Government under the able, efficient and energetic leadership of our Puratchith thalaivar. No Nation, no State has, to our knowledge, so far celebrated a leader's centenary for a whole year. It is only Thanthai Periyar's centenary that has been celebrated for one year not in the form of speeches and garlands, but in the form of plans, projects, schemes and other developmental activities - all these are due to our matchless leader Puratchith thalaivar who is the most sincere follower of Thanthai Periyar and Perarignar Anna.

Long live Thanthai Periyar's memory! Long live and prosper Tamil Nadu in the light of his ideals of social justice and equality.



THE ARCHITECT OF SELF-RELIANCE

V.O. Chidambaram popularly known as V.O.C. is one of the architects of modern India. He was an erudite scholar in Tamil, a prolific writer, a social reformer, a great organiser, a fiery speaker, a trade union leader and a dauntless fighter in the cause of the freedom of the nation.

When Chidambaram was practising law in Tuticorin his interest in shipping was aroused. Tuticorin was then a buzzing port with great commercial activity, with Britishers having the monopoly of shipping interest. During those dark days of ruthless repression of our national interests by the British rulers, V.O. Chidambaram dared to form a Swadeshi Shipping Company. The cult of Swadeshi fired the imagination of the people. One of the first attempts in the direction of self reliance was made. The swadeshi movement ultimately shook the very foundation of the British rule in India.

A friend of the poor man, V.O.C. organised labour union in the Coral Mills at Tuticorin. The strike organised by him in this mill broke the tyranny of the British capitalists, who, in the end, agreed to enhance the wages and reduce the working hours.

Chidambaram was one of the contemporaries of dynamic leaders like Tilak and Bipin Chandrapal. He gave up his legal profession and threw himself in the struggle for swaraj and galvanised the masses by his eloquent speeches and powerful writings. The Government who were watching the activities of V.O.C. with obvious fear and suspicion prosecuted him for sedition. He was sentenced to 40 years of transportation. On appeal the sentence was reduced to 6 years of rigorous imprisonment.

After serving a long term of imprisonment, Chidambaram came out of jail, penniless and broken-hearted, with despair and anguish as to how to find his feet in life. Extreme hardships in jail had completely shattered his health. He saw only the ruination of the Swadeshi Shipping Company, which he had so fondly nurtured. To go back to law was his only recourse. But his *sanaad* had been forfeited by the British rulers. Thanks to the help of Judge Wallace he got back his *sanaad*. But he found that he could not make both ends meet. He gave up practice and turned his attention to literary pursuits. His courage and bravery was so great that Poet Laureate Ramalingam in his eloquent tribute said:

“ Utter the name of Chidambaram Pillai

Before your eyes arises the flow of freedom whatever sufferings you undergo Strength you get to fight for Freedom”.

During the birth centenary celebrations of this great nationalist and patriot the Government of Tamilnadu installed a statue at Tuticorin, which stands as a sentinel on our shores.



WIT & WISDOM OF ANINIA

Representative of the common man:

"This is the age of the common man-whatever the regrets some might have-and it is his point of view that matters most and I do claim to represent him in all his ruggedness. Systems and shools of thought, whether it is in philosophy, of politics, ethics or economics are certainly meant for him. Of course, the interpretation should come from scholars and experts and the art of translating them into every day activity is to be undertaken by the administrators."



What is Democracy?

"Democracy is not a form of Government alone-it is an invitation to a new life-an experiment in the art of sharing responsibilities and benefits-an attempt to generate and co-ordinate the inherent energy in each individual for the common task."

Re-discover and reconstruct:

"In short, we have to re-discover ourselves, and reconstruct our entire thought. Once we were the custodians of everything nobler, but we have allowed the germs of decay to multiply and thrive. Our task today is to allow fresh air, and sunshine and regain the original shape and stature-that which made us (Tamils) well - known in distant lands and climes."



Our Enemies:

“Those who obstruct production and those who harm the persons working for production are enemies not only to me but to the society itself.”

Those who raise the prices and those who hoard the produce are walking diseases ruining the land.

Those who are engaged in foul methods like corruption, big spending and bribery are a humiliation to the country.”

This is Government:

“If the fields are rich with crops, there will be joy in Government offices, if comradeship smiles in the factories, if the production increases and justice and contentment prevail the state of the country would improve. If those in the markets see to it that procurement and sales are carried on honestly price increase and hoarding would be extinct. The living conditions of the people would improve. If the student in the educational institutions get themselves trained, fully realising that they are there only to work for the uplift of the country, then the country would progress. Combination of all these is Government. Government is not that which is run in some buildings alone. The Government of a country depends on the household traditions.”

All my friends:

Those who sweat to convert barren lands into fertile ones, those who have will to operate to full capacity the factories which work below capacity and those who are engaged in production and distribution for the increased welfare of the people and are carrying on their work honestly are all my friends and they have my salutations.”



B C. N. Annadurai

Not many people are born with a mission. We may say that Ananda Kumaraswami was born with a mission, that Dr. Swaminatha Aiyar was born with a mission. So was TKC born with a mission. According to his own confessions, his frequent attacks of malaria in early life gave him the needed rest for an original and comprehensive study of Kamba Ramayanam. Born in a well-to-do landed class in Tirunelveli District, he had opportunities to listen to many music recitals and bharata natya performances. These experiences made him deeply ponder over Tamil poetry, music and dance, the three aspects of 'Mut-Tamizh' and gradually he began to feel that he had a mission in life and that he must discharge it.

POPULARISATION OF KAMBAR

It is well-known that the signal contribution of TKC is in the popularisation of Kambar among the elite. Half a century ago, study of English literature was the fashion; no one ever bothered about Tamil literature. It had been the fashion before his days to say that Kambar was difficult of understanding even for the educated people. He exploded this myth and made all people—University professors, scientists, Sanskrit scholars, uneducated people and women and children also understand and enter fully into the spirit of really classical lyric poetry. Not only Kambar. It was he who introduced Karaiikkaal Ammaiyar and Muthollayiram to a sympathetic and discriminating band of scholars and critics. Eminent savants like Gnaniyar Swamigal of Tirupparippuliur and Thiru V. Kalyanasundaranar proclaimed in public platforms that the highest poetry and even the highest philosophy on oneness in Saivism could be understood only through the aesthetic interpretation of T.K.C.

Advaita is a philosophical term. I believe it can be transported into the field of literary art to describe the state of T.K.C. Advaita is the state of oneness with the Being, a state of non-dual union. The Being for T. K. C. was the state of existence in poetry and he had achieved the state of this oneness, this 'advaita', so far as poetry was con-

cerned. Not only that, he lived for poetry, that he lived in poetry, but he was Poetry. Existence for him meant only poetry. The advaita state of oneness with poetry in him was able to lead his listeners also, for the moment at least, into a delightful and self-forgetting state of identity with the subject of poetry, which he had taken on hand. In a verse, which he wrote in praise of the 'Ahalihai venba of Vellakal Subrahmanyam', he attributes this trait to his verses. He says, "Those who read the moving verses of Mudaliar will be transformed into Ahalya, Gautama, Indra, nay, into the very stone in the story, through an emotional melting of the heart."

A Yogi in Spirit :

TKC was a Yogi in spirit. Yoga is union and he had always attained a yoga samadhi when ever he immersed himself in poetry and began expounding it. His Samadhi did not mean a cessation of activity; it meant the cessation of all other activities giving place to the whole-hearted enjoyment of the poetic art and a full-throated exposition thereof. Joy is a basic human emotion which is most infective and there is not one who was not infected with this emotion when he happened to listen to him even for a few minutes. Joy does not distinguish between man and woman, high or low, old or young. We have found all these represented among his listeners and all these transported into unknown realms of emotional existence, be it for the moment. Those that unreservedly gave themselves upto him fully, carried such levels of experience throughout their lives. To the others, even the few moments of joyous emotional experience gained from him were something not gained anywhere else, something to treasure for life.

Dr. Swaminatha Aiyar once wrote to TKC : "Whenever I come across a good verse in my rambles among the manuscript world, I remember you." These words coming from such a profound scholar and Rambler among musty palm leaves convey a great significance. The grand old man of Tamil literature had identified good poetry with TKC. In all his more than four score years of intimate association with Tamil

literary savants from his own guru Mahavidvan Minakshisundaram Pillai, the most ancient scholar, to Subramanya Bharati, the most modern poet, he could not think of another in the same breath with poetry.

A new dimension to Poetry :

All art, particularly poetry, acquired a new dimension through the exposition of TKC. Poetry is not mere description or enumeration. It should be suggestive and interpretative. The purpose of all art including music and dance was interpretation. The dictionary and the grammar books were not the aids for poetic understanding. The writer's art is a creative art ; so criticism based on an analytical examination of poetry is irrelevant.

Poetry is an experience beyond audio-visual experience, even beyond the mind. It is something which is reflected in the fluttering of the heart. It is an experience which is incommunicable but TKC had succeeded in communicating the incommunicable.

TKC has written elaborately, to extol the art of Kalki's simple prose. People have criticised him for it. But yet it cannot be gain said that 'Kalki' was the one person who boldly utilized the opportunities afforded by the freedom struggle in the land in the years 1929 to 1936 and used a simple language as the most effective weapon for conveying to the vast masses of Tamil Nadu the message of freedom and resistance to foreign rule, both by his political and by his fictional writings. TKC was the first man to recognize the tremendous impact which 'Kalki's' writings had on the common man and how that writing could influence future Tamil prose. TKC said that 'Kalki' had shaken the Tamil Muse from her stupor and made her sit up and gather all her forces for her own development and future flowering and for the nation's emancipation. This was fully true.

Music and Dance :

All his life TKC had been a crusader. I would like to mention a sphere of art in which he carried on a ceaseless crusade for a creative interpretation of all arts and an interpretative understanding thereof. The first sphere, as will be universally acknowledged, is Tamil poetry. Equally important

is his crusade for good Tamil prose, for interpretative music or bhava sangita, and for bharata natya.

TKC, all his life carried on a crusade for emotional music, as he did for lyrical poetry. It may be remembered that contrary to the existing custom then, he had arranged for Gayaka Sikhamani Muthiah Bhagavata's Kalakshepa in Tamil language on the occasion of his son's marriage. His point was that when a kirtana was sung its language must be understood by the listener. People later labelled it as the Tamil Isai movement; but with him the question was simple. The music, if it had a language, should be in the language of the listener.

This movement was conceived of by him as an attempt to portray music not only in a scientific manner but in a creative manner or a manner which will interpret the emotional content of the sahitya. It was he who was individually responsible for making a large number of learned scholars and high placed persons to see bharata natya as a creative art which is calculated to interpret all the emotions of the human heart. Today, we are seeing every where that natya performances have become a fashion. It was TKC who started this movement, not for the sake of fashion, of course, but for the creative understanding and dignified recognition of this noble art, which is indeed an art of the Gods according to him. It is to the lasting glory of Tamil nadu that 'Kalki' took the new gospel of TKC and carried on an untiring propaganda for interpretative music and art.

Translation of Scientific Terms :

TKC was not a mere poetic visionary. He had the most progressive views on many questions. Teaching of science through the mother tongue was a vexing problem in those days. The Government of India had appointed a Commissioner to hear the views of the people and submit a report. The Commission held its sittings in Madras and TKC, who was Commissioner for Hindu Religious Endowments at the time, was invited to give evidence before the Commission. His challenging attitude had thrown the Commission rather off its balance. It would have looked down with scorn on a lesser person, but it was unable to face up to the compelling sincerity of this

English-educated advocate-commissioner who had the audacity to say that any scientific thought could easily be expressed in the Tamil language. When it did not give him any statement in the English language for translation, he offered one himself and translated it in the spoken Tamil language.

The statement taken by him was "ontogeny is the recapitulation of philogeny". He explained that this high sounding sentence only signified that the evolution of the characteristic of a species follows the evolution of the characteristics in the individual. He said that "ontogeny" and "Philogeny" were words derived from Latin and were not understood by the English-speaking common man. Such technical terms could be used in any language as technical terms in the language and that there was no harm in using similar words in the same form in the Tamil language also. His thoughts were quite revolutionary in his days, and today after the lapse of nearly 40 years, enlightened people feel that the Tamil language can catch up with the latest advance only if it is able to use all the modern technical terms as they are in the Tamil language also.

TKC, the Man:

Physically, TKC had an attractive personality. His bushy long moustache was the delight of the artist. His sharp and penetrating eyes drew unto him the love and esteem of every lover of literature and art. In all his exposition of poetry, his left hand usually was combing the moustache and this was a characteristic gesture which was immediately followed by an attack on those men of repute who could not distinguish poetry from mere verse. It was a sight which his admirers could never forget.

TKC the man was always far above the critic and the 'rasika'. He loved everyone, welcomed everyone with a warm heart for poetic criticism and to his dining table. In both, he never had any difference between the high and the low. The only card for admission to both was a genuine desire to learn and appreciate poetry. He radiated a feeling of hospitality all round which made even the poorest in the group feel at ease with the greatest in the land.

He radiated love, affection and hospitality and the fortunate few, who happened to be within his inner circle of friends, admirers and disciples, were themselves converted into generators of affection and hospitality.

It is easy to preach philosophy to others but it does not help most people when it is their own problem. TKC's only son, a talented young man by name Theetharappan died in 1941. TKC would certainly have felt the loss very keenly, because he loved the son very dearly; but his grief was not known to others. He used to quote the famous line from Kambar that Karma is waiting there for the opportune moment to catch up with one and make him realise the fruits of past actions and say that therefore no grief was called for. Intimate personal friends of TKC were astounded at the stoic manner in which he took the calamity.

Rajaji's Tribute :

Perhaps in the field of literary criticism and aesthetic appreciation, he caused only a mild flutter, poetry lovers in Tamil Nadu have fallen back upon a general complacency of calling anything in rhyme, poetry. Yet for the true lovers of poetry, the mild flutter has been the greatest moment they had lived for. Was his mission fulfilled? We can't say. Perhaps partially—Tamil prose has almost come into its own. Tamil music is yet to bloom. Tamil dance or bharata natya saw the height of its perfection in portrayal, but it is now caught in the quagmire of democratic exposition and commercial presentation, Tamil poetic taste—perhaps TKC had caused a few tidal waves to ebb and flow. These have not become permanent features.

About ten years ago Rajaji expressed his veneration for TKC in the following terms in the Kalki: "A great soul (mahan) was born on this day, the Sri Jayanthi day, and that was T. K. Chidambaranatha Mudaliar, known as TKC, the lover of Tamil Muse. He was the Kulapati of the Kalki group of journals, their editors and their readers. Can Kalki forget him? Sri Jayanti is the day of Sri Kirshna's birth. May the Tamil people celebrate it also as the day of TKC's birth".

Bharathiar- THE BARD of UNIVERSALISM



Wisdom wedded to beauty is the parent of sublime poetry. It is the sanctuary wherein the most significant truths of life are recognised—from it emerges the eternal value of life. Lofty poetry has its birth in the depths of the soul and Bharathiyar's poetry is the spontaneous expression of his experience.

Even years after his death; his glory as Seer, Savant, Philosopher and Poet is undiminished as he enjoyed even when he was alive. Perhaps countries which did not know him intimately are now beginning to realise his greatness in several spheres of thought and are paying tributes to the Great Poet Bharathiyar. We are glad to note that the Government of Tamil Nadu is celebrating the centenary of Bharathiyar in many countries where Tamils have been associated.

Bharathiyar has bequeathed to us a rich heritage of poems and songs of sublimity and variety revealing reflections of his communion with Nature and Man and God.

When some of the patriots of his time glorified caste and furnished pseudo-scientific explanations for certain outmoded practices, revolting customs and fantastic superstitions, the poet's anger flared up and he was greatly repelled by such antisocial thinking. He strongly believed that the real danger of India was in its inert mind and stagnant soul. He felt that India of the future must be built upon the stable foundation of freedom in all spheres. His patriotism was not merely of the sentimental type, it sought to present constructive and idealistic aspects.

Slowly and steadily his mind began to turn more and more to the consideration of essential solidarity of mankind and universality. Nationalism thus led him to internationalism and finally universalism. He sang songs on the other nations of the world and heralded a new era and proclaimed himself as an unparalleled exponent of international fellowship. He began to lay emphasis on the healing balm, the soothing enchantment of love and co-operation and of the conception of all races as members of one family.

When the history of the twentieth century comes to be written it is certain that Bharathiyar will be acclaimed as the Bard of Internationalism.

AVVAI NATARAJAR

LOVE THINE ENEMY

Love thine enemy, heart of mine, Oh!
Love thine enemy.
Hast thou not seen the shining flame
Amidst the darkening smoke?
In foeman's soul lives Krishna, whom
As Love the wise invoke.

Oft we have preached to men that God
In all that is doth shine.
Why, then, my heart, 'tis God that stands
Arrayed as foemen's line.
Dost know that limpid pearls are found
Within the oyster vile?
Hast seen on dunghill, too, sometimes,
The starry blossom smile?

The heart that fans its wrath, shall it
The inner Peace possess?
The honey poison-mixed, shall it
Be wholesome nevertheless?

Shall we who strive for Life and Growth,
Lend thought to Sad Decay?
Thine evil thoughts recoil on thee,
So do the wise ones say.

'Twas Krishna whom
When Arjun fought, recoiled on thee,
He faced, disguised as foes?
'Twas Krishna, too, that drove his car
In Charioteering pose.
Strike not the tiger threatening thee
But love it, straight and true;
The mother of All hath donned that garb,
Salute her there, there too.

Love thine enemy, heart of mine, Oh!
Love thine enemy.

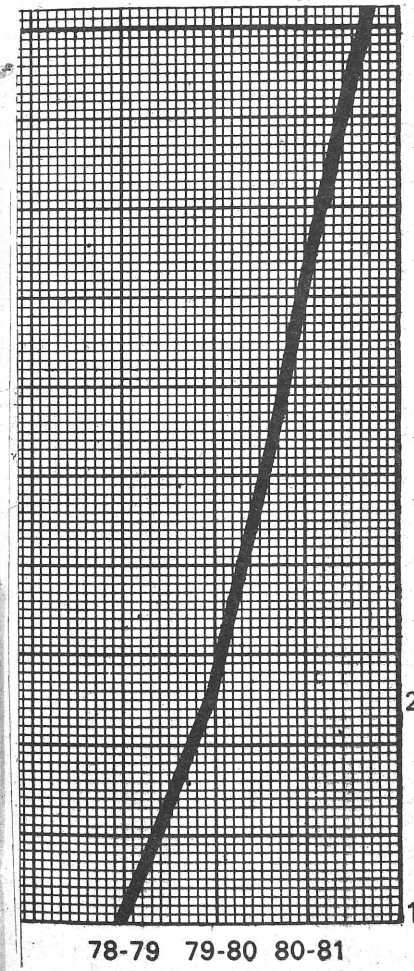
BHARATI





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We don't believe in advertisements but in achievements; we advertise with a purpose. An initial annual turnover of Rs. 1.5 lakhs is a creditable achievement in its own right. But TAMIN's subsequent sales performance quite puts even this remarkable record in the shade by crossing the Rs. 1 crore mark within three years of operation. Tamilnadu Minerals Limited (TAMIN) was established in April 1978. A State Government Enterprise, its raison d'etre is the commercial

exploitation of certain important minerals particularly for export. TAMIN religiously adheres to the policies of conservation and proper utilisation of the State's mineral resources and a labour-intensive programme of operations to combat the scourge of national unemployment. TAMIN has acquitted itself very creditably in the field of exports, particularly of black and grey granite. TAMIN also extends technical consultancy services to other industrial organisations.



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SCHOOL for THE BLIND

SELVI A. P. NAGARATHINAM,
Principal,
Government Higher Secondary School for the Blind.

Government Higher Secondary School for the blind came into existence as a joint effort of Madras Association for the blind and the Victory Memorial Committee in 1930. The Victory Memorial Committee had certain funds at its disposal, which they felt could be best used for the cause of the blind. So, they approached the Madras Association for the blind with certain conditions to hand over the funds to them. The latter found it convenient to accept the terms. One of the terms was that the School should be named 'Victory Memorial Blind School.'

This School was started in 1930 with a strength of 17 pupils taken over from the Madras Corporation Blind School which had been closed. At that time the Palayamkottai School thought it fit to send 28 of their pupils for further training and employment in this School.

The institution, which had a humble beginning, stands as one of the foremost institutions of its kind in India to-day. Numerically it is 399 strong now. It consists of boys, girls, men and women. Boarding, lodging and tuition are provided free. The Department of Social Welfare under the Government of Tamil Nadu is managing it.

Broadly speaking, the school can be divided into two sections; educational and industrial.

Educational Section :

The school admits into this section children between the ages of five and ten with no other handicap than blindness. The primary object of this section is to teach them the academic curriculum, as in any other School for sighted children. The classes are from I standard to higher secondary class. The text books etc. are just the same as for corresponding classes in other schools. The main difference is in the mode of reading and writing. The Braille system is followed. Bharathi Braille Code is used for learning the mother tongue. Tamil is the medium of instruction. The students of I Standard are trained specially in the daily activities of life viz. walking, eating, bathing, toilet trainings, etc. as soon as they enter school.

The school puts up blind boys and girls every year for X Standard and Higher Secondary Course Government Examinations. Similarly students are encouraged to take up Government Examinations in Music. The results are quite satisfactory. Readers' allowances are granted by the Department of Social Welfare, Government of Tamil Nadu for blind students studying in Higher Classes.

The extra curricular activities like Scouting, Girl Guiding, Red Cross, Literary Associations etc. are on par with the schools for sighted children.

Industrial Section :

In this section only trades like handloom weaving, mat weaving and cane work are concentrated. Students between the ages of 14 and 18 are selected for this generally. The girls are taught weaving and the boys, cane work. The course of training is for four years in each. After the training, their services are

utilised to produce the respective products for commercial purposes.

For aged blind, who have put in a certain number of years of service in this section, they are provided with a reasonable pension.

This School, being a special School for blind children needs teachers who should have been trained



in special methods of teaching the blind. So, there exists a teacher training centre sponsored by the Government of India, Department of Social Welfare.

This is called "Regional Training Centre for Teachers of the Blind" as it caters to the needs of the Southern States viz. Andhra Pradesh, Karnataka, Kerala, Pondicherry and Tamil Nadu. This Centre is situated in the compound of Government Higher Secondary School for the Blind, Poonamallee.

Secondary Grade Teachers are selected to undergo the special course in teaching the blind children for 10 months. At the end of the course, the trainees are awarded a "Diploma in Teaching the Blind" which has been approved by the Government of Tamil Nadu. During the course, sponsored by the Government of India, Department of Social Welfare through the Government of Tamil Nadu, liberal stipends along with reader's allowance for blind trainees are paid.

As the blind children are taught reading and writing through braille system, they need braille text books. To manufacture braille text books, a braille press called "Regional Braille Press" is situated in the compound of this School. This is called "Regional" because, it not only caters to the need of text books in braille for Tamil Nadu, but also for the other Southern States viz. Andhra Pradesh, Karnataka, Kerala and Pondicherry. Braille Text Books in English, Tamil, Telugu, Malayalam and Kannada are printed and distributed to various Schools. At the moment, this is also run by the Department of Social Welfare, Government of Tamil Nadu.





V.V.S AIYAR TRANSLATOR and CRITIC

PREMA NANDAKUMAR, PH.D

Very rarely is a genius-translator vouchsafed to a literature. Translation from one language to another is, of course, an impossible task. And yet we must have translations to enrich our cultures and progress towards a world-community. Translation brings people together, disseminates knowledge and acts as a catalytic agent for new works of creation. But these reasons can only produce second-rate translations at best, no more. It is when any or all of these are quickened by a creative writer's ecstatic delight to handle an existing work and his intellectual integrity to scrutinise the work with a critical intelligence that great translations come into being. When this writer possesses erudite knowledge and control over two or more languages, a genius-translator is born. Such a genius was Maharishi V.V.S. Aiyar.

Quite early in his life Aiyar laid a strong foundation for his literary career. A brilliant student, he passed his B.A. in 1899 with History, Economics and Latin. At the same time he did not neglect Tamil and Sanskrit. He avidly read such all-time greats as Virgil, Homer, Shakespeare, Kamban, Kalidasa and Emerson. Though he took up Law for higher studies and later plunged into revolutionary activities, literature remained a life-long love and this led to his adventures in translation and criticism.

These adventures began early enough. Aiyar had taken a set of Kamba Ramayanam with him when

he went to England in 1907 and must have begun translating stray verses from the epic even then. Serious Kamban studies, however, had to wait till Aiyar settled in Pondicherry in 1910 as a political exile.

Indeed, it was a threat of political victimisation that hastened Aiyar to try his hand at a major translation. In 1914, rumours were rife in Pondicherry that the Indian patriots might be deported to Africa. The Governor of Pondicherry spoke of the possibility of sending them all to Algiers. Aiyar who had read the best in the literature of the West felt that an equally rich heritage lay inclosed in Tamil. Unless there was large-scale translations which could introduce this literature to the world-community, Tamil literature would continue to be ignored even at home where there was already a suicidal rush for English education. Perhaps the one Tamil work that was then known outside the Tamil country was the *Tirukkural*, which had been translated into Latin, German, English and French. Aiyar who had read all the available translations had nurtured the idea of translating it himself but preoccupations with political had come in his way. Now he took up the task, as he wished to produce something tangible before his deportation. His aim was not merely to produce yet another translation. As one deeply committed to the value of translations in national integration, he embarked upon the work "to induce my own countrymen speaking languages other than Tamil to retranslate it into their different vernaculars, so that the words of a great moral teacher who intended his message

for all the world and for all time may not fail at least now to reach the ears of the poorest of the poor and the simplest of the simple of his own countrymen, and to sow in their hearts the seeds of a noble, dignified, virtuous and manly life."

The Kural: The maxims of Tiruvalluvar was published in 1915 with a pointed introduction. Aiyar said that he modelled his translation on the Authorised English version of the Bible. He found in Tiruvalluvar's work a great resemblance of thought and diction to the Ecclesiasticus, the Proverbs, Wisdom of Solomon and the Sermons of Jesus. As recently as 1962, Kamil Zvelebil, with more than twenty English versions of the *Kural* to choose from, wrote that V.V.S. Aiyar's is the best among them all and referred to "V.V.S. Aiyar's rather free and inexact but vigorous and very readable English translation." Aiyar himself felt that a mere literal translation might very well result in "a travesty of the original which is not merely below the original, but even below the average quality of the works of the translator himself." Again, a little bit of freedom cannot be denied to any translator of the *Kural* because the terse aphorisms are packed with thought encapsulated in choice Tamil words of great significance. The thought would remain obscure if the translation were just literal. As far as possible Aiyar took care not to indulge in liberties and was ready to admit the existence of problems. Thus, finding verse 63 frustrating to decipher, he writes in his Notes:

"This is a very knotty stanza. The syntax is difficult and the commentators are obliged to twist the words and phrases to fish out some coherent meaning out of the text".

Aiyar's own translation has a Biblical clarity about it. Consider his version of the famous Kural couplet:

"It is only they who have not listened to the prattle of their little ones that are attracted by the guitar and flute!"

Or these translations from the decad on 'avoiding vain speech':

"The wise whose thoughts are set on the solution of great problems utter no words that are not full of deep significance.

They whose eyes are whole say not vain words even by oversight.

Speak thou only such words as are worth saying: and speak not ever words that are profitless and vain."

These translations are very close to Tiruvalluvar and at the same time have an utter naturalness about them as if Aiyar were a teacher quietly speaking to us in person. He could achieve this closeness because of his rapport with Tiruvalluvar's view of life. Aiyar did not believe in an ascetic withdrawal from life, or in leading a life based on materialistic values. Righteousness, Wealth and Love should be handled with soulful self-disciplines for the good of general humanity. So he said of the Kural world:

"The poet insists greatly on the love of mankind and the honouring of guests as among the chief virtues of man... the first section ends... with a chapter on Glory, for 'They alone live who live without blemish; and they alone die who lived without glory'. It will thus be seen that it is a cheerful, smiling, benignant humanity that Tiruvalluvar wants to create in his country and the world."

Aiyar is said to have translated into English the ancient Tamil classic *Kurunogai* but the manuscript has remained untraced so far. However, his critique of Kamban's *Ramayana* was available for posthumous publication. This stupendous critical work, *Kamba Ramayana—A Study*, incorporating generous chunks of Kamban in translation, was also born in prison as the famous *Gita Rahasya* of Bal Gangadhar Tilak. Aiyar had been imprisoned in the Bellary jail during 1921-22 for nine months because of an editorial in *Deshabhaktan* which he was then editing. This incarceration gave him enough leisure to launch upon an ambitious project of introducing Kamban to the Western world. The scholar in Aiyar came out in full efflorescence and incorporated in this

volume a life-time's studies. The critical work opens with these words:

"It is not easy to convince the literary world at this late hour of day that there is, unsuspected by the greater part of it, a Tamil poet who is worthy to take rank with the greatest names in literature. It is, however, my purpose in this book to make an attempt to prove that in the *Ramayana* of Kamban the world possesses an epic which can challenge comparison not merely with the *Iliad* and the *Aeneid*, the *Paradise Lost* and the *Mahabharatha*, but with its original itself, namely the *Ramayana* of Valmiki. This is not the language of mere patriotic enthusiasm. It is an opinion that has grown slowly with years and after deep and careful study."

Aiyar was the right person to grapple with Kamban's epic and his volume remains unsurpassed in the realm of Kamban criticism. A lover of Tamil, a devotee of divine heroism as exemplified in the *Ramayana*, a man of action who ever carried spiritual calm within, a scholar in English, Latin and Sanskrit as also a fine stylist in the English language, Aiyar was eminently suited to the task of interpreting Kamban in English. The story, the grand plan and the proper mingling for human action and supernatural elements are dealt with infinite precision by Aiyar. And then he moves on to the gallery of heroes. Rama, Lakshmana, Indrajit, Vibhishana, Kumbhakarna, Vali, Sugriva, Bharata and of course Ravana. Aiyar brings out the best in each character and reveals the inner heart of the poet in contemplative creation. He overcomes the delicate problems of Vali's killing and Vibhishana's desertion with apt counter-arguments. The subtle differences between the mental make-up of Vibhishana and Kumbhakarna reacting in different ways to an identical crisis, calls for walking on the razor's edge, which Aiyar performs with an acrobat's skill. Of the transformation effected by Kamban on Valmiki's Kumbhakarna, for example:

"Instead of remaining very little more than a sleepy and glutinous giant as Valmiki has left him, the mighty Rakshasa has become in the hands of Kamban a seer and a Bhakta, a tender-hearted brother, and a stern pursuer of duty. He reminds us of Bhishma and Karna in Indian story, and Hector of the Homeric Epic. He sees that his king and brother is fighting for injustice, and that Dharma is on the side of

the enemy. In the natural conflict of duties that arises in this situation, he chooses to be true to the salt he had eaten. He foresees his fate, but will not flinch from it, though he knows he and his brother Vibhishana has shown, that he can save himself. . . . And above all, he cannot brook the idea of singing hallelujah to one who must kill his brother—though that one should God Himself incarnate. In the end, when he dies, we hear the soft lyre of friendship and brotherly love mingling its strains with the trumpet of battle and we love him both for his devotion to Ravana and for his affection and tenderness for Vibhishana."

The same thorough-going attention to detail may be witnessed in Aiyar's critique of Ravana who treads the Study with his heroic stride, "the most valiant hero excepting Rama that epic Poetry has ever created or sung. Achilles and Hector, and even Arjuna and Bhima look like mere pigmies when placed beside this giant-king of Lanka. . . . His passions and his power, his valour and his pride, his prowess and his authority are on the same gigantic scale as his vast physical proportions.

Throughout this volume Aiyar's own translations of passages from Kamban stand out with the sublime grandeur of Miltonic blank verse. Thiru R.A. Padmanabhan estimates that Aiyar rendered into English nearly one-third of Kamban's epic in this manner. Though Aiyar himself was in favour of free adaptations, his translation of Kamban is almost literal. For instance, Aiyar's version of Mandodari's lament:

The noble frame that lifted high
the hill
Of Shiv is pierced through and
through by darts:
There is not even space for a ses-
mum seed
To rest o'er all its vast expanse!
Did Kam
Desire to sound and see the exact
spot
Where did reside my Ravan's
mighty spirit?
Or did that hero's conscious darts
believe
That love for Janaki might yet
remain
Concealed within that handsome
frame, and did
They probe for it, o'er every
needle-point
Of space therein?



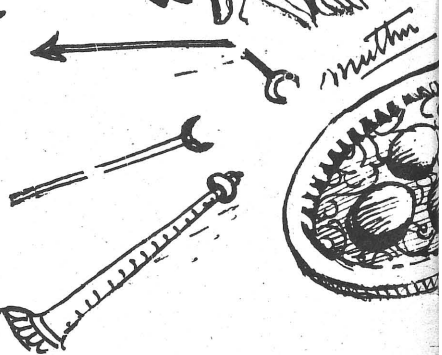
If Kamban's Tamil is difficult to render into English, the 'Hiranya Vadai Padalam' verses in the epic defy all attempts at translation. Only a genius-translator like Aiyar could tame the rising waves of sublime poesy which projects the terrible beauty of the Supernatural. Here again, the appearance of the divine Man-Lion is a crescendo of word- and -significance power. But Aiyar rises magnificently to the occasion:

He struck, and lo the heavens
opened wide,
The universal globe as under burst,
And rumbling came the laugh of
the Man-Lion fierce.
Tremendous, ominous! When
Prahlada heard
Him laugh Whom even Brahma
seeks in vain,
He danced for joy, his eyes with
tears filled.
He chanted loud His holy name,
and hands
In worship joined above his tender
head...
Hiranya heard, and wild with rage
exclaimed,
'Say, who art thou that daredst
laugh? Art thou
The god of whom this boy doth
prate? And hast
Thoug found thy ocean small and
refuge sought.

Thou despicable, within this pillar
here?
Come forth if thou wouldst fight
with me, Comeforth!
The pillar burst, the Lion stood
self-revealed:
He grew and filled this universe,
and those
Around, and who can know and
tell of all
His wondrous doings in the great
Beyond?
The globed vault did burst, and
from the depths
Above to those below all space
was torn
Sheer!

Not only did Aiyar want to project the glories of Tamil literature to the outside world through translations, but he also wished to expose Tamilians to the Western breeze. He referred to this in 1918 with a sense of urgency in his introduction to the life of Emperor Chandragupta written by him:

"Very soon works of North India and the West should be translated into Tamil. The histories of the countries of the world must be made available in Tamil. Therein should be detailed the geographical contours of the countries and the make-up of their towns and villages."



Aiyar himself came forward to make a beginning in this respect. He translated Emerson's essay 'Self-Reliance' as 'Thannambikkai', and this version is truly a Tamil classic today. Aiyar also rendered into Tamil Rabindranath Tagore's 'Cabuliwallah'. He wrote on Garibaldi and Booker T. Washington, placing their lives and ideas before the Tamil reader. With a seer's vision he saw that translation of ideas alone could bring together the East and the West. He was a sterling patriot, but he was also a citizen of the world working for the loving togetherness of a world community. Therefore did he proceed to enrich Tamil culture with new ideas and significances. Aiyar's political work and social service have become chapters of the nation's past. His translations and criticism, however, continue to be a living force in the world of literature even today.

The first underground Rapid Transit System of this country is taking shape now in Calcutta. The section taken up for execution now is from Dum Dum to Tollygunj, with a double track railway line covering a distance of about 16.43 Kms. A 1.5 Km. stretch from Dum Dum end will be on the surface, while the remaining will be underground, except for a short stretch at Tollygunj. It will have 17 stations, the average interstation distance being 1.02 Km.

Eight-car trains will run initially at two minute intervals but it is hoped to improve the frequency later to 90 seconds headway.

The Metropolitan Transport Project, Calcutta, has placed an order on ICF for the design and manufacture of 144 coaches required for this section. The original thinking was to go in for foreign collaboration for this new venture of designing and manufacture of the Metro coaches. It is a matter of pride for ICF that, recognising ICF's outstanding achievements and varied experience in the construction of over 70 different types of coaches not only for the Indian Railways but also for export markets, the Railway Ministry decided to entrust this challenging task of designing and manufacturing the metro coaches to ICF. Of the 144 coaches on order, two trains, each consisting of 8 coaches, have been programmed to be turned out as Prototype trains. They will run in a test section being got ready between Dum Dum and Belgachia, a distance of 1.5 Km.

Metro COACHES

from



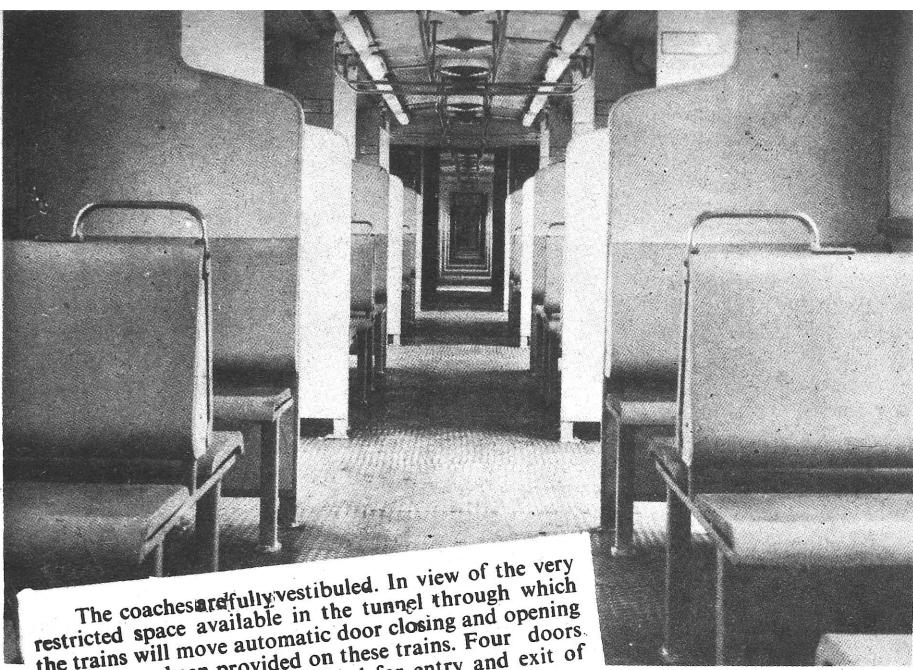
ICF

The first prototype train has electric traction equipment supplied by Bharat Heavy Electricals Limited, Bhopal and the other train will have equipment supplied by NGEF, Bangalore. Equipment for the remaining 16 trains has also been ordered, divided equally between BHEL, Bhopal and NGEF, Bangalore. While the prototype trains will have some equipment imported from abroad, the series production coaches will have substantially indigenous equipment.

The first 4 coaches - two Driving Motor Coaches, 1 Non-driving Motor Coach and 1 Trailer Coach - fitted with BHEL equipment, are now leaving ICF for Calcutta.

The Metro coaches will be different in many respects from conventional electric multiple unit coaches of the suburban trains. In each rake of 8 coaches, there will be 6 motor coaches and 2 trailers with driving cabs at both ends. The coaches are built for a track gauge of 1676 mm (5 ft. 6 inches). Each coach is 19.5 m. long and 2.74 m. wide, with a capacity of about 300 passengers. Top speed will be 80 Kms. per hour.

The system will operate on 750 Volts DC from conductor rail with current collectors fixed on both sides of each bogie. All the traction and other equipments are mounted below the floor, except those in the driver's cab.



The coaches are fully vestibuled. In view of the very restricted space available in the tunnel through which the trains will move automatic door closing and opening devices have been provided on these trains. Four doors of double leaf type are provided for entry and exit of passengers, on each side of the coach. The doors are electro-pneumatically operated and give a maximum clearance of 1200 mm. The opening and closing of doors is normally controlled by the Guard. In case of emergency the doors can be opened by pulling the doors apart. However, once the doors are fully closed and locked, push back is not possible. The control circuit is so designed that unless all doors of the train are closed, the train cannot be started. For the very high standard of safety required for underground operation, Auto-

matic Train Protection feature will be incorporated which will automatically apply the brakes, should the driver fail to control his train within the speed limits permissible. Features are also incorporated for automatic operation of the train with the driver exercising a supervisory function. A public address system is provided on trains to announce approaching stations. A central controller can contact any of the train crew and also make important announcements directly to passengers over the system. A dozen special-type fans in each coach will circulate cool and fresh air from the subway under slight pressure to ensure reasonably comfortable condition inside the coaches. Fluorescent lighting and public address system are the other passenger amenities. To reduce the tunnelling cost to the minimum a smaller wheel dia. of 860 m (new) has been adopted for Calcutta Metro.

To reduce wheel wear and brake block dust problems, major portion of the braking will be done through rheostatic brakes. Composite brake blocks are used in place of the Conventional cast iron ones. Special type of signalling system will indicate the track position ahead in the cab itself with an automatic feature to apply brakes if the driver fails to observe the speed signals. It is also proposed to introduce automatic train operation subsequently.

With all these sophistications built in the design and manufacture of these coaches to a very high standard of reliability and safety is a major task. This is particularly so, when this is attempted to be done in this country for the first time without any technical collaboration. It is confidently hoped that trial runs due to start in the next few weeks will be successful enabling ICF to take up production of series coaches on schedule.

Municipalities and Townships - their work and progress

There are 99 Municipalities and 8 Township Committees of various grades.

About 62 lakhs persons are residing in the Municipal Areas. The Municipalities are maintaining roads to a length of 5,831 K.Ms. of different types with about 1,52,000 street lights. There are 70 High Schools including 39 Higher Secondary Schools in 29 Municipalities. 34,502 Boys and 26,857 Girls (i.e.) total 60,759 pupils are studying in these High Schools. 2,202 Teachers are employed in these High Schools.

Municipalities maintain 1,943 Elementary Schools, in which 3.76 lakhs pupils are studying 1,314 Teachers are employed in these Schools.

118 Hospitals/Dispensaries are maintained by the Municipalities. For the convenience of public, the Municipalities are maintaining 62 Weekly Markets, 186 Daily Markets, 90 Bus Stands and 76 Taxi/Cart Stands.

Communication—Roads :

During 1980-81, Government have sanctioned a sum of Rs. 45.00 lakhs as loan and Rs. 27.23 lakhs,

as Statutory Grants for Improvement of roads. The loan amount has been distributed to 68 Municipalities. With this amount 190 roads have been taken up by the Municipalities. A new scheme viz. Revolving Fund of Rs. 25.00 lakhs has been approved by the Government to develop the roads in private layouts. In 1980-81, 26 Municipalities are laying roads to a length of about 70 K. Ms. with this amount.

Remunerative Enterprises Scheme

During the year 1980-81, Government have sanctioned Rs. 93.82 lakhs to 40 Municipalities through Tamil Nadu Integrated Urban Development Programme. Out of this amount the following development works have been taken by the Municipalities and they are in progress :

1 Market, 5 Bus Stands, Office Complex, Shops and Stalls in 5 Municipalities at a total cost of Rs. 4.05 lakhs, 2 Lodging Houses, 40 Pay and Use Toilets in 29 Municipalities.

For construction of Cinema Theatres the Municipalities of Tuticorin, Tirunelveli, Attur, Rasipuram, Karaikudi, Udumalaipettai, Ramanathapuram, Sivakasi, Srirangam, Sivaganga and Paramakudi have sub-



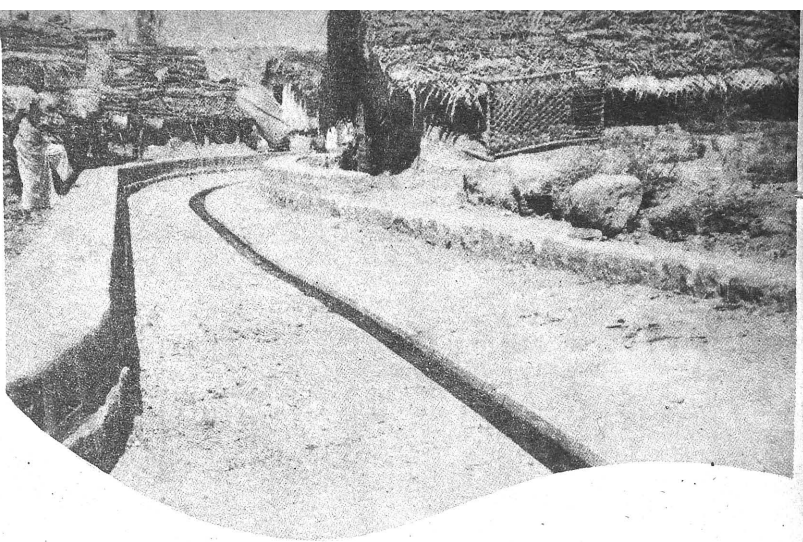
mitted proposals for sanction of loans from Tamilnadu Integrated Urban Development Programme and they are under consideration.

Pay and Use Latrines

So far 53 Municipalities have constructed 92 Pay and Use Latrines, Government has sanctioned a sum of Rs. 21.26 lakhs to 29 Municipalities during 1980-81 for construction of 40 Pay and Use Latrines and they are under progress. The other Municipalities where the Pay and Use Latrines have not been constructed are taking action for construction of the same.

Slum Improvement

For the past 4 years ending 1980-81 Government has sanctioned Rs. 200.00 lakhs as grant to provide road, drinking water, street lights and public conveniences in slum areas of Municipalities. By this scheme 19 Municipalities have improved 110 Slums and 3.90 lakhs persons have been benefitted by the scheme.

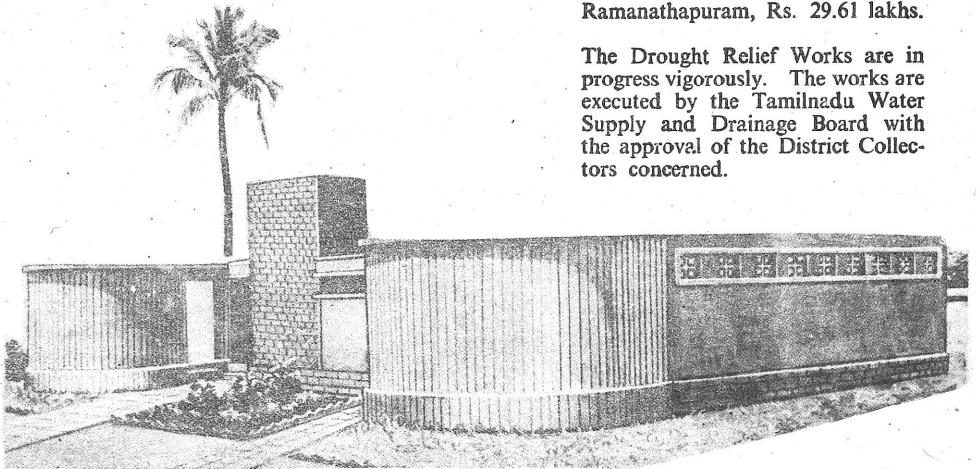


lakhs for construction of Elementary School Buildings and in 60 Municipalities 95 School Buildings have been taken up under construction during the current year.

tance sanctioned to the Municipalities for drought relief works.

Municipalities in North Arcot District, Rs. 40.00 lakhs, Salem District, Rs. 10.00 lakhs, Pudukottai District, Rs. 8.00 lakhs, Ramanathapuram, Rs. 29.61 lakhs.

The Drought Relief Works are in progress vigorously. The works are executed by the Tamilnadu Water Supply and Drainage Board with the approval of the District Collectors concerned.



Special Nutrition Programme

The Special Nutrition programme is in force in 32 Municipalities and 32 Centres are run by the Municipalities for implementation of the scheme in which Children below 6 years of age and expectant mothers are given salad oil, balahar food etc. By this, 1,23,566 persons are benefitted.

Scheme for Construction of new Buildings for Municipal Schools :

During 1980-81, Government has sanctioned a grant of Rs. 21.50

Government has also decided to extend this scheme i.e. sanction of grant for school buildings for High Schools maintained by the Municipalities for which Rs. 25.00 lakhs has been provided in the Budget Estimate 1981-82.

Drought Relief

Due to acute shortage of drinking water on account of failure of monsoon Government has come forward to give financial assistance to the Municipalities affected by droughts for providing drinking water to the public and the following are the details of financial assis-

Integrated Development of Backward Areas

To improve the backward areas, a scheme of Integrated Development of Backward Areas was started during the year 1977-78. Up to the year 1979-80 a sum of Rs. 16.00 lakhs has been sanctioned to 21 Municipalities and the works are in progress. Under the scheme, all basic amenities are provided where weaker sections of the societies are residing. During the year 1981-82, Government has sanctioned a sum of Rs. 25.00 lakhs to 47 Municipalities to provide basic amenities in the backward areas.



'Let a thousand flowers bloom' 'Catch them young and Coach' -with these twin objectives the Directorate of sports and Youth Services was started in September, 1979 by the Hon'ble Chief Minister of Tamil Nadu Thiru M.G. Ramachandran.

To render advice to the State Government and to distribute grant-in-aid in order to develop the Sports and Games in Tamil Nadu 'THE STATE SPORTS COUNCIL' was started in 1957 and is continuing its valuable service under the new Directorate of Sports and Youth Services.

With the coming into existence of the State Department of Sports and Youth Services various schemes have been drawn up with the following objectives:

To broadbase the Sports and Games facilities and the infra-structure with a view to produce a large number of Sportsmen/Players, on the basis of "Let a Thousand flowers bloom".

To identify the talented and skilled few, to coach them intensively and to take care of their needs in (a) Sports Coaching (b) Sports diet and (c) Sports Medicine and providing effective competition to shape them competitively.

SPORTS AND YOUTH SERVICES



These twin objectives again would fall into certain development areas: They are:

- (i) Schools,
- (ii) Colleges,
- (iii) Non-student Youth in Rural and Urban Centres.

The schemes drawn for implementation by the Department of Sports and Youth Services (For Sports) have therefore been aimed at School Facilities, College Facilities and Non-Student Facilities and School Excellence, College Excellence and Non-Student Excellence.

In Schools:

(a) To encourage the sports and game among school students four kinds of programmes are implemented:

The Middle Schools sports competition:

For conducting sports competition at Middle Schools level i.e. for students studying upto VIII Std. a sum of Rs. 1,000/- per year is sanctioned for each Educational Districts in the State. Under this scheme 50 Educational Districts, received grants and conducted sports competitions during 1980-81.

Ten Schools Sports Meet:

For the students in High Schools and Higher Secondary Schools a separate scheme was started, by which a group of 10 schools forming as a Zone conducted Sports Meet with financial aid of Rs. 500/-

Last year 300 such Zones conducted Sports meets and celebrated play festivals.

State level Summer Coaching Camp:

To provide with intensive coaching to the identified students with talent and skill, State level Summer Coaching Camp was conducted in two centres viz: Madras and Madurai in May, 1980 in the following disciplines:

- 1. Athletics 2. Hockey 3. Football
 - 4. Basketball and 5. Volleyball.
- The students were given proper coaching by NIS qualified coaches in their respective fields.

Sports Schools and Sports Hostels:

As a pioneer to the sports stream programme in all schools, Sports schools were started last year for the boys studying in VIII Std. at three centres, viz. Madras, Annamalai Nagar and Coimbatore. 175 boys are studying in these schools. The School is providing intensive coaching to the students through NIS qualified coaches.

In Trichirappalli, Tirunelveli and Madurai, Sports Hostels were started and 90 students in aggregate are residing in these hostels. The students in these Hostels are given intensive coaching as in the case of sports Schools.

All the expenditure of these Sports and Sports Schools are borne by the Government.

National Service Scheme:

The National Service Scheme Programme has been implemented in Tamil Nadu during the year 1980-81 also. The student strength of NSS is as follows:

All University students of affiliated colleges	40,000
Higher Secondary Stage	10,000
Total	50,000

Schemes for the Non-student Youth

Sports Meet at Panchayat Union Level:

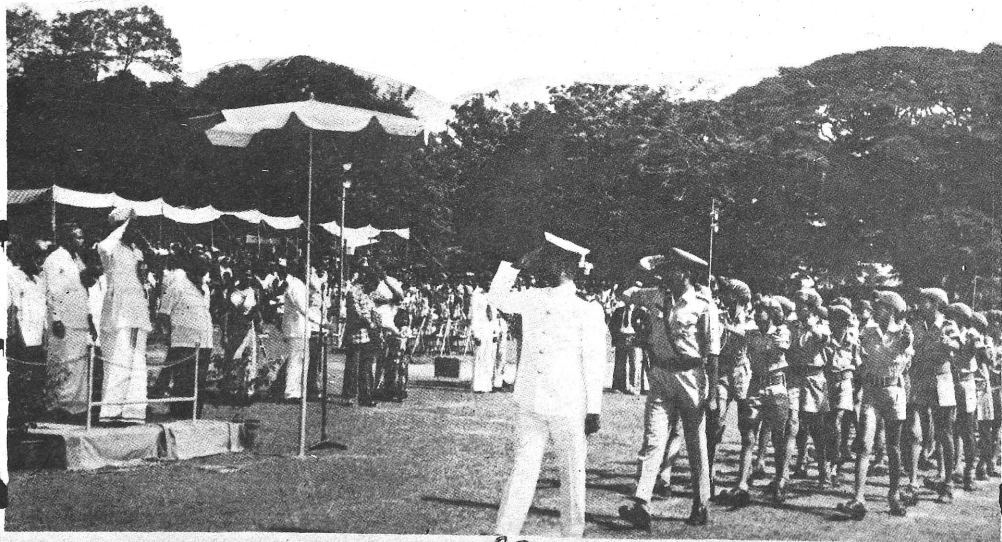
A sum of Rs.250/- per year was sanctioned to all the 374 Panchayat Unions in the State for conducting Sports Meet at Block level.

Chief Minister's and Governor's Trophies:

A lumpsum of Rs. 1,000/- has been sanctioned to institute two rolling trophies in the name of the Governor of Tamilnadu and the Chief Minister of Tamilnadu for giving awards to the winners of the Block level Competition. 100 Panchayat Unions availed these opportunities last year.

Rural Sports Centres:

To provide better facilities for the rural youth to practise the Sports and Games a scheme has been started for Rural Sports Centres in all the 374 Panchayat Unions. To start with 88 Rural Sports Centres were established so far. They were given financial assistance of Rs. 1,200/- and for the maintenance.



Construction of Austerity Pavilion:

To construct small Austerity Pavilion in each Panchayat Union Centre a financial grant of Rs.35,000/- each (Rs. 25,000/- in Nilgiris District) was sanctioned. Thirty such centres have availed this opportunity receiving half of the amount as the first instalment during 1980-81.

Pongal Day Sports:

District Level and State Level Pongal Day Sports Meets were conducted. The 13th Pongal Sports Meet was conducted in Thanjavur in a grand manner in March, 1981.

Palk Strait Swimming Competition:

The Third Palk Strait Swimming Competition was conducted on 31st March and 1st April, 1981. The sea between Dhanuskodi and Talaimannar covering the distance of 35.2 Kilometres is the venue of the sea swimming competition. This is an open Competition. Of the 5 participants two completed the Swimming distance. Both of them broke the previous records. By clocking 12 hours 29 Min., 45 seconds, Thiru Guruz Contractor of Bombay broke the previous record of 14 hours 20 Sec. established in 1969. The Second Swimmer Thiru Taranath Shenoi also clipped 1 hour 15 seconds of the previous record.

First Asian Swimming Coaching Camp for Indian Probables.

The First Asian Swimming Coaching Camp was conducted for the Indian Probables to be selected for the Asian Swimming Competitions to be held in 1982.

Orientation Certificate Course in swimming

In order to train the Physical Education Teachers and Physical Directors working in the High Schools/Colleges in Swimming, a Orientation Course was conducted at YMCA College of Physical Education, Nandanam, Madras under the technical guidance of NS, NIS, Patiala. Thirty Physical Education Teachers and Physical Directors have attended the Courses. The NS, NIS, Patiala has issued certificates to all the participants.



Financial award:

Sportsmen who won State level and National, International level competitions including the Olympic Games belonging to Tamilnadu were presented Cash Awards for their achievements in the field of Sports and Games. Seventy eight Sportsmen, who have got place in more than 16 competitions were awarded Rs. 49,500/- in 1980-81. In addition, Thiru V. Bhaskaran, who won the Olympic Gold Medal as the Captain of the Indian Hockey Team was given a Cash Award of Rs. 15000/- and also a house worth Rs. 1,47,000/-.

Adventure Programme:

Hill Trekking, Mountaineering, World Tour bi-cycling etc. are some of the adventure programmes patronised by the Directorate. Seven Cyclists belonging to Tamil Nadu and one cyclist of West Bengal were assisted for their adventurous world tour to the tune of Rs. 46,900/-. Under the Hill Trekking and Mountaineering Programme grants were also sanctioned.

Pension for outstanding indigent sportsmen:

Some of the outstanding indigent sportsmen in Tamilnadu who are suffering financially on their retirement has been granted a sum of Rs. 75/- per mensem as pension. At present 25 retired sportsmen are enjoying this benefit.

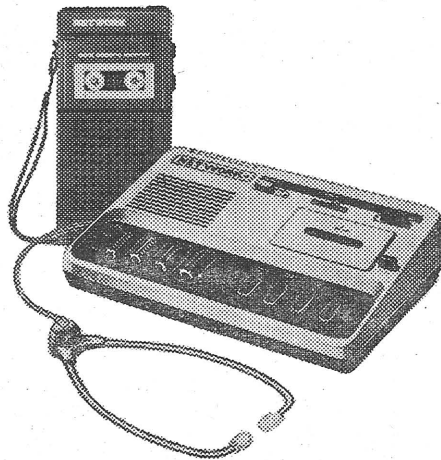
Grant-in-aid to the Tamilnadu State Sports and Games Organisation:

Under this scheme, State Sports and Games Organisations in Tamil Nadu were given grants-in-aid for their activities in their respective fields. A sum of Rs. 3,64,198/- was granted in 1980-81.

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