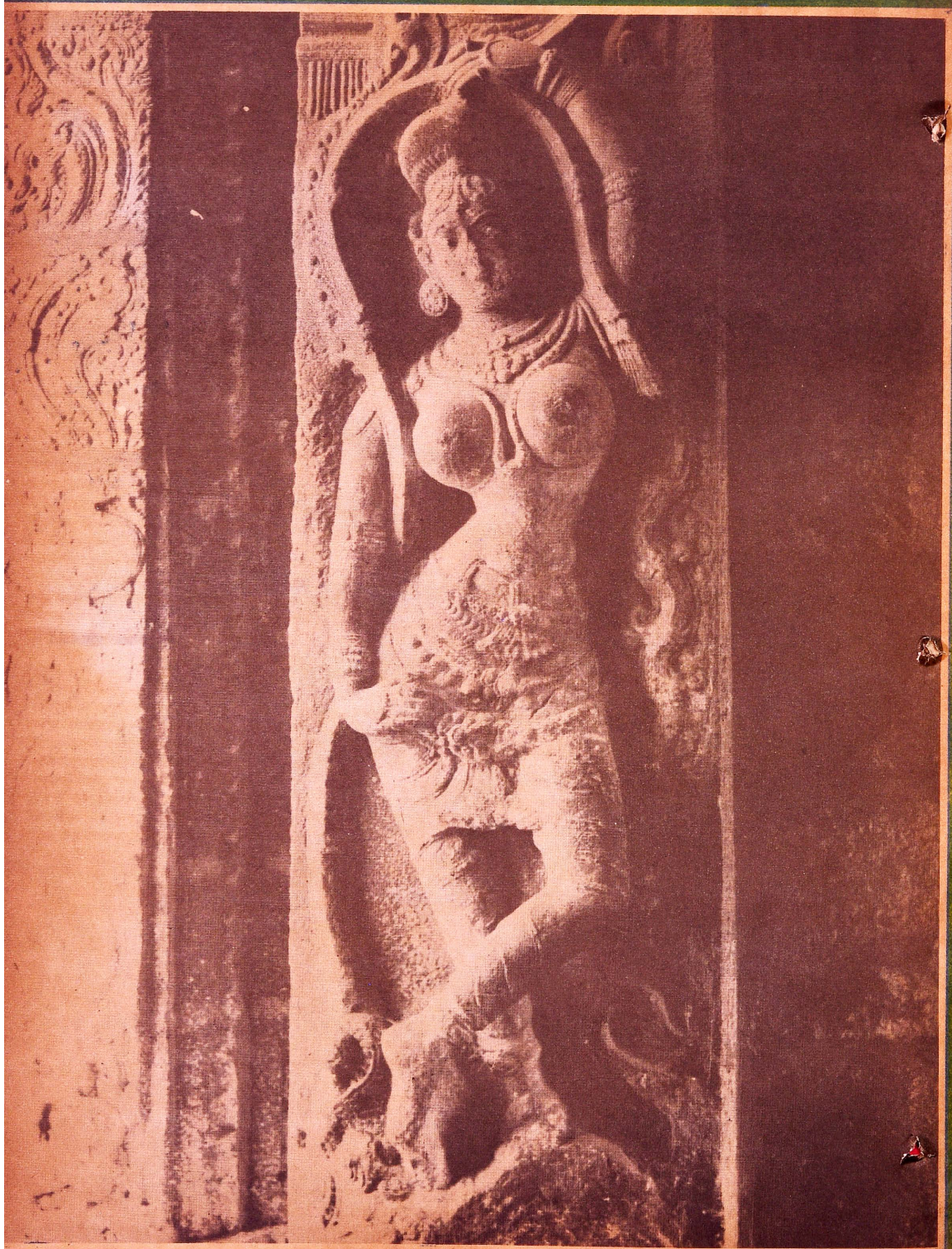


Tamil Arasu

MAY 1986 50 Ps.

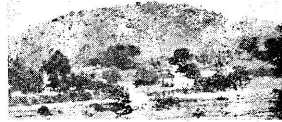




DEVELOPMENT WEEK



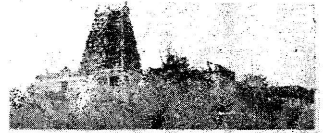
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MAHABALI PURAM



HANDLOOMS



BORN FREE TO LIVE FREE



HANDI CRAFTS



SALT SATYAGRAHA 50th YEAR



DEVELOPMENT WEEK CELEBRATIONS IN TAMILNADU

Appeal made by

Thiru Prabhudas Patwari

GOVERNOR OF TAMILNADU

REPORT ON 'THE
Celebrations

Students to help rural uplift:

It has been decided to celebrate the Tamil New Year's Day with dynamic programmes of social, economic and health measures throughout the State for a week from 13-4-1980. While conveying my greetings for the New Year, I appeal, to all the citizens to participate in the celebrations actively so that we may help our weaker and rural sections to come up in life and try to end poverty, unemployment and ill-health. 13th April will be celebrated as "Shramdan Day". Students, N.S.S. volunteers, members of Nehru Yuvak Kendras and social workers will go to the villages with shramdan programmes for a week. It is estimated that more than 50,000 volunteers will go to 1,000 villages during the vacation.

Dr. Ambedkar's Birth Day" which falls on April 14 will be celebrated as "Harijan and Tribal Welfare Day". I have appealed to all the citizens of Tamil Nadu to invite on this day one Harijan family either for breakfast, lunch or dinner so that it will pave the way for emotional integration.

On the 15th April, which is being celebrated as "Khadi and Village Industries Day", I appeal to all the citizens to purchase at least 25 % of their annual household

requirements of soap, match boxes and food articles of Khadi and Village Industries as this will provide bread and employment to thousands of our sisters and brothers in rural areas. This time our target for Khadi Sales is for Rs. 20 crores and for village Industries Rs. 50 crores and this will give employment to more than 7 lakhs of rural families. 16th April will be observed as "Tree Planting Day". We want to launch a tree planting programme to reach a target of 2.5 crores of trees during this year. Seedlings will be distributed to various agencies with instructions. 17th April will be "Blood Donation and Family Welfare Day". Most of the hospitals throughout the State public or private, will open camps for receiving donation of blood. We want to make our blood banks the richest so that no patient suffers for want of blood. These camps will continue for a week. 18th April will be "Village Adoption Day".

There will be meetings in towns and villages in the State to organise a minimum 1000 village adoption programme. Numerous social services will be rendered in this programme.

You can select your own village and send your donation to that village.

The last day will be observed on 19th April as "Medical Camps Day", when programmes of medical camps in rural areas for all diseases including dental, eye and E.N.T. will be organised. One thousand such camps will be organised during the year.

I appeal to all voluntary organisations, chambers of commerce and the general public to cooperate in these programmes so that we may bring a social revolution among the people of Tamil Nadu.

The 'Welfare and Development Week' inaugurated on the Tamil New Year's Day by Governor of Tamil Nadu had an enthusiastic start with over 300 N.C.C. cadets and N.S.S. volunteers laying out badminton, hockey and kabadi courts for the children of the Jawahar-lal Nehru Bal Bhavan in the Government Estate,—"Shramdan" was the theme for the inaugural day.

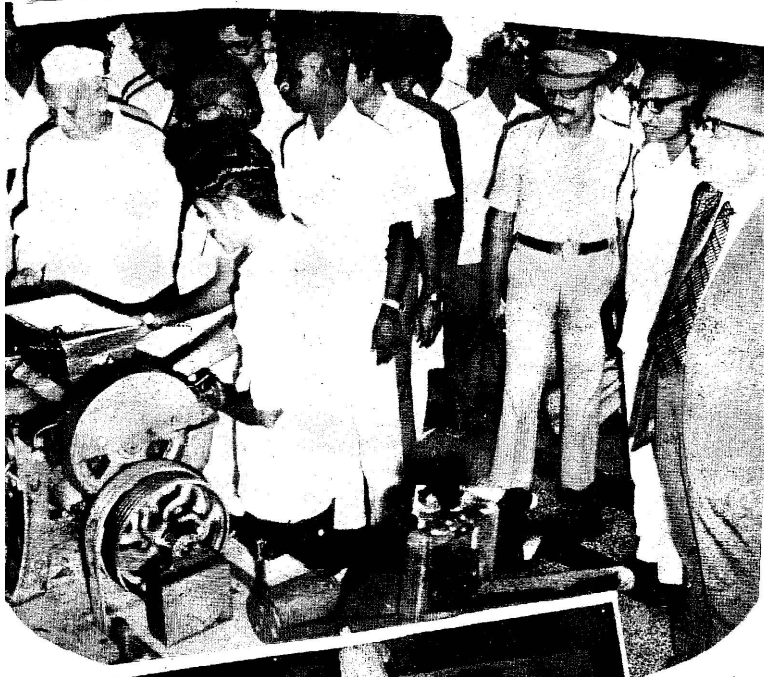
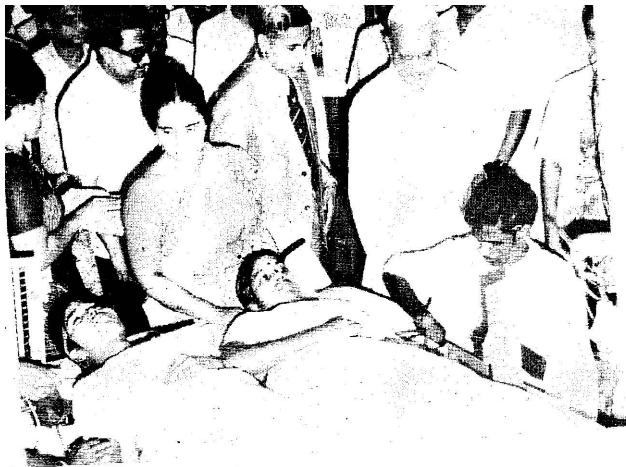
Tmt. Jothi Venkatachallum, Governor of Kerala, the chief guest, Thiru Prabhudas Patwari, the Governor of Tamil Nadu and Thiru T.N. Lakshminarayanan, I.A.S. Adviser to the Governor planted saplings to mark the occasion.

The Governor observed in his inaugural address that he found in the students of Tamil Nadu not only an ardent desire to learn, but also an eagerness to serve the people. By taking advantage of the student community's interest in social service and mobilising its energy, a big change could be brought about in the rural areas.

During the summer vacation, the Governor said, students could go to the villages, camp there and help the people in a variety of ways like laying roads, educating the villagers on hygiene etc.,

Students themselves would stand to benefit by this experience. While living among the villagers, they could realise how better-off they are compared to their compatriots in the villages, which would





inculcate in them a sense of responsibility and composure.

Explaining the features of other programmes during the week, the Governor said his desire was to make the blood banks in Tamil Nadu the richest in the country. He appealed to the people to buy at least 25 per cent of their requirements from khadi and village industries units. He said Dr. Ambedkar's birthday (April 14) was being celebrated as Harijan day to focus attention on the need for eradicating untouchability.

Tmt. Venkatachallum Governor of Kerala said rural uplift was the most important component of the community development project. At the Government level, many schemes and programmes were being implemented for the benefit of the rural population. In all these, students could play a useful role by telling people how they should take advantage of the measures. She particularly wanted the NCC and NSS students to engage themselves in the implementation of mid-day meals scheme for school children. Blood donation, she said, appealed to her most because it transcended considerations of caste and creed.

TREE PLANTING:

Thiru Lakshminarayana I.A.S. Adviser to the Governor of Tamil Nadu said that, when apprised of the schemes envisaged during the 'Welfare and Development Week' the Prime Minister was "very fascinated" particularly by the tree-growing programme.

He added that the Prime Minister even suggested that every child be asked to 'adopt' a tree. He said if every child could be persuaded to plant a sapling of the species of its choice, it would develop an "emotional attachment"

Top priority to harijan welfare:

On the second day of the Development week, the Governor, Thiru Prabhudas Patwari, called for concerted efforts by all people to eradicate the evil of untouchability.

The Governor said that he had advised the Government to accord top priority to Harijan Welfare and that Government officials had been asked to visit the predominantly Harijan areas to chalk out development plans.



The Governor, pointed out that caste differences were totally man-made, and there was no mention of discriminations against any section of humanity in the Vedas or puranas.

He exhorted the people to work together for the removal of these practices and live in an atmosphere of friendship and amity. The Harijan welfare day was being celebrated on Dr. B.R. Ambedkar's birthday to bring into focus the existence of social injustices and inequalities in the community and asking people to work for their eradication.

The Governor, presented cash grants of Rs. 4,300: a gold sovereign and a certificate to four couples of inter-caste marriage. Ironboxes were presented to eleven dhobies and kits to three barbers. Twelve Harijan students received scholarships for their higher education in recognition of their proficiency in the SSLC and Pre-University classes.

In connection with the Harijan and Tribal Welfare Day, the Governor

nor hosted a dinner for about 50 Harijan-families at Raj Bhavan. The party was attended among others by Thiru R. Venkataraman, Union Finance Minister, Thiru T.N. Lakshminarayanan I.A.S., and Thiru I.J. Naidu, Advisers to the Governor of Tamil Nadu and Thiru V.Karthikeyan I.A.S., Chief Secretary.

Rural Industries to solve problem of unemployment

A seminar and exhibition on khadi, rural and small industries, was held on 15.4.'80 as part of the Welfare and Development Week celebrations of the Tamil Nadu Government. The Governor in his address suggested that a strong movement be started in the State in support of khadi and village industries which provided direct employment to rural artisans.

No Government can solve the problem of poverty or unemployment unless the community extends its helping hand, Governor Prabhudas Patwari said.

Thiru T.N. Lakshmi Narayanan I.A.S., Adviser to the Governor, presiding over the function said the Government should continuously explore the possibilities of setting up units of khadi and village industries to generate employment opportunities.

Though use of high technology could not be totally shut out, the problem of chronic unemployment in the country should also be borne in mind, he said.

TREE PLANTING

On 16.4.'80, observed as the Tree Planting Day the Governor called for the creation of a strong public opinion in favour of conservation of trees and forests.

Industrialisation and population growth had resulted in the continued depletion of forests and the situation had become critical now.

The Governor planted two saplings at the Kalaivanar Arangam grounds and said that every citizen should resolve to adopt one tree.

The Chief Justice, Thiru M.M. Ismail, who presided, said indiscriminate felling of trees had affected rainfall in many areas in the country.

Tmt. Rukmani Devi Arundale, President of Kalakshetra, said it was a pity that while trying to emulate the Western countries in many respects people had not learnt to plant trees and preserve forests.

Message of small family

On 17.4.80 celebrated as Blood Donations and Family Welfare Day, the Governor called upon social workers and voluntary organisations in the State to step up their campaign for family welfare and spread the message of "small family."

He pointed out that population explosion was the most vexing problem of the day. The family planning had not made any dent in the country's population growth because of the poor response to the programme especially from





people in the lower strata of society and from those in the rural areas.

The Governor said that the motivators and other organisations interested in family welfare should concentrate on slums and the working class to achieve results.

Thiru I.J. Naidu, I.A.S. Adviser to the Governor, underlined the importance of limiting population growth. The nation continued to be poor not because of lack of resources, but because too many people had to share the national income.

Government to adopt 1,000 villages

On 18.4.80, observed as the village Adoption Day the Governor declared that the Tamil Nadu Government would adopt 1,000 villages in the state during the coming year for integrated development and overall progress of villages.

He hoped that within three

years, all the villages in the State would be covered under the above programme so that the basic amenities are made available to all people in the villages. The Government would also mobilise social and voluntary organisations to adopt villages so that not a single village was left uncared for.

Thiru I.J. Naidu, I.A.S., Adviser to the Governor, emphasized the need for broad outlook and active implementation of the programmes in the Village adoption schemes so that the work of the Government, along with those of the voluntary agencies, did not overlap and become contradictory.

Calling upon Industrialists to avail themselves of the 100 percent Income-tax exemption on the development of rural areas the Adviser wanted more and more industrial units to come up in villages.

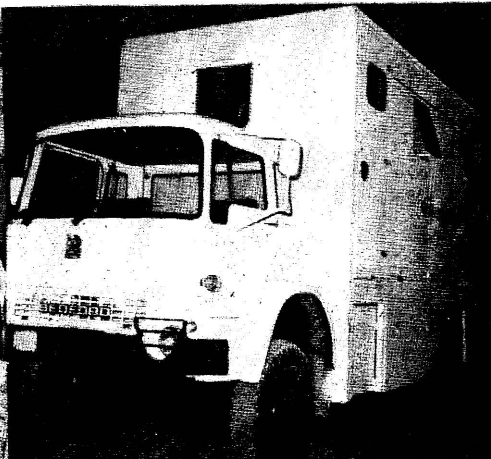
A number of representatives of nationalised banks, voluntary and

social organisations, and service societies outlined their schemes of village adoption for the coming year.

Rural Mobile Medical Camps:—

The final day of the Development Week was celebrated on 19.4.80 as Medical Camps Day. The inauguration of a rural mobile medical camp and centres for detection and treatment of cancer, diabetes and dental diseases highlighted the above occasion.

Thiru V. Karthikeyan, I.A.S., Chief Secretary to Tamil Nadu Government, speaking on the occasion stressed the need to inculcate in slum dwellers and rural people the importance of environmental hygiene.



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		Two years	8.5 %	
		Three years	9 %	
		Five years	10.5 %	
3.	C.T.D. 10 years		6.75 %	An A/c. of Rs. 10/- denomination will fetch Rs. 1,693.20.
4.	R. D. 5 years		10.5 %	An A/c. of Rs. 5/- denomination will fetch Rs. 389.05.
5.	N.S.C. II Issue	.. 7 years	6.5 %	The maturity value of Rs. 100/- denomination will be Rs. 155.50.
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THE PUBLIC BY

GOVERNMENT

SERVANTS



Thiru V. KARTHIKEYAN, I.A.S.,
Chief Secretary to Government.



The general impression among the public—the educated as well as the illiterate—is that the attitude of the Government servant is a maddening amalgam of officiousness, condescension and cantankerousness. Even retired Government servants once they join the ranks of the general Public after their superannuation find that the attitude of their erstwhile colleagues leaves much to be desired. It is therefore necessary to make all Government servants realize that the public service of a democratic country is as much a service for the citizen as it is for the Government.

The citizen expects of a Government servant only that he meets his requests carefully, objectively and in accordance with the Rules, the Regulations and the Law; he also expects to be treated in a friendly and courteous manner. The following tips, which an experienced and considerate Government servant normally observes, are intended to help young and newly recruited Government servants in their daily contact with the citizen.

The Basic Rule

All that there is to say about a Government servant's conduct towards the citizen can actually be compressed into the basic rule—"Treat the citizen in the manner in which you would wish to be treated if you were in his place." Put yourself in his place and try to imagine what you would expect. You would want to be listened to politely, courteously, calmly and with interest. You would expect your request to be correctly, promptly and fully dealt with. Well, then treat the citizen in that

way and deal with his problem, fully conscious of the fact that the impression the citizen gets of the public service as a whole depends upon you and how you treat him now. It is nice to be important but it is more important to be nice.

Avoid delays

The citizen understands that some public servants



have a heavy work load and therefore delays cannot be avoided. But he does not understand,

- (a) that an officer should write to him, after a long lapse of time that he is not competent to deal with the matter raised by the citizen or that the citizen has failed to submit important documents along with his request (which should have been noticed right away);
- (b) that though he has been given an appointment at a particular time, he has to wait much longer ;
- (c) that the officer is not at his seat for a long time during office hours and has not left any information about his substitute who can be approached in the matter ;
- (d) that the official lets him wait at his counter or in an office room and does not attend to him but continues to turn over the pages of his file or to chat with some other official.

Interim information

If you cannot deal with and finalize an application or request because you have to obtain another agency's opinion on it, at least glance through it quickly and check whether it comes under your jurisdiction, and it contains all the necessary documents, and inform the applicant why he will have to wait for a decision for some time. Such 'interim information' may not be much of a trouble and will show that you have attended to the matter, thereby saving you reminders from the applicant and his annoyance as well.

Guidance

You cannot expect the citizen to know who is competent for what in which Government Department. You should readily help him to find the official concerned with the matter and show him the way. Offer your assistance to the citizens who are helplessly wandering about in your office corridors, trying to find the competent official. When you write to a citizen, give him the number of your telephone and the number of your room. If you fix an appointment with him, tell him how he can find his way to you.



Style of correspondence

Try to acquire a lucid, understandable language that corresponds to the citizen's language. Write letters which a laymen can also understand. Explain technical terms to him and use abbreviations only where they are commonly used. Your letter must be comprehensive, dealing with all the questions the citizen puts up to you or which are essential for your decision. Give brief and clear explanations. Particularly, in cases where your letter contains a negative decision or an encroachment on the citizen's rights, your letter should not be harsh but understanding in tone. Do not write "Your request has been rejected" but instead write "I regret my inability to comply with your request for the following reasons.....". You must, however, remember the given legal formalities.

Problematic Citizens

It may happen that you yourself are as friendly and understanding as possible but you suddenly come across a citizen who abuses and threatens—in short, a problematic citizen. Patience and politeness are your best weapons in such a case. Be objective and correct in your behaviour and in your letters. Stay calm even if the citizen is wrong. It sometimes helps to call one of your colleagues to be present in such a situation. Finally, if you be wrong yourself, apologize for, after all, any one can make mistakes.

An administration can be made friendly towards the citizens not by decrees and orders but only by the will of its members to be courteous, friendly and understanding. To achieve this, it is necessary that the Government servant should bear in mind whom the public service of a democratic state is supposed to serve—namely, the citizen.



SALT SATYAGRAHA REVOLUTION

Dr. G. RAMACHANDRAN,

Vice-Chancellor (Retd.)

Gandhigram.



This is the Golden Jubilee Year of the Salt Satyagraha Revolution under Mahatma Gandhi. This was the second of the great revolutions which he led. The first was the Non co-operation revolution of 1920. The third and the last was the Quit India revolution which finally brought to an end the great British Empire. The Salt Satyagraha revolution took place in between these two. While the Non co-operation revolution proved as never before that the people of India were capable of bringing British Rule to an end and while the Quit India revolution finally ended the Empire, the Salt Satyagraha revolution was the most comprehensive involving more millions of our people than the other two movements. Not a town or a village remained untouched by Salt Satyagraha. It was the supreme genius of Mahatma Gandhi that he chose the breaking of the Salt Law as the volcanic symbol of this revolution. The Salt Satyagraha brought political revolution to the door step of every man and woman in this country. The issue was utterly simple and the least educated and even the illiterate masses grasped the meaning and the challenge of this symbolic action of breaking the Salt Law. It affected every man and woman. This revolution ended in the signing of the Gandhi-Irwin Pact. If Mahatma Gandhi was the saintly leader of the Salt Satyagraha, Lord Irwin had the reputation of being a great Christian Viceroy!

When Mahatma Gandhi first announced that his second Civil Disobedience Movement would centre round the breaking of the Salt Law, people wondered how picking up of Salt or manufacturing it without State permission could affect the mighty British Empire. It is said that the big ones in Delhi and Simla doubled up with laughter exclaiming, "Let the old man pick up all

the salt he wants and eat it too!" But as the Dandi Salt Satyagraha March began under the personal leadership of Gandhiji and as day by day the reverberations of the March spread throughout India these very same big ones sat up and wondered what was happening. By the time Gandhiji reached Dandi and openly broke the Salt Law, the entire nation came awake. The Viceroy and his officials became nervous and planned a mighty counter offensive against Gandhi and the Congress. But nothing stopped the spread of the peaceful revolution. Nearly a hundred thousand Satyagrahis were thrown into prison. There were brutal lathi charges on the Satyagrahis in many places. Even women Satyagrahis were beaten up without pity. The number of shootings in the country increased and there were even bombings from air on peaceful crowds. And then at last, came the break-through when Gandhi and Irwin met leading to the Gandhi-Irwin Pact. Swaraj was not won in this Pact but the gateway to independence was flung open. The Indian people saw that the British Empire could no longer last and that the winning of the final round was now only a matter of time.

This essay will present some of my personal experiments in the Salt Satyagraha revolution. I wrote to Gandhiji claiming the right of a Member of the Sabarmathy Ashram to be allowed to join the Dandi March. Gandhiji replied at once instructing me to join Rajaji who was planning and organising the Vedaranyam Salt Satyagraha. I went and saw Rajaji immediately and he accepted me as a Member of the Vedaranyam Salt March. Rajaji undertook a whirlwind tour programme in Tamilnad to prepare the people to participate fully and effectively in the Salt Satyagraha revolution. He travelled III class

in the trains and ate whatever simple food was available on the platforms. In the beginning his meetings attracted only small crowds but as he moved from place to place and he explained with matchless but simple eloquence the deep significance of Salt Satyagraha, bigger and bigger crowds came to listen to him. Sometimes meetings would go on till midnight. The Vedaranyam Salt March was to commence from Tiruchi and would cover more than a hundred miles to the salt swamps in Vedaranyam. Just as there was Sardar Patel in Gujarat behind Gandhi, there was Sardar Vedaratnam Pillai of Vedaranyam behind Rajaji. Rajaji carefully selected 100 volunteers. Thousands of applications had to be rejected. But the applicants were asked to wait till Rajaji himself broke the Salt Law in Vedaranyam and then to organise the breaking of the Salt Law in their own areas. In this manner Rajaji spread the net very wide even before he led the Salt March to Vedaranyam. Dr. T. S. S.



Memorial of Salt Satyagraha (30—4—1930) at Vedaranyam.

Rajan was the leading figure in Tiruchirapalli backing Rajaji. Another leading figure was the late K. Santhanam who was Rajaji's right hand man in politics. At early dawn, on the 12th of April 1930 the March commenced. The 100 volunteers lined up, two by two, as Rajaji headed the column. He looked calm and utterly at peace. There was no excitement but only courage and determination in the air. At the stroke of 5.00 a.m. the March began with the singing of Ram Dhun. I was lucky to be close to Rajaji as the Satyagrahis marched out of Tiruchirapalli towards Srirangam. A famous song composed by the great Poet Namakkal Ramalingam Pillai was the song of the March. The refrain was that a new war was starting without swords and bloodshed, a war of love and freedom and all those who valued truth should join in the struggle. As the Satyagrahis came out marching from Dr. Rajan's compound, Rajaji was shown a statement just issued by the Collector of the Tanjore district Mr. Thorne, I. C. S. The Collector charged the people not to receive the Satyagrahis anywhere nor give them hospitality under threat of penalty of imprisonment and heavy fine. The Marchers were rebels and must be boycotted! Rajaji put on his spectacles and quickly read the statement as he was marching. He looked a little puzzled and then amused and told the Press Reporters, who were keeping close, that he was sorry the Collector did not know his people. He of course counted on the people to welcome the Satyagrahis and give them hospitality. But he was now afraid the Collector's statement would excite the people to shower on the Satyagrahis such overwhelming welcome and hospitality as he would not be able to bear. He said he would now have the added responsibility of controlling hospitality. He added with a smile "Thorns and thistles are not going to stem the tide of our freedom."

Some of us constituted an advance party which went ahead of the Marchers and we found that the courage and determination of the people was rising higher and higher everyday. Finally, when Rajaji arrived in Vedaranyam there was a mammoth meeting of village people awaiting his arrival. Scores of garlands were kept ready for Rajaji and the Satyagrahis. The air was rent by cries of Mahatma Gandhi ki Jai and Rajaji Ki Jai. Rajaji looked



Thiru Rajaji leader and Sardar Vedaratnam his able Lieutenant who participated in the Satyagraha.

somewhat tired as the Marchers arrived. He climbed on a table and asked the crowd to quietly sit down. He looked at the hillock of garlands waiting for him and the Satyagrahis. He did not want to waste any time. He was to break the Salt Law in Vedaranyam the next day. He therefore humorously asked those holding the garlands to take it that the garlanding was done. There was much work to do before the next day. He explained to the people the meaning of the Salt Satyagraha revolution, in utterly simple Tamil. He spoke straight to the hearts of the people. He wanted to know how many of those assembled would break the Salt Law after him. Literally thousands of hands went up. Rajaji looked very pleased and asked the people to keep their promise. The next day he broke the Salt Law and was arrested and quickly sentenced to a long term of imprisonment. The whole of Tamilnad then caught fire and there was not a town or village where crowds did not assemble to break the Salt Law. The British Rulers struck out with all their might but the revolution advanced step by step. Every jail overflowed with political prisoners. British rule looked a shame and a mockery.

Next only to Gandhiji and his Dandi March, the Vedaranyam March under Rajaji caught the imagination of the people. Day after day the Satyagrahis went into the salt swamps near Vedaranyam and broke the Salt Law. Packets of the contraband salt were auctioned at public

meetings enabling the crowds to join in the defiance of British Rule. Finally, a mass assault by the police was made on the Satyagraha camp and all the 100 Satyagrahis and their leaders were arrested, tried and sent to prison. But the villagers took up the struggle and the peaceful revolution went on. In less than a year the Gandhi-Irwin Pact was signed.

I had known Rajaji as a man of peace and a Constructive worker. His mind was a legal mind as he was a great lawyer. He broke the law as a matter of duty and conscience. The moral impression he created was only next to that of Gandhi. During the March he laid down disciplines for the marchers which were profoundly Gandhian. No Marcher was to accept any personal gift on the way. No Marcher should take work from a villager. The Marchers should take only food and shelter along with all the others. No smoking was allowed. No one was to indulge in personal propaganda. The Marchers in the camp in Vedaranyam should live simple hard lives doing all the camp work themselves. No Satyagrahi should enter into personal conversation with the authorities or the police. The selected leader alone would be the spokesmen. This was a wonderful baptism in non-violence for Tamilnadu. Rajaji's qualities as the leader of a battle was at the same high level as that of a constructive Worker engaged in peaceful action. The memory of the Vedaranyam Salt Satyagraha will never fade out from the minds of the people of Tamilnadu. **

Performance and prospects of Handloom Industry

HANDLOOMS the largest cottage industry employ nearly 10 million people and produce nearly 2,700 million metres of cloth per annum, which represents nearly one-third of the cloth produced in the country. Besides direct employment to weavers, this industry generates indirect employment to loom manufacturers, dyers, twistors, warpers, sizers, processors, printers, apart from those engaged in spinning mills. Twenty Point Programme announced by the Government of India gives a place of pride to handloom industry and it will make all out efforts to render special help and protection to weavers.

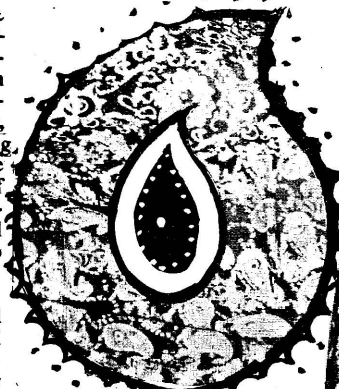
It is very much debated whether the responsibility assigned to this sector to increase the production to 3,700 million metres by the end of the plan will be discharged. It will be a challenging task for those who are engaged in the industry and associated with the development of the sector. The productivity of the handloom is as low as an average of 2 metres or so per loom per day. It is estimated that a large capacity in handloom is under-utilised or unutilised and 18 to 20 lakh looms will be sufficient to produce the existing production as against 35 lakh looms.

So far as employment goes, handlooms constitute one of the major sectors employing the largest number of persons next to agriculture. It provides employment to 10 million people, which is 10 times the people employed in mill industry. Realising the socio-economic importance of the sector, a number of development programmes have been taken up to provide continuous employment and assured income to weavers. With this twin objective, providing employment and meeting the clothing needs of the masses, handloom enters a new era of development.

The Sivaraman Committee appointed by the Government of India recommended that 60% of the

SANKARASUBBAIYAN,
I. A. S.

*Director of Handlooms
and Textiles.*



handloom weavers in the country should be brought into the cooperative fold so as to enable them to carry on their industry on profitable lines, to provide continuous employment and regular income. The Centre has accepted these recommendations and taken up a number of programmes to increase the co-operative coverage during the 6th Plan Period. These include :

- (i) Revitalisation of big primary societies and activation of idle looms in the societies.
- (ii) Formation of net work of new weavers' cooperative societies in all important weavers' areas; and



- (iii) Setting up of industrial weavers' cooperative societies to provide employment to loomless weavers.

A majority of the handloom weavers are unorganised, carrying on their work in their huts/houses scattered throughout the nook and corners of Tamilnadu. It may be very difficult to arrange for a regular flow of finance, raw materials, and assistance for marketing of all products unless they are brought into an organisational set-up under a centralised management. It has the co-operative societies from the best institutional agency for providing all these facilities to the weavers.

The Cooperative movement has covered 240 lakhs out of 5.06 lakhs of weavers and contributed growth and stability to the handloom sector in Tamilnadu through its pioneering effort in financial assistance, raw materials supply and marketing support. The Tamil-Nadu Handloom Weavers' Cooperative Society, popularly known as 'CO-OPTEX', supplies raw materials through its yarn depots to 1050 Primary Weavers' Societies, converts them into fabrics and markets them. During the year 1978-79, Co-optex marketed Rs. 35 crores out of Rs. 53 crores of fabrics sold by the Co-operative Societies of Tamilnadu. Co-optex is the biggest marketing organisation in Handlooms in this country and serves as "good samaritan" to handloom Cooperatives.

The handlooms have to depend for the supply of yarn on the organised sector—the spinning in private, co-operative and public sectors. In view of the highly speculative and sensitive nature of the yarn market, very often either the supply of yarn or the price of yarn gets erratic and yarn is not easily available resulting in under-employment of or un-employment to the weavers. As far as Tamilnadu is concerned, satisfactory arrangements have been made to supply quality yarn at reasonable prices to the weavers in the Co-operative sector. This was due to the setting up of 12 Co-operative Spinning Mills with 3.15 lakh spindle capacity exclusively to manufacture and supply yarn to the weavers in the cooperative sector. Timely supply of yarn and marketing support to cooperatives have enabled them to increase the production from 77. million metres in 1976-77 to 85.4 million metres in 1978-79.

Being a cottage industry, a majority of the looms are concentrated in the rural areas throughout the country. The weavers are mostly residing in small huts without adequate space even for dwelling. The impact of technological developments such as introduction of new designs, new weaving and colour combination is not felt at all. Traditional designs and technique continue to exist without any change. There were resistance to any change among weavers. At the same time, the capacity of the handloom sector to produce a good number of varieties with varied designs cannot be matched by Mills or powerlooms, though the productivity of handlooms is the lowest. The variety and richness of handloom fabrics speak of the human efforts involved.

Different types of looms and equipment are used in every State and they often vary from region to region. To assist weavers, in introduction of new designs and diversification of products there are two Institutes of Handloom Technology at Varanasi and Salem and 25 Weavers' Service Centres located in the handloom centres throughout the country. Improved appliances—long length warp devices, let-off motion and warp stop motion—were developed in the Salem Handloom Institute but the progress in adoption or in its applications is not significant. There should be an all-out drive to introduce these appliances and modernise handlooms so as to increase the utilisation of the looms, introduce new designs and increase productivity and improve quality. Keeping this in view the Government of Tamil Nadu set up two design centres at Madurai and Tiruchi and have proposal to set up 3 more centres in important handloom centres to introduce new designs and diversification of fabrics.

Recently polyester blended fabrics—sarees and shirtings—were introduced in the handloom sector. These fabrics were very well received by the consumers. Leading polyester filament/fibre manufacturers like M/s. PETROFIL and CAFI have provided technical assistance in producing the fabrics in the handloom sector. Nearly one million metres of cloth were produced in Tamilnadu alone. If the difference in cost of production of fabrics between the handlooms and mill sector is compensated or reduced by way of concession in excise duty or drawback excise duty there is tremendous

scope to introduce and market polyester handloom fabrics in a big way. To improve the appearance of fabrics and marketability, it is necessary to process handloom fabrics—bleaching, sanforizing, dyeing and printing. To encourage handloom to go for processing of fabrics, Government of India have exempted excise duty for processing of handloom cotton fabrics. As polyester fabrics have got a growing demand, Government of India was requested to extend excise duty exemption to polyester fabrics produced in handloom.

Controlled cheap cloth for the masses had been tried out in the mill sector and had not been a great success. It has been decided by the Government of India to entrust the production of entire controlled cloth to the handloom sector gradually. The cheap/Janatha cloth produced in the handloom sector is popular throughout the country. The Government of India provides a subsidy of Rs. 1.25 per metre of handloom cloth of counts 40s and below and 50 paise for the cloth above 40s. During 1977, 80 million metres and 125 million metres in 1978 were produced. The major constraint faced by the handloom in production of cheap/Janatha cloth is that the sale price of the cloth is fixed. Though there were increases in the cost of raw materials—yarn dyes and chemicals and in wages too necessary provision has not been made to absorb the cost escalation by the Government increasing the subsidy or to pass it on to consumers. In view of this the response from cooperative societies in Tamilnadu to produce this type of cloth is not quite encouraging. There is the possibility of entrusting the entire 400 million metres of Janatha cloth to the handloom sector itself provided the increases in the cost of raw materials and wages are neutralised



from time to time. This will go a long way in providing continuous employment in certain parts of the state whenever accumulation of cloth and consequential unemployment are noticed.

There are certain varieties of cloth such as dhoties with borders (exceeding 6.35 cm) lungies, gum-chase, chaddars, bed sheets, bed covers, table cloth, towels and napkins, dusiers and sarees with borders (above 6.35 cm) muslin cloth, crepe cloth, which are reserved exclusively for production in handlooms; and the powerlooms are prohibited from producing these varieties. A number of powerloom units have taken up production of the prohibited items in violation of the reservation orders. The policy of the Government of India is to encourage the powerlooms to produce varieties, which are in demand and to make it progressively complete with the organised sector of textile mills. In view of the very large employment potential of handlooms, which is five times that of powerlooms, it is needless to emphasise that efforts of the powerlooms in producing the varieties reserved for the handlooms, should be discouraged. However the powerloom sector has to be developed as a complementary to handlooms and as competition to mills.



exports of handlooms, which were around Rs. 30.07 crores in 1970-71, rose to Rs. 300.00 crores in 1978-79 thereby recording an increase of 10 times. Export of silk also increased impressively during the course of these 10 years, from Rs. 2.82 crores to Rs. 21.51 crores. The Government of India is purchasing nearly Rs. 200 crores of textiles every year for various departments of the Government. There is a possibility of marketing handlooms in sizeable quantity to the various departments of Government of India after identifying those varieties, which are capable of being produced by handlooms. Similarly the various State Governments will also be requiring large quantities for departmental use. Detailed market survey and product development are necessary to identify, assess, develop, produce and meet the requirements of Government departments. The Government of Tamil Nadu has ordered that all requirement of cloth for Government Departments and Corporations shall be purchased from Khadi and handloom equally. The periodical exhibitions—Handloom Expo—arranged by the Development Commissioner for Handlooms and held in various state capitals received excellent response from the public and helped to popularise the handloom products and clear the accumulations. The Handloom Expo'80 arranged at Kumbakonam during the Mahamagam Festival, produced a record sales to an extent

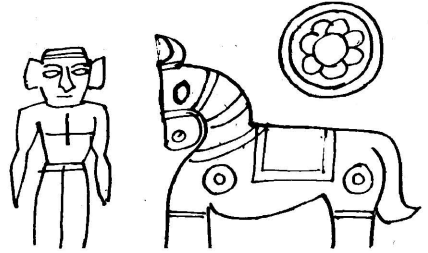
of Rs. 1.60 crores. This only confirms that handloom continues to have public support.

Thanks to the increased coverage of handlooms under cooperatives, and other ameliorative measures like liberal financial assistance, assured raw materials supply, diversification of production, introduction of polyester fabrics in a big way, entrustment of the entire obligation of the cheap cloth production, strict enforcement of reservation orders and buying support of the Government departments and increasing marketing activities, internal and external, the handloom sector will be able to increase the production substantially and thereby ensure regular employment and assured income to the handloom weavers.





KEEPING A GREAT TRADITION ALIVE



P. KRISHNASWAMI,
Public Relations Officer.

The handicrafts of India symbolise the great tradition and the rich cultural heritage of this ancient land. For several centuries, India has been known the world over for her rich heritage of exquisite handicrafts. In particular Tamilnadu, the seat of Dravidian culture, has won global reputation for its handicrafts of rare excellence and design. These comprise a wide range of utility and decorative articles like metal-ware, sculptures, wood carvings, pottery, leather goods, druggets and carpets, hand-printed textiles, embroideries, pith work, palm leaf products, korai mats, toys and a host of other products.

That the genius of our Craftsmen has withstood the test of time is largely due to the patronage our arts and crafts have enjoyed everywhere as also to the efforts of various agencies that endeavour to preserve our skills. For the discriminating buyer, the handicrafts of the State offer the widest choice of the very best. The art collector and the souvenir hunter in the state come across a vast range of arts and crafts to choose from. It is in this context that the work done by the Tamilnadu Handicrafts Development Corporation Limited assumes significance.

The artistry of Indian Craftsmen is not only rich, but immensely varied. The under-lying factor behind all this diversity is common—

to infuse beauty into objects of everyday use, a heritage handed down from the ancient and non-commercial ages of India's early history. Besides the heritage the techniques of production have also been passed on. It is not unusual to find artisans and craftsmen working with the same tools that their great grandfathers had used. Traditional designs and distinctive colour combinations have also been handed down from generation to generation in families of craftsmen. But now, with the increasing popularity of Indian handicrafts in foreign markets a wide range of new designs and colour schemes are continuously being tried at Design Centres all over the country to suit modern trends. The Tamilnadu Handicrafts Development Corporation Limited, a State-owned undertaking, is striving hard to achieve perfection in this field of work. It is an outstanding feature of the Indian art-craft tradition that it has the genius to assimilate influences from art traditions and movements of other countries while retaining its own spiritual excellence. Thus, neither conquerors nor machines have been able to exterminate the artist and the craftsmen. This State Corporation is functioning with a dedication to keep the craft-tradition alive.

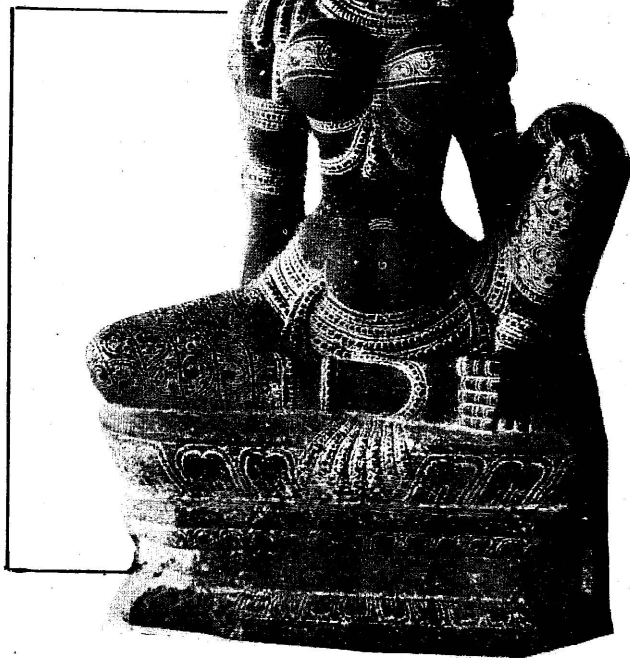
Out of a million coloured strands of traditions, filled with



song and verse, legends, myths, native romances and episodes from the substance of every day life of the community and out of nature's own rich storehouse has been woven a rich, creative and forceful art.

In the self-contained village economics of India, the craftsmen had a vital role. His operation was based on personal relations with other members of the community and his consideration was in terms of kinship and status. His was a labour of love and dedication to those who were a part of his total life. Thus, craftsmanship was no more an economic compulsion but, a sacred duty—"Dharma". The Tamilnadu Handicrafts Development Corporation Limited for its part is contributing its mite in no small measure to perpetuate and cherish these handicrafts.

The Corporation, popularly known as 'POOMPUHAR', started in August 1973 is devoted to imparting tradition in these crafts and

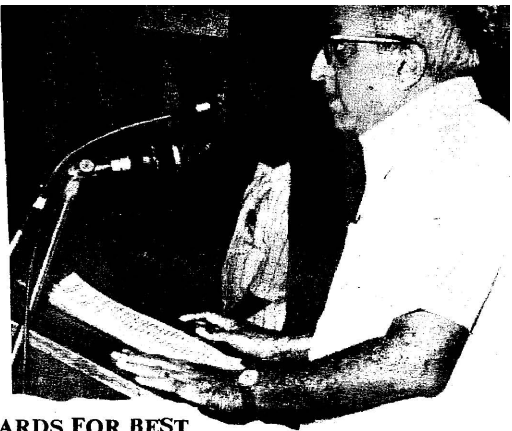


in the production and marketing of the products thereof. Poompuhar could claim itself to be the only ideal Government Organisation which provides a living, feeding, developing link between the craftsmen on the one hand and the consumer at the other. Locating and identifying the consumers, finding out his preferences and endowed with that knowledge, developing, fashioning tradition and selling the products of the craftsmen are the philosophy and guiding practical purpose of "POOMPUHAR".

At present the Corporation has 14 Showrooms in the State of Tamilnadu and three showrooms elsewhere in the country—one each in Bombay, Bangalore and Delhi. Apart from the sales Showrooms, the Corporation is having 18 Production Centres fully engaged in the production of handicraft items of different variety. Besides marketing the products of its Units through the Sales Showrooms, "Poompuhar" arranges for the display of the wide variety

of handicrafts produced in the nook and corner of Tamilnadu, as well as in other States of the country and marketing the same through the Sales Showrooms. Periodical Exhibitions are conducted and seasonal Showrooms are opened with a view to create awareness for the varied types of handicrafts items and thereby reach the targetted audience.

Apart from the Production Centres, it has understandings with the organised sector, viz., Industrial Co-operative Societies engaged in the manufacture of Art Plates, Soap stone articles, Icon etc.,—for marketing the major portion of their production. Attempts are on to manufacture novel items of handicrafts to suit the consumers's needs. The Corporation is engaged not only in preserving the traditional Indian culture, but is everseeking new pasture of experimenting in the production by modern novel utility items in handicrafts. Thus, the Corporation is in a position to link the old tradition with the modern world.



STATE AWARDS FOR BEST FILMS AND ARTISTES

A glittering function was got up by the Information and public Relations Department of the Government of Tamil Nadu to present awards and subsidy to select feature films and artistes at the Kalaivanar-Arangam on 13th April 1980, Tamil New Year's Day.

Thiru M.S. Gopal, Director of Information and Public Relations welcomed the gathering. Thiru Lakshminarayanan, I.A.S., Adviser to the Governor presided over the function.

Thiru Prabhudas B. Patwari, Governor of Tamilnadu distributed the State awards for the best feature films produced in Tamil during the year 1978-79 and medals for the best actors, actresses and other technicians. The Governor also gave away the Government subsidy of Rs. 1 lakh each to four Tamil Films chosen for projecting the best social themes.

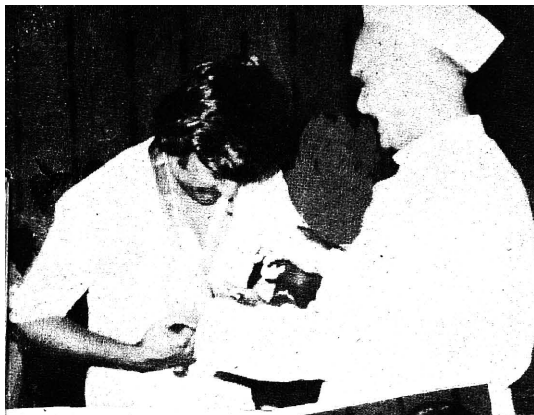
Justice Thiru P.R. Gokulakrishnan, announced the award-winning films and recipients of medals.

Thiru M. Bhaktavatsala, President of the South Indian Film Chamber of commerce, Thiru P. Pulliah, President of the South Indian Film Producers' Association and Thiru Sivaji Ganesan, President of the South Indian Film Artistes' Association spoke on the occasion.

Tmt. Srividya compered the function.

Thiru C.N. Krishna Bharathi, Deputy Director, Information and Public Relations Department, proposed a vote of thanks.





"Mullum Malarum" has won the State award for the best feature film in Tamil for 1978-79. "Aval Appadithan" has been adjudged the second best and "Ilamai Unjaladugirathu" the third best. A special prize was given to "Varuvan Vadivelan".

The following are the other award winners:

Best actor Thiru Srikanth

Best Actress Tmt.Lakshmi

Best Director Thiru Durai

Best story writer Thiru Jayakanthan

Best dialogue writer Thiru K.Balachandar

Best Music Director Thiru M.S.Viswanathan.

Best cameraman Thiru Tiwari (colour)
Tvl.Nallusamy and Gnanasekaran (Black&white)

Best male playback singer Thiru Malaysia Vasudevan

Best female playback singer Tmt. Vani Jayaram

Best lyricist Thiru Kavignar Muthulingam

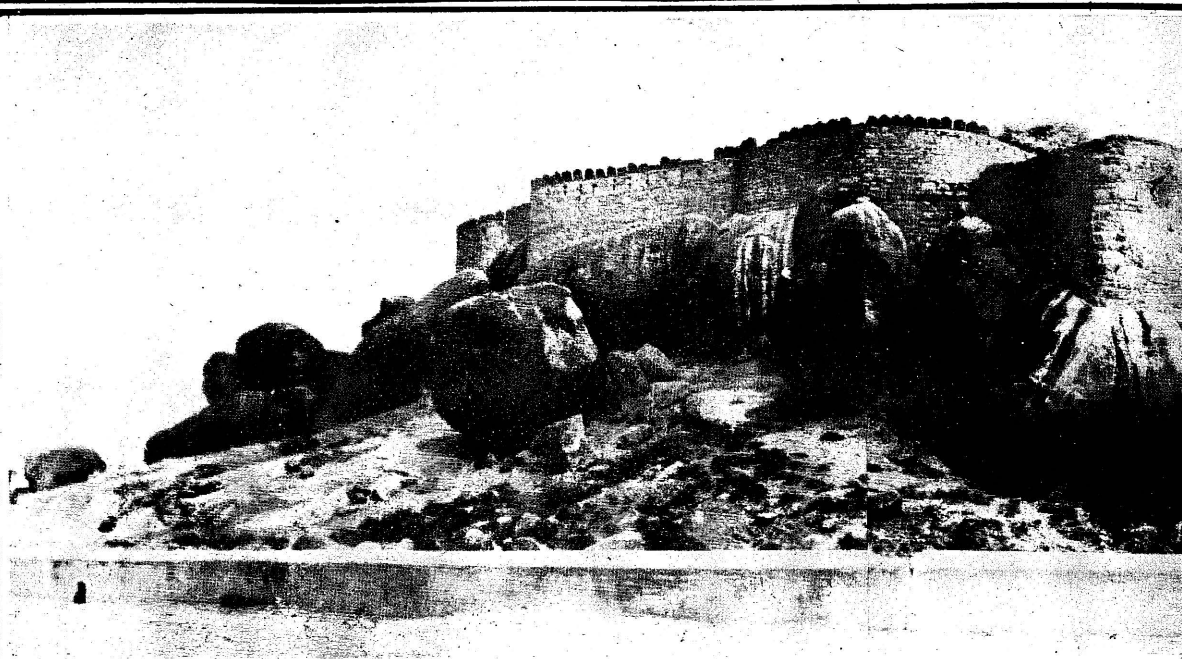
Actor for exceptional performance Thiru Rajnikanth

Actress for exceptional performance Selvi SriPriya

Best child artiste Baby Sudha

Government subsidy for feature films:

1. Oru Veedu Oru Ulagam
2. Chathurangam
3. Thevaigal
4. Per solla oru pillai.



Thiru V. T. VEERAPPAN
Assistant Director
(Information & Public Relations)

PUDUKOTTAI



Pudukottai, the former princely state and one of the 16 districts of Tamil Nadu was once a part of ancient Tamil Nadu.

Jainism and Buddhism flourished in this area. Relics of these religions can be seen even today in their institutions and cave-paintings.

Pudukottai is dotted with a number of tourist spots. The Murugan temple at Viralimalai, the fabulous paintings of Sittannavasal, the beautiful sculptures and rich engravings of the Avudayar Koil are very famous.

The Gokarneswara temple at Thirukogarnam is a famous one. The temple was renovated by the later Nayaks and Cholas. The cave-temple here was built in the 7th century B.C., and resembles the Mahendra Varman style. The Gangadharar cave temple on the north in the Mahamantapa of this temple is very famous. The rock-cut temple and the sculptures, the vehicles of the Rajahs of Pudukottai are beautiful works of craft.



There is a museum opened by Rajah Marthanda Bhairava Tondaiman, where the ancient glory of Pudukottai, its cultural wealth and natural wealth are depicted.

Narattamalai is 16 kms away from Pudukottai and was once the abode of Jain monks. Legend has it that Saint Narada once resided in these hills, hence known as Naradamalai and later corrupted into Narattamalai.

There is a temple dedicated to Muthumariamman. There is a Sivalingam and idols of Akilandeswari, Arthanareeswara, Vinayaka and Subramaniya in this temple.

The Amman is a majestic figure. The temple was built about 120 years ago. The annual festival of the temple is celebrated in the month of March-April for 10 days. A large number of devotees from villages nearby attend it.

The Vijayala—Choleeswaram is an interesting and fine Matturayiar example. But for these and dwarapalas at the mandapa entrance, the sculptures on the four faces at the top and the cylindrical linga with circular pitha in the sanctum there are not many sculptures. The west-facing complex is surrounded by the ashtaparivara and a prakara with a small gopura entrance on the east located near the north-east corner at the top of a slopy ascent

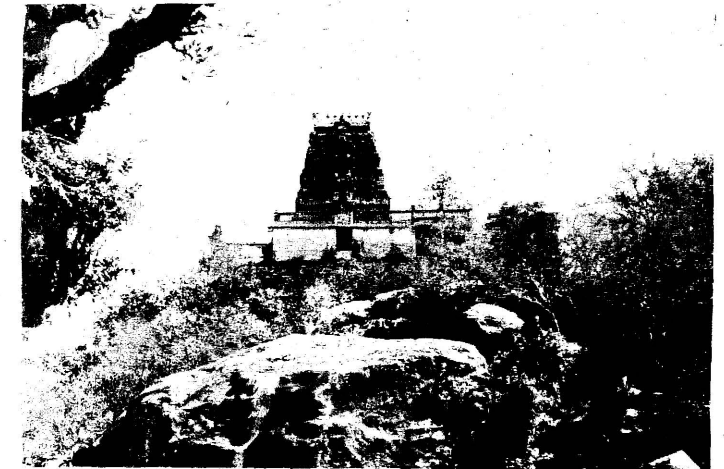
on the rock over which the temple is built.

Kumaramalai is ten kms away from Pudukottai. There is a beautiful Murugan temple on a 40 foot hill.

Viralimalai is 40 kms away from Tiruchi on the road to Madurai. A temple dedicated to Lord Subramanya is atop a small hill. The ascent to the top of the hill is made by a series of flights commencing at an entrance close to the Venkatomandapam. To the north of the first landing, about half-way up there is a natural cavern in which there is now a shrine containing a Lingam, an Amman, Ganesa etc., At the top is a mandapam from which one enters the main gopuram

facing the south. More steps lead to the northern prakaram. The idol of Lord Subramanya is seated on a peacock, with the two Ammans, Valli and Devasena, standing on either side. The mantapams are of Madura style, and one on the extreme east affords a panoramic view of the country reaching as far as Tiruchi Rock. Some panels containing dancing figures in bas-relief, evidently belonging to the ruined early chola temple at Kodumbalur, have been built into the walls of the northern prakaram. The two lion pillars in the Vahana mantapam at the foot of the hill are of the Pallava type and probably belonged to the Aintali or Aivar Koil at Kodumbalur.

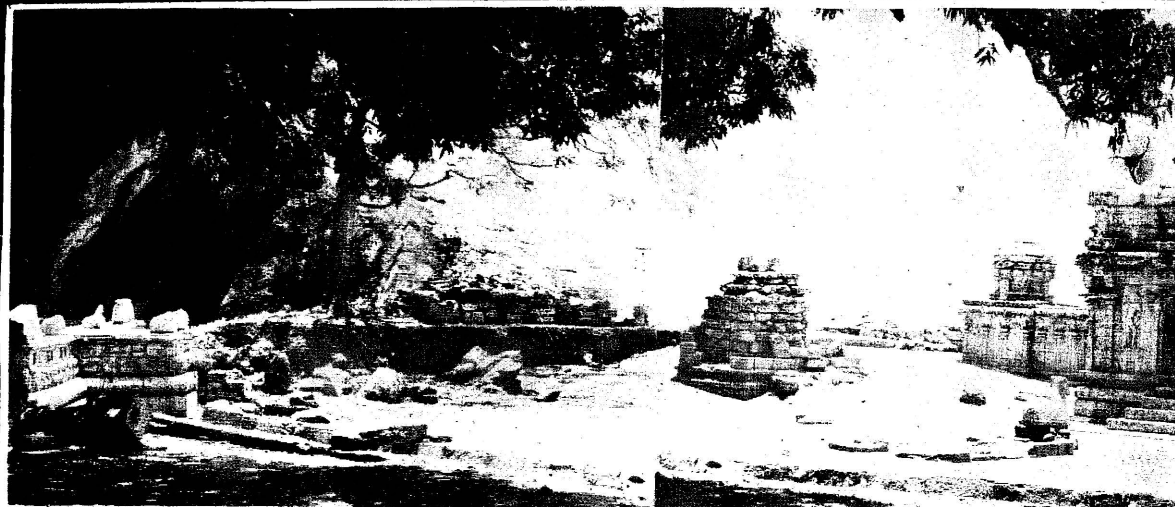
The principal festivals are the 'Thai pusam' 'Masi maham',



"Panguni Uttiram", "Navaratri" and "Soorasamharam" are attended by a large number of devotees. Many of the pilgrims bring kavadis containing milk and sugar which are poured over the idol. The place is a favourite spot for the performance of vows. Saint Arunagirinathar has sung hymns in praise of the Lord.

Kudumiyamalai is about 20 kms from Pudukottai. The Lord is named Siganathar. Idols of Ganapathy, Subramanya, Hanuman, Manmathan and Rathi are artistically carved. The idols belong to the Pallava, Pandya and Nayak periods. This temple is famous for its sculptural wealth.

The stone edict with inscriptions on musical notations during Mahendra Varman's period is a pioneer in the musical field. The dwarapalas of the Pallava period are sculpted beautifully. The 63



nayanmars have been sculpted out of rock and are placed inside the temple. There is a Murugan temple on the top of a hill nearby.

Sittannavasal is 16 kms away from Pudukottai on the way to Virallimalai. The well-known rock-cut cave temple at Sittannavasal containing the celebrated early mural paintings in fresco, is an example of Jain cave temple of the eighth-ninth centuries. This according to a long verse inscription associated



with it, was re-embellished by a certain Illan-Gautaman alias Madurai Asiriyar and a structural mukhamandapa added in front, all in the reign of Avapripasekhara Sri vallabha Pandya (C 815-862). This contains bas-relief Jain tirthankara sculptures on the hind wall of the



shrine and in the niches of the lateral walls of the mandapa in front. This cave temple is a typical Pandya version of a Mahendra-style cave-temple.

The mural paintings at Sittannavasal form the link between the paintings of Ajanta and those of the great temple at Thanjavur.

There is a cave on top of a small hill known as Ezhadipattam. Seven steps leading up to the cave. There are 17 stone-beds carrying inscriptions of which two have "Brahmi" inscriptions. They belong to the Second century B.C. This place was the abode of the Jain monks till the 10th century.

There is a rock-cut cave temple built by Mahendra Varma Pallavan during the 7th century. The mukhamandapa carries sculptures of Jain tirthankaras.

One finds mural paintings all over the ceilings and walls of the cave-temple. One of the painting consists of a pond full of lotus flowers, lilies, hamsas, elephants and cows. There are a number of such beautiful paintings that could be compared with those of Ajanta.

Fourteen kms away from Pudukottai, on the Manaparai highway is Kodumbalur. The Moovar Koil at Kodumbalur is of Irrukuvel origin and has three equal-sized dvitala vimanas square from base to sikhara with their ardha-mandapas standing in a north-south row facing west, with a common large and oblong mahamantapa in front. Two of these are complete and the third is represented



by its extent basement only. The whole was surrounded by sixteen sub-shrines and a prakara, with a small entrance gopuram on the east. This temple is another important landmark in the line of the great South Indian temples. It is built of fine-grained and neatly dressed granite and is noted for its exquisite sculptures; particularly Vinadhara,



Dakshinamurti, Kalari-siva and some feminine forms.

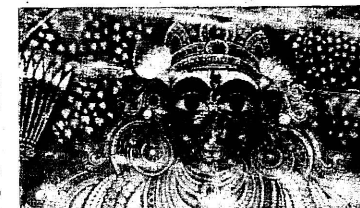
The Muktheswarar koil was built by Mahimalayan Irrukuvel during the reign of Parantaka.

Tirumayam is 21 kms from Pudukottai on the highway to Karaikudi. Among the cave temples that have the shrine-cell on one of the lateral walls of the mandapa may be mentioned the satyagriswara or Siva cave-temple. This cave temple has musical notations of the Pallavagrantha script and has besides as one of the dwara palakas, flanking the shrine entrance, a portrait sculpture of a king or a chieftan.

There are beautiful carvings in the shrine. The temple was renovated by Saathamaaran who belongs to the period of Nandivarman II.

There is a fortress here which is of historical importance. The fortress is circular in shape. The British troops which came to put down the Pallayakars had their military garrison here. It is one of the few fortresses which is still found to be in a good condition. This fortress is named after Oomai-thurai though he had no connection with it. This fortress was built by Vijaya Raghunatha Sethupathy.

To the south of the fortress, Siva and Vishnu temples can be found. The Vishnu temple is known



as Adirangam; the idol is in the reclined position. The temple belongs to the Pallava period. Tirumangai Alvar has sung hymns in praise of the Lord. The Siva temple is also ancient and contains beautifully carved sculptures.

The Avudayar Koil has been consecrated to Lord Siva by Manickavasaga. The temple is 2,000 years old and stands facing south. The temple is renowned for its exquisitely carved sculpture.

Massive stone blocks have been shaped excellently into cornices simulating wood reaper work. This craft is known as "Kodungai". It speaks of the high level of technical skill of the ancient stone masons. The facial expression, the muscles and nerves in different postures have been so skillfully carved out that they appear realistic.

Rings of 9" diameter carved out of single stone hang suspended from the ceiling of the swastik mandapam bespeaking volumes of the skill of the sculptors. The jewels on the idols have been intricately carved.

In the sanctum there is no main deity and worship is offered only to the peedam. The absence of the lingam represents the absolutely formless form of Shiva. Similarly, there is a only Peedam in the form of suvidya Maruchakar in the sanctum of the Goddess. There is no Nandi or "dwajasthambam". Lord Siva has no utsavamurthy. Festivals are being celebrated to the utsavar of Manickavasagar.

The Panchakalyani kuthirai is a richly carved art work.

The palm-leaf manuscripts of Tiruvachakam and Tirukovaiyar have been preserved here with great care.

Pudukottai has places of historical and archeological interest for the student of history. It abounds in exquisite sculptural wealth for the lover of art; and has a number of famous shrines for the pilgrims.

COME TO Courtallam THE UNIQUE HEALTH RESORT



Situated amidst the graceful slopes of the Western Ghats, Courtallam is about 100 kms. from Madurai, the nearest airport.

Picturesque Courtallam has a hundred charms to offer. Soak in the cascading waters, famous for their curative powers. The waters of Courtallam are known for their rare medicinal properties as they flow through hills and forests, rich in herbal vegetation.

A bath in the Falls has a revitalising effect on your health.

Tenkasi (5 kms) is the nearest railway station. Regular bus services are available from other towns to reach the place. Stay at the Township Guest Houses, or unclassified hotels. Have a date with Courtallam. Now is the time to do Courtallam. June to August is the season.



DEPARTMENT OF TOURISM
Government of Tamil Nadu
Fort St. George
Madras-600 009



MAHABALIPURAM

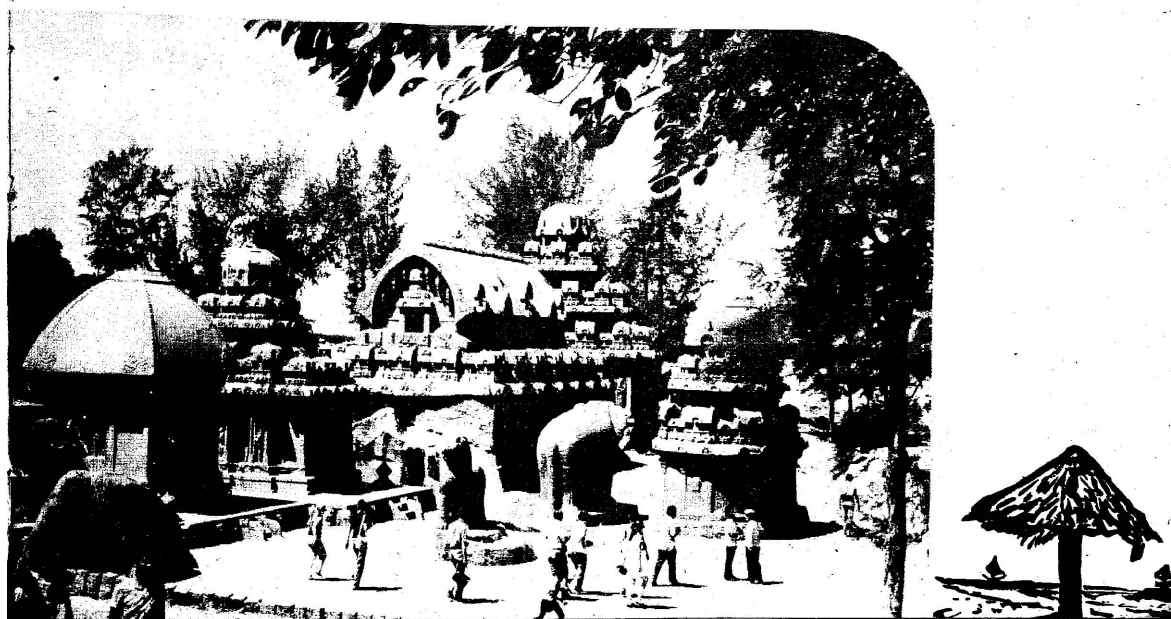
Picturesquely situated close to the sea, the monuments at Mahabalipuram owe their origin to the Pallava rulers, who ruled from Kancheepuram from the third century till the ninth century A.D

Rising from the grounds and reaching to the skies, these man-hewn stones with sculptured patterns of art, symbolise the earth-bound but heaven-amorous spirit of Man.

The monuments of Mahabalipuram can be classified under three heads. First come the monolithic rockcut shrines known as Rathas. Next are the caves excavated out of rocks on hillsides and ornamented with

pillars and sculptured panels. The last are the temples. The rock canvas, visualising in stone the austere penance of Bhagiratha and the descent of the Ganges; is in a class apart.

The Rathas are five in number. Each of them contains a number of sculptured figures, of Gods and Goddesses, nymphs and gate-keepers. The figures slender and graceful, are so full of repose and yet so vibrant with an abundance of latent energy that one feels that the Pallava sculptors have been able to capture and communicate through their creations a divine rapture. The Rathas, with their sculptures and the elephants and lions brooding around, transport the visitor to a world of ethereal delights.



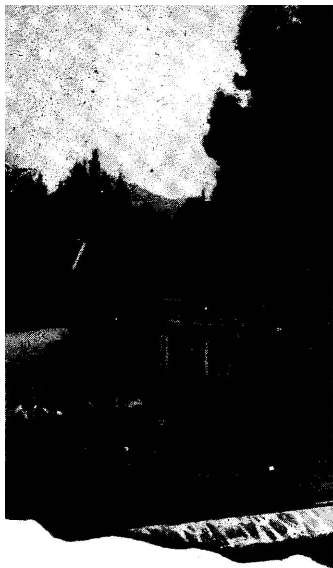


Among the caves excavated out of the rocks on the hill, the cave portraying Goddess Durga's battle with the buffalo demon is of perennial interest. This has been hailed as a masterpiece of the Pallava sculptors.

The Krishna mandapa and Varaha mandapa are two other important halls, where episodes from the Avatars of Vishnu have been depicted with inimitable beauty and grace.

Standing close to the sea with the waves of the ocean lashing against its walls is the shore-temple. This masonry temple of intricate workmanship provides a wonderful silhouette against the sea, its rocky masses piling up above the waves and the clouds beyond.





**The Distance Lends Enchantment to the view
And Robes The Mountain in its Azure Hue
—Campbell**

Ootacamund, this famous hill station is justly famed for its temperate and invigorating climate, which offers a welcome relief from the sweltering plains, and for the grassy highland scenery, which lends colour and charm to the town and its neighbourhood. It is situated at an altitude of 7,500 feet on the Nilgiri hills which have a general elevation of about 6,500 feet and rises abruptly from the lowlands on all sides except the north, where flank the elevated areas of Wynad and Mysore.

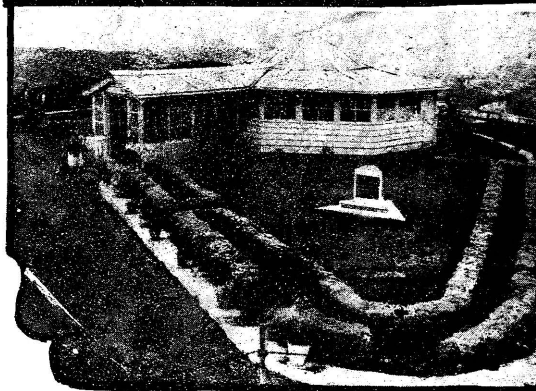
The plateau is about 35 miles long and 20 miles broad and has the appearance of a beautiful park. Nearby is the famous 'Doddabetta', the tall hill reaching to a height of 8,640 feet, while the sharp and soaring peak of Mukurti (8,380 feet), about 20 miles away, commands a mountain panorama with few parallels in scenic grandeur.

The first European did not visit the Nilgiris till 1602. A report had reached the Bishop of the Syrian Church of Malabar that a race of Christians lived on the upper slopes. The Bishop promptly despatched a priest to investigate. The visitor instead discovered the Todas, believed to be the earliest inhabitants of the Nilgiris. Attempts to discover Ootacamund were made by a few others, which were not successful.

Ootacamund remained un-discovered probably till 1820 when a group of Europeans pushed forward as far as the Mukurti Hills and its environs. John Sullivan, Collector of Coimbatore reached Ootacamund in 1822. Encouraged by the narrative of his assistants, Sullivan wished to explore the hills and, after confirming their report as to the excellence of the climate and beauty of the scenery decided to establish his residence there.

The building, which was ready by the middle of 1823, was the first house put up at Ootacamund and was named

Ootacamund



Stonehouse. Sullivan was a man of great energy and he soon started making roads, laying out gardens and even an artificial lake. The lake provides excellent facilities for boating and fishing.

Walking round the tip of the lake towards the Bazaar, one comes to the edge of Hobart Park, in which is located the famed race-course.

Towards the west is the Wenlock Downs an expanse of undulating, springy turf embellished with woods and streams. The golf-links are situated in this spot.

The terraced Botanical Gardens, a landmark in Ootacamund, were laid out by an expert from London's Kew Gardens. It has many rare trees and flowering plants. Ooty's flower, fruit and vegetable shows, held annually during the season draw huge crowds.

Several excursions are possible in and around Ooty. One of these is to Cairn Hill, the prettiest among the hills. Delightful tracks wind in and out of its woods. From the Cairn Hill, there is a lovely view of the Avalanche, about 24 kms from Ooty. The scenery is gorgeous at every turn along the road.

At the fourteenth milestone is the Avalanche river, a placid stretch of water in sylvan surroundings. There is a Trout Hatchery nearby. Other notable spots are Mukerti and Pykara. Mukerti is renowned for its peak. It is reached by driving down the picturesque Mysore Road for a distance of 26 kms. At the sixteenth milestone, the visitor turns left and drives for 10 kms along one of the prettiest roads in the Nilgiris to reach the Mukerti Dam. Mukerti peak is held sacred by the Todas.

Twenty six miles from Ooty is the Pykara hydro electric works located in a magnificent natural setting

The Toda settlements are remnants of a great race, who were the original masters of these vast forests and mountain ranges. Little is known about their origin. Toda men wear robes which resemble the toga while Toda women have a hair style which reminds us of Syrian sculptures. The Todas retain many of their tribal customs.

Not far away is Mudumalai a wild life sanctuary where one can see wild animals in their natural habitat.



KOTAGIRI

Twenty nine kilometres from Ooty and 21 kms from Coonoor is Kotagiri, described endearingly as "a little pearl in the ear of the Nilgiris". Kotagiri has lovely green fields and a golf-course. There are several sholas in Kotagiri, the Longwood being the biggest, thickest and deepest.

Rangaswamy peak, Rangaswamy Pillar, St. Catherine falls, Elk falls, Kodanad view point are some of the places of interest in Kotagiri.

YERCAUD

Yercaud on the Shevaroy hills is 37 kms uphill from Salem town. The hill consists of coffee plantations and orange groves. With an elevation of about 4,000 to 5,000 feet above sea level, the Yercaud hill provides an ideal climate throughout the year. Yercaud has all the attractions of a sport-cum-health resort, with its beautiful lake and salubrious climate. Killiyur water falls and many peaks in the hills provide interesting views. The water-falls utilizes a drop of nearly 100 feet. Sitting on a boulder of the tourist spot known as "Ladies' Seat", one can have a panoramic view of the valley down below.

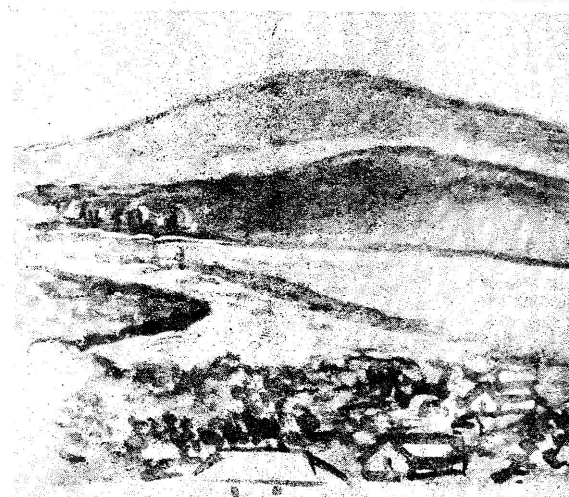
COONOOR

Visitors who prefer milder climates choose to stay on the lower heights of the nearby hill stations of Coonoor (5,600 feet) and Kotagiri (6,500 feet). The former is 19 kms from Ooty and the latter 29 kms. Both have many places of interest.

Coonoor lies on the mountain railway from Coimbatore to Ooty. The winding road from Ooty affords exciting views of the lovely valley of Kaity down below. Five kms from Coonoor is Wellington, the military town with rows of barracks initially built in 1852. Located in the woods 10 kms off Coonoor is a tourist spot by the name of "Lady Caning's seat," which commands a panoramic view of coffee and tea estates, of which Coonoor has a plenty. Viewing from this spot, Mettupalayam another major town in the hills is discernible in the distance as also the motor road and rail tracks to Ooty lying directly below.

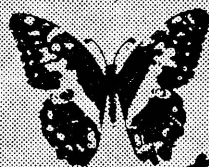
In the heart of Coonoor town is Sim's Park, which is smaller in size than the Botanical gardens of Ootacamund. Coonoor's most famous institution is the Pasteur Institute, which carries out anti-rabic research.

Other notable spots of tourist interest at Coonoor include the Tiger Hill, the Walker Hill and the charming Lovedale.



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BORN FREE TO LIVE FREE

Not many know about the two wildlife sanctuaries recently developed in Tamilnadu—the Kalakad and Mundanthurai sanctuaries in Tirunelveli district. Both the sanctuaries, which are about 50 miles apart and at the foot of the high hills, can be reached from Tirunelveli town. The two sanctuaries are part of the western

ghats. Mundanthurai can be reached easily by rail, road or air. The nearest railway station is at Ambasamudram just 10 km. away and bus services are available from all important towns to Ambasamudram. The nearest airports are at Madurai 190 kms. away and at Trivandrum 160 km. away.



The Mundanthurai wildlife sanctuary, constituted in 1962 under the wild birds and animals protection Act of 1912, came under the wildlife warden in 1977. It has within its fold three magnificent peaks, picturesque plateaus and gorgeous valleys. The original aim of the sanctuary was primarily for the preservation of the tiger, whose number has been fast dwindling. But gradually a number of other animals also have come under protection. At present the sanctuary provides refuge for 47 mammalian species, some of which are rare and endangered.

Among the rare fauna found here are the tiger, panther, Nilgiri tahr, rusty spotted cat and the grizzled giant squirrel. Five non-human primates like the

bonnet macaque, lion-tailed macaque, the common langur, Nilgiri langur and the Slender Loris are also to be found in the sanctuary.

The sanctuary preserves rare samples of primeval forests which include moist mixed deciduous trees and west coast tropical evergreen forests. Plantations of teak, softwood, sandal, bamboo, etc. have been raised. Some cardamom estates have also been leased out.

Rare species of birds are also to be seen here. The bird watcher would be delighted to know that there are some 135 species of avians found here. Notable among them are the small green-billed makhwa, trogon, malabar grey hornbill, great Indian hornbill, large racket-tailed drongo and the southern treepie.

A number of winding and gleaming streams and the legendary Thambiraparani river criss-cross the sanctuary. Apart from the Servaller hydro-electric project presently under construction, there are numerous power and irrigation works flanking the sanctuary with the huge Papanasam hydro-electric project constructed in the 'forties in the main.





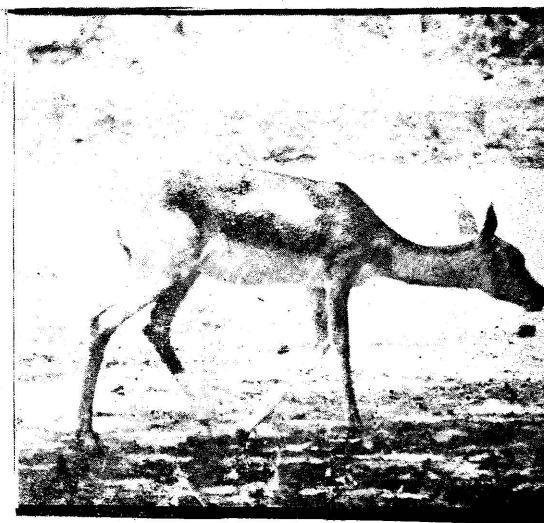
The Kalakad sanctuary, at an altitude of 2,500 feet is also known for several rare species of flora and fauna. In all about 50 mammals are to be found here.

Training is imparted at the Kalakad sanctuary, to youngsters about the habits of animals and preservation of fauna. They are grouped together under the wildlife youth club which could enable them to secure jobs in the wildlife department. The idea is to train up the members of the club in specialised skills as even

those passing out the prestigious Indian Forest Service lack practical knowledge about forests and wildlife. Students in the first year of any degree course are admitted to the youth club but only those with real aptitude are chosen. This novel scheme is being financed by the Government of Tamilnadu.

The State government, which is vigorously propagating the slogan 'one person one tree', has given great importance to preservation of animals and conservation of forests. It has formulated a number of schemes for the purpose. There are plans for developing the existing eight sanctuaries at a cost of Rs. 24 lakhs. A peacock sanctuary at Viralmalai near Tiruchi is proposed to be set up and a zoo in Vandalur, where animals could be seen in their natural surroundings, is being planned. A sum of Rs. 5 crore has been earmarked for growing trees throughout the state.

—Thiru V. R. RAMAN
Economic Times.



Protect and help the weak

**Attacks on Harijans
and other weaker sections
bring discredit to our society.
They thwart our march forward.**



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day 78/528



