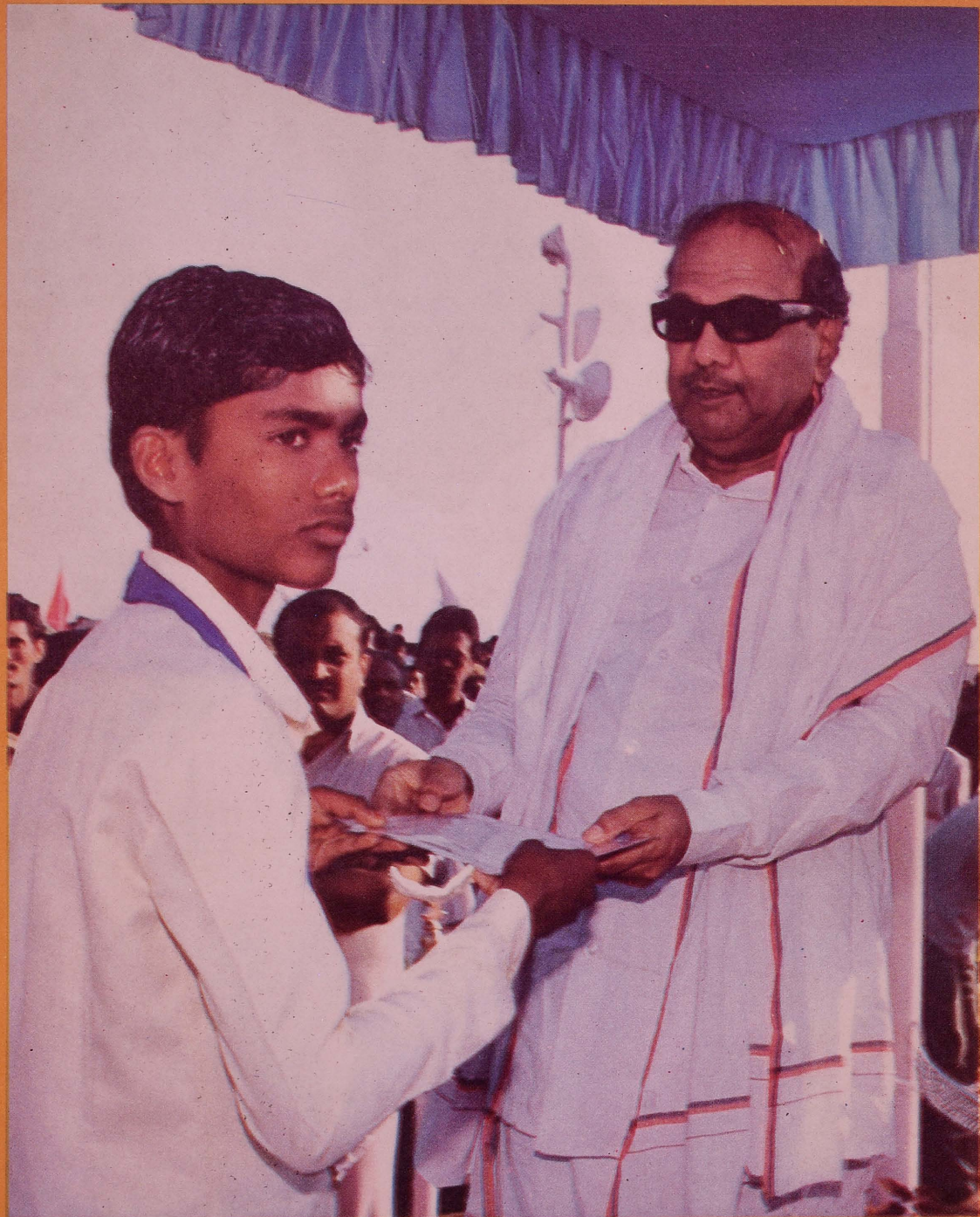


Tamil Arasu

MARCH 1990 Re. 1





Hon'ble Chief Minister Dr. M. Karunanidhi distributed the Anna Medal for gallantry to Selvan V. Sampathkumar at the Republic Day Celebrations on 26th January 1990.



TAMIL ARASU

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HEARTY WELCOME TO PRIME MINISTER IN MADRAS



Airports renamed

'A nation which does not remember its martyrs will itself be forgotten'

The domestic airport at Meenambakkam in Madras will be named after Kamaraj and the international airport after Anna the Prime Minister Thiru V.P. Singh announced in Madras on 3rd February 1990.

He said, that the renaming of the two airports would be a humble homage paid to the two great leaders of Tamil Nadu. "A nation which does not remember its martyrs will itself be forgotten."

THE Prime Minister, Thiru V.P. Singh was accorded a warm reception at the Meenambakkam airport when he arrived on 3rd February 1990 from Delhi by a special IAF aircraft. This was his first visit to the City after assuming office.

The Prime Minister accompanied by his wife, was received on the tarmac by the Governor, Dr. P.C. Alexander, Tmt. Ackama Alexander and the Chief Minister Dr. M. Karunanidhi.

Among others who greeted the Prime Minister with shawls and garlands were Union Minister for Information and Broadcasting, Thiru P. Upendra, Union Minister for Urban Developments Thiru Murasoli Maran, Tamil Nadu Ministers, the Chief Secretary, Thiru M.M. Rajendran, representa-



tives of the three Defence Services in the City and Consular representatives.

The Prime Minister went around in an open jeep with the Chief Minister and Thiru Sivaji Ganesan, acknowledging the greetings of the people. ★

The Prime Minister, who was responding to a request made in this regard by the Chief Minister, Dr. M. Karunanidhi, said that "in honouring these great leaders and the savers of humanity we are only strengthening ourselves and the country"



Tamil Nadu Plan Outlay up

The Outlay of Tamil Nadu's Annual Plan for 1990-91 has been fixed at Rs.1,450 crores, representing an increase of Rs.90 crores over the current year's outlay of Rs.1,360 crores.

The Chief Minister, Dr. M. Karunanidhi, told Newsmen that this figure was arrived at during the discussions which he had with the Planning Commission Deputy Chairman, Thiru. Ramakrishna Hegde, on 5th February 1990. By implication, the Chief Minister said that the figure proposed by the State Government was higher than what had finally been arrived at but he declined to disclose the actual outlay needed.

The Chief Minister said that during the discussion he had stressed the need for additional Central assistance and market borrowings considering the special problems faced by the State. In reply to a question he said that the State's share of total Central assistance stood at 5.2 per cent and he pleaded for stepping up the share.

Since power was among the priority sectors, he pressed for allocation of the energy generated from lignite based stations at Neyveli and the new field at Jayamkondan to the State exclusively. In justification of this plea, he referred to the location of the State at a great distance from the

existing coal fields. For the existing thermal plants with coal linkages with distant coal fields, he sought subsidy for the rail-cum-sea-cum-rail route in order to reduce the cost of energy.

Central Projects: Another plea made was for increasing the number of Central projects in the State. In 1976, Tamil Nadu ranked fifth in the matter of Central Investment but now it occupied the tenth position. This should be corrected by the Centre setting up more projects in the State, he said. In this context, he said that he had suggested to the Centre to implement the expansion of the Salem Steel Plant, fourth minecut project at Neyveli, Aromatic Complex whose downstream projects could provide jobs for 20,000 to 30,000 persons and Southern gas grid with connection to Bombay High. He wanted priority to be accorded for the Mass Rapid Transit System in Madras, the Karur-Dindigul-Madurai-Tuticorin broadgauge line, Ennore Satellite Port and the Sethusamudram project. He also stressed the need for special attention to the programmes for Madras City Water Supply Project and Slum Improvement Programmes.

The Chief Minister was accompanied by the Chief Secretary, Thiru. M.M. Rajendran, Adviser to Chief Minister, Thiru. M.S. Guhan and other officials.



NATIONAL CONFERENCE ON WOMEN IN MANAGEMENT

I NAUGURATING a two-day National Conference on Women in Management on 2nd February 1990 the Union Minister for Information and Broadcasting, Thiru P. Upendra, called for the formulation of an action plan to promote employment opportunities and entrepreneurship for women and said the Centre was willing to remove the obstacles faced by them.

He said it was regrettable that women, who accounted for 50 per

cent of the population, had only a 12 per cent share in the work force of the country. And only six per cent of the top positions went to women. "Instead of being satisfied with assurances on paper, this conference must come out with concrete suggestions on what can be done to remedy the situation and how the Government can help in this", he said.

The Minister noted that down the centuries, the role of women had been undermined. There was discrimination against them even in the West. Despite constitutional provisions and concessions, the ground realities had to be recognised.

Addressing the conference, the Chief Minister, Dr. M. Karunanidhi, called for a more decisive role for women in the present climate for speedy development.

In her keynote address, the chairperson of the conference, Dr. Reena Ramachandran, (General

had always been higher than men, be in the higher secondary examinations or the civil services. Their share in the management courses had also gone up from six to 20 per cent. Though there had been a 55 per cent increase in the population of women, their share in employment had gone up by only 15 per cent. "It has been a slow a painful process but this must go on," She added.

Earlier, welcoming the gathering, Thiru R. James David, President, All-India Management Association (which organised the conference), said the meet was the third in the series on women in management and was devoted to the service sector and entrepreneurship. The previous two addressed the challenges and opportunities for women and career growth. The Association had established a task force to build up a data base on women in industry. A research study on selected sectors had been launched as a prelude to a National Survey.

Thiru N. Srinivasan, President, Madras Management Association, the local sponsor, explained that besides assessing the position of women the conference would motivate the participants to promote their careers and professional skills.

"Instead of being satisfied with assurances on paper, this conference must come out with concrete suggestions on what can be done to remedy the situation and how the Government can help in this."

Thiru P. Upendra

UNION MINISTER FOR INFORMATION AND BROADCASTING

cent of the population, had only a 12 per cent share in the work force of the country. And only six per cent of the top positions went to women. "Instead of being satisfied with assurances on paper, this conference must come out with concrete suggestions on what can be done to remedy the situation and how the Government can help in this", he said.

Manager, ONGS), wanted women to play a dominant role in evolving service technology. She noted that literacy among women had grown from eight to 25 per cent and there was a three-fold increase in women taking to professional courses. The increase in the commerce-related areas like banking was five-fold. She noted that the success rate among women

LIVES OF GREAT WOMEN, ALL REMIND US WE CAN MAKE OUR LIVES SUBLIME

—Dr. M. Karunanidhi
CHIEF MINISTER OF TAMIL NADU



HON'BLE Thiru Upendra, Union Minister for Information & Broadcasting & Parliamentary Affairs, Thiru James David, President of All India Management Association, Dr. Reena Ramachandran, Chairperson of the National Conference, Ladies and Gentlemen,

I am extremely happy to associate myself with a conference which will focus on executive careers for women in the service sector as well as emerging opportunities for women to become successful managers and industrialists. About two thousand years ago, the position of women in the Hindu Society was decidedly at a low ebb. It was then a firm belief that a woman should never be independent. Her father had authority over her in childhood, her husband had the control over her in youth and in old age her son had authority over her. After India became Independent, the status of women attained a change for the better. This, however was limited only to those women in urban areas who had the facility for education and employment. In reality in the rural areas, unfortunately the older viewpoint still prevails, where both the poorer and

Tamil Nadu is the first State in our Country to form a Women's Development Corporation for the promotion of Women's employment generating activities.

the better-off families adhere to the old ideas of a woman's place in Society. Clearly, there is a need to change this status of women. This change can be achieved only by increasing productive employment of women. Economic independence alone can create the necessary environment for the emancipation of women from their traditional bindings. The basic aim of all our Five-Year Plans is to uplift the quality of life of our people. Many economists view that this is possible, if the income of the people gets increased. I have been associated with various Social Movements and Reforms in the past five decades, in the public life of our country. I strongly believe that the betterment of the quality of our life depends much on the active participation of our Womenfolk in our National-Decision making process. It is however, unfortunate, that in general, our social value system is not much conducive for the development of women. But now because of pioneering works done by Social Reformers like Periyar EVR, in this part of the COUNTRY, the scenario has started changing. Women as on date have started to realise the positive role that they can play in the nation-building processes.

As early as 1929 when the first State level conference of Self Respect Movement in Tamil Nadu was held at Chenglepet, Thanthai Periyar had passed a resolution that women should have equal rights in all spheres. Last year, the Tamil Nadu Government which is always for the welfare of the women has sanctioned various Women's Welfare Schemes, namely E.V.R. Nagammai Free Education Scheme for poor and middle-class girl students upto Degree level, Moovalur Ramamirtham Ammayar Marriage Assistance Scheme for conducting the marriage of girls from poor households, Dr.

Muthulakshmi Reddi Scheme providing cash support to poor working women at the time of pregnancy, Anjugam Ammaiyar Scheme for inter-caste marriage and Dr. Dharmambal Scheme for encouraging widows re-marriage providing Rs.5,000 each. So far 76,572 persons have benefited in the above schemes and the Tamil Nadu Government have spent a total sum of Rs.6.46 crores.

In addition to the above, Government have also passed an Act which has been approved by the President giving equal rights to the women of Hindu undivided family in the ancestral property. This Government have also passed orders reserving 30% of Government Jobs to women and all future vacancies of teachers upto elementary school levels are to be filled by women candidates only.

Managerial world is not reserved exclusively for Men. Particularly in the present decade to be a successful manager, a person should be capable of sensing the oncoming changes and have the skills to cope-up with that change. Women by nature possess these desirable qualities.

The men have to develop these skills through Training. But for Women they are there already. Women are playing the roles of Managers and Entrepreneurs. Because if they are not Managers how the houses are maintained and if they are not Entrepreneurs how the homes are created? An old English Proverb says that behind every successful man, there is a woman. It is true and hence, I would say, that behind every successful Manager, there is a woman. This is a recognised fact. I don't want to harp on the past and to dwell in depth to find out that why women have not taken a visible part in the developmental efforts in our Country.

Economic independence alone can create the necessary environment for the emancipation of women from their traditional bindings.

The present climate for speedy development at the National and International level, calls for more decisive roles to be played by women. Because of the developmental efforts that we have made through our Five-Year Plans, women's share in total employment had increased in household manufacturing industry in both rural and urban areas. However in non-household manufacturing, their numbers had not

increased as fast as that of men. In service sectors too women had made some gains mainly in urban areas. These gains are faster and more significant in the better paid professional services of teachers, doctors, health workers, etc. On the otherhand, domestic service workers had also increased considerably. Therefore the significant change in the share of regular employment among women service workers was only partially accounted for by the organised sector. Unfortunately our programmes for employment generation did not take into account women as target groups. They failed to notice that the various modernisation measures and introduction of mechanisation deprived the women of their traditional occupations.

I strongly believe that the betterment of the quality of our life depends much on the active participation of our Womenfolk in our National Decision making process.

The established tendency on the part of programme planners and administrators during the decades after we became Independent has been to view the women as part and parcel of households or families. They never considered them as individuals who can have careers of their own.

They also assumed that any development plan for the family would necessarily benefit all its members including the women. It is now admitted that our plan framework accepts the mistake of combining the very poor along with the relatively better off sections. This was mainly responsible for preventing the benefits of the plan reaching the poorer sections. The very same planners, had unfortunately ignored the inequality between men and women in the household. It was this inequality which in the past prevented access to education, training, employment and participation in the decision making bodies. It is no secret that women and girls constitute the largest group among unpaid family labour and the lowest paid, unorganised, casual and exploited labour. Women also constitute the largest number of illiterates and school drop-outs and are the victims of mal-nutrition and inadequate health care.

Taking Tamil Nadu alone, nearly 1.25 lakhs girls pass S.S.L.C. every year. Of this even assuming 10% take to further education and another 10% find solace in matrimony, this leaves a whopping

one lakh girls with no hope in life, no sign of encouragement and frustration writ large in their outlook. Surely this is systematic denial of the opportunities for the weaker sections to blossom and represents a tremendous waste of human power. A suitable proposal may be drawn up to impart to them, skills in data-entry, word-processing, programming languages, etc., so that in the rapid scenario of 30% growth-rate already witnessed in the indigenous Computer industry, forecast can go up to 40% per annum.

Women are playing the roles of Managers and Entrepreneurs. Because if they are not Managers how the houses are maintained and if they are not Entrepreneurs how the homes are created?

Tremendous vistas of employment opportunities, particularly in the sphere of Self Employment, could be opened up. This Conference can suggest ways and means of taking up this survey and make recommendations. Our Institutes of Management can think in terms of such specially designed surveys.

On yet another ground, I am happy to note that this Conference is held in Madras. Because, **Tamil Nadu is the first State in our Country to form a Women's Development Corporation for the**

promotion of Women's employment generating activities.

For a woman to be successful manager or an industrialist, despite our governmental support, it requires concentrated effort on the part of women themselves to assert their individuality and rights. The nineties expect a great deal of contribution from women. I am sure that this workshop will deliberate on concepts and ideas which will help the women to know what they are and what they could contribute for the betterment of the corporate World.

I am happy to participate as the Chief Guest for the inaugural function of the third National Conference on **Women in Management** reminding you all of a famous poem of **Longfellow** in which I have replaced the word men by women.

**"Lives of great women, all remind us
We can make our Lives sublime
And departing, leave behind us,
Footprints on the sands of time."**

I wish this Conference all Success.

(Speech delivered by the Chief Minister Dr. M. Karunanidhi at the inaugural function of the Third National Conference on Women in Management, held at Madras, 2nd February 1990).

MIGHTY MINDS OF OLD

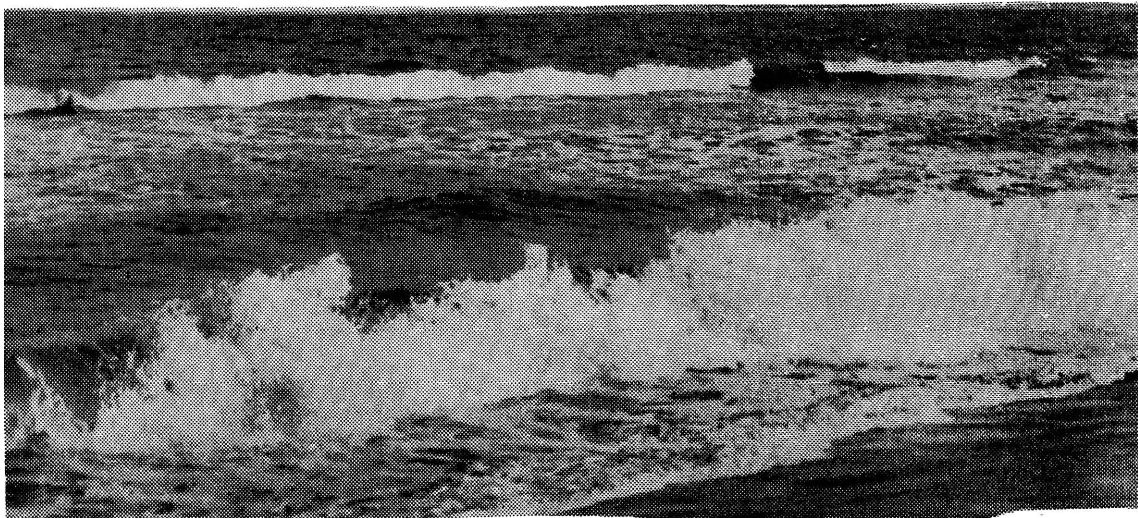
For the wheat of the Gangetic Plain we'll give
Betel-leaves from the Kaveri land;
We'll hear the martial Maharatta bards
And offer them Kerala's Ivory works.

— Mahakavi Bharathi

கங்கை நதிப்புறத்துக் கோதுமைப்பண்டம்
காவிரி வெற்றிலைக்கு மாறுகொள்கு வோம்;
சிங்க மராட்டியார்தம் கவிதை கொண்டு
சேரத்துத் தந்தங்கள் பரிசளிப்போம்.

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MARAIMALAI ADIKAL:

FATHER OF THE TAMIL RENAISSANCE

"He lighted the heart with the flame of intellect and rubbed reason on the touchstone of heart"

Iqbal

"When a true genius appears in the world you may know him by this sign, that the dunces are all in confederacy against him," remarked Jonathan Swift. This statement is fully true of the life of Maraimalai Adikal. He was a genius of great magnitude but it was only during his later days and after his death that his greatness was realised and recognised by one and all. For a very long time his progressive ideas on language, religion, customs, traditions and ceremonies etc., were misunderstood, misinterpreted and opposed by the ignorant masses and self-interested parties. His flaming desire to serve the cause of his language, religion and the country as a whole, according to his enlightened ideas, was not in the least, diminished by the mounting opposition from many sides. His iron-will helped him to surmount those difficulties and tread on the path to victory. Today, all right-thinking people regard him as the father of the renaissance movement in Tamil Akam.

In this essay, it will not be possible for me to trace fully the life and works of Maraimalai Adikal, nor do I have the acquired knowledge and ability to critically view the various interesting aspects of his life. I leave in the hands of renowned Tamil scholars, the task of writing

M.K. Eelaventhan

a critical study of the life and works of Maraimalai Adikal in English, so that the whole world may know the admirable ability of this great son of Tamil Nadu.

Maraimalai Adikal was born on 15th July, 1876, at Nagai, an ancient famous town of South India. His parents were Sokkanathapillai and Chinnammai. He received his early education at Wesleyan Mission College in Nagai. His love of learning, ability to grasp things quickly, desire to develop his language and to propagate his religion were in-born in him. Even during his school days, he founded the Hindu Maha Sabai to propagate his religion. In this Union he spoke many a time on the various aspects of Saivism which was greatly appreciated and admired by his colleagues and teachers. His speeches were enriched by the melody of his voice which held the audience spell bound. He was not satisfied merely with delivering speeches. He contributed articles to the Nagai Neela Lochany under the pseudonym "Muruga Vel." His articles revealed his deep and profound scholarship and critical acumen.

Later he came under the influence of Narayana Sami pillai, Somasundara Nayakar and Prof. Sundarampillai. The knowledge imparted by these scholars greatly helped him to further develop his literary talents which stood him in good stead in his literary enter-



prises. Before the age of twenty, he was proficient in almost all the classics of the Tamil language. Prof. Sundarampillai was not slow to recognise the genius in him. In the certificate of character he gave Maraimalai Adikal, Prof. Sundarampillai expressed great wonder as to how this young student was able to master many of the great classics and write illuminating commentaries and criticisms on them, and added that the student's love for his language and his great abilities foretold a bright future for him.

Maraimalai Adikal, on completing his studies, joined the tutorial staff of a college conducted by Marthandan Thambu at

Thiruvnadapuram. He taught there for about three months and then joined the Madras Christian College as a lecturer in Tamil. He, with his colleagues Paruthimal Kalaigan (V.G. Suriyanarayana Sastri) laboured for the development of Tamil learning and culture. Maraimalai Adikal's thoroughness of his subjects, his patience and endurance and last but not least his command of his language won the love of all his students. On occasions, when in the course of lectures, he expressed disagreement with classical and contemporary scholars, his students listened to him in rapt attention as his arguments were logical and rational.

In this context, it will not be out of place to mention the names of a few illustrious pupils who studied under him. They are Prof. Somasundara Barathiyar, M.A., B.L., S. Vaiyapuripillai B.A., B.L., Rasikamany T.K. Sithamparanatha Mudaliyar, Thanikaimany, V.C. Chenkalvaryapillai and C.N. Mutturanga Mudaliyar. Each of them has in his own sphere contributed much for the advancement of the Tamil language. For thirteen years Maraimalai Adikal was the head of the Department of Tamil at the Madras Christian College and in 1911 he resigned from the post and retired to Pallavaram.

During his career as a lecturer he did not confine himself only to the lecture halls. He successfully edited the 'Sea of Knowledge' for a few years. His articles in it reveal his critical approach towards ancient literary works which were not taken up by earlier scholars. He also wrote illuminating commentaries on Mullai Pattu and Pattinappalai to help the students overcome the difficulty in learning Natchinarkinyar's commentaries. These commentaries, though valuable for many reasons, were very much complicated and the students often got confused. During the holidays he toured different parts of South India and Ceylon

and delivered lectures on Tamil Language, Literature and Saivism.

As has been mentioned earlier, Maraimalai Adikal left Madras and settled in Pallavaram. It was here he made an everlasting contribution to Tamil language or rather to Tamil Nadu as a whole and distinguished himself from other writers, scholars, historians and linguists. No sooner he came to Pallavaram than he established the Sacred Order of Love. He also discarded his ordinary clothes and took to yellow robes and lead a saintly life. In 1916 he started the Pure Tamil Movement (தனித்தமிழ் இயக்கம்). From that year itself he spoke and wrote in pure Tamil. This movement met with tremendous opposition from many sides. If it had been started by any other man, the movement would have died out ere long, but, Maraimalai Adikal was not the man

Of this galaxy of scholars, Dr. Caldwell a great linguist and an independent authority expressed the same view many years earlier, "Tamil can readily dispense with the greater part or whole of Sanskrit and by dispensing with it rises to a purer and more refined style whereas English cannot abandon its Latin without anandoning perspicuity". It is a pity that even now "some lovers of Tamil" still persist in indiscriminately mixing foreign words with indigenious Tamil words in their compositions and thereby polluting the prestine glory of Tamil. Maraimalai Adikal has throughout stated that he was not in anyway opposed to using foreign words, provided that there is no Tamil equivalent to adequately express the ideas. Even in using foreign words he has sounded a note of warning that whenever we use foreign words in our writings,

"Tamil is an independant language with a rich store of words capable of expressing in a skilful hand all kinds of thoughts that appear in the different branches of learning."

Maraimalai Adikal

to be discouraged by these petty squabbles. He was quite confident that what he said and did were right and that ultimate victory would be his. He did not start this movement merely to create a sensation or for the sake of sentimental reasons. He studied the ancient classics in Tamil, Sanskrit and English and undertook studies in the comparative philology. As a result of his profound research he arrived at the inevitable conclusion, "Tamil is an independant language with a rich store of words capable of expressing in a skilful hand all kinds of thoughts that appear in the different branches of learning." The valuable books written by research scholars like Dr. Winslow, Dr. Caldwell, Prof. Maxmuller, Dr. Slater and Prof. Freeman also helped him a great deal to confirm his views.

we should adapt them in such a manner that they will not in any way affect the Grammer or the sweetness or the purity of the language.

In the religious and social sphere his contribution has not been less remarkable. **He advised the people to conduct religious and other ceremonies in Tamil and asked them to discard meaningless ceremonies and rites which only led to the wastage of money and time and perpetuated the growth of ignorance. He himself set the example by conducting his daughter's wedding in the most progressive and self-respectful manner. Maraimalai Adikal was deeply religious and he laid great emphasis on love and devotion to God. But that did not make him a slave to superstition and bigotry. In the popular words of Poet Iqbal, "He lighted the heart with the flame of intellect and**

rubbed reason on the touchstone of heart”.

He was a silver-tongued orator and words “flowed from him like the rhythm of a sweet tune issuing forth from the strings of a harp touched by Summer breeze”. The late Thiru Vi Ka, one of his contemporaries and illustrious pupils wrote, “I have very often listened to Maraimalai Adikal’s interesting lectures and had taken notes on them. Maraimalai Adikal’s half an hour’s talk is equal to learning thousand arts”. It need hardly be said that this remarkable tribute comes from no less a scholar than a Thiru Vi Ka who in popular opinion is only second to Maraimalai Adikal in scholarship. Such was the immense knowledge Maraimalai Adikal possessed.

His writings can be divided mainly into Research, (General and Religious), Literary criticisms, Commentaries, Essays, Stories, Novels, Dramas, Scientific books, Poems etc.,

LIFE AND TIMES OF SAINT MANICAVASAGAR

In the field of research connected with religion the contribution that is regarded as the most noteworthy is his “Life and Times of Saint Manicavasagar”. This is a pioneer work in the field of religious research. It is a product of his profound scholarship and many sided research. He brought to bear on this undertaking his varied proficiency in History, Inscriptions, Archaeology, Comparative religion and philosophy.

SAIVA SIDDHANTHA GNANA POTHAM

Saiva Siddhanta Philosophy is a collection of profound truths and lofty ideals found in the Vedas and the Saiva Agamas. This philosophy is in possession of all truths and also could accommodate the basic teachings of different religions. Furthermore certain factors, which are not recognised by other

religions, too, enjoy their rightful place in this philosophy with the result that one who is well versed in this philosophy could boldly claim that one has understood everything. Books such as Thirumanthiram, Sivagnanapotham, Sivagnanasidhiar, etc., are the source books of this philosophy. But, the authors of the above mentioned books have utilised their advanced knowledge of the Tamil Language in the construction of the verses and as a result of which no one, except the Tamil scholar, could understand them. The significance of Maraimalai Adikal’s service lies in the fact that he, in writing this book in classical but elegant prose, put an end to the lamentable state of affairs of peo-



ple of Tamil Nadu being ignorant of their own philosophy. This work could be described as a collection of lectures on Siddhanta philosophy delivered by him since 1906. In its third edition some additional lectures too were included. In his preface to the book the author says that the Aryans, who entered Tamil Nadu made use of Sanskrit to write their religious books with the view of deceiving the Tamils. Even the learned, who were confronted with the problem of imparting the right type of knowledge to the Tamils, were compelled to do so in Sanskrit and thus spread their convictions. This resulted in the steady growth of popularity of the Sanskrit Language among the Tamils which ultimately led to the indiscriminate use of Sanskrit Words and terms in Tamil prose as well as in poetry. Therefore, the Author suggested that it was not feasible to bring about a change of style overnight but his attempts only marked the initial steps towards such an end.

THE TRUTH OF THE COSMIC DANCE OF LORD NATARAJAH (அம்பலவாணர் திருக்கூத்தின் உண்மை)

In 1931, Maraimalai Adikal presided over the twentieth anniversary celebrations of the Society of the Sacred Order of Love. His presidential address formed the contents of this book wherein he discussed that animate and inanimate things are two entities. He went on further to expound the qualities of the Soul and the difficult barrier of Illusion which removed God further away from the Soul. Finally, he had tried to establish the presence of cosmic Soul within the individual Soul.

SAIVAISM IS THE REPOSITORY OF ANCIENT TAMILIAN IDEAS AND IDEALS:

(பழந்தமிழ்க் கொள்கையே சைவ சமயம்)

This book consists of two parts. The first part is the reproduction of

“His books are sure to set a thousand minds a thinking, ten thousand tongues a talking, and at least a century of able pens a writing.”

Prof. M.S. Pooranalingampillai

the presidential address delivered by Adikal at the Congress of Saivites which was held at Thirupathiripuliur in 1929 and the second part contains Maraimalai Adikal's answer to a criticism of his presidential address. What is the purpose of life? According to the ancient Tamils, the purpose of man's life was to attain Eternal Bliss. The Sangam Literature too emphasized this point. But subsequently, due to the inflow of Buddhist and Jainist thoughts into South India, the conception of the purpose of life underwent a radical change and consequently, literatures of a later period too displayed the trend wherein righteousness usurped happiness of its rightful place in the midst of the Tamil Society. Besides throwing light on the fact that ideas of the ancient Tamils formed the basis of the Saiva Religion, he also brings out of the obscurity that the Tamils of the ancient time were in possession of those progressive ideas for which there is a great demand in the modern times.

PRINCIPLES AGAINST THE CONCEPTION OF GOD CANNOT CONSTITUTE SAIVAISM:

(கடவுள் நிலைக்கு மாறான கொள்கைகள் சைவம் ஆகா)

The Presidential address of Maraimalai Adikal at the Saiva Sidhantha Sabha in 1927, with some additions of facts constitutes this book. In the preface to the book Maraimalai Adikal emphasized the fact that the “object of this little book is to disclose the vast difference that lies between the ancient form of Saiva Religion and its

modern form.” With regard to this, herein he compares and contrasts principles of genuine Saivism and pseudopraiseworthy saivism and proceeds to enlighten people as to the simple way of worshipping God-Gods such as Murugan, Thirumal, Pillayar, etc., are noting but manifestations of the Omni-potent God.

In denouncing majority of the Puranas, Adikal has said that they are full of fantastic imaginations and fictitious creations and they have been created for the sole purpose of distorting and misrepresenting the loftiest principles of Saivism. In conclusion, Maraimalai Adikal has said, “I have endeavoured in the following treatise to shift this mongrel mixture and disentangle the golden truths of Saiva Religion from the empty falsehood of other novel religions.” It could be safely said that to a considerable extent he has succeeded in his mission.

CASTE DISTINCTIONS AND PSEUDO-SAIVAITES

(சாதி வேற்றுமையும் போலிச் சைவமும்)

The Tamils of yore were not familiar with the term “Sathi” or caste. It was only with the advent of the Aryans, that the Tamils became divided into four broad divisions of caste which in turn, with the passage of time, multiplied itself into different groups. The social division had undoubtedly an adverse effect on the society. Influence wielded by the caste divisions was far too great to be resisted even by Saivism and

consequently that gave rise to a set of Saivites who claimed superiority over others through reasons of birth. Maraimalai Adikal, deplored such a state of affairs, and suggested ways and means of uniting the people.

THE RELIGION OF THE TAMILS (தமிழர் மதம்)

A conference on the religion of the Tamils was held at Madras in 1940, at which Maraimalai Adikal occupied the presidential chair. His presidential address which was “unrivalled in lucidity, terseness of diction and polish of style” enabled the audience to “bring their souls into emotional contact with God”. Those who were enthralled by his lecture, which combined in itself “poetic fluency and intellectual grasp” could not resist an innate urge in them to request Adikal to publish it. He conceded to this popular and widespread request.

Nearly fourteen months had lapsed before this book could be published. For over forty five years Adikal had kept himself busy with the task of probing deeper and deeper into the study of the Tamil language and the religion of the Tamils, in pursuit of which he had to approach elaborate works by outstanding scholars in three languages i.e. Tamil, Sanskrit and English. The ideas contained in this book, even though they belonged to the distant past yet were so novel that they were identical with those prevalent now.

In this work, Adikal firstly defined the terms “Aryans” and “Tamils” and dwelt at length, with the origins of the worship of Siva and Uma. Secondly, he discussed the factors that were responsible for the building of temples and creation of idols, in the course of which he pointed to those customs and beliefs which were foreign to the Tamils; Lastly, he emphasised the fact that the Law of Karma (ஊழ்வினை) which held sway over the Tamils was essentially South

Indian in origin. This book is aptly described as a Treasure of Knowledge.

THE CIVILIZATION OF THE VELLALAS.

(வேளாளர் நாகரிகம்)

According to the Aryan division of society the Tamils belong to the lowest stratum. This belief was foremost in the minds of the people of Tamil Nadu. In order to dispel the ignorance among the Tamil people, Maraimalai Adikal found it essential to set forth the facts connected with the position occupied by the Tamils and which ultimately resulted in writing this book. Herein he had stated that even before the advent of the Aryans, the Tamils had a distinct civilization. It was the association of the Aryans with the Tamils that was mainly responsible for the subsequent advancement of the Aryans. Furthermore, he had deplored the tendency among those, who had confined their studies only to Sanskrit literature, to be in entire praise for all that was Aryan. This book would serve as a store house of Information for research scholars.

ANCIENT AND LATER POETS.

In his "Ancient and Later Poets" (முற்காலப் பிற்காலத் தமிழ்ப் புலவோர்) Maraimalai Adikal has succeeded to a very great extent in drawing out the distinguishing features between Tamil Poets of Yore and later times. Here too, his deep scholarship helped him in successfully evaluating the merits and demerits of the poets of different times. The fact that the poets of Yore were free from artificialities and vague imaginations which unfortunately were the characteristic features of the later poets, is dealt with at great length in this book.

IS HINDI A COMMON LANGUAGE?

In 1937, there was a move on the part of the Indian Government to

make the study of Hindi compulsory which evoked a much opposition from all those who were justly conscious of the Tamil language. Maraimalai Adikal, in championing this cause, had addressed gatherings and also had published articles, which, in course of time, was compiled in this book. This book could be aptly considered as an attempt to answer the question, "Why Hindi cannot be a common language?" He maintained that Hindi was classified into three main divisions and into eleven sub-divisions. Furthermore they were not similar to each other when spoken. In order to substantiate his statements, he had traced the history of that language as well. Though the facts contained in this book may appear novel, yet are new to those who are not familiar with them. Further, the ideas contained in this book "revealed the vigour of his thought, the clarity of the language and the richness of his mind," which in turn not only "captured the imagination of the intellectuals but also went deep down into the hearts of the people." In addition to these, he had suggested the recognition of Tamil as a common language in his own inimitable style which has a pomp and majesty that is very imposing. In this, he has set forth benefits that would be derived by making Tamil, the common language.

SHAKUNTALAM

(சாகுந்தலம்)

This is perhaps his masterpiece. Here we see not only the author's proficiency in Tamil but also his scholarship in Sanskrit. The work at once reveals that even translations can be as good as their originals, if the translators are faithful. Maraimalai Adikal while engaged in translating, was not blind to certain defects of Kalidasa, and did not hesitate to boldly bring them to light. This, however, did not prevent him from losing himself in the appreciation of Kalidasa.



SINTHANAIKADDURAIKAL

(சிந்தனைக் கட்டுரைகள்)

His capacity for rendering foreign literature in pure Tamil was not confined to "Shakuntalam" alone. He tried his hand in bringing to the doors of many a Tamil home, the versatile genius of great writers in English literature, such as Addison. His Sinthanaikadduraikal is unique. The late Sir P. Arunachalam, a scholar and statesman recommended this as a text book for the Cambridge University Intermediate-in-arts examination, and it was adopted.

GARLAND OF LEARNED ESSAYS

(அறிவுரைக் கொத்து)

This book contains articles written by Maraimalai Adikal at various

times in the form of newspaper articles and pamphlets. These essays are written in simple but arresting style which has won the praise and admiration of all the scholars and critics of Tamil Nadu. This book contains articles like Propagation of Saivite religion, Temple worship, Is animal sacrifice justified in the name of deities, Compassion for living beings, God possesses Grace, Learning is eternal (கல்வியே அழியாச் செல்வம்) Scientific Study (அறிவுநூற்கல்வி) Business Co-operation (வணிகர் கூட்டுறவு) Duties of Womanhood (பெண் மக்களின் கடமை) Duties of Parents (பெற்றோர் கடமை) Mixture of foreign languages in Tamil (தமிழிற் பிறமொழிக் கலப்பு) and Union between brothers and sisters (உடன்பிறந்தார் ஒற்றுமை)

failed to occupy their rightful place among their vast field of literature, whereas, in English and other European literature, these were considered to be a part of their treasure. It was in order to fulfil this requirement in Tamil literature, that Maraimalai Adikal conceived the idea of creating literature in the form of letters written by a girl to her lover relating life-story. The benefits and delights derived by reading this book, are manifold. The reader is so captivated by those progressive ideas contained in this book that he finds it wellnigh-impossible to prevent himself from succumbing to a strong urge in him to read and re-read this book. The simplicity of language and style too is a noteworthy feature of this book.

One who is anxious to maintain good health should not fail to observe the rules pertaining to the correct diet which in turn should be in accordance with the nature of the body and climate in which one happens to live. He interested himself in this matter too and wrote this book. In prescribing the correct food for mankind he laid great emphasis on the value of vegetarian diet. It is interesting to note that Newton, the great discoverer of scientific laws, who was struck deeply by the long life of Thomas Parr who lived 153 years and Henry Jenkins for 169 years, devoted his attention to a study of the habits and diets of long lived persons and wrote his essay on "Defence of Vegetable Regimen." Further, Adikal has not failed to utilize this opportunity to answer the critics of vegetarianism which is also an interesting part of this instructive book. There is a fallacious belief even among the educated Tamils that it is not possible to find appropriate equivalents to many scientific terms. But Adikal has toll-ed the death knell of this belief by supplying us with suitable Tamil equivalents to many scientific terms, which up to then, had baffled many a scholar of South India. For example the equivalents for words such as Protien (முதல் உணர்), Carbo-hydrates (இனிப் புணர்) Vitamins (உய்வுறை) Chlorides (பசுமஞ்சள்), Phosphate of Lime (எரிகாந்தச் சுண்ணம்) Enzymes (காடிநீர்) etc., prove the above mentioned facts.

"I have very often listened to Maraimalai Adikal's interesting lectures and had taken notes on them. Maraimalai Adikal's half an hour's talk is equal to learning thousand arts".

Thiru Vi Ka.

SENTHAMIL FOR SMALL CHILDREN (சிறுவர்க்கான செந்தமிழ்)

Written in 1934, this book consists of small stories and essays to suit the temperament as well as to train the child to develop its mental faculty in the proper and progressive line. Adikal has written these small stories and essays in simple but pure Tamil which paves the way to train small children to write and speak good Tamil. An interesting and instructive preface to this book in English further enriches the value of this book.

THE LETTERS OF KOKILAMBAL (கோகிலாம்பாள் கடிதங்கள்)

Among the Tamils, letters written by men of outstanding abilities,

KUMUTHA VALLI (குமுதவல்லி)

It is the reproduction in Tamil of the book "Laila" written by Reynolds. But the fact that he has substituted local places and names and it has been written on Buddhist and Saivite lines of thought emphasised that he wanted to add a local touch to his story. Adikal was very much pained to see the language of the Tamil novelist's hoden grey. "And so he tried to turn it into cloth of gold which was little stiff and gorgeous for ordinary wear but the capacity of the loom was wonderfully expanded and later generations could change the texture to suit their needs."

DIATECTICS

(பொருந்தும் உணவும் பொருந்தா உணவும்)

HOW TO LIVE A HUNDRED YEARS

(நூறு ஆண்டுகள் உயிர்வாழ்வதெப்படி?)

It is the order of things that one should desire to live as long as possible in this earth. In India, as well as in other Eastern countries, the belief that it was not within human powers to shorten or leng then the duration of one's life was widely prevalent. In the preface to this book, Maraimalai Adikal says, "This vital knowledge is in such a

deplorable condition even among the English educated people of this country that this lamentable state of affairs aroused in me a feeling of boldness to propagate the knowledge pertaining to the science of health". A body, well exercised and supplied with the right type of food, fresh air and pure water, is the shortest and surest way to ensure a healthy and long life. Poet Shelly too is in agreement with him when he says, "On a natural system of diet old-age would be our last and only malady; the term of our existence would be protracted; we should enjoy life and no longer preclude others from enjoyment of it". In treating this subject, Adikal is not satisfied with merely putting forward the correct path to good health. He goes a step further to prescribe medicines for diseases which one would have contracted through earlier follies. This book has not a in any way, been a mere reproduction in Tamil of those ideas contained in earlier books written by European authors, but instead Adikal has assimilated those ideas and has set forth the essence of those in this book. Adikal has also laid great emphasis on the value of nature cure and mourns the neglect of the Indigenous system of medicine. He has also discussed freely and quite openly matters relating to sex functions and birth-control. In his preface, he says, "Perceiving the evil of concealing them, women of high attainment and even men of great religious distinction have, in the foreign countries come forward to speak and write on these subjects without any reserve."

It is a universal fact that a forbidden thing becomes enhanced in value. This book has been of immense benefit to the people of Tamil Nadu.

TELEPATHY

(தொலைவில் உணர்தல்)

For most of us, who are unable to know something without the aid

of the senses, it is, matter of surprise to note that impressions could be conveyed from one mind to another without the aid of the senses and this process is best known as Telepathy. This quality is inherent in man and it is the dispelling of ignorance which would make him conscious of it. Unlike in the West, where a host of such enlightened men have developed this to the fullest extent, in the orient, even though we were aware of its presence, we have failed to utilize it for the benefit of mankind, Adikal, illustrated with numerous examples the value of possessing knowledge in this subject.

CLAIRVOYANCE (அறிதூயில்)

The knowledge and feelings of an average man are not the same

were not within the reach of Tamil speaking people.

LIFE AFTER DEATH

(இறந்தபின் இருக்கும் நிலை)

The lack of proper understanding of one's state of life after death is said to be the cause of one not being able to direct oneself in leading the righteous life. Even the few books available on this subject have failed to benefit mankind, as these words included unreal and incredible examples too. But, Adikal avoided such exaggeration and has cited only real examples and the results and reactions of one's life in this world, as related to the life after death in another world.

SHAKUNTALAM

The work at once reveals that even translations can be as good as their originals, if the translators are faithful.

as that of one who is an adherent of the Yoga System. In the latter they reach such a high state of sublimity that such men are in possession of certain superhuman powers which enable them to surmount the barriers of senses and thus enjoy a "deep insight" into things. Maraimalai Adikal in this book has dwelt at length on the benefits derived by possessing such abnormal powers. He has borne testimony to those ideas (expressed in his book) by a classic example.

On 1-6-1926, Thiru T.M. Rodrigo of Colombo had written a letter to Adikal in which he stated that he himself has benefited by developing this power. In pure but simple Tamil Adikal had brought out of obscurity these facts which up to that time

PERSONAL MAGNETISM

(மனித வசியம்)

Herein Adikal has enunciated the methods that have to be utilized by one who is anxious to be in possession of a dynamic personality which would bring popularity for one in this world and happiness in the life to come.

AN ANTHOLOGY ON MURUGAR

OF THIRUVOTTI (திருவொற்றி முருகர் மும்மணிக்கோவை)

According to Maraimalai Adikal, on 27.6.1898 he suffered from a dangerous disease. By the Grace of Lord Murugan he got completely cured of it. It was in praise of the divine Grace that he composed this anthology. It took him nearly one and a half years to complete this

book. In its composition it contains the essence of all that is best, in Sangam Literature, Grammãr and other religious books of Tamil Nadu. A section of the work known as the "Pulavar Artu Padai" has a close resemblance with that of the "Thiru Murugartupadai" of Nakkirar. A salient feature of this work is that it afforded Maraimalai Adikal an opportunity to express his gratitude to his teachers.

Prof. M.S. Pooranalingampillai has given the just tribute to Maraimalai Adikal's works in the following words, "His books are sure to set a thousand minds a thinking, ten thousand tongues a talking, and at least a century of able pens a-writing."

He was never slow to support movements that were aimed to

preserve, protect and develop the Tamil language. As discussed in detail already, when, the Government of India introduced Hindi as a compulsory subject in South India in 1937 Maraimalai Adikal plunged himself heart and soul in the Anti-Hindi Movement. It was his considered opinion that Hindi as a compulsory subject would eclipse and retard the progress of Tamil. The fact that Hindi as a lingua franca would do greater harm than Sanskrit which was only the language of the priestly class, was always uppermost in his mind. Though it is not possible for us today to estimate the success he achieved, as it is a matter for posterity to decide, yet we cannot but salute him as a brave and dauntless fighter in the cause of Tamil.

Thus a long and fruitful life of seventy-five years, full of many-sided activities was brought to a sad end on 15th September, 1950. His death was indeed an unbearable blow and irreparable loss sustained by the millions of Tamil speaking populace.

It is a pity that Tamils, the essence of whose culture is gratitude, have not so far come forward to commemorate the services rendered by this selfless scholar and saint in the interest of his language, religion, culture and country. It is high time that the Tamils joined together forgetting their differences of opinion, to express in concrete form their gratitude for the services of this great son of Tamil Nadu.

Tamil, Tamils and Tamil Nadu

Sangam Literature

FROM available evidence it can be said that there is a body of literature in Tamil which has had unbroken development over twenty centuries. The earliest known phase of this literature is usually designated the Sangam literature for the reason that the anthologies of odes, lyrics and idylls which form bulk of that literature were composed at a time when the Pandian kings of Madurai maintained in their court a body of eminent poets who in a sort of unofficial way functioned as a board of literary censors. Later poets and scholars like Saint Navukkarasar and the commentator on the Iraiyanar Ahapporal used the expression Sangam to denote this

association of scholars. Though it is difficult to accept all the interesting but obviously legendary details about this Sangam given by later writers as authentic history, yet it would be equally difficult to reject the fact of the existence of an institution like the Sangam. The preface to the *Tolkappiyam* speaks of the practice of learned treatises being critically examined by court poets. So it may not be historically inappropriate to speak of a Sangam literature.

A good part of the literature that was produced during the Sangam period has perished. That is because after a collection of some

choice poems had been rendered into schematic anthologies of some kind or other and had become standard texts, the rest was lost in the course of time. Legendary and traditional accounts mention the loss of many texts on the occasion of a 'deluge' which compelled the Pandian kings to shift their capital first from Then-Madurai to Kapatapuram and then from there to Madurai on the Vaigai. The currently extant body of Sangam literature is but a fraction of a vast literature.

-The Gazetteer of India
(Volume-II)
History and Culture
(P.No. 192 - 193)

NELSON MANDELA

The Man,
the Statesman
and
the Redeemer
of
South Africa



Nelson Mandela, the world's most famous political prisoner and a living legend in his life time walked free from 28 years of dark nights in South African jails on 11th February, 1990.

ROLIHLAHLA Nelson Mandela was born into the Tembu royal family in the rural outbacks of the town of Umtata in the Xhosa-speaking South African homeland of Transkei on July 18, 1918 and was destined to become just another traditional chief.

But he took the difficult and tortuous road to try and emancipate the black people from white domination. Forty-six years later he stood in the dock at the Supreme Court in the capital city of Pretoria on a charge of sabotage and conspiracy to overthrow the Government by force.

The ensuing 11-month "Rivonia trial" (Rivonia was the farmhouse which headquartered the African National Congress) that brought international focus to the plight of the oppressed in South Africa

culminated in eight of the accused ANC leaders, including Thiru Mandela, Thiru Walter Sisulu and Thiru. Govan Mbeki, receiving life sentences.

Cherished ideal

In a brilliantly eloquent statement before the Court, Thiru Mandela outlined his commitment to free his people from oppression stating: "I have done whatever I did because of my experience in South Africa ... I did not plan sabotage in a spirit of recklessness, nor because I have any love for violence." He ended his passionate statement with the words: "I have cherished the ideal of a democratic and free society ... It is an ideal which I hope to live for, and to see realised. But my Lord, if needs be, it is an ideal for which I am prepared to die."

He went to jail willingly but life behind bars at the hands of the apartheid authorities did not put an end to the aura of this "Grandson of Africa."

Most influential prisoner

Thiru Mandela became the world's most influential prisoner during what he described as "long, lonely, wasted years." Unheard and unseen by the public since 1962, he nevertheless came to be the most admired leader among South African blacks, who consider him the embodiment of their quest for political freedom. In the past, Thiru Mandela, 71, has rejected the Government's repeated offers to release him if he would renounce violence or live in a tribal homeland. He said the Government should renounce



violence, and apartheid and urban his ANC movement.

Thiru Mandela has regularly entertained his family and streams of friends in a comfortable house at the Victor Verster prison farm in the winegrowing region of Paarl. He had been transferred there on December 6, 1988, after recovering from tuberculosis contracted at Pollsmoor prison in Cape Town in August.

In 1985, the former South African President, Thiru P.W. Botha (who had a historic meeting with Thiru Mandela on July 5, 1989) had allowed Zindzi Mandela to read her father's response to the latest offer of conditional release before a crowd in Soweto, the township outside Johannesburg where, Thiru Mandela had rented a home since the 1940s.

"Only free men can negotiate. Prisoners cannot enter into contracts," Thiru Mandela said. "I cherish my own freedom dearly but I care even more for your freedom. Too many have died since I went to prison. Too many have suffered for the love of freedom... Not only I have suffered during these long, lonely, wasted years."

During his imprisonment, Thiru Mandela was regarded as the ANC's leader although the highest office he held before it was banned in 1960 was Deputy President-General. He was the first commander of its military wing, "Umkhonto We Sizwe" (Spear of the nation), which he helped form in 1961 to engage in a programme of sabotage against South Africa's white-ruled Government. He subsequently toured Africa, receiving military training and explaining the ANC's cause. He was arrested after his return in 1962, and sentenced to five years' hard labour for leaving the country illegally and inciting blacks to violate the law by striking.

In July 1962, while Thiru Mandela was at the Robben Island Maximum Security Prison near Cape Town, police uncovered the ANC's underground headquarters on a farm near Johannesburg and seized documents outlining plans for the guerilla campaign, including Thiru Mandela's diary. On June 12, 1964, he and seven co-defendants were sentenced to life in prison.

Winnie's part

His wife, Tmt. Winnie Mandela, jailed or banished through much of

his imprisonment (after the 1976 Soweto uprising) said, "In each and every single letter he has written over the past 20 years and in each and every visit, he has always been confident that he will come out and lead his people to liberation." She was kept in the remote farming town of Brandfort for seven years.

During most of his 18 years on Robben Island, Thiru Mandela endured substandard food, deprivation of news and reading material, and hard labour that included gathering seaweed and smashing rock. Yet he often wrote to his wife that the hardest thing to endure was the treatment she received.

An international "Free Mandela Campaign" ended in June 1980 with a call for his release by the U.N. Security Council.

In April 1982, Thiru Mandela and five colleagues were transferred to Pollsmoor prison

First embrace in 22 years

Thiru Mandela's communications with his wife and family were restricted to 40-minute visits and one 500-word letter a month, monitored to make sure only

family matters were discussed. On May 12, 1984, Thiru Mandela and his wife were allowed to embrace for the first time in 22 years.

Thiru Mandela attended Methodist schools and was admitted to the black University of Fort Hare in 1938, but was expelled in 1940 for leading a student strike with Thiru Oliver Tambo, now the ANC's exiled president.

To avoid an arranged tribal marriage, Thiru Mandela fled to Johannesburg, where he worked as a policeman at a gold mine, as a law clerk, and for a real estate agency run by Thiru Walter Sisulu, later to be imprisoned with him. Thiru Mandela boxed as a heavyweight and studied law.

First Marriage

He married a nurse, Evelyn Mase, who bore him two daughters and two sons. One daughter died in infancy and one son was killed in a car crash in 1970. The couple divorced in 1955.

Thiru Mandela, Thiru Tambo and Thiru Sisulu formed the ANC Youth League in 1944, and Thiru Mandela became its President in 1950. He was the chief organiser of the ANC's defiance campaign in 1952, encouraging people to break South Africa's racial separation laws.

He continued to work secretly and was charged in December 1956 with treason, along with 155 other South Africans of all races who had supported the freedom charter, calling for a nonracial democracy and a socialist-based economy.

While on trial in June 1958 he married social worker, Winnie Nomzamo Madizekela, who bore him two daughters, Zenani and Zindzi.

The ANC was outlawed in 1960 and emergency was declared on March 21 when 69 black protestors were killed by police in Sharpeville.



Thiru Mandela helped conduct the defence in the treason trial, which ended in 1961 with acquittals for all defendants. Thiru Mandela immediately went underground for fear he would be rearrested and spent the next 17 months as a fugitive.

After a planned two-day nationwide strike was crushed by police, he and a small group of ANC colleague decided on military action.—

Courtesy: The Hindu
Dated 12th February 1990

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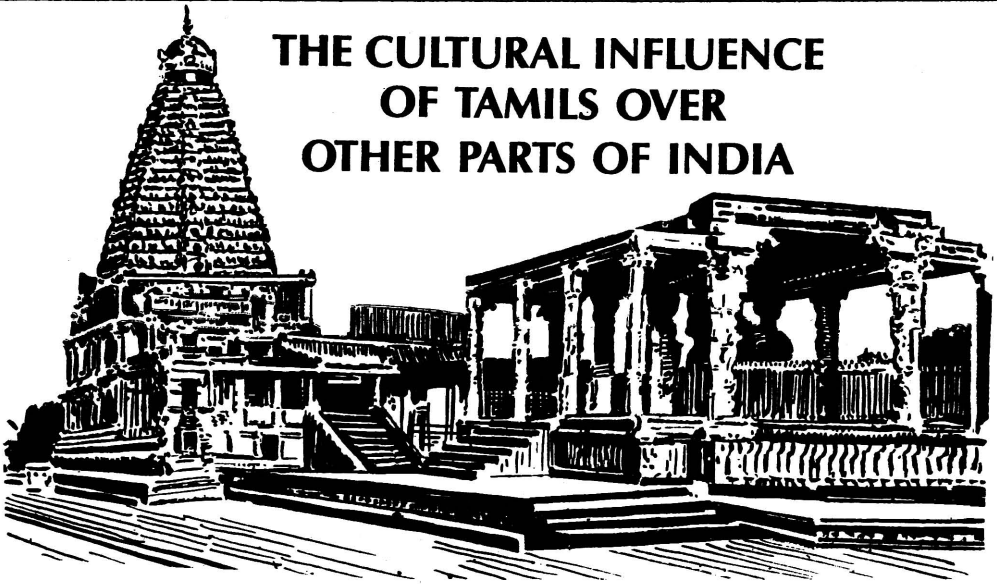
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THE CULTURAL INFLUENCE OF TAMILS OVER OTHER PARTS OF INDIA



NATANA. KASINATHAN, DIRECTOR OF ARCHAEOLOGY.

It is a known fact that Indian culture is a fusion of many cultures of different regions. The part played by the Tamils in contributing to the cultural heritage of India is considerable. During the prehistoric period, there was one culture all over India reflecting the uniformity in manufacturing the stone implements. The wellknown industry of Soan in Kashmir Valley and the Madras industry in Tamil Nadu have produced very similar stone implements with negligible variation for the use of Palaeolithic people. It is also believed that the Madras industry which was the contemporary of African Palaeolithic age⁷ might have influenced the production of Palaeolithic implements of Soan industry in Kashmir. Even now, one can collect carts load of Palaeolithic implements from the banks of the river Kotralayar near Athirampakkam and Nambakkam of Chingleput District. It reflects the cultural contact which prevailed between Tamil Nadu and Kashmir even during the prehistoric period and it even goes one step further to assert that the cultural influence of Tamil Nadu

affected the cultural development of Kashmir. The shape and the method of execution of the implements belonging to the Neolithic and Cholithic period found from many parts of South India as well as North India also depict astonishing similarity².

The renowned scholars who have examined the seals found from the Harappan civilization, bearing the pictographs, have strongly established that the language of the Harappan script was Proto Dravidian. It is also believed that the Pasupatha and the Mother Goddess worship and the familiarity with bull in Harappan civilization had great impact on the Post Vedic period. The above factors had actually induced them to have idol worship.³

The excavation of Harappan had yielded a number of valuable artefacts of which the stone weights are of absorbing interest. They are in two series namely binary and decimal. These had their origin from Cirrilakkam, the denominational ratio in arithmetical progression used in ancient Tamil country.⁴ This

system of calculation is found used even now in other parts of India especially in Assam and West Bengal. It is also said that there are number of Dravidian words used in Vedic literature. From the observation of D.T. Burrow it becomes clear that quite a considerable portion of the Sanskrit vocabulary is of Dravidian origin and their influence has operated over a long period in the history of the language.⁵

The word Pur or Puram of Tamil origin is also found used in vedas. The Tamil words such as **Mayil**, **Kalam** and **Palam** are said to be found in Rig Vedha and **Elam**, **Palli**, **Purru**, **Neer** and **Malai** are also said to be found in other Vedic and Idrhasa literature.^{5a} This might have happened due to the mingling of Indo Aryans with the earlier settlers (i.e. Harappans) of this country.

The Vedas are evoking only the nature without mentioning any forms for them. Scholars in good number are sceptical about the existence of temples in Vedic period. For, it is affirmed the **Vigraharadana** or the idol worship, which is the backbone of the

temple culture, had no place in the firesacrifice oriented Vedic Culture, the fire service takes place within the officiants themselves, the Orthodox Vedists did not even believe in gods with vigrahas or forms and there is no description of and reference to temple in the entire Vedic literature.⁶

Professor William says that the deified force address in the Vedic period, though doubtless the early worshippers clothed their gods with human forms in their own imaginations. (Indian wisdom.P.15)

Professor Max Muller speaks more positively "The religion of the veda knows of no idols. The worship of idols in India is a secondary formation, a later degradation of the more primitive worship of ideal gods". (Chips from a German Workshop i.38). Only in later period, due to influence of Tamil culture the Agamas and Puranas had been written describing the figures of the gods and goddesses and narrating the codification for performing the rituals.

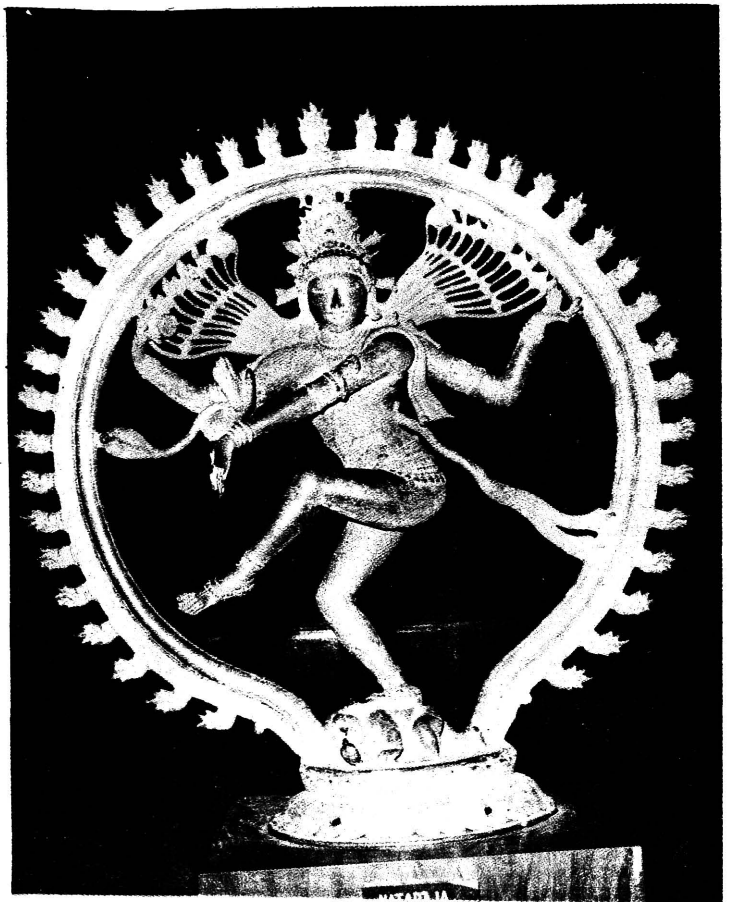
The pictographs engraved on the seals of Harappan civilization had given rise to the evolution of number of scripts found in India. The scripts that are enumerated in Samavayanga Suddha datable to 2nd century B.C. and the Lalithavitsara, a Buddhistic Literature datable to 4th century A.D. are all believed to have been derived from one script that had been evolved from Harappan script. Samavayanga Suddha mentions Tamil script as Damili in Prakrit language while Lalithavitsara refers to it as Dravidi.⁷ Of all the scripts enumerated in those two books, the Tamil is the oldest script. Because the Brahmi used by Asoka for engraving Royal orders appears as a standardised script which could have been evolved from a rudimentary one, most probably the Tamil script.⁸

Tamils used this script for writing their names even on earthen pots.⁹ So it seems that this script was very popular among Tamils. Hence, the Tamils contributed the form of writing also to the Northern part of India.

Another important factor that had influenced the whole part of India is Bharata Natyam. The book of Bharata Natya is believed to have been written by Bharata Muni during 2nd century A.D.¹⁰ It is narrated in that book itself that there were dancers even before the period of Bharata. Silapathikaram, one of the twin epics of the Tamils datable to 2nd to 4th century A.D. is found to have devoted a separate chapter on Dance which was quite popular among Tamils. This shows that the people of Tamil Nadu were well

conversant with the art of dance. This perfection in the art of dance could not have taken place so immediately if this art had its origin from Natya Sastra, written by Bharata Muni who lived just one or two centuries earlier. It might have had a long duration for reaching to a perfect stage. Hence, this art of dance might have been prevalent in South India even in the PreChristian era. To substantiate this view one can quote the dancing sculptures datable to 2nd century B.C. found from Amara-vathy and the figure of a dancing girl in bronze found in Harappan civilization. So, the origin of Bharata Natyam goes to a remote period i.e. about 2,500 B.C.

It his connection, we have to draw the attention of the scholars



to the god for dance i.e. Nataraja, the unique product of South India. The form of Nataraja itself is the perfection of Bharata Natyam. The number of Karana poses of Siva found on the walls of Brihadeeswarar temple, Thanjavur clearly indicates that Nataraja was the progenitor of dance. There is a Tamil poem which mentions that Nataraja was the god of South India. Since the god for dance had originated from South India, the Bharata Natya must be the product of South India. So, Bharata Natyam which had its origin in Tamil Nadu had greatly influenced all parts of India.

The three crowned monarchs of Tamil Nadu are said to have conquered the Kings of other regions up to Himalaya and caused to engrave their royal emblems Bow, Tiger and Fish on the Mountain of Himalaya. The emblems they left on the mountain might have influenced the Uttar Pradesh Government to design their official emblem bearing the figures of Bow, Tiger and Fish.

Sathavahanas who ruled during 1st 2nd century A.D. had issued coins bearing legend in two characters. One is in Prakrit and the other is in Tamil. It is obvious from their coins that Tamil was also used as official language of Sathavahanas. This shows that the influence of Tamil culture must have been effected upto Vindhya region during the beginning of the Christian era. In 8th century A.D. the sculptors and architects of Tamil Nadu had been taken by the Chalukyan Kings to construct temples in their region in the model of Temples found in Tamil Nadu. The kailasanathar temple at Ellora is the true replica of South Indian temple, especially of the Monolithic Rotha of Mamallapuram and the rock cut temple of Kazhugumalai. This shows how Tamil culture had influenced the other parts of India in the field of Art and Architecture about 1200 years ago.

Turning to philosophical period, the philosophy preached by Adhi Sankara during 8th century A.D. and Ramanuja during 12th century A.D. had immensely influenced people in other parts of India. Even now, we see number of muts which are preaching the philosophy of Adhi Sankara located in Northern most part of India and on the banks of the Ganges. The people of North India have deep devotion and donate lavishly for the propagation of Adhi Sankara's philosophy.

Ramanuja, the Vaishnava Saint is said to have stayed in the royal Court of Hoysala king and preached his philosophy in Deccan. Ragavendra, the philosopher who was born at Kumbakonam of Tamil Nadu was patronised by the people of Karnataka and immortalised him with great devotion. By



the preachings of the above three philosophers, the area of Tamil culture has been extended upto Himalayan Hill. Some of the Nayanmars had undertaken their pilgrimage by visiting a number of holy places located in Northern parts of India also.

Chola Kings Rajaraja and Rajendra had claimed to have extended their kingdom upto the Narmadha and the Ganges respectively. Through their conquest they extended the cultural influence of Tamils upto Ganges.

The fusion of Vedic and Tamil culture is well attested by the pilgrimage undertaken to Kasi and Rameswaram by the people of South India and North India respectively. From 10th Century onwards there was an accepted codification that if any damage

was caused to any religious edifices, by anybody they would be considered of having committed sins which was equivalent to the sins committed by the people of the whole area between Ganges and Kanyakumari. So, the country which had been divided into many smaller kingdoms at one stage had gradually become united due to the cultural fusion of all parts of India especially of Tamil Nadu.

FOOTNOTES

1. தமிழ்நாட்டு வரலாறு, தொல்பழங்காலம் 1975, பக்கம். 168.
2. Journal of Tamil Studies Vol.II, Part I, Page.94
3. Ibid.
4. K. Venkatachalam, Kongu.
5. Dr. Burrow, "The Sanskrit Language".
- 5a. S. Ramakrishnan. 'இந்தியப் பண்பாடும் தமிழரும்'
6. Dr. S.Sankaranarayanan, Sankara Parvathy Endowment lectures 1983-84, Pages.45,
- 6a. Benjamin Ronald. The Art and Architecture of India. க.தி. கமலையா, தமிழகக் கலை வரலாறு, பக்கம். 12.
7. South Indian Temple Inscriptions Vol.III, Part II, pp.158182
8. Natana. Kasinathan, "The Date of Tamil Brahmi Inscriptions" Paper presented at the seminar of South Indian Brahmi of Tamil University, Thanjavur.
9. Kodumanal excavations conducted by Tamil University, Uraiyur excavation conducted by University of Madras and Korkai excavation conducted by Tamilnadu State Department of Archaeology.
10. V. Sivasamy, Bharathakalai, 1988 Page:16
11. Silappadikaram, Arangettrukathai.
12. Then Nadutaiya sivane pottri."
13. Dr. R.Nagaswamy, Tamil Coins A study Page.129.



TAMIL NADU ELECTRICITY BOARD TUTICORIN THERMAL POWER PROJECT

Separate sealed tenders are invited for: Manufacture and supply of Intercom Telephone System

Description	:	Design, Manufacture, Inspection, testing at works, delivery to site, Erection, Testing and Commissioning of the Intercom Telephone System.
Specification No.	:	SE (D) TTPP - 50
Probable amount of contract	:	Rs.25 lakhs
Cost of specification	:	Rs.300/- (within Tamil Nadu) Rs.330/- (Outside Tamil Nadu)
E.M.D.	:	Rs.25,000/- (Twenty five thousand only)
Due date and time for receipt of Tender	:	12-00 Hours on 21-3-90
Date and time of Opening of Tender	:	15-00 Hours on 21-3-90
Place of opening of Tender	:	At the office of the Superintending Engineer/ Design/TTPP/II Floor/Eastern Wing/NPKRR Maaligai/ 800, Anna Salai/Electricity Avenue, Madras-600 002.

Copy of specification can be obtained either in person or by post by remitting the cost either by cash or by Money order to the Chief Internal Audit Officer/Tamil Nadu Electricity Board I Floor, Eastern Wing/N.P.K.R.R. Maaligai/800, Anna Salai/Madras-600 002 noting the specification No. and sending the cash receipt or Money Order receipt as the case may be to the Superintending Engineer/Design/TTPP/II Floor/Eastern Wing/800, Anna Salai/ Madras-600 002 with a requisition furnishing the complete postal address. Tenders should be submitted in triplicate to the undersigned before the due date and time mentioned.

Tenders received from those who have not purchased the specification will not be opened. Tenders received after the due date and time will be summarily rejected. The Board will not be responsible for the loss of the copy of specification/tender or for the delay in postal transit.

Copies of specification will not be available for sale on the due date for receipt of Tenders.

CHIEF ENGINEER/THERMAL DESIGN

X Floor/Wester Wing
N.P.K.R.R. Maaligai,
800, Anna Salai/MADRAS-600 002
Telex: 041-7261

DIPR/13/VOC/90/aspc0



TAMIL NADU ELECTRICITY BOARD

Mettur Thermal Power Project
Mettur Dam - 636 401

TENDER NOTICE

(1.0) Sealed tenders are invited by the undersigned for the following works:

Sl. No.	Particulars	Specification No.	Cost of Specification	E.M.D.	Due date & time for receipt of tender	Due date & time of opening the tender	Approximate amount of Contract
1.	Providing black topping to the existing water bound macadam road at Thottilpatty campus area of Mettur Thermal Power Project (L.S.Contract)	SEC.2/MTTP/2244/89-90	Within Tamil Nadu Rs.300/- outside Tamil Nadu Rs.330/-	Rs. 2,200/-	Upto 12.00 Noon Wednesday 14.3.'90	14.3.'90 Wednesday at 3.30 PM.	Rs.2,20,000/-
2.	Construction 3 blocks of 'R' Type Quarters including electrification in block No.56 of Thottilpatty campus area of M.T.P.P. (L.S.Contract)	SEC.2/MTTP/2245/89-90.	Within Tamil Nadu Rs.300/- outside Tamil Nadu Rs.330/-	Rs. 15,400/-	Upto 12.00 Noon Wednesday 21.3.'90	21.3.'90 Wednesday at 3.30 P.M.	Rs.15,34,300/-

(2.0) A copy of specification can be obtained (a) by remitting the prescribed amount either by cash or money order to the Accounts Officer, Mettur Thermal Power Project, Mettur Electricity System Complex, Mettur Dam - 636 401 after noting the respective specification No. (b) sending the cash receipt to the Superintending Engineer/Civil II/Mettur Thermal Power Project with a requisition furnishing full postal address. The tenders will be received by Executive Assistant to Superintending Engineer/Civil II. The tenders received after the date and time or those without EMD will not be considered. The tenders will be opened at Russian Erectors' Quarters, Mettur Dam.

(3.0) The Tamil Nadu Electricity Board is not responsible for any delay or loss in transit when the tender documents are sent by post.

(4.0) The tender sets are not transferable.

(5.0) If the tender sets are required to be sent by post an additional amount Rs.20/- (Rupees Twenty only) per set is to be paid.

(6.0) The Tamil Nadu Electricity Board does not bind itself to accept the lowest or any of the tenders. The board reserves the right to reject all the tenders or any tenders without assigning any reasons therefor and to relax or waive any of the conditions stipulated in any of the tender specifications that may be issued, wherever deemed necessary.

(7.0) The sale of tender sets will be stopped at 5.00 P.M. on the previous day of tender opening.

CHIEF ENGINEER/M.T.P.P.

DIPR/40/SLM/90/Chhaya



Container Freight Station.

HISTORY OF MADRAS PORT

The present location where the Madras Port is situated was simply an open roadstead in an exposed Sandy coast swept by storms and occasional mansoons of extreme violence. As the number of ships calling at the roadstead increased, the hazards of landing these cargoes by Masula Boats were keenly felt. In order to have safe berthing of vessels and handling of cargo, an iron screw pile pier was constructed in 1861 which was oriented perpendicular to the coast line extending to about 110 feet into the sea. The inadequacy of a screw pile pier was felt due to the increase in the quantum of cargo and hence a definite proposal for a harbour at Madras was emanated from the Madras Chamber of Commerce in 1868. In 1881 the present main harbour basin was completed with an entrance at the eastern side. Due to the siltation and other problems faced by the port, In 1902 with the recommendation of the committee appointed by the Secretary of State the eastern entrance was closed and alternatively, entrance to the harbour in the north east corner with a sheltering arm was provided. In 1906 the proposal of remodelling of the harbour was taken up and 4 quay berths on the shore side known as the west quay berths with transit sheds behind them were completed. The Dredger "Madras" was procured in 1904. To accommodate this dredger, a basin on the south west corner of the harbour known as the Boat basin was formed. In continuation to the boat basin another basin known as "Timber Pond" was formed to provide facilities for the import of Timber. The closure of the eastern entrance provided one more berth known as east quay. On the southern breakwater, one more wharf known as south quay was developed on steel screw piles with Timber decking. In 1931 the north quay wharf was constructed on RC piles with RC decking parallel to the north breakwater. In 1936 another berth called South Quay II was commissioned.

At the time of Independence, Madras was an intermediary port with 9 alongside berths and 8 mooring berths.

Of the 9 berths, only 6 berths had transit sheds for the reception of cargo. There were only 19 cranes on the quays including a 60 tonne crane. The Port, with an estimated handling capacity of 1.4 to 1.5 million tonnes annually, was handling about 2.2 million tonnes, with great strain and congestion. Waiting of ships outside for want of berths inside was protracted. Due to the restricted length of tracks, the railway system was also strained heavily. Shoaling up of the entrance channel had become an acute problem. Early development was the crying need of the hour.

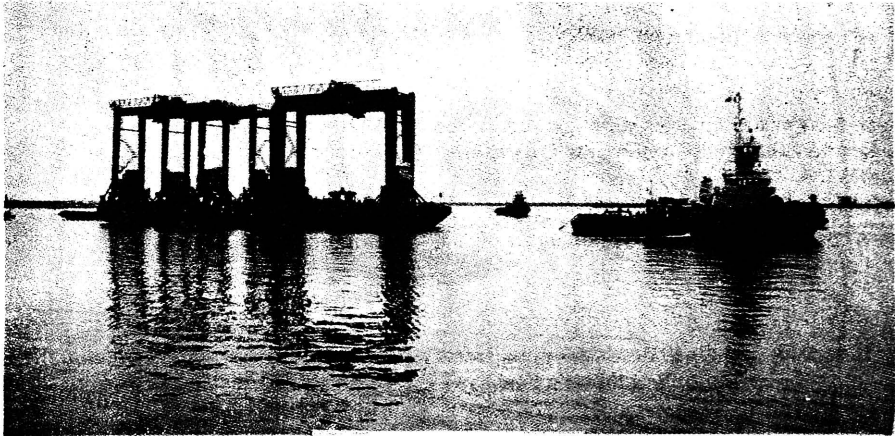
The dawn of independence and the advent of the quin- quennia of planned development helped the Madras Port to overcome the above problems. The period between 1950 and 1967 witnessed the reconstruction of two berths and the addition of three berths in the inner harbour and also witnessed the excavation of the Jawahar Dock for six deep berths, installation of new shore cranes, acquisition of additional dredgers and tugs, provision of huge transit sheds and warehouses, a new passenger station, a modern heavy workshop, expansion of the railway systems and the purchase of a new 120-tonnes floating crane. This was the period when cargo handling methods were undergoing a strong revolution all over the world. Madras Port also took the first step to acquire a fleet of mobile cranes, forklift trucks and high powered locomotives to keep pace with the changing trend in shipping. India emerged as a major exporter of iron ore for which Madras was to be one of the important gateway outlets. Mono-commodity berths with appropriate sophisticated shore installations were the most felt future needs. An ambitious project to build deep-water dock to the north of the old harbour, therefore, took shape. The Bharathi Dock today has the deepest alongside berths in India and received ships of 16.2 metre draft and approximately 1,30,000 DWT.

Today the Port of Madras in a span of over 100 years has

developed into a modern port of 22 alongside berths and three mooring berths, of which four are dedicated berths. In having created the facilities to handle liquid bulk, break bulk, dry bulk cargoes, and containers in a modern way, it may be said that the Port is versatile. With the commissioning of the full-fledged Container Terminal, first of its kind in the country, Madras Port is well ahead of trade to create facilities to handle cargo according to the changing needs of its customers who are entrenched in the hinterland covering Tamil Nadu, Andhra Pradesh, Karnataka and Delhi region too. To develop sea food exports and to provide socio economic development to the fisherman community at large, a fishing harbour just north of the Port is also available.

At present, the Port is poised to register a traffic of 24 million tonnes comprising of 13 million tonnes of liquid bulk, 8 million tonnes of dry bulk; 3 million tonnes of break bulk and about 100,000 containers by the end of the financial year 1988-89.

The prospects of increasing the through put 150% by 2000



Fully assembled Container Transfer Cranes on the barge on arrival from Singapore being towed by the tug.

special berths to handle Natural Gas and LPG and Lay off berths for ship breaking.

4. Commissioning of bulk fertilizer handling system at Madras Port.
5. Commissioning of a naval berth at Madras Port.
6. Further extension of Container Terminal by another 250 m. to meet the projected traffic of container upto 4.5 lakhs TEUs.
7. Deepening of Bharathi Dock from 17.4 m to 19 m and the entrance channel from 19.2 m to 22 m to receive 1,70,000 DWT Ore Carriers.
8. Additional facilities and siltation free fishing harbour to cater to the needs of fishing trawlers and pablo boats.
9. Extension of south quay III berth for accommodating panamax vessels and longer general cargo vessels.
10. Provision of Container handling facilities at west quay I and West Quay II just south of the present container terminal.

AD are very bright in as much as advance action is under way to create facilities in tune with the changing pattern of trade and commerce. It is expected that the Port would handle a quantity of 36 million tonnes of cargo and more than half a million containers by 2000 AD, the break-up of which is as under:

Port of Madras During 2001 AD

The port developmental plans which are either under execution or on the anvil will include:

1. Extension of Container Terminal and Container handling facilities at a cost of Rs. 54.71 crores under progress for a traffic of 1,75,000 containers anticipated to be commissioned by August 1990.
2. Commissioning of floating Dry Dock facilities the works on which are in advanced stage.
3. Construction and commissioning of the Satellite Port at Ennore to house coal and chemical handling complexes,

11. A number of container freight stations/cargo aggregation centres at different locations in and around the city to cater to the needs of locals.
12. Replacement of existing west quay transit sheds.
13. Improvements to the existing Boat Basin suitable for accommodating Trust's floating crafts and handling of lash barges.
14. Further extension of outer portection arm in order to obtain favourable tranquility conditions for handling container vessels.
15. Providing additional housing accommodation for Port personnel.
16. Construction of additional Warehouses to cope up with the growing demand of Warehousing accommodation.
17. Construction of Third oil jetty for handling the additional oil traffic to and from Madras Refineries.



TNPSC

Advertisement No.3/90

Applications are invited upto 5.30 p.m. on 12.3.1990 for appointment against one vacancy in the post of Deputy Director (Cost Accounting) in the Directorate of Handlooms and Textiles in the Tamil Nadu General Service to be made by direct recruitment.

Pay: Rs.3,000-100-3,500-125-4,500 per mensem.

(The rule of reservation of appointments does not apply to this recruitment)

Age: Below 35 years as on 1.7.1990.

Qualification:

(i) A degree in Commerce

OR

A pass in the final examination prescribed for Chartered Accountants in Regulation 20-22 of the Chartered Accountants Regulations,

AND

(ii) A pass in the final examination of the Institute of Costs and Works Accountants, London or Calcutta

AND

(iii) Experience as Cost Accountant in any Commercial Firm or State owned undertaking for a period of not less than one year.

Concessions in the matter of age and/or qualification and/or fees allowed to Scheduled Castes/Scheduled Tribes, Most Backward Classes/Denotified Communities, Backward Classes, Destitute Widows, Repatriates, Ex-Servicemen, Physically handicapped persons, discharged and serving temporary State Government Employees below 40 years of age etc. are given in the Commission's Instructions, etc. to Candidates." (The Concessions applicable to Backward Classes will be applicable to Most Backward Classes/Denotified Communities.)

Detailed particulars and form of application can be obtained from the Secretary, Tamil Nadu Public Service Commission, on requisition in writing either in English or in Tamil specifying the name of the post and advertisement number with a crossed Indian Postal Order to the value of Rs.10/- (Rupees Ten only) obtained on or after 1.2.1990 payable to the Secretary, Tamil Nadu Public Service Commission, Madras-600 002 at Anna Salai, Post Office, Madras-600 002 or by demand draft to the value of Rs.10/- obtained on or after 1.2.1990 from any branch of the State Bank of India, payable to the Secretary, Tamil Nadu Public Service Commission, at the State Bank of India, Thousand Lights Branch, Madras-600 006 and with a self addressed envelope (26 × 12 cms.). If the requisition is in any other language, an English translation should accompany. No notice will be taken of a requisition if the above requirements are not satisfied.

DIPR/307/MS/90/SAS



Advertisement No.4/90

Applications are invited upto 5.45 p.m. on 19.3.1990 for appointment against one vacancy in the post of Special Officer (Translation) in the department of Indian Medicine and Homoeopathy in the Tamil Nadu Medical Service.

Pay: Rs.2,500-75-3,100-100-4,200 per mensem.

(The rule of reservation of appointments does not apply to this recruitment)

Age: Below 40 years as on 1.7.1990.

Qualification:

(i) A Ph.D. or M.A. degree in Tamil Literature.

AND

Experience for a period of not less than eight years in writing and publication of books or editing of journals and periodicals together with good knowledge of Sanskrit.

(ii) M.A., degree in Journalism

AND

Experience for a period of not less than ten years in journalism and publication of books and edition of journals and periodicals together with good knowledge of Sanskrit and Tamil.

Concessions in the matter of age and/or qualification and/or fees allowed to Scheduled Castes/Scheduled Tribes, Most Backward Classes/Denotified Communities, Backward Classes, Destitute Widows, Repatriates, Ex-Servicemen, Physically handicapped persons etc. are given in the Commission's Instructions, etc. to Candidates." (The Concessions allowed to Backward Classes are applicable to Most Backward Classes/Denotified Communities also.)

Detailed particulars and form of application can be obtained from the Secretary, Tamil Nadu Public Service Commission, Madras - 600 002 on requisition in writing either in English or in Tamil specifying the name of the post and advertisement number with a crossed Indian Postal Order to the value of Rs.10/- (Rupees Ten only) obtained on or after 1.2.1990 payable to the Secretary, Tamil Nadu Public Service Commission, Madras-600 002 at Anna Salai, Post Office, Madras-600 002 or by demand draft to the value of Rs.10/- obtained on or after 1.2.1990 from any branch of the State Bank of India, payable to the Secretary, Tamil Nadu Public Service Commission, Madras-600 002 at the State Bank of India, Thousand Lights Branch, Madras-600 006 and with a self addressed envelope (26 × 12 cms.). If the requisition is in any other language, an English translation should accompany. No notice will be taken of a requisition if the above requirements are not satisfied.

DIPR/386/MS/90



ADVERTISEMENT NO: 5/90

Applications are invited up to 5.45 P.M. on 26.3.1990 **only from candidates belonging to Scheduled Castes/Scheduled Tribes** for appointment against two vacancies in the post of Assistant Professor of Radiology Physics in the Tamil Nadu Medical Service.

PAY: Rs.2200-75-2800-100-4000 per mensem.

(These two vacancies are carried forward vacancies from the previous recruitment and this is the second attempt to fill up the vacancies reserved for Scheduled Castes/Scheduled Tribes).

AGE: No age limit.

QUALIFICATION:

A degree of M.Sc. (Medical Physics) obtained after undergoing studies at the college of Engineering, Guindy belonging to the Anna University, Madras and duly declared eligible for appointment as Radiological Safety Officers in the Medical Institutions by the Division of Radiological Protection of the Bhabha Atomic Research Centre, Bombay.

OR

A degree of M.Sc. (Physics) and a Diploma in Radiology Physics awarded by the Bombay University after undergoing one year Post Graduate Course in Hospital Physics and Radiology Physics conducted by the Division of Radiology Protection of the Bhabha Atomic Research Centre.

Concessions in the matter of age and/or qualification allowed to Repatriates, Ex-Servicemen, etc. belonging to Scheduled Castes and Scheduled Tribes are given in the Commission's "Instructions etc. to Candidates."

Detailed particulars and form of application can be obtained **free of cost** from the Secretary, Tamil Nadu Public Service Commission, Madras-600 002 on requisition in writing either in English or in Tamil specifying the name of the post and advertisement number. If the requisition is in any other language, an English translation should accompany. No notice will be taken of a requisition if the above requirements are not satisfied.

DIPR/440/MS/90/ad-bureau/3097



ADVERTISEMENT NO. 6/90.

Applications are invited upto 5.45 P.M. on 26.3.1990 for appointment against 5 vacancies in the post of Principal, Industrial Training Institute/Assistant Director of Training in the Tamil Nadu Employment and Training Service to be made by direct recruitment.

PAY:	Rs. 2200-75-2800-100-4000 per mensem.	
	Scheduled Castes/Scheduled Tribes (SCs./STs.)	- 1
	Most Backward Classes/Denotified Communities (MBCs./DCs.)	- 1 (Reserved for Woman)
	Backward Classes (BCs.)	- 1
	Open Competition (OC.)	- 2

NOTE:

If no suitable woman candidate is available for selection, the vacancy will be filled by a male candidate.

AGE:

Below 30 years as on 1.7.1990.

QUALIFICATION:

I (i) A degree in Mechanical, Electrical or Automobile Engineering; AND (ii) practical experience in a workshop or factory for a period of not less than three years;

or

II (i) A diploma in Automobile Engineering of the Madras Institute of Technology or any University or Institution recognised by the University Grants Commission for the purpose of its grant; AND (ii) practical experience in a workshop or factory for a period of not less than three years.

Concessions in the matter of age and/or qualification and/or fees allowed to Scheduled Castes/Scheduled Tribes/Most Backward Classes, Denotified Communities, Backward Classes, Destitute Widows, Repatriates, Ex-Servicemen, Physically handicapped persons, discharged and serving temporary State Government Employees below 40 years of age etc. are given in the Commission's "Instructions, etc. to Candidates". (The concessions allowed to Backward Classes are applicable to Most Backward Classes/Denotified Communities also)

Detailed particulars and form of application can be obtained from the Secretary, Tamil Nadu Public Service Commission, Madras-600 002 or requisition in writing either in English or in Tamil specifying the name of the post and advertisement number with a crossed Indian Postal Order to the value of Rs.10/- (Rupees ten only) obtained on or after 1.2.1990 payable to the Secretary, Tamil Nadu Public Service Commission, Madras-600 002 at Anna Salai Post Office, Madras-600 002 or by Account Payee Demand Draft to the value of Rs. 10/- obtained on or after 1.2.1990 from any branch of the State Bank of India, payable to the Secretary, TN Public Service Commission, Madras-600 002 at the State Bank of India, Thousand Lights Branch, Madras-600 006 and with a self addressed envelope (26 x 12 cms.). If the requisition is in any other language, an English translation should accompany. No notice will be taken of a requisition if the above requirements are not satisfied.



Selection of Civil Assistant Surgeons.

Main Written Examinations for recruitment to the posts of Civil Assistant Surgeon held on 17-2-1990 both in the Forenoon and Afternoon (General Knowledge and Subject Paper-I – Medical Science) stand cancelled. There will be a re-examination in the middle of March 1990 in respect of these two subjects only. The Examination held on 18-2-1990 will stand. Individual intimation will be sent to the candidates later.

Controller of Examinations.

DIPR 457/MS/90

INSTITUTE FOR SOCIAL SCIENCES AND RESEARCH An All India Christian Institution of Higher Learning 91, Katpadi Main Road, Vellore-632 006.

College of Continuing Education of ISSR offers the following Post-graduate programmes by Correspondence-cum-Contact classes for the 10th Academic Year 1990-91.

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2. Health Education
3. Public Health Administration
4. Social Welfare Administration
5. Family Welfare & Child Development
6. Nutrition and Dietetics
7. Educational Administration
8. Personnel Management & Industrial Counselling.
9. Public Relations and Advertising
10. Journalism and Mass Communication
11. Adult & Non-formal Education
12. Environmental Science & Disaster Management
13. Library & Information Science.

II. THREE YEAR MASTER PROGRAMMES:

14. Master Programme in Business Administration (MBA) 3-years with Personnel Administration & Marketing Management Specialisations.
15. Master Programme in Social Service Administration (MSA) 3-years with Personnel Administration & Community Development Specialisations.

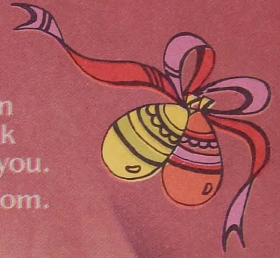
SCOPE: The innovative, unique and professional job-oriented courses, enable the graduates of the institute acquiring the professional competence and secure fresh employment and promotional avenues in Private and Public Sector organisations.

ELIGIBILITY: Graduates and Post-graduates of any discipline including Doctors and Nurses, can join in any one of the courses. Final year degree students are also eligible. Admissions are in progress.

PROSPECTUS: The cost of prospectus and application form is Rs.30/- by Cash/M.O./D.D. drawn infavour of ISSR, Vellore-6. Phone:25808/24645 Registrar.

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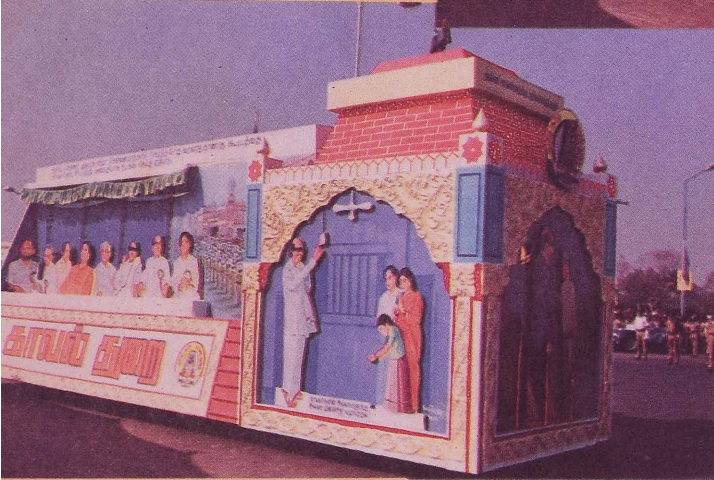


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