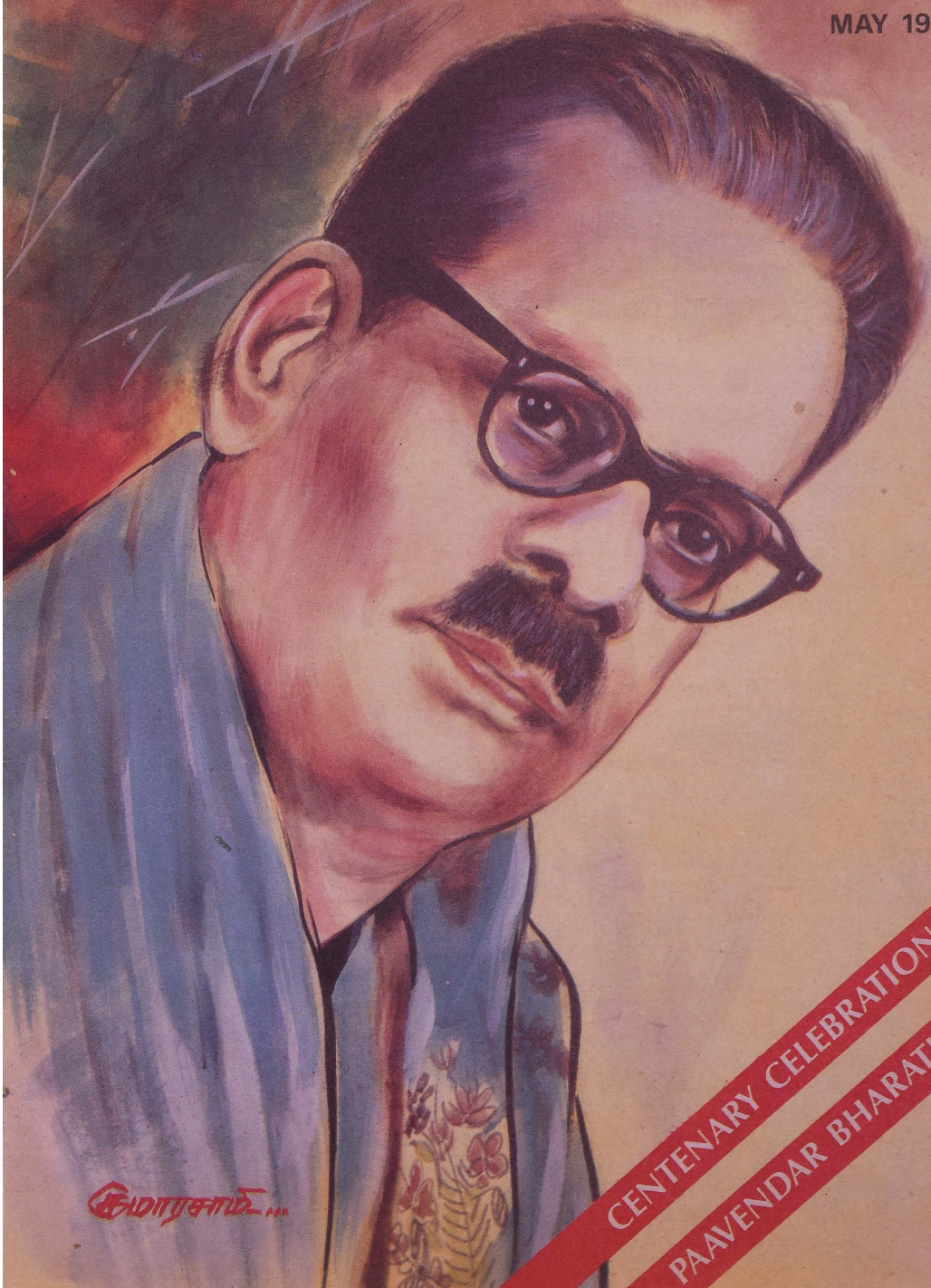


Tamil Arasu

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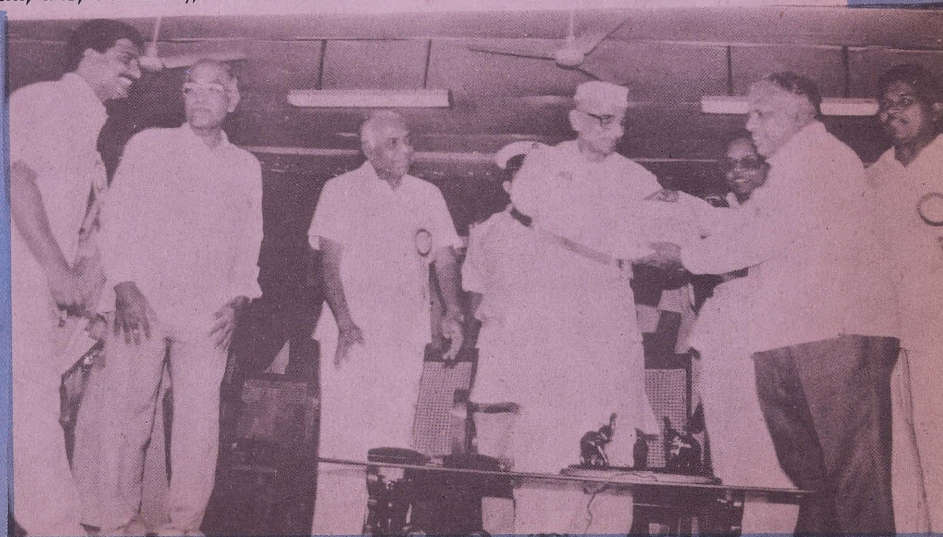


செட்டிநாதன்

CENTENARY CELEBRATIONS OF
PAAVENDAR BHARATHIDASAN



His Excellency the Governor of Orissa, Thiru Yagya Dutt Sharma unveiled the portrait of Dr.Ambedkar in the valedictory function of Dr.B.R.Ambedkar Birth Centenary Celebrations held at Valluvarkottam, Madras on 14th April 1991. His Excellency the Governor of Tamil Nadu, Thiru. Bhishma Narain Singh, Thiru.V.Karthikeyan, Adviser to the Governor, Thiru.C.Chellappan, IAS, Secretary, Adi-Dravidar and Tribal Welfare and Tmt.Jayanthi, IAS, Secretary, Information and Tourism are also seen in the picture.



His Excellency the Governor, Thiru.Bhishma Narain Singh released the Dr.Ambedkar Commemoration Stamp on 14th April 1991. Thiru C.Thangaraj, IAS, Special Commissioner for Land Reforms received the Stamp.

TAMIL ARASU

A Monthly Journal of Government of Tamil Nadu

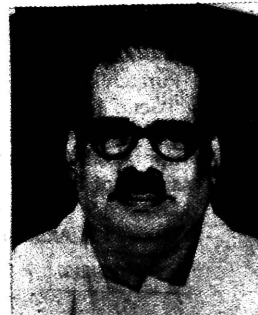
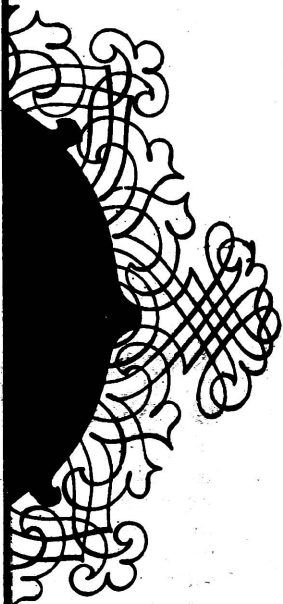
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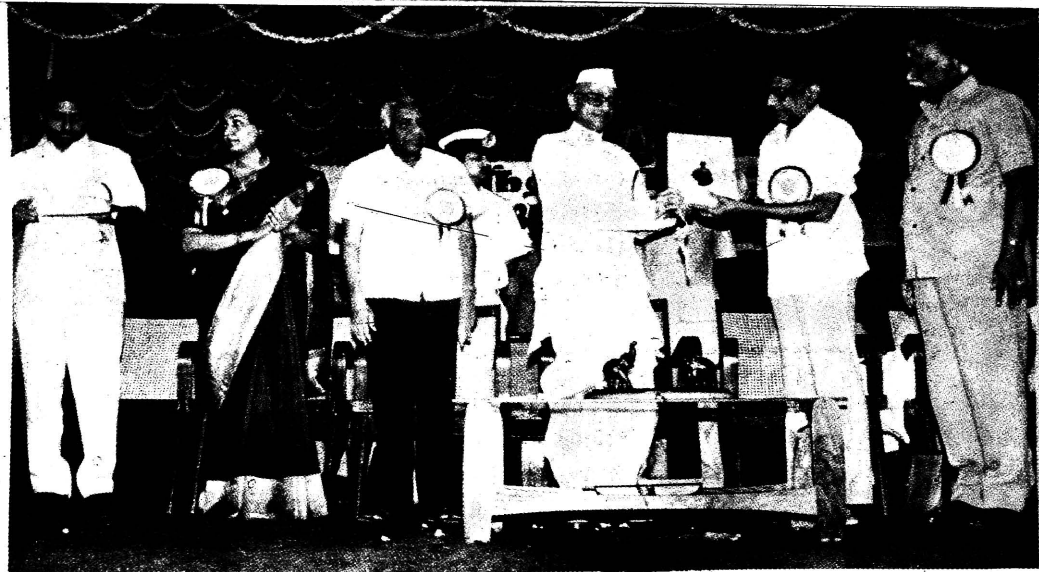
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MAY - 1991

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Paavendar Bharathidasan Centenary Celebrations - Valedictory Function

The Valedictory function of the Centenary Celebrations of Paavendar Bharathidasan was held in Madras for two days, on 28th and 29th April, 1991.

On 28th April, a photo exhibition on the life history of Bharathidasan was opened at Kalaivanar Arangam. In the morning, a debate (வழக்காடு மன்றம்) on Paavendar Bharathidasan's Poetic subjects was held; Prof. Solomon Pappaiya acted as the judge for the debate in which two groups, one of Dr. Valanarasu and Dr. Sakthiperumal and the other comprising Dr. Solvilangum Perumal and Thiru. Ramalingam, Advocate participated.

In the afternoon session, another debate (பட்டி மன்றம்) on Puratchikavignar Bharathidasan's 'Poetic Feelings' was held under the presidentship of Thavathiru Kunrakudi Adigalar; one team consisting of Thiru K. Malaisamy, I.A.S., Thiru S. Ramanathan, I.P.S., Thiru K. Alladin, I.A.S., and

Thiru K. Ganesan, I.A.S., and the other team consisting of Thiru S. Sripal, I.P.S., Thiru D. Radhakrishnan, I.P.S., Thiru R. Christodas Gandhi, I.A.S., and Thiru K. Shanmuganathan, T.P.S. participated.

In the evening a special function was held. Thiru K. Ganesan, I.A.S., Director of Information and Public Relations welcomed the gathering. Thiru Avvai Natarajan, Secretary, Tamil Development and Culture Department presided over the function. The Adviser to the Governor, Thiru V. Karthikeyan was the Chief Guest in the function and he paid rich tributes to the great poet. He distributed prizes to students who excelled in oratorical competitions about Bharathidasan. He also honoured 100 Tamil Poets who won in the Poetry competition and other Tamil scholars and authors. Dr. C. Balasubramanian, Vice-Chancellor of Tamil University, Thanjavur and Prof. S. Sathikh, Vice-Chancellor of Madras Univer-

sity also spoke on the occasion. Thiru R. Natesan, Deputy Director, Information Department proposed a vote of thanks.

The second day of the Valedictory function, the 29th April, also was celebrated in a grandiose manner.

In the morning, a 'Kaviarangam' chaired by Poet Suradha was held in which renowned Tamil poets, Thiru Mee. Rajendran, Thiru Mariadasu, Thiru Ilandevan, Tmt. Andal Priyadharsini, Dr. Peru. Mathialagan, Dr. Rajalakshmi Radhakrishnan and Thiru Ravi Bharathi participated. In the afternoon, a seminar on the multifaceted personality of Bharathidasan was held. Thiru K.A.P. Viswanatham presided over the seminar in which Dr. Silamboli Chellappan, Dr. Ilavarasu, Thiru Mu. Mehta, Dr. Aru Alagappan, Dr.T.Murugarathinam, Dr.S.N.Kandasamy and Dr. A. Manavalan took part.

The Governor of Tamil Nadu, Thiru Bishma Narain Singh,

the Governor's Advisers, Thiru V. Karthikeyan and Thiru V. Ramachandran, the Vice-Chancellor of Bharathidasan University Dr. S. Muthukumar and the son of Puratchikavignar Bharathidasan, Thiru Mannar Mannan participated in the valedictory function held in the evening of 29.4.1991. Tmt. Jayanthi, I.A.S., Secretary, Information and Tourism, welcomed the gathering and said that the centenary celebration of the poet Bharathidasan was conducted in Tamil Nadu as a year-long celebration. Paavendar Awards to 23 poets were presented (with cash award amounting to Rs.2,30,000). The works of Bharathidasan were acquired and a sum of Rs.8 lakhs as financial assistance was given to his family. She also said that in connection with the Paavendar Bharathidasan Centenary Celebrations, one hundred poets were awarded a cash prize of Rs.500 each with a certificate.

Thiru V. Karthikeyan, Adviser to the Governor, presided over the function.

The Governor, Thiru Bhisma Narain Singh unveiled a portrait of the great poet Bharathidasan. He gave away the Paavendar Awards to 23 poets. Six Artists and Art Critics were conferred the title of 'Kalaichemmal'. A Tamil scholar who had contributed towards art through publication of books in Tamil was also honoured on the occasion. The Governor also offered silk shawls to Tamil scholars, Bharathidasan's son Thiru Mannar Mannan and daughters Tmt. Saraswathi Kannappan and Tmt. Vasantha Dhandapani. The Governor released the first copy of the souvenir broughtout by the Bharathidasan University which was received by his Adviser Thiru V. Ramachandran.

The Governor delivered his special address on the occasion. The Adviser to the Governor Thiru V. Karthikeyan, the Vice-

Chancellor of Bharathidasan University, Dr. S. Muthukumar also spoke on the occasion. They paid rich tributes to the revolutionary poet, Bharathidasan.

Thiru Mannar Mannan, thanked the Tamil Nadu Government for propagating the ideals of

Bharathidasan to the people and also for honouring hundreds of Tamil poets.

The Director of Information and Public Relations, Thiru K. Ganesan, I.A.S., proposed a vote of thanks. ●



BHARATHIDASAN, A MODERN DAY APOSTLE

**Thiru Bhisma Narain Singh,
Governor of Tamil Nadu.**

"I am very happy to be here and to be associated with the Centenary celebrations of the great Poet Bharathidasan, the King of verse who fought to elevate the distressed, deprived and depressed.

It is said that 'the pen is mightier than the sword' and this has been proved true time and again in the history of our world through the centuries. Poets come and go, but Bharathidasan remains eternal amidst us as a modern day apostle, giving us the strength to fight the ills of modern society. His

songs were against prejudices, against irrational beliefs and superstitions. He raised his poetic voice to cleanse society, to eradicate feelings of religious fanaticism and irrationalistic traditions. He used his musical pen to sing poems praising the triumph of labour. To him work was worship and workers godly. Such was nature's gift to Tamil Nadu, Puratchi Kavignar Bharathidasan.

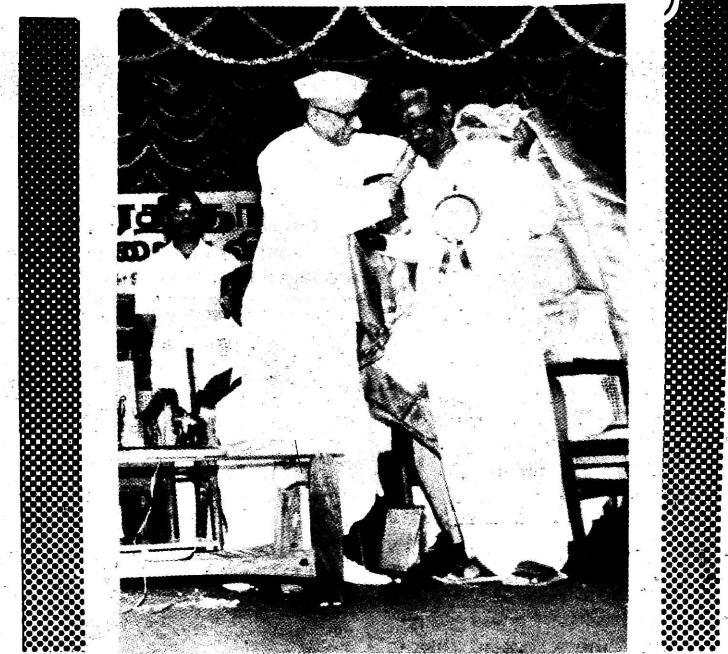
Kanaka Subburathinam, to give his original name, had the privilege of meeting the revolutionary Poet Subramaniya

Bharathiyar in 1908. Like the rest of the world, the young student of literature was overwhelmed by the towering personality of the fiery poet, the depth of his knowledge and his humility. At the request of the great poet, the young aspiring poet sang his first poem. Thus began with Bharathiar's blessings, his illustrious career.

As a token of admiration and gratitude, Kanaka Subburathinam changed his name to Bharathidasan, a change which brought him recognition, reward and immortality.

During the freedom struggle, as an ardent patriot and staunch lover of his motherland, Bharathidasan befriended the great sons of the Indian revolutionary movement and drew inspiration for his poems.

He offered his services in secret to Subramaniya Bharathiar in the running of the publication "India". Inspired by his revered master, Bharathidasan wrote poems, articles and songs full of patriotic spirit and fervour. During 1929, an event of far-reaching consequence took place. He met the great social reformer Periyar E.V. Ramasami Naicker. He began to contribute to E.V.R.'s publications like "Kudiarasu". In addition, his theme of work took a turn and his pen became a strong tool of social protest.



He rebelled against the existing feudalistic social order with its inequalities, injustices and casual attitude towards the poor, downtrodden and ignorant masses. He raised slogans against mass inertia and apathy and through the medium of his stirring poetry in beautiful Tamil, he awoke men and women to come out of their ignorance and fight for their rights.

Revolutions are of many kinds and Bharathidasan fought for the most ennobling of them all, social revolution. With his foresight, he

understood that changes in society could be brought about through social revolution. Such uplift would lead automatically to industrial and economic revolutions paving the way for the establishment of a just and ethical society. Such a society would, on its own, lead to the growth of language, literature and culture.

His poems always had a purpose and carried a message for the betterment of society. In his "Azhagin Sirippu", the 'Smile of Beauty', his salute to Mother Nature is not merely an exercise in poetic imagery. In singing the glories of the blue sky, he brings into sharp focus the insignificant position of man in the scheme of universe and ridicules the man-made system of caste and creed. He also looked beyond the confines of geography, treating the world as one consisting of a single race, the human race.

Bharathidasan was a devotee of Mahatma Gandhi and participated actively in the non-violent movement initiated by the Father of the Nation. Like Benjamin Franklin who said, "where liberty dwells, there is my country",



Bharathidasan too held similar views about liberty and freedom.

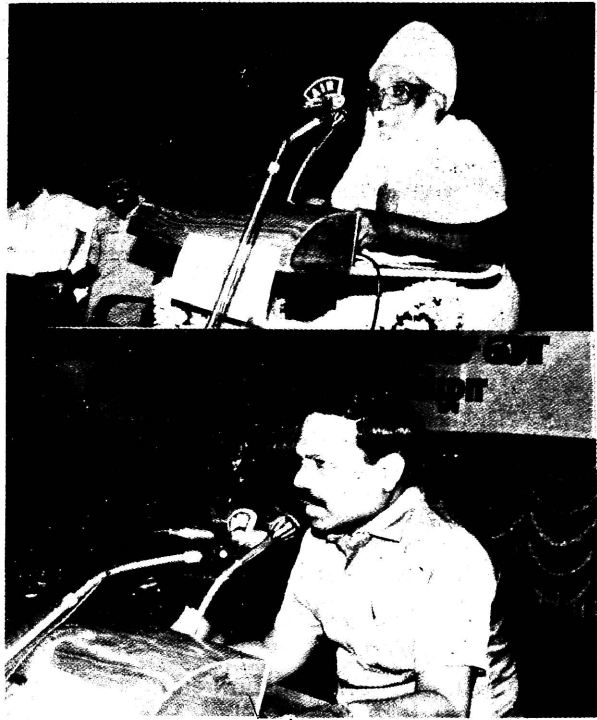
Bharathidasan was also a champion of the causes of women. During his life time, cruel unjust and inhuman social evils like child marriage, widowhood and dowry system were rampant. He fought relentless battles against such evils. As a sensitive intellectual, he could not tolerate the ill-treatment of women. He carried a crusade for the remarriage of widows and to elevate the status of widows in society.

It is upto us to carry forward the torch lit by Bharathidasan and banish social evils like dowry from our midst. It is true that several legislations have been passed in our country to remove such evils. But mere laws do not bring about changes in society. It should come from inside the heart of people to bring about such changes. Freedom in society can have no real meaning unless and until women are treated equality with men.

Bharathidasan's dream was to establish a socialistic pattern of society which he stated in clear term in his epic 'Pandian Parisu'. Our country has progressed far in such direction making his dream come true.

Bharathidasan, through his poems, advocated family planning and for putting a strong check on the growth of poulation. He foresaw the danger of an overpopulated world and said that it would lead to economic disorder and chaos. Bharathidasan was the first Tamil Poet, who advocated family planning and birth control, an idea far ahead of his time, which is another example of his genius.

Above all, Bharathidasan's immense love for his mother tongue enveloped him. To him, 'Tamilzh' was the manna and ambrosia of all



literature. He realised that Tamil was a unique language, different from the rest and worked tirelessly to preserve its pristine purity.

To honour this multifaceted literary giant and social reformer, a University has been created and named after him and is functioning at Trichy to spread the light of education. The Government of Tamil Nadu have instituted an award in the name "Paavendar Bharathidasan Virudhu". During this centenary year, 46 poets, who are in the poetic tradition of Paavendar, have been awarded this Paavendar Virudhu for their meritorious literary service. A total of Rs. 4.6 lakhs have also been presented to the awardees.

It has been proposed to translate the works of Bharathidasan into English and steps have been taken to produce audio-cassette of the poems of the poet.

Yesterday also, we had rightly honoured 28 Tamil Scholars, who did commendable research and brought out many books on Bharathidasan. Another 100 poets who were selected for the literary contribution through a competition were also honoured and complimented. Today, 5 outstanding Tamil Scholars who are associated with this great poet are also being honoured. Above all, the best tribute we can pay to the memory of Bharathidasan is to uphold and respect his true ideals and ideas in our daily life for the complete transformation of the society.

On this occasion of his centenary, let us pledge ourselves to work for the goals he has set before us and strive hard towards the formation of a better society based on equality and equal opportunity for all."

(The Governor delivered his special address on the occasion of the Valedictory function of Bharathidasan Centenary Celebrations.) ●

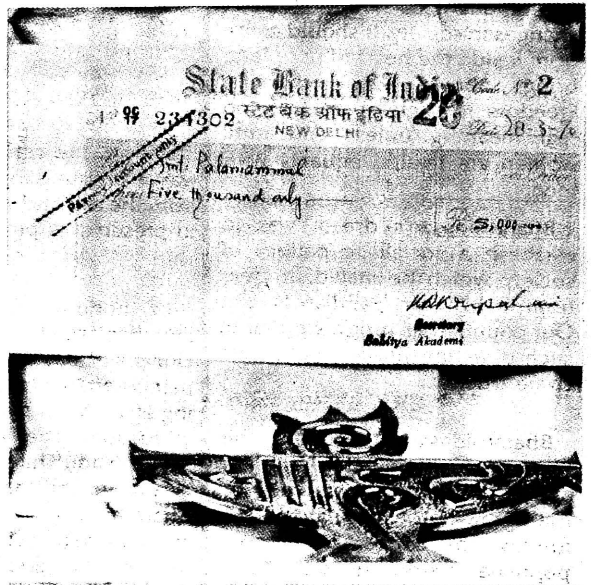


IN BHARATHIDASAN'S LIFE

- 1891 — Born on April 29th 1891 Wednesday in Pondicherry. Third son to his Parents Kanagasabai and Lakshmi. Parents named him 'Subburathinam'.
- 1895 — Had his early education from a teacher, Thirupullisamy.
- 1906 — Passed the examination "Vidwan" - At this very young age he composed poetry.
- 1908 — Had an opportunity to see Bharathiar at Venu Nalcker residence in Pondicherry. Attracted by Bharathiar's simplicity and versatility. The first song by him "எங்கெங்குக் காணினும் சக்தியடா" was heard by Bharathiar.
- 1909 — Appointed as a school Teacher at the age of 18 in a Government School at Niravi (Karaikal).
- 1910 — Had an opportunity to meet Aravindar, V.V.S. Iyer, Dr. Varadarajulu Naidu who fought against British Imperialism. Indirectly helped Bharathiar to publish a Tamil Journal called 'India'. In view of his reverence he had on Bharathiar, he changed his name Kanakasubburathinam into Bharathidasan.
- 1919 — Imprisoned for 1½ years, when he was a school teacher at Tirupuvanal for he was supposed

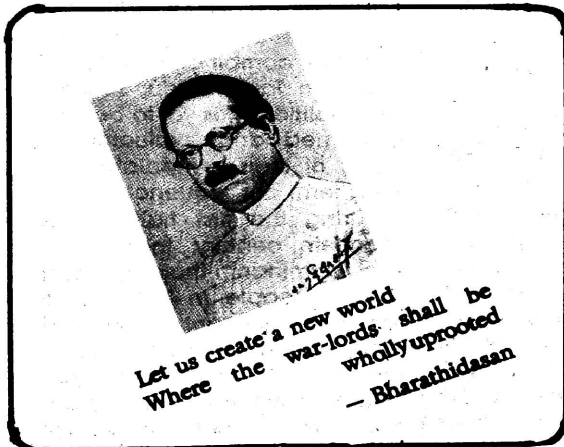
to have acted against French Government.

- 1921 — Married Palaniammal, the daughter of Parathesi Mudaliar of Perumathur and first daughter Saraswathi was born.



முரசுக் கவிஞர் "பசுநாந்தையார்" நாடக நாடகக்
'சாகித்திய அகாடமி' 1969-ம் ஆண்டிற்கான பரிசு வழங்கியது.
(காணொலி மற்றும் படப்படம்)

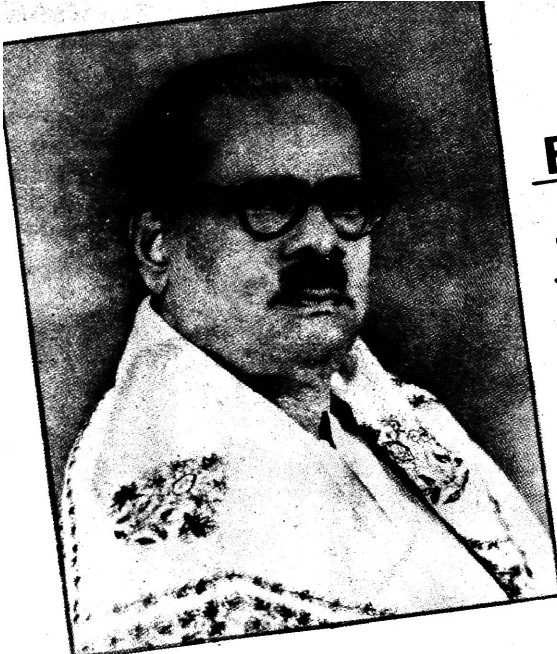
- 1928 — A second child Kopathi (later changed into Mannar, Mannan) was born to him.
- 1929 — Had a link with Periyar. Wrote poems to 'Kudiarasu' run by Periyar. He was the first person to write a poem on 'Family Planning' in the whole of India.
- 1931 — Third child Vasantha Venil was born.
- 1934 — A drama 'Iranliyan' or 'unparalleled Hero' was written and enacted in the presence of Periyar.
- 1935 — A journal for Kavithai 'Sri Subramania Bharathi Kavitha Mandalam' was started and its Editor was Bharathidasan.
- 1946 — Retired as a school Teacher from Pondicherry Government School after 37 years of service.
- 1954 — Elected to Pondicherry Assembly and presided over it.
- 1963 — Tried to write film script on the life of Bharathi but it did not materialise.
- 1964 — Suddenly fell ill in April 1964 and was admitted to the Government General Hospital, Madras. On 21st April 1964 Bharathidasan passed away. His body was taken to Pon-



- 1968 — A full size statue of Bharathidasan was erected in the Marina, when Anna was the Chief Minister of Tamil Nadu.
- 1969 — 'Sahitya Academy' Award was given to his drama 'Pichiranthaiyar'
- 1971 — His residence at Pondicherry was bought and made as a Memorial Library by Pondicherry Government.
- 1978 — The Government of Tamil Nadu introduced 'Paavendar Virudhu' and in 1978 his birth day was celebrated by Tamil Nadu Government.
- 1982 — On 30th April 1982 'Bharathidasan University' was established at Tiruchirappalli.
- 1990 — On 15th December 1990 all the works of Bharathidasan were 'acquired'.

BHARATHIDASAN - THE REFORMER AND THE REVOLUTIONARY

Dr. V.C. Kulandaisamy
Vice-Chancellor
Indira Gandhi Open University



Bharathidasan, the disciple or the follower of Bharathi as the name indicates is very different from his master in many respects. There are more things where they are, atleast apparently, not merely different, but at the opposite end of the spectrum. Bharathidasan took his pen name while young and under the umbrella of Bharathi both with regard to the style of writing and the substance of the thoughts.

However, he changed his outlook and approach rather radically in the later years when he came under the influence of Periyar's social reform movement. Nevertheless the esteem he had for Bharathi, leading to his adopting the pseudonym Bharathidasan, did not undergo any change. His regard and reverence, appreciation and acclaim remained till the very end, not merely unchanged but even unshaken. The basis for this relationship between the two great poets of the Tamil world in this century deserves a deeper

study, than what has been attempted so far.

In the beginning of his career, Bharathidasan extolled the freedom struggle, Khadi movement, religion and God. Later he departed completely and consciously from his earlier interests and became quite indifferent or even antagonistic to many of the things he earlier preached and pleaded for. However this transformation or a near meta-morphosis came early in his life and in the rest of his career, his goal was clear and unchanged; the path was definite; and the journey was uninterrupted. He remained an uncompromising crusader against social evils, superstitions, exploitative practices and economic injustices.

He held definite views on vital areas of life and expressed them with clarity and conviction. In political belief a democrat; in economic organisation a socialist; in social system a crusader against divisions and disparities; in the field of language a near

puritan; in party politics an ardent follower of all that the self respect philosophy and Dravidian movement stood for; he was a man of indomitable spirit of independence and fierce individuality. Nevertheless, the influence of Periyar on his social thoughts and that of Anna on his concepts of Tamil language and race were substantial, almost complete. Notwithstanding the master-disciple relationship, these three rode on the political and social scene of Tamil Nadu like colossuses for half a century each in his own right. The enduring changes that this combination brought about in Tamil Nadu, socially and politically, is yet to be fully discerned and evaluated in terms of their immediate and long term consequences.

During the first half of the twentieth century, there were two dominant thoughts that moved people in India. One was the movement for political independence and the other, less in importance, was the fight against economic exploitation. Tamil Nadu was somewhat

singular in projecting an additional third dimension, namely a crusade against social inequalities based on caste system and traditions of the Hindu society. Periyar was the founder and propagator of the thought and philosophy that political freedom and economic justice would be of no great consequence in India unless social justice was also achieved. Anna added to this the spirit of Tamil nationalism, no doubt consistent with Indian nationhood. Bharathidasan's poems were a mighty weapon lending support and sustenance to a new kind of class struggle waged in Tamil Nadu.

All the writings of Bharathidasan in one way or the other, were directed at crusading against social inequalities, economic injustices, blind faiths and beliefs and fighting for the recognition of Tamil language in the cultural map of India and for the renaissance of Tamil heritage. He sang tirelessly the glory of the Tamils, the greatness of their language and the richness of their culture. He also wept with tears of blood over the later decadence and degeneration and the present humble state of existence of the Tamil race and he strove unceasingly to bring about a climate of change in that state.

Unlike many other Tamil poets of this century, Bharathidasan was very deeply read in Tamil classics of the ancient past. He was quite at home with the rules of grammar as well as the literary traditions of his forefathers starting with the Sangam age. Though he built on the reform and change that Bharathi initiated, his base was firm and broad and he stood on the foundations of Tamil literary tradition. His was a revolution in Tamil literary style,



without an abrupt break and he maintained the continuity while marching forward.

Perhaps in no part of the history of Tamils, has any poet devoted so much of his writings, poured so much of his emotions, pleaded so fiercely and vehemently and over such a length of his literary career, for the protection, claims and development of Tamil.

The land of his birth and the language of his forefathers moved him beyond words. He exercised no great caution in criticising those that he considered inimical to his language and culture; maintained no restraint in praising and blessing those whom he thought were working for the cause of Tamil. He spared no efforts and no time in exhorting the Tamils to work for the development and glory of their language.

A theme that received attention more than in the writings of other of his period is the status of women in our society. Bharathi gave vent to his feelings of disapproval and indignation over the plight of women in this country. Bharathidasan carried forward this crusade and pleaded forcefully and ceaselessly for the emancipation of women.

Of the many things that made Women dependent and restrained in movement, one is frequent pregnancy bearing and bringing up of children. Contraception perhaps is the greatest liberator of women and Bharathidasan was the first to give it the dignity to deserve a place in a poem and to praise it and plead for it. His courage of conviction has been unusual and has always been in keeping with the traditions of Periyar's precepts and practices. Bharathidasan never refrained from giving expression to a thought for fear of criticism and courting unpopularity. Fighting enthused him and energised him; popularity was never to him a temptation.

The Trio, Periyar, Anna and Bharathidasan, will go down in the history of the Tamils as a great team of giants who brought about an awakening unparalleled; uprooted beliefs and faiths as never before; created a following that endures; destroyed superstitions and dethroned traditions that held sway for centuries. Bharathidasan, a great poet, a reformer, a revolutionary and above all a crusader against all forms of injustice and inequity can be fully understood only when seen as part of this great team in the history of the Tamils.

BHARATHIDASAN

The Great Poet

Dr. N. Sanjeevi

Of the three thousand years of dynamic, delightful and developing history of Tamil literature, a unique phenomenon in the world of literature, Bharathidasan otherwise known as Paavendar meaning king of the Poets or Puratchi-k-kavignar meaning the poet of revolt shines as the latest and brightest literary luminary who rightly compels the attention and appreciation, admiration and adoration of literary scholars all over the world in view of the quantity and quality of his creative writings. The beauty and boldness

Bharathidasan was born in 1891, nine years after the birth of Subramania Bharathi and nine years before the birth of twentieth century in a middle class non-brahmin family. Although he became an avowed atheist and an

demanding about the qualities of head and heart of Subramania Bharathi stand testimony to Bharathidasan's qualities of truthfulness and gratitude.

Bharathidasan who lived a full life of 73 years died on the 21st April, 1964 at Madras and was buried at Pondicherry where the Government of Pondicherry has raised a memorial. By profession a Tamil teacher, by conviction an ardent follower of Periyar E.V. Ramasamy, father of the Dravidian movement that ushered in a big political and social change in South India in fifties and sixties, a journalist, a political sufferer and a politician in latter years, Bharathidasan has created a deeper impact on the people of Tamil Nadu which is more relevant in post-Independent era.

Besides being a poet of beauty, Bharathidasan's irrefutable credentials were his fiery opposition to blind beliefs, wornout traditions, socio-economic inequalities and imposition of Hindi. His pertinent contribution to Tamil poetry is his poems which encourage widow-marriage and birth-control. And his poems in praise of Lenin and socialism shall also be relevant for ever. Some of his poems are excellent examples of universal appeal.

We may now have an example in English translation (though inadequate as even any excellent translation may be) to have a glimpse of the heat and light of the volcanic personality of Bharathidasan.

(Sung in the style of the pole dancer's song)



Bharathidasan with Periyar

of his varied literary forms are considered as a fitting sequel to the outpourings of Subramania Bharathi (1882-1921) whose acquaintance Bharathidasan was fortunate to secure when the former was in a political exile in a then French settlement namely Puducherry (Pondicherry) during the second decade of this century along with Sri Aurobindo, V.V.S. Iyer and others.

intellectual revolutionary, his respect for his mentor who was a believer and Brahmin by birth never diminished because Bharathidasan was fully convinced of Bharathi's zeal for social equality and emancipation, progress and peace. In short, not only the pen-name 'Bharathidasan' which he retained till the end of his life, but the statements in poetry and prose he has made whenever an occasion

Tiduthidum thiduthidum
 thiduthidum thiduthidum
 Tiduthidum thiduthidum
 thiduthidum thiduthidum
 Ahaha salute you all
 Ahaha sit all orderly please
 Ye all who have begotten children
 Hallo my young brother!
 Hallo my brother old!
 Look here brother a skeleton!
 No flesh! no strength!

Yes thiduthidum what is its
 name?...
 What is the name of this medicine?
 When touched inside your soul it
 will be sweet that is
 that crystal clear Tamil Yes that
 Crystal clear Tamil
 Now I smear this medicine over
 this skeleton!
 O! brother strike the drum
 thiduthidum thiduthidum
 thiduthidum thiduthidum

look the Tamil skeleton laughs!
 blossomed our land that was bar-
 ren and destroyed
 look our fresh-green Tamil land
 sings!
 O! mothers! O! fathers!
 no magic, no manthras!
 What is wanted is will
 What is wanted in the search for a
 way
 To get rid of our woes!

Bharathidasan's Family



Birth Control
 While keeping the door for love
 open
 We shall shut the door for
 conception
 What harm is there
 Otherwise what for is a child?
 to die or to languish?
 — Bharathidasan

On widow-marriage
 When the woman dies
 the widower seeks another woman
 like that we shall ask
 the widow to get a husband for her
 — Bharathidasan

Lullaby song for a female child
 O! casket of camphor
 to spread such a sweet perfume
 Overwhelming the awful bad
 odour of blind beliefs!
 O! Lady of ever-burning light to
 dispel the darkness of
 Unwanted caste-system!
 — Bharathidasan

Lullaby song for the male child
 O! the hero of young and strong
 shoulders!
 to catch and control those untamed
 bulls
 that attempt to hit us when told
 Of the evils of blind-beliefs
 that causes cruelty and waste our
 valuable life!
 — Bharathidasan

Bharathidasan, the great revolutionary Poet of the twentieth century, represents the fullest flowering of humanism in the tradition of Tamil poetry. In this, we see his poetry recovering the man-centred vision of Sangam

Again **Cilappatikaram** creates a counter myth of a humble woman becoming a goddess - and all gods, Kotravai, Mayoon and Murugan are seen only as aspects of the great values embodied by Kannaki. If **Cilappatikaram**

values, by becoming human but still only as an Avatar. In Bharathi as in Tagore, man and God rub shoulders in an act of love, but man finds perfection only in recognising his divinity. In Bharathidasan man finds perfection in his very humanity and man can realise himself by remaining simply human. In other words, in the poetry of Bharathidasan all values are human whereas even in Bharathi, human values are accepted in relation to a transcendental order.

NATURALISM AS HUMANISM IN THE POETRY OF BHARATHIDASAN

DR. K. CHELLAPPAN

poetry and broadening it with the humanism of the West, particularly the French passion for freedom and the fraternity of Man. Though a revolutionary, he has enriched the Tamil tradition by breaking it wherever necessary because tradition cannot be simply repeated but it has to be rediscovered and revitalised by opening up new vistas of vision and currents of thoughts.

In Sangam poetry we find the expression of a joyous faith in human love and heroism and a simple but profound delight in the infinite variety of life. In **Tirukkural** and **Cilappatikaram** we find a continuation of this tradition - even though a mythic mode has also set in by this time but both of them use the mythical framework to vindicate only human values. **Tirukkural** protests against distinctions based on birth and emphasises the importance of human effort. The **Hymn to God** in **Tirukkural** is only a hymn to human values and characteristics and that is only a prelude to living properly here on earth because the qualities of God in **Tirukkural** are only the qualities of Man.

represents the Ascent of Man (Woman) Kamban's **Ramayana** represents the Descent of God and here God vindicates human



Eventhough Bharathidasan's very first poem written at the request of Poet Bharathi begins, "All that we see is only Śakti", that itself is the embryo of his humanism, because what he celebrates in the poem is the dance of the creative spirit, the colour and the vigour of the sky and the sea in human terms. He does not speak of mother goddess; he speaks of nature as mother. The dance of crative energy is brought out through human imagery throughout this poem. In Sanjeevi Parvathathin Saral (The Slope of the Sanjeevi Hill) also we find nature being portrayed as nourisher of human love whereas mythical narration interrupts the natural flow of human love. Kuppan's mythical imagination inspires fear in him whereas his sweet heart asserts that love alone is real. Again in the same poem the French and the American are said to uphold a vision of the brotherhood of man and the English people speak contemptuously of Indians as they are deeply divided in the name of religion and caste.

In **Alakin Cirippu** (Beauty's Laughter) also Bharathidasan's portraits of nature are charged with a human significance. In fact he creates a counter-myth of the kingdom of nature as opposed to the Puranic tales and man seems to be the crown and consummation of his garden of Eden in which man is not forbidden to

taste anything. The very first poem sees beauty only in human terms. "If the first stanza is devoted to her beauty hidden in the rising and the setting sun, sea, the flood of light, the grove and the parrots in the branches of trees, the second stanza is entirely devoted to the beauty of the human world: the light flashing from the eyes of the child, the lamp, the dance of the curved fingers of the damsel and above all, in the majestic walk of the peasant with his plough on the shoulder and in the mind of the poet. The poem ends by glorifying beauty as the eternal principle of renewal. "She is the green pulp behind all that is green and the Virgin unravished by antiquity". Like Keats he also thinks that a thing of beauty is a joy for ever. Here again the beauty of Nature is seen only as a balm to mankind.



BHARATHIDASAN'S POETRY IS THE MIRROR OF TIME

Like Western Poets, Bharathidasan makes art the mirror of time. He creates Time; besides creating Time, he transforms Time; he not only transforms Time but takes us to the changing Time and makes us cope up with it; at times he pushes us ahead of Time. The gentle breeze advances, the moon grows, wealth increases - like these his poems should flourish and spread.

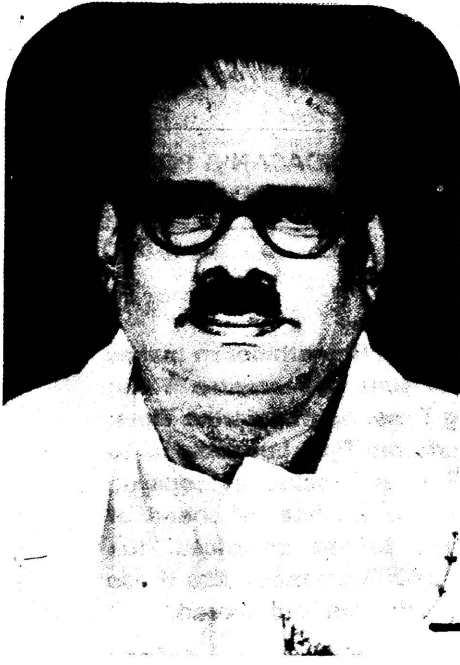
— Anna

In all the portraits that follows this also, Bharathidasan conceives Nature in human terms and derives a lesson for Man from that. The deep silence in the bosom of the sea while the waves clash with each other on the shore symbolise the peace that follows the revolution. The various parts of the Lotus also bring to the mind of the poet the organs of the human body. The immensity of the sky makes him think of man as an ant and realise the stupidity of the distinctions between man and man, when we are all so small in the presence of the sky. He also gives a poetic and revolutionary interpretation to a natural process: the stars in the sky seem to him as blisters in the sky consequent on its day-long watching over the ill treatment of the poor by the wicked rich men. In brief if Nature symbolised the motherhood of God to other poets, to Bharathidasan it symbolises the brotherhood of man and a replica of a Socialist society. It is significant that Bharathidasan makes Tamil the crown of this society because Tamil to him is a symbol

of natural and human values and also an instrument of revolution.

It is this aspect that is brought out in the poem *Puratchi Kavi* (The Revolutionary Poet), because of which the poet himself is called Revolutionary Poet. Here the poet and the Princess lead a revolution against the king, because of his hostility to love. In fact the Princess is the symbol of love or the creative principle, the human version of Sakti whereas the poet symbolises the power of reason embodied in Tamil. Nature or the song on the Moon (which abounds in human imagery) encourages the blossoming of love, but wicked human nature is against it; that is why the lovers give a clarion call for revolution in order to uphold human love and human values. Man must create a new social and political order in tune with naturalism. It is significant that Karl Marx also says, "Society is the accomplished union of man with nature, the veritable resurrection of nature, the realized naturalism of man and the realised humanism of

nature" but it is not a simple reversion to a primitive way of life, according to both Marx and Bharathidasan. What matters is not simple or raw nature but the human significance of nature. That is why Bharathidasan refers to the civilisation brought out by the human effort: man, particularly the labourer is responsible for reclaiming land for human habitation and tapping the bowels of earth for all the riches which make life worthwhile. By an ironic twist, man has used this process itself to exploit men and cut himself from a natural way of life. Revolution is the only answer to restore equilibrium and equity in the human world in order to usher in a Commonwealth, where every thing belongs to every one and wealth becomes the common wealth of the common man. This poem is the very epitome of Bharathidasan's poetry in which we see the rich tapestry of Tamilism and a world vision, a craving for love and a call for revolution which is born out of a synthesis of naturalism and humanism.



fruit; the juice which abounded in a fully grown up sugar cane; the honey obtainable from a cool flower; the sweetness of a well-boiled sugar syrup; the milk which a cow gives in abundance; the sweet and cool juice of a tender coconut; all these things are sweet, yet I feel that Tamil is my very life!

Simplicity also is his main aim in composing songs:

எங்கள் வாழ்வும் எங்கள் வளமும்
மங்காத தமிழென்று சங்கே முழங்கு!

BHARATHIDASAN And His Poetic Themes

Bharathidasan, a prolific writer, wrote lyrics, dramas, novels and long poems. His writings are strewn with satirical asides against existing caste distinctions. Among his writings, the epic poem 'Sanjivi Parvathathin Saaral' is the most significant. It gives us Bharathidasan's views on the existing political, literary and social scene in India. He was greatly inspired by Subramania Bharathi's 'Kuyil Pattu'.

A Lyricist

His emotional style gains the upper hand in 'Bilhanceeyam' and 'Veerathaa'. However, it is as a lyricist that he will ever be remembered. Poems like 'Maanthoppil Manam' and 'Engal Oor' show a happy blend of nature imagery and the goodness of man. And he has intuitively caught the right spirit behind the publication of newspapers in 'News Magazine':

You are the drawing light
After the night is past;
You are the opening gleam
of the World's sleepy - eye'd
O Newsmagazine maid,
You were born in the heart

Of the great intellectuals
To unify the country and the
World!

Love for Tamil, and Tamil
Language

Bharathidasan was a poet of recent times. He composed many songs on Tamil, freedom of women, love, social reforms and glory of ancient Tamil culture. His ardent love for Tamil - his mother tongue - may be seen clearly from the following lines of his poem.

He says:

'O Conch; proclaim to the World
that our life and wealth is Tamil,
the Tamil which will never fade'.

Ancient Forms

Treading on the same path which Bharathi showed, Bharathidasan has composed poems by deriving plots from ancient and medieval sources and by creating imaginary stories of his own. He and his followers used this medium for the

His writings are strewn with
satirical asides against existing
caste distinctions.

கனியிடை ஏறிய களையும் முற்றல்
கழையிடை ஏறிய சாரும்
பனிமலர் ஏறிய தேனும் காய்ச்சுப்
பாகிடை ஏறிய கவையும்
நனி பக பொழியும் பாறும் - தென்னை
நல்கிய குளி ரின நீரும்
இனியன என்பேன் எனினும் தமிழை
என்னுயிர் என்பேன் கண்டர்

propagation of their social and political ideals. Poets who followed the ideals of Bharathidasan converted classical antagonists into protagonists in their modern compositions.

A Romantic Poet

Romanticism is the Renaissance of wonder. Poet Bharathidasan, can

The pulp which developed in a

be called as Romantic poet, since he shares almost all the aspects of Romanticism. He was inspired not only by the renowned spirit of humanism and worldliness, which were the children of Renaissance, but also by the spirit of equality, liberty and fraternity which were the ideals of the French Revolution. Marxism and other socialist thinking of the world also permeate into his thinking.

Bharathidasan was influenced by Subramania Bharathi, the greatest of the modern Tamil Poets.

Though there are some common features among the narrative poems of Tamil Romantics, each poet differs in his own way and hence we are able to trace the existence of three schools, namely the school of Bharathi, Bharathidasan and Kavimani within the Romantic School. In the compositions of the followers of Bharathi much emphasis is given to patriotism, the glory of India, national integration, libertarian sentiments, traditional ideals of India and international

His narratives were written with a social and political message.

affairs. From 1947-1965, the tone of Bharathidasan has been a mighty voice in Tamil narrative poetry. Though Bharathidasan revolted against the poetic diction and decorum, he emphasized the importance of metre and prosody. In his opinion, prosodic rules and grammatical codes must be revived

to suit the spirit of the age and poetic content. His views are shared by his poetic successors in their narrative poems. Bharathidasan's poetry has many themes. His constant themes in his narrative poems are love, the emancipation of women, Tamil, Tamilians, family life and democracy which give man his right place. The inspiration, here also may be traced to Bharathi but Bharathidasan goes beyond his master in the depth of force, in the breadth of his vision, in the length of his range and in the height of his poetry.

Revenge Theme

Revenge theme also was introduced by Bharathidasan in 'Tamilachiyin Kathi'. Social satire

He was inspired not only by the renowned spirit of humanism and worldliness, which were the children of Renaissance, but also by the spirit of equality, liberty and fraternity which were the ideals of the French Revolution.



also was handled by Bharathidasan in Irundaveedu and Akathiyan Vitta Puthukkaradi. Even though his narratives were written with a social and political message, he never made artistic beauty subservient to propagation.

Revolutionary Characters

While conformism is the salient feature of the classical poems, confrontism is recognized as the typical romantic attitude. This confrontism has taken various forms in the narrative poems of the Tamil Romantics. In their lyrics, the poet assumes the role of a rebel whereas in their narrative poems such libertarian sentiments are expressed by their characters. Thus Bharathi's 'Panchali' appears as a revolutionary woman raising her clarion voice against the accredited conviction of her social set up. This theme also was given an artistic shape by

Bharathidasan who has created a number of characters who confront with the existing social reality in multifarious facts. In 'Puratchik-kavi', his poet-hero assumed the role of a rebel; in 'Tamilachiyin Kathi' Kuppamma emerged as a revolutionary woman. He has made Kannagi and Manimekalai as revolutionary characters. Like Byron and Shelley, Bharathidasan and Pulavar Kulanthai have converted classical antagonists into modern protagonists.

On Education

He was a great believer in education and Education is always in the Poet's mind. He speaks of compulsory education in his new democracy. 'Irunda Veedu' describes how without education a house is unhealthy, full of debris and dirt and how the people therein are ugly, unhealthy, superstitious and negligent — all leading to poverty, disease and death — a portrait standing in contrast to the happy family described in his earlier 'Kudumba Vilakku,' where education, love and sense of duty reign supreme. He was interested in a happy family and bringing up children, male and female.

Emancipator of Women

He was a believer in the great power of women and therefore it is no wonder his women characters are superior in all respects.

Poems on Labourers

In his songs, he introduces the labourer, the weaver, the worker in the factories and workshops — refreshingly a new and realistic vein in Tamil literature which had been singing in a conventional way of 'Pallus' and 'Kuravanjis'. He dances on seeing the inner-beauty of the creative activities of the labourers. All this shows the working of his humanism which he proclaimed in his earlier works. In a sense, his almost religious faith was in man and his powers.

Love Theme

It was Bharathidasan who has

In a sense, his almost religious faith was in man and his power.

successfully experimented with the theme of love in narrative poetry by creating concrete living characters. In his narratives, love is portrayed as a binding force which brings people together irrespective of their social status, caste distinction and economic conditions. His lovers are not speculative and pessimistic types who find solace only in romantic dreams and wander aimlessly with a worry laden heart out of the frustrations they met in their love affairs. Despite this, they are active and healthy members of a living society.

They even dare to renounce all earthly prosperities and to take any adversities for the sake of their love. They fight boldly for the fulfilment of their aspirations till the end. In most of his poems they embrace victory against the degenerated

convictions of the social reality which stand on their way. They are love's pilgrims and if they happened to die for the sake of their ideals they die as love's martyrs. Bharathidasan's war cry for the emancipation of women has left an indelible impression in his narrative poems such as 'Sanjivi Parvathathin Saaral', 'Kudumba Vilakku', 'Kannagi Puratchikkappiyam', 'Manimekalai Venba Tamilachiyin Kathi' and 'Veerathaai'. Such themes are increasingly handled by the followers of Bharathidasan who have created love situations out of their own imagination and from the classical plots. Eventhough the treatment, techniques and the purpose differ, all of them have got some affinities with the love poems of Bharathidasan which have given considerable stimulus to the later poets.

His deep feeling for the Tamil language, society, the simplicity of his language and the music in his poems are the outstanding merits of his poetic genius.



Up up climb! integrating country
with country
Up up climb over the hills that hit
the skies!
Up up climb ceaselessly!
Having climbed up look around
all-over!
Look around all the people of the
world all over!
Look around the thick of your
human population!
Look around the army of men who
were born with you!
Enjoy looking at the human sea!
Cry out that you are the human
sea!

— Bharathidasan



In the evening, the special function on the Centenary Celebrations began with the welcome address by Tmt. Jayanthi, I.A.S., Secretary, Information and Tourism Department. Thiru. V. Karthikeyan, Adviser to the Governor presided over the function and distributed prizes to students for their excellent essays on Dr. B.R. Ambedkar. The Governor, Thiru. Bhisma Narain Singh released the Dr. Ambedkar Commemoration stamp which was received by Thiru. C. Thangaraj, I.A.S., Special Commissioner, Land Admn. The Governor also released the one Rupee coin bearing the figure of Dr. Ambedkar which was received by Thiru. V. Karthikeyan,

Tamil Nadu is a pioneering State in implementing special schemes to ameliorate the conditions of the poor sections of our society. Tamil Nadu is the only State in the entire country to have named a District after Dr. Ambedkar.

remember him for his contribution to the making of our Constitution and for his efforts to ensure social justice in this country. I am happy that the Tamil Nadu Government thought it fit to celebrate and to organise a year-long centenary celebrations through various programmes throughout the State. I congratulate all those who were involved in ensuring that the centenary celebrations were a success.

To make an estimate of Dr. Ambedkar on any occasion is a difficult proposition. Ambedkar was a multi-faceted personality, a versatile genius and above all a fierce and fearless man. He was a renowned scholar, distinguished educationist, powerful debator, statesman, constitutional expert, efficient administrator and fearless champion of the down-trodden masses. His contributions towards the making of our Con-

11nd Cover Story

Dr. B.R. AMBEDKAR BIRTH CENTENARY CELEBRATIONS Valedictory Function

Valedictory Function of the year round Dr. B.R. Ambedkar Birth Centenary Celebrations was held on 14th April 1991 at Valluvarkotam, Madras. The function was organised by the Information and Public Relations Department, Government of Tamil Nadu in a grand manner.

On 14th April, in the morning, a Photo Exhibition on the life history of Dr. B.R. Ambedkar was opened at the auditorium by Thiru. C. Chellappan, I.A.S., Secretary, Adi-Dravidar and Tribal Welfare Department. Next, a "Kaviarangam" presided over by Poet Thiru. Erode Thamizhanban was conducted. In the afternoon, a seminar presided over by Thiru. Silamboli Chellappan was held. These programmes portrayed Dr. B.R. Ambedkar as an exemplary orator, mass leader, journalist, educator, a revolutionary, a great democrat, a rationalist, a philanthropist, eminent jurist and a reformist.

the Adviser. The Governor then distributed loans to entrepreneurs and welfare schemes to the poor.

In his special address, the Governor said "I am indeed very happy to be here this evening to participate in this valedictory function of the Centenary Celebrations of Dr. B.R. Ambedkar. We, in India,



stitution and his ruthless approach in eradicating untouchability will be long remembered in our country.

It must be remembered that Ambedkar was made to realise even during his school days, the meaning of untouchability as he himself was quite often a victim of the practice. It is said that a cartman once refused to transport him in bullock-cart, even though he was willing to pay double the fare. At school, as one of the first few members of the Scheduled Caste to enter school, Ambedkar was forced to sit alone from the rest of the boys in the school. The learning of Sanskrit was forbidden to him and Ambedkar was forced to learn Persian instead of this as second language in the high school. It was through such difficult experiences that the mind of Dr. Ambedkar was both formed and harnessed.

His arguments against the caste system and the need for its abolition were best expressed in his statement that "there will be out-castes as long as there are castes". He further stated that the caste system is not merely a division of labour; it is a division of labourers. It is a hierarchy in which the division of labourers is graded one above the other. When someone argued to Dr. Ambedkar that the system of caste preserved the inherited skills in a family, Ambedkar made a comment that "caste system involves an attempt to point tasks to individuals in advance; selected not on the basis of trained original capacities, but on that of the social status of the parents".

Another area in which Dr. Ambedkar excelled and contributed immensely, was in the framing of the country's Constitution. Dr. Ambedkar was of the opinion that the Constitution emanated from the people and that it was not a matter of a few printed words.

It was because of this belief that the preamble to Indian Constitution indicated the source from which our Constitution derived its authority. He was the brain behind the directive principles which were

vance of constitutional morality and the presence of a well developed public conscience were essential to protect and preserve the Indian Democracy. Dr. Ambedkar even warned that if the Indian Constitution failed then the people must not blame the system. According to him, the system cannot be blamed if the people were weak and selfish.

One aspect of Dr. Ambedkar's life that is often forgotten is his belief in a strong nationalism in our country. Nationalism, according to



meant to ensure social and economic democracy in addition to the political democracy. According to Ambedkar, the directive principles were nothing but obligations imposed by the Constitution upon the various Governments in this country. He constantly stressed that the directive principles were more important than the fundamental rights and that the fundamental rights were subservient to the directive principles. The obser-

Ambedkar is, and I quote, "It is a relation to a nation that is based on a strong feeling of social unity, and this nationalism in relation to internationalism should be founded on brotherhood. Nationalism should not be a tyranny and a menace to any other community or country. Nationality means consciousness of any kind of awareness of the existence of that tie of kinship. Nationalism means the desire for a separate national existence for those who are bound by this tie of kinship". Ambedkar stressed that there may not be nationalism without the feeling of nationality being in existence.

Dr. Ambedkar urged that it was the duty of the Scheduled Castes to defend India's hardwon freedom. He urged the political parties to forget the differences and work towards a united India. Ambedkar

In memory of this Centenary Celebration, the Government have decided to provide financial assistance consisting of loans and subsidy for 100 Scheduled Caste entrepreneurs to start their own Self-Employment Units and Industries.

hoped that his contribution to India's Constitution would help the people understand him and also show them how the accusations that he was an anti-nationalist and pro-British was utterly untrue. The thought of the future of this community and his nation always remained in his mind until his last day. It must be remembered that in his last speech in the Constitution Assembly, Ambedkar laid emphasis on constitutional means to solve any problem and warned if these means failed, there would be nothing but anarchy in this country.

Tamil Nadu is a pioneering State in implementing special schemes to ameliorate the conditions of the poor sections of our society. Tamil Nadu is the only State in the entire country to have named a District after Dr. Ambedkar. In memory of this Centenary Celebration, the Government have decided to provide financial assistance consisting of loans and subsidy for 100 Scheduled Caste entrepreneurs to start their own Self Employment Units and Industries. It has also been decided to place two villages exclusively inhabited by the Scheduled Caste to be adopted by the Voluntary Organisations and Financial Institutions. Sanction has been accorded to construct 15 community centres in the inhabitations of Scheduled Castes

Steps are also afoot to translate seven volumes of the writings of Dr. Ambedkar into Tamil. On the suggestion of the Government of India, schemes at the total cost of Rs.22.63 crores for the socio-economic development of the Scheduled Caste people were forwarded with a request for financial assistance. The Government of India have now sanctioned Rs.50 Lakhs from the Special Central Assistance to implement these economic schemes. These funds will be used for schemes for training leather workers, setting up leather procurement centres and for providing gainful employment to Scheduled Caste people.

in Tamil Nadu. To commemorate his birth centenary, the Government have named the Madras Law College as Dr. Ambedkar Law College. A statue of Ambedkar has also been unveiled in the premises of Vellore Collectorate. Two hostels in each District

maintained by the Department of Adi-Dravidar and Tribal Welfare are being named after Ambedkar. The Government of India have also graciously agreed to issue a commemorative stamp and one rupee coin with the figure of Dr. Ambedkar. I deem it a great privilege to release these today.

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People like Dr. Ambedkar are not often born and by carrying the message of such illustrious leader, all of us can bring about an atmosphere for social regeneration in this country."

The Governor of Orissa Thiru. Yagya Dutt Sharma unveiled the portrait of Dr. Ambedkar and gave the special address. Thiru C. Thangaraj, I.A.S., Special Commissioner, Land Admin, Thiru C. Chellappan, I.A.S., Secretary, Adi-Dravidar and Tribal Welfare Department, Thiru C.T.Dhandapani, Tmt. A.S.Ponnammal, Thiru Anna Nambi, Thiru V. Balasundaram and Thiru C.K.Thamizharasan also addressed the gathering.

Thiru K. Ganesan, I.A.S., Director of Information and Public Relations proposed a vote of thanks. The function ended with the cultural programmes depicting the greatness of Dr. B.R. Ambedkar.

Untouchability is only an extended form of caste and that therefore without abolition of caste there is no hope of abolition of Untouchability".
— Dr. B.R. Ambedkar





BHARATHIDASAN -

An Architect of Tamil

Renaissance

The Pen Name: Kanakasubburathinam alias Bharathidasan as he came to be known later, was born on 29th April, 1891 in Pondicherry, when it was under French Rule. Pondicherry was an asylum for political refugees from India during the freedom movement. Subburathinam came into close contact with Subramaniya Bharathi, who was himself one of the refugees on voluntary exile from India. He admired Bharathi's poetry and having developed a great regard for the nationalist poet he assumed the pen name "Bharathidasan".

A teacher at Eighteen:

Subburathinam had his early education in a French School in Pondicherry. He did his University education at Calway College, Pondicherry and stood first in Tamil. On completion of his education he became a teacher when he was barely eighteen.

Earned the Title of Kavignar:

Subburathinam possessed a sense of rhythm and a balanced felicity of expression in Tamil which enabled him to write enchanting poems. At a friend's marriage he sang one of Bharathi's folk songs. He was not aware that the great poet himself was present at the marriage in the year 1900. Bharathi was greatly impressed by the fire and fervour with which Subburathinam recited the poem and sensed that Subburathinam had in him all the

makings of a great poet. Once when among his friends Bharathi announced that Subburathinam could compose poems, many doubted. But Bharathi looked at him encouragingly whereupon he sang the poem "That the power of Shakthi prevails everywhere". He earned the title "Kavignar" from Bharathi and became the latter's ardent follower and disciple.

Works of Bharathidasan:

Among modern Tamil poets Bharathidasan was very popular and ranks next only to Bharathi. An architect of Tamil renaissance, Bharathidasan has produced more than forty works which include poetical compositions, prose and a few dramas. Noteworthy among his works are the three anthologies "Azhagin Sirippu", "Kudumba Vilakku" and "Pandian Parisu". Bharathidasan's "Puratchi Kavi" and "Ethirparatha Mutham" bear testimony to his genius for romantic lyricism.

His Themes:

His love for nature is expressed with rare sensibility in his "Azhagin Sirippu". Tamil is his religion and his songs on Tamil are uniformly popular in the Tamil knowing world. He looks on Tamil with great reverence - and calls her the World Mother.

Love, emancipation of women, Tamil, Tamilians and an aspiration for equality amongst men formed the core of his themes. "Sanjeevi Parvathathi Saaral" and "Puratchi Kavi" are his best in this genre.

His

Characters:

In his poems, Bharathidasan breaks free from the conventional tradition and introduces a refreshingly new and realistic view in Tamil literature. His works have generally been plebeian-oriented, the main characters being the farmer, the weaver and the industrial labourer.

He has inordinate faith in equality among men and believes in an ideal society where wealth belongs to everyone. In his "Panamum Manamum", he deplores current values, pointing out how the social mores of the day are borne on the monetary factor and not on human values.

Bharathidasan and Tamil Literature:

Bharathidasan held Tamil literature in great esteem and regarded it as an embodiment of Culture. This is seen in his version of the great epics, Silappathikaram and Manimekalai, titled 'Kannagi Puratchikappiyam' and 'Manimekalai Venba' respectively as also in his narrative poetry on the life of Kumaraguruparar and in his dramas on the lives of Sathimuthapulavar and the Sangam poet Piciranthaiyar. The

Self-Respect Movement:

play "Piciranthaiyar" is in chaste Tamil. He was awarded the Sahitya Academy Award for this play in 1969, posthumously.

Bharathidasan was drawn into the self-respect movement of Thanthai Periyar. Through his poems he tried to awaken the people from the slumber of inertia and beckoned them to free themselves from the shackles of superstition and bondage to conventions. His heart bled for the poor and the toiling masses. He became a champion of the downtrodden. He waged a crusade against pretensions of all kinds.

Bharathidasan in his unshakable faith in the ancient Tamil culture, sings the glory of the Tamil language with great fervour and pride.

"Our life and fortune is our eternal Tamill

Our enemies have disappeared
with fear and frustration
having seen the unity and strength
of us.

O Conch! Convey this message
to the World!"



On a caste/class free new communist society

Of the world is still in the dark dungeon!

Still the people who adhere to caste are alive!

Still are there the religious heads who threaten and curse

The world marches towards the goal

where all get all

— Bharathidasan



The system of public distribution became an essential part of the economic structure of the country with the ultimate motive of distribution of essential consumer goods at reasonable price. In order to stabilise the foodgrain prices and also to act as anti-hoarding, anti-profit earning and anti-poverty measure, the Government organised fair-price shops where cardholders could make purchases at fixed and reasonable prices.

In India, in the time of Kautilya himself, there was mention about State Trading. The system of public

The working of Public Distribution System in Tamil Nadu happens to be a major anti-inflationary and anti-poverty programme.

tion of food stuffs including edible oilseeds.

The related issues of Public Distribution System has been analysed from time to time. Gulati and T.N. Krishnan (1975) study shows that the operation of foodgrains distribution in India is providing the basic minimum to

population planning extremely difficult. Unless there is a quantitative increase and a qualitative improvement of foodgrains production and distribution, the problem cannot be solved. This is a situation common to all developing countries where production is low with improper distribution systems.

Public Distribution System is essentially designed for the equitable distribution of the scarce commodities. If foodgrains are sufficiently available, there is no necessity of distribution system. But, on the other side, if there is scarcity and the prices of foodgrains rise, the market mechanism fails to satisfy the requirements of the economically weaker sections of the society.

In the case of low income consumers too, the market price system ensures a minimum supply of foodgrains at fair and subsidised prices through the Public Distribution System. The consumption requirements over and above the Public Distribution System supplies should be met out of the purchases in the open market at market determined prices. So, the system of public distribution acts along with the open market mechanism. Among the cereals, rice and wheat are consumed in all parts of the country. Certain dissimilarities in their respective intensity of consumption are noticeable. While wheat continues to be preferred in the North, Central and Western India, in the South and especially in Tamil Nadu, rice dominates. The substantial increases in the grain production on the eve of the green revolution during the initial years of the 1970's, depressed the demand for Public Distribution System supply resulting in overflowing stocks. The unequal trends in the demand for and supply of foodgrains would add to continuous pressure on prices. Public Distribution System tend to intervene and control the situation.

FOOD MANAGEMENT AND PRICE STABILISATION IN TAMIL NADU

Dr. N. Rajalakshmi
Department of Economics,
University of Madras.

distribution in food grains dates back to the early years of the 20th Century of World War II and the great global famine when it was introduced as a weapon of inflationary control.

Until World War II, the State's intervention in the food economy was mainly in the nature of crisis management, whenever acute food shortages and famines struck the land. To avoid this in India, the Public Distribution System was initiated in 1934 when, perhaps for the first time, Government intervened in the distribution. Article 369 of the Indian Constitution gave it a further lease of Trade and Commerce within a State and in production, supply and distribu-

tion of food stuffs including edible oilseeds. The related issues of Public Distribution System has been analysed from time to time. Gulati and T.N. Krishnan (1975) study shows that the operation of foodgrains distribution in India is providing the basic minimum to the vulnerable section of the society. Subbarao, K (1978) appraised the need for Public Distribution System for maintenance of low food prices to low income consumers. P.S. George (1979) has attempted to study the distribution of foodgrains and their income distribution effects in Kerala. T. Prabha (1987) reveals that in the marketing of paddy/rice in Tamil Nadu, intervention of Government plays a major role.

In India, there is the threat of population explosion, the state of poor human nutrition and the need to feed the growing numbers of hungry people. Hunger spreads from latent deficiencies due to conditions of malnutrition and under-nourishment and makes

RICE PRODUCTION, PROCUREMENT AND DISTRIBUTION

Rice has been the major foodgrain of the people of Tamil Nadu. The total rice production in the State has shown an upward direction.

The most essential among the essential commodities in Public Distribution System has been rice, especially for the poorest of the poor. In the period 1981, around 6 lakh tonnes of rice was distributed annually. During 1981-89 rice distribution has been showing a steady upward trend from around 6 lakh tonnes in 1981 to a record height of 15 lakh tonnes in 1989. Projected estimate shows that rice distribution is expected to grow to 2198.83 metric tonnes by 1995, and 2746.68 metric tonnes by 2000 A.D.

PRICE STABILISATION

The major role that Public Distribution System plays is to stabilise the price level of essential commodities and to substantiate the consumption demand at lower prices in order to protect consumers from rising price effect and the negative income effect.

The State operates a dual market in foodgrains: a free market co-exists with a regulated market. "Price Control" is also one of the items in the concurrent list entry (34). Under it, the Centre is empowered to fix the maximum and minimum prices. These powers are enjoyed by the Centre under the Essential Commodities Act, 1955.

A well co-ordinated Public distribution structure is functioning in Tamil Nadu. There are 21,134 Fair Price shops in the State, catering to the needs of about 129 lakh card holders. The Civil Supplies Department, T.N.C.S.C., R.C.S., are involved in the distribution.

Most of the developing countries are characterised by the dual markets in 'essential commodities'

such as foodgrains. The Government Policy supplements the open market mechanism where the price is left to vary to any level. What is supplemented through fair price shops acts as a check to the inflationary trend in the free market.

A look into the prices that existed during the period 1980-81 to 1988-89 shows that the open market retail prices of rice has been invariably higher than the controlled price. In the years of 1983-84, 1985-86 and 1988-89, the market price of rice was much higher. This may be attributed to the shortfall in supply. Though the demand supply and cost factors predominate the price trend, the Government issue price is able to provide a check and is able to peg down the price level.

The price of rice by Public Distribution System has been revised from Rs.2.15 in the year 1981 to Rs.2.50 in the year 1985 and to Rs.3.50 in the year 1989.

	1.2.1981	1.11.1985	1.3.1990
	per kilo		
Common	1.75	1.75	2.00
Fine	2.00	2.25	3.00
Superfine	2.15	2.50	3.50

The Government of Tamil Nadu has incurred a subsidy of about 400 crores in order to meet the gap between the issue price and purchase price. In view of this, the price under Public Distribution

System has been revised by 1990.

An overall comparison with other States reveals that the price level has been much subsidised and cheaper with welfare motivation and anti-poverty drive. The common variety of rice costs only Rs.2 per kilo to a consumer through Public Distribution System in Tamil Nadu, where as it happens to be Rs.2.70 in Karnataka, Rs.2.66 in Kerala, Rs.2.90 in Maharashtra, Rs.2.70 in Uttar Pradesh and Rs.2.83 in West Bengal.

The working of Public Distribution System in Tamil Nadu happens to be a major anti-inflationary and anti-poverty programme. By providing some specified quantities of essential goods at fixed prices, it makes a contribution to the real income of the people.

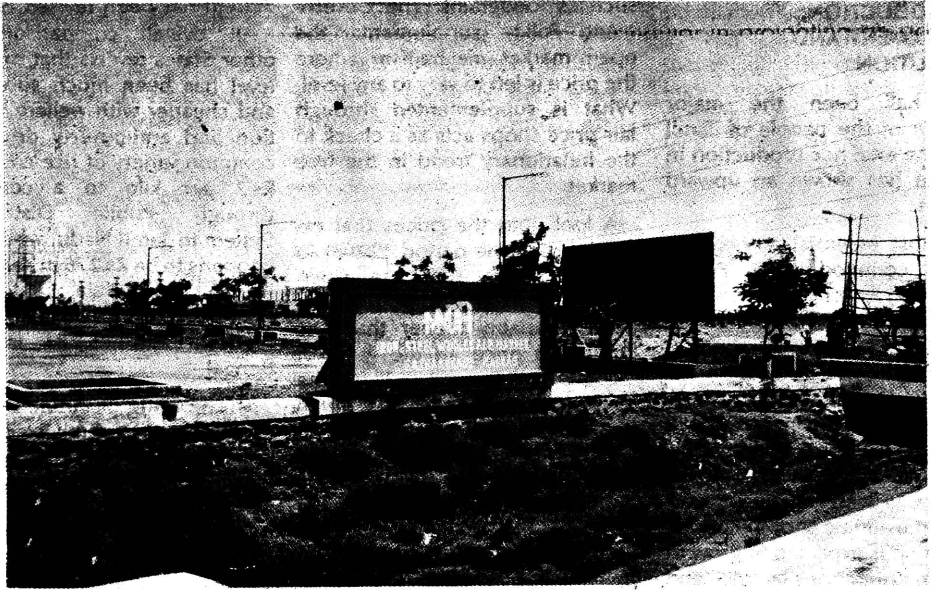
The existence of Public Distribution System, saves consumers from the cyclical incidence of droughts and famines.

By providing stability in the availability of foodgrains, stability in prices and equity in distribution, the system helps to serve the national objectives of social justice. Public Distribution System serves the objective of basic services and facilitates the social consumption in all the areas. The programme is expected to help in raising the living standards and reduce the disparities.

EID MILAN



The Governor of Tamil Nadu, Thiru Bhishma Narain Singh and his Advisers participated in the Eid Milan Party, organised by Committee of Hosts in Madras on 19th April, 1991.



IRON & STEEL MARKET AT SATHANGADU

This project envisages the relocation of the existing wholesale dealers dealing with iron and steel from George Town area to Sathangadu beyond Thiruvottiyur close to Manali Industries. The site has direct access from inner ring road and also Railway link. The extent of site is 203 acres (20.5 Ac private land taken over by MMDA + 137.5 Ac Government land + 45 Ac transferred from Industries Department).

The project provides for 850 plots ranging from one ground to three grounds to the small traders to be relocated from George town area and also sites for big traders like Steel Authority of India (35.51 Ac.) and Vishakapatnam Steel Project (13.50 Ac.) have been allotted. Apart from these plots for major and small traders, there are also plots for commercial purposes, shops, show rooms, office space, restaurants, weigh bridge, auto workshop and other service space.

The main function of this pro-

ject would be that the major traders would receive the consignment through the railyard and from shipyard. They would be taken by smaller traders within the market. They would in turn sell it to the open market/users which would be carried by smaller units. The main activity would be only stocking and selling various steel and iron items in different forms and different weights.

The estimated cost of the project is Rs.17.00 crores and the work has been completed except attending to certain finishing which is nearing completion and ready for occupation.

Apart from the traders, it is expected that about 3000 supporting staff for these traders and about thousand engaged in other ancillary traders with supporting staff would be functioning within the market every day. It is also expected that about 5000 workers would be employed in assisting the transportation and loading and unloading of iron and steel

within the market and to outside. It is estimated that about 10,000 customers are expected to float everyday to carry the business. So the total expected population using the market per day would be about 20,000.

Taking into account of the above, it has been carefully designed to provide all the required basic service facilities such as water supply, public convenience and other accommodation and transportation facilities.

WATER SUPPLY

A separate water tank with the capacity of 2.50 lakh litres and one sump with 5 lakh litres capacity have been provided and water will be distributed through a suitable net work of mains. The water is being tapped from Metro Water main on Madras - Ponneri road and daily supply of 7 lakh litres of water is being received.

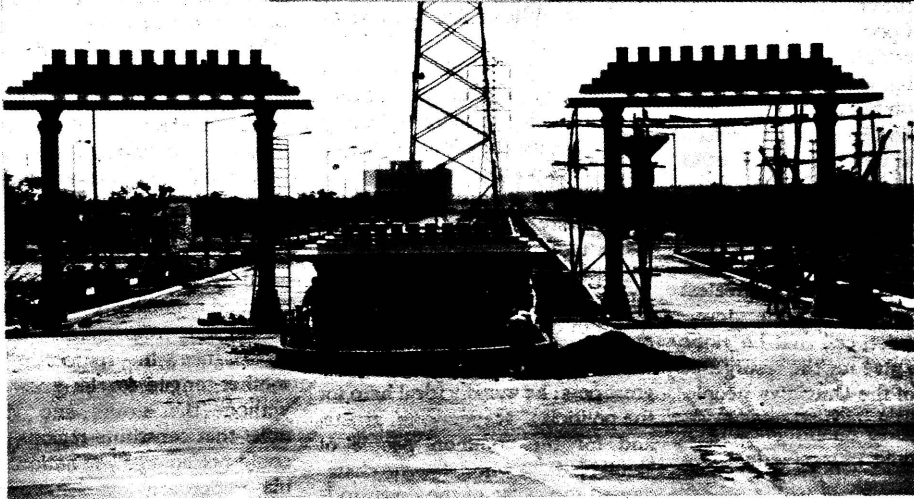
STORM WATER DRAINS

All the roads have side drains to

collect the storm water and also made for a central open storm water drain of suitable section for a length of about 1,500 metres along the roads. The entire water will be discharged into the Nallah on the northern side through the existing culverts.

SANITATION

Individual plot owners will have septic tank. No underground sewer system has been provided and common toilets with septic tank provision has been provided



at different places to meet the requirement of public/customers.

ENVIRONMENT AND POLLUTION CONTROL

Due care has been taken to create a good environment in the market and nearly 6,000 trees of Eucalyptus and 2,300 avenue trees have been planted so far along the roads and on the site boundaries to arrest external pollution and to create a congenial atmosphere within the market site. Landscaping has been given its due priority as

part of the development along with other provisions.

POWER SUPPLY

Total requirement of power is approximately 300 KW for 500 street lights, Administrative buildings, water pumping, telephone exchange etc. In addition to this the demand of the traders will be dealt with by TNEB separately. The total power requirement is about 6 MVA for

which site had been allotted for TNEB to carry out their work. Meanwhile, power distribution transformers for street lights and public utility buildings are being arranged by TNEB. Energisation of Street lights will be done by TNEB.

Thus this project will provide a modern and functionally efficient wholesale market for the city beneficial to the traders and other users and will also help in decongesting the city particularly central business district. ●

BHARATHIDASAN— THE BARD OF REVOLT!

Dr. Avvai Natarajan

Secretary to Government

Tamil Development and Culture Department

Bharathidasan may be considered a symbol of revolt where it comes to Tamil poetry. There is vigour and unbounded energy in him and thus he stands unrivalled among his contemporaries for his soul-stirring strains. His poetic genius enabled him to comprehend and reproduce what stood out as the Tamil ethos of the past and this enabled his poetry to remain as illustrious example of what can be the everliving. He was not merely a poet of vision but substantially one whose mission in poetry was seen clearly in his writings. His sweetest songs ring in the ears like the sweet South wind as it breathes upon the banks of violets, stealing the fragrance and giving it to the teeming millions of Tamils. His greatest contribution lay in the reverberating clarion-call that he alone was able to give for the resurgence and uplift of the Dravidian people.

Poetry was to Bharathidasan not just a pastime of a coterie but a dynamic vehicle to move the masses and to create in them indelible impressions that would touch the deepest chords of their hearts. His poetry was an eye-opener, an awakening for men from agelong inertia and apathy. Bharathiar, his mentor, was a great poet of nationalism and freedom. It is true that Bharathidasan drew his inspiration from Bharathiar but with the deviation delightfully noticeable where Bharathidasan had come forward deliberately against social evils whilst emphasising the supremacy of the Dravidian Tradition. "The motherland and mother-tongue," declared Bharathiar "are our eyes."

Bharathidasan added a subtle change to the expression by bringing the language to the fore. He says, "Tamil! Thou too art very ambrosia to me! So sweet! Thou art the very source and breath of my life!"

It has been observed that a poet is by nature sensitive with a sensibility equally delicate like a damsel of tender features. But Bharathidasan belied all this by his astounding stature. He was gifted with a broad face and wide forehead, blazing eyes, awe-inspiring moustache as well as the undaunted might of an elephant, the agility of the deer and the majesty of a roaring lion. He had a most impressive personality which endeavoured to sweep away all injustice and reprehensible flaws found in our society.

Bharathidasan was not only a great poet; he was the ideal hero for the politician, academician, artiste, and for the common people of Tamil Nadu in whose love he championed the cause of the downtrodden. He was the pacesetter for the younger generation of Tamils who prided themselves as the inheritors of the Bharathidasan poetic legacy. He inspired them to think, speak and write in flowing and flowery Tamil and those who could recite his verses became orators of Tamil Nadu in the end.

Bharathidasan's heart bled for the poor and toiling masses. This is clearly brought out in an unequalled manner in his description of the twinkling stars. Down the ages the heavenly stars, lustrous and twinkling, have struck the wonder and imagination of the poets. But for



Bharathidasan, the bejewelled nightly sky of lustrous pearls only caused dismay and mental anguish as he visualized them to be the reflections of the agonised vast expanse of the day. There was in his poetic vision, the aggregate of nationhood and national culture made up of regional varieties in their totality. Naturally, as the son of the regional soil to which he belonged he recapitulated the vistas of glory that stretched to bygone ages. If Bharathiar had emphasised nationalism, Bharathidasan articulated regionalism and a renaissance in respect of his mother-tongue for he knew that, without the strong and vibrant units that constitute regions, there could not emerge any nation. Thus his approach to nationalism through the more effective and colourful prism of poetry, was unique in a way radical and innovative.

When he held that 'humanism' transcended the elusive and imaginary creations of man, he was more concerned with wiping out the ignorance and tears of the common man than with any futile seeking after the unknown. The centenary celebration of Bharathidasan has value for Tamil Nadu in the present stage of resurgence.

Hail Bharathidasan!

Hail Tamil resurgence!

KORKAI: AN INTERNATIONAL TRADE CENTRE OF THE PANDYAS

Dr. C. Selvaraj,
Institute of Asian Studies,

Korkai, a popular port city of the ancient Pandyas, had trade links with major cities of the world. It is at present situated as an insignificant village in the Chidambaranar District, lying on the northern side of the river Tamiraparani and is in the north-east of Srivaikuntam by 20 kms and by 15 kms from Adichanallur. This city has been invariably referred to by the visiting foreign dignitaries and also by the ancient Tamil literature. Periplus refers it as Comari, which was a cape and a harbour. Ptolemy calls it as a cape and town. **Silappadikaram** refers this city as one of the popular ports of the time. Similarly, the Sanskrit Literature also refer this city. **Arthasasthra** refers to this city as situated on the bank of river Tamiraparani and was famous for pearl fishing.

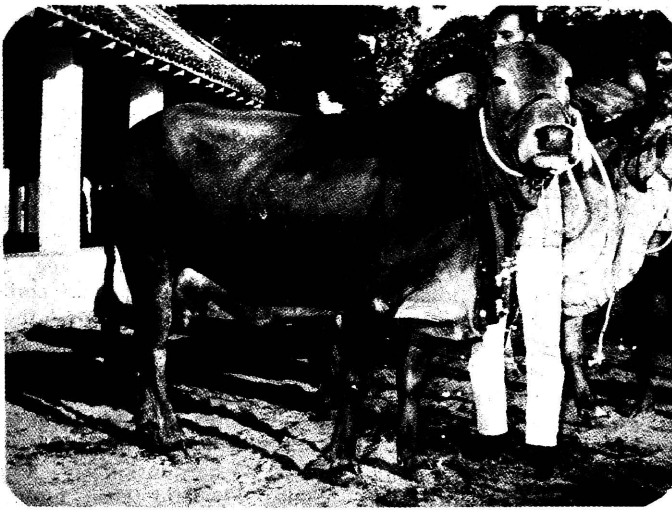
The ancient Tamil literature provides much information regarding the city of Korkai and its international links. **Ahananuru** mentions that the city Korkai was situated within a fort and it was famous for pearl fishing. It further states that the pearls fished from Korkai was very famous and had a good name for it. Pliny has also attested this and gave it a very high position among all valuables exported from the Tamil Country to the west. Similarly the Periplus states that this region (Korkai) from comara to colchi had pearl fisheries, which were worked by sentenced

criminals and the region was owned by the Pandyas. Kautilya relates that pearls were obtained in Kavata of the pandyan country (here kavata may be identified with korkai) on the bank of river Tamraparani. Kalidas in his **Raghuvamsa** also attests the availability of pearls in abundance in the mouth of river Tamiraparani. The Hathigumpha inscription of Kharavela of Kalinga

states that the king Kharavela received from the kings of South India among other things rich presents of pearls. These informations testify to the fact that Korkai served as an important pearl fishing city of the ancient Pandyas.

Korkai has an antiquity of its own having urn burials and megalithic objects. Excavations were also done in this site to trace its history. In 1876 Caldwell did excavation in Korkai and its adjoining places. He found an urn burial which was eleven feet in circumference and contained objects such as human bones, small black polished wares etc, in most of the urns. Finally he concludes that the ancient level of Korkai was about eight feet below its present level which itself is a proof of its great antiquity. In addition to that the Department of Archaeology also conducted excavation, where large number of shells, sized rings, potsherds etc., were found which all belonged to the coarse variety





LIVESTOCK WEALTH

Dr. T.K. Govindarajan,
Director of Animal Husbandry

The Government of Tamil Nadu has been implementing livestock development schemes through the Department of Animal Husbandry for improvement of the production potentials of cows, buffaloes, sheep, goats and poultry in the State for the past two decades. Even though farmers in the villages have been engaged in rearing livestock and poultry for a long time, they have not taken serious interest in livestock farming due to the fact that the production potentials of livestock and poultry was limited.

Modern Technological improvements

However, with the recent technological improvements in the field of animal breeding, management, nutrition and disease control, the production potential of cows, buffaloes and sheep in the State has been increased very considerably. As a result of this technological advancement livestock and poultry farming have become economically viable units providing

remunerative occupation to a very large number of farmer families in the State

Livestock Population

As per the livestock census-1982, there was 104 million cattle, 3.2 million buffaloes, 55 million sheep, 5.2 million goats and 183 million poultry in the State. Due to the improvement in production potentials of animals, the farmers have been able to rear good quality cattle and they have been able to remove the unproductive cattle from the herd. The estimated population of livestock and poultry in the State as per 1989 census is 93 million cattle, 3.00 million buffaloes, 5.00 million sheep, 5.9 million goats and 214 million poultry.

Milk Production

The breedable population of cattle and buffaloes in the State at present is estimated at 3.1 million cows and 1.6 million buffaloes. The Department of Animal Husbandry has been implementing a cat-

tle/buffalo development programme in the State by utilising high yielding exotic dairy breeds of Jersey and Friesian bulls and Murrah buffalo bulls for breeding the local non-descript cattle and buffaloes. The efforts of the department in cattle development has now resulted in the availability of a very large number of cross-bred cows capable of giving upto 10 to 15 litres of milk per day. Cows capable of giving upto 15 to 30 litres of milk per day are also available in the State. Similarly, the milk production potentials of buffaloes have also been increased

The estimated milk production in the State which was 1.7 million tons in 78-79 has increased to 3.4 million tons in 89-90. As a result of this increase in milk production, the per capita availability of milk has increased from 99 gms in 78-79 to 169 gms in 89-90.

and a large number of graded buffaloes capable of giving upto 7 to 8 litres of milk per day are now available. The increase in production potentials of cows and buffaloes has resulted in overall increased milk production in the State. The estimated milk production in the State which was 1.7 million tons in 78-79 has increased to 3.4 million tons in 89-90. As a result of this increase in milk production, the per capita availability of milk has increased from 99 gms in 78-79 to 169 gms in 89-90.

The Department of Animal Husbandry has created infrastructure for artificial breeding of cows and buffaloes through a network of 2770 centres. Out of this total of 2770 Artificial Insemination Centres in the State, 1859 centres are engaged in artificial insemination work with frozen semen while the remaining 911 centres are utilising chilled liquid semen in artificial

insemination work. The Department of Animal Husbandry is operating four frozen semen banks at Eachenkottai (Thanjavur District), Abishekapatti (Tirunelveli District), Ooty (Nilgiris District) and Hosur (Dharmapuri District). Elite breeding bulls of Jersey and Friesion breeds, Murrah buffalo bulls, Kangayam and Hallikar bulls are maintained in the Frozen Semen Banks. At the commencement of the cattle development programme a limited number of Jersey, Friesion bulls with limited production potentials were obtained from abroad as gift. These bulls due to their limited genetic potentials, were not useful in accelerating the cattle development programme in the State. Considering the need for accelerating the process of improvement of production potentials of local cows, the Government of Tamil Nadu sanctioned a sum of Rs.50 lakhs and the department of Animal Husbandry utilised this amount for import of 140 elite Jersey and Friesion bulls. These elite bulls have now been located at the Frozen Semen Banks at Eachenkottai, Hosur and Ooty and production of frozen semen from these bulls has also been commenced. The utilisation of frozen semen collected from these elite bulls in the breeding programme of local cattle will result in production of good cross-bred calves

capable of giving very high milk production. Further, these cross-bred calves would be capable of faster growth, early maturity and high milk production.

With the availability of large number of such elite cross-bred cows in the State, the total milk production in the State will increase very considerably benefiting a large number of farmers engaged in dairy farming. It is pertinent to point out that Jersey, Friesion bulls of such high genetic potentials in large number are not available anywhere in India except Tamil Nadu.

Cattle Development Programme

With a view to consolidate the gains achieved so far in cattle development and also to further increase the production potentials of local cows and buffaloes, the Animal Husbandry Department had prepared a comprehensive cattle development programme. This scheme has been approved by the World Bank and the scheme at a total cost of Rs.37.22 crores is to be implemented from 1991-92 over a period of seven years. The main objects of this programme is to strengthen the Frozen Semen Banks functioning under the Animal Husbandry Department with a view to increase production of frozen semen of exotic and stabilised cross breeds, to

strengthen the District Livestock Farms of Department of Animal Husbandry for breeding cattle including crossbred cattle and for production of elite bulls, to establish frozen semen depots in ten selected locations in the State for procurement, storage and supply of frozen semen and Liquid Nitrogen to Various Artificial Insemination Centres in the State, to extend frozen semen technology in artificial insemination work to all Artificial Insemination Centres in the State, to intensify efforts in livestock extension work, in the State, and to intensify efforts in fodder production in the State.

By improving this programme over a period of seven years, Dairy Farming will become more profitable providing additional income and benefits to the farmers.

Sheep farming

Sheep farming has become very popular in the State and Sheep Farming is providing additional income to poor farmer families in the villages. With a view to improve meat yielding qualities of the local cows, the Department of Animal Husbandry is maintaining Sheep Farms at Sathur (Kamarajar District), Chinnasalem (South Arcot District) and sheep units at District Livestock Farms at Pudukottai, Chettinad, Hosur and Abhishekapatti. Indigenous

breeds of sheep such as Ramnad white, Kilakarasa, Mandya, Mecheri and Vembur are bred scientifically and selected rams are distributed to villagers for breeding the local sheep.

Goat breeding is also undertaken by the Department and Jamnapari goats are being bred at sheep farm, Chinnasalem and cattle farm, Korukkai. Tellicheri goats are being bred at Livestock Farm, Pudukottai. The progeny of these goats are supplied to villagers for upgrading the local goats.

Apart from general livestock improvement carried out in the State



The Department of Animal Husbandry is also implementing various beneficiary oriented schemes. The beneficiaries selected under these programmes are provided with financial subsidy by the Government and assistance to get loans from nationalised banks.

the Department of Animal Husbandry is also implementing various beneficiary oriented schemes. The beneficiaries selected under these programmes are provided with financial subsidy by the Government and assistance to get loans from nationalised banks. Further the animals included under the programmes are provided comprehensive health cover by the Department. The following are the important Developmental schemes implemented by the Department.

Special Livestock Development Programme

This scheme, implemented with financial assistance from Government of India, has four components namely Sheep units, Piggery units, Calf rearing and Poultry farming.

The Department of Animal Husbandry is implementing the sheep scheme and piggery scheme. Under the sheep scheme 20 ewes and one ram are supplied to the farmers at a total cost of Rs.8,000. The scheme beneficiaries are provided with financial subsidy at 25% and 33½% for small/marginal farmers and landless agricultural labourers respectively. This scheme is now being implemented in the districts of North Arcot, Salem and Tirunelveli. A total of 23199 farmer families have been benefitted so far from 76-77. A total of 1746 farmers will be benefitted by the

scheme during the current year and a sum of Rs.55.04 lakhs will be utilised as subsidy.

Piggery Units

The piggery scheme is being implemented in Madurai District. The unit cost is being Rs.6,000. 25 piggery units are to be established during the current year. So far a total of 300 farmer families have been benefitted by this scheme.

Calf Rearing Scheme

This scheme is being implemented by Tamil Nadu Co-operative Milk Producers' Federa-

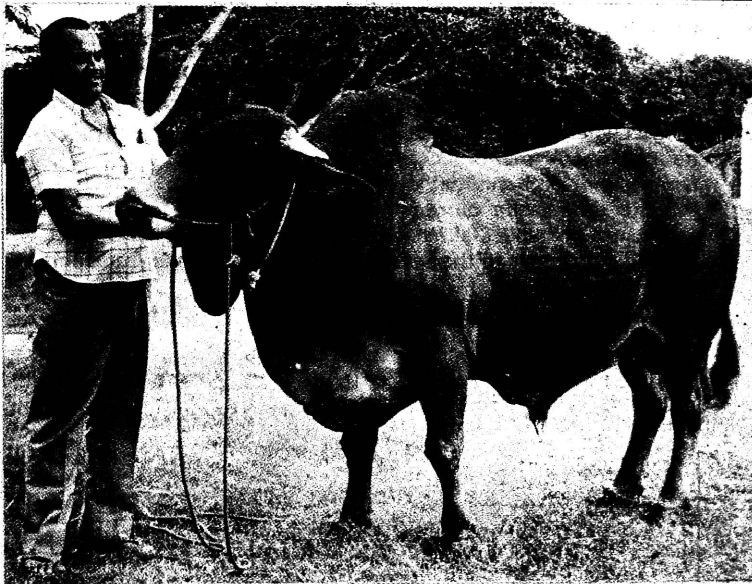
the scheme in current year and a sum of Rs. 67.57 lakhs will be utilised as subsidy.

Poultry Farming

The poultry scheme is implemented by Tamil Nadu Poultry Development Corporation. A total of 3908 layer units and 855 broiler units have so far been established under the scheme. A total of 650 units are to be established during the current year and a sum of Rs.29.90 lakhs is to be distributed as subsidy.

Special Central Assistance Scheme

This scheme is being im-



tion. Under this scheme compounded feed is supplied at subsidised rates to small marginal farmers and landless agricultural labourers for raising cross bred heifer calves. A total of 52527 calves have been benefitted by the scheme so far and a sum of Rs.683.665 lakhs have been distributed as subsidy. This scheme is implemented in the districts of North Arcot, South Arcot, Salem, Coimbatore and Madurai. A total of 2500 cross bred heifer calves will be included in

plemented exclusively for the welfare of poor farmers belonging to Hindu Adi-Dravidar family. A cash subsidy of 50% is provided to the scheme beneficiaries and preference is being given to women. A total of 6250 farmer families will be benefitted during the current year under this programme and a total of Rs.2.74 crores of rupees would be utilised as subsidy for the scheme.

Integrated Tribal Programme

The Livestock Development Pro-



gramme for the welfare of the Farmers in Tribal areas in nine hill areas in five districts is being implemented by the Department of Animal Husbandry. The supply of Milch cows, sheep units and supply of subsidised feed to cross bred calves and supply of work bullocks are the various components of the scheme. The scheme beneficiaries in tribal areas are able to get substantial subsidiary income by maintaining the animals. A subsidy component of 50% is available for the scheme beneficiaries in all areas excluding Kalrayan hills in South Arcot District where the subsidy component is 75%. A total of 435 farmer families will be benefitted by the scheme during the current year and a sum of Rs.27.21 lakhs will be utilised as subsidy in the scheme.

Apart from these programmes the Department is implementing Western Ghat Development Pro-

With the improvement of production potentials of livestock and poultry in the State, more number of farmers will be engaged in these ventures and they will be able to get substantial returns from livestock and poultry farming which would provide them additional income leading to improvement in their socio-economic status.

gramme in Nilgiris District. Under this scheme, a Frozen Semen Bank

has been established in Nilgiris District and facilities have been created for Artificial Insemination of cattle with frozen semen. Apart from this, the Department is implementing Drought Prone Area Development Programme and Western Ghat Development Programme with special emphasis on Fodder development. With the improvement of production potentials of livestock and poultry in the State, more number of farmers will be engaged in these ventures and they will be able to get substantial returns from livestock and poultry farming which would provide them additional income leading to improvement in their socio-economic status. This again will ultimately lead to general improvement in rural economy of the State.

MATHURAI AUTOMOBILES

(Approved by the Government of Tamil Nadu, T.N.M.V.M.D)

**ALL TYPES OF
VEHICLE'S REPAIRS
WILL BE DONE**

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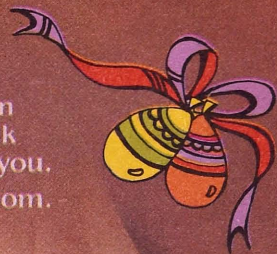
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