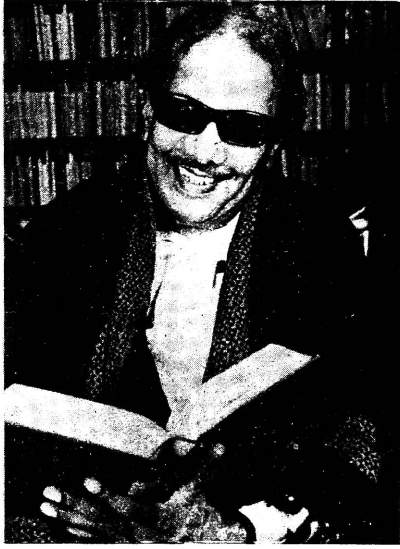


The Chief Minister Dr. M. Karunanidhi presenting a memento to the outgoing Governor Dr. P.C. Alexander, at the farewell party on 23.5.1990.



Puratchi Kavignar dreamt-

Like surging flood the Tamils gather
It is a gathering of the valorous Tamils
They are separate by body
but in mind and spirit they are one.

To achieve this unity is our cherished goal.

I will strive - strive and strive
to my last breath to realise this dream
into action.

Dr. M. Karunanidhi
at the 'Rajarajan Award' function



TAMIL ARASU

A Monthly Journal of Government of Tamil Nadu

Thiruvalluvar Year 2021

Vaikasi - Aani

JUNE - 1990



IN THIS ISSUE:

- ★ New Governor Sworn-in.
- ★ Bio-data of New Governor.
- ★ Rajarajan Award to the Chief Minister
Dr. M. Karunanidhi.
- ★ Muththamizh-Arignar Dr. M. Karunanidhi.
- ★ Chief Minister Kalaignar's
birthday message and appeal.
- ★ Bharathidasan - A centenary tribute.
Dr. K. Venkatasubramanian,
Vice-Chancellor
Pondicherry University
- ★ Mighty minds of old.
- ★ Then Pandi Singam -
A prose - epic *Ilandevan*
- ★ The Governor who conquered the hearts
of the people of Tamil Nadu.
- ★ Bharathidasan Centenary Celebration.

- ★ Sanga Thamizh - A critique.

Dr. Palany Arangasamy
Professor and Head,
Department of Translation,
Tamil University.

- ★ Reaching the yet - dark core of
oppressed communities.

Prof. Raja Muthirulandi,
Periyar E.V.R. College,
Tiruchirapalli.

- ★ May Day Memorial Pillar
- ★ Foundation for Harur Co-operative
Sugar Mill.

- ★ Growth of Small Savings Collection
in Tamil Nadu.

- ★ Tamil, Tamils and Tamil Nadu.

- ★ Enshrined in Memory

—Malayaman

- ★ Tamil Nadu Public Service Commission -
Advertisements

NEW GOVERNOR SWORN-IN

1st
Cover
Story



Thiru. Surjit Singh Barnala was sworn in as the Governor of Tamil Nadu.

The Chief Justice of the Madras High Court, Thiru. A.S. Anand, administered the oath of office to the new Governor at Rajaji Hall on 24th May 1990.

The swearing-in ceremony was attended by the Chief-Minister Dr. M. Karunanidhi, Dr. M. Tamilkudimagan, Speaker of the Legislative Assembly, Ministers, M.Ps., M.L.A.s the Chief Secretary, Thiru. M.M. Rajendran and Senior Officials of the Government, Judges, Consular representatives and other dignitaries.

Thiru. Barnala and his wife were taken to Rajaji Hall in a ceremonial drive from Anna

Statue on Anna Salai, escorted by mounted police. On arrival at Rajaji Hall, he was received by the Chief Minister and the Chief Secretary who introduced to him representatives of the three Defence Services and the Director-General of Police. A contingent of the Indian Air Force Personnel presented a guard of honour.

At the Swearing-in Ceremony, the Chief Secretary read out the warrant of appointment from the President.

Ministers, MPs and MLAs, Judges of the High Court and Senior officials were then introduced to the new Governor. The Chief Minister presented silk shawls to the Governor and his wife.





BIO-DATA OF NEW GOVERNOR



Sardar Surjit Singh Barnala (born Oct. 21, 1925) at Ateli Begpur, now in Haryana) is one of the few leaders in the Country to combine a fervent concern for regional aspirations with broad Nationalist vision.

Son of Sardar Nar Singh, who was a judicial officer in the Nabha State, Thiru. Barnala did his early schooling at Nabha and later graduated in law from the Lucknow University (U.P.) in 1946. In 1951, he was appointed a public prosecutor. He resigned from that post in 1953 and started what was to become in due course a long and outstanding career as a practising lawyer.

His concern for the people of the State and his urge to lend a meaningful direction to the prevalent social and political movement in the state led him into politics and he was elected to the Punjab State Legislative Assembly in 1967. He has been representing the Barnala Constituency since then. In 1969 he became the Minister for Education. In 1977, following his outstanding role in the agitation against the emergency, he was elected to the Parliament and rose to be the Country's First Non-Congress Minister for Agriculture in which capacity he also handled the portfolios of Food, Irrigation and Rural Development.

Thiru. Barnala has always been in the vanguard of the Country's endeavour to evolve a just, secular and democratic set up, based on genuine federalism and peaceful co-existence

between people of various communities. His love for these ideals brought him closer to the late Sant Harchand Singh Ji Longowal, and along with the latter, Thiru. Barnala made an attempt to end the agony of Punjab and the Country through the Punjab Accord of July 1985.

The Shiromani Akali Dal, then headed by Thiru. Barnala came to power in Sept. 1985 and on Sept. 29, 1985, Thiru. Barnala was sworn in as the Punjab Chief Minister in the first purely Akali Government in the State.

As a political leader, Thiru. Barnala has emerged as a symbol of Country's trust with the values of peace, democracy and secularism. During his long political career, he has shown an unflinching commitment to clean, value-based politics and an uncompromising love for the people of his State and his Country. A profoundly religious person, Thiru. Barnala has nevertheless steadfastly fought against the growing communalisation of politics in the Country. His commitment to the secular and nationalist ideals earned him the rarest of rare honours of being singled out for praise in the Presidential address to the joint session of Parliament in 1987.

Thiru. Barnala has a very keen interest in arts, especially painting and archaeology. He had endeared himself to the country through his humane approach to the problems and his total, self-effacing humility.



RAJARAJAN AWARD
TO
THE CHIEF MINISTER
DR. M. KARUNANIDHI

4th
 Cover
 Story

The Vice-President of India, Dr. Shanker Dayal Sharma presented the "Rajajaran Award" instituted by the Tamil University to the Chief Minister Dr. M. Karunanidhi on 25th May 1990 for his work "Then Pandi Singam". The Governor, Thiru. Surjit Singh Barnala presided over the function and Prof. K. Anbazhagan, Minister for Education felicitated the Chief Minister.

The Vice-President presented a Rajasthani painting to the Tamil University and a pea to the Chief Minister with which he could continue to strive for social and cultural unity in the country.

The Governor, Thiru Surjit Singh Barnala said he had many things in common with the Chief Minister. With the Chief Minister, he had fought against the emergency for the basic rights of the people and democratic values. Like him, he also appreciated the regional aspirations of the people which no way, were in conflict with the national vision. He appealed to the people of Tamil Nadu to follow the example of Raja Raja who despite being a mighty king was an embodiment of religious tolerance. And Raja Raja was a great humanist.

The Governor said too much love for one's religion gave way to

religious bigotry and too much love for one's language resulted in chauvinism and these two traits did not augur well for the unity and integrity of the Nation. From whichever part of the country Indians hailed or whatever religions they followed, there was essentially a unifying force that brought all of them together and it was vital that this unifying force was strengthened by all the people.

The Governor described the Chief Minister as a great writer and poet who despite his hectic schedule imposed by demands of his office found time for literary work not as a profession but as a passion.

In his speech, the Chief Minister Dr. M. Karunanidhi acknowledged his gratitude to short story writer Thiru. S.S. Thennarasu who had

accompanied him to Pattamangalam and aided in his research.

The book was dedicated to Mukulathors, the Chief Minister said and recalled that he had earlier written 'Ponnar Sangar' for Kongu Vellalars and 'Payumpuli Pandara Vanniyar' for the Vanniyar Community. Dwelling on his over 50-year career in writing the Chief Minister vowed that he would continue to pursue his literary interests despite administrative pressure.

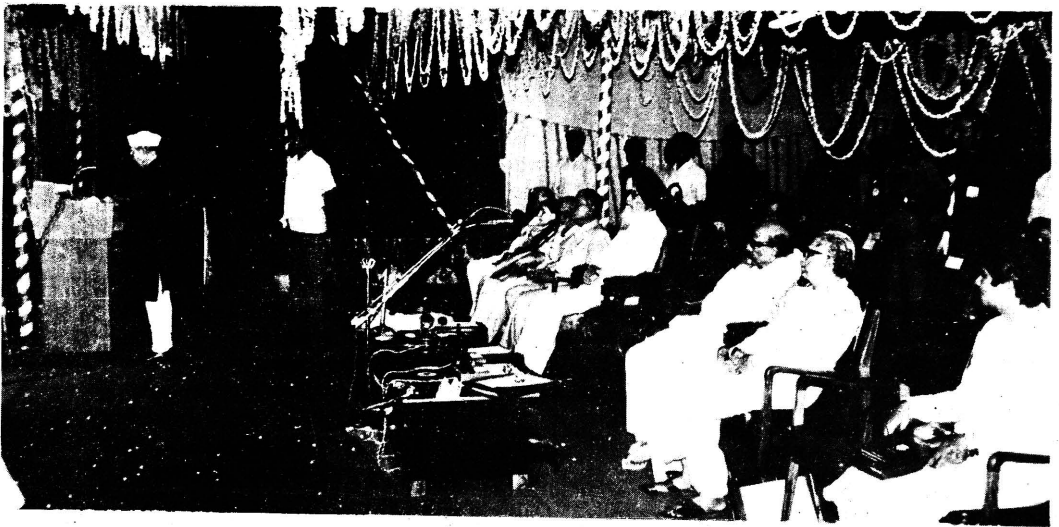
He referred to the pen presented to him by the Vice-President and said he would treasure it as an expression of encouragement to continue his writings.

Describing the Vice-President as a parliamentarian par excellence and a statesman of integrity who was committed to democracy, the Chief Minister said the Vice-President's familiarity with famous Tamil writers, scientists and artists indicated his erudition. If all that he had said earlier could be edited into a book the north would come to know more about Tamil Nadu. Anna had desired that the history of India should be traced from the banks of the Cauvery as much as the Ganga.

The Vice-Chancellor of the Tamil University, Thiru. C. Balasubramaniam welcomed the gathering.

Dr. V.C. Kulandaisami, Vice-Chancellor, Indira Gandhi Open University and Tmt. Radha Thyagarajan, Vice-Chancellor, Alagappa University felicitated the Chief Minister.

The Chief Minister presented the Raja Rajan Award of Rs. 1 lakh and one to the Tamil University for creating an endowment in the name of his parents, Tmt. Anjukam Ammal and Thiru. Muthuvelar. The interest from the endowment could be used for holding lectures on works of Tamil scholars such as Dr. Caldwell, Thiru. Venkataswami Nattar, Thiru. Ka.Su. Pillai, Thiru.Vi.Ka., Maraimalai Adigal and for publication of lectures in book form.



MUTHTHAMIZH-ARIGNAR DR. M. KARUNANIDHI

Address delivered by Dr. Shanker Dayal Sharma Vice-President of India at the Presentation of "Raja Rajan Award" to Dr. M. Karunanidhi organised by Tamil University, Thanjavur on 25th May 1990.

I am indeed very happy to be here amongst the most warm hearted and hospitable people of Tamil Nadu. I am grateful to the Education Minister of Tamil Nadu and the Vice-Chancellor, Tamil University for giving me this opportunity to come to this wonderful State, this historic city and to associate myself with this important function. This State is particularly fortunate in having had two of the greatest men of the twentieth century India as its Chief Ministers, namely Shri Kamaraj and Shri Annadurai. Both these great men have risen to very great heights of service and sacrifice, hailing from very humble origins. They came into the world with hardly any property or patrimony and they left this world as they came - without accumulating any property or wealth whatsoever.

During this century, the vision and mission of Shri C.N. Annadurai, the political Guru of our present Chief Minister, have been most outstanding. To my mind, the most important achievement of

Shri Annadurai is his lifelong emphasis on the "Code of Conduct" what he called three-fold responsibility of every citizen, namely, a code of duty, dignity and discipline which can be easily followed by every common man - "Kadamai, Kanniyam, Kattuppadu" - the three watchwords of his "Self Respect and Social Reform".

Secondly, for the first time in our history Shri Annadurai and his followers made use of the mass-media-services, both the films and the newspapers, as the most powerful means of communica-

tion in the field of liberation of women and uplift of the down-trodden especially the scheduled castes and tribes. Most significantly, in the field of women's liberation, I should mention the "self-respect weddings" introduced in Tamil Nadu which gave security of marriage for every poor wife and ensure the social responsibility of every husband towards his better half. It is a study worth making, how during these 40 years of Freedom, the incidence of divorce, deserted wives or broken homes has considerably come

'Equally good at prose, poetry and drama, Dr. Karunanidhi can be called "MUTHTHAMIZH-ARIGNAR - the scholar of all the three forms of Tamil language.'

tion and the opinionisation in 'mass-politik'.

Thirdly, the social reform brought about by Shri Annadurai very nearly fulfils the dreams of great men of our country like Swami Vivekananda and Swami Dayananda Saraswati, particularly

down amongst the poor sections of Tamil Nadu, when compared with many other States. This to my mind is one of the greatest achievements of the social reform movement. The heart of this movement is in every home. An ancient Tamil proverb says that there are only two castes in the world viz.

“the givers” and “the takers”. Great leaders of Tamil Nadu like Kamaraj and Annadurai have always been amongst the “Givers”. They gave everything for the cause of their fellowmen and they gave their life and all their living and working hours for the betterment of our society.

Tamil Nadu also teaches me another great lesson of our lifetime. Every human being need not necessarily be great or valorous, a great hero or a man of valour, or a great man of letters or a very great intellectual. But every human being is potentially capable of being good and every human being is capable of love and affection. In this respect, the womenfolk of Tamil Nadu, to my mind have been the most secular and the most broad-minded, generous and hospitable. There is another Tamil proverb which says that there are only two castes in

Army and so on, the list is almost endless! Their secularism is obvious from their marital relationships and their social mission.

Tamil Nadu, and indeed Thanjavur, claims two Nobel-Laureates - Sir C.V. Raman and Dr. Chandrasekhar. One of the greatest mathematicians of the world,

culture of this region is drawn from Tamil.

Tamil is the most ancient living language of the world. Tamil literature has always preached, the spirit of tolerance and humanism, and of the brotherhood of man. Two of the most important Sangam works namely PURA-

An ancient Tamil proverb says that there are only two castes in the world viz. “the givers” and “the takers”. Great leaders of Tamil Nadu like Kamaraj and Annadurai have always been amongst the “Givers”. They gave everything for the cause of their fellowmen and they gave their life and all their living and working hours for the betterment of our society.

whose work is still being studied by Western Scientists, a man of very humble origins, barely a matriculate, hailed by Prof. Hardy as the greatest “wonder-mind”, of this century, Shri Srinivasa

NANOORU and AHA-NANOORU deal with ‘Valour’ and ‘Love’. The most favourite god of the Tamil pantheon is Karthikeya or Subramania, or Murugan in Tamil. The life-story of this god has become the moving spirit of the Tamil psychology. There are six centres of worship of this Lord who represents both ‘Valour’ and ‘Love’. They are called in Tamil as “AARU-PADAI-VEEDU”. During my visit here, I am going to worship one of these Shrines.

To underline the tolerance and secularism of Tamil Nadu, I should mention the background of how we have accepted in Tamil Nadu men of all religions and of all castes who have contributed to Tamil literature and culture. Who has not heard of the greatest man of folk-songs namely Nandanar of Chidambaram, a scheduled caste devotee for whom the biggest monolithic statue of the bull is reported to have miraculously moved and given way? This is the first recorded historical incident of temple-entry coming from whole of India! Amongst the Vaishnavite Saints namely ALWARS and SAIVAITE SAINTS viz. NAYANMARS of Tamil Nadu, there are men of all castes and of different regions and backgrounds, high and low, rich and poor, an



The Vice-President presenting a pen to the Chief Minister

the world namely ‘men’ and ‘women’. Women of Tamil Nadu have proved this proverb in their very life. The list of names of such leaders amongst women of Tamil Nadu is a very long list - Thillayadi Valliammai, M.S. Subbhalakshmi the “queen of music”, the late Balasaraswati, the Doyen of dance-systems, Capt. Lakshmi who joined Netaji in the Indian National

Ramanujam comes from this place. Our revered President, Thiru R. Venkataraman hails from Thanjavur. And, as this huge assembly testifies, Thanjavur has given to Tamil Nadu, and thus to India Thiru M. Karunanidhi. The sublimely beautiful language of Tamil Nadu, - Tamil - has always been a matter of fascination for me. So much of the greatness of

outstanding example of tolerance and secularism. There is also a lady-saint - perhaps the only Indian lady and probably the only historical human being deified and placed inside many temples. This is again a great tribute of Tamil Nadu to the greatness of womanhood. I am referring to Aandal or Godhai Nayaki.

There have been Buddhists and Jains who have contributed a lot to the literature of Tamil Nadu particularly the Sangam literature. Even Christian missionaries, from Robert de Nobille to Bishop Caldwell, have built up a large body of Tamil works and translations. Saint Thomas came to Madras nearly two thousand years ago and the life of Jesus Christ has been written in beautiful Tamil poetry titled "THAEMPAAVANI" by Bishop Besky who changed his name into Tamil as 'VEERA-MAA-MUNIVAR'. The most famous ethical and didactic work namely THIRUKKURAL is now considered probably the greatest and the best, amongst the shortest and sweetest lines of poetry, ever written in the world, containing in the fewest words possible eternal message to humanity, irrespective

The most famous ethical and didactic work namely THIRUKKURAL is now considered probably the greatest and the best, amongst the shortest and sweetest lines of poetry, ever written in the world, containing in the fewest words possible eternal message to humanity, irrespective of times and climes, and of region and religion.

of times and climes, and of region and religion.

It is very welcome and heartening to see this Tamil University here today exclusively devoted to the growth of Tamil and making it universal. As the Poet Subramania Bharati said:-

"All over the world the Sweet Melodious Tamil Sound,

Out-spread by our efforts shall forever abound."

Translations are the most powerful instruments of spreading the Tamil language, literature and culture. Amongst the peoples of India, the Tamils constitute a very large and sizeable section of non-

The sublimely beautiful language of Tamil Nadu, - Tamil - has always been a matter of fascination for me.

resident and overseas Indian populations not only during this century but from times immemorial. These overseas Tamils can become focal and vocal sections of spreading the Tamil language and literature. Our Tamil University must attempt every means of distance education, through audio-visual means and through the print-media, to rekindle the responsibility of the non-resident Indian populations in spreading the message of Tamil language, literature and culture.

As regards one of the most important of the 18 systems of knowledge of ancient India namely, the Ayurveda, Tamil Nadu has preserved a lot of ancient manuscripts and records on the

literature, "ISAI" or Music, and "NATAKAM" or drama.

Dr. Kalaingar M. Karunanidhi, Chief Minister of Tamil Nadu is a man of letters and a man of parts. He has written poetry and dramas; his prose and rhetoric are best known methods of mass com-

munication today. An immensely popular - screen play - dialogue, playwright and dramatist in his own right, Dr. M. Karunanidhi has written historical fictions which have become everlasting treasures of Tamil literature. Eternal contributions of Dr. Karunanidhi to Tamil literature are the marvellous creations of "Kural-Oviyam" and "Sanga Tamizh". The posterity of Tamils will ever remember Dr. Karunanidhi for these ever glittering literary works. The book for which the Award is being given to Dr. Karunanidhi is "Thenpandi Singam" which depicts the valour and honour, chastity and modesty cherished by the Tamils in the southern part of Tamil Nadu. Dr. Karunanidhi has also written historical fiction - "Romapuri Pandian" which brings out the cultural, commercial, historical relationship between Rome and Tamil Nadu. His another work, "Ponnar Sankar" also vividly describes the customs, tradition, practiced many decades back in and around Salem, Periyar districts of Tamil Nadu. I would quote two sentences from "Sanga Tamizh" of Dr. Karunanidhi:

A mother whose son was killed in the battlefield sings the elegy-

"Maanam En Magan Ketta Thalattu Maranam Avan Adiya Vilayattu."

which means Honour, Self-respect, the lullaby my son heard in cradle, Death, the game he played and passed away.

Equally good at prose, poetry and drama, Dr. Karunanidhi can be called "MUTHTHAMIZH-ARIGNAR -

Siddha and the Ayurvedic systems of medicine. Thousands of families still exist in Tamil Nadu practising these systems. The very concept of integrated medicine is most germane to the soil of Tamil Nadu.

The greatness of Tamil language is evident in the evolution of its three-fold dimensions: "MUTHTHAMIZH"; meaning lylal or

the scholar of all the three forms of Tamil language.

It is indeed befitting that an Award in the name of Raja Raja Chola - a great ruler, synthesiser, integrater and humanist - is given to the great writer Dr. Karunanidhi who reigns supreme in the realm of Tamil literature.

Harking back to that thresh-hold of the Second Millennium AD in India, we find one of the great sons of ancient India, Raja Raja Chola reigning supreme in the South India. The great temple of Tanjor (now Thanjavur) is a mammoth monolythic edifice, a marvel of engineering skill, a standing monument of national integration and unity. Those were the times when the Cholas expanded their borders to the banks of the Ganga by military expeditions. It was Raja Raja Chola who brought the holy waters of the Ganga to the temple town of Tanjore for bathing and beautifying the Idol of Brahadeeswara - the "Great God" of the Cholas - the great bestower of lyshwarya - meaning universal happiness and prosperity.

Throughout the Pre-Christian times as well as during the historical times, the Tamil dynasties, specially the Cholas, continually flourished either as Adi Cholas or the early Cholas, or the Later Cholas called the Vijayalaya Cholas to which dynasty Raja Raja Chola belonged.

One of the earliest Tamil grammatical works "THOLKAPPIYAM" describes the borders of Tamil Nadu of these times as follows:

There lies the good old Tamil-speaking World - Between Northern border of Venkateshwara And the Southern most, "Kanyakumari".

It is an interesting story, how Shri Venkateshwara got His name, literally in Tamil, he is verily Lord of the land of 'Tigers'. There are various words in Indian languages for tigers 'Vyagra' in Sanskrit, 'Bagh' in Hindi (e.g. Baghal Kand)

'Venghai' in Tamil. The emblem or the standard of the Cholas is 'Tiger'.

It is common knowledge that all the Acharyas came from the South, historically speaking - Adi Sankaracharya, Ramanujacharya, Madhvacharya and Vallabhacharya and hundreds of poets, philosophers and teachers throughout the ages, came to the North.

Even the great Tamil poetess Avvaiyar is recorded to have reached Kailas in her last days. Ramanujacharya went to Tirumala hills from the remote south and raised the Koil there around 1000 AD. Raja Raja Chola not only built the well-known temple but also united several parts of South India into a strong political system in administrative cultural and social spheres of his unifying and synthesising Mission. In fact, the "Forgotton Empire" of Vijayanagar, so vividly recaptured in the pages of Sewell inherited the strong foundation of the Vijayalaya empire established by Raja Raja Chola. Raja Raja Chola remains forever an Integrator and a Synthesiser.

tee, introducing an electoral system of its own, replacing the erstwhile hereditary system.

The "divide-and-rule" policy of the Divid-et-Impera of the British might have drawn imaginary centrifugal lines this century. The eternal clock of Tamil history chimes otherwise. Tamil language, tradition and culture, as represented by Raja Raja Chola, represents our Emotional Integration forever.

All the available literary, epigraphic, archaeological and numismatic both national and international, point to the great antiquity of the Tamil language, history and culture. The excavations near Pondicherry at Arikka-medu have established evidence of international trade between Tamil Nadu and ancient Rome. During the Chola period the Indian Ocean was literally called "A Chola Lake". The entire Far East came under the influence of Tamil culture particularly in Polynesia and Indonesia. The name "Madura" became another Tamil colony of the same name in the Far East and in Sri Lanka, it is known as "Mathara". Ship-

**"Whether Chief Minister or not,
he is always the Chief in the realm of literature.."**

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

The most unforgettable part of his administration was what we call today the democratic decentralisation. The secret ballot was already practised at the grass-roots. Even the most ancient Tamil work (around the Christian era), "The Epic of the Anklet" **Silappadhikaram** refers to it as "lympaeraayam" or the Five Member Committee. Strangely enough, in the Chola days, they were elected by secret ballot called, "Kudavolai", where the word "Kudam" refers to the ballot-box and the word "Olai" refers to the ballot-paper. Here, we find the non-governmental voluntary commit-

tee building and Naval supremacy of the Tamil Kings are known to the whole of Asia and the rest of the world long before the Christian era. There is a reference to the colony of the Yavanas i.e. the Ionian Greeks at the mouth of the river Kaveri at the ancient town of Kaveri Poom Pattinam - literally the "Flower City". Raja Raja Chola's humanism, and pluralistic outlook is proved by his munificent help in establishing Buddhist and Jain places of worship. The soul and the centre of the political system throughout centuries has been the Chola Mandalam, the land of the Cholas. This has been cradle

of our culture and has thrown its doors wide open to visitors from all over India. Similarly, Chola culture, and civilization radiated across the sea to lands in South East Asia apart from Sri Lanka. Tanjore became the cultural capital of our country for more than two thousand years not only during the Vijayalaya Chola period followed by the Vijayanagar empire, but also during the period of Marathas. The Saraswati Mahal Library of Maharaja Sarfoji is a standing monument to our cultural integration at Tanjore.

From early times to the present day, the famous Tamil poets of this century, Subramania Bharati and Bharathidasan and any number of famous persons including many poets and saints of Tamil Nadu call themselves the "Sons of Bharat". In the field of Fine Arts like music, dance, painting, sculpture and architecture, Tamil Nadu can claim to preserve intact the ancient Indian forms in their pristine purity. For example only the Tamil dance form is called Bharat

Natyam i.e. "The dance of Bharat". All the other dances in India are only called by their local names. In the field of rural handicrafts and rural performing arts in folklore and folk music, Tamil Nadu is a veritable treasure-house.

The cultural unity of India can well be illustrated in the field of music. The Sanskrit and Telugu and Tamil compositions sung by the people from Tamil Nadu and Andhra Pradesh and Kerala are called the Carnatak music. The musical Trinity of the classical Carnataka system namely Thyagaraja, Shyama Shastri and Muthuswamy Dikshitar have been hailed as greatest composers of Tanjore although they sang in different languages and originally came from different places. There cannot be a greater illustration of our emotional integration of our nation and its culture than the Tamil civilization of honouring scholars from all parts of this country and of the whole world. As an ancient Tamil proverb puts in pithily, "Every city is my university, and

the whole world is my family".

**"YAADHUM OORAE,
YAAVARUM KELIR"**

In this ethereal continuum of Tamil language, literature and culture, the ethos of Tamil Nadu has tremendous significance in the national mind of India. The powerful and positive influence of Tamil Nadu helps build our country and ensures our progress towards modernity and prosperity.

I am therefore very deeply moved to be in Thanjavur and to confer the glittering award of Tamil University - The Raja Rajan Award - on Thiru M. Karunanidhi for his literary excellence and contributions. If I may say so, Thiru Karunanidhi has a position of classical excellence in the **Chola-tradition** - he is engaged in public administration and is also an outstanding literary figure.

I have immense pleasure in conferring the Award which he richly deserves.

I congratulate Thiru Karunanidhi and extend to him my sincere good wishes for ever-increasing success and glory in the service of the people.



TAMIL NADU PUBLIC SERVICE COMMISSION

List of Register Numbers of the candidates selected provisionally for appointment to the post of HORTICULTURAL OFFICERS in the Tamil Nadu Horticulture Department 1989-90.

3	4	11	16	17	19	20	21
23	25	35	38	44	48	51	53
61	67	70	73	76	78	84	89
94	101	118	120	122	125	127	135
138	143	149	157	170	172	180	

The result of one candidate has been withheld.



CHIEF MINISTER KALAINAR's BIRTHDAY MESSAGE AND APPEAL

My heartfelt thanks to those wishing me on my Birthday. I am stepping into my sixty seventh year. Having the right to enjoy the privileged status of completing fifty two years of Public Service and over 40 years in the field of Art and Literature, I feel happy to recollect the fact that my critics and well-wishers have both helped me to grow to my present position. Courtesy demands that I should express my gratitude to both. I request them to kindly accept my grateful thanks. When I took over the administration left vacant by ANNA, when I took over the administration in 1971 and now in 1989, when I took over as Chief Minister for the third time, my feet roam around the people standing at the street corner. My arms extend to shore them all! My eyes emit light for their sake! They shed tears for them! I feel proud to have merged my life with those of the poor, ordinary, downtrodden, Backward, Most Backward and Middle-Class people. Periyar and Anna have brought me up that way!

I am overjoyed at seeing the rural poor people being helped to get back their eyesight!

I feel proud of the leprosy homes having been transformed into places of worship!

I am thrilled at seeing the Marriage Grant Scheme help light the houses of thousands of poor girls!

I am happy that we are marching onwards on a crusade to make new arrangements for the underprivileged section of our society to get ample opportunities for education and employment.

How happy I am as a result of two recent happenings?

The fact that lands costing Rs.20,000/- per acre in the open market have been distributed a few days ago

to 5,000 poor agricultural labourers in Vadapathimangalam at the rate of Rs.2,000/- for 0.75 acre of wet land and Rs.700/- for 1.50 acres of dry land, fills my heart with happiness!

In order to stop the atrocity of our Tamilian sisters being tricked by scoundrels and sold in "Bombay Bazaar" our police have, for the first time in India, saved over 800 of our sisters and brought them back to Tamil Nadu. This incident is indeed a major social revolution!

At the same time as the Government funds are being used to remove the sorrow of the poor and to wipe out the tears of the downtrodden and uncared destitutes, I am working to see that the Birthday of this Servant of the Society is used to help the cause of these deserving people.

I wish to account for the amount collected on my Birthday last year through contributions made by well-wishers to the Chief Minister's Public Relief Fund.

- ★ Rs. 89,000/- was spent towards kidney operation for the poor people.
- ★ Rs. 2 crores for the purchase of equipment to carry out kidney operations in Madras General Hospital.
- ★ Rs. 3,76,000 spent on heart surgery.
- ★ Rs. 1 crore donated for the purchase of equipment to carry out free heart surgery at the Madras General Hospital.
- ★ Rs. 7,50,000 spent on workers who died in accidents and for the Welfare Fund of the families of fishermen.
- ★ Rs. 25 lakhs donated to the Andhra Cyclone Relief Fund.
- ★ Rs. 68 lakhs given for those who lost life and property in communal clashes and arson.

Thus Rs. 4 crores has been distributed so far from the Chief Minister's Public Relief Fund to the affected poor and downtrodden labourers.

In order to ensure that such relief and welfare measures are extended non-stop this year too,

I request the rich and poor to fill the Government coffers by contributing to the Chief Minister's Public Relief Fund.

On my Birthday, I place before the feet of everyone of you, that you must all pledge to work towards the betterment of Tamil Nadu's wealth, Industrial growth, welfare, educational programmes and above all ensure a peaceful life.

Yours affectionately

M. KARUNANIDHI.

June 1, 1990.

BHARATHIDASAN - A CENTENARY TRIBUTE

Dr. K. Venkatasubramanian,
Vice-Chancellor,
Pondicherry University.



The land of Pondicherry has been blessed with great Saints, Scholars, Poets and spiritual leaders as her worthy sons. In this holy land of sage Agasthya, the patron saint of Tamil literature, was born Kanaka Subburathinam, who later became one of the outstanding revolutionary bards of this century, living a long active life in the cause of the Tamil language and its people. An ardent devotee of Subramania Bharathi, he chose to call himself Bharathidasan.

Even as a child, Bharathidasan had a love for nature and a taste for music. Although he was admitted to a French school, he studied Tamil systematically, qualified himself to teach Tamil and served as a teacher for over 35 years. He had the rare opportunity of moving closely not only with Bharathi, his mentor, but also with other freedom-fighters like Madasami, Aurobindo, V.V.S. Iyer and Govindarajulu Naidu. He wrote innumerable poems, essays, patriotic songs, children's songs and plays under pen-names: KSR, கண்டெழுதுவோன், கிறுக்கன், கிண்டல்காரன். He was charged in 1919 with seditions, activities against the then ruling French in Pondicherry and was imprisoned, but was released after some time. He sold 'Khadar' from door to door, became acquainted with the social reformist Than-

thai Periyar in 1929 and involved himself in the Raionalist Movement. He edited many magazines and even had a stint in the film world.

Soon he became an uncrowned king of poets (பாவேந்தர்) and a revolutionary bard (புரட்சிக் கவிஞர்). He was widely acclaimed and honoured by the leading personalities of this time like Rajaji, Arignar Anna and posthumously by the Sahitya Academy in 1969 for his play பிசிராந்தையார். To perpetuate his memory, among other things, even a University has been named after him. This unique bard was quite eloquent until he went into eternal silence in 1964.

Bharathidasan's early poems were greatly influenced by Bharathi in the emotions they portrayed and in the broad outlook on life they reflected. They also shared in Bharathi's idea of the whole world as one family - ஒன்றே குலம். He was inspired by Bharathi's patriotic fervour, thirst for freedom, and poetic talents. On one occasion, Subburathinam was asked by Bharathi to sing a song, and he promptly sang with gusto, the now famous சக்திப்பாட்டு, which begins with the inspiring line, "எங்கெங்கு காணினும் சக்தியடர்". From then on, he became a close associate and confident of Bharathi.

Bharathidasan's later poetry, however, reflected his almost fanatical love for Tamil and Tamil culture - பாண்டியன் பரிசு, வீரத்தாய், தமிழ்ச்சியின் சக்தி, etc. He felt sad at the abject surrender of the Tamils to alien rulers. Comparing it with the state of the Tamils in the hoary past, he lamented. "பழைய நைந்த தமிழ்ரொடு வாழ்ந்தேனே", and gave a clarion call for their liberation:

என் தமிழ் அன்னை துன்பம் நீங்கித்
தூய்மை எய்தித் துலங்குதல்

காண்பேன்;
என்தமிழ் நாடு தன்னாட்சி பெற்றுத்
துலங்கிடுதல் காண்பேன், தமிழர்
நலங்காண் பேன்நான்

நானில மதிலே.

His words kindled the hearts of the Tamil youth. He firmly believed that the Tamils would be liberated only if the language survived:

தமிழ்வாழ்ந்தால் தால்தான் தமிழர்
வாழ்வார்!
தமிழ்மீண் டால்தான் தமிழர்
மீள்வார்!

He was willing to bow only to those who upheld the cause of Tamil and nurtured the language. His tongue was tempered by using only Tamil and his heart was made stronger by feeling genuinely for the people. We can say he was a proud personification of Tamil.

It would, however, be wrong to assume that he was only a parochial writer. Although he fought for the rights of the Tamil and sang passionately of the language, he proved through his own life that he could be an Indian first, and he felt proud about being a patriotic Indian:

சுதேச கீதங்களை நான் படித்துவந்தேன்
.....
"நான் ஒரு இந்தியன்" என்ற
அகம்பாவத் தோடும்
அப்பாடல்களை என்னால் பாட
முடிந்தது.

He secretly helped the great freedom-fighters who had sought asylum in the French territory of Pondicherry, and suffered a lot on account of that:

திலகர் செய்த உரிமைக் கிளர்ச்சியால்
கொலைமுதற் பற்பல குற்றம் சுமந்த
மாசிலா மனத்து மாட சாமியும்
அன்புறு பாரதி அரவிந்தர் முதல்
வன்முறை யுடையவரால்
வருந்துவார்க் குதவியும்
பன்முறை புதுவையில் செத்துப்
பிழைத்தேன்.

He heeded the call of Mahatma Gandhi to boycott foreign goods and started to spin yarn himself and wear khadar garments. He firmly believed in achieving independence through spinning cotton yarn:

சின்ன இராட்டினநூ லிழைப்பாய் -
அதில்
தீட்டினறி நெய்த உடை உடுப்பாய் -
வரும்
அந்நியர் நூலைத் தலைகவிழ்ப்பாய்
.....

He wrote several poems on the freedom struggle in the magazine 'தேச சேவகன்' published by Thiru Saigon Chinnaiyah - தெய்வீகத் தாய்நாடு, தொண்டரைச் சேர்த்தல், சக்திக்கு விண்ணப்பம், etc., .

Bharathidasan wrote several children's songs including lullabies. He wrote about the ideal family in குடும்ப விளக்கு and இருண்ட வீடு, about the beauty of nature in அழகின் சிரிப்பு, and about various other subjects including family planning. He proclaimed that all barriers of caste or creed, colour or country, race or religion must fall if mankind were to survive and preserve peace:

"நாட்டொடு நாட்டை இணைத்து
மேலே ஏறு"
"உந்தேவை அயலான் தேவை
இரண்டையும் ஒன்றாகச் செய்க!
.....
நன்னினை வென்ப தெல்லாம்
நானிலப் பொது நினைவே..."

He advocated equality of opportunity and rights:

எல்லார்க்கும் தேசம்; எல்லார்க்கும்
உடமை எலாம்
எல்லார்க்கும் எல்லா உரிமைகளும்
ஆடுகவே.

Lashing against the divisions and strifes among people created by caste, he said:

'எஞ்சாதிக் கிவர்சாதி
இழிவென்று சண்டையிட்டுப்
பஞ்சாகிப் போனாரடி - சகியே
பஞ்சாகிப் போனாரடி'

He particularly bemoaned the plight of widows and protested against child marriage. He referred to widows as பாடாத தேவீக்கள், பசியாத நல்வயிறு, உலவாத தென்றல், வேகிற்பழுத்த பலா thus beseeching his brethren to change this situation and work for their rehabilitation. He also fought vehemently against many of the prevailing superstitions and dogmas.

He advocated a socialistic pattern of society in which the gap between the haves and havenots is very narrow.

பொது உடைமைக் கொள்கை
திசையெட்டும் சேர்ப்போம்
இது எனதென்னுமோர்
கொடுமையைத் தவிர்ப்போம்.

He also knew the value of and necessity for co-operative effort among the people, particularly the toiling workers, for the upliftment of the nation as a whole;

-ஒருவன் அறிதொழிலை ஊராார்
தொழிலாக்கிப்
பெரும் பேறடைவது தான் வெற்றி
என்க தோழர்களே!
-கடித் தொழில்செய்யாக் குற்றத்
தால் இன்றுவரை
மூடிய தொழிற்சாலை முக்கோடி.

He wanted justice for the workers so that they could live happily. Thus, he was a social reformer par excellence.

Bharathidasan fits his own description of Bharathi - "நீடுதியில் நீக்கப் பாடிவந்த நிலா". In the words of Kavignar Suradha, "காட்டாற்று வெள்ளத்தின் வேகம் கொண்ட கவிதைகளால் பாவேந்தர் புரட்சி செய்தார்". Let us hope that his vision of a society free from barriers of all kinds and ignorance will be realised in the near future through our constant striving towards this goal inspired by this noble son of Pondicherry.

Mighty Minds of Old

"பிறப்பொக்கும் எல்லா உயிர்க்கும்
சிறப்பொவ்வா
செய்தொழில் வேற்றுமை யான்."

(குறள் 972)

"All men that live are one in circumstance
of birth
Diversities of work give each his special
worth."

-The Kural (972)



greatness or substantial value of its raw materials. The raw material for Dr. Kalaingar's 'Then Pandi Singam' is provided by a short story, by Thiru S.S. Thennarasu titled 'Semmathulai'. Like Shakespeare the master barrower of story from various sources,

THEN PANDI SINGAM A PROSE-EPIC

ILANDEVAN

Dr. Kalaingar also has barrowed the nucleus of his plot from 'Semmathulai'. But it is the masterly handling of the subject that has made 'Then Pandi Singam' a prose-epic. Kalaingar's individual power and technical skill together with an ample knowledge of life have woven the content of a short story into a great historical novel.

'Then Pandi Singam' narrates the story of mutual hatred and rivalry, and the consequent fall of two small provinces, **Baganeri** and **Pattamangalam** in Tamil Nadu during the British period. Instead of opposing their common foe- the English, these two provinces nurtured hatred and brought destruction on each other.

Valukku Veli, The Ambalakarar (Chief of Kallarnadu) of Baganeri is the hero of the novel. **Kalyani** his

Dr. Kalaingar, who is shaping the future of Tamil Nadu has not forgotten its glorious past. The past is not dead. The present draws its sustenance from it. Even the future is only the past entering through another gate. A creative writer lives in the past, in the present and in the future. He has to. Dr. Kalaingar is a great creative writer. His writings describe the past, reflect the present and shape the future.

life, the application of which to specific details may vitalise and humanise materials wherever gained. Dr. Kalaingar is equipped well for this task. 'Then Pandi Singam' bears eloquent testimony to this fact.

PLOT, CHARACTERISATION,
TIME AND PLACE OF ACTION,

Dr. Kalaingar is a great creative writer. His writings describe the past, reflect the present and shape the future.

Kalaingar is chiefly a poet. But his prose writings are equally charming. He has many novels to his credit besides a number of short stories. 'Then Pandi Singam' (The Lion of the Then Pandi Region) is a great historical novel for which the prestigious Raja Raja Award has been awarded.

STYLE AND A STATED OR IMPLIED PHILOSOPHY OF LIFE are the chief elements entering into the composition of any work of prose fiction small or great, good or bad. 'Then Pandi Singam' is unique in all these respects.

Plot:

The basis of true greatness in a novel is to be sought in the

The writer of a historical novel should have a large many sided experience of men and things and a resulting general knowledge of

sister and **Karutha Aaathappan** his brother are precious to him than his very life. He marries **Sundarambal**, the beautiful dancer of Thirukottiyur.

Vallatharaiyan is the chief of pattamangalam, the administration of which is actually in the hands of his younger brother **Vairamuthan**. They have a sister by name **Veerammal**.

Veerammal's husband, **Urangapuli** is an embodiment of evil. He makes a vain attempt to win the hand of Kalyani. This frustrated villain adds fuel to the enmity between the two families. In the meantime **Colonel Agnew** seeks the help of these two provinces to subdue and imprison the **Maruthu Brothers**, the greatest heroes of South India who rose against the English. Both the **Amalakarars** refuse to this mean proposal. But the greedy and villainous **Urangapuli** (whose name literally means 'The tiger that sleeps not') conspires with the English to make the two provinces cross their swords and succeeds in his attempt.

By the time the two parties realise their folly, enough damage has been done and what follows is a catastrophe for the two provinces and the 'Then Pandi' Region.

Valukku Veli is the 'Then Pandi Singam' (The lion of the Then Pandi Region). His statue still stands at 'Kaththapattu' where he unexpectedly fell into a pitch with his horse while proceeding to help the **Maruthu Brothers** in their noble cause to save the motherland from the English invasion.

The plot of the novel is developed in lucid style, in an interesting manner. Valour and Love, the age old ingredients of Tamil Culture, can be found in 'Then Pandi Singam' in their full glory.

Characterisation

Characterisation is a difficult job for any writer. It is more so in the case of a historical novel. In 'Then Pandi Singam' Kalaingar has created wonderful characters who fail not to make an indelible impression on the minds of the readers. Many of his characters are real while a few are imaginary. **Valukku Veli**, **Vallathariyan**, **Vairamuthan**, **Karutha Aathappan**, **Kalyani**, **Sundari** and **Vadivu** are historical figures while people like **Urangapuli**, **Veerammal** and **Vellai**

lyer are imaginary characters. These characters whether real or imaginary are always real to our imaginations.

Thackeray once said, "I don't control my characters. I am in their hands and they take me as they please". The men and women in 'Then Pandi Singam', seem to have taken the pen from Kalaingar's hand and drawn their pictures themselves.

Time and Place of Action:

The events of the novel are supposed to take place in the second half of the 18th century and in the beginning of the 19th century. That was a period of turmoil. The English, with all their cunning and the policy of 'Divide and Rule' were trying to swallow the

Valour and Love, the age-old ingredients of Tamil Culture, can be found in 'Then Pandi Singam' in their full glory.

Southern Tamil Nadu, Personal enmity among the local rulers easily paved the way for the victory of the English. This is the political and social background of the historical novel 'Then Pandi Singam'. In historical novels there is a tendency to throw the actual history to the wind and fabricate a totally imaginary fiction. Even the great historical novelist Sir Walter Scott is often guilty of anachronism. But Kalaingar's 'Then Pandi Singam' represents faithfully the manners, tone, and temper of the age it deals with. It breathes the life and spirit of the age.

Style:

Rhyme and Alliteration, simile and Metaphor enrich the descriptive style of Dr. Kalaingar. He has created a style which is all his own. It can be rightly called Kalaingar's style. It will for ever be known as Kalaingar's style. This inimitable style is a precious addition to the hoary tradition of Tamil prose.

Message:

Kalaingar writes with a purpose and a conviction. He is never for the doctrine 'Art for Art's sake'. The Chief purpose of writing this novel is to teach the people the two important lessons of history, Unity and Integrity. Even at critical times Tamils are mindful of their petty differences and never get united. This is the characteristic feature of the Tamil race. The deplorable conditions of the Tamils at different junctures in history can be ascribed to one single factor - Lack of unity. 'United we stand, divided we fall is the message' - the moral - of this great historical novel. This message is the need of the hour and should be carried through the length and breadth of this great country.

Kalaingar Mu. Karunanidhi the eminent poet-statesman of India, with his sheer power of realistic imagination has created a historical novel to delight and to instruct the Tamil people. As a serious historical fiction it succeeds in its attempt to evoke some aspect of the past - its manners, political and social tensions, climatic events and to suggest comparisons of the past and the present societies. Since it treats of social and political problems with a didactic and radical purpose and sets out to call our attention to the short-comings of our society, it can be rightly called a 'Thesis Novel'. 'Then Pandi Singam' is about two reputed families of Kallar Community in Ramnad but its message is for the whole Tamil race all over the world. It lays its foundations broad and deep in the things which most constantly and seriously appeal to us in the struggle and fortunes of our common humanity. **Marian Crawford** called novel 'a pocket theatre'. Dr. Kalaingar's Then Pandi Singam is a pocket theatre since it depicts beautifully the human drama.

'The Governor who Conquered the hearts of the People of Tamil Nadu'

A farewell party to the Governor, Dr. P.C. Alexander was held by the Government at Rajaji Hall on 23rd May 1990.

Thiru M.M. Rajendran, Chief Secretary welcomed the gathering.

The Chief Minister Dr. M. Karunanidhi presided over the function and described Dr. P.C. Alexander as a Governor who had conquered the hearts of the people of Tamil Nadu.

The Chief Minister said he had not treated Dr. Alexander just as the Governor, but as an elder

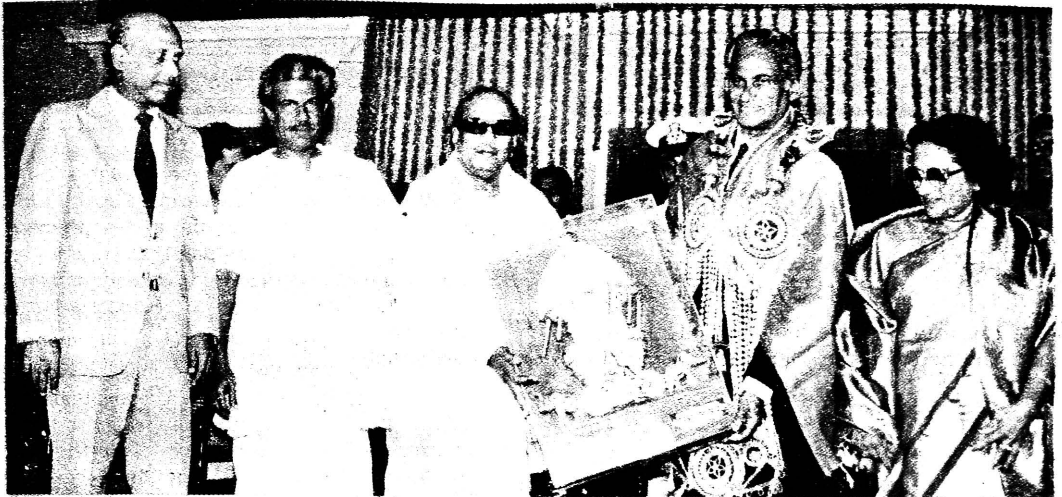
corin. During his stay, the people had come to regard him as an able administrator, scholar and a person devoted to intellectual pursuits.

The Chief Minister presented a memento to Dr. Alexander, consisting of a plaque depicting the Tiruvarur temple car, and Thiruvalluvar seated below flanked by two elephants.

Dr. P.C. Alexander observed that a Governor was an inextricable, integral part of the State Administration, having a duty not only to protect and preserve the Constitution but also promote the welfare of

During the one year and four months that Dr. Kalaignar had been the Chief Minister, "there was no serious occasion at any time when he and I had to disagree on any point, he remarked.

About the civil service of Tamil Nadu, the Governor said, "it should be the pride of any State in India." By civil service, he did not mean only the top officials belonging to the All-India Services, it included the Under Secretaries, Deputy Secretaries, Revenue Officers and others. They were a highly competent set of people and



brother. He was also treated as a younger brother by the Governor.

During the nearly one and half year association he and his Government had had with Dr. Alexander, there was not a single occasion when there had been a difference of opinion. There may have been differences over approach but never a confrontation over goals.

Many Governors had served in Tamil Nadu but the state had a special significance for Dr. Alexander because it was in this state that he had got his first job in Government service as Sub-Collector of Tutu-

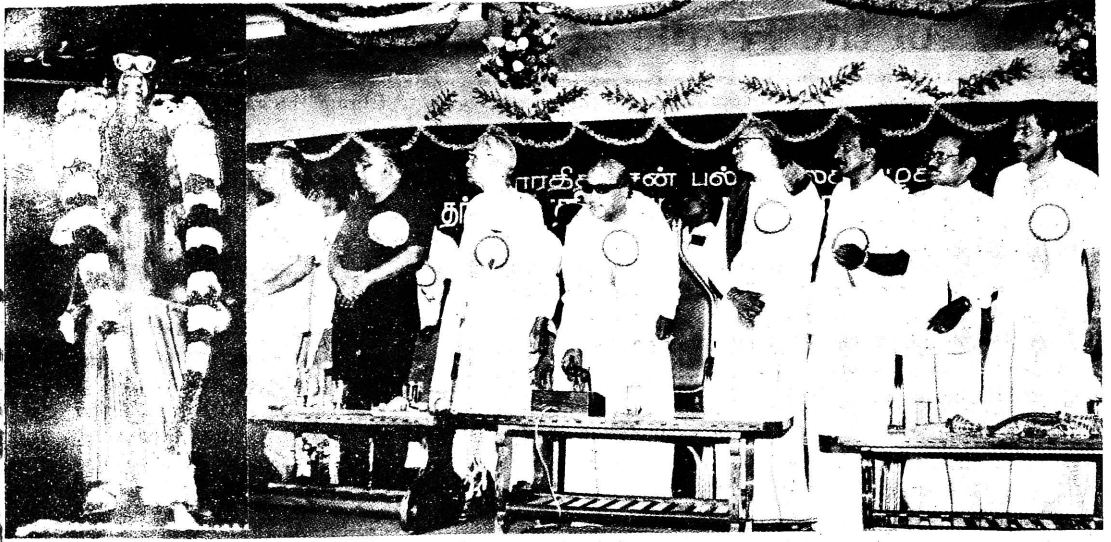
the people of the State he headed. "I have accordingly played my role as Governor of this State," he said.

When Dr. Kalaignar assumed office as Chief Minister, Dr. Alexander said, he took a firm decision to draw the line between Governor in charge of the State under President's Rule and Governor as Constitutional head where an elected Government was in charge of the administration. I wanted to play the role of Constitutional Governor with the burden of administration resting on the able shoulders of the new Chief Minister," he observed.

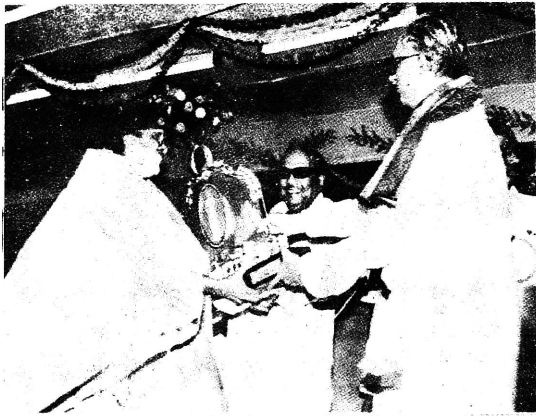
given the motivation and the leadership, they would prove the best in the country.

He said that free of the fetters of office, he would engage himself more in writing and speaking. "I propose to be very active in public life, by writing on matters which are of interest to me and concerned the people of India.....", he added.

The function was attended by the Speaker Dr. Thamilkudimagan, the Chief Justice of Madras High Court, Thiru. A.S. Anand, State Ministers and prominent citizens.



BHARATHIDASAN CENTENARY CELEBRATION

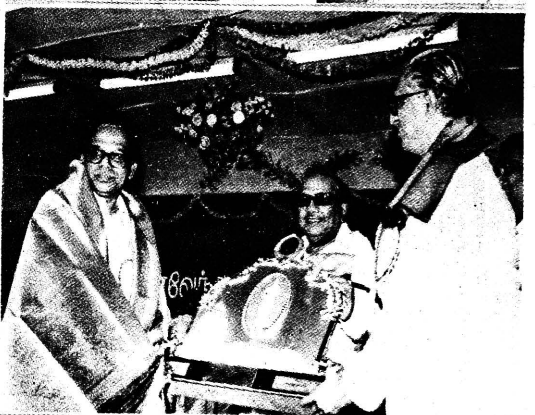
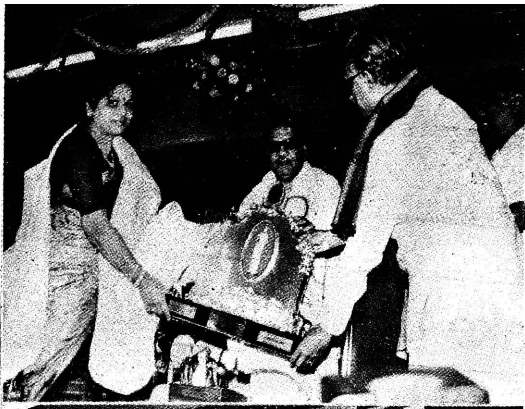


The year-long birth centenary celebration of Bharathidasan was inaugurated by the Chief Minister Dr. M. Karunanidhi at Bharathidasan University, Trichy on 6th May 1990. He unveiled a bronze statue of Bharathidasan and gave away the Bharathidasan awards to 21 poets and two publishers.

Prof. K. Anbazhagan, Minister for Education and the Pro-Chancellor of the University presided over the function. He has appealed to all the Universities, Colleges and Schools in the State to observe "Bharathidasan Day" and reacquaint themselves with his works.

He recalled how inspired by the national fervour of the Poet Bharathiar, Bharathidasan carved a niche for himself through his revolutionary works. If Vallalar aroused the people through his spiritual precepts, Bharathidasan aroused the conscience of the people with ideas for social reforms such as eradication of the caste system, he said.

The Chief Minister recalled how as a school boy he had the privilege of getting a message from Bharathidasan for a conference he conducted at Tiruvarur and said he was proud today to unveil the statue. The best tribute to the poet would be to live up to the ideals, he preached, the Chief Minister said.



The Chief Minister announced that the Government will take over all works of the revolutionary poet Bharathidasan and that the poet's family has agreed to give copyrights of his works to the Government. The family will be paid suitable royalty, the Chief Minister added.

Dr. C. Balasubramaniam, Vice-Chancellor, Tamil University, said that if the Sangam period could be described as the golden age of Tamil Nadu, the Bharathidasan period of the 20th Century could be described as the second golden age.

Tamil scholar, Thiru K.A.P. Viswanatham said Bharathidasan was the only poet who described Tamil as his "life". The Minister for Information and Labour, Thiru K.N. Nehru and the Deputy Leader of the Congress (I) in the Legislative Assembly, Thiru Kumari Anandan spoke.

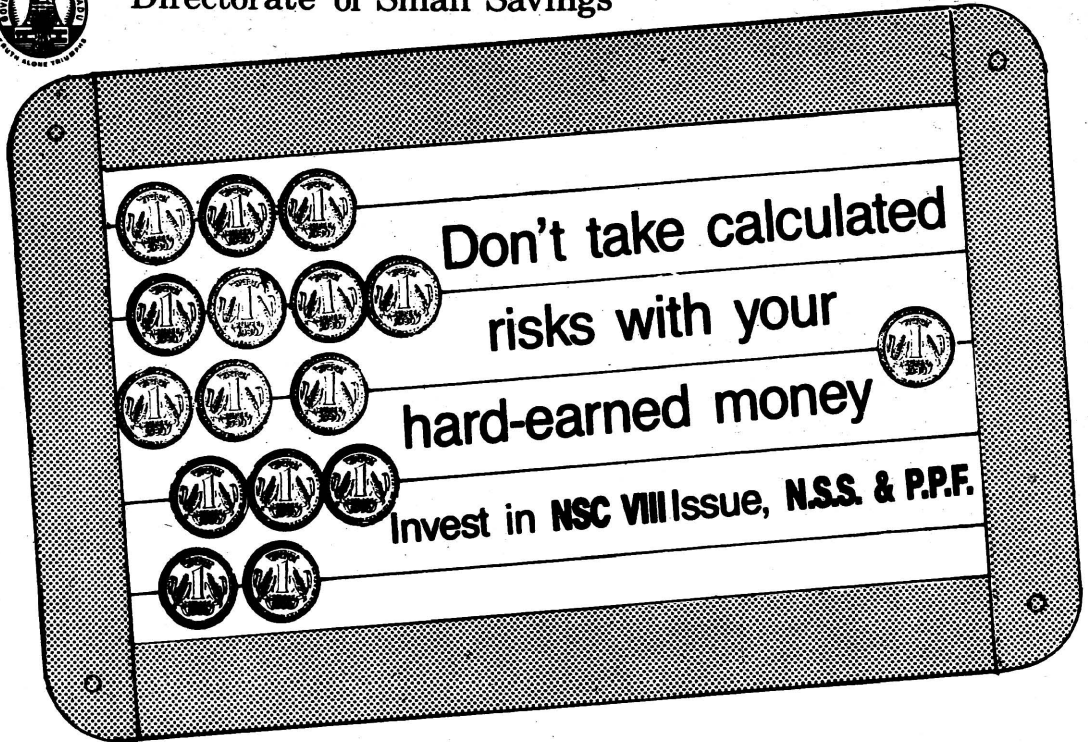
The Chief Minister presented mementoes and "Por Kizhi" (purses) of Rs.10,000 each and scrolls of honour to 21 poets and two publishers.

Dr. S. Muthukumar, Vice-Chancellor, Bharathidasan University welcomed the gathering. Thiru K. Rajamanickam IAS, Director of Information and Public Relations proposed a vote of thanks.





Directorate of Small Savings



Investment

- Invest Rs. 10,000/- in N.S.S. 1987
- Invest Rs. 20,000/- in N.S.S. 1987
- Invest Rs. 30,000/- in N.S.S. 1987
- Invest Rs. 30,000/- in N.S.S. 1987 and Rs. 14,500/- in N.S.C. VIII Issue/15 Years Public Provident Fund
- Invest Rs. 30,000/- in N.S.S. 1987 and Rs. 40,000/- in N.S.C. VIII Issue/15 Years Public Provident Fund

Income Tax Relief

- For Relief of Rs. 10,000/- U/S 80 CCA
- For Relief of Rs. 20,000/- U/S 80 CCA
- For Relief of Rs. 30,000/- U/S 80 CCA
- For Relief of Rs. 40,000/- U/S 80-C and 80 CCA
- For maximum Relief of Rs. 50,200/- U/S 80-C 80-CCA

Juggling with tax figures can make your calculations go haywire. Invest in the **National Savings Certificate VIII Issue, 15 years Public Provident Fund and National Savings Scheme Account — 1987** and find relief.

NRI's can invest in PPF Account

1% Cash Incentive to Investors for every Rs. 1,000/- and above, invested in NSS & NSC VIII Issue

Collect Gift Coupons for every Rs.1,000/- and win 637 fabulous prizes

Details of Prizes:

- | | |
|------------------------|----------------------------|
| 1 Super Bumper Prize | — Contessa Car |
| 1 First Prize | — Maruti Car |
| 5 Second Prizes | — Hero Honda Motor Cycle |
| 10 Third Prizes | — Colour T.V. |
| 20 Fourth Prizes | — 165 Litre Refrigerator |
| 100 Fifth Prizes | — 7½ Litre Pressure Cooker |
| 500 Consolation Prizes | — Quartz Wall Clock |

For further details please contact:

District Collectorates
or
District Savings Officers

Director of Small Savings
143, Anna Salai, Madras 600 002.
Phone: 840223/846209.



SANGA THAMIZH - A CRITIQUE

Dr. Palany Arangasamy,
Professor & Head,
Department of Translation,
Tamil University,
Thanjavur-613 001.

The modern world is in the grip of science and technology. A craze for science is perceptible in academic and social circles, unmindful of the fact that science brings in more evil than good. There is a tendency that the benevolent aspect of medicine, hygiene, computer and engineering technology must be taken to every individual in the society. But lesser is the concern about the benevolent effect of ancient history, culture and literature with its imaginative richness and aesthetic beauty being taken to individuals of the society. "Literature maketh a man" - is an adage almost forgotten. The reason being that among the literate commoners, a desire to read and comprehend the ancient literatures is fastly coming down. The modern world that pays its deep attention to novel, short stories and other tit-bits of little value does not take the pain of analysing the complex structure for comprehending and grasping the tonal and symbolic meanings, rhetorical devices and brevity of expressions that are found embedded in the ancient literatures. That is why the literary fineness and aesthetic beauty of the sangam literature in Tamil stops at the level of a very few learned scholars and academicians. In this

deplorable contemporary trend, the consoling feature is that Dr. Kalaignar's lucid adaptation of an anthology of excerpts in modern free verse from chosen poems of Sangam literature is heartening. This is in a way an intra-lingual translation.

The political whirlpool has taken Dr. Kalaignar to ups and downs of his public life for the past 40 years. He has subjected himself to rigorous condemnation on the one hand and enviable adoration on the other. Suffered a lot in solitary confinements after having endured the privation of having been neglected by those who were at one time or other patronised by him. In

share the literary enjoyment of himself with others has come out in the form of a free verse presentation entitled Sanga-Thamizh. A lucid and explanatory adaptation of an ancient work rooted in a complex and unintelligible style is by itself a novel experiment. It is not uncommon to give a modern version to an ancient work as this has already been done by A.W. Pollard

in his simplified and modern version of Geoffrey Chaucer's 'Canterbury tales', a fifteenth century longer poem. What was done by Dr. Kalaignar is more than that; he has not only given a modern version of it, but also blended it with his lucid and commendable exposi-

Dr. Kalaignar is wedded to the finer aspects of literature through the thick and thin of his tumultuous life. What was said by Bharathidasan that the Tamil is a garden of flowers, and he, a humble bee can equally be applied to Dr. Kalaignar also.

all these trials and tribulations his only consolation is, his unquenchable thirst and an enlivening attachment to literature. He is wedded to the finer aspects of literature through the thick and thin of his tumultuous life. What was said by Bharathidasan that the Tamil is a garden of flowers, and he, a humble bee can equally be applied to Dr. Kalaignar also.

The intellectual treat of Dr. Kalaignar who has a desire to

tion in a style understandable to the scholars and public alike.

The time honoured convention in the Tamil literary tradition is to render invocation to Muses. But in a self-respect tradition under the aegis of the thoughts and sentiments of Periyar E.V.R., there is no room for any type of conventional invocation. But Dr. Kalaignar cannot but pay tributes to those who have actually rendered the poems innumerable of the sangam

period. He takes pleasure in notionally showering down handful of colourful flowers, the list of which is given in a quotation drawn from Kurincippattu by Kapilan, the poet. The multi-coloured frontpiece which depicts Dr. Kalaignar himself pouring down the flowers on the heaps of cudjan leaves is very much significant and attractive.

Cataloguing the list of heroes, names, of historic places, of trees and flowers has been in vogue for a very long time in literatures all over the world. Infact cataloguing has

of dragging on their stories and novels to maintain suspense and circulation. But Dr. Kalaignar's free verse expositions stand individually unique in as much as they meaningfully revolve around either a single poem or a part of the poem. And hence they are in no way an attempt to maintain the technique of the trade as found in the journals. In other words, it is not a time-killing venture but a genuine literary effort unsullied by the seasonal technique of the journalistic world. The poetic expositions of Dr. Kalaignar not only

In commenting on a famous poem by Kaniyan Poonkunran, Dr. Kalaignar celebrates his gentle qualities and contrasting them thereby with the opportunists and time-serving elements whom probably he must have encountered in his life.

In explaining a term that the real fruition of richness is to give alms in charity, he makes a mention that a clarion call in favour of Communism is not new to the Tamils. Even the good old Tamil poet Nakkirar speaks very well on the benevolent aspect of common welfare, he adds. In this context he quotes Arignar Anna who once raised a question to the rich and luxurious, whether they eat the gems, pearls and precious stones; This question reminds us of the fact that how far Dr. Kalaignar is very much attached to his political mentor even to recall him in a literary discourse as this. Dr. Kalaignar's depth in literary and historical matters is borne by the fact that what all he mobilises on Tontaiman Iltiraiyan are found in the commentary of a single poem (257).

He draws a comparison with the description of Kalidasa to a comment on a single sentence that speaks about the scorching heat of a drought-prone summer. Unable to withstand the scorching heat of a mid-summer day, a frog is said to have gone to a frail and little shade under the hooded cobra, unmindful of the impending disaster.

A poem by Pakkudukkai Nankaniyar is explained as that of a poet who has dressed himself scantily with a cloth normally used for making a cloth bag. The poet's name is explained in these terms by reputed scholars like V.V.S. Iyer and others. But Dr. Kalaignar has split this proper noun so as to mean that even this scanty dress he would not wear like all the Tikambara sect of Jaina saints, evidencing a realistic and imaginative touch of Dr. Kalaignar. One more interesting comment on the analytical thinking of ancient Tamils on science

The poetic expositions of Dr. Kalaignar not only contain the paraphrase, comparative statements, literary and historical allusions, but also his own comments and interpretations.

been made use of as a literary device even when literature was kept alive in oral tradition. This may have been a deliberate technique for the sake of readers to keep the names and places deep in memory in the absence of printing devices and papers. The list of innumerable ships in Homer's Iliad, and that of flowers in the epics of Virgil, and also a list of heroes in Milton's Paradise Lost are highly comparable.

contain the paraphrase, comparative statements, literary and historical allusions, but also his own comments and interpretations. This is the reason why even the original 10 lines get themselves elongated to about 100 poetical lines. In a few places they are rhythmical, sonorous and majestic even to the extent of attuning them to instruments like cymbals, tabors and small drums.

In explaining a poem from Pura-nanuru by Ceraman Kanaikkal Irumporai, he comments that it was he who ruled Tondi, a coastal town and also located it as Dindis as referred to by the Greeks. One more information to identify the king is that a learned poet Poikaiyar has adored him in his work Kalavali Narppadu.

Dr. Kalaignar's depth in literary and historical matters is borne by the fact that what all he mobilises on Tontaiman Iltiraiyan are found in the commentary of a single poem.

Sanga-Thamizh, a poetic exposition in modern Tamil includes excerpts from Akam, Puram, Pattinappalai, Patitruppattu with a solitary exclusion of Paripadal alone. In free-verse style more than 100 liberally rendered poems were all serialised in Kunkumam, a literary quarterly. Anthologising the serialised articles subsequently in the form of a volume is universally practised. Sir Walter Scott the reputed historical novelist, Charles Dickens, the social novelist and Thomas Hardy, the famous pastoral novelist, are all known to have brought their creations in voluminous editions after having serialised them before long. Some creative writers have the technique

comes out when explaining a part of a poem from Purananuru. The crux of the matter is a short line - which could literally be rendered as "a vehicle on the air not driven by a technician". There are people who plausibly argue that this sentence seems to be a figment of imagination. This is against those who argue that pilotless planes were in function in the days of yore. Pragmatically speaking the Tamils have gone behind and far below in science and technology. Dr. Kalaignar attempts to explain the reason for such a miserable state of affairs in the following lines.

"The waning moon we deemed as
 Gods
 The sun that rises daily we called a
 Jupiter
 In unsavory imaginations luxuriously
 We ensconced and slept idly
 Such was the way in which we get
 ourselves engrossed
 Instead of analysing the ancestral
 notes on astronomy
 and science."

Thus because of the fact that every poem is added with explanations allusive and associative informations, anecdotes comparative notes and imaginative richness, Dr. Kalaignar's poetic expositions grow ten fold. These meaningful expositions and contents add simplicity and sweetness as much as of a lecture given by a proven teacher in his academic assignment. Surveying the whole book 'Sanga-Thamizh' it is obvious that an explanation for Akam poems far outweigh that of the Puram poems. Obviously one can raise a question whether the author's ray of thinking is subjected more to love, conjugal shyness, feigned dislike, illicit intimacy than heroism and bravery. It may be true but congenitally that of the eight sangam anthologies five of them deal with matters of Akam type. However in the whole canon of sangam literature obscenity of any type and direct picturesque delineation on anything sexual is not to be found. It has quite a number of places where the sym-

Dr. Kalaignar's lucid expositions can go down to suit the contemporary taste in explaining matters pertaining to love, intimacy and sex. They are not done so, thanks to a refined language of the author even when occasion demands him to be otherwise. There are very many statements that define the superb love in highly polished language devoid of unseemly or double-entendre expressions.

bolic statement play a vital role. Generally among poets and scholars, any passage devoid of symbolic statements and meanings is deemed to be a literary flaw. In other words such a verbal description is condemned verbose or verbosity. Without having such a fault, the admirable characteristics of the Sangam literature are the effective use of veiled simile, tonal and symbolic statements.

Dr. Kalaignar's lucid expositions can go down to suit the contem-

Devices such as melody, euphony, rhyme, alliteration, and assonance equip the poetic passages with a verbal cadence and vigour. The elevated style of any poetical passage not only gladdens the reader but also gets him entrenched into an aesthetic beauty.

porary taste in explaining matters pertaining to love, intimacy and sex. They are not done so, thanks to a refined language of the author even when occasion demands him to be otherwise. There are very many statements that define the superb love in highly polished language devoid of unseemly or double-entendre expressions.

a) What was learned on their cot was a mere handful

To be learnt was as much as the
 ocean vast
 Thus he taught to his silken
 darling
 And gave the conjugal bliss to
 her heart's content.

b) In the tinkling of an eye vanished
 their feigned dislike
 But until the dawn of the morn
 ran cohabitation unclayed

Metaphor and simile are the rhetorical devices that are found strewn all over the book.

Frantically hurry to gulp down the
 food
 As the child that has turned the
 plate upside down.

In places where he speaks like 'the blossomed lotuses are found upside down on the chest of the woman, famous novelist Chandilyan comes to our memory. An unfamiliar and apt comparison strikes our attention when the poet Mocikeeran's grey beard is compared to a silvery cascade of a white water fall.

Devices such as melody, euphony, rhyme, alliteration, and assonance equip the poetic passage with a verbal cadence and vigour. The elevated style of any poetical

passage not only gladdens the reader but also gets him entrenched into an aesthetic beauty. Those who are not talented enough to handle a rhythmical and an adorned style normally say that there is no meaning in high sounding words and mere verbal clattering. In such terms as these, modern critic T.S. Eliot, has condemned the reputed John Milton of Paradise Lost. The critic has castigated the

epic poem with his utterance that the major portion of the epical poem was of meaningless verbosity. But the same T.S. Eliot, in his maturer days realised his juvenile folly and spoke very highly of the same epic poem. However much the satirical, tonal and symbolic passages are essential to any poem, should they alone be allowed to constitute a poetical passage? Can anybody call a mere skeleton a human body? This must be serially thought of by those who make a mockery of the modern poem by attempting to write their own version of verse libre. Unlike this, *Sanga-namizn* contains meaningful utterances with alliteration embedded in a sonorous and majestic diction. They bear a solid testimony to the verbal richness of Dr. Kalaignar.

A racy style in effective phraseology is found when he speaks about the strategy counselled by the poet Kapilar to the three kings of Tamil land who on one occasion besieged the Parampu Hills of Pari, the chieftain.

Relaxing the invasion intially made Avoiding hitting him, you all three Give up your army in front of Pari Go singing and dancing as if for alms from the patron.

Proverbs, traditonal phrases, dialectal statements and colloquial expressions are found few and far between. Even the colloquial and commoner's language get themselves immortalised in his poetic expositions. The extent to which the poems of Bharathidasan have enriched the imagination of Dr. Kalaignar is borne by the statements like "Broad shoulders that could carry even hillocks and liberal hands that pour down the alms" "As a hen that enfoldeth its chicks from being snatched away by the vultures". In the picturesque depiction of raging battle field, also of heroism and love, many passages remind us of the poetical stanzas of Kalinkattup parani of Jayamkondar. "By hugging on the open and ulcerous wounds, she warmly

Our literature, art and architecture are fine specimens of human intelligence, but they bear the ravages of time and also the effect of currents and cross-currents so that today, we have to listen to the foreign historian, or scholar in order

to realise the glory and grandeur of Tamil Nadu. Our culture and civilisation are hoary but we have allowed scars and wrinkles to disfigure them. It is our duty, therefore, to re-discover and re-construct what is ours. -ANNA

pressed him." This is quite rightly be called a literary echo.

One way of writing a poem is to think, re-think, construct, combine, expand, correct, prove and test before printing. This is a method in which Anglo-American poets like Ezra Pound, Eliot have adopted almost similar to a mason putting one brick upon another to construct a house. In the nineteenth century, the genesis of poetry was of a bubbling emotion surging out in the form of a spontaneous utterance in Wordsworth, Keats and Shelley. When an overflowing passion and emotion get the shape of words, they may at times cross over and go beyond grammatical conventions. The scholarly world generously accommodates such fallacies that occur once in a way. Commonly cited example for this is the use of Keats who converted the noun form 'throat' into 'throated', in his famous poem Ode to Nightingale. Similarly Dr. Kalaignar uses the word 'Kalagi' (கலகி) almost a neologism to mean a woman who picks up quarrels and calamities.

It is a known fact that Dr. Kalaignar is a rationalist. The twitching of lizard that crawls across the wall is taken for a foretelling

At length it must be said that from age-old literature of the sangam era, he has given his poetical revelations which are in fact appreciable narratives and historic informations in a comprehensive contemporary style.

since time immemorial. The popular belief is that the beating of the right eye lids for the man and that of the left for ladies is indicative of a good omen in life. In explaining a poem from Kurun-tokai, the following poetical lines occur:

"Effect there is surely to the sound of the lizard Though this is not acceptable to the rationalists"

The rationalist would not pay heed to the customary sound of the lizard. But whether the author accepts it or not is not found in the text. On the basis of our knowledge and circumstantial evidence, we can infer that he would not, but his poetical lines do not bear evidence to it. Such talented revelation of not enabling us to understand his subjective feeling, is a device which the Sanskritists call Samathkaram. Kalaignar is occasionally an adept of this art as is evidenced by this work.

There are eleven explanatory poems, all appreciable only to those who know the nuances and intricacies of Tamil music. Excepting two on the Sindu-Bairavi ragas, the remaining nine poems are arranged in nine different ragas. Obviously Dr. Kalaignar is very much conversent with the various notes and styles of Tamil music. At length it must be said that from age-old literature of the sangam era, he has given his poetical revelations which are in fact appreciable narratives and historic informations in a comprehensive contemporary style.



REACHING THE YET-DARK CORE OF OPPRESSED COMMUNITIES

PROF. RAJA MUTHIRULANDI

Periyar E V R College, Tiruchirapalli-23.

The benevolent concessions recently announced by the Hon'ble Chief Minister making Professional education free to candidates belonging to the Most Backward and Denotified Communities (based on their economic condition and educational status of the family) are to be welcomed with an open heart by all in general and the educationists in particular. The concessions aim at reaching the 'Yet-dark core' of the Most-Backward and Denotified Communities and light their way to educational and economic upliftment.

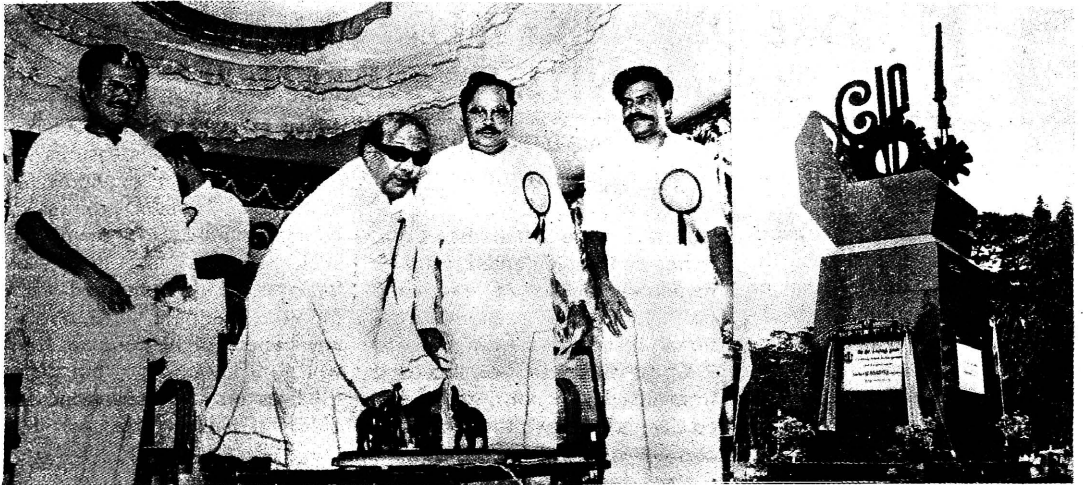
Educational Socialologists have always held that the Caste system, the structure of the Indian Society, lack of education and the abject poverty of the Backward Classes have largely contributed to the continuing backwardness of these classes. Thanthai Periyar laid great emphasis on educating the backward masses and especially women so that they could become 'rational' beings ready to fight societal oppression and bring in social equality. To the immortal ANNA, the cause of the backward and oppressed classes and their upliftment was so dear to his heart. Carrying the lamp lit by Thanthai Periyar and Arignar Anna, Dr. Kalaignar has been doing yeoman service to the Welfare of the Backward Classes. It was he who provided for free education to all upto the Pre-University level in his first budget as Chief Minister of Tamil Nadu in 1969 itself. As one always interested in the wellbeing of the Backward Classes, it was Dr. Kalaignar who

constituted the Sattanathan Committee and implemented its major recommendations of increasing the reservation of seats in educational institutions from 25% to 31% for Backward Classes and from 16% to 18% for the Scheduled Castes/Tribes. In the Allahabad conference of All India Backward Classes Federation, Dr. Kalaignar made the clarion call to all the Indian States to follow the then highest 49% reservation in educational opportunities towards achieving social upliftment of the oppressed and downtrodden communities not only in Tamil Nadu but throughout the Country. Besides creating a separate Ministry and Directorate for the promotion of welfare of the Backward Communities, the Chief Minister has eloquently made known his undying concern for the betterment of the underprivileged in the radio broadcast that he made on 16.3.1971, wherein he emphasised that 'to achieve scientific socialism in our country the downtrodden backward and scheduled communities who are at the rockbottom of the social structure have to be attended to first. He further declared that "the DMK Government would expedite measures with great vigour to uplift the Backward and Scheduled Communities.

As early as in 1956, the Backward Classes Commission, in its report (Vol.I P:109) felt that the "general level of literacy in the Country is very low and lower still in the case of Backward Classes. Therefore the problem of education in most of the states is chiefly the problem

of Backward Classes, for it is they who are extremely backward in education" (also). Though our constitution has provided for 'Protective Discrimination' to enable Governments take special measures for the Welfare of those who are lower in the social ladder, only wise and practical measures like the present one of providing free education upto professional courses to atleast one member of such families of the Most Backward and Denotified Communities who have, so far, not had any benefit of higher education, will go a long way in enhancing the lives and socio-economic conditions of these classes.

The present scheme announced by the Hon'ble Chief Minister appears to be in full understanding of the position taken by the Backward Classes Commission and also in tune with the Futurologists interested in the field of education. Choosing the beneficiary from the Most Backward and Denotified Classes, who are below a certain income level and the candidate a 'first-generation learner' is the most laudable effort. The intention of the Hon'ble Chief Minister to provide access and opportunity to such sections of the society who belong to particularly poor and backward households will greatly help the rural youth and lead them to prosperity in future. The Hon'ble Chief Minister has rightly directed our efforts to help the 'needy' first and march towards building an equalitarian society in the birth centenary year of Paavendar and Dr. Ambedkar. The schemes of free professional education, free education for girls upto Degree levels etc are fitting tributes to Periyar, Anna, Paavendar and Ambedkar and they deserve our full-throated support, continuance and extension. Our gratitudes go in abundance to Dr. Kalaignar who holds the lamp lit by Periyar and Anna and lights our ways for better future!!!



MAY DAY MEMORIAL PILLAR

The unveiling of a May Day memorial pillar at Napier Park in Madras by the Chief Minister Dr. M. Karunanidhi, highlighted the May Day Celebrations in the city on 1st May 1990.

The Chief Minister announced that Napier Park would be re-named as May Day Park as a tribute to the working class and the East Cooum River Road abutting the park would be named after a former Deputy Mayor of the Madras Corporation, the late Thiru Kabalamurthi.

The Chief Minister said the State Government would never fail to recognise the signal contributions made by workers in shaping the Nation's destiny. His party always stood for workers and leaders such as Periyar and Anna shaped the party with the solid support of workers and held them in high esteem. The party had been repeatedly urging the Central Government to declare May 1 as a National Holiday and the dream had come true this

year with the National Front Government accepting the plea of Thiru V. Gopalasamy M.P.

The Chief Minister said the previous DMK Government passed an order declaring May 1 as a holiday with pay in the State in 1970 to recognise the untold sacrifices of working class in fighting oppressive forces. The Government would continue to support the just demands of workers and recently it had passed orders that there was no need to get prior police permission to take out processions except on Anna Salai and Kamarajar Salai.

The Left parties need not resort to agitations even if there was difference of opinion in the approach to problems. The Government was ready to listen to their grievances.

Thiru. Durai Murugan, PWD Minister, presiding said the Chief Minister took personal care in the selection of site, design and model of the memorial.

Thiru K.N. Nehru, Minister for Information and Labour, said the Standard Motors Factory would be reopened in a month. Thiru W.R. Varadarajan, MLA, thanked the Chief Minister for accepting his request to put up a May Day memorial in the city, the first of its kind in the Country. Thiru Abdul Latheef, MLA, said that Tamil Nadu had been in the forefront of the labour movement. Thiru C. Kuppaswamy, president of the Progressive Labour Federation, pleaded for celebrating May Day on behalf of the Government from next year.

Thiru. A.V. Sathyakaman, Chief Engineer (Buildings), Public Works Department, said the 26-foot memorial had been constructed in less than a month at a cost of Rs. 3.5 lakhs.

Thiru K. Rajamanickam IAS, Director of Information and Public Relations, welcomed the gathering. Thiru V.C. Gandhi, Deputy Chief Engineer, PWD, proposed a vote of thanks.



The Chief Minister Dr. M. Karunanidhi laid the foundation stone for the Rs.30 crore Co-operative Sugar Mill at Harur on 13th May 1990 and said the centre has permitted the State Government to start one more co-operative sugar mill at Kallakurichi in South Arcot District. Besides the Harur co-operative mill, the Government would start three or four co-operative sugar mills soon. It had already written to the Union Government seeking permission to start five more co-operative mills in the state apart from the above mills.

All sugar mills in future would be started either in the co-operative or in the public sector only and no private individuals would be allowed to start sugar mills in the State. He claimed that the State was contributing nearly 10 per cent of the country's sugar production and the price being paid to farmers for the sugarcane was also above the remunerative level. The Government always constituted a Tripartite Committee to fix the procurement price and had so far been very fair to the farmers.

Regarding the Harur co-operative mill the Chief Minister said the unit which was to be set up at a cost of Rs.30 crore would have a crushing capacity of 2,500 tonnes and would benefit about 360 villages in Salem and Dharmapuri districts. The mill would provide direct employment to 550 persons and indirect employment to 5,000 more. He also assured

Foundation for Harur Co-operative Sugar Mill

the people in the area that preference would be given to them in recruitment. About 10,000 farmers would be attached to the mill, which would purchase cane worth Rs.15 crore from them.

The Chief Minister named the new co-operative mill at Harur after former M.P. Thiru S. Kandappan, who died in Madras on 11th May 1990.

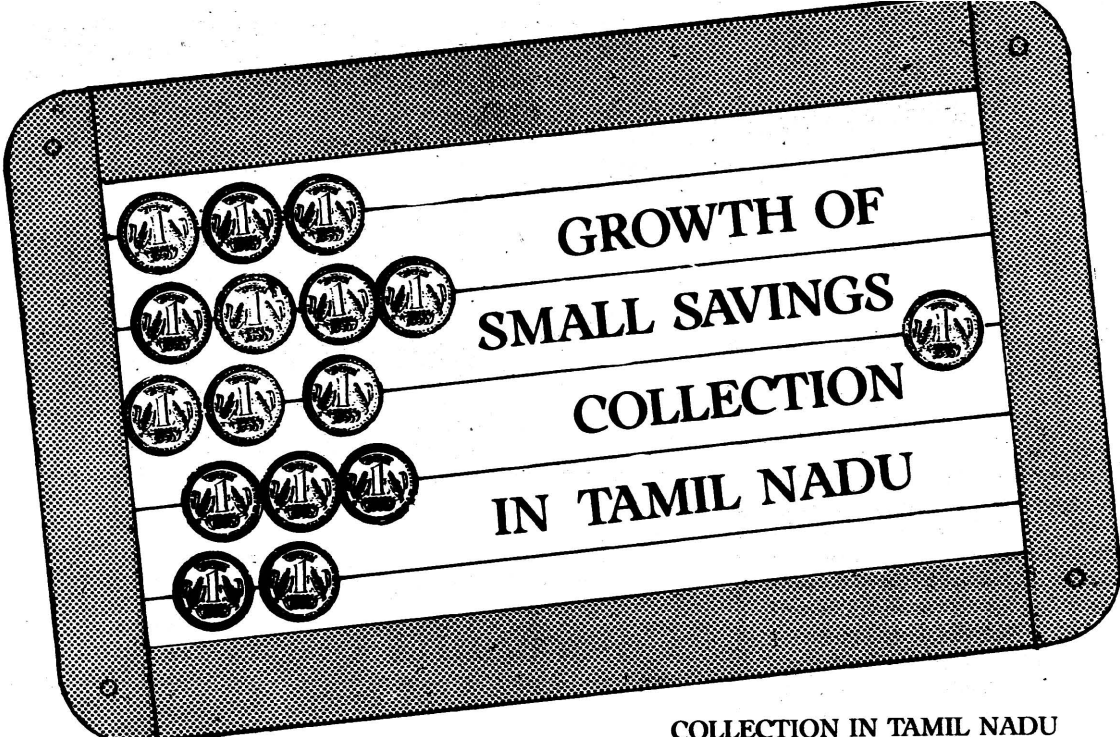
Thiru Veerapandi Arumugam, Minister for Agriculture who presided, said sugarcane was being cultivated in over 2.20 lakh hectares in the State. Total production was about 24 lakh metric tonnes of which only ten lakh MT was being supplied by the sugar mills, the rest being converted into jaggery by the farmers. All the co-operative mills in the state were earning profit.

Thiru. Durai Murugan, Minister for Public Works, said six more irrigation schemes for Dharmapuri District were under active consideration.

Thiru. P.V. Venkatakrishnan, Industries Secretary, said Tamil Nadu was always ahead of other states in sugarcane production.

Thiru. Tayyab, Sugar Commissioner said sugar recovery in Dharmapuri was higher than in other areas of Tamil Nadu. Sugarcane to the Harur mill would be supplied from 8000 hectares in and around the mill for the present. The areas would be increased to 16,000 hectares in due course. All wells in the surrounding areas would be deepened to provide water supply to the mill. He hoped the mill would achieve its optimum production in three years.

Thiru K. Allaudin, District Collector in his welcome speech, dwelt as the drinking water scarcity a perennial problem in the district and appealed to the Chief Minister to take necessary steps to implement the 100 crore Hogenakkal water supply scheme which could provide drinking water to nearly 50 per cent of the district.



GROWTH OF SMALL SAVINGS COLLECTION IN TAMIL NADU

COLLECTION IN TAMIL NADU

Year	Target	Gross Collection	Net Collection	Net % of Growth (Base 1986-87 100%)
(Rupees in Crores)				
1987-88	246	394.45	141.21	106%
1988-89	225	518.18	183.60	137%
1989-90	400	713.91	345.32	246%

The phenomenal increase in Small Savings Mobilisation in Tamil Nadu is noteworthy sign which indicates the peoples' acceptance towards the Scheme which has developed the habit of Savings. There is a conscious effort in the minds of the salaried group to set apart an appreciable percentage of their income under National Savings Schemes with which confess the benefit of Income Tax Planning as well as the funds made available for future date for the specific events/requirements. The above table indicates increase in Small Savings Collection since 1987.

SMALL SAVINGS NET ACHIEVEMENT DURING 1988-89 AND 1989-90

Schemes	1988-89	1989-90
(Rupees in Crores)		
National Savings Scheme	38.88	101.05
Indra Vikas Patra	76.97	123.76
N.S.C. and others	67.75	104.12
Total	183.60	328.93

The National Savings Schemes aims at mopping of surplus income available from the public for productive National Welfare Programmes. The schemes are so designed to cultivate the Savings habits and to create an awareness among the public on the concept of 'thrift' and foresighted tax planning to make use of the funds available for the future. There are different kinds of the schemes for various segments of the public as follows:-

1. Indra Vikas Patra
2. Kisan Vikas Patra
3. National Savings Scheme Account 1987
4. National Savings Certificate VIII Issue
5. Post Office Monthly Income Scheme
6. 10 Year Social Security Certificates
7. Post Office Time Deposit
8. 5 Year Post Office Recurring Deposit Account
9. Post Office Savings Account
10. 15 Year Public Provident Fund Account
11. Deposit Scheme for Retiring Govt. Employees, 1989

The above schemes are tailored with the needs and necessities of various sectors like retiring wage-earners, students, housewives, Income-Tax payers etc.,

During the year 1989-90, investment in National Savings Scheme, 1987 alone constitutes 14% of total Small Savings Collection in Tamil Nadu. The collection on National Savings Scheme, 1987 has increased more than 250% mainly due to 100% exemption it offers under Income Tax Act.

During the year 1989-90, investment in Indra Vikas Patra alone constitutes 17% of total Small Savings Collection in Tamil Nadu. Investment in Indra Vikas Patra increased mainly due to attractive interest it offers i.e. 20% simple interest. Money doubles in just 5 years.

GROSS COLLECTION IN SMALL SAVINGS SCHEMES DURING 1988-89 AND 1989-90

Schemes	1988-89	1989-90
	(Rupees in Crores)	
National Savings Scheme	38.94	101.68
Monthly Income Scheme	15.60	22.87
Savings Account	186.66	215.28
Time Deposit	14.11	20.78
Cumulative Time Deposit	5.98	4.89
Recurring Deposit	55.73	66.67
National Savings Certificates	70.34	66.35
Indra Vikas Patra	76.97	123.76
Kisan Vikas Patra	40.84	52.49
Public Provident Fund	13.01	27.58
Others		11.56
Total	518.18	713.91

METHODOLOGY OF SMALL SAVINGS MOBILISATION

The Directorate of Small Savings was able to achieve this all high target due to the mobilisation techniques:-

a) Establishment of individual contacts through Field Officer

The Field Officers were deployed to the proximate areas of deposits and able to establish the positive liaison with the depositors which had resulted in Huge Mobilisation.

b) Computer Aided Mass Mailing Cards:

For the first time about 4.6 lakhs Income-Tax Assessee have been contacted through Computer Aided Mass Mailing Cards. The Income Tax Assessee were educated about the Scheme details and Income Tax relief available to them under various Schemes of National Savings. The Income Tax Assessee were well educated about the various provisions available to them under National Savings Scheme, 1987, National Savings

Certificates and public Provident Fund Schemes and Income Tax relief thereon. This has yielded a very high result and good deposit mobilisation.

c) Free Gift Coupon Scheme:

The Government have introduced the Free Gift Coupon Scheme to the investors who invest Rs.1,000/- or more in selected seven Small Savings Schemes enabling them to get 637 prizes ranging from Contessa Classic Car to 500 Consolation prizes of Wall Clock. 10 Series with 2 lakhs coupons for each series were released for the investments from 1.12.89 to 31.3.90. Rs.200 crores was mobilised by FREE GIFT COUPON SCHEME.

d) Incentive Scheme to Investors:

The Government have ordered the payment of 1% incentive to investors for the investment of



Rs.1,000/- and above made in N.S.C. VIII Issue and National Savings Scheme, 1987 from 1.12.89 to 31.3.90. For the first time, the Government have extended this 1% Investors Incentive to National Savings Scheme also.

2) Incentive to Agents:

The Government have ordered the payment of State incentive to Agents at half of the Government of India's annual Commission. During 1989-90, a sum of Rs.90 lakhs was paid to Small Savings Agents in Tamil Nadu relating to the year 1988-89.

f) District Incentives and Incentives to Local Bodies

Targets are allocated to districts and the

Districts which achieved their target are given incentives as follows:

Target	Incentives
Upto Rs.3 Crores	Rs.40 lakhs
Above Rs.3 Crores but upto Rs.10 Crores	Rs.60 lakhs
Above Rs.10 Crores	Rs.75 lakhs

The Collectors can utilise the incentive amount for the irrigation scheme, construction of school building, Hospital rooms, Hospital equipments etc., for their District. Similarly, the target achieving local bodies are paid incentives to the tune of Rs.2 lakhs in each district as follows:

5 Panchayats	Rs. 10,000 × 5 =	Rs. 50,000
2 Panchayat Unions	Rs. 50,000 × 2 =	Rs. 1,00,000
Township or Municipality	Rs. 50,000 × 1 =	Rs. 50,000
		<u>Rs. 2,00,000</u>

g) Income-Tax Consultancy Centre:

The Directorate of Small Savings has opened an Income Tax Consultancy Service Centre in this Directorate. The Officer in the Cadre of Assistant Director was exclusively posted to render services to the Income Tax Assesseees and other investors.

h) Release of Ready Reckoner:

To facilitate the investors and discriminate the information regarding various schemes and Income Tax relief available to them, this Directorate has released an "Income-Tax Ready Reckoner", guide book which provides the required information to the investors and this service was also an instrumental cause for high mobilisation.

i) Counselling Sessions:

The Field Officers have been divided into four groups and these groups visited various establishments in the city and conducted 'COUNSELLING SESSIONS' in business establishments centre, State, Central Government Offices, Banks etc., and thereby an indepth motivation was done for acceptance of the Schemes and higher mobilisation thereon.

j) Media Coverage:

Mass Media like newspapers, All India Radio and Television played a vital role in discriminating information about the Small Savings Schemes and the Income Tax relief rendered by the Government of India to the investors in these Schemes.

PLANNING FOR 1990-91

For this financial year, this Department anticipates withdrawal to the tune of Rs.198.89 Crores. This Department prepares for mobilisation of Small Savings during the current financial year 1990-91 to the tune of Rs.1,000 Crores in Gross Collection and 450 Crores in Net Collection.

The planned approach will be undertaken and the employees in the organised sector will be educated and motivated individually about the Pay Roll Deduction available for National Savings Certificates, National Savings Scheme and Public Provident Fund for easy and regular savings to avail Income Tax concession. The Agency Force/Field force will be activated to tap more deposits from Income Tax payers for Small Savings Scrips during 1990-91.

Singhalese - A Dravidian Language.

Before the Director of Education and a gathering of learned men on 28th September, 1918 the late Mudaliar Gunawarthana said, "It must be said that Singhalese is essentially a Dravidian language. This is not all. Its evolution too seems to have been on a Tamil basis and

so we seem safe in saying that while in regard to its word equipment Singhalese is the child of pali and sanskrit, it is with regard to its physical structure essentially daughter of Tamil.

—Rev. Gnappagasar, J.R.A.S. XXXIII

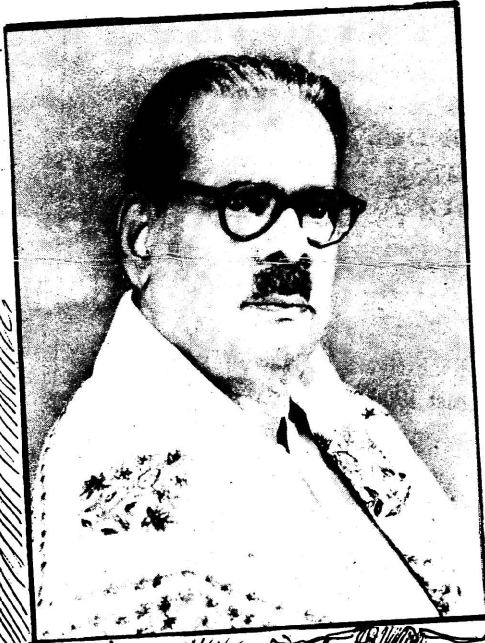
— Dravidian elements in Singhalese.

Tamil,

Tamils and

Tamil Nadu

ENSHRINED IN MEMORY .



Bharati, The Vast firmament has introduced
You, the sun;
Some poets charioteered their selfishness
And led a life of uselessness
But, you espoused the public welfare
O! tiller of words, with meticulous care,
Like Bharati, your guiding star;
In the streets of principles great
You hoisted the flags of books sought
To straighten the stunted hearts;
With your rod of teaching
You removed the dirty soots hanging
In the corners of the brain of mankind;
You distilled the smiles of beauty
In the vessels of words rightly
And, to all, you dispersed them sprightly;
You enhanced the jack-fruity-widows
Mixed with honey of remarriage
And presented to the society of your age;
To the weary creeper of Tamil Music
You raised a dais with your poetic sticks;
To the damsel Drama, you presented
Pandian's Gift, a dowry from your head;
For those tottered in the mud of ignorance
You lent your rod of intelligence;
You injected medicine of experience
In the decaying body of inner sense;
You silently sowed the seed
Of the Tamil poets' Forum
And you reared it to banyan tree;
To the edifice of Tamil movies
Added the ornamental leaves of stories;
You received both floral offerings
And contemptuous mud slings
But raised yourself as the towering Himalayas,
Oh! heroic warrior! Oh! Revolutionary poet;
We celebrate your centenary
You are enshrined in our memory.

—MALAYAMAN—
(Poem read in the All India National Poets'
meet conducted by Bharathidasan University,
Tiruchi on 30.12.89)



TNPSC

Advertisement No. 14/90

ADMISSION TO THE RASHTRIYA INDIAN MILITARY COLLEGE, DEHRA DUN-EXAMINATION TO BE HELD ON THE SEVENTH AND EIGHTH OF AUGUST 1990

The next examination for admission to the Rashtriya Indian Military College, Dehra Dun will be held on 7th and 8th August 1990 at selected centres in the country of which MADRAS CITY will be one. The examination will consist of both written and Viva-Voce tests. The written examination will consist of three papers, viz. English, Arithmetic and General Knowledge. The medium of the examination will be in English or Hindi for Arithmetic and in respect of General Knowledge it may be answered either in Hindi or in any other regional language. The interview will be held to test the intelligence, personality etc., of candidates.

Applications in the prescribed form from candidates whose parents or guardians RESIDE IN TAMIL NADU should reach the Controller of Examinations, Tamil Nadu Public Service Commission, Madras-600 002 not later than 5.45 PM on 15.06.90. Those seeking admission to the College should be not less than 12 years of age and must not have attained the age of 13 years as on the 1st July 1990. No relaxation of age limit will be allowed. The candidates should have passed class VII from any recognised School at the time of admission in Rashtria Indian Military College.

Full particulars regarding the course of training, specimen question papers etc., and application forms can be obtained from the Controller of Examinations, Tamil Nadu Public Service Commission, Government Estate, Anna Salai, Madras-600 002.

DIPR/1087/MS/90/ACCORD

Applications are invited upto 545 P.M. on 26.6.1990 for the following posts. Pay Scale, age-limit and Educational qualification immediately follow the names of the posts.

1. TWO SUPERINTENDENTS OF GOVERNMENT OBSERVATION HOMES in the Tamil Nadu Approved Schools Subordinate Service.

Rs. 1,820-3,200 per mensem. (Rule of reservation of appointments does not apply to this recruitment)
Below 30 Years as on 1.7.1990.

A Degree in Arts or Science or Commerce or B.O.L. of Annamalai University or B.B.A. of Madurai-Kamaraj University or B.Litt. of Madras University or B.B.M. or B.Litt. of the Bharathiar University.

2. TWO ASSISTANT TRAINING OFFICERS (STENOGRAPHY—ENGLISH) in the Training Wing of the Employment and Training Department in the Tamil Nadu Employment and Training Subordinate Service.

Rs. 1,600-2,660 per mensem.

Scheduled Caste/Scheduled Tribe .. 1 (carried forward SC/ST vacancy from previous recruitment), open Competition....1

Below 35 Years as on 1.7.1990.

(i) Must have been declared eligible for admission to the College Course of study under the old 11 Year schooling or must have been declared eligible for present 10 year schooling.

AND

(ii) Must have passed the Government Technical Examination in Typewriting by the Higher Grade (English) and in Shorthand by the Higher Grade (Tamil).

(iii) Must have passed the Government Technical Examination in Typewriting by the Lower Grade (Tamil) and in Shorthand by the Lower Grade (Tamil).

(iv) Must have experience as Stenographer in English for a period of not less than two Years. The candidates should clearly mention the name of the post in the requisition for forms and also in their applications in block letters.

For both the posts

Note: Perference will be given to destitute widows who possess the prescribed qualification and who secure atleast the minimum marks for selection.

Explanation: "Destitute Widow" means, a widow who has neither any means by herself to live nor any dependants to protect her from starvation.

Concessions in the matter of age and /or qualifications and/or fees allowed to Scheduled Castes/Scheduled Tribes, Most Backward Classes/Denotified Communities, Backward Classes, Destitute Widows, Repatriates, Ex-Servicemen, Bonded Labourers, Physically handicapped persons, Discharged and serving temporary State Government employees below 40 years of age, etc., are given in the Commission's Instructions etc. to Candidates". The concessions allowed to Backward Classes will be applicable to Most Backward Class/Denotified Communities also.

Detailed particulars and form of application can be obtained from the Secretary, Tamil Nadu Public Service Commission, Madras -600 002 on requisition in writing either in English or in Tamil specifying the name of the post, advertisement number and item number with a crossed Indian Postal Order to the value of Rs.10/-(Rupees Ten only) obtained on or after 1.5.1990 payable to the Secretary, Tamil Nadu Public Service Commission, Madras-2 at Anna salai Head Post Office, Madras-600 002 or by Account Payee Demand Draft to the value of Rs.10/- obtained on or after 1.5.1990 from any Branch of the State Bank of India payable to the Secretary, Tamil Nadu Public Service Commission, Madras-2 at the State Bank of India, Thousand Lights Branch, Madras-6 and with a self addressed envelope (26 x 12 cms.). If the requisition is in any other language, an English translation should accompany. No notice will be taken of a requisition if the above requirements are not satisfied.

Note: Requisitions for each post should be made separately paying separate fees. (Rs.10/-)

**TNPSC**

TAMIL NADU PUBLIC SERVICE COMMISSION

List of Register Numbers of the candidates selected provisionally for appointment to the post of Assistant Inspector of Factories in the Tamil Nadu Factory Service 1989-90.

82	94	103	105	181
232	277	311	332	340
355	392	407	433	458
461	471	483	487	501
502	513	553	563	

The results of the four candidates have been withheld.

DIPR/1063/MS/90/ACCORD

TAMIL NADU PUBLIC SERVICE COMMISSION GROUPS-II AND III SERVICES - 1989-90 PRELIMINARY EXAMINATIONS

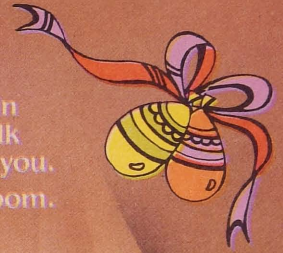
In partial modification of the advertisement published on the 28th April, 1990, it is hereby notified that the Groups II and III services Preliminary Examinations will be held from 10 A.M. to 12 Noon on Saturday, the 23rd June, 1990 and Sunday the 24th June, 1990 respectively instead of on the 9th and 10th June, 1990 as already announced.

**G. RAMAKRISHNAN, I.A.S.,
SECRETARY**

DIPR/1162/MS/90

Exotic Designs for the New Year

A new range added in
Chiffon, Polyester, Silk
and Cotton sarees for you.
Visit Co-optex showroom.



Co-optex
Handlooms

DIPR/Efficient

