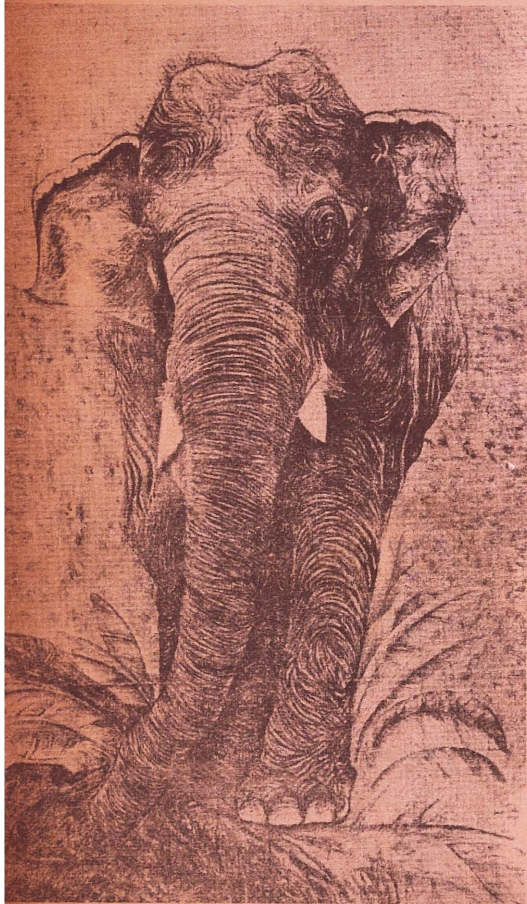


Tamil Arasu

JANUARY 1980 50 Ps.





ELEPHANT



AGORATANDAVAM

Courtesy: Tamil Cultural Centre,
Government of Tamil Nadu



The administration of justice is the finest pillar of Government

Hon'ble Thiru M. M. ISMAIL

Chief Justice of Tamilnadu

I do not think that apart from this I am expected to make or I will be justified in making a long speech or popular pronouncements. I have been closely connected with this Court for the last 35 years except for a brief period of nine months, when I was away at Delhi, and, therefore, I am fairly familiar with its practice and problems of this Court. I have not been a stranger to you or even to the public at large. The way I have lived my life ever since my student days to which the learned Advocate General did make a reference has been such as to take me to the notice of the public who have had an opportunity to assess me and even to know what to expect from me.

The fact that I have become the Chief Justice of this Court, after a fairly long period of judgeship of about 12 years, has got its advantage too. That advantage is that we have come to know each other and with reference to each other we know where we stand. Such a situation will be helpful in preventing the occurrence of deviations, distortions or surprises. However, having regard to the fact that all of us are human beings, there is the possibility of our committing errors of judgment and so long as we mutually appreciate the honesty of the other, there will be no scope for any irreconcilable conflict or avoidable friction. Only when there is misunderstanding with respect to the motive of the other's action, rumours and speculations take the place of facts and judgments. Personally speaking, I have always had the extreme good fortune of enjoying the confidence and even the

affection of not only my learned colleagues on the Bench but also the members of the Bar. But for the unstinted co-operation willingly extended by the members of the Bar, it would not have been possible to do what little I have done in this Court, as a Judge of this Court. From the public also I have received nothing but love and even generosity.

All of you know that there is absolutely nothing either in my mental make-up or in my temperament to behave or conduct differently from what I have been doing and therefore I am justified in expecting from every one of you the same degree of confidence and co-operation in the discharge of my duties as the Chief Justice of this Court.

However, I must refer to one unusual feature associated with and concerning my appointment as the Chief Justice of this High Court. I am referring to the wide public interest that was evinced in this regard. This has added a new dimension to my responsibilities and obligations as the Chief Justice of this Court and the Head of the judiciary in the State. On my part, I welcome such public interest, since ultimately we have to register the impression in the public mind that we are functioning as an independent, impartial and fearless judiciary and in the discharge of our duties, we never swerve from the straight and narrow path of doing justice as between the parties that come before the Courts.

One may feel that such statements are merely repetitions of worn-out formulae or empty slogans and one may also be justified in thinking so. Yet it is not possible to dispense with the organ of the judiciary

or the concept of justice without, at the same time, putting an end to all notions of liberty and freedoms. It is this aspect of justice that made George Washington declare :

“The administration of justice is the firmest pillar of Government.”

That is exactly the reason why James Morrison also stated :

“Justice is the end of Government. It is the end of society. It ever has been and ever will be pursued until it is obtained or until liberty be lost in the pursuit.”

Consequently, the existence of an independent and incorruptible judiciary administering law and justice without caring for the consequences has become the basic requirement of any modern civilised society.

Cynics and sceptics may point to the flourishing of the unjust and the success of the evil and declare with deceptive joy that justice has never succeeded in this mundane world and it is the pursuit of power and wealth, not caring for the means adopted, that have produced success and happiness. An answer to such cynicism has been provided long ago by Manu when he said :

“Iniquity, committed in this world, produces not fruit immediately, but, like the earth, in due season, and advancing by little and little, it eradicates the man who committed it.

He grows rich for a while, through unrighteousness; then he beholds good things, then it is that he vanquishes his foes; but he perishes at length from his whole root upwards.

Justice being destroyed, will destroy : being preserved, will preserve it must never therefore be violated."

All of us have seen how temporary and fleeting have been the gains obtained and the successes achieved through means that have not been clean and correct. Such experience of ours should only confirm our belief and resolve that doing justice as between contending parties is a goal worth pursuing irrespective of any provisional failures and unhappiness that may be produced, believing in the ultimate success of the right and justice.

Every system of law prevailing in any country has as its goal, the maintenance of peace, freedom and justice among the members of the society and any system conceived for the administration of law and justice must be conducive to the achievement of that object. We must congratulate ourselves in having such a system of judicial administration which can stand this test.

Any system of judicial administration for its success imposes an obligation on every one of the actors taking part in the scheme. The presiding officers have their own part to play : the members of the Bar who practice the profession in the Courts have got their duties and obligations; and the litigants in their turn have certain scruples to observe. As in all other cases, here also Bacon very clearly and practically defines the attributes of a Judge thus :

"Judges ought to be more learned than witty, more reverend than plausible, and more advised than confident. Above all things, integrity is their portion and proper virtue."

Similarly, the members of the Bar must realise that they are playing a dual role, namely, they are advocates of their clients as well as officers of the Court. Their position as Advocates of their clients imposes on them an obligation to espouse the cause of their clients without any fear or favour. Equally their status as officers of the Court imposes on them a duty to be fair to the Court, to the opposite side and to the status of their own profession, and never to do anything which will in any manner or to any extent affect the dignity of the Court or impair its

role and efficacy as the ultimate arbiter of disputes between one citizen and another and between a citizen and the State. The citizens on their part should the machinery of the judicial administration only for the purpose of vindicating their rights and having their grievances redressed and not for the purpose of harassing an opponent or for ruining some one whose prosperity they would not like. They along with their Advocates must make a resolve not to abuse the process of law for unholy ends or unworthy purposes. Only when all these three actors play their part fully and honestly it will be possible to produce a satisfactory and praiseworthy system of administration of justice. If any one of these three actors fails to perform his obligations, to that extent the machinery will fail, but the failure will not be attributed to the particular actor who was responsible for producing the same, but to the entire system itself. Therefore, it behoves every one of the actors to see that he does nothing which will injure and ultimately destroy the very system of which he is a part and from which he draws his sustenance.

I have no personal ambitions. But I can confess with all humility and sincerity that it is my ambition to create an image of the judiciary in the State, a judiciary which is at once independent, impartial and incorruptible. Just as it is said that justice should not only be done but also should be seen to be done, so also these qualities of the judiciary should not only be present but also should be seen to be present. That is possible only when each one of us conducts himself in such a way as not to give room even for a rumour that he has been in any way conducting himself inconsistent with his high obligations to the system of judicial administration and to the society.

It may be that in practice, a disgruntled litigant does not hesitate to attribute motives to a Judge and thereby it may be difficult for a Judge with the best of efforts and intentions to avoid or prevent somebody else writing something unsavoury about him. Yet it is possible to build up and establish a reputation which can survive such baseless rumours or complaints.

It shall be my endeavour to hold the scales even as between all

the parties connected with the administration of justice and I shall be more than rewarded if I ultimately succeed in projecting on the public mind a judiciary which is noble, honest, sincere, hardworking, impartial and independent.

I do not think that I will be justified in saying anything more at this stage. I have to be judged by you and the public only when I lay down my office as the Chief Justice of this Court. That judgment will necessarily have to be based more on what I am able to do and achieve during the interval than on what I say now. Till that moment arrives, all that I can do is to assure you and the public at large with all the sincerity I am capable of that I shall strive my best to conduct myself in such a way as to be worthy of the great traditions and the prestige that have always gone along with the high office to which I have been appointed.

In assuming this high office, full of responsibilities, I am hoping and believing that I shall have the blessings of my elders, the co-operation of my learned brethren on the Bench and the Bar and the members of the judiciary and the good wishes and goodwill of the entire public.

In a congratulatory message sent to me on the announcement of my appointment, Justice H. R. Khanna, with whom I had the privilege of working in the High Court of Delhi, stated :

"Your Court is the repository since last century of high judicial traditions. I have no doubt that under your stewardship those traditions would have a fresh efflorescence."

I may state with all humility that the above message shall be my motto and goal in the discharge of my functions as the Chief Justice of this Court and towards achieving that end I seek most sincerely the ever-nourishing and never failing grace of the Almighty, the generous co-operation of my learned brethren on the Bench, the members of the judiciary all over the State, the entire staff, the whole of the Bar of the State as well as the public which has now become watchful, critical and discriminating.

Thank you. May God bless us all.

STATE PLANNING COMMISSION AND ITS ACTIVITIES

KOVAI CHEZIYAN

Vice-Chairman, Planning Commission

State Planning :

In Planning for the development of a state like Tamil Nadu, which has yet a long way to go towards the achievement of its economic ideals, we have to take into account not only the needs of the State and the problems which it is facing but also its potentialities for growth and development. Therefore the size of the plan is not merely an aggregate of the cost of the schemes but also an indication of the extent to which its national and financial resources can be utilised in an optimal manner.

State Planning Commission and its objectives :

The State Planning Commission in Tamil Nadu was first constituted in May 1971 with the Chief Minister as Chairman, an official Deputy Chairman and five non-official members who were avowed experts in their fields of specialisation. A district planning cell was formulated for each of the then 13 Revenue Districts.

The main objective before the Commission was to prepare a Perspective Plan for the socio-economic development of the State over a period of 10 years commencing with the Vth Five Year Plan and ending with the VIth Five Year Plan, 1974-84, after identifying the constraints in the process of economic development and steps to eradicate them. In order to accomplish this task the commission identified the following as the inputs necessary for the preparation of the Perspective Plan document.

- (i) Sectoral Projects ;
- (ii) District Plans ;
- (iii) Regional Plans ;
- (iv) Area Industrial Complex studies.
- (v) Adhoc proposals to government on current problems.

The District Planning Cells were required to prepare District Plans for the period 1974-84.

The Commission was reconstituted in April 1974 with the Chief Minister continuing to be the Chair-

man of the Commission, a Vice-Chairman, and four economists, three Secretaries to the Government, and one Member-Secretary as the others Members of the reconstituted Commission. The Vice-Chairman visits various parts of Tamil Nadu to study specific problems or situations of those parts and holds discussions with concerned Districts Collectors and other District Officials. The representations received from the Public during his visit are examined, necessary action initiated on the same and followed up with concerned departments. The information obtained from them are communicated to the petitioners for information and further course of action.

Performance

I. *Perspective Plan and District Plans* : The Perspective plans for the state covering the period 1974-84 was finalised and submitted to Government in December 1973. 23 Development District Plans were also formulated.

II. *Special studies* : (i) The reconstituted Commission besides updating the Annual Plan 1974-75, conducted the following studies and submitted reports to government.

1. Survey of Employment, income, savings and investment in Tamil Nadu.
2. Spurt in food prices in Tamil Nadu.
3. Consumer behaviour in, Tamil Nadu.
4. Handloom industries in Tamil Nadu.
5. Water problem in the city.
6. General price rise and its impact in Tamil Nadu.
7. Modified approval for disbursement of central assistance to States.
8. Taxable capacity of Tamil Nadu.
9. The incidence of Taxation in Tamil Nadu.
10. The unemployment of the educated persons.
11. Nutrition programmes.

12. Drought insurance.

13. Long-term measures to prevent damage due to flooding of the rivers in the city of Madras.

14. Effective utilisation of water in Cauvery basin.

15. A critique on Dry irrigation projects.

16. Note on Sethusamudram Canal Project.

17. Broad gauge link to Tuticorin.

18. Consumption and credit requirements in the state of Tamil Nadu.

19. Indirect Taxation in Tamil Nadu.

(ii) During the year 1977-78 special studies on the following were made and papers sent to the Government :

(1) Problem of Rural Unemployment in Tamil Nadu.

(2) Formulation of the Sixth Plan, 1978-83.

(3) Strategy for Planning in Salem, Cuddalore, Region and Coimbatore-Nilgiris Region with a note on the development strategy enumerated by the Techno-Economic Survey of "South Arcot District."

(4) Savings of house-holds in the form of deposits in Tamil Nadu economy.

(5) Employment guarantee Scheme of Maharashtra and its applicability to Tamil Nadu.

(6) Problems identified by various directorates in regard to certain problems implemented by them.

(7) Proforma designed for the Health Survey.

(8) Assessment of planned development in different districts.

(9) Industrial projects proposed in Tamil Nadu based on data published by Economic Intelligence Service Centre, Bombay.

(10) Methodology adopted in fixing prices for procurement of rice in the State, by Tamil Nadu Agricultural University.

(11) Survey on Palmgur Industry and Potential of Fibre Wealth in Tamil Nadu.

(12) District Planning and Sixth Five Year Plan of Tamil Nadu.

(13) Plan and Non-Plan expenditure on Agriculture and Allied Sectors.

(14) Review of Selected Plan schemes.

(15) Comparative analysis of the extent of implementation of schemes proposed in Task Force Reports. Perspective Plan vis-a-vis the plan schemes implemented in the Annual Plans.

In addition to the above, the following special studies were made.

(1) Scope for additional taxation from Agricultural sector.

(2) Implementation of Nutrition Programme by various agencies.

(3) Farmers response to Agricultural prices. (a case study for paddy in Tamil Nadu)

(4) Specific problems in respect of research development and policy formulation relating to different Heads of Departments.

Besides, these, the following reports were also prepared :

(1) District-wise Plan expenditure for the year 1974-75 and 1975-76.

(2) Ranking of the districts based on selected socio-economic indicators.

(3) Block-level Planning.

(4) Demand and supply projections of Agricultural commodities.

Over and above these, various other items of work relevant to planning were undertaken and completed. (iii) During the year 1978-79, the State Planning Commission, in order to formulate the Sixth Plan 1978-83, with the objectives and priorities indicated by the Union Planning Commission and the State Government, set up 23 working groups for each sector, under the Chairmanship of the concerned Secretary to Government with official and non-official Experts in the field co-opted thereon. The working groups were given guidelines in the preparation of sectoral projects and a note on poverty and unemployment situation were also circulated. On the basis of their reports received and after further deliberations with the members of the working groups and also duly taking into account the observations of the Chief Minister, during one state Planning Commission meeting, suggesting deliberate and purposive

allocation of funds to programmes/schemes designed to cater to the needs of those below the poverty line, the proposals were finalised. Draft chapters on 27 sectoral heads were prepared, discussed and finalised and the Draft Sixth Five-Year Plan, 1978-83, was presented to Chairman Chief Minister of Tamil Nadu. The draft proposals of the Five Year Plan, 1978-83, have a special significance in so far as the first of its kind to be fitted in the pattern of Rolling Plan.

The following studies/notes/were also undertaken/prepared.

(1) Salient features of the recommendations of the report of Venkataraman Committee on public sector, companies.

(2) Findings of the study group under the Chairmanship of Thiru Bhoothalingam, on wages, income and prices.

(3) Construction of a multiple regression model to establish the relative significance of the different sectors with the proportion of "population below poverty line."

(4) Industry-wise details on, capital requirements, employment potentials, average capital-output ratio etc. based on data given in credit plans of nationalised Banks for various districts of Tamil Nadu.

(5) Inter / intra - institutional system available in districts for development work.

(6) Employment generation during the VI Plan period 1978-83.

(7) Report on Alternative sources of energy viz., "Energy from the Seas."

(8) Comparative study and review of multi-point and single point sales tax in the four Southern States and an analysis of their merits.

(9) Position of employment in Tamil Nadu, 1977.

(10) Evaluation of certain Nutrition Programmes in Tamil Nadu.

(11) Physical and financial targets and achievements in respect of the various sectors.

(12) Environmental Pollution relating to cement factories.

(13) As required by the Chief Electoral Officer, the type of data information to be collected in 1981 census.

(14) Mini Health Centres and Central Kitchen Feeding Scheme ; questionnaire for collection of data.

(15) Discussion of the High-Level Committee on Agriculture with members of the Planning Commission.

(16) In-depth review of Plan schemes for 1976-77 on (i) Special Nutrition Programme and (ii) Special Housing Scheme for Fishermen.

(17) Resource Mobilisation and Investment Planning for Madras Metropolitan Area., along with an analytical study on property tax, urban land tax and Octroi.

(18) Structure of urban growth in Tamil Nadu-1901-71.

(19) Pattern of Urban Development Expenditure.

(20) Block-Level Planning-selection of Panchayat Unions.

(21) Shanarpatti Block referred by Bhoodan Yagna Board-analysis of household and village level data.

(22) Price Trends of Agricultural Commodities-Policy issues and framework.

(23) Schemes for utilising the unemployed youth in the agricultural sector.

(24) Water Resources.

(25) Spatial Planning.

(26) Employment potential in Tamil Nadu.

(27) Growth rates in Agricultural sector.

(28) Critical Evaluation of the achievements relating to Agriculture and Allied sectors during Fifth Plan period.

(29) Zero base budgeting.

(30) Revised cropping pattern for Lower Bhavani project and Parambikulam Aliyar Project for Northern Districts of Tamil Nadu.

(31) Fodder Production.

(32) Importance of maintaining ecological balance in Tamil Nadu.

(33) Diversion of West Flowing Rivers.

(34) Wind Erosion.

(35) Compounding system of entertainment tax and its effect on state revenue.

Various problems connected with irrigation, transport, environmental pollution, large industries, village and small industries, housing, health care in hospitals etc. are referred to the Vice-Chairman by the public from time to time. With a view to find remedial measures to such problems, meetings with the concerned Heads of departments and Secretary to government are convened by the Vice-Chairman and discussions held, and suggestions submitted to the Chairman/Chief Minister of Tamil Nadu.

The Planning Commission is now concerned with taking up of Annual Review of Plan Schemes and preliminary work in that direction is being done.

Forest Wealth of Tamil Nadu

G. THIRUMAL, I.A.S.,

*Chairman & Secretary to Government
Forests and Fisheries Department.*

Forests are a self-renewable natural resource and the most economic sources of converting solar energy into useable form. They play a vital role in the economy and general welfare of our people. They yield a variety of produce such as Timber, Firewood, Bamboos, grazing and other Minor Forest Produce which are essential for mankind. They are the source of raw material for various wood-based industries. The protective role played by forests in conserving soil, regulating the flow of moisture, mitigating climatic excesses and controlling hazards of environmental pollution needs hardly any emphasis. Forests provide peaceful habitat for wildlife—our National Heritage.



Forests in Tamil Nadu extend over 22,495 sq. km. It comprises of 17,300 sq. kms of Reserved Forests: 3,544 sq. km. of Reserved Lands and 1651 sq. km. of unclassified Forests and constitute 17.3% of the State's total land area as compared to the all India average of 22.7% and the minimum of 33% advocated in National Forests Policy. Per capita forest area in the State is .05 hectares.

Realising the inadequacy of forests, the Government have taken over about 44,000 hectares of lands in Jagir Forests in the Kalrayan Hills of South Arcot and Salem districts. Under Gudalur Jenman estate (Abolition and conversion in to Ryotwari) Act 1969 about 5,000 ha. has been taken over by the Government in Gudalur taluk of Nilgiris district.

Forests are managed in accordance with accepted principles of Silviculture, aiming at dynamically increasing sustained yield of forest produce so as to meet the rural, urban and industrial requirements of the State in full. The productivity of forests is being stepped up by converting the low quality and poor yielding scrub jungles into plantations of economically important species yielding timber, Fuelwood, Pulpwood and other valuable-Forest produce. Natural forest areas which harbour wildlife are being preserved. Conservation of forests in the catchments of rivers and River Valley Projects is also one of the objects of Forest Management.

The forest wealth of the State comprises of major forest products like, Timber, Pulpwood, firewood

Sandalwood and minor forest produce viz: Rubber, Cashew, Tea (Green leaf) Gallnuts etc. The State earned a revenue of Rs. 11.25 crores during 1978-79 by the sale of above forest products a glance of which is given. (Page 8)

Timber

Timber is mainly obtained from the natural forests of the State. Teak, Rosewood, Pillaimaradhu Vengai, Silavagai, Kumil, Thadasu are some of the important species available. A quantity of 39,000 M³ is being exploited and sold annually realising a revenue of Rs. 2.01 crores. In order to meet the growing demand of timber, plantations of Teak have been raised over an extent of 9,600 hectares. Red

sanders has also been planted and so far the extent covered is 1350 hectares.

Bamboos

As poorman's timber, Bamboo is put to multifarious uses as roofing, posts, side walls, thatties, mat, basket etc. The poor class earn their livelihood by this. The strength, stoutness, smoothness, lightness, combined with hardness, ease and regularity with which it can be split etc. make bamboos suite a variety of purposes for which other materials would require much labour and preparation. It is extensively used (some times to the exclusion of timber) in house building. It also forms the basic raw-material for the manufacture of paper. M/s Seshasayee Papers and Boards Limited at Pallipalayam mainly depend upon the bamboos exploited from the natural forests of the State.

Pulpwood

In order to bridge the wide gap between supply and demand of wood, mainly pulpwood, by wood based industries, Forest Department has undertaken large scale plantations of pulpwood species. The area covered so far is 59,470 ha. Besides bamboos, the following pulpwood species serve as valuable raw-material to these industries.

(1) *Eucalyptus Glubulus* (Bluegum) It has been extensively raised in Nilgiris and Upper Palnis. The total coverage is about 9,000 hectares. Plantations are being worked on a sustained yield basis. During 1978-79, about 50,000 tonnes of wood was supplied to M/s. South

India Viscose Limited for manufacturing rayon grade pulp. Leaves of this species yield Eucalyptus oil on distillation and support large number of small oil distillaries. Lops and tops obtained by converting trees are used as firewood.

(2) *Eucalyptus grandis* (Rosegum) : It is a medium-elevation Eucalyptus planted in Gudalur taluk of Nilgiris district. This wood is also used for Rayon grade pulp. During 1978-79 about 20,000 tonnes of wood was supplied to M/s. South India Viscose Limited and M/s. Gwalior Rayon Silk Company.

(3) *Eucalyptus Hybrid* :—Plains and foot hills where climatic and edaphic factors were suitable, eucalyptus hybrid has been raised. In all 36,327 hectares was planted. Wood of this species is an ideal pulpwood for manufacture of paper. During 1978-79 about 34,000 tonnes of wood was supplied to M/s. Seshasayee Paper and Boards Limited.

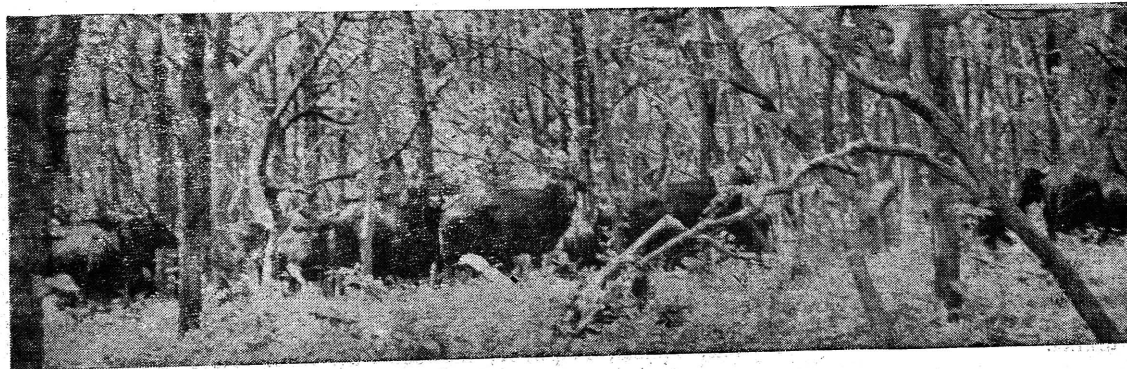
4. *Sandalwood* : Natural sandal occurs on fairly large scale, on the plateau and in the hilly tracts of North Arcot, Salem, Coimbatore and Periyar Districts and to a lesser extent in Nilgiris, Dharmapuri, South Arcot, Ramanaathapuram and Tirunelveli Districts. The sandal forests in the State occupy an area of 7,000 sq. kms. The hart wood on distillation yields oil, rich in "santanol" and used in perfumery, cosmetics, soap making etc. Sandal auctions are held by the Department twice a year at Tirupathur in North Arcot District, Sathyamangalam in Coimbatore District and Salem. The annual production of wood is about 2,500 tonnes of final cleaned wood. During 1977-78 the revenue by sale of sandalwood touched a figure of Rs. 4.35 crores. Government have



since decided to distil the sandal oil in six distillation units to be set up by TANSI utilising a portion of sandalwood grown in the forests of the State.

Firewood

Fuelwood forest of the State occupy an area of 454 sq. km. The areas are worked on sustained yield basis and the firewood requirements of villages, towns and cities to a large extent is met by the forests of the State. During 1978-79 a



revenue of Rs. 1.03 crores was realised by the sale of fuel coupes. The annual out turn of fuel wood is placed at 3.0 lakhs cubic metres.

Grazing

The entire forests of the State, except young plantations, worked fuel coupes and a few closed areas are open to grazing at a very nominal cost. Grazing fees is being collected at 2 per cow unit for the entire grazing season of one year. Cattle pens have also been permitted within the forests. The annual revenue from the grazing is Rs. 12.5 lakhs which is equivalent to 25 lakhs cow units grazing in the forest.

Rubber

About 4,700 hectares of natural moist deciduous forests of Kanyakumari district were converted into rubber plantations. Some of these were to rehabilitate the repatriates from Sri Lanka. Rubber is an important product of the *Hevea brasiliensis* plant having varied industrial, technological and domestic use. During 1978-79 Rubber Plantation of the State have been responsible in earning a revenue of Rs. 1.57 crores.

Cashew

Degraded and poor quality forests in Chingleput, Trichy and

South Arcot districts have been planted with Cashew which is a foreign exchange earner. During 1978-79 cashew plantations in the State yielded a revenue of Rs. 6.06 lakhs.

Tea

Tea plantations have been raised over an extent of 1,400 ha. in Nilgiris district again to rehabilitate Sri Lanka repatriates. Plantations have started to yield and during 1978-79 a sum of Rs. 1.08 lakhs was realised by the sale of tea leaves.

Wattle

Grass lands of Nilgiris were planted with wattle, the bark of which yields a good quality tan material. Upto 1979-80, an area of 24,430 ha. has been planted with wattle. The bark is sold to M/s. Tan India Wattle Extracts Limited and the debarked wood is supplied to M/s. South India Viscose Limited for rayon grade pulp. During 1978-79 wattle plantations yielded a revenue of Rs. 76.47 lakhs.

Casuarina

The coastal areas of the State have been found suitable for raising casuarina a fuel species which has the highest calorific value. So far the extent covered is about 5,200 ha. The plantations offer good aesthetic

beauty to the coast, prevent drift of sand and meet the requirement of fuelwood in the nearby towns and villages.

Minor Forest Produce

The forest of the state yield a variety of Minor Forest produce such as Tamarind, Gallnut, Sheeyak-kai, Avaram and Konnaibark, Lemongrass, Nellikai oil seeds, Tree moss etc. Though called minor produce they are of major importance. During 1978-79 the sale of Minor Forest Produce fetched Rs. 3.3 crores.

Social Forestry Plantations

Tamil Nadu has been in the forefront in implementing social forestry scheme. The scheme was initiated in the year 1960 and the area covered so far is 91,300 hectares. The programme envisages afforestation of waste lands foreshore of tanks, barrenhill slopes, etc. The species raised is Karuvel, Eucalyptus hybrid, odai, Parambai etc. These plantations serve to meet the requirement of rural population in respect of fuel, small timber, green manure, fodder etc. They also conserve soil and moisture and play an important role in maintaining healthy environment. Wherever panchayat lands are taken up for afforestation work the revenue derived is shared with Panchayats. During 1978-79



<i>Sl. No.</i>	<i>Sanctuary</i>	<i>Location</i>	<i>Extant ha.</i>	<i>Animals</i>
1)	Mudumalai Wildlife Sanctuary	67 Kms from Ooty	32116	Elephant, Deer, Sambar, Tiger, Panther, Boar, Malabar Squirrel.
2)	Anamalai Wildlife Sanctuary	Anamalai Hills Coimbatore	95800	—Do—
3)	Mundanthurai	18 Kms. from Ambasamudram,	56700	Tiger, Deer, Sambar, Liontailed Macaque,
4)	Kalakad Wildlife	Nanguneri Taluk Tirunelveli	22358	Liontailed Mucaque, Tiger, Panther, Deer, Sambar.
5)	Guindy Park	Raj Bhavan Guindy Madras City	270.57	Black Buck, Deer, Sambar Etc.

Bird Sanctuary :

1)	Vedanthalangal	62 kms. to the South of Madras on G. S. T. Road	29
2)	Point Calimere	Point Calimere (RS) 112 kms. from Thanjavur.	1729

harvest of the plantation yielded a revenue of Rs. 32.77 lakhs.

Wildlife Sanctuaries

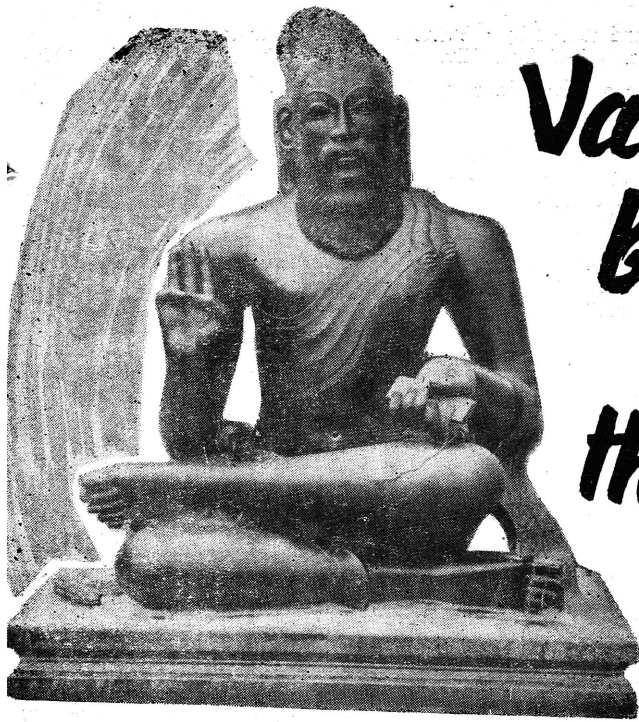
Tamil Nadu is blessed with rich and varied fauna. Long stretches of continuous forests and sheltered valleys provide peaceful habitat to the wildlife. Elephants, Tiger, Panther, Gaur, black buck, Sambar, deer, Tahr, boar and monkeys are worth mentioning. In order to

preserve the precious wildlife of the State and also to conserve the floral, faunal, geomorphological and natural character of the area the following sanctuaries have been constituted.

The above are the tangible and direct benefit the State derives from the forests. Intangible benefits, however overweigh all the direct benefits. It has been well recognised that Forestry is the foster mother of Agriculture and the role played

by it in regulating moisture thereby controlling floods, mitigating the climatic excesses, maintaining clean environment and providing better quality of life, cannot certainly be expressed in terms of money value. How can one forget that—

Forests mean water
Water means bread
and Bread is life — SAGA



Valluvar's Blue print for the evolution of man

S. MAHARAJAN,
CHAIRMAN,
Official Language Commission.

Tiruvalluvar has a fascinating blue print for the evolution of Man. He knows that the average householder is usually self-centred and narrow in his vision. He must, therefore, dangle before him an ideal which he would think worth achieving. He places before him the ideal of 'Puhazh' or fame and prescribes certain virtues by practising which the householder can achieve fame.

By the time the householder has achieved fame, he has, by practising the prescribed virtues, become less self-centred and more fit to work for a higher ideal than fame. At this stage Valluvar places a greater ideal before him. He wants him to become a man possessing perpetual inner joy and peace. For that purpose, he wants the householder, who has achieved fame, to become a contemplator, a 'meditator, a man of sacrifice, a renunciant who will be in perpetual joy. After he achieves this ideal, he becomes fit to play a significant and fruitful role as a member of the community, as a citizen of the State and as a universal man. At this stage Valluvar places before him the ideal of the sage or the Superman and calls upon him to achieve this

ideal by practising certain loftier virtues.

It would indeed be edifying to study how Tiruvalluvar takes us kindly by the hand and persuades us, by resorting to all the tricks of psychiatry, to rise from a lower stage to the higher, till at last we achieve the ideal of becoming a Sanror.

It is difficult to translate the Tamil word 'Sanror' into English because 'Sanror' is a man who possesses many different but great virtues. According to Tiruvalluvar, 'Salbu', that is to say, the virtue of the Sanror consists of a group of five distinguished virtues, namely, universal love, sensitivity, helpfulness to all, compassion and truth speaking. (*Kural* No : 983)

As has been pointed out elsewhere, Tiruvalluvar thinks that every man must be sensitive enough to realise that it is his duty to raise himself to the level of a Sanror and that it is the duty of every Sanror to do all those good acts which time and place require him to do.

Before becoming a Sanror, the individual is required to undergo probation, first as a householder,

and then, as a self-denying renunciant.

The loveless men belong all to themselves ;
but men of love
belong to others-their bones and all.

Having emphasised the importance of love, Valluvar calls upon the householder to show hospitality to guests. 2000 years ago, there were not many inns or hotels in Tamil Nadu. It was full of villages of varying sizes. Pilgrims, men of business and scholars in pursuit of Truth and poets would be performing their long journeys by foot, breaking their journey, at dusk and resuming it by dawn the next day. The climate of Tamil Nadu is such that except for two or three months in the year, anybody could lie down under the open sky on the pials of houses without having to pay any rent for such user. It is against this background we have to understand the great emphasis that Tiruvalluvar has placed upon hospitality to guests. The guests might be known or unknown persons and if they come within the house, they should be warmly and respectfully taken in and looked after. They

were not all mendicants who lived by taking alms. Ordinarily, they would be hypersensitive persons like poets, artists, philosophers. So says Kural No. : 90 :—

If we smell the Anicha flower,
it will wither and wilt away ;
like wise,
if you look at the guest with an un-
welcoming face,
he will with erand wilt away.

Sweet speech lubricates the wheels of life and keeps the atmosphere positively creative. In fact a hearty gift with an unsmiling face is much less productive of good than sweet speech with a beaming face.

Valluvar is surprised that people who reap rich dividends by indulging in sweet speech, should be so unbusiness like as to use harsh words and incur certain loss.

Another virtue, which Valluvar wants the householder to cultivate, is the virtue of gratitude. He knew the liberating influence of gratitude upon the human mind. He says :

It is not good
to forget the good done to us,
but it is good forthwith
to forget the evil done to us.

Another quality which Tiruvalluvar calls upon the householder to pursue is impartiality. It is the ornament of the wise to remain impartial without inclining to either side like the level rod of the balance loaded with equal weight on both of its pans.

Next in order comes the possession of humility. Tiruvalluvar says:

Humility will place you among the gods but the lack of it will engulf you in the deepest darkness.

This idea goes counter to Hazlitt's statement 'Humility is the worst of virtues.' Evidently, Hazlitt must have confused timidity with humility. Humility is the mark of the man of learning, who has realised how ignorant he is. As Valluvar says :

Humility is good for all,
but when it is shown by the
rich it shines like a special wealth.

The man, who has no humility, may get angry, easily wag his tongue needlessly and thereby come to grief. That is why Valluvar says :

A wound caused by a burning
fire may heal internally,

but not a wound caused by a
blistering tongue.

Valluvar next asks the householder to cultivate character. He does not say that character will give him postmortem paradise. All that he says is "Character gives a man an honourable place in Society and, therefore, it should be valued more than life itself."

In Kural No : 137, he says :

A man of character achieves
greatness ; but a man who
has no character achieves
infinite disgrace.

Valluvar persuades us to cultivate good character by saying :

"Character alone produces happiness." Kural No. : 138 says :

Good character sows the seed,
out of which happiness sprouts
forth, but bad character will
give eternal sorrow.

Valluvar is particular that a man, who lives the life of a house-holder, shall not covet another man's wife. He says :

Of all the fools that stand
on the out-skirts of virtue,
there is no fool greater
than the one who stands
on the outskirts of another man's
home.

Hospitality and forbearance go hand in hand in this Kural. In Kural No. : 160, he says :—

Those, who endure fasting as a
penance.
are great,
but they are next only to those,
who endure the evil words of
others.

Valluvar next asks the house-holder to be free from jealousy, which Shakespeare points to as that "green-eyed toad." In Kural No. : 165, Valluvar says :—

To those who have envy
it is punishment enough ;
even without enemies it can
bring them destruction.

Valluvar pours contempt upon the back-biters by wondering :—

Is it out of charity
that the Earth bears the burden
of the one who slanders people
behind their backs.

Next, Valluvar proceeds to instruct the house-holders, not to indulge in profitless words, and to learn to dread even the performance of evil deeds. In Kural No : 205, he says:

Don't commit evil, saying, "I am
poor" ;
if you do, you will become
poorer still.

In a separate chapter, Valluvar commends benevolence to all :—

Benevolence seeks not
any return ;
how can the Earth repay the
clouds
for their benevolence !

If it were said that evil will emerge out of benevolence, it is worth procuring such benevolence even by selling oneself (Kural No : 220)

Valluvar pities those hard-hearted misers, who hoard their riches all life long and then die leaving all their hard-earned riches behind. He asks with smiling sensitivity :—

Don't they know the joy of
giving—
these hard-hearted men who
hoard
just to lose their hoarding ?

Kural No. : 240 embodies the ultimate verdict of Thiruvalluvar :—

They alone live,
who live without infamy ;
and they alone live not,
who live without fame.

It is true that love of fame is not entirely an unselfish virtue. But then Valluvar knows that is a sufficiently sound psychological incentive for the ordinary man to practise such graceful and unselfish virtues as hospitality, gratitude, impartiality, humility, character, patience, etc.

After tempting the house-holder to cultivate these virtues and to secure fame in the eyes of society, Valluvar places before him the loftier ideal of living in the world with eternal and incessant joy. In order to achieve this ideal, the house-holder must renounce, not the world, but certain egoistic habits

and tendencies. He appeals to the house-holder to become a Thuravi or a renunciant by cultivating certain special and difficult virtues. First he must acquire spiritual grace :—

Acquire grace by pursuing the path of goodness ; whatever system you may explore, you will find that grace alone is your companion.

Cultivation of grace necessarily leads, in the view of Valluvar, to compassion for all lives. That is why he calls upon the house-holder to renounce the eating of meat, in order that he may become a man of grace, Kural No. : 251 Says :—

How can he be possessed of grace, who, to swell his own flesh, eats the flesh of others !

The next thing that Valluvar commends is the practice of Thavam or meditation. Performance of austerity and non-infliction of injury to other lives are said to be part of Thavam. A man who has increased his spiritual power by Thavam, gets enormous powers of changing his very environment :—

Those who perform Thavam are really those who perform their proper duties the others get entangled in desire and toil in vain.

All souls will worship him, who, losing his Ego, gets control of his own soul.

The have-nots have increased and multiplied, because those, who practise penance are a few, and those, who practice it not, are many.

While commending the practice of penance, Valluvar takes care to denounce those wicked men who pretend and pass off for men of penance.

It is here that Valluvar warns us against being misled by the outer shape of things :—

Though the lute (yazh) is crooked, it produces wholesome music, unlike the arrow, which, though straight, is cruel in the effect it produces.

So says Valluvar :—

We must judge men, not by their appearance,

but by the actual deeds that they perform. The renunciant is next required to practise truthful speech (Vaaimai)

If you ask what truth-speaking means it is speaking words, which are untainted by the least trace of evil.

It may be remarked that Valluvar tests even truth on the touch-stone of goodness. Supposing the uttering of truth is likely to produce evil, what shall we do ? Valluvar anticipates this question and answers it in the following Kural :

Even falsehood belongs to the realm of truth if it can produce faultless good.

External cleanliness can be procured by a wash with water ;

but internal cleanliness can be secured only by truth-speaking.

In the concluding Kural on Veracity, Tiruvalluvar gives a magisterial summation of his entire life's experience in the following words :—

Of all the verities we have scrutinized, there is nothing more productive of good than truth -speaking.

The sage next asks us to refrain from anger. A man may not be angry with his master, because he dare not, but he may lose his temper very often, while dealing with his servant. So Valluvar tells us which kind of restraint is proper :

He is the real restrainer of anger who restrains it where it can hurt ; where your anger cannot hurt, what does it matter if you restrain it or give it free rein.

The next Chapter on non-killing embodies the central concept of Thiruvalluvar. He thinks that man should have reverence for all lives and that if he shows irreverence to life in any form, he will be sowing the seeds of vice. In Kural No : 323 it is said :—

“The greatest good is, without doubt, ‘Non-killing’,

next to it in rank comes freedom from falsehood.”

After calling upon the house-holder to practise these virtues, he reminds him of the evanescence of things so that he may not procrastinate and postpone the practice of the recommended virtues. In Kural No 331, he says :—

To mistake the evanescent for the Eternal is the quality of the meanest intellect and has to be disdained.

Referring to the transience of wealth, he says :—

Accumulation of great wealth is like the accumulation of a vast crowd in a dramatic theatre ; wealth disappears as quickly as the crowd that melts away after the theatrical play ends.

Though wealth itself is impermanent, Valluvar tells us that that works of permanent value can be rendered with the aid of wealth.

Perishable is the nature of wealth ; if you obtain it, forthwith do something imperishable.

And what about the passage of time ? Every day that passes brings death closer by a day :—

To the wise, that which appears to be a day is but a saw which cuts down the term of human life.

Hence the need to do the right thing and that, too, quickly :—

Do virtuous deeds quickly, before the tongue becomes powerless, and the fateful h. cup supervenes.

A bird's eye-view of the Thirukural shows that Valluvar had the wisdom to see the part not in isolation, but in the light of the whole and to suggest methods by which the tempo of the individuals evolution could be accelerated. The blue print he has handed down to posterity is both bold and detailed in conception.



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LINGUISTIC PROBLEMS IN DRAFTING ADMINISTRATIVE DOCUMENTS

Dr. Avvai D. NATARAJAN

Law and Administration have been with us for ages. We are proud of the three Kingdoms in our part of the country from pre-historic times; we read that they had a panel of Ministers, a 'Council of Five Elders', and an august 'Advisory Body of Eight'. At lower levels also, the Chieftains and the Village Headmen must have had some similar advisory bodies. We do not know fully what laws they promulgated, nor what kind of Administration they had, nor the machinery they had devised to execute and implement these laws in those early times. But we have several books on codes of ethical conduct which have imposed rules of behaviour on all people. We have references to some of them in the earliest literature, and much more in some what later works like *Tiruk Kural*, *Naladiyar*, etc., and later too in the works of the Jains and Buddhists, who laid great emphasis on morality and good conduct. We have reference to offences in *Nilakesi* and there is an amazing definition there of murder which almost corresponds to its definition in the Indian Penal Code.

Coming to later times still, we find that greater and greater attention was paid to administration. We find many references in the inscriptions and epigraphs of those days and some administrative terms in use some of which have been taken up and put to use at the present day. When the British Ruled over the whole of India, they framed the laws in accordance with their idea of the sense of justice. The British administration faced a multitude of languages in the country. They had to carry on their administration through the medium of English which was their native language. Macaulay was aware of the deficiencies of the 'vernacular languages' as they were then called in the fields of modern science and administration. Hence he suggested that Indians should be 'educated' through the English language, so

that they could 'enrich their own language in course of time, by ideas acquired from the west.'

This continued to be the situation till 1947. From time to time, as the needs grew and the population grew, and the participation of the people in the Administration developed, newer and newer rules and laws were framed for purposes of administration. In the Tamil Nadu as elsewhere, these laws were framed only in English. But gradually as the people were given more and more part in administration and Government, they allowed these laws mostly, and accepted the English language for a time. At the same time, the then Government had formed a department of translation which functioned to communicate the laws to the people in their regional languages. But the process had to be mostly mechanical because the legal implications had to be conveyed in strict conformity with the original laws. The translations were often too close and against the genius of the Tamil language. They cannot be wholly blamed for this, and they took the best advice available then. That old translation department which existed right from the days of the British rule has been restructured about a decade ago, and functions now in the Secretariat, Public Department.

Every day the fields of administration and Government are growing wider and wider in response to public demands, and in order to protect public interest, as the main emphasis is on 'the Government of the people, for the people and by the people.' As a result of this attitude, the interests of the people have become paramount. Undoubtedly, it would be best if all laws and rules are thought of, and expressed in the language of the people. But this is hardly possible for two reasons. Firstly, we are the inheritors of the traditions, which we have to follow, if not wholly, at

least in large measure, since they have been tested by time, and by the decisions and interpretations of the courts of law. Secondly, the majority of the people are still incapable of understanding the nuances, implications, connotations, ramifications, involvements, and precision and of the accuracy of legal phrasing and terminology. Accuracy demands a narrowing of wider meanings, the mention of exceptions and limitation and these necessarily involve some obscurity in construction.

Further, all this work has to be done on two planes, one involving the laws from the centre, which are common to all the Indian people and as stated before, have to be framed in English language, and tested by discussion word by word, and phrase by phrase and every clause subjected to the white light of reason and logic in the legislative bodies in the States and by the Parliament. After this process, they will have to be translated in each of the regional languages most accurately and precisely, without any trace of ambiguity, as well as the translation machinery can do it.

The next level is the State level. Each State too frames laws for its own administration, which vary a little from State to State. The problems of administration are not the same in every State, though some of them often are. But even here the solution may be different. The State acts could, of course, be framed in the regional language itself initially, and yet this has not been attempted. But the basic concepts are governed mostly by our inheritance of the traditions laid down during British Administration. Here too the English language exerts a long pull. This naturally leads to some kinds of translation. So the old English rules still govern us, even now dressed in the mere garb of our regional languages. This is another illustration of the statement of Bates, the authority on translation

who commences his book *Intertraffic* with the sentence 'nothing moves without translation.' The process of thinking out these concepts and expression therein one's own language should not be further delayed. The sooner we start doing it the better for all of us.

We find therefore, that as a result of these impacts, the old rules of grammar laid down by the old experts are sometimes *broken*, sometimes *forgotten* and often *slackened*, to facilitate easy expression and understanding. New terms and phrases and expressions not thought of nor sanctioned, nor even approvable by the old grammarians, are being coined, used, and accepted almost without demur, every day and in every field.

The rules quoted by Mrs. Andry Hennekson are worthy of acceptance. They are (1) that the translation should give a complete transcript of the ideas of the original work (2) that the style and manner of writing should be in the same character with that of the original (3) that the translation should have all of the ease of the original composition (4) that a person must translate into his own native language. The rules of brevity are given the go-by as ambiguities are to be avoided, as they should be; and so paraphrase and expansion are the rule, rather than compression. It is noteworthy that these rules which were laid down by an English man in 1790 are still followed in America.

Old Tamil what is known to many as 'Sangam Poetry' uses a "dense adjective packed, participle crowded" language which even the old commentators found difficult to understand and sometimes understand and explain differently, when they expand into classes for ease of expression and clarity of understanding. Though Tamil is much more flexible now, it poses some difficulties in translation. The idioms are different. Some basic qualities of the languages themselves as used by authors, poets and the common people too, as written and spoken are noticeable in the two languages, we are now concerned with. English is a language which revels in understatements, and often used litotes, while Tamil is a language in overstatement or hyperbole, and prefers positive statements. The restraint, and measured control of English could not be very easily rendered in Tamil

whenever the translation has to be the replacement of textual material from one language by an equivalent material in another language. These equivalents have to be achieved at various levels, two of these are important. The translator often meets with two different levels of linguistic structure. One is the grammatical or word structure, and the other is the content or lexical structure, which also depends, but differently on words. Correct translation involves competent understanding and competent expression. These involve, as Dr. Pattanayak once remarked, 'a competent manipulation of the culture content manifested by the language one translates. In this connection I would like to point out another difficulty which Mrs. Maheswari Balakrishnan has remarked, namely, the inadequacy of words which have been so far used in the translation into the regional languages. She says, 'In the preface to the Oxford Dictionary it is stated that it was compiled and edited from materials amounting to over five million quotations, and that nearly half a million words, are recorded with more than one and a half million illustrative quotations. In contrast, the entire Tamil Lexicon comprises 104,405 words with a collection of about 20,000 words published as a supplement. In short the English language has the pride of possessing a vocabulary comprising of four times the number of Tamil words. The reason for this growth is not because of any intrinsic and exceptional properties in the grammatical structure of the English language but simply because it has developed, over a long period of time, the necessary vocabulary for the various branches of knowledge with distinctive and precise definitions, whereas the Tamil language during this period remained static in certain fields of development—particularly in the administrative field for various reasons. Thus even in upholding the view that the Tamil language is at a stress as a medium of administration what is meant is that the vocabulary now available is not adequate to cope with the rising needs and demands of the new notions, and not that the whole structure of the language is any way deficient or inadequate.' Much water has flowed since then, and a large number of words have been coined and are being used, and the vocabulary is richer, though it is still possible to say we should have more words. Very often one meets

in administrative documents framed in English, such words such as project, plan, scheme and programme, law, act and statute, or other words like submit, produce, furnish, table, file. Some of these words occur frequently but in different contexts. We are still trying to find out the inevitable words expressive enough to bring out these nuances and shades of meaning. Strictly speaking, there can be no absolute perfect translation from one language to another. Words have not merely a single meaning but many, vary according to the context and usage. The main aim of translation of administrative documents is communication to those concerned most. However the words such as board, corporation, committee, commission, institution, centre, organisation are well translated as வாரியம், நிறுவனம், அமைப்பு, கழகம், மையம், ஆணையம்.

Very great care and vigilance have to be expressed in the drafting of administrative laws, rules and regulations. A loose word, or a wrong mark of punctuation, might ruin the operation of a well-meant law, and crowd the courts with litigation. The translators now are more and more conscious of their duty in providing more and more terms with appropriate shades of meanings. Of Course we should not, I feel, pick up some old, diseased and rusty word out of its context, and use it to explain a new and modern concept. Danger lurks at both ends, It would be best to coin a new word with the help of linguistic experts. At the same time usage of non-Tamil, misfitting alien words, terms traditionally drafted unintelligibly is to, be carefully avoided. It is better to be incongruous than to be incorrect; and to be awkwardly dressed rather than to be nude.

There are bound to be a certain losses in the process of communication. In no two languages do we have set of identical terms. Fully equivalent words for word correlation is not possible. Even if it were, the meaning will be twisted and changed. If we succeed in communicating our meaning in very large measure to the people for whom it is intended I feel we can rest satisfied, at least for a time.

Coming to the questions of coinage of terms, there are three schools namely cosmopolitan, Pan-Indian and the puristic. In each

school there are extremists and moderates. Now the trend is only towards purism in Tamil on which we of the younger generation are very zealous. Unless a coordination between a legal draftsman and a literary craftsman exists as conceived by G. C. Thornton, the translation of legal enactments will not be through. In this connection Fowler's observation is relevant. He suggests that any one who wishes to become a good writer of English should endeavour to prefer the saxon word to the foreign. But he warns that simple saxonism alone is folly. We should take note of the fact that Tamil people have made their homes not only in Tamil Nadu, but also Ceylon, and Malaysia. Further, there are large pockets of Tamilians in South Africa and in other areas of Africa and elsewhere. Glossaries of Technical Terms in Tamil have been published in Ceylon, Malaysia and here, but uniformity has not been maintained and not even attempted. This can

be remedied and corrected by a body of members representing each of these countries who have received the impact of Tamil.

It is necessary that we should consider it our duty, to communicate the programmes, projects, knowledge and details relating thereto drafted in English in the field of administration in simple language clearly and unambiguously so that there may be no misunderstanding of these by the people for whom specially intended. This task is a different one and belongs to the region of socio linguistics and must be regarded as of the highest importance.

It is not possible for anybody to acquire the highest competence of understanding and expression in two or more languages at the same time. If a person has knowledge enough, by the source language to understand it with an occasional help from competent dictionaries,

and to express it efficiently satisfactorily and precisely in target language, he can achieve very good results. The recipient is the person who ought to obtain the greatest benefit by the translator's competence. In respect of a translation of a technical legal or scientific work the translator should have a very competent knowledge of that subject (and need not necessarily be a practitioner thereof.)

Considerable assistance in this field which is growing more and more important every day can be given by such bodies as schools, colleges, Universities, by such mass media as Radio, Television and Newspaper and journals of many kinds.

Finally as Hillaire Belloc has observed in a similar context the problem of a Translator or Draftsman is not to ask how shall I make this English sentence seem like Tamil but to know how a Tamilian would express his idea in his own tongue.

SUBSIDY FOR SMALL UNITS IN BACKWARD DISTRICTS

To pep up industrial development in backward areas, the Tamil Nadu Government has come out with a scheme to provide capital subsidy for small units on the same basis as the Central scheme now in operation in 33 taluks of the state.

The large and medium scale industries are undertaken by the SIPCOT and the small-scale industries by the SIDCO.

Bearing in mind the following factors such as population, industrial units, the number of labourers and the prospects for agricultural growth, the Government of Tamil Nadu has selected 24 taluks.

The subsidy given by the State Government is based on that of the Central Government.

This scheme will be implemented through SIDCO in the following taluks.

Tirunelveli	.. 1. Villathikulam	Pudukottai	.. 15. Aranthangi
	2. Nanguneri		16. Avudayar Koil
Trichy	.. 3. Musiri	North Arcot	.. 17. Polur
	4. Ariyalur		18. Chengam
Tanjore	.. 5. Orathanadu		.. 19. Vandavasi
	6. Peraurani		.. 20. Cheyyar
South Arcot	.. 7. Tittakudi	Chingleput	.. 21. Madurantakam
	8. Chidambaram		.. 22. Ponneri
	9. Kattumannarkoil		.. 23. Gummidipoonli
	10. Gingy		
	11. Tirukoyilur	Madurai	.. 24. Periyakulam.
	12. Ulundurpettai		
	13. Kallakurichi		
	14. Tindivanam		

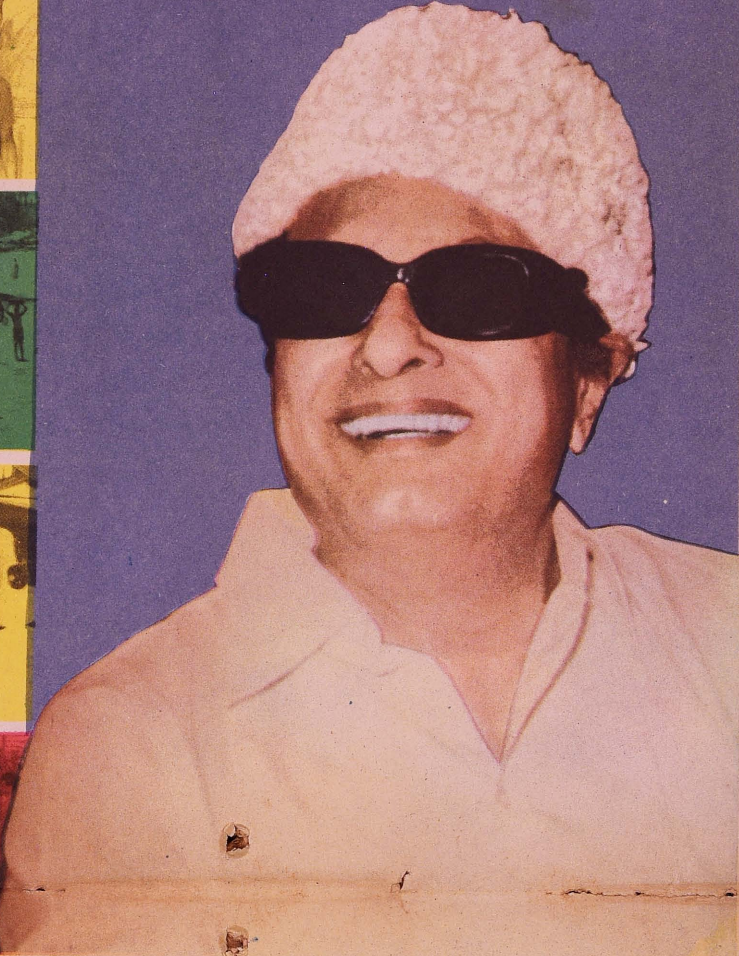
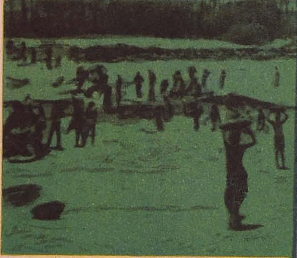


The President Thiru N. Sanjeeva Reddy released a publication: "Annamalai University 1929—79" during the Golden Jubilee celebrations of Annamalai University on 6—12—'79. The first copy was received by Thiru M. G. Ramachandran, Honourable Chief Minister of Tamil Nadu.



The Vice-president, Thiru M. Hidayatullah, declared opened, a cyclone shelter at Muttukadu, built by the Indian Red Cross Society in collaboration with the Government of Tamil Nadu on 19—12—'79.

தமிழரசு



தமிழ்நாடு அரசின் திங்களிருமுறை ஏடு

1980 நாட்காட்டி

ஜனவரி

ஞாயிறு	திங்கள்	செவ்வாய்	புதன்	வியாழன்	வெள்ளி	சனி
*	*	1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31	*	*

பிப்ரவரி

ஞாயிறு	திங்கள்	செவ்வாய்	புதன்	வியாழன்	வெள்ளி	சனி
*	*	*	*	*	1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	*

மார்ச்

ஞாயிறு	திங்கள்	செவ்வாய்	புதன்	வியாழன்	வெள்ளி	சனி
30	31	*	*	*	*	1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

ஏப்ரல்

ஞாயிறு	திங்கள்	செவ்வாய்	புதன்	வியாழன்	வெள்ளி	சனி
*	*	1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	*	*	*

மே

ஞாயிறு	திங்கள்	செவ்வாய்	புதன்	வியாழன்	வெள்ளி	சனி
*	*	*	*	1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

ஜூன்

ஞாயிறு	திங்கள்	செவ்வாய்	புதன்	வியாழன்	வெள்ளி	சனி
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	*	*	*	*	*

ஜூலை

ஞாயிறு	திங்கள்	செவ்வாய்	புதன்	வியாழன்	வெள்ளி	சனி
*	*	1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31	*	*

ஆகஸ்ட்

ஞாயிறு	திங்கள்	செவ்வாய்	புதன்	வியாழன்	வெள்ளி	சனி
31	*	*	*	*	1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

செப்டம்பர்

ஞாயிறு	திங்கள்	செவ்வாய்	புதன்	வியாழன்	வெள்ளி	சனி
*	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	*	*	*	*

அக்டோபர்

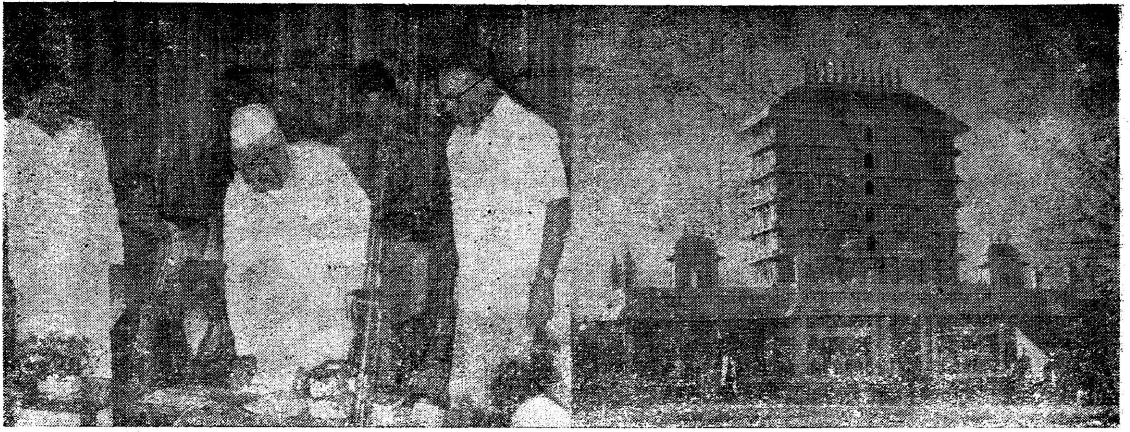
ஞாயிறு	திங்கள்	செவ்வாய்	புதன்	வியாழன்	வெள்ளி	சனி
*	*	*	1	2	3	4
5	6	7	8	9	10	11
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19	20	21	22	23	24	25
26	27	28	29	30	31	*

நவம்பர்

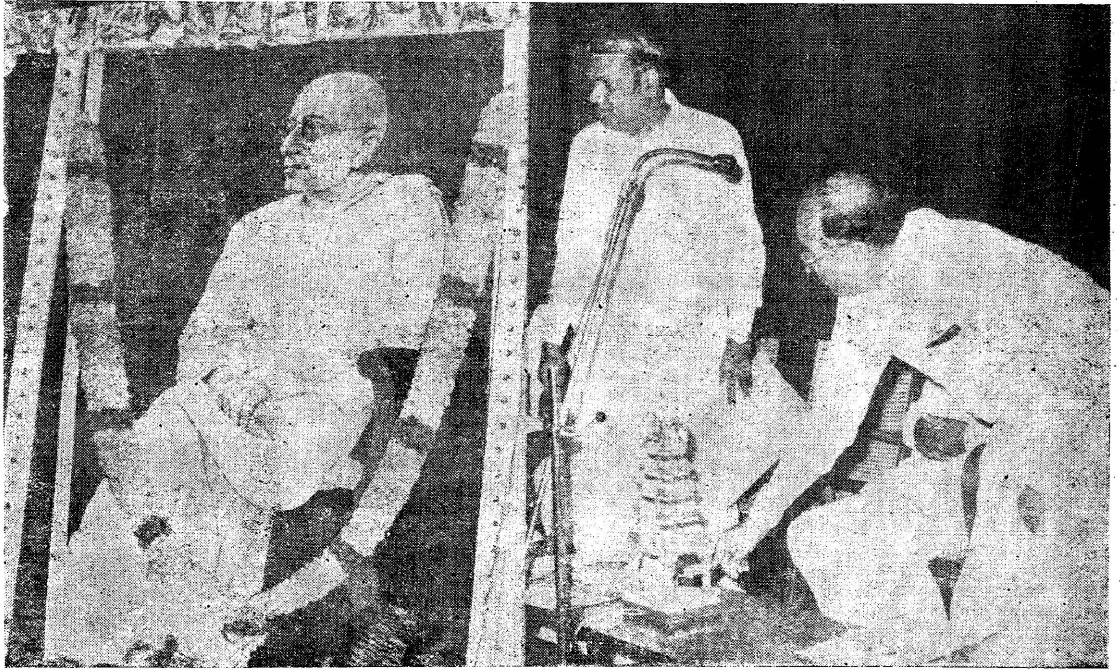
ஞாயிறு	திங்கள்	செவ்வாய்	புதன்	வியாழன்	வெள்ளி	சனி
30	*	*	*	*	*	1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

டிசம்பர்

ஞாயிறு	திங்கள்	செவ்வாய்	புதன்	வியாழன்	வெள்ளி	சனி
*	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31	*	*	*



The All-India Tourist Trade Fair at Fair lands was inaugurated by His Excellency Thiru Prabhudas Patwari, Governor of Tamil Nadu on 2-1-'80. The Honourable Minister for Information, Tourism and Religious Endowments presided over the function.



Thiru M. M. Ismail, Chief Justice of Madras High Court, unveiled a portrait of Rajaji, on 9-12-'79, on his 102 nd birth anniversary. Thiru K. A. Krishnaswamy, the Honourable Minister for Co-operation is also seen in the picture.



GREATNESS OF TAMIL

TAMIL Language is one of the principal Dravidian languages, spoken in South India and perhaps the only example of an ancient classical tongue which has survived as a spoken language for more than 2,500 years with its basic structure almost unchanged.

Tamil language occupies an important place in the Dravidian family of languages. It is the oldest of the family and also the oldest language spoken in the continent, now lost in the Indian ocean. It seems to be one of the earliest languages existing in full form, with rich possessions of Literatures and grammatical works. Though attempts have been made to connect the language and its family with other families of Indian languages, such attempts have not proved successful and Tamil is proclaimed as an independent language with a lot of individualities. Tamil is admittedly the more ancient of the cultivated languages of the Dravidian group and in one sense the most representative of this group.

Though we gather from inferences that Tamil had existed as the language of the Indian peninsula in the hoary past, now it is spoken mainly in Tamilnadu. Because of emigrant Tamils, now the language is spoken in many parts of the world. Nearly 25 percent of the Tamilian population are found in Srilanka. Before the first deluge Lanka was a

*Dr. S. V. Subramanian,
Director, Tamil studies.*

portion of the old continent Lemuria, which was the ancient home of the Tamils. Tamil is one of the three major languages of the Federation of Malaya. In the Malagasy Republic, Burma, Indochina, Thailand, South and East Africa, Fiji islands, Mauritius and West Indies also, the Tamil language is spoken by the Tamilian settlers.

Among the many Dravidian tongues, Tamil is the earliest to develop into a cultural language with literatures of its own. Tamil literature falls into three great divisions: *iyal* (poetry), *isai* (music) and *natakam* (drama). Such a division is not found in any other language of the world. *Isai* and *natakam* have no representative works left after the two great floods, though their names have survived them.

Tolkappiyam, the earliest work available in Tamil is a rich and full representative of '*Iyal tamil*.' The very name *Tolkappiyam* signifies 'ancient book' or the preserver of ancient institutions. It is considered to belong to the last centuries B.C. and is thus the oldest extant book not only in Tamil but also in the Dravidian languages. Though it is the most ancient book now available, it has a lot of refer-

ences to more ancient authors and their theories. From these we understand that this great work was preceded by centuries of literatures and grammatical treatises. The work deals with phonology, Morphology, Syntax and Semantics like any grammatical work, but also has a third chapter named '*Porul*', denoting 'matter' or 'subject' on which a discourse of any kind is formed. This division of grammar is original to the Tamil language. It lays down rules for different kinds of poetical compositions deduced from examples furnished by best literatures of the preceding period. Prosody, rhetoric and *rasa* theory find place in this section. At least five to ten thousand years of rich literary growth would have existed before the flowering of such a glorious grammatical treatise. It is also interesting to note that Tamil is the only language where the most ancient book available is a grammatical treatise.

The earliest available literatures of the Tamils belong to the Sangam period, which is roughly estimated to be from the last years of the B.Cs. to 2nd century A. D. There is a tradition that three literary academies of the Tamilians flourished one after the other in ancient Madurai, Kapatapuram and later Madurai, and the literatures available to-day belong to the third academy or Sangam, while the works of the earlier academies were lost in the floods.

Love and war formed the themes of the ancient Sangam classics. The language employed here is rich, dignified and plainly direct, clothed in appropriate metre and apt verification suitable to the themes handled. They reflect the ancient culture, refined emotions and noble aspirations of the Tamils.

From these poems we gather that the Tamils had trade contacts with the Greeks and Romans. We have references to 'Yavanas' and their life in the Tamil land as warriors and guards. Because of such contacts, Tamil words like arici (rice), cantanam (sandal), tokai (peacock), etc, have found entry into Greek and Latin. One Tamil scholar, Thiru Gnanagiri Nadar has proved that more than 800 basic words have gone from Tamil to Greek language.

Innumerable works are produced in Tamil in the last twenty centuries. Great writings like the Tirukkural, Cilappatikaram and Kamparamayanam are now known all over the world. These have been translated in verse and prose into English and many other world languages. Many foreign scholars have worked on, and appreciated the wealth of Tamil language and literatures. Dr. Caldwell, Dr. G.U. Pope and many others have made the language and its literature known to the world.

Because of literary, political and mercantile contacts and influences the Tamil language suffered many changes. Though many neighbour and foreign languages crept in and mixed with the native tongue, Tamil never lost its independence and natural flavour.

Sanskrit seems to be the first language that influenced Tamil. A large admixture of Sanskrit words found its way into the spoken and written languages by the 11th century A. D. This was due to social and religious causes. But in the later centuries, because of foreign rule

and invasions, English, French, Portuguese, Urdu, Marati, Telugu and such other foreign and neighbour tongues found their share in infiltrating words and phrases into the language. Though the many other dravidian languages accepted the sanskrit sounds and letters and absorbed them into their alphabets Tamil kept up its individuality and independent existence.

Many technical words on arts, science and technology came into Tamil from other tongues and enriched the vocabulary. Many Sanskrit words added synonyms to Tamil words. Some words were taken into Tamil as they existed in their original form and others were Tamilised and then accepted. Words like vakkil, Jamin, Tasil and Munsif came from Urdu, while Alamari, Jannal and chavi crept in from Portuguese and Dutch. The British rule which lasted for more than a century brought in more than 500 English words relating to administration, law, politics, civics, education and science. English gave not only its words but also the words from many other languages with which it came into contact. Tamil is now capable of expressing any thought or new idea, even scientific and foreign. Its capacity and claim to serve as the best instrument of thought in all our activities cannot be over looked. It is classic as well as living.

Just as Tamil was enriched by many other languages, it also made wealthy many other tongues with which it came into contact. Dr. Caldwell pointed out many Dravidian roots in Sanskrit. He says that there are many words of Tamil origin in Sanskrit vocabulary, which are to be supposed to be common to both languages. During the middle Tamil period, Canarese, Tulu, Kudagu, Malayalam, Toda and Kota sprang from Tamil as separate languages. So they also carry a lot of words in common to Tamil. The Brahui of Baluchistan and the Sumerian languages have many

similarities with Tamil, in idiom and structure. Archaeologists point out the influence of Tamil on the languages spoken in distant lands. Sir. W. W. Hunter says that the language spoken at Kamachatka at the North East corner of Asia is considered by eminent authorities to be a dialect of Tamil. In the Indian antiquary we find that, the language spoken by the Maories in the far off Newzealand, and in the many group of islands between Cape comorin and Newzealand are akin to Tamil. Scholars have pointed out that the language spoken at Tuscany in Italy is a dialect of Tamil. Another researcher has pointed out similarities between the Tamils and the Scots in their language, polity, customs and manners. There are others who are tracing out the identity of the Scandinavian and other European myths with those of the Tamilians. These and many other researchers are likely to prove that the Tamilaham was the cradle of the whole human race. A number of place names in Tamil are found translated into Greek by the Greek and Roman travellers. Words like teak, canicopoly, godown, kattamaram, anicut, milagutanni have gone from Tamil to the English language.

To-day Tamil is known to the linguists all over the world and it has found a prominent place among the international languages. Now Tamil language is taught in five universities in the United States of America and in many institutions in Germany, Russia, England, Senegal, France, Poland and especially in the South East Asian countries. Many research works are being published by these foreign institutions on Tamil language and literature. Recently a research work has been done by a Chinese scholar on Chola Inscription place names.

Poet Bharathi wished that the sweet language Tamil should spread throughout the whole world. Now his dream is coming true.

Archaeologists

point out the influence of Tamil on the

languages spoken in distant lands. Sir W. W. Hunter

says that the language spoken at Kamachatka at the

North East Corner of Asia is considered by eminent authorities to be a dialect of Tamil.

TAMIL-OFFICIAL LANGUAGE

K. S. MAHADEVAN

Director, Tamil Development

IN PURSUANCE OF THE FORMATION OF LINGUISTIC STATES IN INDIA, ALL STATES HAVE BEEN ENDEAVOURING THEIR MITE TO REPLACE ENGLISH BY THEIR OWN OFFICIAL LANGUAGES

In pursuance of the formation of Linguistic states in India, all states have been endeavouring their mite to replace English by their own official languages. As far as Tamil Nadu is concerned the following measures have been taken up.

In accordance with the provision contained in the constitution of India, it is heartening to note that Tamil Nadu is one of the earliest among the states to enact the Official Language Act. The Tamil Nadu Official Language Act was enacted in the year 1956 (Tamil Nadu Act XXXIX of 1956).

As a primary measure, a Committee known as the Official Language (Act implementation) Committee was constituted by the Government of Tamil Nadu so as to advise them on the steps to be taken to implement the Act. Under Section 4 of the said Act, the State Government may, by notification issued from time to time direct that Tamil shall be used in respect of such Official purposes as are specified in the notification. As the switch over from English to Tamil for Official use could not be effected all of a sudden, it was decided to bring about the change by stages.

Introduction of Official Language in Government Offices :

In the first instance, the scheme was introduced in Government offices in Tamil Nadu where no typewriters were in use. During 1961-63 the scheme was extended to all Government offices upto the district level. As regards the Offices of the Heads of Departments the scheme to introduce Tamil for Official purposes was implemented on a phased programme consisting of four stages and the scheme reached the fourth and final stage in the year 1971.

Introduction of the scheme in the departments of the Secretariat

In the Departments of the Secretariat excepting Law, Finance, Legislative Assembly and Legislative Council Departments, the first stage of the Tamil scheme was introduced with effect from 1st May, 1966 and it was extended gradually

to other stages. Law and Finance Departments were also brought under the first stage of the scheme with effect from 1st April 1970.

Introduction of Official Language in Courts :

The Tamil Nadu Government by a notification directed that with effect from 14th January, 1970 Tamil shall be the language of all Criminal Courts for the purpose of recording evidence in all the proceedings with certain exceptions. It has also been decided to implement the Official Language Scheme in respect of writing Judgments with effect from 14-11-1976. It may be seen in practice that both the Criminal and Civil Courts are evincing interest in conducting cases in Tamil due to popular demand.

Glossary of Administrative Terms

So far, three editions of the General Glossaries of Administrative terms have been printed and supplied to all Government Offices in Tamil Nadu. A revised fourth Edition is now under preparation.

Supplementary Glossaries

Supplementary Glossaries of special and technical terms relating to 44 departments have also been brought out so as to enable the concerned personnel to get apt equivalents to be used in the Official matters.

In addition to the General and Supplementary Glossaries various Manuals, Rules and Codes required for the day to day use in several

Departments have also been translated and published in Tamil. The work of translation of Departmental codes and Manuals is being continued.

Short-hand Manual in Official Languages

A Tamil Short-hand Manual was printed and published for sale in September, 1965. A Second Edition of the Tamil Short-hand Manual has been printed and published in the month of October, 1977.

Training of Government Typists in Tamil Typewriting

Government opened a Central Training Institute to train Government typists and Steno-typists in Tamil Typewriting. It is obvious to note that sufficient number of typists qualified in Tamil Typewriting are available now in all Government Offices in Tamil Nadu.

Tamil Training to Junior I.A.S., and I.P.S., Officers

In order to acquaint Junior I.A.S., and I.P.S., Officers with the provisions and the implementation of the Official Language Act, Scheme has been drawn up for imparting a week's training to them since 1974.

Incentive Schemes

With a view to encourage extensive use of Tamil in Official correspondence, Government servants who write best drafts and notes in Tamil are being selected and awarded incentive cash prizes every year. Three prizes for each district—First Prize Rs. 500 Second Prize Rs. 300 and Third Prize Rs. 200 are being distributed.

Government Typists and Steno-typists were granted concession to appear for the Lower and Higher Grade Examinations in Tamil Typewriting as well as Tamil Short-hand thrice with out payment of the examination fees.

Incentives in the form of Special Pay of Rs. 30 is also given to Government Typists who have qualified themselves in Tamil Typewriting and Rs. 90 is given to each of the Stenotypists who have passed Higher Grade Examinations in Tamil Short-hand, irrespective of whether they

attend to Tamil Short-hand work or not.

Progress and Review

The Assistant Directors attached to this Directorate and posted in the districts, periodically inspect all the Government Offices in their respective Jurisdiction in order to review the work done in those offices and to extend help to solve problems arising in the day to day routine.

The Director takes up the periodical inspection of the Offices of Heads of Departments and Collectors of Districts to assess the work turned out in the implementation of the Official Language Act of 1956.

Development of Tamil Language and Literature

Tamil Development Directorate has taken various other measures to accelerate and improve the standard of Tamil Language in general. There is a Bibliography section which prepares descriptive Bibliography for Tamil books published from 1867 upto 1957, which provides a source of information to Tamil Research Scholars and serves as a guide catalogue to College and Public Libraries.

In order to encourage authors to bring out rare manuscripts the Government of Tamil Nadu have formulated a scheme of financial assistance. Financial Assistance, is also being rendered for the printing and publication of deserving Tamil manuscripts. The quantum of such financial assistance will be 50% of the total cost of publication or maximum of Rs. 5,000 whichever is less.

To encourage the Tamil writers in bringing out standard books in Tamil in various subjects, the Government of Tamil Nadu is awarding prizes in cash to the authors and certificates to the publishers.

Provision of facilities for people in other states to pursue studies in Tamil

With a view to cater to the educational needs of the Tamil speaking people settled down in other states and to provide an opportunity to the people of other states to study Tamil language the Government of Tamil Nadu are implementing a scheme of financial assistance to create chairs for the development of Tamil studies in the Universities and educational Institutions of other states.

Financial Assistance to Indigent Tamil Scholars

A scheme has been sanctioned for granting of Rs. 250 per month as financial assistance to 50 Indigent Tamil Scholars every year as a token of appreciation and in recognition of their past service rendered to the development of Tamil Language and literature.

Reformation to Tamil Scripts

The Government have ordered the implementation of certain reforms in Tamil scripts as adopted by Periyar E. V. Ramaswamy. To go into all aspects of further reformation in Tamil Scripts, the Government constituted an Expert Committee under the Chairmanship of Mahavidwan Thiru M. V. Venugopala Pillai and the Committee has commenced its work.

Preparation of Authentic History of Tamil Nadu

The first volume of the Authentic History of Tamil Nadu has already been published. The second volume relating to the history of 'Sangam Age' is under preparation.

Poet Laureate of Tamil Nadu

In order to provide a supreme status of pride to Tamil as the Official Language of the State, the present Government revived the Poet Laureate ship which was created in the year 1947 but discontinued in 1954. Accordingly, Kaviarasu Thiru. Kannadasan is appointed as Poet Laureate of Tamil Nadu for life from 1st April, 1978.

Scheme of Translating, Printing and Publishing the Best Books of other languages into Tamil and vice versa:

As one of the measures of development of Tamil, the Government have decided to translate the best and deserving books in other languages and publish them in Tamil and translate and publish Tamil classics in other languages. For this purpose, an expert committee under the Chairmanship of Thiru S. Maharanjan is constituted and the same has taken up the work and doing it in an enthusiastic way.

Paventhar Bharadhidasan Award

In recognition and appreciation of patriotism, love and reverence for the language of Tamil and literature of Paventhar Baradhi Dasan the Government have decided to institute an award in his name known as 'Paventhar Baradhi Dasan, Award' which carries a cash award of Rs. 10,000 to the poets chosen for this award every year.

3—TIER SYSTEM OF MEDICAL AID

A three-tier system of medical assistance is to be implemented in a phased manner in Madurai, Ramanathapuram, Tirunelveli and Kanyakumai districts at a cost of Rs. 1.75 crores.

The system would operate on the co-ordinated functioning of the curative facilities, under the Directorates of Public Health, Medical services and Medical education.

The Primary Health Centres would act as first aid posts and would deal with only minor injuries. Cases of major injuries would be directed to the nearest district or taluk hospital after first aid. Major casualties would be first treated at the district or taluk hospital and subsequently transferred to the nearest teaching hospital for specialized treatment. This would ensure a continuous referral system for emergency cases.

To begin with 107 Primary Health Centres have been selected in these districts for starting accident and emergency units. District and taluk hospitals in Dindigul, Palani, Periakulam, Ramanathapuram, Rajapalayam, Aruppukottai, Sivaganga, Tuticorin, Tenkasi, Kovilpatti and Nagerkoil have been designated as casualty receiving stations.

Government have sanctioned a 30-bedded ward each to the Government Erskine Hospital Madurai and Tirunelveli Medical College Hospital, Tirunelveli. Sanction has been accorded for purchase of 50 ambulance vans for transporting the injured from the accident spot to the nearest hospital. The equipment in the ambulance van would include a camera to minimise delay in rendering medical attention to patients and to medico-legal procedures.

SAINIK SCHOOL

AMARAVATHI NAGAR :: COIMBATORE DISTRICT

ENTRANCE EXAMINATION FOR ADMISSION TO JUNE/JULY, 1980 **SESSION FOR VI (SIXTH) CLASS ONLY.**

Will be held on 23 and 24 Feb. 1980 (Answers can be written in Tamil, English, Hindi and other regional languages). The boys who qualify in the examination will be required to appear before a Board of Selection at a later date for Interview and Medical Examination, depending upon the number of vacancies available. The boys will be admitted in the order of merit. 15% of the seats for Scheduled Caste and 7 % for scheduled tribe boys are reserved subject to their qualifying in the Entrance Examination on relaxed standard. The candidates who have already appeared in the Entrance Examination for Class VI are not eligible to appear again for the same.

AGE :

Boys born between 2 July 1968 and 1 July 1970 (both days inclusive) are eligible.

EXAMINATION CENTRES IN TAMIL NADU :

Madras	Tirunelveli
Cuddalore (NT)	Vellore (North Arcot District)
Thanjavur	Salem
Tiruchirappalli	Amaravathinagar
Madurai	

CURRICULUM OF SCHOOL :

Provides for excellent education, boarding facilities and extra-curricular activities. Special emphasis is laid on character building and physical training. Prepares boys for the Entrance Examination to the National Defence Academy and the All India Secondary and Higher Secondary Examinations conducted by the Central Board of Secondary Education. The medium of instruction is English with Tamil and Hindi as compulsory subject at Higher/Lower levels depending on the choice of students.

SCHOOL FEES:

Rs. 3,500/ (including Boarding and Lodging, Tuition, Text Books, and Stationery) per year. Outfit charges Rs. 500/- for the first year and Rs. 250/- for every subsequent year. Caution Money Deposit Rs. 150/- refundable when the student leaves the school. Pocket Money Rs. 250/- per annum.

GOVERNMENT SCHOLARSHIP SCHEMES ON MERIT CUM MEANS BASIS.

Tamil Nadu:

A liberal scholarship scheme has been instituted for boys of Tamil Nadu Domicile and for those belonging to other States whose parents have been employed continuously in the Tamil Nadu for a minimum period of three years as on 1st January of the year of admission.

If the joint monthly income of parent is upto Rs. 500/-, Rs. 6,00/-, Rs. 800/- and Rs. 1,000/- then the value of scholarship is Rs. 3,000/- Rs. 2,250/- Rs. 1,500/- and Rs. 750/- respectively.

Defence :

A limited number of Ministry of Defence scholarships are also available to sons of serving Ex JCOs and other Ranks and equivalent ranks in the Navy and Air Force.

Union Territories :

A limited number of scholarships for boys of Union Territories of Pondicherry and Karaikal are also available.

APPLICATION AND PROSPECTUS :

For application form and School Prospectus along with model question papers, apply to the Principal, Sainik School, Amaravathi Nagar Post Pin Code No. 642102, sending a crossed postal order for Rs. 5/- in favour of the Principal; Sainik School, Amaravathinagar (payable at Amaravathinagar Post Office) and a self addressed-envelope size 25 x 20 cm with postage stamps of paise 50 for sending the prospectus by Book Post or Stamps worth Rs. 2.55 if it is to be sent by Registered Post. Last date for the receipt of completed applications in the school is 31 JANUARY, 1980.

tamil cultural centre

Dr. S. SHANMUGAM,
M.A., M.Litt., Ph.D.

DIRECTOR.

IN this buzzing busy floor, a tranquility pervades you as you enter Room No. 603. Wherever you turn symphonies in wood, metals, ceramics, ivory, and colour confront you with a charm. One cannot but be enamoured with the Ikebana of cultural and art pieces. It is a veritable treasure-house. The Tamil Cultural Centre is a new venture of the Government of Tamilnadu for preserving and promoting Tamil Culture and tradition and to help the Tamils not to break loose from their great cultural moorings. The Centre will honour the memory of Tamil savants like Kambar and Vallalar.

'Culture' being an all-inclusive concept, it embraces Language, Literature, History, Philosophy, Sociology, Anthropology, Archaeology, Architecture, Fine Arts (both classical as well as folk arts) etc. Hence the centre is engaged in multifarious activities and consists of different wings to carry out the aims and objectives of the Centre.

The *Preservation and Display* wing comprise the Museum and the Art Gallery. Art pieces and articles of cultural value are collected to be preserved and displayed. The



centre has acquired different dance poses of Nataraja in bronze—The image of *Agora Tandava*, a rare pose, is one to be seen and admired. Poses of dance-girls are also displayed. Images, in all sizes, of other gods and goddesses of the Hindu pantheon are also collected. Even the Lilliputians among them have a minute workmanship. The centre has a collection of traditional house-hold articles, in which the aesthetic sense of our ancestors is captured. For instance, we find a very good collection of "chikkumarikal" which were used for removing the knots in the tresses of our ladies.

Wood carvings of excellent craftsmanship well-displayed in their centres' branch at Adyar simply takes your breath away. A highly aggrandised door of a chettinad house, now transplanted at the centre, lends it a grandeur. Back in the main branch, a graceful crucifix flanked by a pair of wood-panels with carvings of figures from Tamil history, literature and tradition, represent the harmonious co-existence of different cultural and religious cults.

Minor deities in ceramics are yet another collection displayed here. Traditional hair-dos are also captured in ceramic art. Tiny pieces of a monkey, a dhobi, a knife edged with elephants, and such other articles are wonders in ivory. Representations of Batik paintings, and oil paintings are also amassed. Paintings by Thiru Suryamurti, an internationally famous artist, are among the proud possessions of the centre.

Most of the larger items are housed in the centre's Branch at Adyar. As you enter the branch, the life-size painting of an elephant gives you a royal welcome to the realm of art. A little step further in, the life-size picture of a tiger greets you with its mystifying eyes. You are at a loss to find out whether they shower love, hatred, irritation or pity. Hobby-horses, karagam, and kavadi materials are the representations of our traditional folk culture.

An entire room is set aside for musical instruments. Some fifty instruments are preserved and displayed here. It is a treasure to lovers of music. The Panchamuka

Vadya and the types of 'yazh' are rare collections.

Clippings of cultural interest from daily newspapers and monthly, fortnightly and weekly magazines both in English and Tamil are also preserved.

The glorious heritage of Tamil Culture has had its ups and downs for the past 2,000 years. Though innumerable cultures have peeped in to enrich it, the truth is that our past glory is past. But instead of crying 'Ichabod' we should join together to preserve at least what remains still and try to rejuvenate the past. For this cause, the centre has got a *publicity wing*. The common people will be taught, and made to realise through slides, films, exhibitions, lectures and the like, what it means to be part of a civilisation that had had a glorious past and was the forerunner of world civilisation. Precious pieces of art and things of cultural interest lie unrecognised and are being spoilt by the innocent common people out of ignorance and lack of aesthetic sense. A survey of the residual items will be undertaken.

The *publication wing* is set up to publish picture post-cards, pamphlets, old manuscripts, research papers on culture and to reprint old rare books that are not available in the market. Translations of Tamil Literature will also be published for the interested foreigners.

The centre has plans to produce documentary films on Tamil culture and tradition, especially highlighting our folk-dances and folk music. An extensive collection of photographs of sculptures, carvings and other art pieces that cannot be brought to the centre for display, are taken. Mould and miniature models of these items in wood, stone and plaster-of-paris will also be made for sale in due course. Gramophone records of folk songs and songs of our famous poets will also be produced for sale. The Centre will be releasing shortly a record on Periyar and Anna. Documentary and feature films will be produced. All these are the works of the *production wing*.

The *Fine Arts and Folk Arts* wing will sponsor cultural programmes throughout Tamilnadu and in other states too. It will welcome cultural troupes from other states and from abroad to gain a comparative outlook of various cultures and

to promote good will and a sound cultural relationship with our brothers near us and afar.

A *Research wing* will be formed soon to encourage research on Muthamizh-Tamil Literature music, dance and drama. Scholars of sufficient knowledge and experience in their field of learning will be appointed. They will be given honorarium.

The *Excavation and Exploration* wing will do field work to bring to light the shadowy past. In the hoary past of Tamilnadu a number of port cities and capitals of great rulers who encouraged art and architecture, have been either swallowed by deluges or buried underneath. Such sites have to be unearthed for research.

The *Library and Reading Room* will have an important role in the functioning of the centre. Quite a number of books on various subjects related to culture, like Anthropology, Archaeology, Education, Sociology, Philosophy, Literature, Fine Arts, History and such other sciences have been bought for the centre's Library. Valuable magazines will be available in the Reading Room to get to know current affairs and be familiar with contemporary culture. Any 'scholar gypsy' may wander in for a good reading. It will be open for the public shortly.

An *Auditorium* by name 'Vallalar Valaagam' will be constructed, where various cultural programmes and seminars are to be conducted. Documentary and feature films produced by the centre and bought from other sources will be screened here.

The *sound and light wing* will provide equipments and do all the technical and electrical works.

The site just opposite to Rajaji Hall has been allotted to the Tamil Cultural Centre as per the announcement of our Honourable Chief Minister during the inaugural address of the Kambhar Vizha. For the time being the Director's office is at the Secretariat and the technical wings work at the Adyar Branch. The Director is putting in a tremendous service for the establishment of the Tamil Cultural Centre with the kind assistance of the Government.

Whenever the visitors come to the Secretariat they do not fail to pay a visit to the centre. Their appreciation and advice are very useful to the steadily growing newly formed department of culture. This oasis of art and culture is a spring-pool of peace and quietude far from the madding crowd.



Agricultural Heritage of the Tamils

The Agricultural heritage of the Tamils can be gleaned from the ancient agricultural practices. The ancient Tamils raised crops, domesticated cattle for farm-use and developed suitable farming implements. They had also adopted tank-irrigation of their lands and whenever the monsoons failed and tanks got dried up, they had dug wells for tapping sub-soil water. They had also attempted to study all aspects of agriculture relating to seeds, their storage and vigour. They knew that weeds also came up along with crops, and so they followed suitable methods to destroy them. They took measures to protect the crops carefully. Knowing that each crop exhausted the nutrients of the soil they applied manures to the fields before raising the next crops or adopted rotation of crops. These practices were improved and refined by successive generations of farmers and handed down to posterity as a traditional system of agriculture.

The Geography of Ancient Tamil Nadu :

The state of ancient Tamil Nadu spread from Kumari (Cape Comorin) in the south to Thiruvankadam (the present Thirupathi hills) in the North, and from the Bay of Bengal in the east to the Arabian Sea in the west. The present State of Kerala was a part of Tamil Nadu. Panampananar had observed : "In between the northern Venkadam and the southern Kumari lies the great Tamil speaking land." The mother tongue of the people of this region is Tamil.

The Fauna and Flora :

Tamil Nadu enjoyed a variety of agro-climatic conditions. There are hilly ranges like the Thirupathi hills, Kodaikanal hills, Palani hills and Kolli hills. Rivers like the Cauvery, the South Pennai, the Palaru, the Vaigai and the Porrunai make the land fertile. The state also commands immense sea-wealth. Thick forests and long stretches of plains are spread over the length and breadth of the land. These

varied agro-climatic conditions are suitable for raising a variety of crops.

The Sources :

Tamil literatures of different historical periods provide us with the sources to discover the history of agricultural traditions of the Tamils. It is very sad that there are no authentic chronicles on Tamil kings. Even the inscriptions on monuments, coins and copper plates left behind by the kings convey only information on the wars fought by them. It is, therefore, only literature which depicts how the Tamils lived in harmony with Nature, conveys a lot of information relating to agriculture directly, and indirectly in the form of folksongs. Further, the religious and puranical literatures of the medieval age give us some information on agricultural tradition of the medieval age. The history of agricultural development in Tamil Nadu may be traced by studying Tamil literature chronologically.



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The Age of Tolkappiyar (c. 700 B.C.)

From time immemorial, farming has been an occupation in Tamil Nadu. The first Tamil work which conveys agricultural information is "Tolkappiyam." It is a book of Tamil Grammar and Prosody written in 700 B.C. The people of this age had classified their lands into four types based on physical features."

'Kurinchi' referred to hills and hilly tracts which were considered suitable for raising fruit trees, tubers, and millets. The land of 'mullai' covered forests on the downs and the pastoral country around the forests. These lands were predominantly dry and rain-fed. Hence people cultivated dry landcrops like the Italian millets and samai. In addition, cattle rearing was also practised in mullai. The wetland plains blessed with rivers were known as the land of 'marutham.' People in these lands raised crops like paddy, sugarcane, and banana. The sandy stretches of land along the sea-coast were known as the land of 'neital,' and was put to best use by practising fish-farming and salt-panning, and by raising coconut and palm groves. The lands of kurinchi and mullai which became dry owing to continued drought came to be known as palai (desert land).

The farmers of those days were called 'velan mandar.' Their primary duty was to raise crops and produce food. The velan mandars were expected to give total attention to farming. This is revealed in the following lines of 'Tolkappiyam'

"velan mandar are to farm and feast, not anything else"

The Golden Age of Agriculture

The Age of Sangam literature is said to cover the period from about 200 B.C. to 500 A.D. It was during this period that agricultural occupation gained a status and technical expertise unknown in the past. Therefore, the age may be called "The Golden age of Agriculture."

The Status of Farming :

Ancient Tamil Nadu did not suffer from casteism. But there were different classes of people based on the principle of division of labour. Thus there were the brahmins, the kings, the merchants and the farmers. No special status was conferred on any one of these occupations. The farmers were known as the 'vellalars' and they enjoyed great social status. As farming was considered basic to all other occupations it was treated as the 'foremost' and the most independent of all occupations. In fact, the 'pricking' stick with which the farmer drives the plough-bullocks is described as the sustainer of the sceptred hand of the king. Besides, people desired to be identified with the farming occupation. The poets claimed that they were also farmers wielding the plough of words; the kings and the soldiers claimed that they were farmers handling the plough of bows and arrows. Saint Thiruvalluvar recognised the greatness of farming and he scripted ten couplets on the title, "farming" in his incomparable work, Thirukkural. In short, the occupation of 'farming' was considered the occupation of the highly prestigious and civilised people.

The Royal Responsibilities

The Sangam Age was an age of sovereign kings. The composite state of Tamil Nadu was ruled over by Cera, Cola and Pandya kings and their subordinate minor royalities. They believed that their prime responsibility was to ensure agricultural prosperity. They aimed at making their states self-sufficient in food and other essential goods. They were very particular that not a single citizen should migrate to other provinces owing to scarcity of food. They undertook to reclaim forest lands and uncultivated lands for cultivation and to dig new tanks and ponds for irrigation. Whenever the kings forgot or failed to discharge these duties, the notables used to remind them of these duties. They realised that even if the area of rain-fed land of the king was immense, it would not be productive unless there were a large number of tanks and ponds to harvest rain-water for irrigation. So the kings knew it full well that their reputation would endure to posterity only if they built tanks.

Package of Practices

The cultivable lands were conveniently divided into two types viz. the irrigated 'nancei' (wet lands) and rainfed 'puncei' (dry lands). It is during this age that the farmers followed the important practice of ploughing, manuring, weeding,

Then, after weeding the field, more important than even watering is the guarding of the crop"

We also come to know that the farmers had a target of really one thousand kalam from one veli of land i.e., Fourteen tonnes of paddy hectare.

Water Management

People irrigated their lands from rivers, ponds and wells. They took particular care to locate the sources of water suitably. They located the tanks in places of excess in-flow of water, and built around them banks in the shape of a half-moon. They built dams connecting big boulders and rocks wherever possible in kurinchi lands and thus increased the water potential in hills without incurring much financial expenditure. In some places they dug canals from the rivers to fill their in-land tanks and ponds with river water. They employed watchmen to keep the banks of rivers, canals etc., in constant repair and to guard against wastage of water. In order to use water economically, the system of laying beds and watering the beds was in vogue.

Kapilai and Etram

Digging of deep wells for the purpose of drinking water and for irrigation was common in Konku Nadu (in and around Coimbatore District). The people of the age knew how to divine the places where there was much sub-soil water or flow of water. They used a bull-lock-drawn contrivance called 'kapilai' for baling out water from deep wells, and men-operated contrivance called 'etram' for baling out water from shallow wells. They had wells known as 'lanchi' from which the palace gardens and orchards were irrigated mechanically.

The Seasons

The farmers of this period were well versed with the seasonal operations for sound farming. A year was recognised in terms of six sequential seasons; thus: Ila venil (months of April and May), mutu

venil (June and July), Kar (August and September), Kuthir (October and November), mun pani (December and January) and pin pani (February and March). Tamil-Nadu begins to receive monsoon rains just before the break of the kar season. As this was considered the right season for farming operations, the farmers would return home at the break of kar (August) to start their farming operations, if they were away on business.

The Plough :

The farmers believed in 'ploughing deeply rather than broadly.' These farmers were honoured as 'senchal' farmers. Buffaloes and oxen were used to draw the plough. They used to plough the fields till the big clods of soil were broken to small pieces, lay the fields fallow for some time and then raise crops in the fields. They applied manure before seeds had been sown or crops had been raised, and then fenced the fields all around for protection from cattle. These fences were raised with live plants and prickly plants.

The Seeds :

The people knew the value of quality seeds for reaping high yields. So they used to select the first ears of corn that matured well for seed purposes. Grains meant for seeds were strictly not used for food thus giving rise to a belief that those who consumed the seed-grains would fare badly.

Multiplicity of crops :

The farmers cultivated a wide range of crops, from commercial crops to cereal crops. In wetlands, besides rice, sugarcane and banana were grown. In dry lands, oilseeds like the seasamum and the groundnut were cultivated. Garden crops like the coconut, and the arecanut, fruit trees and spices, and cotton-the basic material for textiles were also raised.

Rotation of crops

The Tamils of the period had the knowledge of scientific farming without actually having any formal learning along the scientific processes involved. It has now been scientifically proved that the bacteria in the root-knots of legumes help fixation of atmospheric nitrogen in the soil resulting in increased yield of the next crop in the land. Gaining this scientific knowledge not by textbook but by experience, the farmers had

raised legumes after every rice crop. In addition to such rotation of crops, they were also aware of the system of mixed cropping. They used to grow Italian millets and Indian beans as mixed crops. It is also seen that cotton and millets were grown as mixed crops. We also come to know that ginger and turmeric were also raised as intercrops in coconut groves and jack fruit groves.

Plant Protection

The farming community also knew that weeds and pests were the killers of the plant and accordingly they engaged in plant protection measures. Realising that the weeds grew along with crops, they felt it a bounden duty to remove the weeds from the fields. It is note worthy to remember here that weeding by the farmers was so highly regarded that it was equated with the social responsibility of the king in ridding the society of its social pests and wicked men. They used hand weeders called 'tular' for weeding purposes. Further, they undertook measures to protect the standing crops from pests, from other animals like the sheep and the boars, from bird-pests like the parrots and the crows and from rodents and insects like the rats, the crabs and the beetles. Thus the farmers of yore were highly practical and endowed with abundant common sense, though they lacked scientific knowledge as we apply the term today.

Storage of Grains

A contrivance called 'kuyam' was used to cut the ears of grains at the time of harvest. The grains were separated by beating the ears of corn on a hard surface of by making the bullocks tread on them. Then the chaff was separated from the grains by winnowing. The grains were collected, measured and stored in granaries (kalanchiyam). Sometime they stored the grains in baskets made of straw and plastered with cow-dung. The farm-houses in which rice of earlier harvests were stored were called Vala manai (The House of prosperity). The yields were measured in volume against a standard of measurement ranging from alakku, ulakku, mall, marakkal to parai, kalam and Kottai. The farmers had the practice of paying one sixth of the produce as tax to the state. The salaries of the temple purohiths, the farm labourers and others like the carpenters, the ironsmiths, etc., were paid in terms

of fixed measures of paddy. The disbursement was made in the threshing arena itself.

The Post-Harvest Operations

The farming community knew the importance of post harvest operations too. After harvest, the field was ploughed and left fallow. Sometimes, they used to flood the fields and allow the stubble to rot. Sometimes they ploughed the stubble land and raised the next crop immediately, and in crops like the sugarcane and the banana they allowed the second crop (Rattons) to grow from the stubs.

The Implements

The farming operations were too complex to be performed without tools. There were a large number of labour-saving and time saving tools in use in those times. Although they did not possess modern farm implements that are used today, they had ploughing tools, the levelling tools called "talampu" the water balers like 'ampi' 'kilar' and terram and contrivances like kulir, tattai and kavan to drive away bird pests. They had mechanical contrivances also to catch boars entering millet fields.

Allied Professions

The basic support for farm operations was provided by the cattle. So the people deified them, and treated them with respect. In fact, the wealth of the king was measured only in terms of the cattle population of his state. Cattle-rearing was popularly carried out in every home in pastoral country sides with limited water potential. These people sold milk, butter milk, butter, etc., in nearby towns. The money thus earned was used to run their homes and also to re-invest for increasing their cattle wealth.

Fish Erva Wealth

Fish-farming was popular in coastal places (neital) just as cattle rearing was popular in pastoral country sides (mullai). Fish was generally accepted by the ancient Tamils; in fact, the fish was used as a barter in exchange for a measure of rice. The unsold fish was dried, salted and sold; this process is called 'Meen unakkal.' It should be noted that women were engaged in selling fish.

Deforestation

In those days there was a regular need to deforest land and re-

claim it for purposes of agriculture. This was considered one of the prime duties of the kings. However, it was true that the kings used to identify one species of trees, to call it their guardian tree, and to popularise their cultivation in large numbers. It was believed that if those trees flourished, the kings and the citizens would also prosper. Thus, the palmyra tree was the chosen tree of the Cera kings, the athi (bauhinia recemosa) tree of the Cola kings and the margosa tree of the Pandya kings. The kings were depicted as wearing the garlands made of the flowers of these trees. Thus the kings encouraged planting of useful trees and their cultivation.

Market Facilities

The ancient Tamils had well organised marketing facilities. The agricultural produce was bartered for other goods in village markets. But in towns they were sold for money. In exchange of rice, fish, salt and milk were sold as per accepted rates of exchange. In cities like Madurai, Kaverippumpatinam etc., there were separate bazaars known as kula vidhi for marketing grains and pulses. It is reported that eighteen kinds of grains and pulses were sold there. Information relating the sale of particular kinds of these grains and pulses was indicated by raising particular banners atop each market centre. It is also worthwhile to note that the merchants were impartial in their business. They neither sought excessive profit for their goods nor underweighed their goods while selling; thus they proved to be trustworthy. Tax was levied by customs authorities for imported as well as exported goods. The wages of the farm labourers were paid in kind by the farmers.

Role of Women

It is really gratifying to note that even in those ancient days, women played a role equal, if not greater, to that of men in agriculture. In fact there were a few farm operations, like transplantation, weeding, harvesting, winnowing and collecting the grains which were done only by women. They used to keep vigil over the millet-fields to drive away bird-pests with tools like kavan during day times. The women of the coastal regions (neital) engaged themselves in salt-panning, drying and salting the fish, etc., and

selling them. The women of the pastoral regions (mullai) engaged themselves in rearing cattle and selling milk, butter, etc., in barter. Women who had lost their husbands engaged themselves in hand spinning of cotton.

Social Prestige of Farmers

The Tamils had high respect and regard for their kings. The kings were equated with their soul. There is a popular saying in Sangam literature which states that 'the soil and life of the state is its king. The kings also believed that it was the result of their righteous role or misrule that fortunes or misfortunes fell upon their kingdoms. The people were of the opinion that only righteous role of the king assured them of unailing monsoons and bumper harvests. People by nature were hard-working and sincere. At the same time they had firm belief that their ends were shaped by forces in nature, and that they should always be upright in their conduct. As such, these righteous producers of food were greatly respected by poets and kings. Thus the farmers enjoyed great social prestige and status in the society.

The Age of Pallavas (C. 600 to 900 A.D.)

The literatures of the age of Pallava kings, are replete with religious poems of the Saiva and Vaishnava cult. Very little agricultural information is available in the literature of this period. However, the inscriptions on stones spread over various areas give us a clue to the agricultural practices of the age.

The Pallavas ruled over Tondaimandalam-the northern parts of Tamil Nadu. They reclaimed forest lands for purposes of Agricultural cultivation, they called themselves 'Kaduvetikal' (the axe-men of forests) They dug big tanks and ponds and named them after themselves. Thus we get titles like Thiraiyan tank, Vairamekan tank, etc. They established a board of management in these places. They earmarked certain areas of agricultural land, known as 'yeripatti' and utilised the income from the land for meeting the annual expenses for the upkeep of the tanks and ponds.

It is also seen that the farmers were keen in utilising the help extended by the kings in the form of reclaimed lands for cultivation and additional irrigation water for increasing their produce and in paying tithes to their kings. It is also understood that the systems of renting the land under fixed terms of tenancy and for the same tenants came into existence in due course.

The Pallava kings had embossed on their coins the image of a bullock. This evidently bears testimony for their avowed involvement and deep interest in agriculture.

Agricultural Advancement in the Cola Age (C. 900 to 1300 A.D.)

Unlike in the preceding age of Pallavas we get plenty of information relating to agricultural development in the age of Cola. The great names of this age like Peria Puranam and Kamba Ramayanam and ethiographical evidences like the monuments are the undeniable sources for our information. It was during this age that agricultural land was surveyed and standardised in terms of muntiri, Kani and ma; rules for locating and managing irrigation sources without any wastage were established and systematised. The Cola king built dams across the rivers, and named them after themselves in the same way as Pallavas did for tanks. The tank which is presently known as Ponneri, was dug by the king Rajendran I and was named Cola Kankam.

Wet-land rice was pre-dominantly grown in the province. However, they also raised other crops like dry-land rice, varaku, ragi, sesamum and other garden trees like the coconut, the arecanut and the jack tree. A pioneering feature of the age is that they had raised another layer of crops under the canopy of these trees also, as understood from the word, 'keel payir.'

The Age of Nayak Kings (C. 1300 to 1600 A.D.)

A literary piece entitled, Mukku-dar Pallu written some three hundred years ago depicts clearly the state of farmers of that period. This age saw the classification of farmers

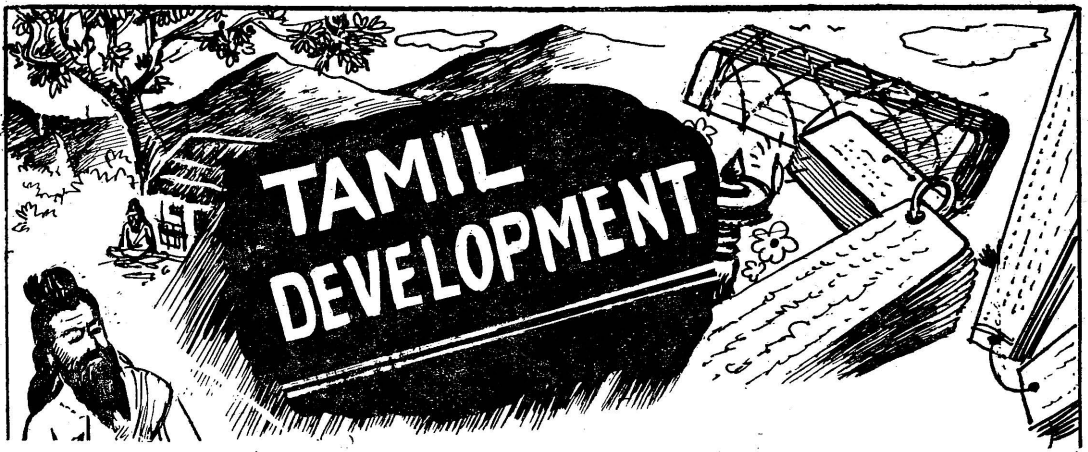
according to their socio-economic standing. The owners of large areas of lands were known as the nilakilar, the farm labourers as the Pannaiyat-kal and the tenant-farmers as the Ulavars. These tenants and the farm labourers were considered un-touchables. The major share of the produce from the lands belonged to the wealthy landlords.

The number of varieties of rice mentioned in this literary piece is striking and enlightening. The general agricultural traditions of the immediate past were followed during the reign of the Nayak kings. Whenever the tanks and ponds became depleted of water, the right of fishing in these places was auctioned, and the income from such auctions was utilised for deepening the existing tanks, and for digging new tanks and ponds. An interesting aspect of farming of the age is that the farmers gained technical skill in matching soil types and their properties with particular crops which might respond with increased yields. This is indeed a step forward in the direction of modern farming.

Pre-Independent Era

This age witnessed great improvement enhancing water resources and water management. The Mettur dam, the Papanasam dam and the Periyaru dam were the three dams which served the needs of agricultural development during this period. The big Mettur dam is built across the river Cauveri in Salem District, the Papanasam dam across the river Thamiravaruni in Thirunelveli district and the Periyaru dam across the river Periyaru in Kerala, which flows from the Western ghats bordering Madurai District. The water from the Periyaru dam is taken by tunnels to irrigate the Cumbum valley and other places in Madurai District.

A special feature of these dams is that they have hydro-electric generating houses for generating electricity. The result is industrial development in addition to accelerated agricultural development. It is only during this period that the use of chemical fertilisers came into existence. Modern scientific plant protection systems also came into vogue during this period.



The total provision for the promotion of Tamil Language and Literature, in the Budget Estimate for 1979-80 is Rs. 70 Lakhs. To mention the more important components, Rs. 28 lakhs will be spent on stipends and book allowances to students studying through the Tamil Medium in Colleges; Rs. 23 lakhs on bringing out Collegiate books in Tamil, Rs. 9 lakhs on the Directorate of Tamil Development and its activities and Rs. 10 lakhs for other purposes.

Director of Tamil Development :

The Government are anxious that the policy of adopting Tamil as the Official Language of Tamil Nadu should be implemented with full vigour at all levels. The Tamil versions of several Acts, Codes and Manuals have been published. Glossaries of administrative terms and special terms for technical departments have been compiled and published for the use of the departments. Special Inspection Staff at the district level inspect the progress in the District Offices in the adoption of Tamil as the Official Language. An officer in each Department of Secretariat, each Head of the Department and each Collectorate has been ordered to be designated as Liaison Officer for working in close liaison with the Director of Tamil Development, for ensuring the success of the Tamil Scheme.

A bibliography of the Tamil books published from 1867 is being compiled and thirteen volumes cover-

ing the period 1867-1925 have already been published. Work on the remaining volumes is in progress. The Department is also implementing a scheme for financial assistance to authors for bringing out original books in Tamil. The Government will give all possible assistance for bringing out the second edition of the Tamil Encyclopaedia.

History of Tamil Nadu :

An experts' Committee has been set up to write the authentic history of Tamil Nadu. Two volumes in the series of six volume have been completed. The first volume on the Pre-historic period has been published already and the second on the Sangam age will be published shortly.

Honours to Tamil Poets and Scholars:

A Reader's chair in the name of Umaru Pulavar has been instituted in Madurai Kamaraj University for research in Islamic Tamil Literature. The Government have paid an Endowment contribution of Rs. 2 lakhs for the purpose.

In memory of Pavendhar Bharathidasan, the Government have instituted in the Madras University an Endowment of Rs. 25,000, the interest on which will be utilised for organising Endowment Lectures every year.

The Government have instituted an Award Called Pavendhar Bharathidasan award, under which a cash

award of Rs. 10,000 and a silver insignia will be given to a Tamil poet selected every year. Kavignar Suradha got the award for 1978.

In accordance with the Government's policy of honouring Tamil scholars and savants, Thiruvalargal K. Appadurai, T. S. Avinashilingam. G. Devaneyya Pavanar, M.P. Periaswami Thooran and V. Subbiah were honoured with the title of "Senthamil Chelvar" on Thiruvalluvar Day in 1979.

Financial Assistance to indigent Tamil Scholars.

The Government have instituted in January 1978 a scheme for giving pension to Tamil Scholars in indigent circumstances, i.e., those whose monthly income does not exceed Rs. 150 per mensem. Thirty-three scholars have already been given pension. The amount of pension which was Rs. 100 per month is proposed to be increased to Rs. 250 per month. The Scholars who have contributed significantly to Tamil language and literature (and dependants of such Scholars who have left their families unprovided) are eligible for this pension and the selection is done by an expert committee. The pension is given for three years at a time, but renewals are permissible.

Tamil Etymological Dictionary.

The eminent scholar in Tamil and Dravidian linguistics, Thiru G. Devaneyya Pavanar, who, is the Director of the Tamil Etymological

Dictionary Project is actively engaged in compiling the "Senthamil Corppirappiyal Akaramutal" which is expected to be a comprehensive and definitive work in the field. The work will consist of 13 volumes. The first part of the first volume will be published shortly. Work on the second part is now in progress.

International Institute of Tamil Studies:

The International Institute of Tamil Studies was established in October 1970. It is promoting research in all aspects of Tamil Studies and allied fields with the active cooperation of International Scholars interested in such studies. From 1972 it is publishing a half-yearly research journal. The Journal of Tamil Studies containing articles written by scholars all over the world. A well-stocked reference library has been set up in the Institute. The Institute gives intensive coaching in Tamil to foreign students with the aid of a language laboratory and audio visual equipment gifted by UNESCO. The Institute has so far published a dozen books. It proposes to publish a Social History of the Early Tamils, a companion to Tamil Literature, and a Who's who of Tamil writers. It also conducts every month popular lectures on Literary theories with special reference to Tamil Literature. It has conducted seminars on Folklore, Cultural heritage of the Tamils and Literary heritage of the Tamils. The Institute is getting an annual grant of Rs. 3 lakhs from the Government of Tamil Nadu. It is now located in the campus of the Central Institutes of Technology, Adyar and the Government have allotted six acres of land to the Institute near its present location for the construction of a permanent building for the institute.

Directorate of Tamil Cultural Centre:

There are ample evidences from Linguistics, Archaeology, Anthropology and similar sciences to prove that the Tamil Culture is the forerunner of world civilization. While there are many bodies and associations to do research in the above field, till now there has been no special set-up to present Tamil Culture in its proper perspective to the millions of Tamilians themselves, not to speak of bringing it to the attention of foreigners. The Tamil

Cultural Centre announced in the Budget Speech for 78-79 as a tribute to great Tamil savants like Kambhar and Vallalar has stepped in to fill in this void.

To start with, the Tamil Cultural Centre will address itself to the establishment of a good Library and Reading room, an Auditorium and Exhibition hall, all with a view to further the cause of Tamil culture and tradition which have been permeating the Tamils for centuries together. Ultimately the centre will serve as a kaleidoscope to present the various facets of Tamil culture in all its splendour and glory to the world at large.

Fifth International Conference—Seminar of Tamil Studies

The Fifth International Conference—Seminar of Tamil Studies will be held at Madurai in June 1980. - The Government will render all necessary help for the Conference as was done in 1968 for the Second Conference by the Government of Arignar Anna. They have already released an assistance of Rs. 50,000 as the first instalment, to be utilised for preparatory work.

Promoting Tamil Studies outside the State :

This Government are also offering generous grants to various Universities and institutions in other States which come forward to establish chairs in Tamil, undertake Research Work in Tamil or introduce part-time Diploma Courses in Tamil. During 1978-79, 15 Universities/institutions in other States were given a grant of Rs. 15,000 each for conducting part-time Diploma Courses in Tamil.

The International School of Dravidian Linguistics, Trivandrum proposes to implement the following programmes, among others :—

- (1) a survey study of the influence of Tamil in Thailand and Cambodia ;
- (2) investigating the translation theory based on Tamil, making use of Computer ;
- (3) a survey of South Indian Studies in the Far-Eastern Countries; and

(4) construction of an administrative building and auditorium to be named after the great Tamil grammarian, "Tholkappiar". The Government of Tamil Nadu have sanctioned a recurring grant of Rs. 1,36,000 per annum to the statute for five years from 1978-79. They have also agreed to give a non-recurring grant of Rs. 4,51,000 for the building works mentioned under (4) above and released Rs. 1 lakh as the first instalment.

Programme of Translations :

A programme has been launched for publishing in Tamil, valuable books from other languages, and for publishing valuable Tamil Classics in other languages. An Expert Committee has been constituted for this purpose under the Chairmanship of Justice Thiru S. Maharajan. As the first step the Committee has got prepared an annotated Bibliography of the Books in Tamil translated into other languages, and books in other Languages translated into Tamil. The Committee has selected books in English, French, Persian, Russian and Chinese Language for translation into Tamil and Tamil Classics for translation into English and other languages. Further the Committee has also plans to translate into Tamil, works which have won the Nobel Prize for literature. The work of translating and publishing Dr. Anandacoomaraswamy's "Dance of Shiva" and Francis Thompson's poems is now in progress.

Tamil script reform :

"On the occasion of the birth centenary of Periar E. V. Ramasamy, the Government have accepted for implementation some reforms in the Tamil script. Simplified forms were ordered to be adopted for 2 vowels and 13 consonants, which will lead to economy in printing and typewriting. All State Government Offices, Local Bodies, Quasi-Government Bodies and Educational Institutions were ordered to follow this script reform. The adoption of this reform was commended generally to all. A Committee of Tamil Scholars is being constituted to go into the reforms, in the light of the various opinions expressed, and give its advice to the Government.

PONGAL

THE

THANKS GIVING

FESTIVAL



Pongal is celebrated in Tamil-Nadu and is the grandest and biggest harvest festival. Pongal is essentially a thanksgiving festival of Tamil Nadu.

Commencing from the last day of the Tamil month "Margazi" it extends over three days in the month of Thai. This is the time when the harvest season comes to a close. The farmer who toiled for months in the field reaps a good harvest. This would not have been possible unless he had the help of such natural elements like the earth, the sun, the rain and the animals. The farmer, therefore, celebrates the Pongal to express his gratitude to all these agencies. A good harvest helps the farmer to plan for the welfare of his family. The Tamil saying "Thai heralds prosperity" is a reflection of the luck in store for the future.

With the end of the monsoon, there is freshness everywhere. The air is clean and crisp. The warmth of the sun is exhilarating. The landscape presents a fine picture of pastoral activity with scenes of rice fields, harvesting, threshing and so on.

Bogi : The festival commences with Bogi on the last day of 'Margazhi'. This is the preparatory day before Pongal which falls on the next day, the first day in the month of "Thai". Old household articles give way to new ones. "Let the old things go out and new things come in" is the Tamil adage. Old things are burnt in a bonfire in

the early morning. The houses are cleaned and decorated. The front and back courtyards and doorways are adorned with kolam and pumpkin flowers. The edges of the kolams are adorned with red powder. The entrances are decorated with "Thoranams" of mango and coconut leaves. Kumkum and tumeric paste are applied to doorsteps and door frames.

Pongal : The day dawns with a bright sun. The inmates of the family are bathed and attired in new clothes. The women of the house get ready to prepare Pongal. A new earthen pot decorated in the conventional manner with attractive motifs on it, is placed on the oven. Fresh turmeric is tied around the neck of the pot. Freshly harvested paddy which is hand-pounded, fresh jaggery and milk are placed in the pot and cooked. The milk boils upto the brim and all the members shout joyously, "Pongalo Pongal." The Pongal is either prepared in the garden or the open courtyard of the house. On a fresh plantain leaf, Pongal, is offered to the sun. Turmeric is considered to be auspicious. Sugarcane devoting sweetness right through the year.

Mattupongal : On this day the farmer honours the cattle which served him well throughout the year. The bulls and cows are bedecked with beads and bells, corn sheafs and garlands, the horns painted and tips fitted with metal caps.

The cattle are then taken to the village common ground in the evening.

In the evening, the village folk dressed in new clothes, go on visiting, exchange greetings and the farm labourers bring fruits and vegetables as gifts to the landlords who give them new clothes. People greet one another with the words 'Paal Pongitra'. The philosophy behind the greeting is that prosperity will brim in the farmer's life just as the milk does.

Kannum Pongal : The four day long festival comes to a close with Kannum Pongal. Kannum means seeing. On this day people go sight seeing. In urban areas people visit the exhibition, museum, zoo and even the cinema theatres. In rural areas, bull-fight, cock-fight etc., are staged. On this day coloured rice balls are placed for birds. A number of crows and sparrows have a feast on this day. Thus even the birds are not forgotten.

The Jallikattu is a popular sport in the southern districts. Bulls are raised up specially for this occasion. The bulls are let out. They are untamed and ferocious. Unarmed, young men meet the bulls and try to master it. A few mirasdars and zamindars used to tie gold coins around the horns which goes to the young man who masters the bull. Today, bundles of currency are tied. In olden days, the owner also used to promise the hand of his daughter to the young man who masters the bull.

Thus Pongal, is a festival of thanksgiving, of rejoice, of chivalry, of valour, of colour and gaiety, in which man, beasts and birds participate.

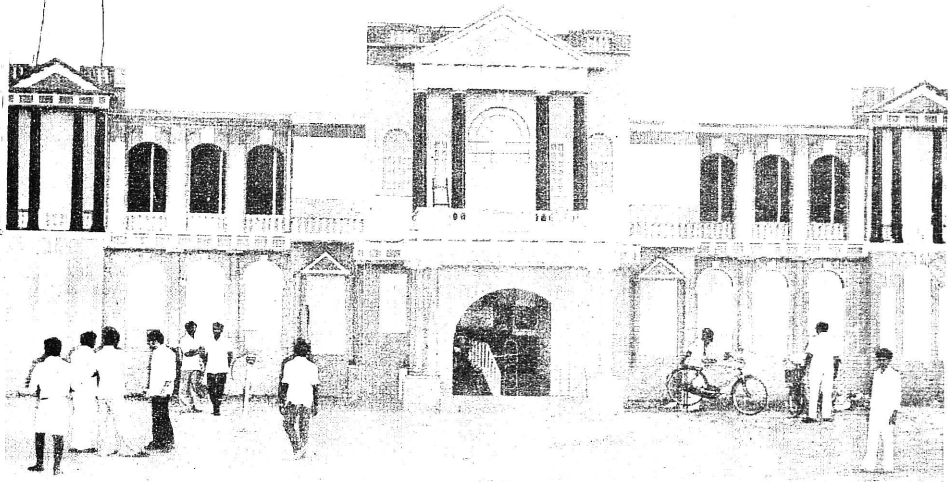


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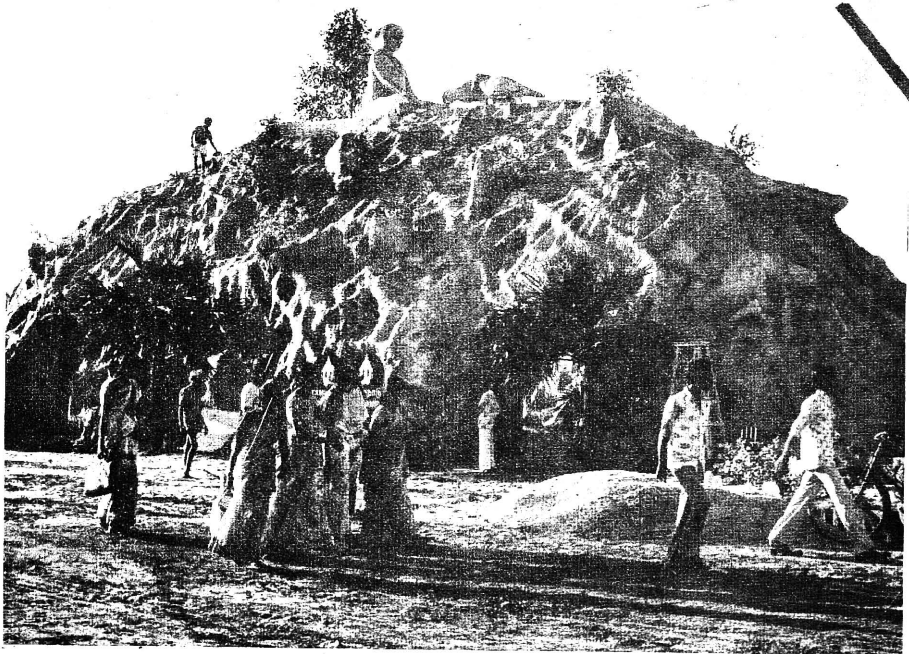
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