

### MODULE 1: CLASSICAL TAMIL LANGUAGE

- The Importance of the Tamil Language: Aesthetic dimensions and richness of vocabulary.
- Criteria for a Classical Language: Antiquity, literary corpus, and vitality - Comparison with languages like Sanskrit and English - Meaning and significance of the term 'classical language' - The classical status of Tamil and its global recognition.
- Historical Background of Tamil: A living language for over 2500 years - Global influence of Tamil language: Global evidence - Tamil: A language with an ancient literary heritage - Reasons for the vitality of the Tamil language.
- Evidence of Tamil's Antiquity: Inscriptions, hero stones, copper plates, palm leaf manuscripts, coins, emblems, pottery, and shards.
- Evidence of Tamil's Richness: Tolkappiyam, Tirukkural, Five Great Epics, Eighteen Minor Works, Purarananooru, Agananooru.

#### REF: ATTACHMENT 1

### MODULE 2: TAMIL AS AN OFFICIAL LANGUAGE

- Tamil as the official language in the Legislative Assembly: A historical achievement - Tamil Nadu's identity: A legislative resolution - Government measures for the growth of the Tamil language - Practical benefits of the legislative resolution.
- Tamil as the official language of government: Importance, administrative efficiency, and opportunities - Status and growth (an overview) - History and future.
- Tamil in district courts: A historical overview - The role of Tamil in judicial administration: The voice of the people.
- The rise of the Tamil language in the judiciary - A Recognition for the Tamil language: Supreme Court judgments in Tamil - Judicial revolution: Translation & The translation process.

#### REF: ATTACHMENT 2

### MODULE 3: LAW, DHARMA AND TAMIL

- The four pillars of Tamil literature: Dharma, wealth, pleasure, and liberation - The importance of Dharma: Tamil literature's keen interest - A guide to the four goals of life.
- Purananuru: The exaltation of Dharma equivalent to valour. Songs of Dharma: An overview - The indispensability of Dharma in the lives of ancient Tamils - Good conduct and culture: Evidence from Purananuru.
- Law and Literature: Dimensions of justice - Human nature, society, and law: The perspective of literature - Social justice as seen in Sangam literature - The evolution of law through literature.
- Assembly that speaks of Dharma: The call of Dharma - Sowing the seeds of good conduct - Beginning of social change - Light of thought - Voice of unity.
- Justice of King Manu Neeti Chozhan: The pinnacle of justice - Man and animal are equal - The prince who killed the cow's calf/ Seeking justice by ringing a bell - Even a postcard is accepted as a legal order. Modern legal system.
- Tale of the Three Jewels: Evidence - Oral evidence, documentary evidence, third-party evidence.

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### MODULE 4: THE DHARMA AS SHOWN IN THIRUKKURAL

- Tirukkural: Aesthetics of Tirukkural. A guide to life - Moral values, honesty, and justice - Socio-cultural application of Tirukkural - Legal status as shown in Tirukkural. "Knowledge is the strength of teeth; virtue is the strength of words."
- The exaltation of Dharma:
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- o Righteousness
- Exercise: Other interpretations of Tirukkural related to law.

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#### MODULE 5: IMPORTANT LEGAL TERMS AND THEIR EXPLANATIONS

- Exercise: Translation.
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#### MODULE 6: WRITING PETITIONS IN TAMIL

- Sample format for Writ Application.
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World Classical Tamil Conference- June 2010

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## THE UNIQUENESS OF TAMIL LANGUAGE

Devaneyapavanar\*

Reputed grammarian and linguist, he was once a lecturer in Salem Municipal College and he also served in Annamalai University on the eve of his retirement. Pavanar analyses here the Universality of Tamil language.

The history of a country may exist either written or unwritten. Written history may be true or false or partially true. Unwritten history may be extinct or descriptive or narrative. As the Tamil nation (or for that matter the Dravidian race) is of Lemurian origin, and as all the pre-Aryan Tamil literature and the post-Vedic pre-Sangam works, with a few exceptions, have been destroyed, the pre-Christian history of Tamil Nadu can only be of descriptive nature.

The post-Christian history of Tamil Nadu has already been written fairly well by many historians and historiographers.

The South Indian historians as a rule, acquit themselves admirably well in writing the post-Christian history of Tamil Nadu; but become entirely inactive and uninterested with regard to the pre-Christian history of the same, and suddenly turn to the North and base everything on the Vedas. They are even prone to grossly misrepresent facts, as they know for certain that a true representation of ancient Tamil Nadu will only reveal the glory of Tamil, and rebound to the credit of ancient Tamils. Their guiding principle is always to uphold Sanskrit and the Vedic system of culture. The two exceptions in this regard were the late Mr.P.T. Srinivasa Iyengar and Prof.V.R.Ramachandra Dikshitar, both of whom adorned the University of Madras as Head of the Department of History during different periods. If there was any other, it was

\* Source: *The Primary Classical Language of the World*. By Devaneyapavanar, 2001. A commemorative Publication of Devaneyapavanar's Centenary Celebrations. (ed. Pulavar A.Nakkeeran), Published by G.Elavazhagan. pp.1-13.

T.R. Sesha Iyengar. All the others are of one mould and flagrantly betray their bias towards Sanskrit. They make a mountain of a molehill if it be in favour of the Aryans, and a molehill of a mountain if it be in favour of the Tamilians.

Under these circumstances, to expect a true and faithful history of pre-Aryan Tamil Nadu to be written by any of the pro-Sanskrit historians of today, is "to set the fox to keep the geese."

#### The Sources of Cultural History of Ancient Tamils

Tamil being the earliest cultivated language of the world dating from time immemorial, ancient Lemuria, the original home of the Tamilians, having been submerged long ago, it is vain to look for archaeological evidences in support of the antiquity of Tamil civilization and culture. It must be definitely understood, that oceanography and geology have taken the place of archaeology in the case of Tamil Nadu.

Under this situation, the Tamil language and literature alone constitute the sources of material for reconstruction of pre-Christian and pre-Aryan history of Tamil Culture.

#### Signification of the Term 'Tamil'

"Tamil" is one of those words whose origin and root-meaning are wrapped up in mystery. All that we can say at present without any fear of contradiction is, that it is a pure Tamil word being current as the only name of the language of the Tamils, from the days that preceded the First Tamil Academy established at Thenmadurai on the river Pahruli in the submerged continent.

After some of the Vedic Aryans migrated to the South, Tamil got the descriptive name 'Tenmoli' lit. 'the southern language', in contradistinction to the Vedic language or Sanskrit which was called 'Vadamoli', lit. 'the northern language'.

The word 'Tamil' or 'Tamilan' successively changed into 'Dramila', 'Dramida' and 'Dravida' in North India and at first denoted only the Tamil language, as all the other Dravidian dialects separated themselves from Tamil or came into prominence one by one only after the dawn of the Christian era. That is why Sanskrit and Tamil came to be known as *Vadamoli* and *Tenmoli* respectively. This distinction could have arisen only when there were two languages standing side by side, one in the North and the other in the South,

both coming in contact with each other. The Buddhist Tamil Academy which flourished in the 5th century at Madurai, went by the name of 'Travida Sangam'. Pillai Lokacariyar, a Vaisnava Acarya of the 14th century refers to Tamil literature as 'Dravida Sastram'. Even Tayumanavar, a Tamilian saint who lived in the 18th century, employs the word 'Travidam' to designate Tamil, on account of the established usage of the term in religious literature.

Telugu was the first Dravidian dialect to separate from Tamil, and so, Kumarila-Bhatta, an eminent Brahmin writer of the 7th century A.D., uses the term Andhra-Dravida-bhasha, 'the Telugu-Tamil language' for the first time to designate the entire family of the Dravidian languages.

Whether the initial letter is voiced or voiceless, we do not find an 'r' inserted after it in any of the various forms of the word "Tamil" employed by foreigners, as in those used by North-Indians or Sanskritists. In the Indian segment of the Peutinger Tables, we find the names Damirice and Dymirice, and in the Cosmography of the geographer of Ravenna, the name Dimirica. We can safely identify these names with Tamilakam, by which name the Tamil country was generally known in ancient days. The Chinese pilgrim, Hwen Thsang has the form Tchi-mo-Io, which may also be read Dimala or Dimara. There is no difficulty in identifying this word with the name Tamil. The name given to Tamil by the first Danish Missionaries was Lingua Damulica, which may mean the Tamil language or 'the language of the Tamil country. In the Pali of the Mahawanso the form used is Damilo, the derivative of which is Damilo. Tamil was written 'Tamil' and the Dravidian family of languages styled 'Tamilian' at one time by European writers.

The oldest form of Dravida appears to have been Dramila or Dramila. The Dravidas are called Dramilas in Taranatha's Tibetan *History of the Propagation of Buddhism in India* (A.D.1573) and this is the form in which the word occurs again and again in the old Malayalam versions of the Sanskrit Puranas. The next old form that appears to have been most widely in use is Dramida, which by a single consonantal change becomes Dravida. It is apparent that the form Dramila is closest to the word Tamil.

Sanskrit has a tendency either to separate the consonant and vowel of the initial syllabic-consonant of a word and insert an 'r' between them, or to de-vowelise the syllabic-consonant and insert a 'ri' after it, when naturalising Tamil words.

e.g.	Tamil	Sanskrit	Tamil	Sanskrit
	padi	prati	pudavi	prithvi
	padimai	pratima	madi	mri
	padikam	pratika	madangam	mridanga
	pavalam	pravala	medu	mridu

It is exactly in keeping with this tendency that the word Tamil first became Dramila in Sanskrit. If we take all the Sanskrit alterations of the word Tamil in their historical order, there will be no difficulty at all in identifying the word Dravida with Tamil. Dr.Caldwell has rightly discovered their identity, but has gravely erred in deriving the original from its corruption, i.e., 'Tamil' from 'Dravida'. It is owing to this wrong conclusion that he has reversed the order of the Sanskrit forms of the word Tamil. Evidently he had no knowledge of the Sangam literature, and consequently no idea of the Lemurian origin of Tamil. The Vedic Aryans set foot on the Indian soil not before 2000 B.C. The first Tamil Academy seems to have flourished not later than 5000 B.C. when the language had no other name than Tamil. This chronology proves the preposterousness of Dr.Caldwell's conclusion. Even without chronological evidence it is easier to derive 'Dravia' from 'Tamil' than 'Tamil' from 'Dravida,' and hence the correction of the mistake by Dr. Grierson in his *Linguistic Survey of India*. It also naturally seems improbable and absurd on the face of it, that the highly civilized Tamilian people residing in the extreme south should remain for long without a name for their language or themselves and then be called by the Aryan immigrants, not by a Tamil but by a Sanskrit name.

The etymology of the word Tamil, as I have already stated at the outset, is not yet known. Some attribute to the word the meaning 'that which singularly possesses the letter 'l' and some others 'sweetness.' Both of these do not hold water, as the former demands comparison with all the other languages of the world as a prerequisite, and the latter only expresses the high esteem in which the language is held by the people who speak it. The only way to squeeze a plausible meaning out of the word is to treat it as a corruption of the compound word *tam-il*, which may mean either 'one's house' or 'one's country'. Originally it may have been prefixed to *moli* as an epithet so that the whole may have meant 'house-hold language' or 'language of homeland', and denoted the refined speech of Tamil Nadu which differed from that of contiguous northern countries called *moli peyar deyam*, 'countries where the speech changed or was in the transitional stage'. Then, in the course of time, the epithet itself may have come to

denote the language, and gradually evolved into the present form Tamil. Mutation of 'l' into *l* is not uncommon in derivation. Comp. *malai* (cloud or rain), *kal-kaal-kaal-kaal* (blackness).

"The word Tamil occurs in all the ancient Tamil classics as a common or generic name for the people and their language in India. The word is as old as the Tamil language and hence there is no need to derive it from foreign words like Dravida".

Many do not know that the words 'Tamil' and 'Dravida' are different forms of one and the same vocable. *The Concise Oxford Dictionary*, which treats 'Tamil' as a native word, declares 'Dravida' to be a Sanskrit one and the name of a province of South India.

#### Need for distinguishing Tamil from the other Dravidian languages

Though the word Dravida is only an alteration or another form of the term Tamil, it gradually acquired the character of a doublet and came to be used as a generic appellation for all the South Indian languages, because of the essential and distinctive grammatical characteristics and a large number of primary roots which they possess in common. Therefore, Dr.Caldwell was perfectly right in adopting the term Dravidian, derived from 'Dravida', as a common name to designate the South Indian family of languages, leaving the word Tamil free to signify that which is distinctively Tamil and at the same time relieving the term 'Dravidian' of its ambiguity; as it was sometimes used in a restricted sense, as 'equivalent to 'Tamil,' for which purpose it was not suited after Tamil became the parent of one or more of the Dravidian Languages.

As Dr.Caldwell was a pioneer worker in the field of Dravidian philology, there was no need felt during his time for making distinction within the family itself between Tamil and the other languages. Now it has arisen for the following reasons.

- (1) As a result of advanced studies and research in Dravidian philology, the pre-eminence or supremacy of Tamil is realised far more than in the time of Dr. Caldwell.
- (2) The linguistic reorganisation of States in India has contributed much to linguistic distinction and consciousness.

- (3) Tamil alone possesses a literature which is distinctively Dravidian and original in design and execution.
- (4) The attitude of Tamil towards Sanskrit is diametrically opposed to that of the other Dravidian languages.
- (5) The Non-Tamil Dravidian languages have been Aryanised and alienated from Tamil so far, that they have reached a point of no return.
- (6) Purity, which is the life and soul of Tamil, is almost unknown to the other Dravidian languages.
- (7) The unique simplicity of Tamil phonology makes Tamil a class' by itself.

The above differentiae warrant invention of a new term to designate Tamil and other Dravidian languages collectively, demoting the old term Dravidian to denote only the non-Tamil languages of the family. The word best suited for the purpose is Tamilican, derived from Tamilic, a term which has already been used by European writers in what appears to be substantially the same sense in which I propose to use its derivative. The derivation is simple and similar to that of 'Dravidian'. As the, Tamil language varied during its spread towards the north, its name also varied correspondingly, and hence, it is only proper that the varied forms sholud be designated by a varied name. Accordingly, of the two terms Tamilican and Dravidian, the former will be used as inclusive and the latter as exclusive of Tamil hereafter in this treatise.

Though Modern Tamil seems to have much changed from Old or pre-Dravidian Tamil, still, it will not be far wrong to say that Tamil is the parent of the Dravidian languages. Even Caldwell, who held Tamil only as the eldest member of the Dravidian family of languages, has described Tamil as "probably the earliest cultivated, of the Dravidian languages-in many respects the representative language of the family", "the oldest and most highly cultivated member of the family, and that which contains the largest proportion of the family, inheritance of forms and roots", the most copious and that which contains the largest portion and the richest variety of indubitably ancient forms" and that which furnishes most assistance "in the endeavour to ascertain the characteristics of the primitive Dravidian speech, from which the various existing dialects have divercated."

Now it is eighty-seven years since the above passages were written. "Some of the author's conclusions as to the dates of the older books have been rendered

obsolete by the researches of Indian scholars and by the investigations of the Government Archaeological Departments." The Sangam classics which were unknown even to Tamil scholars during the time of Dr.Caldwell, and in some of which, the tradition "which speaks of a large continent which once existed contiguous to Southern India, and which was submerged by the ocean during a certain inundation not far removed from human recollection" is recorded, were brought to light only after his time. Recent researches in Dravidian philology show, that the relation of Tamil to the Dravidian languages is that of parent and not that of sister, as is ordinarily held by Western philologists. Hence, the distinction between Tamil and its allied languages is fully justified.

#### (i) Phonological simplicity of Tamil

Though Tamil is a classical language of the first order, its phonology consists of only thirty primary and three secondary sounds, most of them so simple as to be easily pronounced by infants, invalids and the decrepit, as well as by valiant adults. Even this number can be reduced to 31, if two of the secondary sounds are taken to be mere allophones of the vowels 'i' and 'u', as they ought to be. Thus, it will be seen, that Tamil, phonologically speaking, is the simplest of the classical languages of the world.

#### (ii) Purity of the Tamil vocabulary

"The ancient or classical dialect of the Tamil language, called Shen-Tamil (Sen-Damil) or correct Tamil, in which nearly all the literature has been written, contains exceedingly little Sanskrit; and differs from the colloquial dialect, or the language of prose, chiefly in the sedulous and jealous care with which it has rejected the use of Sanskrit derivatives and characters, and restricted itself to pure Ancient Dravidian sounds, forms and roots. So completely has this jealousy of Sanskrit pervaded the minds of the educated classes amongst the Tamilians, that a Tamil poetical composition is regarded as in accordance with good taste and worthy of being called classical, not in proportion to the amount of Sanskrit it contains, as would be the case in some other dialects, but in proportion of its freedom from Sanskrit! The speech of the very lowest classes of the people in the retired country districts accords to a considerable extent with the classical dialect in dispensing with Sanskrit derivatives. In every country it is in the poetry and in the speech of the peasantry that the ancient condition of the language is best studied. .... Even in prose compositions on religious subjects, in which a larger amount of Sanskrit is employed than in any other department of literature,

the proportion of Sanskrit which has found its way into Tamil is not greater than the amount of Latin contained in corresponding compositions in English.....

.....\*.....

## (ii) Roots of Most Dravidian words ascertainable in Tamil alone

Tamil	Mal.	Kaln.	Tel.	Tulu	Kur.	Malto	Kui	Gondi	Brahui	Roots
onru	onnu	ondu	ondu,	onji	onta	eend	ro(ndi)	undi	--	ol
			okati							
niir	niir	niiru	--	--	--	--	yeer	diir	--	niil
vaay	vaay	baay	baayi	baa	--	--	--	baa	--	vali
var, vaa vaa		baa	raa	baa	bara	bara	baamu	vara	bar	val
poo	poo	poogu, poovu	--	--	--	--	--	--	--	pugu
			hogu							
kal		kalu	lu	--	--	--	--	k	--	kal
(pl.sfx.)										
veendum venaam,			valenu	--	--	--	--	--	--	veel
eenam										
			vale							

"Though the proportion of Sanskrit which we find to be contained in Tamil version of the Ten Commandments happens to correspond so exactly to the proportion of Latin contained in the English version, it would be an error to conclude that the Tamil language is as deeply indebted to Sanskrit as English is to Latin. Tamil can readily dispense with the greater part or the whole of its Sanskrit, and by dispensing with it rises to a purer and more refined style; whereas English cannot abandon its Latin without abandoning perspicuity. Anglo-Saxon has no synonyms of its own for many of the words it has borrowed from Latin; so that if it were obliged to dispense with them, it would, in most cases, be under the necessity of using a very awkward periphrasis instead of a single word. Tamil, on the other hand, is peculiarly rich in synonyms; and generally it is not through any real necessity, but from choice and the fashion of the age, that it makes use of Sanskrit..... Through the predominant influence of the religion of the Brahmins; the majority of the words expressive of religious ideas in actual use in modern Tamil are of Sanskrit origin, and though there are equivalent Dravidian words which are equally appropriate, and in some

\* D.C.G Introduction pp.45-6

instances more so, such words have gradually become obsolete, and are now confined to the poetical dialect; so that the use of them in prose compositions would sound affected and pedantic. This is the real and only reason why Sanskrit derivatives are so generally used in Tamil religious compositions."

Tamil, on account of its phonological simplicity and verbal richness, has a natural aversion to all foreign words, especially to Sanskrit ones, and in cases of unavoidable necessity naturalisation of foreign words, even to the extent of obliteration of identity, is an indispensable prerequisite, according to the orthodox tradition. Tamil is maintaining or is able to maintain its purity both glossarily and morphologically, even after the total extinction of the pre-Aryan Tamil literature and the submergence of the whole of ancient Pandinadu. Most of the words and inflexions in the Dravidian languages are either alterations or corruptions of the original forms which are treasured up only in Tamil.

## Earliest cultivation of Tamil

*Tolkappiyam*, which is mainly a recast of an earlier work, or compilation of materials collected from many earlier works (and presupposes a long evolution of literary culture, was composed about the 7th century B.C. Literary tradition affirms that the First Academy which flourished more than 6000 years before Christ, both preserved earlier literature and produced new works exactly like its two successors. Though the periods of duration given for the Three Academies are incredibly long, the incredibility soon vanishes when we consider the aboriginality of the Tamilians, the high degree of linguistic and literary cultivation of Tamil and the geological antiquity to the Lemurian continent, in which the seats of the first Academies were situated.

The relatively high antiquity of the literary cultivation of Tamil being a matter of interest considered in itself, irrespective of its bearings on the question of Dravidian comparative grammar, I shall here adduce a few of the evidences on which this conclusion rests."

"Classical Tamil, which not only contains all the refinements which the Tamil has received, but also exhibits to some extent the primitive condition of the language, differs more from the colloquial Tamil than the classical dialect of any other Dravidian idiom differs from its ordinary dialect..... As the words and forms of classical Tamil cannot have been invented all at once by the poets, but

\* Ibid. pp.46-7

must have come into use slowly and gradually, the degree in which colloquial Tamil has diverged from the poetical dialect, notwithstanding the slowness with which languages, like everything else, changes in the East, seems to me a proof of the high antiquity of the literary cultivation of Tamil."<sup>\*</sup>

"The higher antiquity of the literary cultivation of Tamil may also be inferred from Tamil inscriptions. In Karnataka and Telengana, every inscription of an early date and the majority even of modern inscription are written in Sanskrit..... In the Tamil country, on the contrary, all inscriptions belonging to an early period are written in Tamil....."<sup>†</sup>

"From the various particulars mentioned above, it appears clear that the Tamil language was of all the Dravidian idioms the earliest cultivated; it also appears highly probable that in the endeavour to ascertain the characteristics of the primitive Dravidian speech, from which the various existing dialects have divericated, most assistance-will be furnished by Tamil."<sup>‡</sup>

The literary cultivation of Kanarese, Telugu and Malayalam dates only from the 9th, 10th and 14th centuries A.D. respectively.

#### The extraordinary copiousness of the Tamil vocabulary

"Another evidence of the greatness of Tamil" consists in the extraordinary copiousness of the Tamil vocabulary, and the number and variety of the grammatical forms of Shen-Tamil. The Shen-Tamil grammar is a crowded museum of obsolete forms, cast-off inflexions, and curious anomalies... Nothing strikes a Tamil scholar more, on examining the dictionaries of the other Dravidian dialects, than the paucity of their lists of synonyms in comparison with those of Tamil. The Tamil vocabulary contains not only those words which may be regarded as appropriate to the language, in as much as they are used by Tamil alone, but also those which may be considered as the property of Telugu, Canarese, &c. Thus, the word used for 'house' in ordinary Tamil is *viidu*; but the vocabulary contains also, and occasionally uses, the word appropriate to Telugu, *il* (Tel. *illu*); and the distinctive Canarese word, *manai* (Can.*mane*); besides another synonym, *kudi* which it has in common with Sanskrit and the whole of the Finnish languages. The grammar and vocabulary of Tamil are thus to a

\* D.C.G. Introduction, p.81

† *Ibid.* pp. 85 & 86

‡ *Ibid.* p.87.

considerable extent the common repository of Dravidian forms and roots. We may conclude, therefore, that the literary cultivation of Tamil dates from a period prior to that of the other idioms, and not long subsequent to the final breaking up of the language of the ancient Dravidians into dialects."<sup>\*</sup>

#### Independence of the Tamil language and literature

"The orientalists who supposed the Dravidian languages to derived from Sanskrit were not aware of the existence of uncultivated languages of the Dravidian family, in which Sanskrit words were not at all, or but very rarely, employed; they were also not aware that some of the Dravidian languages which make use of Sanskrit derivatives, are able to dispense with those derivatives altogether, such derivatives being considered rather as luxuries or articles of finery than as necessities. It is true it would now be difficult for Telugu to dispense with its Sanskrit; more so for Canarese; and most of all for Malayalam. Those languages having borrowed from Sanskrit so largely, and being so habituated to loo up to it for help, that it would be scarcely possible for them now to assert their independence. Tamil however, the most highly cultivated *ab intra* of all Dravidian idioms, can dispense with its Sanskrit altogether, if need be, and not only stand alone, but flourish without its aid."<sup>†</sup>

All the pre-Aryan Tamil literature, technical as well as general, displaying perfect, purity of word and thought, have been destroyed. Even the earliest extant Tamil literature is enough to prove the complete independence of Tamil language and literature from Sanskrit. The linking of the Tamil language, Music and Drama together as *Muttamil*, 'threefold Tamil,' the division of Grammar into Orthography, Accidence and Syntax, and that which comprises classification of literary themes, Prosody and Rhetoric; the division of subject-matter into *Aham* (Erotic) and *Puram* (non-Erotic); the five fold geographical treatment of erotic poems as *Kurinji* (hillside), *Mullai* (pastoral region), *Marudam* (agricultural region), *Neydal* (littoral), and *Palai* (desert); the four principal metres, viz., *Venba*, *Asiriyappa*, *Kalippa* and *Vanjippa* and their varieties, not to speak of the various allied and auxiliary metres; the eightfold classification of poetic works, each class called by the common name *Vanappu*, into *Ammai*, *Alagu*, *Tonmai*, *Tool*, *Virundu*, *Iyaibu*, *Pulan*, and *Ilaibu*; the 20 types. of simple rhythm described by *Tolkappiyam*,

\* D.C.G. Introduction, p.82

† *Ibid* p.45.

the 100 types of complex rhythm described by *Avinayam*, and the numerous types of technical rhythm displayed by Arunagirinathar; are all peculiar to Tamil

**Catholicity of Tamil**

There is no major language in the world, perhaps, that is not enriched or influenced by Tamil in some way or other. The Glossarial or grammatical affinities Tamil has with the Aryan, Semitic and Scythian languages will be exhibited later on. Here I shall confine my attention only to some Australian and African affinities. Regarding the resemblance between the Dravidian and Australian pronouns, Dr. Caldwell writes as follows:

"It seems proper here to notice the remarkable general resemblance which exists between the Dravidian pronouns and those of the aboriginal tribes of southern and western Australia. In whatever way it may be explained, the existence of a general resemblance seems to be unquestionable; but it has not hitherto been observed that the Australian pronouns of the first person are more nearly allied to the Tibetan than to the Dravidian. This will appear from the following comparative view of the pronoun of the first person singular.

Dravidian	Australian	Tibetan	Chinese
naan, yaan, naa, en	nga, ngaii, nagtsa, nganya	nga, nge, neged	nge

"Whilst the base of this pronoun seems to be closely allied to the corresponding pronoun in Tibetan, and in the Indo-Chinese family generally, the manner in which it is pluralised in the Australian dialects bears a marked resemblance to the Dravidian, and especially to Telugu. Telugu forms its plurals by suffixing *Iu* to the singular; the Australian dialects by a similar addition of *lu*, *li*, *dlu*, *dli*, &c. In this particular some of the dialects of the North-Eastern Frontier of India exhibit also an agreement with Telugu-e.g., compare Dhimal *naathou*, with *nyel*, you. In the Australian dialects I find the following plurals and duals of the pronoun of the first person -we, or we two, *ngalu*, *ngadlu*, *ngadli*, *ngalata*, &c. Compare this with the manner in which the Telugu forms its plural -e.g., *vaandu*, *he*, *vaandlu*, *they*; and even with the Tamil plural exclusive of the pronoun of the first person -e.g., *nan*, *I*, *naangal*, we.

"The resemblance between the Australian pronouns of the second person, both singular and plural, and those of the Dravidian languages is more distinct and special, and is apparent, not only in the suffixes, but in the pronominal base

itself. The normal forms of these pronouns in Dravidian languages are -singular, *niin*, plural, *niim*. The personality resides in the crude root *niit*, thou, which is the same in both numbers, with the addition of a singular formative (*nin*, thou) and a pluralising formative *m* (*niim-m*, thou or you). In some cases the pluralising particle *m* has been displaced, anq *r*, which I regard as properly sign of the epicene plural of the third person, has been substituted for it -e.g., *niir*, you (in Telugu *miiru*). This abnormal form *niir* is most used as a nominative, the older and more regular *niim* retains its place in the compounds. Whilst *i* is the vowel which is almost invariably found in the singular of the pronoun of the second person, it is found that in the plural *i* often gives-places to *u* as in the classical Tamil *numa*, your, and the Brahui *num*, you. It is to be noticed also that the modern Canarese has softened *niim* into *niivu* or *niitu*, in the nominative. It is singular, in whatever way it may be accounted for, that in each of the particulars now mentioned the Australian dialects resemble the Dravidian. See the following comparative view under the Australian head I class the dual together with the plural, as being substantially the same.

Dravidian	Australian
thou, <i>niin</i> , <i>nin</i> , you, <i>niim</i> , <i>nim</i> , <i>niir</i> , <i>num</i> , <i>nivu</i> .	<i>ninna</i> , <i>nignne</i> , <i>ngintoa</i> , <i>ningte</i> <i>nimedoo</i> , <i>nura</i> , <i>niwa</i> , <i>ngurle</i>

"Compare also the accusative of the first person singular in Tamil, *ennei*, me, with the Australian accusative *emmo*.

The Ghana Engineer Mr. Evans Yao Dzato, who was deputed by the Government of his country to receive training on the Indian Railways, has said during his stay in Madras, that some Tamil words like *vaa*(come), *poo*(go), *tukku*(lift), and *devi* (an appendage to feminine names) are in ordinary use in Ewe, one of the languages spoken by the people of Trans Volta district of Togoland in Ghana, and remarked that many centuries ago there must have been frequent cultural and other contacts between Ghana and South India.

Apart from the universality of Tamil words, Tamil literature is full of maxims and principles reflecting Tamilian cosmopolitanism, humanism, philanthropy and indiscriminate munificence. The opening line of the 192nd stanza of *Purananuru* "Yaadum uuree yaavarum kelir" meaning 'All human habitations are our native places, and all men are our relatives,' best manifests the cosmopolitan nature of the Tamils. Unlike Sanskrit, the Tamil language and

literature are open to all, meant for all and aimed at the good of all. *Tirukkural*, the chief ethical work in Tamil, sets forth excellent moral principles of universal application; enjoins on all authorities to mete out uniform justice to all irrespective of caste, creed or community.

The grammatical structure of the Australian dialects exhibits a general agreement with the languages of the Scythian group. In the use of postpositions instead of prepositions; in the use of two forms of the first person plural, one inclusive of the party I addressed, the other exclusive; in the formation of inceptive causative, and reflective verbs by the addition of certain particles to the root; and, generally, in the agglutinative structure of words and in the position of words in a sentence, the dialects of Australia resemble the Dravidian as also the Turkish, the Mongolian, and other Scythian languages; and in the same particulars, with one or two exceptions, they differ essentially from the dialects which are called Polynesian; The vocabularies of the Australian dialects which have been compiled do not appear to furnish additional confirmation to the resemblances pointed out above; but it is difficult to suppose these resemblances to be unreal or merely accidental, and it is obvious that the Australian dialects demand (and probably reward) further examination.

It is also, still more difficult to be accounted for, that some resemblances may be traced between the Dravidian languages and the Bornu, or rather the Kanuri, one of the languages spoken in the Bornu country, in Central Africa. Most of the resemblances are, it is true, of a general nature—e.g., the Kanuri is agglutinative in structure, it uses postpositions instead of prepositions, it adds to nouns and sentences syllables expressive of doubt, interrogation and emphasis, in a peculiarly Dravidian manner, and its verb has a negative voice. It has an objective verb as well as subjective, like the Hungarian. The most distinctive resemblance to the Dravidian languages I notice is in the pronoun of the second person, which is *ni*, as in each of the Dravidian dialects. Even this, however, as has been shown, is common to the Dravidian with Brahui, Chinese, the language of the second Behistun tablets, and the Australian dialects. The Kanuri language differs so remarkably from the rest of the African tongues, that it is very desirable that its relationship should be fully investigated.\*

\* D.C.G. Introduction, p.76 & 77.

## HISTORY AND MAJOR FACTS ABOUT TAMIL LANGUAGE

Tamil is a member of the Dravidian language family, a group of languages predominantly spoken in South India and some parts of Central and Eastern India. It is one of the 22 officially recognized languages in India, along with the likes of Hindi, Urdu, Punjabi, and Nepali.

Below, WHE presents everything you need to know about the Tamil language:

### How old is Tamil Language?

It's one of the oldest surviving languages, with a history extending beyond 2,500 years. While the precise age of the language is debated, there's consensus about its ancient status.



*Tamil, a Dravidian language, is primarily spoken by the Tamil community in South Asia.*  
*Image: Mangulam Tamil Brahmi inscription in Mangulam, Madurai district, Tamil Nadu, dated to Tamil Sangam period (c. 400 BC – c. 200 AD)*

### Classical Language

The Indian government has designated Tamil as a "Classical Language," signifying its longstanding literary tradition and rich heritage.

Sangam Literature refers to a body of classical Tamil literature created between 500 BC and 300 AD, a testament to the language's ancient literary tradition.

While Sangam literature is renowned, Tamil's literary heritage doesn't stop there. Works like "Thirukkural" provide profound insights into life and ethics.

### Dynastic Influence and Geographical Spread

The Cholas, Pandya, and Cheras were significant Tamil dynasties that have left an indelible mark on Tamil literature, art, and culture.

While Tamil's heartland is Tamil Nadu and Puducherry in India, its influence isn't limited to these areas.

Through historical trade routes, migration, and colonization, Tamil has found speakers in Sri Lanka, Singapore, Malaysia, and even some regions of Africa.

### Official Status

Beyond its native region, Tamil is an official language in Sri Lanka and Singapore, emphasizing its global significance. For example, the Sri Lankan Moors count Tamil as their native tongue.

In India, Tamil stands proud as one of the country's six classical languages.

### Uniqueness and nature

Tamil boasts its own script distinct from other Indian languages.

While many scripts are alphabetic (with separate symbols for consonants and vowels), Tamil's script combines both, making it syllabic.

It holds official status in Tamil Nadu (India), Sri Lanka, Singapore, and Puducherry (India). Additionally, it is spoken in regions like Kerala, Karnataka, Andhra Pradesh, Telangana, and the Andaman and Nicobar Islands.

## HISTORY

### Speakers in the diaspora and cultural influence

Large Tamil-speaking populations have settled in diverse parts of the world, from Southeast Asia to North America, enriching global cultural tapestries.

The language's reach has influenced other cultures, notably in the form of its script shaping the writing systems of certain Southeast Asian languages.

Today, Tamil cinema, colloquially known as Kollywood (based in Chennai, formerly known as Madras), produces a large number of films each year, further popularizing the language and culture both domestically and internationally.

**"the only language of contemporary India which is recognizably continuous with a classical past"**

- A. K. Ramanujan

## HISTORY

### UNESCO Recognition

The International Mother Language Day is a nod to linguistic diversity and rights. While its origins lie in a tragic event in Bangladesh, regions like Tamil Nadu have used it to promote their linguistic heritage, as evidenced by the inauguration of "Semmozhi Poonga" in Chennai.

### Major milestone

The Tamil language has a rich history marked by notable milestones. In 1578, "Thambiran Vanakkam," a prayer book written in the ancient Tamil script, was printed and published by Portuguese Christian missionaries. This distinction made Tamil the first Indian language to be printed. Furthermore, the "Tamil Lexicon," released by the University of Madras, was among the pioneering dictionaries published in Indian languages. These achievements highlight Tamil's deep linguistic roots and its pivotal role in the historical tapestry of the Indian subcontinent.

### Major Facts about Tamil Language



*Tamil literature is renowned for its richness and depth, ranking it among the world's foremost classical traditions and literatures. Its documented history spans over two millennia. Image:*

*The word "Tamil" in Tamil script*

- Sangam literature, dating from approximately 300 BC to AD 300, stands as a testament to the ancient Tamil literary tradition, celebrated for its diversity and depth, reflecting the Tamil community's profound literary achievements during that period.
- Of the inscriptions unearthed by the Archaeological Survey of India, about 60% of the estimated 100,000 are found in Tamil Nadu, with a predominant majority in Tamil. Outside India, Tamil inscriptions in the Brahmi script have appeared in Sri Lanka and on traded goods in Thailand and Egypt.

- Emphasizing Tamil's historic importance, UNESCO's Memory of the World register acknowledged two early Tamil manuscripts in 1997 and 2005, underlining the language's timeless legacy
- Apart from India, Tamil has official language status in Sri Lanka and Singapore. It is also one of the six living classical languages of India.
- The language has its own unique script, which has evolved over time. The script is syllabic and not purely alphabetic.

**Outside its native areas, Tamil is spoken by diaspora communities in countries including Malaysia, Myanmar, South Africa, the UK, the US, Canada, Australia, and Mauritius.**

### HISTORY

- Large Tamil-speaking communities can be found worldwide, particularly in Southeast Asia, the Middle East, North America, Australia, and parts of Europe.
- The Tamil language has greatly influenced other cultures. For instance, its script was used as the basis for the scripts of certain Southeast Asian languages.
- Apart from the renowned Sangam literature, Tamil boasts other classic literary works, such as "Thirukkural" by Thiruvalluvar, which offers moral guidance and wisdom.
- In 2008, UNESCO declared the 21st of February as International Mother Language Day based on a recommendation from Bangladesh. On that day in 1952, several students died in Dhaka (Bangladesh's capital) protesting for the recognition of their mother language, Bengali. To commemorate this day and promote linguistic diversity, a monument called "Semmozhi Poonga" (Classical Language Park) was inaugurated in Chennai in 2010.

Enshrined in the Indian Constitution as one of the 22 scheduled languages, Tamil proudly stands as the first language in India to be recognized as a classical language.



#### OFFICIAL USE OF TAMIL BY COUNTRY 2024

Tamil, ranking as the sixth most spoken language in India, boasts an impressive 66,742,402 speakers and holds the unique distinction of being the only language personified as a god by its speakers. This ancient language, known as the world's oldest living language, has been an integral part of Indian culture for over 2,000 years. Its influence extends beyond India, serving as an official language in some countries and recognized as a minority language in others.

The 20th century saw the introduction of Tamil to Sri Lanka, where it has since become one of the dominant languages. Despite being a minority, the Tamil-speaking community in Sri Lanka is divided into two distinct groups: Sri Lankan Tamils and Indian Tamils. In Malaysia, Tamil speakers constitute about 6.5% of the population, predominantly following Hinduism.

Mauritius, a member of both the Commonwealth of Nations and La Francophonie, primarily uses English and French as official languages. However, Tamil is spoken by around 3.5% of the Mauritian population. In Singapore, Tamil is one of the four official languages, with Tamils making up about 5% of the population and representing the largest segment of South Indians in the country.

In India, Tamil Nadu stands as the sixth most populous state, located in the southernmost part of the country. Tamil, being the longest-spoken language in India, is the official language of Tamil Nadu. The union territory of Puducherry also recognizes Tamil as its official language. The name 'Puducherry' originates from the Tamil words 'putu' (new) and 'ceri' (village). Initially changed to Pondicherry by the French, it was officially reverted to Puducherry in 2006.

In Fiji, Tamil is the primary language spoken by the South Indian community and is predominantly taught in Sangam schools. Additionally, Tamil is acknowledged as a minority language in South Africa, spoken by the Tamil-origin population alongside other major languages like English, Afrikaans, and Zulu.

## Need To Make Tamil As An Official Language In The Madras High Court. on 13 March, 2007

> Title: Need to make Tamil as an official language in the Madras High Court.

SHRI P. MOHAN (MADRASI) : Under Article 348 (2) of our Constitution and also under Section 7 of the Official Languages Act, the High Courts in the States of Bihar, Uttar Pradesh, Madhya Pradesh and Rajasthan have been permitted to have proceedings conducted and pronouncements delivered in the official language of their High court. A Resolution on 6th of December last was unanimously passed in the Tamil Nadu Legislative Assembly to introduce Tamil language also in the proceedings of Madras High Court. His Excellency, the Governor of Tamil Nadu has given his accord to this and has forwarded this to His Excellency, the President of India for his approval. The High Court of Madras has \*English translation of the speech originally delivered in Tamil.

also notionally accepted this. Madras High Court has indicated that Tamil will also be a court language after its being assented to by the President of India. At this juncture, the Union Government has sent a letter to Tamil Nadu denying permission to have Tamil also as a language of the High Court of Madras thereby rejecting the unanimous Resolution of the Legislative Assembly of Tamil Nadu. This is highly improper and inappropriate. I would like to point out that the Tamil Nadu Assembly Resolution clearly points out that English will continue to be the court language in addition to Tamil, the classical and national language. The sentiments of the people of Tamil Nadu to have High Court judgements in Tamil must be respected. The accused and the litigants connected in the cases and the ordinary citizens have a right to listen to the proceedings and have access to the judgements concerning their lives. In order to uphold the rights of those people of India living in Tamil Nadu, the Union Government may initiate suitable steps to obtain the Presidential nod making Tamil also a court language of Madras High Court.

### PRESS NOTE NO. 45 dt (11.3.2007)

On 6.12.2006 a resolution for introduction of Tamil in the Madras High Court was passed in the Tamil Nadu Legislative Assembly and proposals were sent to Government of India for obtaining the consent of His Excellency the President of India. Now the Government of India has sent a letter stating that it is not proper to introduce Regional Language in the High Court. Hon'ble Chief Minister of Tamil Nadu, Kalaignar M.Karunanidhi, has sent a letter today (11.3.2007) to the Prime Minister of India, Union Home Minister and Law Minister, urging them to obtain the consent of His Excellency the President of India authorising the use of Tamil in the High Court of Madras. Copy of the letter is enclosed.

#### Issued By:

DIPR, CHENNAI-9.

D.O.Letter No.109249/Cts.III/2006-5, dated: 11.03.2007

**Sub:** Official Language of the State – Use of Tamil in the Proceedings of the High Court of Madras – To invoke Article 348(2) of the Constitution of India – Consent of the President of India – Regarding.

**Ref:** 1. Tamil Nadu Government Letter No.109249 / Cts.III/2006-5, Home Department, dated: 07.12.2006.  
 2. Letter F.No.L-11025/I/2007- Jus., dated: 27<sup>th</sup> February, 2007, of Ministry of Law and Justice (Department of Justice), Government of India.

Millions of Tamils, for decades together have been yearning that the Tamil, the official language of the State, should also become the language of the Madras High Court. The desire increased especially in the context of Tamil- the only language among the Indian languages - having been declared by the UPA Government at the centre as classical language. A resolution was moved by me in the Tamil Nadu Legislative Assembly on 6.12.2006 for the introduction of Tamil in orders, decrees and other proceedings of the Madras High Court as per Article 348(2) of the Constitution of India read with Section 7 of the Official Languages Act, 1963. The resolution was passed unanimously by the Tamil Nadu Legislative Assembly with great enthusiasm and expectation. After getting the recommendation of His Excellency the Governor of Tamil Nadu, proposals were sent to the Government of India for getting the consent of His Excellency the President of India authorizing the use of Tamil in the Madras High Court. In the meanwhile, the Madras High Court had also given its in-principle concurrence for the use of Tamil in the High Court proceedings. His Excellency the Governor of Tamil Nadu and Hon'ble High Court of Madras are of the opinion that it is perfectly legal to use Tamil in the High Court of Madras.

Now in the letter second cited of the Government of India, it is stated that the matter was examined in consultation with the Supreme Court and "the Hon'ble Chief Justice of India has opined that for the present it is not proper to introduce regional language in the orders, decrees and other proceedings of the High Court". All concerned are surprised and shocked over the contents of this letter, when the relevant provisions of the Constitution and the Law made by Parliament remain unchanged.

The import of Article 348(2) of the Constitution of India and Section 7 of the Official Languages Act, 1963, is very clear. That cannot be interpreted or applied differently to different States.

The Constitution provided under Art.344 that a Commission of Parliament, inter-alia, shall make recommendations to the President as to the language to be used for all or any of the purposes mentioned in Art.348. Accordingly, the Parliamentary Commission gave its recommendations; based on those recommendations, the Parliament enacted the Official Languages Act 1963. That was also amended subsequently in 1967.

As per Section 7 of the Official Languages Act, 1963, the Governor of a State may authorize the "use of Hindi or the official language of the State, in addition to the English language, for the purpose of any judgement, decree or order passed or made by the High Court for the State". Every State in the Union of India has the right to invoke the above provision for the use of the official language in the High Court.

Obviously on the strength of the Article 348(2) of the Constitution of India and Section 7 of the Official Languages Act, 1963, in four States in the Indian Union, (Bihar, Uttar Pradesh, Madhya Pradesh and Rajasthan) the use of the official language of those States have been authorized in all the proceedings of the High Courts of those States (vide., Answer to the Starred Question No.279 answered on 12.12.2005 in the Rajya Sabha). On this aspect, of use of the official language of the State, the component States in the Indian Union can not be discriminated. Therefore in the case of Tamil Nadu a different stand cannot be taken.

It is stated that certain Resolutions were passed in the year 1965 on the issue of use of languages other than English (linguistic medium) in the

29  
High Courts. The entire scenario in the country has undergone transformation since then. Attitude, outlook and practices have all changed. Regional aspirations have gained momentum and have come to the forefront. In a multi-lingual country like India, there cannot be a permanent formula for the use of a single language.

Section 7 of the Official Languages Act 1963 was brought into force by the Home Ministry's Notification 2/1/66/O.L. dt. 26<sup>th</sup> February 1970. The Union Government fixed the 7<sup>th</sup> day of March 1970 as the appointed date for the purpose of section 7 of the Official Languages Act 1963. The Governor of Uttar Pradesh after consultation with High Court of Allahabad by a notification dated 28<sup>th</sup> October 1970 authorised the use of Hindi, in addition to English for the purpose of Judgement, decree passed by the Court of Allahabad. All these are long after the said resolution passed in 1965.

Further the use of Tamil as the language of the High Court is not exclusive but only in addition to English Language. Therefore any Judge who wants to have the proceedings, or pass an order in English is not prohibited from using English Language. Also any order passed in Tamil shall always be accompanied by an Official English Translation. Therefore, no judge who is not well versed in Tamil would face any difficulty either in hearing the argument or passing the orders. Therefore the reasons stated do not appear to be valid.

The rejection of request made by West Bengal Government for introduction of Bengali as the official language in Calcutta High Court may not be a valid reason to reject the request of Tamil Nadu.

As already stated, the four states have been permitted to use their official language of the States as the language of the High Court and that the same cannot be denied to Tamil Nadu.

You will appreciate that Art.348 was a transitory provision just as Art. 344. It was holding the field only till the date, the parliament by law otherwise provided. Therefore, Art.348 is no more a part of the Constitution and it shall give way to the Official Languages Act 1963, from the date on which that Act was brought into force. Therefore the provisions that "all proceedings . . . in every High Court . . . shall be in English

Language" found in Art.348, are not in force after the commencement of the Official Languages Act 1963. Only the Official Languages Act 1963 holds the field at present. Therefore it would be unconstitutional to say that in the High Courts, only the English language shall be used.

You are fully aware of the development which took place in England during the 18<sup>th</sup> century, when French atlast had to give way to English in the Law Courts, inspite of the former's superiority in the qualities of precision and richness of technical terms. The change came and came finally and certainly after a battle for nearly five centuries. Thus, changes are inevitable.

Tamil Nadu expects that it would be treated on an equal footing with Bihar, Uttar Pradesh, Madhya Pradesh and Rajasthan, in so far as the application of Article 348(2) of the Constitution of India read with Section 7 of the Official Languages Act, 1963, are concerned. I am quite confident that you will take urgent steps to give effect to the will and desire of the people of Tamil Nadu expressed unequivocally through the unanimous Resolution of the Tamil Nadu Legislative Assembly on 6.12.2006. I am hopeful that you would certainly appreciate the sentiments of the people of Tamil Nadu and accede to rightful claim of Tamil Nadu. Therefore I kindly request you to obtain the consent of His Excellency the President of India at an early date as required, authorising the use of Tamil in the High Court of Madras.

Yours sincerely,  
Sd/-  
(M.KARUNANIDHI)

To

1. Dr. Manmohan Singh,  
Hon'ble Prime Minister of India, New Delhi.
2. Thiru Shivraj Patil,  
Hon'ble Union Home Minister, New Delhi.
3. Thiru Bhardwaj,  
Hon'ble Union Law Minister, New Delhi.

(M.KARUNANIDHI)

Issued By:

DIPR, CHENNAI-9.

**SHRI E.G. SUGAVANAM (KRISHNAGIRI):** Tamil is one of the oldest languages of the country. In fact, besides Sanskrit, it is an ancient language spoken by crores of people spread throughout the world. Tamil is the official language of Tamilnadu as well as one of the languages of Sri Lanka, Singapore, Malaysia and some middle-east countries. Tamil language has rich literature and a great history. Tamil language has been declared by the Central Government as a classical language. Tamil is taught as one of the languages in many colleges and universities in several States.

Mere declaration of Tamil language as a classical language would not suffice unless concrete steps are taken to promote and propagate the language. When Tamil language is used as one of the official languages of foreign countries, it is surprising to note why it is not used as one of the official languages of our own country. In fact, I demand a Central Tamil Council should be set up on the lines of Central Hindi Samiti to propagate the Tamil language. Tamil should be declared as an official language besides Hindi and English of the Union immediately.

Hence, I urge upon the Union Government to bring forward a suitable legislation to give effect to this historical proposal.

## UNIT 7 SANGAM LITERARY TRADITION\*

### Structure

- 7.0 Objectives
- 7.1 Introduction
- 7.2 Sangam Literature: An Introduction
- 7.3 Historical Consciousness and Historical Tradition in Sangam Literature
  - 7.3.1 Description of the Past
  - 7.3.2 Historical Narratives
- 7.4 Composition and Codification: History in the Making
- 7.5 Authenticating the Past: Historicity of Sangam Age
- 7.6 Legacy behind the Historical Traditions
- 7.7 Summary
- 7.8 Keywords
- 7.9 Answers to Check Your Progress Exercises
- 7.10 Suggested Readings
- 7.11 Instructional Video Recommendations

### 7.0 OBJECTIVES

After reading this Unit, you will understand:

- how the Sangam classical poems are organised,
- the chronology of the various texts,
- what kind of historical consciousness is revealed through the Sangam poems, and
- the significant historical accounts that Sangam poems narrate.

### 7.1 INTRODUCTION

For the study of past, literature plays a very significant role as it marks the beginning of 'history' in a narrow sense. The history of the Tamil region, encompassing the modern day Tamil Nadu and Kerala, in the early historical period can be reconstructed through literary sources known as Sangam literature, epigraphical sources and archaeology. In this Unit we will focus on the literary sources. This Unit deals not only with the reconstruction of history as gleaned from the Sangam literature but also with the perceptions of poets on the past and their historical consciousness and the legitimacy for the rulers they praised. This Unit analyses the historical consciousness in the Sangam period also called as classical period as construed by Sangam poems.

### 7.2 SANGAM LITERATURE: AN INTRODUCTION

Sangam literature refers to a corpus of early Tamil literary works which were passed down as oral tradition and dated to the early centuries of the Common Era. The word Sangam (or an academy) is a term first found in the medieval texts and

\* Dr. S.B. Darsana, PG and Research Department of History, Holy Cross College, Tiruchirappalli

assigned to Tamil works which were compiled in an academy. According to Nakkiranar who wrote a commentary on *Iraiyanar Akaporul*, a medieval work of 8<sup>th</sup> century CE, there were three Sangams. All the Sangams or academies of poets were patronised by the Pandya rulers. The first Sangam took place at Ten Madurai (*ten* means South) which was engulfed by sea. The academy had 4449 poets and lasted for 4440 years. The names of the poets include the legendary names of deities of Lord Shiva, Lord Muruga, Lord Kubera and sage Agasthya. The second Sangam took place at Kapatapuram that lasted for 3700 years with 3700 poets. Both Ten Madurai and Kapatapuram were engulfed by sea according to legends. The works produced during these two Sangams were lost due to the vagaries of time.

The third Sangam lasted for 1830 years patronised by 49 Pandya kings. The present works are extant from third Sangam which include *Tolkappiyam* (ancient Tamil Grammatical work) *Ettu tokai* (Eight anthologies – A collection of eight literary works namely *Natrinai*, *Kuruntokai*, *Inkurunuru*, *Patitruppathu*, *Paripadal*, *Kalittokai*, *Akananuru* and *Purananuru*), and *Pattu pattu* (ten long poems such as *Tirumurugaatruppadai*, *Porumaratruppadai*, *Sirupaanaatruppadai*, *Perumppaanaatruppadai*, *Mullaipattu*, *Maduraikanchi*, *Nedunvalaadai*, *Kurinjiapaatu*, *Pattinapalai*, and *Malaipadukadam*).

An academy of poets lasting for more than nine thousand years, as presented in the later texts, is an improbable occurrence. Though the tradition regarding the three Sangams is perhaps a later day phenomenon, assigning a hoary past for the literature itself is a method of increasing the importance of the textual tradition its importance in the contemporary political-social milieu. The Sangam poems are considered as the outpourings of the bards and poets with true emotions, certain reality and a certain degree of exaggerations.

The poems were originally transmitted as oral tradition and then they were codified in the later period. Fixing the chronology of the various works of the corpus is a difficult task. The composition of poems and the oral tradition probably started around 3<sup>rd</sup> century BCE. The redaction and codification of the oral literature into anthologies took place around 8<sup>th</sup> century CE. It is difficult to assign a fixed date for the academy as different works belonged to different time scale.

The themes of the songs can be classified into two main genres – *Akam* and *Puram*. The *Akam* poems deal with the inner life of the people such as love life, and marriage, while *Puram* deals with outer life such as war. The concept of *tinai* mentioned in the Sangam literature belong to both the genre.

The concept of *tinai* in Sangam literature indicates both the landscape as well as the love or war situations as the case may be. In *Akam* they are classified into fivefold landscapes where the inner life of the hero and heroine is discussed in five different stages. *Kurinji* is the mountainous landscape or *tinai* that is associated with the union of lovers, *Mullai* or the pastoral land is associated with the scenario of the lady waiting for her love; *Marutam* or the riverine zone is connected to the infidelity of the hero, *Neytal* or the coastal zone is associated with anxiety and separation and *Palai* or the dry arid zone is associated with the many hardships as well as separation of lovers. These ecozones also have their own flora, fauna, time, deities, occupation, and season. The poems of a specific ecozone or *tinai* should adhere to other conditions of that landscape. In these *akatinai* poems, the names of the main personae (hero, heroine, their friends, and the foster mother are the main characters) are not revealed. However the names of the kings and chieftains along with mythical and historical events find place in these poems.

In *Puram*, the *tinai* concept is associated with the outer life, consisting of warfare, morality and values in life. The stages of warfare are narrated as *tinais*. Each *tinai* is characterised by a flower used in the different stages of warfare. *Vechi tinai* marks the beginning of warfare with cattle lifting. *Vanchi tinai* deals with the preparation of war, while *Uzhinai tinai* describes the siege. *Tumpai tinai* is associated with the real battle and *Vakai tinai* deals with the victory in the battle. The *Puram* songs refer to the names of the characters mainly the kings, chieftains and battlefields. A few poems are philosophical in nature emphasising on the impermanence of life.

#### Check Your Progress-1

1) Discuss in detail about the Sangam literature.

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2) How is the *tinai* concept articulated in the Sangam literature?

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3) Name the three Sangams and their tentative periodisation.

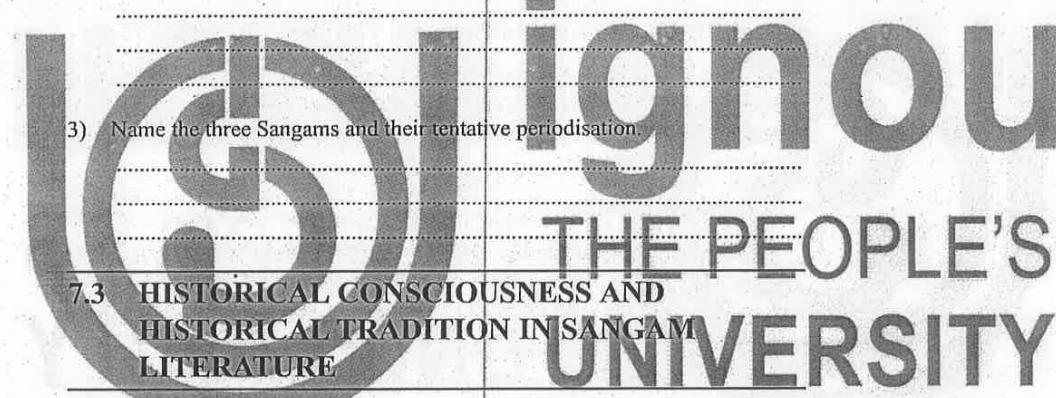
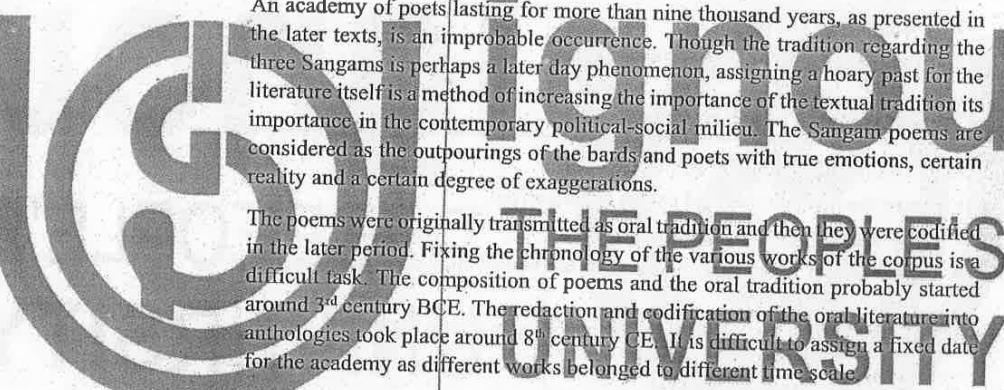
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#### 7.3 HISTORICAL CONSCIOUSNESS AND HISTORICAL TRADITION IN SANGAM LITERATURE

The Indian society is known for its historical heritage, and Tamil region is also not an exception. The Tamils have preserved the stories related to their heritage and history till today for many centuries. There still is a practice of giving a hoary past to the ancient events based only on literary evidence. The historical and archaeological investigations undertaken are used to provide an extended antiquity to the culture of the Tamils.

The Sangam literature with its varied themes show strong evidence of historical collective memory. The collective memory of the past in the form of historical tradition finds place in the poems that directly or indirectly reflect the same for contemporary audience. The memory is selective and definitely not the whole essence of past is percolating to the narratives of the contemporary society. Only the events that the society remembers or want the future to remember are given importance.

Elements of historical antecedents, and contemporary narratives of historical information are found in both the genres of the classical poems. *Tolkappiyam*, the extant ancient Tamil grammar work, refers to the previous works 240 times without referring to the names of the works thus indicating that there is a precedent and set



rules before the codification of grammar rules.

Though the Sangam works are considered as the outpourings of the bards who had sung the praise of the worldly activities of the kings or the love situations (*Puram* and *Akam*), they have intentionally or unintentionally recorded the historical events that had happened in the past or the episodes of their contemporary times. The past events along with the contemporary cultural narratives can be discerned from the poems. The contemporary narratives take precedence over the recording of the past event. These two components of historical consciousness are discussed in this Unit.

- A) Description of the historical past, wherein the genealogy of the kings, reference to past events such as invasion, Vedic sacrifices, mythical ancestry for the kings are discussed.
- B) Historical narratives that give information about the developments and events as noticed by the bards, minstrels and poets.

These narratives are usually interwoven in the poems directly in case of *Puram* songs and indirectly in case of *Akam* songs.

### 7.3.1 Description of the Past

The Sangam poems, while describing the love or war situations, nonchalantly insert the details of the bygone era in a poetic manner. While describing the past, the genealogy, lineage, *itihasa-purana* traditions, history from other regions are discussed.

#### Genealogy of the kings

The Sangam poems sporadically referred to the genealogy of kings. The three major kings, namely, the **Cheras**, **Cholas** and **Pandyas** are usually mentioned with their ancestry. One of the eight anthologies *Patirupathu* details the Chera history with epilogues added in the later period, probably in the early medieval period.

There are 'ten tens' (ten poems in ten divisions) in the poem, each division describing a Chera King. The first ten and the last ten are found missing and we have no information about the names of the first and the last rulers mentioned in *Patirupathu*. The second ten describes about the valour of the king Imayavaramban Neducheralathan, son of Utiyan Cheralathan and Venmal Nallini. He was said to have affixed the Chera emblem of bow on the Himalayas and took war booty by defeating his enemies. He brought enormous wealth from the enemies and redistributed to his subjects in his capital Vanchi. He was credited with defeating the Kadambas who lived in island and cut the totem tree. The second ten was written by Kumattur Kannanar, who received 500 villages and a part of income of the king as a gift from the King Imayavaramban.

The third ten was written by the poet Palai kauthamanar in praise of Palyanai Selkezhukkutuvan, who was the brother of Imayavaramban Neducheralathan. The epilogue narrates the story of the poet wanting to reach the heaven and requesting the king to help him perform the ten sacrifices for gods. At the end of the tenth sacrifice, the poet Kauthamanar and his wife reached heaven. The king was credited with the victory over the fort of Akappa in the region of Umbarkadu.

The fourth ten was written by Kappiyatru Kappiyar on the king Kalankai Kanni

Narmudi Cheral and he was gifted with 'forty hundred' gold coins and a part of the kingdom to rule. Kalankai Kanni Narmudi Cheral was the son of Imayavaramban and his queen Pāduman Devi. His famous victory was against the king Nannan of Puzhi region at the battle of Vaakai Parantalai.

Sangam Literary Tradition

The fifth ten praised the Chera King Kadal Pirakottiya Senkuttuvan and it was written by Paranar who was gifted with the revenue from the place of Umbarkadu. He was the son of Imayavaramban Neducheralathan by a Chola princess. He was credited with defeating the kings who ruled between the Himalayas and Kumari, obviously an exaggerated account. He defeated nine Chola princes in the battle of Neri Vaayil. The sixth ten was written by Kaakaipadiniyar Nachchellaiyar on the Chera King Adukottappu Cheralathan. The lady poet was said to have received hundreds and thousands of gold coins, and the region which can be covered by eyesight from the hilltop. Adukottappu Cheralathan was the son of Cheralathan, a king belonged to the Chera lineage of the Kutanadu, and his queen Devi, who was the daughter of Velaavi Komaan. He was said to have brought back the goats to Tondi, a Chera port on the west coast that have been stolen from his kingdom to Dandakaranya. He had a title *vaanavaramban* indicating sky is the limit for his power.

The seventh ten was written by poet Kapilar on Selvakadungo Vaazhiyadan. Kapilar, for his ten songs on the king was gifted with hundreds and thousands of gold coins and the region covered by the eyesight of the poet atop a hill. More than for his military valour, the king was praised for his devotion to Lord Vishnu (called as Mayavan) to whom he donated the village of Okanthur which supplied good quality rice for Vedic Sacrifice.

The eighth ten was for the king Perumcheral Irumporai by the poet Arisil Kizhar who received nine hundred and thousands of gold coins along with the right to rule the king's kingdom. However, the poet returned the right to rule to the king. He defeated Athiyaman of Tagadur region along with the Cholas and the Pandya. The ninth ten was written by Perumkunur Kizhar in praise of the King Kudakkilancheral Irumporai and received thirty two thousand gold coins. The king was the son of Kutta nadu lord Irumporai and queen Venmai Antuvanchellai. He defeated the Chola, Pandya and Vichchi kings. He ruled from the capital city of Vanchi which was guarded by demons with power (*Bhootam*).

By narrating the genealogy of the Cheras, *Patirupathu* gives a poetic description of the rule of the Chera kings with sparsely sprinkled historical facts. It is indeed difficult to discern the historical authenticity of these poems. Poetic exaggeration should be given its place in this genealogical work as poets vied for king's favours. It may not be plausible for all the poets to sing in praise of all the kings who belonged to different periods. The poems could have been commissioned by a particular king at a particular time and compiled into one. The reference to the Brahmanas, Brahmadeyas, Vedic sacrifices points out to the influence from northern part of Tamil region. The epilogues or the *patikams*, the later compositions of the *Patirupathu* records both the past history in the form of genealogy and contemporary history in the form of kings' valour and conquests. Through the poems, the memories of the past are redefined and retransmitted to a new generation.

#### Lineage

Lineage is a term denoting a clan or tribe tracing a common ancestry. In due course of time for various socio-political reasons, a few clan members (probably

the senior members) could have claimed legitimacy through appropriation of historical tradition that were popular in the past and making them legitimate and popular in the present.

Apart from the genealogy, the lineage of the heroes (both in *Akam* and *Puram* genre) is portrayed so as to give a legitimisation to the character. Various phrases such as 'noble, clan, scion of great family (*Uravon, marugan, thondral*), inherited ancient traditions, and descendant of great family' are used to indicate the great lineage of the kings and heroes (*Purananuru* 24, 27, 32, 58, 159, 356, 399, *Akananuru* 352). The three kings are portrayed as kings of great descent. A person's lineage is considered as the essence of the king's greatness. At times, the lineage is used not only to praise the king but also to point out mistakes as known from a *Purananuru* song (43). A *Purananuru* poem (no. 43) praises the Chola King Karikala's lineage by describing the greatness of his ancestors such as Sibi who gave his flesh to save a pigeon. The story of Sibi is found both in Buddha *Jataka* stories as well as in *Mahabharata*. The poet also questions his lineage whether he truly belonged to the great family of the Cholas as he had committed wrongdoing against a Brahman poet. But he forgives the king in the song and finally praises him.

While describing the greatness of a Velir ruler of Thuvurai (identified with Dwarasamudra of Hoysalas in Karnataka), his ancestry for 49 generations was praised (*Purananuru* 201), probably indicating seven generations seven times to specify ancient lineage. The city of Tuvarai is also identified with Dwaraka situated on the western coast of Gujarat.

Even in the matrimonial alliance, lineage of the woman and man are considered important and there are references in the classical poems that matrimonial alliance is not possible with a person of no famous lineage (*Purananuru* 345, 353).

#### *Ithihasa-Purana* Traditions

The Sangam literature provides information about various legends associated with the Vedic religion. This indicates that the Tamil poets were aware of the developments that took place outside their sphere in northern part of the country. It is to be remembered that some of the collections in Sangam works are dated to as late as medieval period (till 12<sup>th</sup> century), such as, *Kalittokai* and *Tirumurugatruppadai* by a few scholars.

Though the fivefold landscapes of ancient Tamils have their own deities such as Seyyon (Lord Muruga/Subramanya) for mountainous *Kurinji* region, Maayon (Lord Vishnu) for pastoral *Mullai* region, Vendan (Lord Indra) for riverine *Marutam* zone, Lord Varuna for the coastal zone of *Neytal* and Kotravai (Goddess Durga) for the dry zone of *Palai*, the poems sporadically mention about Lord Siva, and Lord Vishnu in invocatory verses (*Purananuru* 1 and *Akananuru* 1). There are references to Shiva as Ardhanariswara (*Purananuru* 1) and Tripurantaka (*Kalittokai* 1). It is to be noted that the invocatory verses of these collections are written by Perumdevanar, who wrote *Mahabharatha* epic in Tamil and he was believed to be the contemporary of the Pallava King Nandivarma of 9<sup>th</sup> century CE.

*Ramayana* and *Mahabharata*, the two great Sanskrit epics of India found mention in a few Sangam songs indicating people's knowledge about these legendary epics from northern part of India. The legends associated with the Vedic Gods too find mention in the poems. Reference to the serving of food by a Chera king to the armies of five Pandavas who have horses with blinkers and the hundred Kauravas

who wore golden garland till the Pandavas annihilated the Kauravas is mentioned in *Purananuru* (2). Though the legend of Bharata war and the period of the Sangam Cheras cannot be contemporaneous to each other, it can be assumed that the legend of *Mahabharata* was in vogue and the Chera king could have offered rice offerings in memory of his ancestors who probably participated in the all India war as observed by a few Tamil scholars. The *Perumpaanatruppadai* (415-417) refers to the great war between the two fifties (hundred Kauravas) and the Pandavas with great chariots. The poem equates the valour of the king of Kanchipuram Ilamthiraiyan with that of the Pandavas.

The story of Duryodhana building a lac house for the Pandavas and trying to burn them down and the Pandavas escaping from the fire with the help of Bhima, the son of the wind god (*Kalittokai* 25) finds reference. Akkrur is referred to as Akkuran, who fought against the hundred Kauravas in the *Mahabharata* war (*Patirupathupathu* 14:5-7). The killing of Duryodana by Bhima by hitting him on his thigh is referred to in *Kalittokai* (52). *Sirupaanatruppadai* refers to the treatise on cooking of Bhima, the brother of Arjuna who destroyed the Kandava *vana* (238-241).

There is a reference to Lord Rama while planning for the expedition to Sri Lanka against Ravana making the birds to keep quiet (*Purananuru* 70). While getting gold ornaments from the Chola King Ilamchet chemni as gifts, the relatives and friends of the poet Uun podhi Pasukudaiyar started wearing the jewels in wrong places due to excitement of getting the gifts. This was equated by the poet with that of the monkeys wearing the jewels thrown by Sita while she was being abducted by Ravana (*Purananuru* 378).

A *Purananuru* song (56) describes the Vedic deities such as Yama, Balarama, Krishna and Subramanya and equates them with the courageous qualities of the Pandya king Ilavantikai Thunjiya nammaran. Another song (*Purananuru* 58) points out that the Chola and Pandya kings are similar to the forms of fair skinned Balarama and dark skinned Krishna. The dark skinned Lord Vishnu as Trivikrama measuring the three worlds finds mention in *Perumpaanatruppadai* (29-30). The same poem describes Brahma emerging from the naval lotus of Lord Vishnu (402). The legend of Krishna stealing the clothes of Gopikas and handed them the dresses made of leaves from the trees on the banks of the river Yamuna is found in *Akananuru* 59. The *Kalittokai* also refers to the episode of Krishna killing of the demon who came in the form of a horse sent by Kamsa (*Kalittokai* 103). A festival conducted on the day of Lord Vishnu's birth star Tiruvonam finds mention in *Maduraikanchi* (591).

Ravana lifting Kailasa, the abode of Lord Siva is described in *Kalittokai* (38). The political treatises written by Guru Brihaspathi and Sukracharya found their place too (*Kalittokai* 99). The same poem also describes the form of Shiva as Kalaantaka, where Lord Siva killed Yama, the Lord of death. Lord Vishnu measuring the three worlds (*Kalittokai* 124), Brahma creating the world after the deluge (*Kali*), and the form of Dakshinamurthy (*Kalittokai* 133) indicate the influence of Vedic stories on Tamil literature.

The Puranic story of Indra deceiving Rishi Gautama to covet Akalya is mentioned in *Paripatal* (19/50-52). *Paripatal* highlights the glory of Lord Vishnu and Lord Muruga, though the work can be dated to later period.

### Conduct of Vedic Rituals

The Tamil literature mentions about the Vedic sacrifices that came into vogue due to contact with northern part of India and the migration of the priestly class of Brahmanas to South India. The Chera king Palyanai Selkelukuttuvan is mentioned as conducting Vedic sacrifices and that the smoke from these sacrifices touched the sky (*Patirupathu* 3:21). The names of the Pandya king Pal yaanai *yaga salai mudukudumi peruvazhuthi* and a Chola king Rajasuyam vetta perunarkilli indicate the importance the kings had given towards the Vedic sacrifices. This could be probably due to the migration of ideologies from the north and for building up ritualistic control and legitimisation of the power they had.

In *Maduraikanchi*, king Neducheliyan was advised by the poet to conduct sacrifices in Madurai like that of his ancestor Palsalai mudukudumi (759-760). An *Akananuru* poem (13) refers to the sacrifice conducted by the chieftain of Kodai region, Panni. *Purananuru* (6,9,15, 361) refers to the Vedic sacrifices along with the Brahmanas who performed them.

### Recording the Regions outside Tamil Region

The Sangam literature sporadically referred to the kings and kingdoms outside the realm of Tamil regime. It shows that the ancient people were aware of the existence of such kingdoms and places and it got recorded in the poems. Through memories they are stored and restored through poems.

Though the Tamil rulers held sway over the Tamil region, they were aware of the entire country of Bharatavarsha. *Purananuru* 3 describes the extent of the region of the Pandya King Palyagasaki Mudukudumi Peruvazhuthi as Himalayas in north, Kumari in South and sea on the west and eastern sides. River Ganga is referred to in *Patinapalai* (190), *Perumpaanatrappadai* (429-433), *Natrinai* (7) with the description ranging from the river falling from heaven, river emerging from the place where the gods reside, river difficult to cross, and the river entering into sea.

The Himalayas is also found mentioned in the classical poems. A *Purananuru* song 132 refers to the existence of Himalayas in the north and the kingdom of Ays in the south as reason for restoring the balance in the world. The cataracts found in the Himalayan region is mentioned in *Purananuru* 369. The Natrinai refers to the sea on the low lying region and the mighty Himalayas in the elevated region. These depictions probably indicate that early Tamil poets either had first-hand knowledge of the regions as far as Himalayas or they had collected information about these far away regions from the traders or pilgrims and immortalised them in their poems.

### The Northern Kings

The Sangam literature apart from giving information on the important rulers who ruled over Tamil region namely the Pandyas (the oldest ruling dynasty in Tamil country ruling the southern part of Tamil Nadu), the Cheras (rulers of roughly the modern day Kerala), and the Cholas (rulers of central Tamil Nadu), it also describes the rulers from northern part. Interestingly the inscriptions of Asoka refer to the Padas (Pandyas), Chodas (Cholas), Keralaputras (Cheras) and Satyaputras as southern neighbours. The Tamil region had maintained trade relations with its northern neighbours.

The tribes such as Aruvars, Oliyar, Vatakar who ruled over the northern part of Tamil country in present day Andhra Pradesh and Karnataka are mentioned in the classical poems. The wars waged by three major chieftains of Tamil country with the chieftains in the border areas where they speak different languages other than Tamil are described in the poems.

The heroes going out in search of wealth leaving behind their loved ones is the common theme in *Akananuru* songs. In *Akananuru* poem (251) while describing about a hero, the friend consoles the heroine that the hero would not be tempted even by the wealth of the Nandas to stay back and would come soon.

In another instance, the wealth of the Nandas is again mentioned. *Akananuru* 265 refers to the city of Pataliputra, the capital city where the Nandas met and hid the treasures under the river Ganges.

The reference about the Mauryas, whose chariots blunted the rocky surface indicate the past history as recorded in the Sangam literature. The references to the chariots of the Mauryas with their iron wheels blunting the rocky surface on the border areas (*Akananuru* 69) point out that the Mauryas were helping the Kosars against the king of Mokur (*Akananuru* 251). The *Puram* songs describe about the superior quality of the chariots of the Mauryas adorned with white parasols and flags (*Purananuru* 175).

The *Akananuru* 281 describes the invasion of the Mauryan army into the southern part with the *Vatukar* in the front. As the hero of the poem crosses the border area to amass wealth, the heroine tells her friend that the hero crossed the border where the Mauryan chariots rolled in the path cut from the rocks, to invade southern parts supported by the Vatukars in the front.

Apart from the Cholas, Pandyas and Cheras who are referred to as Ventars, there are many chieftains who assumed significance due to their valour, or their just rule and the treatment of poets and bards. The Sangam literature hails seven chieftains as great benefactors who donated various things to both the birds and jasmine creeper as well as to the bards. The Sangam poems glorifies the munificent benevolence of seven kings namely Pari, Kari, Ori, Pegan, Ay, Athiyaman, and Nalli, Their legends and munificence are repeated in more than one place (*Purananuru* 158, *Sirupaanatrappadai* 84-115) and their greatness is immortalised in the legends and poems.

The poetess Auvaiyar while singing the valour of the chieftain Athiyaman of Tagadur records the fact that his great ancestors performed the sacrifices and brought the sugarcane cultivation to Tamil country (*Purananuru* 99). The belief that Athiyaman's ancestors brought sugarcane to Tamil country from foreign land (*Purananuru* 392) is prevalent in the later period too as noted by William Logan in *Malabar Manual*.

The *Puram* songs usually describe the ancestor of the hero and sometimes the genealogy culminates to the mythological ancestry. The hero of *Perumpaanatrappadai* is mentioned as the descendant of Tondaiman and finally as the descendant of Lord Vishnu, a practice that continued in the medieval period as known from the inscriptions where both the political and mythical ancestry of the Kings are mentioned starting from the Pallavas in Tamil country. It has been noted that there are more than thirty instances of ancestry being mentioned in the songs.



Check Your Progress-2

1) 'Sangam literature preserves the historical consciousness through the recording of past events.' Justify the statement.

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2) Mention the nature of the performance of the Vedic rituals represented in the Sangam literature.

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3) Illustrate the presence of *itihasa-Purana* tradition in the Sangam literature?

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4) How are the regions represented in the Sangam literature?

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### 7.3.2 Historical Narratives

Sangam literary works are used primarily as the source for reconstructing the early historic period which is contemporaneous to that.

Similar to Herodotus *Histories*, the Sangam works deal with the different aspects of life during the early historic period thereby leaving the historical legacy of the bygone era. The literature gives narratives of historical wars that were fought between the various rulers of Sangam era.

#### Historical Narratives of Kings and Kingdoms

The *Akam* and *Puram* songs in eight anthologies discusses about a few historical events that have taken place. They are all individual and short poems. In the ten long poems or *Pathuppattu*, there are a few works that deal exclusively with one particular king. These songs are narrative in nature and lengthy. The poems range from smallest *Mullaipattu* (103 lines) to the longest *Maduraikanchi* (782 lines). A bard after receiving bountiful gifts from a king guide another bard to the same king by giving explanation about routes and landscape to reach the kingdom. This is known as *Aatrappadai* (literally means guiding). There are five *Aatrappadai* poems in the ten long poems. Four of them (*Porunaratruppadai*, *Perumpaanatruppadai*, *Sirupaanaatruppadai*, *Malaipadukadam* or *Koothaattruppadai*) deal with guidance to the bards to reach a king while one of them is the guide to reach the God (*Tirumurugaatruppadai*). *Pattinapalai*, and *Maduraikanchi* provide valuable information about the kings and kingdoms. A few are discussed below.

Karikala, the Chola King was the hero of two poems of ten long poems, namely *Porunaratruppadai* and *Pattinapalai*. *Pattinapalai*, written by Kadiyalur Uriuthiran Kannanar gives a detailed description of the port city of Kaveripumpattinam, where the river Kaveri meets the sea. The port city was buzzing with trade activities and ships plying with imports and exports. It gives details about the goods in the following lines that highlight the flourishing trade.

Himalayas sends gems and gold  
While Kudu hills, the Sandal wood  
And Akhil; pearls from the south seas come  
Red coral from the eastern sea  
The Ganges and the Kaveri bring  
Their yield; Ceylon provides its food  
And Burma, manufacturers rare

215-221, Chellaiah 1946

The poem describes a king called Tirumavalavan, usually identified with Karikala. He is portrayed as a young tiger cub who defeated many rulers such as Oliyar, Aruvalar, Kudavar, Poduvar, Irungovel, Thennavan, Vadavar. Apart from these, he was credited with making the Chola country more verdant and greener by digging more tanks. He also made many towns by destroying the forest lands so as to expand the Chola country. He is credited with building a bund for the river Kaveri known as Kallanai (stone dam).

The *Porunaratruppadai* written by Mudathama Kanniyar is in praise of King Karikala, which describes his warfare at Venni (identified with modern day Kovil Venni at Thiruvarur district). As it mentions only the earlier warfare of Karikala, this is considered as earlier work than *Pattinapalai*. Another *Aatrappadai* work called *Perumpaanatruppadai* written by Kadiyalur Uriuthiran Kannanar describes the valour and generosity of Tondaiman Ilanthirayan of Kanchipuram. The poet guides another poet by describing the landscape one crosses to reach the king and it throws light on various landscape of Tamil country.

The Sangam poets describe various routes that they follow to reach various kingdoms to sing the praise of chieftains for getting gifts. The *Aatrappadai* literature especially describes many towns and villages in different landscape setting a bard crosses to reach the king. The king of Oymanadu Nalliyakodan is praised in *Sirupaanaatruppadai* written by Nathathanar. Interestingly it talks about Vanchi, the capital city of the Cheras, Madurai, the capital city of the Pandyas, and Urantai, the capital city of the Cholas. The Chera King is praised as one who affixed his bow symbol on the Himalayas (*Sirupaanaatruppadai* 48-49). The city of Madurai is referred to as the city where Tamil flourishes. The bard describes various places while traversing the route to his kingdom. The cities of Aamur, Velur, Eyirpattinam, Mavilangai are described. These places are identified with those at northern part of Tamil Nadu.

The seven famous benevolent kings of Sangam age are recorded in this poem along with their deeds and Nalliyakodan is praised as superior to all of them in munificence.

*Maduraikanchi* is written in praise of the Pandya king Neducheliyan. The poem beautifully depicts the landscape of Madurai with its tall walls, fortifications, moat, wide roads, places of worship and people who indulged in various types of occupations. The poem states that the King Neducheliyan of ancient illustrious

lineage defeated his enemies at Talaialankoram and captured the port city at Saliyur. He had ruled over Korkai, a port city under his control. Even the minute detail like the king wearing starched cotton cloth is mentioned in the poem (720-721).

### Battlefields

The literature gives a vivid account of the battlefields and the horror of the wars. The references to wars are found both in *Akam* and *Puram* songs. While describing the valour of the hero who went to battle, the *Akam* poems elaborately explain the enemy forces, the battle field and the final victory. The heroine is assured that he would reach home sooner. In *Puram* songs the kings are praised openly about the various victories that they had attained. Here, three important battles are described to give an idea about the description of warfare in classical poems.

In the battle of Venni Parantalai, the young Chola king Karikala was said to have defeated two kings and eleven chieftains. *Akananuru* 246 describes that the war drums were lying in a corner when courageous Karikala defeated all the kings. The *Akananuru* 55 attests to the Venni battlefield where the Chera king who was injured in the back committing suicide by facing the northern side holding a sword as getting injured at the back was considered as a shameful act. A poetess while addressing Karikala actually praises the Chera king as a greater person for committing suicide (*Akananuru* 66).

Another battle associated with Karikala Chola was Vagaiparantalai where he defeated nine rulers who left their royal umbrellas and fled the battle scene (*Akananuru* 125). The *Porunarattruppadaai* equates young Karikala defeating the two kings (the Chera and the Pandya king) with a lion's cub killing a huge elephant in the first attempt (139-46). Probably this battle was a continuation of battle of Venni. Through these battles Karikala strengthened his sway over other kings.

Another important battle field that finds mention is the battle of Aalankoram. The Pandya king Seliyan fought with seven rulers namely the Chera, Chola, chieftains Tithiyan, Elini, Erumaiyuran, Irunkovenman and Porunan. The young king on knowing the invasion composed a poem wherein he said if he did not defeat the enemies and seize their parasols, he may be cursed by his people by calling him as an evil king (*Purananuru* 72). Interestingly the battlefield scene is witnessed by a poet who records it saying that Seliyan is entering the battlefield like an elephant and he was faced by many soldiers. The poet concludes that the battle would end soon and only a few will escape (*Purananuru* 79).

The king Seliyan killed all of them in the battle field within a day and captured the white parasols of the enemy kings (*Purananuru* 25,76, *Akananuru* 36). A poet (*Purananuru* 76) on hearing the events at battle records the victory as something which was never heard of.

### Recording the Live Events

Most of the poems describe the past events and a few songs narrate the happenings that are recorded by the poets. A poet of *Purananuru* song (46) slams the Chola king for planning to kill two young sons of the defeated ruler by making elephants trampling upon them. The poet praises the king as the descendant of Sibi, who had given his flesh to save the life of a pigeon and at the same time tells him the innocence of children and leaves the option to him to take desired action.

The daughters of a chieftain Pari, who was killed in the battlefield by the kings lament that in the last full moon day their father and his kingdom were there while in this full moon day their father is killed and the kingdom was seized (*Purananuru* 112).

Poet Kapilar who identifies himself as a Brahman takes the responsibility of the two daughters of Pari. He approaches a few chieftains to accept the hands of the girls and addresses them in songs (*Purananuru* 200-202). A poetess writes that she came to know about the severe wound King Evvi incurred in the morning and she could not believe it. She prays that the news should be false (*Purananuru* 233).

The Sangam poets not only mention about the political history of the past and their contemporary periods but also the socio-economic conditions of the people. The references to fivefold landscape, the people of landscape, their occupation, music tradition, time, birds, seasons, water source, flora and fauna are found in abundance in Sangam poems providing valuable information about the social conditions that existed during the classical period.

The economic conditions such as internal trade, external trade with Rome and other countries (attested by foreign literary works such as *Periplus Maris Erythraei*, Ptolemy's work), the production processes, various occupations, barter system are mentioned in the poems. The heap of pepper kept in the port city of Cheras, Muziris is exchanged for gold from Rome brought from Sea (*Akananuru* 149, *Purananuru* 343).

### Check Your Progress-3

1) How are the historical narratives recorded in the Sangam literature?

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2) Describe the details of the understanding of the battlefields as mentioned in the Sangam literature.

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3) How are the live events depicted in the Sangam literature?

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## 7.4 COMPOSITION AND CODIFICATION: HISTORY IN THE MAKING

The Sangam poets and their compositions cannot be graded with modern scale of historical consciousness. The classical poems are sung in different contexts, at different times and at different spatial locations. The poems were codified and redacted in medieval period.

The word Sangam was used by Vajranandi for Jaina *sangha*. It was only in the eighth century, *Iraiyanar Akapporul*, said to be written by Lord Siva himself that

the works were codified into the present format. The random poems were collected, codified and colophones were added by a few people before Perutevanar compiled them and added invocatory verses for some collections. The oral traditions get recorded in the later period and the poems were classified based on the theme and style of poem.

## 7.5 AUTHENTICATING THE PAST: HISTORICITY OF SANGAM AGE

The Sangam works and the rulers of the Sangam Age find their place in the works of contemporary and later period. Interestingly *Ramayana* refers to the city of Kavata known for its pearls as ruled by the Pandyas.

Kautilya's *Arthashastra* refers to the pearl from Pandya Kavata. The Asokan rock edicts (XIII) refers to the Cholas, Cheras, Pandya and Satyaputras as the southern neighbours. The Satyaputra is identified with Athiyaman dynasty of Tagadur region (modern day Dharmapuri region in the western part of Tamil Nadu), based on the Tamil Brahmi inscription found at Jambai. The inscription dated to approximately first century CE reads 'Satyaputhu Adhiya nedumananji eetha paali'. It records that Satyaputra Athiyaman donated a stone bed for a Jain monk. The Asokan inscription can be taken as a tool to prove the historicity of Sangam poems.

The Hathigumpha inscription of king Kharavela mentions about the king's victory against the Dramira confederacy that was in force for 113 years. It also narrates that the Pandya king paid obeisance to Kharavela by bringing pearls and other gems along with horses and elephants.

The Pugalur inscription written in Tamil Brahmi script dated to 2<sup>nd</sup> century CE mentions three kings of Chera lineage. It refers to Ko Aadhan Sellitumporai, his son Perunkadunko and his son Ilankadunko, who donated a Jain bed. These three rulers are mentioned as the seventh, eighth and ninth kings in the Sangam poem *Patirupathu*.

The Velvikudi copper plates of Neduncadayan (9th Century CE) records the grant of Velvikudi village to Narkorran, a Brahmana who performed Vedic sacrifice by the king's ancestor Palyaga mudukudumi Peruvazhuthi, a Pandya king of Sangam Age. This could be the earliest reference to the Brahmadeya in Tamil region. However the Kalabhras conquered the region and the grant of land become null and void. With the rise of the Pandya again under Kadunkon, the Kalabhras were defeated. During the third regnal year of the Pandya King Nedunjadayan, a Brahmana who was the descendant of Narkorran approached the king to return the grant to him. The king redistributed the village to the village headman as well as to fifty Brahmanas. The Velvikudi copper plates provide the continuity to the historical event and thereby authenticating the literary references.

Nakkiran was the one who wrote commentary for *Iraiyanar Akapporul*. The work narrates that the songs were orally transmitted over ten generations till the time of one Nilakantan of Muciri, who can be dated to 8<sup>th</sup> century CE.

We have epigraphic references for the Sangam age as known from the Erukankuti inscription at Ramanathapuram dated to 829 CE. The inscription refers to the Sangam academy bench on which the calibre of Tamil works is weighed and the ancestors of one Ettichattan is mentioned as one who adorned the Sangam bench.

The Cinnamanur and Talavaypuram inscriptions of 10<sup>th</sup> and 11<sup>th</sup> centuries CE respectively talk about the Sangam academy at Madurai patronised by the Pandya kings. The Pandya empire which came into power with the defeat of Kalabhras ruler and the rise of king Kadungon, probably used the Sangam label for legitimisation of their rule by reclaiming their ancestry.

### Foreign Sources for Sangam Age

The Sangam age is known for its prosperous economic relations with the Roman world. The Sangam poems refers to the ships sailed by the *Yavanas* (the foreigners) which brought gold and took pepper from Tamil coastal lands (*Akananuru* 149). The finding of pepper in Berenice in Egypt attest to this poetic description of the pepper trade. A Tamil Brahmi inscription in a potsherd with the name of Kotrapooman indicates the involvement of merchants of Tamil region in the trade network with Egypt and Rome.

The fact that the coastal towns were bustling with goods meant for import and export is attested both in the Sangam poems as well as in archaeological contexts. The port site of Quseirn al-Qadhim (on the Red Sea; Qus of the Arab geographers and Myos Hormos of the Romans) yielded Tamil Brahmi inscriptions with names of Saathan and Kanan, further strengthening the information given in the Sangam poems about trade with foreign countries.

The places mentioned in the Sangam literature finds reference in Greco-Roman literature such as Strabo's *Geography*, *Periplus of Erythrean Sea*, Pliny's *Natural History*, Ptolemy's *Geography* and *Peutinger Table*. For example, the place such as Veerai Munthurai (identified with Arikamedu-Virampattinam) is referred to as Poduke in foreign literature. The port city of the Pandya's Korkai is referred to as Colchi and Kolkhai. Uraiur, the capital of the Cholas, is identified with Argaru.

The trade with the Romans is known through many excavated archaeological sites in Tamil Nadu and Kerala such as Arikamedu, Alagankulam, Korkai, Kaveripattinam, and Pattanam. Thus, attesting to the historical facts mentioned in the Sangam literature.

To conclude, what we have are the poems sung by bards and poets who recorded both the past and the contemporary events as known to them, passed from one generation to another, added with new works and colophones by medieval poets who remembered certain historical context of the poems (where there is no evidence, they created), commentaries were added and codified into select anthologies or works, preserved in various places of Tamil country and finally published by the efforts of U.V. Swaminatha Iyer, thus covering a very vast period of tradition of corpus formation from probably second/first century BCE to 19th century CE.

Though the chronology of the poems is caught in the web of additions, interpolations, omissions, the content and the history of Sangam poems inadvertently or inadvertently recorded certain events of the past which throw light on the history of Tamils two thousand three hundred to one thousand two hundred years ago.

## 7.6 LEGACY BEHIND THE HISTORICAL TRADITIONS

The historical consciousness of the Tamil poets who wrote poems preserves the past events in a collective memory. The tracing of one's past and keeping the

legacy in individual as well as social memory play a significant role in the creation of historical consciousness. There was definitely an interplay between the past memory and present usage of the memory for legitimacy. However it is also imperative to understand why certain aspects of the past are preserved and entrenched in historical consciousness of the people and why some were not given importance. Whose discretion or decision was it to include or exclude certain events of the past? Why only a few aspects are passed on from one generation to another? Why the poets of the Sangam age narrated certain past events? What was the intention? Can the poems be classified as sudden emotional outpourings of poets trying to please the chieftains? Why the mythical stories were interwoven in some common expression of ideas?

The answer depends upon the power and resources that one has at their disposal. The historical consciousness or the collective memory gives identity to a set of powerful people who have mobilised resources for their own benefit. Over a period of time, probably the collective memory becomes embedded in the past narratives and finds place in the contemporary and later day historical traditions.

The myths and historical memory of the past that make the historical consciousness of a society were probably used by the poets in the Sangam period as per the needs of their patrons who needed legitimacy for their rule and power. The historical tradition along with the historical narratives form a part of history that gets glorified in the literature. The Sangam literature with its diversified content not only brought to light the past historical tradition that existed before the compilation of the poems but also created a new historical narrative that formed the basis of history of the Tamil region.

#### Check Your Progress-4

- 1) Can it be justified to call Sangam literature a history in the making?
- 2) Mention the historical consciousness present in the Sangam literature?

.....  
.....

- 3) What foreign references pertaining to the presence of foreigners are represented in the Sangam literature?

.....  
.....

- 4) Can the Sangam poems be classified as poetry meant to please chieftains?

.....  
.....

5) Why were the mystical stories in the Sangam literature are interwoven with common expression of ideas?

.....  
.....  
.....

## 7.7 SUMMARY

In this Unit, you have read about the Sangam literature which with its *Akam* and *Puram* themes describe the past events and the contemporary events. The songs provide not only the source for the reconstruction of early historic Tamil country, but also recorded the events that happened in the past. The past history of ancient Tamils along with the contemporary events got recorded in the oral traditions and passed on from one generation to another. These poems are composed not to record the historical events, but to express the emotions of *Akam* and *Puram* contexts. The historical events are interwoven in the texts casually and ultimately we have a collection of poems that provide clue to the historical consciousness of the past that continues even in the present.

## 7.8 KEYWORDS

### Cheras

Cheras (c. second century BCE-c. third century CE) were among the three major powers (*muventar*) of Early Historic Tamilakam region. Their major centres of power were at Karur (Tamilnadu) and Muziris and Thondi (Kerala).

### Cholas

Early Cholas ruled over the kingdom of Tamilnadu during the pre and post Sangam period (c. 600 BCE-300 CE). Their early capitals were Urayur/Uraiyyur (Tiruchirapalli) and Kaveripattinam. Mention of the early Chola, Chera and Pandayans is made in the Ashokan inscriptions (second and thirteenth rock edits). Karikala Chola was the most prominent of the early Cholas who is referred to in a number of Sangam poetic compositions.

### Pandyas

The capital of the early Pandyan kingdom was Kornai, Thoothukudi, later during the reign of Nedunjelian it moved to Koodal (Madurai). Sangam literary works *Mathuraikkanchi* and *Shilapatikaram* mention about the early Pandayans. The area of influence of the early Pandayans was between Travancore in the west to Vellaru river in the north; while the east and the southern boundaries were flanked by the sea coast. Early Pandayans and Korkai (prominent maritime centre) are mentioned in the Greek accounts of Pliny the Elder, Strabo and Ptolemy. Pandyan country was also known for its pearl fishery.

## 7.9 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

### Check Your Progress-1

- 1) See Section 7.2
- 2) See Section 7.2
- 3) See Section 7.2

### Check Your Progress-2

- 1) See Section 7.3
- 2) See Sub-section 7.3.1
- 3) See Sub-section 7.3.1
- 4) See Sub-section 7.3.1

### Check Your Progress-3

- 1) See Sub-section 7.3.2
- 2) See Sub-section 7.3.2
- 3) See Sub-section 7.3.2

### Check Your Progress-4

- 1) See Section 7.4
- 2) See Section 7.5
- 3) See Section 7.5
- 4) See Section 7.6
- 5) See Section 7.6

## 7.10 SUGGESTED READINGS

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## 7.11 INSTRUCTIONAL VIDEO RECOMMENDATIONS

### Classical Tamil Literature - Atikal's Cilappatikaram

<https://www.youtube.com/watch?v=KGIZnCr1sUU>

### Early Tamil Society literature, epigraphy and archaeology

[https://www.youtube.com/watch?v=kvcp\\_bD2rjY](https://www.youtube.com/watch?v=kvcp_bD2rjY)

### Sangam Age

<https://www.youtube.com/watch?v=RuyF-t96yNY>

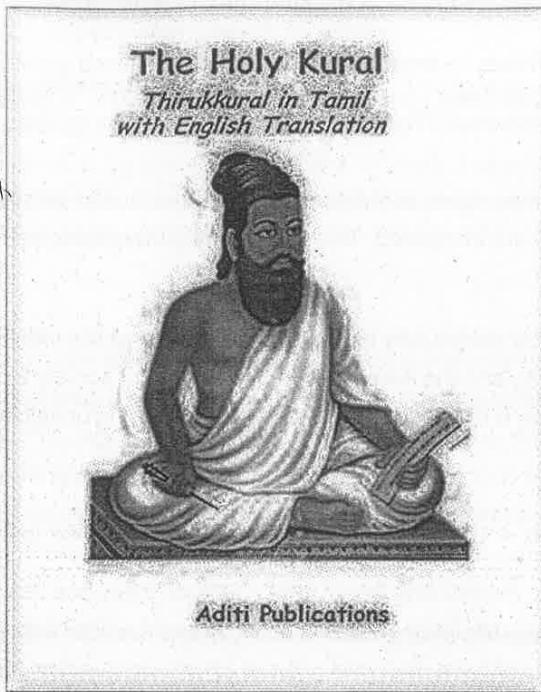
### Understanding Tholkappiyam

<https://www.youtube.com/watch?v=zWg7bRgTWTo>

### Tholkappiyar: Tholkappiyam

<https://www.youtube.com/watch?v=-mwDcGdKztg>

Attachment-4



## Philosophy and Ethics

Pradeep Gautam

Published on 2020 Views: 11440 Comments: 0

*Thirukkural* by Thiruvalluvar, also known as the *Kural* is a powerful and compact Tamil text from South India that has thrived over 2,000 years. This work of outstanding brevity consists of 1,330 couplets divided into 13 chapters. The *Kural* deals with three concepts which in Sanskrit relate to dharma, *artha* and *kama*. The Tamil *Kural* deals with *aram* (virtue in 38 chapters), *porul* (wealth in 70 chapters), and *kamam* or *inbam* (love/desire in 25 chapters). There are numerous good translations of the text into English. For this commentary, the translation used is that of Prof. John Lazarus.<sup>1</sup>

Topics of statecraft, governance and related topics lie embedded in the *Kural*. What is unique is that in addition to its focus on ethical and moral attributes called *aram* (virtue), both at the personal and the level of the state, the focus of this text is *aram*, which if theorised can be a normative text for *porul*. Even in modern India, where people seem to follow the footsteps of Thiruvalluvar, have always focused on the moral and ethical aspects. It would be of interest to learn that Gandhi was not aware of the *Kural* till he was informed by his Russian friend (who had a German translation). Gandhi's non-violence is supposed to be drawn from the *Kural*.<sup>2</sup> Thus, in a later

chapter in the section "The Kural's Treatment of the King and the State" shows:

That which deals mainly with the virtues in terms of good, or even idealised citizenry, and not in terms of dharma based svadharma and hence when he discusses subjects in politics, it appears that he does not add a, but simply a man.<sup>6</sup>

We cannot ignore that human rights and democratic freedom is also part of the body politic. In the individual and the society are integrated. This shows the Thiruvalluvar was much ahead of his time in interlinkage well:

...the man solves the problems of community by sinking the interest of the individual in that of the race. ...of the Individual to Society and the Race, his Porul is the duty of Society to the Individual... A complete interlinkage of individual rights with those of race, is the secret of Tiruvalluvar's surprising universalism and modernism.<sup>7</sup>

### Virtue in the Kural

The first book of *Aram*, Chapter 4 The Power of Virtue<sup>8</sup> sets the stage. Few indicative couplets convey a sense of virtue:

...what virtue will confer heaven and wealth; what greater source of happiness can man possess? ...there can be no greater source of good than (the practice of) virtue; than the forgetfulness of it, there can be no greater source of evil.

...what is done with a spotless mind is virtue; all else is vain show.  
...conduct is virtue which is free from these four things: malice, desire, anger and bitter speech.

Chapter 55 deals with Upright Government<sup>9</sup> and Chapter 56 is on Unjust Government.<sup>10</sup> The select couplets

### On Upright Government

...when there is rain, the world enjoys prosperity; and when the king rules justly, his subjects prosper. ...the world will constantly embrace the feet of the great king who rules over his subjects with love. ...the king who gives not facile audience (to those who approach him), and who does not examine and consider the complaints, will perish in disgrace.

### On Unjust Government

...the king who is cruel than the man who lives the life of a murderer is the king who gives himself to oppress a people (and his subjects).

...the king, who, without reflecting (on its evil consequences), perverts justice, will lose at once both his subjects and his kingdom.

...as the world without rain, so live a people whose king is without kindness.

...Chapters 55 and 56 lay emphasis on uprightness of the king, the rule of law and fairness. The author

Iorai quotes a passage from the Kural verse 660 of chapter 66, "Purity of Action", as translated by C R Venkatesan: "Enriching the welfare of the State by enriching it through fraud and falsehood is like storing water in a pot to preserve it."<sup>13</sup> The Kural at no place has passages or implicit arguments such as "ends justify the means". This critical approach is an important contribution of this tradition in a normative sense and those in political philosophy.

What makes the *Kural* unique? The answer is simple: it shines in a moral philosophy that seems to be the right way to live. Most importantly the *Kural* has a general and universal approach to political subjects with no concern for a particular class or group of society; an excellent “‘literary’ or ‘didactic’ work.”<sup>14</sup> Today, as in the past, the value of aram is still important. Although in practice, in the recent history of foreign policy, values/ principles (such as aram) and interests (such as aram) are often in conflict (conflict at personal values with that those of the state). However, this is not the final judgment of the *Kural*. The *Kural* also has the concept of *Rajdharma* (moral stance of the king) <sup>15</sup> which resembles the idea of the *Kural*. What is important is that it is aram which regulates and need to check both *porul* and *imbam* at any or all levels. This is what Mahatma Gandhi had emphasised in his *Hind Swaraj*: “artha and kama should be pursued within the limits of dharma. In modern civilization artha and kama, according to Gandhi, assert their autonomy from dharma.”<sup>16</sup>

The understanding of sustainable development seems to be derived from Mahatma Gandhi's mantral and ethical regulatory notion of *dharma* for a sustainable growth to achieve a balance on *kama* (desired and not as needs) and *artha* (economic growth blind to ecological destructive). Similarly, K.M. Munshi service trainees in the 1960s had argued: "Dharma, righteousness, was, therefore, the most important developed as to regulate both *kama* and *artha*."<sup>17</sup> It appears that both Gandhi and K.M. Munshi were in the spirit of the *Kural*.

adds value to the Indian heritage of normative political science, democratic governance and philosophical concepts as related to ethics and morals endure and indeed are relevant for statesmanship in the modern times, not only for India but for world peace and harmony.

4. Drew, and Rev. John Lazarus, *Thirukkural with English Translation*, Asian Educational Services, 2014. Some other high quality translations are : *Tirukkural English Translation and Commentary* by Rev W H Drew, Rev John Lazarus and Mr F W Ellis, first published in 1886 by W.H. Allen, & Co. Reprinted by The South India Saiva Siddhantha Works Publishing Society, Tinnevelly, Madras, India; C. Rajagopal, *Thirukkural*, Aleph Book Company , New Delhi, 2015; S.M. Diaz and N. Mahalingam (eds), *Tirukkural: Translation and Explanation*, Ramanandha Adigalar Foundation, Coimbatore, 2000, reprint 2008, in English; *Thirukkural: Pearls of Inspiration*, Rupa, New Delhi, 2009.

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### Source:

nages/S/compressed.photo.goodreads.com/books/1302056524i/9862398. UY630 SR1200,630 .jpg  
iral, Aram, dharma, morals, ethics

Pradeep Kumar Gautam

DETAIL >

## Articles

## Uzbekistan-Afghanistan-Pakistan Railroad Proposal Revived

The proposal to construct a railroad from Termez in Uzbekistan to

Despite Hiccups, India-Malaysia Ties on Track

The India-Malaysia relationship has come a long way since 2019, with

"ஆலும் வேலும் பல்லுக்கு உறுதி நாலும் ஓரண்டு  
கொல்லுக்கு உறுதி"

Naladiyar and the distichs of Valluvar are terse in construction, the twigs of the banyan tree and the Acacia are good for the teeth.

This proverb emphasizes the importance of both teeth and speech. It states that just as strong teeth are essential for eating, strong words are essential for making a case. The "four" refers to the Naladiyar, another Tamil ethical work, and the "two" refers to the Tirukkural.

> "நாலடைர் பாட்டுக்காலாபான ஆயினும் செய்யிற்"

கால்தேர் பழிக்கும் செயல்"

Translation: Though her that bore slice, hungering thou beheld, no deed  
Do thou, that men of perfect soul have crime dected (G.U.POPE)

Explanation: Though a minister may see his mother starve, let him do not act which  
the wise would (treat with contempt).

> "ஒன்றைத்துவையாம் குற்றம் வரினும் பன்னைத்துவையாம்  
கொள்வார் பழிநாலுவார்"

Translation: Though small as millet seed the fault men deem,  
As palm tree vast to those who fear disgrace 'twill seem. (G.U.POPE)

Explanation: Those who fear guilt, if they commit a fault small as a millet seed, will  
consider it to be as large as a palmyra tree.

> 3. தான் நெஞ்சுவிவகு பொய்யிற் கூபொய்த்துப்பின்  
கால்குற்று கே நன்னோச் சுடும்.

Translation: Speak not a word which false thy own heart knows  
Self-kindled fire within the false one's spirit glows. (G.U.POPE)

Explanation: Let not a man knowingly tell a lie, for after he has told the lie, his mind  
will burn him (with the memory of his guilt).

Practice: Explore other Tirukkural couplets that address legal and ethical principles. Analyze  
their meaning and implications for individual conduct and societal norms.

"சமன்செய்து சிர்தூக்குங் கோல்போல் அமைந்தொருபால்  
கோடாமை சான்றோருக் கணி"

Translation: To stand, like balance-rod that level hangs and rightly weighs,  
With calm unbiased equity of soul, is sages praise. (G.U.POPE)

To incline to neither side, but to rest impartial as the even-fixed scale is the  
ornament of the wise.

This couplet compares a just ruler to a balance scale. It suggests that just as a balance scale  
accurately weighs objects, a just ruler impartially judges matters.

"குடிபுறங்க காத்தோமபிக் குற்றம் கடிதல்  
வடுவன்று வேந்தன் தொழில்"

Translation: Abroad to guard, at home to punish, brings No just reproach; his  
work assigned to kings. (G.U.POPE)

In guarding his subjects (against injury from others), and in preserving them  
himself; to punish crime is not a fault in a king, but a duty.

This couplet highlights the duty of a king to protect his subjects and punish offenders. It  
states that a king's true duty lies not in inflicting punishment but in ensuring the well-being of  
his people.

"தன்குற்றம் நுக்கி பிறர்குற்றம் காண்கின்  
எனகுற்றம் ஆகும் இறைக்கு"

Translation: Faultless the king who first his own faults cures, and then  
Permits himself to scan faults of other men. (G.U.POPE)

What fault will remain in the king who has put away his own evils, and looks after  
the evils of others.

This couplet reminds us to first address our own faults before pointing out the faults of others. It emphasizes that a person who criticizes others without addressing their own shortcomings is no better than the person they criticize.

57

கட்டுத்தமிகு

புதுக்கார்

உடல்விவரம்

58

Attachment - 5

உடல்விவரம்

அதைமுடி - 5

எட்டுத்தின் தோற்றும் யற்றும் பண்புள் - கட்டுத்தின் வடிவங்கள் - சட்டம் - இயற்றுமுறைச்சட்டம் - மேவாணை அல்லது ஆயுர்ச்சட்டம் - சட்டம் யற்றும் மேவாணை - பேறுபாடுகள் - கட்டளை (ஆணை) - விதி - ஒழுங்குறுமையிலிருந்து விடுமை விதி - நிப்புப்புறைச்சட்டம்.

அலகு 9

மாவட்ட மற்றும் உயர் நிதிமன்றத்தில் பயன்படுத்ததக்க அடிப்படை சட்டப் பதங்களும் சட்ட முதுமொழிகளும் (Legal Terms and Legal Maxims)

1. அபிருதலே (அல்லது) ஆரம்பத்திலிருந்தே [Ab initio]
2. ஈகவிதைல் [Abandon]
3. அற்றுப்போதல் (அல்லது) அற்றங் [Abatement]
4. ஆள்காட்டதல் (அல்லது) ஆட்டகாட்டல் [Abduction]
5. குற்ற உடந்தை [Abetment]
6. உரிமையில்லாதன [Abeyance]
7. இணங்கி ஒழுகு [Abide]
8. வெப்பிடம் (அல்லது) வெப்பிடம் [Abode]
9. கருச்சிதைவு [Abortion]
10. சட்ட தீக்கல் [Abrogation]
11. தன்மைநாடல் [Abscond]
12. மூலமொன்று உரிமையளிப்பு [Absolute Conveyance]
13. மூலப்பெறுப்பு [Absolute Liability]
14. மூலப்பொதுதுரிமையர் [Absolute Owner]
15. வெறுப்பிலைச் சிறப்பியை [Absolute Privilege]
16. மூலமொன்று உரிமையூலம் [Absolute Title]
17. விடுவி [Absolve]
18. தவிர்த்தல் (அல்லது) வில்லிவிருத்தல் [Abstain]
19. இருப்புப்படு [Abuse]
20. உரிமைவிடைப்பு [Acceleration]
21. ஏற்பு [Acceptance]
22. அணுகுதல் [Access]
23. மொத்தமார்ச்சி [Accession]
24. குற்றத்துறையர் [Accessory]
25. விப்பாட்டில்லது எதிர்பாரா விளைவு [Accident]
26. அப்பகுற்றவரை [Accomplice]
27. ஒத்தில்லவும் உருவிடுவதும் [Accord and Satisfaction]
28. கணக்கெடு வழக்கு பிலேயூக் Sui
29. உரிமைக் கேவு [Accrual of Right]
30. தெரு மூத்தே சொன்ன [Accumulative Sentence]
31. குற்றஞ்சாடுதல் [Accusation]
32. ஒப்பை [Acknowledgment]
33. தெரிவி (அல்லது) அழியச் செய் [Acquaint]
34. குறியிவசம் [Acquiescence]
35. நில எடுப்பு [Acquisition of Land]
36. செல்லவழகு [Acquittance]
37. நால்வெண்ணச் செயல் [Act in good faith]
38. கடவுள் செயல் (அல்லது) தெய்வச் செயல் [Act of God]
39. வகுக செய்வதற்கான ஒர் சட்டம் [Act to Provide, An]

நூலை விடுவது போன்று நூலை விடுவது போன்று நூலை விடுவது போன்று நூலை விடுவது

41. உள்ளபடியாள் [Actual]

42. காப்டினூக் கணிப்பாளர்கள் [Actuary]

43. ஒரே பொருள் குறித்து (அல்லது) ஒத்த விடை [Ad-idem]

44. அந்தாகென அனுந்த [Adhoc]

45. உயிர்வழிநி வெளைப்பை வறிதாக்கல் (அல்லது) உயில் அழி செயல் [Ademption of Legacy]

46. நன்மூறைச் சட்டம் [Adjective Law]

47. ஒத்தி விடை (அல்லது) வாங்கி [Adjournment]

48. நிதிமுறை திருமனிப் [Adjudication]

49. ஒத்தீதற்பார் [Admission]

50. மதிப்பிற்கேறப் [Ad-valorem]

51. ஆணையற்றுதியாவணம் (அல்லது) பிரம்மணப் பத்திரக் [Affidavit]

52. நிருத்தம் [Amendment]

53. நிலைமேற்றுதின் நண்பி [Amicus curiae]

54. குற்றநிறு கட்சி [Approver]

55. நன்மூறிக்கையில் (அல்லது) நல்வெள்ளணத்தில் [Bona fide]

56. ஓய்வுத் திருமை [Breach of Contract]

57. அதிக்யச் சம்மதி (அல்லது) மரண தண்டனை [Capital Punishment]

58. வழுக்கப்பாய் [Coercion]

59. சம்பத் [Compromise]

60. சம்மதம் [Consent]

61. எதிர் பாத்தியம் [Counter - claim]

62. நிதிமுறை ஆலோசனை பெற விழையிறுது [Cur. ad. vult]

63. இழப்பு [Damages]

64. நிகழ்வு நிலை [De facto]

65. சட்ட நிலை [De jure]

66. அவசுறு [Defamation]

67. எதிர்வாதம் [Defence]

68. வைப்பு (அல்லது) வைப்புத் தொகை [Deposit]

69. தவாக நிறுத்திக் கொள்ளுதல் [Detinue]

70. சட்டப்படியான உட்பூக்க வகையறாடு [Distress]

71. அக்காத் தொகை (அல்லது) முன்பணி [Earnest Money]

72. தலைவர் நிறுத்தும் [Equity]

73. மூட்டுப்போக்கு [Estoppel]

74. சான்தியம் [Evidence]

75. நிறுத்தும் [Execution]

76. ஒருங்கிணைப்பு நிலை [Ex parte]

77. மோதல் [Fraud]

78. அட்டெக்ஷூஸ் விதக் [Habeas Corpus]

79. செவில்லிச் செந்தி (அல்லது) கேள்விப்பட்ட தகவல் [Hearsay]

80. மரணம் விளைவித்தல் [Homicide]

81. தனிசை அறையில் [In Camera]

82. வறியிச் சிலை [In forma pauperis]

83. ஆர்ப்புவிளைவிலே [In Limine]

84. உறுத்துக்கட்டுளை [Injunction]

85. நெராப்பு நிலை [Insolvency]

86. காப்படு [Insurance]

87. வழக்கெழு விளை [Issue]

88. சுப்பிரமணியக் குழுமம் [Joint Committee]

89. அதிகாரவாய் [Jurisdiction]

90. பொறுப்பு (அல்லது) பொறுப்படை [Liability]

91. உரிமை [License]

92. பேருரிமைப் பட்டயம் [Magna cartat]

93. வாழ்க்கைப் பொருளுதான் (அல்லது) ஜிவெங்கம் [Maintenance]

94. தீய எண்ணாத்தில் [Malafides]

95. இளவர் [Minor]

96. அன்மையும் [Mortgage]

97. கொலை [Murder]

98. இயற்கை தீல் [Natural Justice]

99. அவசியத் தேவைகள் [Necessaries]

100. மாற்று முறையாவணம் [Negotiable instrument]

101. ஆலோசனையறுதி மூறி [Oath]

102. அபாசானம் [Obscene]

103. பாகப்பிரிவினை [Partition]

104. பெய்வுநூதல் [Perjury]

105. பெயர்ச்சிட்டு நபர் [Persona designata]

106. வாதி [Plaintiff]

107. பகு அதிகாரம் [Power of Attorney]

108. வார்கு முன்னிருப்பு [Pre-emption]

109. நிறுத்தும் (அல்லது) நிடுத்துபோக உரிமை [Prescription]

110. துணிபி [Presumption]

111. சார்புவு [Priority]

112. கட்டுறுதிக் கட்டு [Promissory Note]

113. சான்துறுதி [Proof]

114. வாட்புளை [Proviso]

115. மறுபாய் [Quid pro quo]

116. வழக்குக் கொத்துப் போகு [Receiver]

117. மீட்பு [Redemption]

118. காவல் வைப்பு [Remand]

119. தீவியி [Remedy]

120. வாட்புளை [Rent]

121. வாட்புளைப் பதை [Res judicata]

122. அறுதியளிப்பு (அல்லது) தீவி [Settlement]

123. நான் குறிப்பிடாமல் [Sine die]

124. ஏற்றுடை அறுத்துவது (அல்லது) மறைவேற்றும் [Specific Performance]

125. ஏற்றுடை அறுத்துவது (அல்லது) அறுத்தவைத் திறைவேற்றும் [Specific Performance]

126. ஏற்றுடை தீவியி [Statim Duty]

127. நிறைவேற்றுத்தின் இடையிழுதல் [Stay of Execution]

128. அழைப்பாணம் [Summons]

129. பிளையாண் [Surety]

130. வரிவிதிப்பு [Taxation]

131. சூத்தங்கதாரர் [Tenant]

132. உரிமை வைப்பு [Title]

133. தீங்கு (அல்லது) உரிமைத் தீங்கு [Tort]

134. வாணிபக் குறி [Trade Mark]

135. உரிமை மாற்றம் [Transfer]

137. அத்து மீறல் [Trespass]
138. முக்கு விசாரணை [Trial]
139. பொறுப்பிலை அமைப்பு [Trust]
140. அதிகாரங்களைப் பெறிய [Ultra vires]
141. பொதுக்காரை [Usage]
142. வழக்குஞர் அதிகார ஆவணம் [Vakalat]
143. பொருந்தல் [Vis Major]
144. இல்லாதிலையை [Void]
145. தவிர்த்தக நிலை [Voidable]
146. தன்விசீசாயா [Voluntarily]
147. உரிமை விடுப்பு (அன்வது) தாந்திட [Waiver]
148. விசாரணைக்கு அனுப்பும் ஆணை [Warrant of Commitment]
149. உயில் அன்வது விரும்பாவணம் [Will]
150. ரூந்தக்மின்றி [Without Prejudice]

அந்திலையை மறைப்பதை

**பின்னவிபாக் குற்றத்தில்**  
**தாக்கல் செய்யப்படும் பினை மனுவின் மாதிரி யடவும்**

மாண்பமை குற்றவியல் நீதித்துறை நடுவர் எண். 3 நீதிமன்றம், சேலம்.

குற்றவியல் பல்வகுப்பட்ட மனு  
எண். /2024

in

குற்றம் எண். 41/2024

(சேலம், அஸ்தம்பட்டி காவல் நிலையக் கோப்பில்)

காவியப்பன்

- மனுதாரர் / குற்றஞ்சாட்டப்பட்டவர்.

- எதிராக -

- தமிழ்நாடு அரசு,

பிரதிநிதியாக காவல்துறை ஆய்வர்கள்,

அஸ்தம்பட்டி காவல் நிலையம், சேலம் - 7.

- எதிரமனுதாரர் / குற்றமுறையீட்டாளர்.

**குற்றவியல் நை முறைச் சட்டம் பிரிவு 437-ன் கீழ் தாக்கல்**  
**செய்யப்படும் பினை மனு**

மேற்கண்ட மனுதாரர்/குற்றஞ்சாட்டப்பட்டவர் பின்வருமாறு பணிந்து கூம்பப்பிக்கிறார்:

1. <sup>2</sup>இந்திய தண்டனைச் சட்டம் பிரிவு 41-இன் கீழான குற்றம் பிரிந்ததாக மனுதாரர் எதிரமனுதாரரால் கைது செய்யப்பட்டு, மாண்பமை இந்திமன்றத்தால் 3-6-2024 அன்று நீதிமுறைக் காவலில் வைக்க ஆணையிடப்பட்டுள்ளார்.
2. மனுதாரர் நிரப்பாதி. அவர் மேற்படி குற்றத்தில் தவறுதலாக சேர்க்கப்பட்டுள்ளார். அவர் குற்றம் எடையும் புரியவில்லை.
3. மனுதாரர் மிகவும் மரியாடக்குரிய குடும்பத்தை சேர்ந்தவர். அவரது தந்தை இந்தியன் வங்கி, கொண்டப்பூர்க்கன்பட்டி கிளையில் மேலாளராக பணிபுரிகிறார். மேலும் மனுதாரர் கதவு எண். 22, முனியப்பன் கோவில் தெரு, மணக்காடு, அஸ்தம்பட்டி, சேலம்/ என்ற முகவரியில் நிரந்தரமாக வசித்து வருகிறார்.
4. மனுதாரர் சட்டத்தை மதித்து நடக்கும் ஒரு குடும்பத் துணைக் குடும்பம். இதற்கு முன்பு அவர் எவ்விதமான்தொரு குற்றத்தையும் புரியவில்லை என்று சமர்ப்பிக்கின்றார்.
5. மனுதாரரை பினையில் விடுவிததால், அவர் சாட்சிகள் மற்றும் ஆதாரங்களை எவ்வித்திலும் கலைக்க மாட்டார் என பொறுப்பேற்கிறார்.

1. பினைவிடாக்குற்றத்தில் பினையில் விடுவிக்கோரும் மனுவை 01/07/2024 முதல் பாரிய நாளிக் கார்கா சன்னிதை, 2023-இன் பிரிவு 480-இன் கீழ் தாக்கல் செய்தல் வேண்டும். இது குற்றவியல் நை முறைச் சட்டத்திற்குப் பதிலாக புதிதாக இயற்றப்பட்டு 01/07/2024- ஆம் தேதியிலிருந்து செயல்திற்கிறது வாய்ண சட்டப்பாரும்.
2. இந்திய தண்டனைச் சட்டத்தின் பிரிவு 411-க்கு (திருட்டுச்சொத்தை நேர்மையற்ற முறையில் பெறுதல்) 01/07/2024 முதல் சொல் மிகவுமிகுஷ வாய்ண்டுப்பொதனை ஈன்றாட்டமான பாரிய பிராடு தன்னிறுதை, 2023-இன் தேதியில்லை என்பதில் 317(2) அனும்.

4..

6. மனுதாரர் கடந்த 6 நாட்களாக நிதிமுறைக் காவலில் உள்ளார். கர்ப்பினி மனைவி மற்றும் கைக்குழந்தை அடங்கிய அவர்களுக்கு குடும்பத்தில் அவர்கள் தவிர வருமான மீட்டும் நபர்கள் வேறு எவரும் இல். அவர்கள் பின்னால் விடுவிக்காது போனால், அவர்களுக்கு குடும்பம் கட்டுச்செய்யவிலாத இழப்புக்கும் இடர்பாட்டுக்கும் அளாகும்.

7. நீதிமன்றம் மனிறைவு கொள்ளும் வகையில் தகுந்த பின்னால்களை (Sureties) அளிக்க மனுதாரர் தயாராயிருக்கிறார். மேலும் நீதிமன்றம் விடுவிக்கும் நிபந்தனைகள் எதற்கும் கட்டுப்பட்டு நடக்க சம்மதிக்கின்றார்.

எனவே மேற்படி மனுதாரர் / குற்றஞ்சாட்டப்பட்ட நபரை பின்னால் விடுவித்து தக்க நீதி நல்கிடுமாறு மாண்புமை இந்திமன்றத்தை மனுதாரர் வணங்கி வேண்டுகிறார்.

9-6-2024  
செலும்.

(இப்படி) பி.ஆர்.ஜெயராஜன்,  
மனுதாரரின் வழக்குரைஞர்

..5..

பிழையாண்மை திரும்பப்பெற்று

இரத்து செய்யக்கோரும் மனுவின் யாதுரியியலும்

[Model Form of Petition to Re-call and Cancel the Warrant]

குற்றவியல் நீதித்துறை நடவேர் நீதிமன்றம், ஏற்காடு.

குற்றவியல் பல்வகைப்பட்ட மனு

எண். /2024

in

பட்டிகை வழக்கு எண். 302/2023

குமரன், த/பெ. அப்பாவ்

7, ரெட்டிட் சாலை,

(மாண்ட்போர்ட் ஸ்கல் அருகில்),

ஏற்காடு, சேலம் மாவட்டம்

மனுதாரர்/குற்றஞ்சாட்டப்பட்டவர்,

-எதிராக -

தமிழ்நாடு அரசு,

பிரதிநிதியாக

காவல்துறை துணை ஆய்வாளர்,

ஏற்காடு காவல் நிலையம், ஏற்காடு.

எதிரமனுதாரர்/குற்றமுறையிடுபவர்:

**குற்றவியல் நடவடிக்கை சட்டம் பிரிவு 70(2)-ன் கீழ் மனி**

மனுதாரர்/குற்றஞ்சாட்டப்பட்டவர் உரிய பணிவகுக்கத்துடன் பின்வருமிரு சமர்ப்பிக்கிறார்:

1. மனுதாரர்/குற்றஞ்சாட்டப்பட்டவர் மது இந்திய தண்டனைச்சட்டத்தின்பாரதிய நியாய சன்னிதா, 2023-இன் பிரிவு .....படியான குற்றஞ்சாட்டப்பட்டுள்ளது. அவர் மாண்புமை இந்திமன்றத்தில் வழக்கு விசாரணையை எதிர் கொண்டு வருகிறார்.

2. மனுதாரர்/குற்றஞ்சாட்டப்பட்டவரின் தோன்றுகைக்காக மேற்படி வழக்கு கடந்த 3-6-2024-ஆம் தேதியன்று ஒத்தி வைக்கப்பட்டிருந்தது. ஆனால் அன்றைய தேதியில் அவருக்கு திம்ரென் ஏற்பட்ட தடுமையான வழிநிறப்போக்கின் காரணமாக அவரால் நீதிமன்றத்தில் தோன்ற. இயல்விரிச்சல், இதனால், மனுதாரரைக் கைது செய்து அலுத்து வர மாண்புமை இந்திமன்றம் பின்னவிடாப் பிடியாண்மையை (Non-bailable Warrant) மேற்படி 3/6/2024-ஆம் தேதியில் பிரதிவித்துவிட்டது.

3. மனுதாரர் இவ்வாறு நீதிமன்றத்தில் தோன்றத் தவறியது வேண்டுமென்றோ அல்லது விருப்பத்துடனே நிகழ்ந்ததல்ல. அவருக்கு அன்றைய தேதியில் திடீரென் ஏற்பட்ட கடுமையான வழிநிறப்போக்குதான் இதற்கு காரணமாகும்.

4. மனுதாரர் இதற்கு முன்பு வழக்கு விசாரணைத் தேதிகளில் ஓழுங்காக நீதிமன்றத்தின் முன்பு தோன்றிக் கொண்டிருந்தார். மனுதாரர் மரியாதைக்குரிய குடும்பத்தைச் சார்ந்தவர்.

5. மனுதாரர் இன்று இந்திமன்றத்தின் முன் தன்னிச்சையாக சரணடைகிறார்.

1. பிழையாண்மை திரும்பப்பெற்று இரத்து செய்யக்கோரும் மனுவை 01/07/2024 குதல் பாரதி நாகரிக ஏக்கா சன்னிதா, 2023-பிரிவு 72(2)-இன் பிரதிவித்து செய்யத்திற்கும் இடைகாலம் விடுவிக்கும் நடவடிக்கை குடும்பத்தைச் சார்ந்தவர் பிரதிவித்துப்பட்டு 01/07/2024-ஆம் தேதியிலிருந்து செய்யத்திற்கும் வரவாளர் சட்டமாகும்.

எனவே, மேற்கண்ட காரணங்களுக்காக, மனுதாரருக்கு எதிராகப் பிறப்பிக்கப்பட்ட பின்னவிடா பிடியாணையை திரும்பப்பெற்று இரத்து செய்து தக்க நீதிநல்கிடுமாறு மனுதாரர் மாண்பமை இந் நீதிமன்றத்தை பணிவடன் வேண்டுகிறார்.

ஏற்காட்டில் 06/06/2024-ஆம் தேதியில் கையொப்பமிடப்பட்டது.

(ஒப்பம்) குமரன்  
மனுதாரர்/குற்றஞ்சாட்டப்பட்டவர்.

(ஒப்பம்) P.R. ஜெயராஜன், M.L.  
மனுதாரரின் வழக்குரைஞர்

சரண மனுவின் மாதிரியெலம்  
[Model Form of Surrender Petition]  
குற்றவியல் நீதித்துறை நடுவர் நீதிமன்றம், ஏற்காடு.

குற்றவியல் பல்வகைப்பட்ட மனு  
எண். /2024  
in

படிகை வழக்கு எண். 302/2023.

குமரன், த/பெ. அப்பாவ்

7, ரெட்டிட் சாலை,

(மாண்ட்போர்ட் ஸ்கல் அருகில்),

ஏற்காடு, சேலம் மாவட்டம்

மனுதாரர்/குற்றஞ்சாட்டப்பட்டவர்.

- எதிராக -

தமிழ்நாடு அரசு,

பிரதிநிதியாக

காவல்துறை துணை ஆய்வாளர்,

ஏற்காடு கர்வல் நிலையம், ஏற்காடு

எதிரமனுதாரர்/குற்றமுறையிடுபவர்.

சரண மனு

மனுதாரர்/குற்றஞ்சாட்டப்பட்டவர் உரிய பணிவாக்கத்துடன் பின்வருமாறு, சமரப்பிக்கிறார்:-

1. இந்திய தன்டனைச்சட்டம் / பாரதிய நியாய சளவுகிறது, 2023-இன் பிரிவு ..... படியான குற்றத்திற்காக குற்றஞ்சாட்டப்பட்டுள்ள மனுதாரர், வழக்கின் கேட்டு தேதியான 03/06/2024-ஆம் தேதியிற்கு கடும் விப்ரதூபப்போக்கு காரணமாக நீதிமன்றத்திற்கு வருகை தர முடியவில்லை. எனவே அவருக்கு எதிராக மாண்பமை இந்நீதிமன்றம் பின்னவிடாப் பிடியாணையை (Non-bailable Warrant) பிறப்பித்துவிட்டது மனுதாரர் மேற்படி 03/06/2024-ஆம் தேதியிற்கு நீதிமன்றத்தில் முன்னிலையாக முடியாமல் போனது வேண்டுமென்றோ, விருப்பப்பூர்வமாகவோ நிகழ்ந்த ஒன்றல்ல.

2. தற்போது மனுதாரர் இந்நீதிமன்றத்தில் தன்னிச்சீலிக்காக சரணடைந்துள்ளார். மேலும், பிடியாணையை திரும்புப்பெற்று இரத்து செய்யும்படி கோரி இத்துடன் குற்றவியல் நீதி முறைச் சட்ட முனிசிபல் ஆட்சியில் இருக்கிற ஒரு மனுவையும் தாக்கல் சுக்கிருள்ளார்.

எனவே மனுதாரரின் சரணை ஏற்கும்படியும், அவருக்கு எதிராக பிறப்பிக்கப்பட்டுள்ள பிடியாணையை திரும்பப் பெற்றுக் கொள்ள வேண்டுதாக்கல் செய்யப்பட்டுள்ள மனுவை இம்மனுவின் ஓர் அங்கமாக பாவித்து மேல் நடவடிக்கைகளுக்கு ஆணையிட்டு தக்க நீதிநல்கிடும்படியும் மனுதாரர் மாண்பமை இந்நீதிமன்றத்தை வணங்கி வேண்டுகிறார்.

சேலத்தில் 06/06/2024-ஆம் தேதியில் கையொப்பமிடப்பட்டது.

(ஒப்பம்) குமரன்  
மனுதாரர்/குற்றஞ்சாட்டப்பட்டவர்.

(ஒப்பம்) P.R. ஜெயராஜன், M.L.,  
மனுதாரரின் வழக்குரைஞர்

குற்றத்தை ஒத்துக் கொள்ள மனுவின் மாதிரி யடிவம்  
[Model Form of Guilty Memo/Admission Petition]

குற்றவியல் நீதித்துறை நடுவர் 4 நீதிமன்றம், சேலம்.

பட்டினக வழக்கு எண். 302/2024

மனுதாரர்/குற்றஞ்சாட்டப்பட்டவர்.

-எதிராக-

தமிழ்நாடு அரசு,  
பிரதிநிதியாக காவல்துறை துணை ஆய்வாளர்,  
குருமங்கலம் காவல் நிலையம்,  
குருமங்கலம், சேலம்.

எதிரமனுதாரர்/குற்றமுறையிடுபவர்.

<sup>1</sup>குற்றவியல் நடை முறைச் சட்டம்

பிரிவு 241/ 252-ன் கீழ் குற்றஞ்சாட்டப்பட்டவர் காக்கல் செய்யும்  
குற்றத்தை ஒத்துக் கொள்ளும் மனு

1. மனுதாரர்/குற்றஞ்சாட்டப்பட்டவர் மீது \_\_\_\_\_ சட்டத்தின் \_\_\_\_\_ பிரிவின் கீழான குற்றத்திற்காக குற்றஞ்சாட்டப்பட்டனரது.

2. மேற்கண்ட குற்றத்தைச் செய்ததாக மனுதாரர்/குற்றஞ்சாட்டப்பட்டவர் ஒப்புக் கொள்கிறார்.

3. மனுதாரர்/குற்றஞ்சாட்டப்பட்டவர் ஒரு தினக்குறிச் சூரியன் அவர் ஒருவரது வருமானத்தில் மட்டுமே அவரது கடுமையான வாழ்விற்கு இந்தக் குற்றத்தையும் செய்துவர் அல்ல. இதுவே அவர்புரிந்து முதல் குற்றமாகும் அவர் நல்ல குரும்பத்தைச் சார்ந்தவர். அவர் தண்டனை அடைந்து சிறை சென்றால், அவருடைய குடும்பம் பெரிதும் பாதிக்கப்படும்.

4. இனி ஒழுக்கமான முறையில் நடந்து கொள்வதாக குற்றஞ்சாட்டப்பட்டவர் உறுதியளிக்கிறார்.

எனவே மனுதாரர்/குற்றஞ்சாட்டப்பட்டவர்க் கண்டிப்பதிலும் அவருக்கு தண்டனை மழுங்குவதிலும் கருணை காட்டி தக்க நீதி நல்கிடுமாறு மாண்பமை இந்திமன்றத்தை மனுதாரர் வணங்கி வேண்டுகிறார்.

த்தில் \_\_\_\_\_ தேதியில் கையொப்பமிடப்பட்டது.

(ஒப்பம்) \_\_\_\_\_ மனுதாரர்/குற்றஞ்சாட்டப்பட்டவர்

(ஒப்பம்) \_\_\_\_\_ மனுதாரரின் வழக்குரைர்

குறிப்பு: பிடியாணை வழக்குகளில் குற்றத்தை ஒத்துக் கொள்வது குற்றவியல் நடைமுறைச் சட்டம் பிரிவு 241-ன் கீழ் செய்யப்பட வேண்டும்; அலைப்பாணை வழக்குகளில் பிரிவு 252-ன் கீழ் செய்யப்பட வேண்டும்; சிறு வழக்குகளில் குற்றஞ்சாட்டப்பட்டவர் காக்கல் வழக்கநிறுதான் குற்றத்தை ஒத்துக் கொள்ள அபாதம் கட்ட பிரிவு 253-ன் கீழ் மழு செய்யப்பட வேண்டும்.

1. குற்றத்தை ஒத்துக்கொள்ளும் மனுவை 01/07/2024 முதல் பாரதிய நாளீக காக்கா சன்னிதீரா, 2023-இன் பிரிவு 264-இன் கீழ் (பிரதிநிதியாக காங்கிரஸ்) காங்கிரஸ் தேவுத்து, வேண்டும் ஆய்வுப்பாணை வழக்குகளில் பிரிவு 275-இன் கீழ் தாக்கல் செய்தல் வேண்டும். சிறு வழக்குகளில் பிரிவு 275(2)-இன் கீழ் தாக்கல் செய்தல் வேண்டும்.

குற்றஞ்சாட்டப்பட்டவர் நீதிமன்றத்தில்  
நேர்முகமாக தோண்டுவதை தளர்த்துக் கோரும் மனுவின் மாதிரியடிவம்  
[Petition to dispense with the  
personal attendance of the Accused]

குற்றவியல் நீதித்துறை நடுவர் ..... நீதிமன்றம், சேலம்.

குற்றவியல் பல்வகைப்பட்ட மனு  
எண். /2024  
in

பட்டினக வழக்கு எண்: 450/2024

மனுதாரர்/குற்றஞ்சாட்டப்பட்டவர்.

-எதிராக-

எதிரமனுதாரர் /குற்றமுறையிடுபவர்.

<sup>1</sup>குற்றவியல் நடை முறைச் சட்டப் பிரிவு 205-ன் கீழ்  
தாக்கல் செய்யப்படும் மனு

மேற்படி வழக்கில் மனுதாரர் / குற்றஞ்சாட்டப்பட்டவருக்கு இந்திமன்றத்திலிருந்து அழைப்பாணை சார்வாகியுள்ளது. மேற்படி மனுதாரர் / குற்றஞ்சாட்டப்பட்டவர் மிகவும் வயதானவர். மேலும் அவர் பக்கவாத தோயால் அவதிப்படுகிறார். ஆவர் நீதிமன்றத்தில் தோண்ற முடியாமல்கூண்டான் சாரணங்களை இங்கே குறிப்பிட வாடு. அவர் நீதிமன்றத்திற்கு வர் இயலாத இக்கட்டான குழிநிலையில் உள்ளார்.

எனவே மேற்படி மனுதாரர்/குற்றஞ்சாட்டப்பட்டவர் நீதிமன்றத்தில் நேர்முகமாக தோண்ற வேண்டும் என்ற கட்டுப்பாட்டை தளர்த்தி, அவர் சார்பாக அவரது வழக்குரைர் முன்னிலையாக அனுமதி வழங்கி தக்க நீதி நல்கிடுமாறு மாண்பமை இந்திமன்றத்தை மனுதாரர் வணங்கி வேண்டுகிறார்.

த்தில் \_\_\_\_\_ தேதியில் கையொப்பமிடப்பட்டது.

(ஒப்பம்) \_\_\_\_\_ மனுதாரர்/குற்றஞ்சாட்டப்பட்டவர்

(ஒப்பம்) \_\_\_\_\_ மனுதாரரின் வழக்குரைர்

ATTACHMENT - 6  
(ENGLISH FORMAT)

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Any member of the public acting in good faith and whose conduct otherwise did not disentitle him to the relief can apply to the High Court for this writ. For instance, any registered graduate of any university can apply for the instance of this writ against any member of University Syndicate or Executive Council or Academic Council or any such other statutory body of that University. Likewise, a petition may lie against the Speaker, chairman or the parliament of state legislation or any other statutory or local bodies. If the opposite party fails to support his claim, he will be ousted from the office and may be ordered to pay fine and cost of the petition.

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WRIT PETITION (CIVIL)

IN THE HIGH COURT OF DELHI AT NEW DELHI  
(WRIT JURISDICTION)

WRIT PETITION (CIVIL) NO. \_\_\_\_\_ OF 2016

IN THE MATTER OF :

X \_\_\_\_\_ S/o \_\_\_\_\_ R/o \_\_\_\_\_ PETITIONER

VERSUS

Municipal Corporation of Delhi,  
Through Its Commissioner

... RESPONDENT

WRIT PETITION UNDER ARTICLE 226 OF CONSTITUTION OF INDIA  
FOR ISSUANCE OF PREROGATIVE WRIT OF MANDAMUS  
OR ANY OTHER APPROPRIATE WRIT

Most Respectfully Showeth:

1. That the petitioner is a citizen of India residing at \_\_\_\_\_. The respondent is Municipal Corporation of Delhi having their office at Town Hall, Chandni Chowk, Delhi.

**BRIEF FACTS:-**

2. That the petitioner is aggrieved by the illegal appointments of daily wage workers by the M.C.D. office in defiance of Notification No. MCD/LF/01-103 dated 1.2.2014 which requires the M.C.D. to appoint only those people as Daily wage worker who are below the age of 30 years as on 01.10.2014. The said Notification was issued after it was duly approved.

3. That the petitioner is of 27 yrs of age and was working as a daily wage worker, when on 1.12.2014 his services were terminated without notice/prior intimation. The Petitioner during his service worked to the satisfaction of his superiors. The respondent has appointed Sh. Ompal, Sh. Ram and Smt Maya in defiance of the said notification M.C.D./LF/01-03 at 01.02.2014 as all the three people namely Om Pal, Sh. Ram and Smt. Maya are more than 30 years of age as on 01.10.2014. The about named persons were appointed in utter disregard of Notification. The respondent, however, removed the petitioner from service although petitioner met the requirements. That the Petitioner made representation to the respondent vide letter dated 1.12.2014, 2.1.2015 and also met the commissioner personally and apprised them of his grievance, however nothing materialized.

4. That in spite of oral and written representations the respondent have not cared to act and are maintaining stoic silence on the whole issue.

5. That the petitioner have thus approached the Hon'ble court on amongst others the following grounds:

**GROUNDS:**

(a) Because the action of the respondent is contrary to law and good conscience.

(b) Because the action of the respondent is arbitrary, unreasonable, irrational and unconstitutional.  
 (c) Because the respondent have no right to play with the career of the petitioner.  
 (d) Because the petitioner was removed from job inspite of the fact that he was below age and fulfilled all requirements.  
 (e) Because the respondent appointed. Sh. Ompal, Sh. Ram and Smt Maya despite their being average and not meeting requirements of Notification No. MCD/LF/01-103 dated 1.2.2014.  
 (f) Because the action of the respondent is bad in law  
 (g) That the Petitioner craves, leave of this Honorable Court to add, amend, and alter the grounds raised in this petition.  
 6. That the cause of action in present case arose on 1.2.2014 when the respondent brought out the Notification No. MCD/LF/01-103 dated 1.2.2014., it further arose when on 1.12.2014 the petitioner was removed from job inspite of the fact that he was below age and fulfilled all requirements, it further arose when respondent appointed. Sh. Ompal, Sh. Ram and Smt Maya despite their being average and not meeting requirements of Notification No. MCD/LF/01-103 dated 1.2.2014; it further arose when representations were made to respondent orally and in writing on 1.12.2014, and 2.1.2015. The cause of action further arose when respondent did not act inspite of the fact having brought to their notice. The cause of action is continuing one.  
 7. That the Petitioner has no other alternative efficacious remedy except to approach this Hon'ble Court by way of this writ petition.  
 8. That the petitioner has not filed any other similar writ petition either before this Hon'ble Court or before the Supreme Court of India.  
 9. That there has been no undue delay in filing of this petition.  
 10. That the Hon'ble court has territorial jurisdiction to entertain the writ petition.  
 11. That the requisite court fee of Rs: 50/- has been affixed on this petition.

**PRAYER:**

The petitioner most humbly prays that this Hon'ble Court may be pleased to :-

(a) issue appropriate writ in the nature of mandamus or any other appropriate writ directing the Respondents to cancel the illegal appointment made in disregard of Notification No. MCD/LF/01-103 dated 1.2.2003 : and  
 (b) issue necessary directions to appointment of petitioner and  
 (c) issue any other further order/orders or direction/directions as this Hon'ble Court may deem fit and appropriate no the facts and the circumstances of this case.

Date:  
Place:

PETITIONER  
THROUGH  
ADVOCATE

[NOTE : The petition will be supported by an affidavit]

**WRIT PETITION (CRL.) FOR ENFORCEMENT OF FUNDAMENTAL RIGHT**

**IN THE HIGH COURT OF DELHI, AT NEW DELHI  
WRIT PETITION (CRL.) NO.\_\_\_\_\_ OF 2016**

**IN THE MATTER OF:**

Mr. \_\_\_\_\_  
S/o Sh. \_\_\_\_\_,  
R/o \_\_\_\_\_ .....Petitioner

Versus

1. Union of India,  
Through  
Secretary to the Govt. of India  
Ministry of Finance,  
Department of Revenue,  
North Block, New Delhi-11001  
  
 2. The Joint Secretary (PITNDPS),  
to the Government of India,  
Ministry of Finance,  
Department of Revenue,  
Room No.26, Church Road,  
R.F.A. Barracks,  
New Delhi -110001  
  
 3. Director General,  
Directorate of Revenue Intelligence  
Delhi Zonal Unit, B-3 & 4, 6<sup>th</sup> Floor,  
Parivar Bhavan, CGO Complex,  
Lodhi Road, New Delhi-110003

....Respondents

**PETITION UNDER ARTICLE 226 AND 227 OF THE CONSTITUTION OF INDIA  
READ WITH SECTION 482 OF THE CODE OF CRIMINAL PROCEDURE, 1973  
SEEKING ISSUANCE OF A WRIT OF MANDAMUS AND/OR ANY OTHER  
APPROPRIATE WRIT, ORDER AND/OR DIRECTION IN THE NATURE  
THEREOF, THEREBY DIRECTING THE RESPONDENTS TO PLACE ON  
RECORD THE DETENTION ORDER DATED 10.09.2013 PASSED IN RESPECT OF  
THE PETITIONER ISSUED UNDER SECTION 3(1) OF THE PREVENTION OF  
ILICIT TRAFFIC IN NARCOTIC DRUGS AND PSYCHOTROPIC SUBSTANCES  
ACT, 1988 BY THE RESPONDENT NO.2, ALONGWITH GROUNDS OF  
DETENTION AND RELIED UPON DOCUMENTS AND SIMILAR MATERIAL IN  
RESPECT OF OTHER CO-ACCUSED PERSONS AND FURTHER SEEKING  
ISSUANCE OF A WRIT OF CERTIORARI AND/OR ANY OTHER APPROPRIATE**

very draconian in nature, being violative of principles of natural justice. It is submitted that, the impugned detention order is unconstitutional.

E. It is further respectfully submitted that initiation of mere prosecution proceedings were sufficient to prevent the petitioner from indulging in the alleged prejudicial activities. Therefore, on this ground also the impugned detention order is liable to be quashed.

F. Because the impugned detention order is not only contrary to the facts of the case but also contrary to the settled principles of law.

5. That, the annexures annexed with this petition are true copies of their originals.

6. That, no similar petition has been filed either before this Hon'ble Court or any other Court including the Hon'ble Supreme Court of India.

7. That, the petitioner has no other efficacious remedy other than to file the present petition.

**PRAYER:**

In view of foregoing it is most respectfully prayed that:

(i) a writ of mandamus and/or any other appropriate writ, order and/or direction in the nature thereof may kindly be issued thereby directing the respondents to place on record the abovementioned detention order, issued under section 3(1) of the Prevention of Illicit Traffic in Narcotic Drugs and Psychotropic Substances Act, 1988 (in short Act) by the respondent no.2 against the petitioner dated 10.09.2013 alongwith the grounds of detention and relied upon documents, besides the similar material in respect of other co-accused/ detenus, who were detained earlier on the same set of facts and circumstances; and

(ii) further a writ of certiorari and/or any other appropriate writ, order and/or direction in the nature thereof may kindly be issued thereby quashing the abovementioned detention order dated 10.09.2013, passed by the respondent no.2; and/or

(iii) any other order, as may be deemed fit and proper under the facts and circumstances of the case may also be passed in the matter in favour of the petitioner and against the respondents.

Petitioner

New Delhi  
Dated:

Through

Advocates

**SPECIAL LEAVE PETITION (CIVIL)**

Article 136 of the Constitution of India vests the Supreme Court with the power to grant Special leave to appeal against any decree, order or, judgement in any cause or matter passed by any court or tribunal in the country.

**IN THE SUPREME COURT OF INDIA**

**CIVIL APPELLATE JURISDICTION**

**ORDER XXI, Rule 3(1) (a), SUPREME COURT RULES 2013**

(Under Article 136 of the Constitution of India)

**SPECIAL LEAVE PETITION (CIVIL) No. OF 2016**

(Arising out of Judgment and order dated 14.12.2015 passed in Writ Petition No. 5427 of 2004 by Hon'ble High Court of Judicature of Bombay Bench at Aurangabad)

Between

Position of the Parties

In the High Court      In this court

Vasant S/o Shankar Bhavsar  
Age: Major, Occu:  
Residing at & Post Fajipur,  
Taluka Yawal, Dist: Jalgaon. ....

Petitioner      Petitioner

AND

1. D _____ S/o _____ R/o _____, .... Taluka: Bhusawal, Dist: _____	Contesting Respondent	Contesting Respondent
2. H _____ S/o _____, .... R/o _____, .... Taluka: Bhusawal, Dist: _____	Contesting Respondent	Contesting Respondent
3. C _____ S/o _____ R/o _____, .... Taluka: Bhusawal, Dist: _____	Contesting Respondent	Contesting Respondent
4. P _____ S/o _____ R/o: _____, .... Dist: _____, ....	Contesting Respondent	Contesting Respondent

**SPECIAL LEAVE PETITION UNDER ARTICLE 136 OF  
CONSTITUTION OF INDIA**

To

The Hon'ble Chief Justice of India and His Companion Justice of the Supreme Court of India.

The humble petition of the petitioner above named most respectfully sheweth:

1. That the present petition has been filed seeking special leave to appeal in the final judgment and order dated 14.9.2012.201508 of the Hon'ble High Court of Judicature of Bombay Bench at Aurangabad in Civil Writ Petition No.5427 of 2004 titled "Vasant S/o Sh. Shankar Bhavsar Versus Digambar & Ors." which was dismissed by the Hon'ble High Court.

**2. QUESTIONS OF LAW:**

That the following questions of law arise for consideration herein:

a) Whether in the facts and circumstances of the case the Hon'ble High Court was justified in dismissing the Civil Writ Petition

**3. Declaration in terms of Rule 3 (2):**

That the Petitioner states that no other petition for special leave to appeal has been filed by him against the judgment and order impugned herein.

**4. Declaration in terms of Rule 5:**

The Petitioner states that the Annexures filed along with the special leave petition are true copies of the pleading's and documents which formed part of the records of the case in the court below against whose order the leave to appeal is sought for in this petition.

**5. GROUND:**

That the special leave to appeal is sought on the following grounds:

I) Because the High Court had erred in passing the impugned judgment.

II) Because the High Court could not have allowed the errors to prevail by dismissing the writ petition.

III) Because the impugned judgments and orders of Hon'ble High Court and of Maharashtra Revenue Tribunal, Mumbai, dated 24.10.1997, of the Sub-Divisional Officer, Bhusawal dated 31.3.1997, of Tehsildar and Agricultural Lands Tribunal, Yawal, dated 1.10.1996 suffer from error apparent on the face of record.

IV) Because the reasoning of the authorities mentioned above that the will executed by Vishnu on 7.1.1968, the original tenant and owner under the Bombay Tenancy Act; and the registered Hakka Sod Patrak dated 18.12.1981 executed by Digambar S/o Vishnu do not come in the definition of transfer as envisaged in Section -43 of the Bombay Tenancy Act, is unsustainable in law.

V) Because with respect to the Authorities below that the incidents of transfer mentioned in Section 43 of Bombay Tenancy Act viz. sale, Gift, Exchange, mortgage, lease, assignment or partition are not the only incidents of transfer to be considered in reference to Section 43 of the Act but they are only mentioned by way of examples. It does not mean the other incidents of transfer like will or Hakka Sod Patrak do not amount to transfer and are not to be considered by the authorities under the Bombay Tenancy Act.

VI) Because the ground No. V above is further supported by other provisions of Bombay Tenancy Act. For example Section 32-R lays down that purchaser U/s. 32 of the Act is to be evicted if he fails to cultivate land personally. Section 43 of the Act lay down restrictions on

the purchaser not to transfer the purchased land under the Act without the sanction of the Collector. Section 43 (2) of the Act says "any transfer or partition of land in contravention of Sub-Section (1) shall be invalid". Section 70 (mb) lays down a duty on Mamlatdar to decide U/s. 48B or 84 C whether a transfer or acquisition of land is invalid and to dispose off land as provided in Section 84 C. Section 83 A (1) lays down that no person shall acquire land by transfer which is invalid under any of the provisions of the Act. Section 83 A(2) lays down that a persons acquiring land by invalid transfer shall be liable to consequences as laid down in Section 84 or 84 C of the Act. Section 84 of the Act provides for summary eviction of unauthorised or wrongful occupant of the land. Section 84 C of the Act gives authority to the Mamlatdar to hold enquiry of any such illegal transfer and to decide it accordingly. Section 84 C (3) lays down that land declared to be invalidly transferred to vest in the State. Section 84 C (1) gives the power to the Collector to dispose the land which are declared to be invalidly transferred.

VII) Because in the Section 32 R, 43 (1), 43 (2), Section 70 (mb), Section 83 A (1), 83 A (2), Section 84, 84 C, 84 C(3) and 84 CC (1) of the Bombay Tenancy Act, at many places the words "any transfer" are used as these sections are having wider scope covering all types of transfers, and not only to the six kinds of transfers mentioned in Section 43 of the Act. Therefore the reasoning of these authorities below that the will and Hakka Sod Patrak are not covered by Section 43 of the Act do not stand good in law.

VIII) Because the will and registered Hakka Sod Patrak have resulted into permanent transfer in perpetuity of this land purchased by the tenant U/s 32 of the Act, without sanction from the Collector U/s. 43 of the Act and therefore the application filed U/s 43 read with section 84 C of the Act was liable to be allowed completely.

IX) Because the definition of transfer as given in Section 5 Chapter II in Transfer of property Act is totally neglected by the learned three authorities below.

X) Because the learned authorities below have not taken into consideration all the circumstances of this case while deciding the matter.

XI) Because the judgments and orders of three authorities below are contrary to law and good conscience.

XII) The petitioner crave, leave of this Honorable Court to add, amend, and alter the grounds raised in this petition

**6. GROUND FOR INTERIM RELIEF:**

A. That the petitioner apprehends that the respondents may sell, alienate or part with the property illegally.

**7. MAIN PRAYER:**

Wherefore, it is respectfully prayed that this Hon'ble Court may kindly be pleased to:

a) Grant the special leave petition from the final judgment and order dated 14.12.2015 of the Hon'ble High Court of Judicature of Bombay Bench at Aurangabad in Civil Writ Petition No.5427 of 2015 titled "Vasant S/o Sh. Shankar Bhavsar Versus Digambar & Ors." And

b) Be pleased further to pass such other order or orders as deemed fit and proper in the facts, reasons and other attending circumstances of the case.

**PRAYER FOR INTERIM RELIEF:**

(a) It is prayed that interim directions be issued to the Respondent may be directed not to sell, alienate or part with the property. Gat No. 2752 comprising of Survey No. 638/1, 638/3-A, 639/1, 639/3 area measuring 2 Hectares 87 Acres situated at village Nhavi, Taluka Yawal.

(b) Be pleased further to pass such other order or orders as deemed fit and proper in the facts, reasons and other attending circumstances of the case.

AND FOR THIS ACT OF KINDNESS THE PETITIONER SHALL EVER REMAIN  
GRATEFUL AS IN DUTY BOUND

Drawn and Filed by:

New Delhi

Date of drawn:

Advocate for the Petitioner

Date of filing:

**[NOTE : To be supported by an affidavit]**

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**SPECIAL LEAVE PETITION (CRIMINAL)**

**IN THE SUPREME COURT OF INDIA  
(CRIMINAL APPELLATE JURISDICTION)  
ORDER XXII, Rule 2(1), SUPREME COURT RULES 2013  
(Under Article 136 of the Constitution of India)**

**SPECIAL LEAVE PETITION (CRL) No. \_\_\_\_\_ OF 2016  
(FROM THE FINAL JUDGEMENT AND ORDER DATED \_\_\_\_\_ PASSED BY THE  
HIGH COURT OF \_\_\_\_\_ AT \_\_\_\_\_ IN CRIMINAL APPEAL NO. \_\_\_\_\_ OF \_\_\_\_\_)**

**IN THE MATTER OF:-**

N. \_\_\_\_\_ S/o \_\_\_\_\_,  
R/o \_\_\_\_\_  
lodged in Model Jail, Chandigarh

... PETITIONER/ORIGINAL ACCUSED

**VERSUS**

1. Union Territory of \_\_\_\_\_  
through Home Secretary,  
Secretariat, \_\_\_\_\_

... RESPONDENT

2. S Singh S/o \_\_\_\_\_ R/o \_\_\_\_\_

... PROFORMA RESPONDENT/  
ORIGINAL ACCUSED.

**PETITION FOR SPECIAL LEAVE TO APPEAL UNDER ARTICLE 136 OF THE  
CONSTITUTION OF INDIA**

To,

The Hon'ble Chief Justice of India  
And his Companion Justices of  
The Supreme Court of India

The humble petition of the above named petitioner most respectfully sheweth:

1. That the present Special leave Petition (Criminal.) is filed against order dated 26.11.2015 of the High Court of Punjab and Haryana at Chandigarh, in Criminal Appeal No. 305-DB of 2013, titled "Subeg Singh versus The State Union Territory of Chandigarh" whereby the Hon'ble Court dismissed the appeal of the petitioner.

2. That the present petition raises an important question of law for consideration before this Hon'ble Court.

3. **Declaration under Rule 2(2)** - That the Petitioner states that no other petition for special leave to appeal has been filed by him against the judgment and order impugned herein.

4. **Declaration under Rule 4** - The Petitioner states that the Annexures filed along with the special leave petition are true copies of the pleading's and documents which formed part of the records of the case in the court below against whose order the leave to appeal is sought for in this petition.

#### 5. **BRIEF FACTS**

On the night intervening 11/12.2.2013 murder of Shri Bachna Ram, who was a cook and domestic servant of Shri Devinder Singh Brar, resident of house No. 53, Sector 28-A Chandigarh, was committed in the kitchen of his house when Shri Devinder Singh Brar and his sister Smt. Gurmail Kaur were in Aurngabad. The F.I.R. was registered on the statement of Capt Jagat Pal Singh PW-11 who resides in the neighborhood of house No. 53. The offence came into light when Smt. Babita the sweeper of House No. 53 informed Capt. Jagat Pal Singh PW-11. On the information given by Catpain Jagat pal Singh, PW-11 S.I. Puran Chand aforesaid recorded D.D.R. No. 46 dated 13.2.2013 in the Rojnamcha of the police-Station East, Chandigarh and formed a Police party and came to House No. 53. The investigation of this case remained pending with S.I. Puran Chand up to 8.3.2013. The police remained unsuccessful in tracing out the crime till 8.4.2013. On that day, Balwan Singh S.I. PW-24 of the CIA staff, took over the investigation of this case. He along with members of the police party including S.I. Partap Sing PW-23 visited House No. 53. Sector 28-A Chandigarh where Mr. Devinder Singh Brar PW-12 was present. In his presence, appellant Gurdev Singh was interrogated and he made certain disclosures after which the further story unfolded. After completion of the investigation the accused were challaned on the charges under Section 120-B, 392/120-B, 302/34, 302/114, I.P.C. The accused pleaded not guilty to the charge framed against them and claimed trial. The Court of Sh. B.S.Bedi, Session Judge, Chandigarh convicted the accused U/s. 120-B, 302/34 and in alternative 302/114 IPC.

6. That the copy of the Trial Court judgment passed by Sessions Judge Chandigarh convicting and sentencing the petitioner in Sessions Case No.15 of 2013 U/s. 120-B, 302/34 and in alternative 302/114 IPC is Annexure P-1.

#### 7. **GROUND**

Being aggrieved and dissatisfied with the impugned order, the Petitioner approaches this Hon'ble Court by way of Special Leave Petition on the following amongst other grounds:-

A. Because the judgment and order dated 26.11.2015 passed by the Hon'ble High Court which dismissed the appeal of the appellant is contrary to law and facts and hence the same is liable to set aside both on the point of law and equity.

B. Because the prosecution only produced the partisan or the interested persons as witnesses in order to prove the commission of crime by the petitioner. This fact doubts the truthfulness of the case of prosecution.

C. Because the prosecution has suppressed the origin and genesis of the occurrence and has thus not presented the true version.

D. Because the prosecution has miserably failed to prove its case beyond doubt against the petitioner.

E. Because the witnesses have not deposed correctly and there is discrepancy in the depositions of witnesses and the conviction of the petitioner is bad.

F. Because the Hon'ble Court ignored the fact to be considered in the case was as to whether the evidence of PW-5 Gurpartap Singh, the approver, was reliable and if so whether there was corroboration to his evidence on material particulars so as to warrant conviction. It is high-lighted that it was a case of no evidence from the side of the prosecution and, therefore, the evidence of the approver and other circumstances, corroborated by his statement cannot be the base of conviction of the appellant.

G. Because Gurpartap Singh PW-5 lost his status as an approver when he appeared before the learned Committing Magistrate and his statement was recorded as PW-1 on 11.9.1995. The relevant portion of the same is as follows:-

"Before 7.4.2012 I had no conversation with anybody. On 7.4.2012 my self, accused Subeg Singh and accused Nand Singh were coming from Rajpura to Chandigarh on a Motorcycle. I had come to Chandigarh on that date for the first time. When we crossed Zirakpur, we were apprehended on the first Chowki by the Chandigarh Police. From there we were apprehended and implicated in this case. I do not know where Sector 28 is. I was threatened by the Police that I should give a statement in favour of the Police otherwise I would be involved in a TADA case and should suffer imprisonment for whole of the life. In the Jail also, the police people used to visit me and threaten and intimidate me. I made statement before the Chief Judicial Magistrate on account of fear of the police. I have nothing more to say about this Case"

H. Because the above statement will show that the tender of pardon given to Gurpartap Singh by the Learned Chief Judicial Magistrate, Chandigarh on 1.5.2012 was no, more available and he lost the status of an approver. It is stated here that the Learned Committing Magistrate was entirely wrong in permitting the cross-examination of Gurpartap Singh by the prosecution by declaring him hostile. This could not have been done for the simple reason that he did not attain the status of a witness. This being so, all the proceedings after 11.9.2012 with regard to the examination of Gurpartap Singh as a witness by the Learned committing Magistrate or by the Learned Sessions Judge, Chandigarh stood vitiated being totally illegal. It is submitted that from the date 1.5.2012 when Gurpartap Singh made the above statement, he is to be taken as an accused and not an approver, he had made altogether different statement from the one alleged to have been made after alleged acceptance of tender of pardon.

8. Grounds for interim relief

#### 9. **PRAYER**

The Petitioner herein prays that this Hon'ble Court may graciously be pleased to:

a) Grant special leave to appeal to the petitioner against judgment and order dated 26.11.2015 of the High Court of Punjab and Haryana at Chandigarh, in Criminal Appeal No.

305-DB of 2013, titled "Subeg Singh & Anr. versus The State Union Territory of Chandigarh"

b) Pass any other order which this Hon'ble Court may deem fit and proper in the facts and circumstances of the case in favour of the Petitioner.

11. Prayer for interim relief

NEW DELHI

DRAWN ON: \_\_\_\_\_

FILED ON: \_\_\_\_\_

[NOTE : To be supported by an affidavit]

DRAWN AND FILED BY  
ADVOCATE FOR THE PETITIONER

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PLEADINGS UNDER CRIMINAL LAW  
APPLICATION FOR GRANT OF BAIL

IN THE COURT OF METROPOLITAN MAGISTRATE (DISTRICT \_\_\_\_\_),  
DELHI

BAIL APPLICATION NO. \_\_\_\_\_ OF 2017

IN THE MATTER OF:

X \_\_\_\_\_

S/o \_\_\_\_\_

R/o \_\_\_\_\_

.....APPLICANT

VERSUS

STATE

...RESPONDENT/COMPLAINANT

FIR NO. \_\_\_\_\_

U/S \_\_\_\_\_

POLICE STATION \_\_\_\_\_

APPLICATION FOR GRANT OF BAIL UNDER SECTION 437 OF CODE OF  
CRIMINAL PROCEDURE, 1973

Most Respectfully Showeth:

- That the accused above named was arrested by the police on ..... and is in judicial custody since then. It is alleged that on....., the accused was suspiciously moving on Baba Kharak Singh Marg, New Delhi when the police apprehended him, conducted the search and recovered 3 gms. of smack from his pocket.
- That the accused has been falsely implicated in the instant case and he has nothing to do with the alleged offence.
- That nothing was recovered from the possession of the accused or at his instance and the so called case property has been planted upon the accused.
- That the accused is a law abiding citizen and belongs to a very respectable family. He has never indulged in any illegal activities and commands respect and admiration his locality.
- That on.....(date), the accused found some persons selling smack near Hanuman Mandir Cannaught Place, New Delhi. The accused immediately reported the matter to police as the result of which police also arrested some of the persons. Since that time, those persons who were arrested at the instance of the accused, were threatening the accused to

falsely implicate him in a criminal case in collusion with police. The accused made a complaint in this regard to the Dy. Commissioner of Police, true copy of which is annexed hereto as Annexure-A.

6. That after the said complaint, the accused was called by the Vigilance Department, Delhi Police who enquired into his complaint. True copy of the said notice issued by the Vigilance Cell is enclosed herewith as Annexure-B.

7. That it is unimaginable that the accused who made a complaint against the sellers of smack, would himself indulge in such activities.

8. That the accused is a permanent resident of Delhi and there are no chances of his absconding in case he is released on bail.

9. That there is no chance of the accused absconding or tampering with the prosecution evidence in the event of release on bail.

10. That the accused undertakes to join the investigation as and when directed to do so.

11. That the accused is not a previous convict and has not been involved in any case of this nature except the present case.

12. That the present case is a result of clear manipulation by the police.

13. That the accused from all accounts is an innocent person.

**PRAYER:**

It is therefore respectfully prayed that the accused may kindly be released on bail during the pendency of this case.

Place: .....	APPLICANT
THROUGH	
Date: .....	ADVOCATE

Note: To be supported by affidavit of Pairokar and Vakalatnama duly attested by Jail Authorities.

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**APPLICATION FOR THE GRANT OF ANTICIPATORY BAIL  
IN THE COURT OF SESSIONS JUDGE (DISTRICT \_\_\_\_\_), DELHI  
TIS HAZARI COURTS DELHI**

**ANTICIPATORY BAIL APPLICATION NO. \_\_\_\_\_ OF 2017**

**IN THE MATTER OF:-**

X \_\_\_\_\_

S/o \_\_\_\_\_

R/o \_\_\_\_\_

... APPLICANT

VERSUS

STATE

... RESPONDENT/COMPLAINANT

FIR NO. \_\_\_\_\_ OF 2017

UNDER SECTION \_\_\_\_\_

POLICE STATION \_\_\_\_\_

**APPLICATION FOR THE GRANT OF ANTICIPATORY BAIL UNDER  
SECTION 438 OF THE CODE OF CRIMINAL PROCEDURE, 1973**

Most Respectfully Showeth:

- That the Applicant is a young man aged 20 years residing at \_\_\_\_\_, Delhi. He is also a Director of M/s. ABC Ltd. which is a very leading company engaged in the manufacture of electrical appliances.
- The Applicant is a very respectable person of his locality and is a peace loving citizen.
- That the Applicant was on friendly terms with Miss Y major daughter of the Complainant. However, the relationship of the Applicant with Miss Y was not liked by her family members so much so that they had stopped Y from meeting the Applicant and had threatened her that in case she meets the Applicant, they will implicate the Applicant in some false criminal case.
- That Miss. Y had also written number of letters to the Applicant calling upon him to marry her as she had feared that her family members may sabotage her relationship with the Applicant, which shows that family members of Miss. Y were deadly against the Applicant and were looking for some opportunity to falsely implicate him in some false criminal case in order to pressurize him to sever his relationship with Y.

5. That on .....(date), the Applicant had gone to meet his friend, who is residing in the neighborhood of Miss Y. When the Applicant reached the house of his friend, he was suddenly attacked by father, uncle and brother of Miss Y as a result of which he fell down and sustained abrasion/injuries. The Applicant's friend came to the rescue of the Applicant and with great difficulty; the Applicant was saved from the clutches of Miss Y's family members by other neighbors and passersby.

6. That the police has registered a false FIR against the Applicant. A bare perusal of the said FIR reveals that the brother of Miss Y attacked the Applicant and not vice-versa. As a mater of fact, the aggressor has manipulated with the police and has falsely implicated the Applicant. The Applicant is in fact the victim at the hands of the Complainants who have conspired with the police and got this case registered against them. The photostat copies of the letters written by Miss Y to the Applicant are annexed herewith.

7. That the FIR registered against the Applicant is absolutely false and incorrect. The Applicant is not at all involved in the alleged offence and has been falsely implicated by the police.

8. That the Applicant apprehends that he may be arrested in pursuance of the aforesaid false and fictitious complaint.

9. That the police officials have visited the premises of the Applicant in his absence and there is every likelihood of his being arrested in the instant case.

10. That the Applicant undertakes to join the investigation as and when directed to do so.

11. That the Applicant is a permanent resident of Delhi and there is no chance of his absconding in case he is granted anticipatory bail.

12. That the Applicant has never been involved in any criminal case except the present one.

**PRAYER:**

It is, therefore most respectfully prayed that the Applicant be released on bail in the event of his arrest and appropriate directions in this regard may please be sent to the concerned Investigating officer/S.H.O. Any other order/orders which this Hon'ble Court may deem fit and proper on the facts and circumstances of this case may also be passed.

Place: APPLICANT  
THROUGH  
Date: ADVOCATE

[Note: To be supported by affidavit]

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**COMPLAINT UNDER SECTION 138, THE NEGOTIABLE INSTRUMENTS ACT**

**IN THE COURT OF CHIEF METROPOLITAN MAGISTRATE, ....COURT  
(DISTRICT \_\_\_\_\_), DELHI**

**CRIMINAL COMPLAINT NO. \_\_\_\_\_ OF 2017**

X \_\_\_\_\_

S/o \_\_\_\_\_

R/o \_\_\_\_\_

....COMPLAINANT

VERSUS

Y \_\_\_\_\_

S/o \_\_\_\_\_

R/o \_\_\_\_\_

....ACCUSED

JURISDICTION : P. S. \_\_\_\_\_

**COMPLAINT UNDER SECTION 138 OF THE  
NEGOTIABLE INSTRUMENTS ACT, 1881**

**MOST RESPECTFULLY SHOWETH:**

1. That the Complainant is the owner and landlord of flat bearing No. \_\_\_\_\_, New Delhi.
2. That the accused is a tenant under the Complainant in respect of flat bearing No. \_\_\_\_\_ New Delhi, comprising of two bed-rooms, drawing-cum-dining room, study room, kitchen-room, two bathrooms-cum-toilets and a terrace at a monthly rent of Rs. 2500/- for residential purposes w.e.f. \_\_\_\_\_. True copy of the Lease-deed dated \_\_\_\_\_ is annexed hereto as Annexure - 'A'.
3. That on \_\_\_\_\_ the accused handed over cheque bearing Nos. \_\_\_\_\_ dated \_\_\_\_\_ for Rs. \_\_\_\_\_ drawn on \_\_\_\_\_ Bank, New Delhi to the complainant towards rent of the said premises for the months of September, October and November, ..... the said original cheque is annexed hereto as Annexure - B.
4. That the Complainant deposited the said cheque in his account with the ..... (bank name) on \_\_\_\_\_ (date) but the same was dishonoured on presentation with the remarks 'REFER TO DRAWER'. The original returning memos dated \_\_\_\_\_ in respect of the said cheque is annexed hereto as Annexure - 'C'.
5. That vide letter dated....., the Complainant called upon the accused to make the payment of the amount covered by the dishonoured cheque. The said letter was sent to the accused by Regd. A.D. as well as U.P.C. However, the accused failed to make the payment of the amount in question to the Complainant.
6. That the cheque in question were returned unpaid because the amount standing to the credit in the Accused's account was insufficient to honour the cheque in question and as such the



5. That the Applicant No.1 has made repeated attempts to join the Respondent in the matrimonial home. However, the Respondent has refused to take back the Applicants and has clearly informed Applicant No. 1 that he was planning to marry Mrs. A though the same is not permissible under law. As such, the Respondent has deserted the Applicants without any reasonable cause.

6. That the Respondent is liable to maintain the Applicants who have repeatedly requested the Respondent to provide them the appropriate maintenance. However, the Respondent has not only refused/neglected to maintain the Applicants, but has also refused to ever part with/return the articles belonging to Applicant No. 1 towards the dowry and Stridhan which are lying at the Respondent's house.

7. That the Respondent is a man of status and is working as a Wing Commander in Indian Air Force. He is getting monthly emoluments of about Rs. \_\_\_\_\_ per month and as such has sufficient means to maintain himself and the applicants. He has no encumbrances or liabilities except that of maintenance of the applicants.

8. That the Applicant No. 1 has no independent source of livelihood and as such is unable to maintain herself. She is staying with her father at Delhi and as such both the Applicants are dependant upon him.

9. That the Applicant No. 2 is a minor and is also staying with the Applicant No. 1. He is studying in Delhi Public School, New Delhi, and his monthly expenditure including school fees, dresses etc. is more than Rs. \_\_\_\_\_. Apart from this, the Applicant No. 1 has also kept a maid to properly look after the Applicant No. 2 and is paying her Rs. \_\_\_\_\_ per month which is presently being borne by her father.

10. That the Applicants are residing at Delhi. This Hon'ble Court therefore is competent to entertain and try this petition.

#### PRAYER:

It is, therefore, most respectfully prayed that the orders for maintenance of the Applicants be passed and against the Respondent directing the Respondent to pay the monthly allowance of Rs. \_\_\_\_\_ towards the maintenance of the Applicant No. 1 and Rs. \_\_\_\_\_ towards the maintenance of the Applicant No. 2. The costs of these proceedings be also awarded to the applicants.

Place: **APPLICANTS**  
Date: **THROUGH** **ADVOCATE**

(Note :- An affidavit is to be attached to this petition)

Note : List of witnesses to be mentioned at the end of the complaint or separately after writing short title of the complaint case.

#### OTHER PLEADINGS

#### COMPLAINT UNDER THE CONSUMER PROTECTION ACT, 1986

#### BEFORE THE DISTRICT CONSUMER DISPUTES REDRESSAL FORUM (DISTRICT \_\_\_\_\_)

CONSUMER COMPLAINT NO. \_\_\_\_\_ OF 2017

IN THE MATTER OF:-

D \_\_\_\_\_

S/o Shri \_\_\_\_\_

R/o \_\_\_\_\_

...COMPLAINANT

VERSUS

1. District Manager, Telephones \_\_\_\_\_

...OPP. PARTY NO. 1

2. Sub-Divisional Officer Phones, \_\_\_\_\_

...OPP. PARTY NO. 2

#### COMPLAINT UNDER SECTION 12 OF THE CONSUMER PROTECTION ACT, 1986

MOST RESPECTFULLY SHOWETH:

1. That the Complainant is a subscriber of telephone no. \_\_\_\_\_ prior to \_\_\_\_\_ number whereof was \_\_\_\_\_.
2. That the Complainant telephone went out of order on \_\_\_\_\_. Several complaints were lodged with the department concerned which did not yield any result.
3. That a written complaint was lodged by him in the office of the opposite party No. 1 on \_\_\_\_\_ and also on \_\_\_\_\_. He then approached personally to the Sub-Divisional Officer Phones \_\_\_\_\_ and filed a written complaint with him on \_\_\_\_\_. On \_\_\_\_\_ his telephone line was made operational.
4. That on \_\_\_\_\_, the communication system installed at the residence of the complainant was again found paralysed. The matter was again reported to the department. Authorities did not take any action. He then lodged a written complaint in the office of the opposite party No. 2 on \_\_\_\_\_. It did not find any response from the opposite parties. Another written complaint was lodged in the office of the opposite party No. 2 on \_\_\_\_\_. It also remained unattended. Complainant then moved to the opposite party No. 1 and presented before him a written complaint on \_\_\_\_\_ whereafter the telephone service of the complainant was revived on the same day after continuous 24 days fault in the line.
5. That the complainant paid his telephone bill dated \_\_\_\_\_ amounting to Rs. \_\_\_\_\_ on \_\_\_\_\_ vide receipt No. \_\_\_\_\_. On \_\_\_\_\_ he was asked by the Opposite Party to pay bill dated \_\_\_\_\_ by \_\_\_\_\_ failing which telephone connection was liable to be disconnected by 5 p.m. same day. The complainant never received bill dated \_\_\_\_\_ till date in original. He approached the opposite party for a duplicate bill dated \_\_\_\_\_ when he was told by him that